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DISCOURSES

SHOWING

THE STRUCTURE AND UNITY

OF THE

APOCALYPSE ;

THE ORDER AND CONNEXION OF ITS PROPHECIES—HOW FAR THEY HAVE YET
BEEN FULFILLED—WHAT PART OF THEM REMAINS TO BE ACCOM-
PLISHED—AND THE PRINCIPAL EVENTS WHICH MAY STILL BE
EXPECTED, IN THE COURSE OF DIVINE PROVIDENCE,
BEFORE THE MILLENNIUM COMMENCE.

✓
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IN THREE VOLUMES.

VOL. III.

THE VIALS.

GLASGOW:

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WAUGH & INNES, AND W. OLIPHANT, EDINBURGH;
WHITTAKER & CO. LONDON;
AND W. CURRY, JUN. & CO. DUBLIN.

1833.

W. LANG, PRINTER, 72, NELSON STREET, GLASGOW.

PREFACE TO THE VIALS.

OF the three great Apocalyptic periods, that of the vials will be regarded by many as the most interesting. It is that in which we live, and by the events of which we are immediately and personally affected. Under the trumpets we have seen the enemies prospering, rising to great pride, power, intolerance to others, and unbearableness in themselves. And we discovered in them some symptoms of beginning or approaching decline. Under the vials we shall see the progress of that decline to complete destruction. Under the trumpets we saw the saints of God involved in the midnight shades of black adversity: and we discovered some glimmerings of a commencing dawn. Under the vials we shall see that light shining more and more in its advances to the full splendour of a millennial day.

This period is interesting if we consider it as the final struggle, the termination of the war with the three antichristian foes, and the introduction of that glorious and

triumphant peace with which Christ shall bless his people for a thousand years.

And we must beware in our interpretation of regarding every occurrence which may appear great in our eyes, as the effusion of a vial of Divine wrath. Every vial, like every trumpet, must have a powerful and permanent influence in changing the state of society. But this difference will appear that the changes introduced by the first four trumpets deteriorated society, and strengthened the antichristian interest; and that though the fifth and sixth were woes to the inhabitants of the earth, yet they served to display the power of the enemies of our Redeemer, and to prepare for their overthrow, rather than to realize it in any considerable degree; but that the change introduced by every vial shall tell powerfully in the improvement of society, and in the advancement of our Redeemer's interest among men.

Every vial must also be marked by an event distinct and complete in itself, though productive of permanent effects; and followed by a pause or interval in providence before the effusion of the next, that anti-

christian men may have an opportunity to repent of their deeds; and that the people of God may have time allowed them to come out of Babylon. Therefore the French revolution cannot comprehend all the vials. It was a great event, productive of mighty effects on society; but it was one event, and produced by the effusion of one vial. There are seven such events to complete the work. Let the enemies of our God tremble. The vine of the earth is not yet cut up by the roots, or cast in, or trodden in the wine-press of the wrath of God. But we see that her clusters are fast ripening in crime. And when they are trodden in that press, the blood shall flow even to the horses' bridles, for the space of a thousand six hundred furlongs.

Nothing can be more preposterous than to suppose that the vials are all to be poured out within thirty years. Is the wrath of God so light a matter? In these vials we are assured it is filled up. Is all blood shed in heathen and antichristian persecutions, by all the three enemies of Christ so trifling that it may all be avenged in that short time? Is the work of casting down Babylon

and rebuilding the New Testament church easier than the restoration of the house made with hands, which was forty years in building? No. Nations live slowly and change their character gradually. By the vials the character of all nations is to be changed to the better. A man may receive as much chastisement in a few years, as, under the blessing of God, may change his character and reform his future practice. But with a nation the process is more tedious. The vials are to change the character of all the nations of Europe, and through them of all the inhabitants of the earth. And the chastisements by which this is to be effected shall occupy centuries. But let us rejoice when the judgments of our God are made manifest in the pouring out of these vials. Every one of them shall add to the comforts, equality of rights, and liberties of civil society; and to the degree of real piety, and the number of sincere worshippers in the church of God.

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DISCOURSE XXIV.

THE SEVENTH TRUMPET.

REV. xi. 14—19.

14 The second wo is past, and behold, the third wo cometh quickly.

15 And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.

16 And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped,

17 Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldst destroy them which destroy the earth.

19 And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

THE seventh trumpet, or third wo, comprehends all the vials which destroy the whole of the anti-

christian systems. The second wo was past with the prosperity of the Turks, and the extension of their dominion in 1672; and the third wo, the seventh trumpet, began in 1688. When the seventh angel sounded, "there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our God and of his Christ, and he shall reign for ever and ever." These voices were in heaven, that is in the church of God; and may be regarded as the echo from the lips of the saints to the notes of this trumpet, which had aroused the liveliest sentiments of joy in their hearts. They celebrate the mighty effects produced by the blast of this trumpet. And no doubt they look forward to the full effects to be produced by it, when all the vials of divine wrath are poured out on the nations of the earth. Bishop Newton says, "St. John is rapt and hurried away as it were to a view of the happy millennium, without considering the steps preceding and conducting to it. At the same time the four and twenty elders, or the ministers of the church, verses 16, 17, 18, are represented as praising and glorifying God for manifesting his power and kingdom more than he had done before." No sooner was this trumpet blown, than some of the kingdoms of this world began to feel, that by maintaining the intolerant and persecuting spirit of antichrist, their own safety was endangered; to betray symptoms

of lurking dissatisfaction with him; and actually to concede the divine and inalienable rights of conscience to their subjects. And when the blast is finished, and all the vials poured out, all the kingdoms of this world shall become the kingdoms of our God and of his Christ. The words of the song must be viewed as referring not only to what was effected when its first note of preparation was heard at the effusion of the first vial, but also to all the great and glorious changes produced under it, after it shall have sounded through the events of all the vials, and been heard mustering the hosts to the battle, and thrilling through the extended ranks of war on the bloody field of Armageddon, at the great day of the Lord God Almighty. These voices, and the song of the elders here introduced, celebrate all the effects of this trumpet, in the deliverance of the church and the overthrow of her enemies. And under all the vials they shall continue to be heard amid the din of war and the tumults of the nations, waxing louder and more distinct as the work advances, and their full accomplishment draweth nigh.

Whether there will be any thing like what we now call civil government, after the kingdoms of this world have become the kingdoms of our God and of his Christ, is a question which has been answered in the affirmative by some, and in the negative by others; and perhaps a distinct answer ought not to be attempted till the millennial state

of the church arrive, and the day declare it. This we are told by John, that in the mighty earthquake of the seventh vial, every island (*i. e.* every state or kingdom) which appears at present on the face of human society, shall flee away, and the mountains (or great empires) shall be no more found. And the same events are described by Daniel under the semblance of the great image being broken to pieces. The stone cut from the mountain, that is the church of Christ, consisting of a voluntary people, and cut from the mountain, not only without hands, but in opposition to the hands and hearts of men—in opposition to human laws and human power, smote the “great image” upon his feet of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold, (all the materials of this great image,) broken to pieces together, and they became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them.” But it follows, that “the stone that smote the image became a great mountain, and filled the whole earth.” And this seems to intimate, that after all the kingdoms composing the great image shall have been broken to pieces, and carried away by the winds like the dust of the summer threshing-floors, society shall be re-organized upon the new and better principles of Christian equity, Christian purity, Christian love, and Christian liberty; and

on these principles there shall still be a mountain or civil government, which shall extend its authority so as to fill the whole earth. John, in his account of the millennium, tells us that he saw thrones; and we can hardly conceive it possible for fallen man to exist in this mortal state, and in society, without the salutary coercion of law, and the sword of the magistrate. The law is necessary for the lawless and the disobedient. And that the number of these shall be so diminished, even in the millennium, as to render the administration of law unnecessary, or that all Christians shall then, in every case, settle their differences (for it must needs be that offences come,) by a friendly reference to their brethren who shall judge the world, is a consummation devoutly to be wished for; but we fear, from the silence of scripture, never to be realized on earth till all the dead, small and great, shall stand before God in judgment, till the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, and the earth and all the works that are therein shall be burnt up. There will be some lawless and disobedient while this world standeth. The kingdom of Christ and the lawful rule of civil governors may subsist not only in perfect harmony, but with great mutual advantage, each strengthening the other, and both cooperating for the glory of God and the good of man.

In the sixteenth verse, the four and twenty elders commence a song of praise. And it is natural to ask why are they not now as formerly accompanied by the living creatures, the pastors of the churches. We shall suggest two answers, and leave every reader to prefer either, or to conjoin both, as may best suit his own judgment. 1st. The living creatures were busied elsewhere about the time when this trumpet first sounded, and for some time after it had begun. In the fourteenth chapter at the sixth verse, John says, “ I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.” And in the eighth verse he adds, “ there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.” And in the ninth verse, John says, “ And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone,” &c. And may we not infer from their employment that these three angels denote the ministers of religion, the pastors of the churches? By the

sounding of the seventh trumpet, a large and effectual door was opened, and they were diligently improving the opportunity, and labouring for the extension of the Redeemer's kingdom. The first was preaching the everlasting gospel to every nation; the second announcing the downfall of Babylon; and the third warning men of the danger of continuing any longer to worship the beast or his image. But where was the fourth? John tells us this also in the fifteenth chapter at the seventh verse. "One of the four living creatures gave unto the seven angels seven golden vials, full of the wrath of God which liveth for ever and ever."

May we not then say that the living creatures had other employment at this time than to sit singing in the midst of their elders? But,

2dly. We answer, that the living creatures having disappeared, (perhaps I might say, having been slain or destroyed) during the persecutions of the twelve hundred and sixty days, their places in the church still remained vacant. The wealth and allurements of the secularized churches being appropriated by the clergy, fewer of them (in proportion) than of the people, were to be found in the churches scripturally constituted on the voluntary system. At the time which followed the sounding of the seventh trumpet, the people in several places remained like sheep without a shep-

herd. The old Scottish dissenters,* (the Cameronians,) continued for twenty years after the revolution to meet regularly in their societies for prayer, but without any ordained minister to dispense public ordinances among them. About the end of that time, Mr. M'Millan, in compliance with their request, consented to cast in his lot with them, and to exercise his ministry in their churches. In many parts of England and Ireland, voluntary churches were to be seen about the same time, worshipping and praising God for their deliverance from persecution, and their enjoyment

* Some may think, that, according to the principles which we have laid down, the Cameronians ought not to be classed among the scripturally organized churches, because they profess some peculiar opinions about a covenanted king, and, (as some think,) would gladly establish their own church, if they could, by civil law. But we know that they have always testified against the headship of any earthly prince over the church of Christ. For this they suffered unto death, and endured twenty-eight years persecution before the revolution. For this they have borne reproach since. And though actual connexion with the kings of the earth has always a corrupting influence on the church, changing her constitution, and giving the honours and prerogatives to them, which belong exclusively to her spiritual Head, the King of Zion; yet the abstract opinions of the Cameronians have never been carried into practice, (they cannot be carried into practice,) and therefore their church retains and increases her scriptural purity. We are not disposed to debate about abstract opinions, so much as to look at facts; and we find that in the days of Cameron, whose name they bear, and wish to bear, they were persecuted witnesses for the truth, and have remained to this day a dissenting church, upheld by the voluntary contributions of a willing people.

of liberty, saying, “ We give thee thanks, O Lord
“ God Almighty, which art, and wast, and art to
“ come, because thou hast taken to thee thy great
“ power, and hast reigned ;” and still without any
ordained minister, any of the living creatures, to
lead or even to join them in the song. This
therefore is the song of the four and twenty elders,
but not the song of the living creatures. Or,

3dly. You may conjoin the two preceding answers, and say, that owing to the former persecution, and the present defection of ministers, there was not a sufficient number to supply the wants of the churches, and improve the opportunities now presenting themselves for the propagation of the gospel, and that they who remained are justly represented not as sitting and singing of the liberty, and peace, and comfort, which God had now given them, but as labouring diligently to improve them, by flying in the midst of heaven, proclaiming the everlasting gospel to every nation, and kindred, and tongue, and people, announcing the downfall of antichrist, and warning every man of his danger who continued to worship the beast or his image.

Verse 18. “ And the nations were angry,” &c. The nations showed their anger by their kind reception of the persecuting Stewarts, and by many abortive attempts for restoring them to the throne, which, by their tyranny and cruelty they had forfeited. Actuated by the same spirit with

the Jews who sought to put Lazarus to death, after Jesus had restored him to life, the nations would have kindled the flames of persecution anew, and plunged dissenters in these lands into all the horrors from which they had so lately been raised. But the time of Jehovah's wrath was now come. This was the first vial—the beginning of sorrows to the destroyers of the earth. The cup which James Stewart tasted at the British revolution, passed round a century afterwards, and with bloodier ingredients, to Louis XVI. and other oppressors of the French people, and they were made to drink it. And it shall go round and round even till the seventh time. And at every returning round, (we have reason to think,) it will contain an additional degree of bitterness and blood as the nations become more angry, until the oppressions of tyranny are extirpated from the state, and the intolerance of bigotry from the church, and men are brought to repent of their deeds.

The Almighty is here said to *judge the dead* in exalting his resuscitated witnesses, in giving reward to his servants the prophets, to the saints, and to them that fear his name, small and great; and in destroying them that destroy the earth. This description cannot look forward to the general and final judgment. For the latter belongs not to the epoch of the vials, and is not the immediate consequence of their effusion; but takes

place after the millennium, and the apostacy of Gog and Magog. The description in our text looks backward to the fifth seal, when “the souls
“of them that were slain for the word of God,
“and for the testimony which they held, cried
“with a loud voice, saying, How long, O Lord,
“holy and true, dost thou not *judge and avenge*
“our blood on them that dwell on the earth?”
At that time “white robes were given unto
“every one of them; and it was said unto them
“that they should rest yet for a little season,
“until their fellow-servants also, and their brethren,
“that should be killed as they were, should
“be fulfilled.” And the text which we are considering tells us, that the little season was now expired, that the number of their fellow-servants, their brethren and fellow-martyrs, was now fulfilled; and that the time was come when God was to judge and avenge the blood of these dead, by destroying the destroyers of the earth. He judged and avenged them by punishing their enemies, by giving prosperity to the cause for which they suffered, and by causing the work in which they laboured on earth, to make progress after they were resting in heaven. He destroys every hostile system, and avenges the blood of his saints, by means of the seven vials, the first of which had now been poured out. Verse 19.
“And the temple of God was opened in heaven,
“and there were seen in his temple the ark of his

“testament,” &c. The opening of the temple denotes the display of a scripturally organized church, and pure evangelical worship, unpolluted by any Uzziah presuming to burn incense, or to intermeddle by human laws with the service of the sanctuary. And the most important and glorious object seen in the temple was the ark of the testament, the scriptures of truth, not concealed or superseded by decrees of councils, imperial edicts, or acts of parliament; but standing alone and unrivalled in authority, the only code of laws given to the church by her King, the only directory for worship, the only rule of faith and manners. Such a church, built on the foundation of the apostles and prophets, and exhibiting the light and authority of the holy scripture as her chief glory, was set open when the witnesses arose from the dead. Such a temple is that in which God, in very deed dwells with man. But on this occasion we are told, “the temple was filled with “smoke from the glory of God, and from his “power; and no man was able to enter into the “temple till the seven plagues of the seven angels “were fulfilled.”* The song now sung was what no man could learn but the hundred forty and four thousand which were redeemed from the earth.† The multitude could not endure the glorious purity and divine simplicity of the reli-

* Rev. xv. 8.

† Rev. xiv. 3.

gion of Jesus. They were so intoxicated with the love of superstitious ceremonies, worldly pomp, temporal riches, and ghostly dominion, as to reject his glorious liberty, and refuse to enter the temple, or join in the simple expressions of spiritual worship. Even after the temple was opened, and the ark of the testament displayed, the great multitude chose to remain among the Gentiles, who were profaning and treading under their feet the outer court. The glorious simplicity of the New Testament church, her scriptural mode of worship, and the voluntary adherence of all her worshippers, were like the cloud of glory which filled the temple at its dedication by Solomon, and deterred men in general from entering the house. And they are not reconciled to enter the spiritual gospel temple, and to worship, till the seven plagues of the seven angels are fulfilled. Therefore “there were lightnings, and voices, “and thunders, and an earthquake, and great “hail.” The judgments of the remaining six vials were poured out. And the things here predicted were fulfilled, especially under the last of them. Then, we are told, “there were voices, “and thunders, and lightnings; and there was “a great earthquake, such as was not since men “were upon the earth, so mighty an earthquake, “and so great.*—And there fell upon men a

* Rev. xvi. 20, 21.

“great hail out of heaven, every stone about the weight of a talent.” The great end of these plagues is to destroy the three enemies of our Redeemer, who, with their Gentile worshippers, had taken possession of the outer court; and to induce the remainder of men to repent of their sins, to enter the temple, and join the saints in the scriptural worship of the only true God.

From this passage we learn that the same event may be matter of joy to one and of lamentation to another—deliverance to the saints and destruction to their enemies; that reformation of religion is in all cases the work of God; and that the most valuable treasure committed to the church is the testimony of God, contained in the holy oracles.

DISCOURSE XXV.

THE WOMAN AND THE DRAGON.

REV. xii.

1 AND there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars:

2 And she, being with child, cried, travailing in birth, and pained to be delivered.

3 And there appeared another wonder in heaven, and behold, a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads.

4 And his tail drew the third part of the stars of heaven; and did cast them to the earth; and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born.

5 And she brought forth a man-child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne.

6 And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.

7 And there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels;

8 And prevailed not, neither was their place found any more in heaven.

9 And the grent dragon was cast out, that old serpent, called the Devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.

10 And I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

11 And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.

12 Therefore rejoice, ye heavens, and ye that dwell in them. Wo to the inhabitants of the earth, and of the sea: for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.

13 And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child.

14 And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place; where she is nourished for a time, and times, and half a time, from the face of the serpent.

15 And the serpent cast out of his mouth water as a flood, after the woman; that he might cause her to be carried away of the flood.

16 And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.

17 And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.

THE history of the two witnesses was introduced in the most appropriate place of the prophetic narrative; immediately before the sounding of the last trumpet, which raised them to the enjoyment of all the privileges of the gospel in peace and

liberty. In the end of the eleventh chapter we were told of the sounding of that trumpet, of the exercise of the saints which followed it, and of the certainty that all the seven vials which it announced should be poured out on the inhabitants of the earth. But it is necessary to have a more distinct view of these inhabitants of the earth, against whom all the three woes are denounced. There are three great enemies of the church on whom the vials are to be poured, and who are to be destroyed by their influence. And there is the church whom they are to deliver from all opposition, and make triumphant in the earth. And it is necessary, before viewing the effusion of the vials, that we should know something of the state of the parties to be affected by them. Therefore, in the twelfth and thirteenth chapters the apostle gives us the history of the three enemies of Christ, containing the description of their origin, exploits, wars, reign, and prosperity, up to the sounding of the seventh trumpet; and in the case of the dragon, gives some compendious hints of his unsuccessful war against the woman, and other disasters which befel him after that era. In the fourteenth chapter he recurs to the situation and exercise of the servants of our God, and to the dangers and duties incumbent on all men about the time when the last of the trumpets sounded. Then in the fifteenth and sixteenth chapters he proceeds to

describe the effusion of the vials, and the effects which they produced.

The parties were greatly changed by the storms and sunshine through which they had passed, by the defeats which they had sustained, and the victories which they had won. But in two of them we can still discern an identity, (under every disguise,) with two of the horsemen who appeared on the field at the commencement of the action. But the riders on the fiery and the black horses combined in the formation of the green. For some time after the combination, each of them could speak and act in his distinct individual capacity, as well as in the capacity of an ingrediential part of the new and complex constitution. But as the complex system of church and state acquired strength, it gradually absorbed the tyrannical state clergy. The state has still preserved its individual existence, and can speak and act in many things without consulting the clergy. But these can do nothing without consulting the state, and obtaining permission or sanction there. They can act not as a body by themselves, but only as part and parcel of the secular constitution. Therefore, we say, that under the trumpets, the rider on the black horse had been completely merged in the green; and that another and a later foe to Christ and his people had sprung up to occupy his place in the field. For the number three is still kept up among the foes of our Redeemer.

These considerations show, that a new representation of the hostile powers had now become necessary.

The woman represents the church. And her children are the friends and subjects of Him who went forth on the white horse conquering and to conquer.

The history of the two witnesses, of the woman, and of these her three enemies, are what modern critics would call episodes; or what, according to the practice of modern authors, would perhaps have been thrown into a note. But by the Spirit of God, the first of them, the history of the witnesses, is introduced as a subordinate little book; and the histories of the woman and the dragon, of the ten-horned beast, and of the two-horned beast, (being more extensively entwined with the thread of the prophetic narrative,) are introduced at the very place where the knowledge of them becomes necessary to a right understanding of what follows.

The first is the history of the woman and the dragon, contained in this twelfth chapter.

By comparing all the passages in which the symbol of *a woman* is used, it seems clear that in prophetic language it denotes a church. An adulterous woman is a church unfaithful to Christ, seeking and receiving support and protection from another, backsliding and apostate from the truth. If she is sitting upon a beast, *θηριον*, this denotes

that she is supported by some great enemy of Christ and his people, which subsists by plunder and oppression. And our translators have committed a great mistake in calling the four living creatures four beasts; they catch no prey, and devour no men.

The woman described in our text is the church of the living God, the bride, the Lamb's wife, who is all fair, and whose cause her husband has identified with his own. She is represented by the same symbol in the forty-fifth Psalm, in the Song of Solomon, and other similar passages of scripture. The society called the church comprehends many individuals, differing in their views of many subjects, in their degrees of knowledge and of zeal, and often in their practical observances. But notwithstanding all their imperfections they are one in Christ. He says, "My dove, my undefiled is one." And in the text she is represented by *one personage* to denote her unity.

And she is represented by *a female personage* to denote her beauty, weakness, and dependence. With her spiritual beauty her king is greatly delighted. To her, his language breathes of love. "Thou art all fair my love; there is no spot in thee." "Thou hast ravished my heart, my sister, my spouse; thou hast ravished my heart with one of thine eyes, with one chain of thy neck." In herself, she is delicate and without strength, but his bounty has provided for her sup-

port; and his almighty arm is her protection. Her name is Jerusalem. She is from above, and is the mother of us all. Many are the children of her family. To her the prophet has said, "thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." And here the man child is the symbol of all her numerous sons and daughters, who inherit her outward privileges and her hidden treasures.

She was *clothed with the sun*. The sun denotes the revelation of Christ in the glorious gospel. The woman clothed with the sun, is the church arrayed in the splendour and magnificence of the gospel dispensation. Like the natural sun, this dispensation radiates both light and heat. It informs the head, and it warms the heart of the believer. If any man has the one without the other, we have reason to fear that his religion cometh not from the beams of the Sun of Righteousness in which both are inseparably united, and which have a quickening and fertilizing influence on the hearts and lives of men.

She has *the moon for her footstool*, or the place of her feet. The moon cannot mean the Mosaical dispensation. That passed away when the Christian was introduced. The one gave place to the other. But in the prophecies of scripture, the sun and moon are represented as existing together, and contemporaneously affected by the same judgments. The moon is a great spiritual luminary,

which the saints are not able to want, till they arrive at the ineffable light of the celestial state; and therefore, it cannot mean this present world which is enveloped in darkness. But the moon denotes the public ordinances of the Christian religion. These shine, but it is by a borrowed lustre, derived from the Sun of Righteousness. These are her footstool or the place of her feet. There, amid all her wanderings, her weary feet find rest. Of them her Lord has said, "This is my rest for ever; here will I dwell, for I have desired it." And again he says, "The glory of Lebanon shall come unto thee—to beautify the place of my sanctuary, and I will make the place of my feet glorious." To enjoy the sweets of his gracious presence, she comes to the place where he dwells and communes with his people. On his throne she sits with him, and his footstool must be the place of her feet also.

She had on her head, *στεφανος*, a crown of twelve stars. In the visions of Patmos, Christ appeared with seven stars in his right hand. And he himself gives this explanation, "the mystery of the seven stars which thou sawest in my right hand—the seven stars are the angels of the seven churches." And there can be no doubt that the twelve stars which adorn the crown of this woman are the twelve apostles. The church is elsewhere said to be built on the foundation of the apostles and prophets; and when she is re-

presented here with these twelve stars as a crown adorning her head, it teaches us, that so far from being ashamed of the doctrine of the apostles, she regards it as her chief glory and her best ornament.

II. The DRAGON. The first of the enemies is the great red dragon. Some resting in the words of the ninth verse where this dragon is called the old serpent, the Devil, and Satan, have no doubt that the prince of fallen angels is here intended. But for what reason does he receive the serpent's name, more than that of the fox, of the tiger, or of any other animal? Is not the well-known reason this, that he hid himself, or became incarnate in the body of the serpent for the purpose of deceiving and seducing our first parents? On him, under the name of the serpent which he identified with himself, the deadly curse was pronounced; and wherever he is called a serpent in scripture, there is an allusion to the material instrument which he employs for accomplishing his wicked purposes. And may he not here be called a great dragon, to intimate that here he must be viewed as identified and incorporated with a ferocious power or system of material agency, resembling a dragon in insatiable rapacity and unrelenting cruelty. But there are other points of the description which afford indubitable proof that the being here described is some earthly system, animated and actuated by the great adversary of God

and man. The devil himself, though fallen, is still of an angelic and spiritual nature, and as such can have neither shape nor colour; but this enemy has the shape and size of a great dragon, and is of a red colour. An unembodied spirit has neither heads nor horns; but this dragon has seven of the former, and ten of the latter.

Nor can we be at a great loss to recognize and identify this enemy. Every one who is at all versant in history, or acquainted with the figurative language of prophecy, must know that seven heads and ten horns are uniformly the characteristics of the Roman empire.* And to the other descriptions of that empire, we may add the dragon here, as another symbol representing the same power.

The majority of commentators are agreed in applying it to that empire. But they have been led by mistaken views of the ten-horned beast in the next chapter, to limit the dragon to some particular period or form of the empire's existence; and they differ widely in fixing the supposed period which partakes of the draconic character. Mr. Mede, bishop Newton, and others, consider this dragon as a representative of the empire in its pagan state, and they think that it ceased to be the dragon in the days of Constantine. A second class, comprehending Culbertson and Fuller, think that this empire was the dragon only from its

* Dan. vii. 7. Rev. xiii. 1, and xvii. 3.

assumption of a political form of Christianity under Constantine, until it was divided into ten kingdoms. A third class, among whom is M'Leod, are of opinion that the empire corresponds with the character of the dragon, and receives his name only in its antichristian form. In our opinion all the three classes are in the right when they affirm that the Roman empire was the dragon at the different periods which they have chosen severally to adopt; and every one of them gives irrefragable reasons to prove this, at the time which it has preferred. But all the three are mistaken, when every one of them denies that this empire was, or is the dragon before he entered, or after he passed, the period to which they severally would limit his draconic existence. They make the dragon too short-lived for the work ascribed to him in this chapter.

The Roman empire is an enemy of the church, and represented by the dragon at all periods of its existence from the days of John, under every form which it assumes, to the last moments of its being in the world.

The pagan Roman empire was possessed and actuated by the devil; and to it the whole description of the dragon belonged. This will appear if you consider, 1st. That the ten horns and other marks of the dragon are, by Daniel and other prophets, ascribed to this empire, from the earliest date at which it is known in scripture. The seven

heads were the seven forms of government that took place in the empire. John says, or rather the angel whose words are recorded by John, says, "the seven heads are seven mountains on which the woman sitteth," alluding to the natural situation of the imperial city Rome, which is built on seven hills; for the woman is the great city which reigneth over the kings of the earth. And the angel adds, "there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." The seven heads, or kings, or forms of government which succeeded one another in the empire, were kings, consuls, military tribunes, decemvirs, and dictators. These five were fallen in the days of John. But one now is; and who can that be but the pagan emperor who was then reigning over the kings of the earth? "And the other, (said the angel) that is the seventh, is not yet come; and when he cometh he must continue a short space." And this is the government of Christian emperors; for Constantine not only gave the empire a new religion in profession, but also changed all the forms of its political constitution. And this seventh head continued but a short space in the western empire, or what is properly regarded as belonging to the fourth beast of Daniel. And the beast that ascends out of the abyss, the ecclesiastical system

of papal Rome, is the eight, and is of the seven, and goeth into perdition. The ten horns also are ten kings, which (said the angel) have received no kingdom as yet; but receive power as kings one hour with the beast. The ten horns as existing in the year 1833, are the kingdom of Naples, the Popedom, Austria, Switzerland, Sardinia, Spain, Portugal, France, Britain, and Belgium. But the remark to which I would come at present is, that six of the seven heads which the dragon bore, and on which John beheld the seven diadems, were exclusively pagan; and therefore that the empire was draconic or part of the dragon in its pagan state.

2d. The dragon represents the first enemy with whom the New Testament church has to contend, and therefore must denote the power of the pagan empire. Under the vials all the enemies are to be destroyed, and therefore all these enemies are presented to view and described before the vials commence. There are other two enemies described in the following chapter, namely, the ten-horned beast of the sea, and the two-horned beast of the earth. But the first of the three is the great red dragon. And we are not left merely to draw inferences from the order of arrangement. We see that he exists before the ten-horned beast rise into power, from the fact that "the dragon gave him his power, and his seat or throne, and great

“ authority.”* Analogy confirms this view of the case. The Israelitish church had to contend at her very outset, and during her incipient organization by the ministry of Moses, with Pharaoh king of Egypt, the great dragon in the midst of the rivers, who sought to make her family extinct in the earth by destroying every man child of hers so soon as brought forth. And the secular power of the Roman empire, the first formidable enemy with which the New Testament church had to contend, is also represented as a great red dragon watching to devour her man child so soon as he should be born.

3d. John saw not this dragon arise, and therefore he existed before the date of the prophetic vision. Had it denoted an enemy to arise after the time of John, his rising or his coming would have been represented in the vision, and John would have told us whether he arose out of the sea or out of the earth, or whether he came from the east or the west, from the north or the south. In the following chapter he describes two enemies, neither of which had actual existence in his day, and he tells us that he saw both of them arise, the one out of the sea and the other out of the earth. But nothing like this is said of the woman or the dragon; because they were both in existence, and the contest between them going on when John saw the visions in Patmos.

* Rev. xiii. 2.

4th. We are told that this dragon is the old serpent. Any king or secular power might have been represented by a dragon or fiery basilisk; for it was the common symbol of royalty among the ancients. But in the days of John, this dragon of fire bore the character of an old enemy. He is called the old serpent, the Devil or accuser of the brethren, and Satan or the enemy. He had been known as such from the time when the Roman power extended into Judea. At his pleasure he had cast down, set up, and removed the civil rulers of the Jews, and also their high priests. Through the latter he had interfered with the worship of God; and through the former with the government of his people. On many occasions before the coming of Christ, he had acted as a false accuser, and an enemy of the people of God. Nay, at the instigation of the Jews, he had crucified the Holy One and the Just. And when John saw him warring against the woman, he recognized him as her ancient foe—the *old* serpent with whom she had contended in former years. Nor is there any visible enemy of the church under the New Testament, who had opposed her under the Old also, and who lives to the time of the last vial, except the secular Roman empire.

But this empire lives, and continues a dragon of fire, the instrument of divine judgments on sinful men, after being divested of its pagan attire,

and even after being divided into the ten kingdoms of modern Europe. The secular empire was still the same, though the state religion was different. The truth of this will appear if you consider,

1st. That the dragon appeared in heaven. Not only does this dragon live after having cast off his pagan exterior, but he also gets into heaven or the visible church of God. Strange indeed it seems to us, that the devil should get into heaven, or the great dragon of fire be admitted into the church. But so it was represented to John in the vision; and so it hath no doubt proved in the actual verification. Though Satan is often present among the sons of God when they assemble to worship their Maker, yet in the body of this great dragon, he never got into the church till he had divested himself of the pagan attire. And although the dragon is here spoken of as an enemy of the woman, which had being, power, and malignant activity in the days of John, yet his deeds are not here noticed, and himself not formally introduced to our observation till he gets into the church, and thus appears in heaven. His earlier exploits were detailed when he appeared as the rider on the horse of fire. But into the church itself he made good an entrance, when Constantine, declaring the empire to be Christian, and constituting himself the supreme judge of what was heresy and what was orthodoxy, began to

lavish wealth and honours on the latter, and to persecute the former even unto death; when he copied the penal laws of Dioclesian, and put them in force against the Paulicians, the Montanists, the Marcionites, the Novatianists, the Donatists, the Valentinians, and all others who dissented from his secular establishment of Christianity. All who would not worship the image which he had set up, felt the venomous fangs of this great red dragon. Then was the time when he first appeared in heaven. And they must be mistaken, who say that the dragon ceased to exist with the paganism of the imperial government.

2d. That from his face the woman fled into the wilderness. Her flight took place more than a century after the empire was professedly Christian, and the great dragon had usurped a place in the heavens. During that time, she maintained a place in heaven struggling against his influence. But at the end of it she was compelled to flee into the wilderness. He persecutes her seed for twelve hundred and sixty days after her flight. And what but the terrible sight of his monstrous fiery form still glaring in the heavens, prevented her return during the days of that gloomy period? She remained in the wilderness to be hid from the face of the serpent. Not till he is weakened by the first vial at the end of the twelve hundred and sixty days, does she return and ascend to resume her place in the heavens.

3d. That he appeared with ten horns. Had the empire not been the dragon after it renounced paganism, he could have had only six heads; for the seventh came into existence when the empire became Christian. But the dragon in our text has seven heads, and crowns on them all. He has also the ten horns which sprung out of the seventh head. And this circumstance teaches us that the empire continues to be the dragon after its division into ten kingdoms.

4th. That the history of the dragon is introduced here to prepare us for the effusion of the vials. The little book contains nothing more than the history of the witnesses; and they are never spoken of in the great sealed book. But at the fifteenth verse of the eleventh chapter, the apostle returns to the great book, tells us of the sounding of the seventh trumpet, and proceeds to prepare us for the detail of its events under the vials. It is a great mistake indeed to suppose, as some have done, that the history of the dragon, and of the two beasts in the next chapter, has no connexion with the trumpets and vials of the great sealed book. The three *θηρία*, the dragon, the beast, and the other beast, called also the false prophet, are often referred to under the vials, and in the following part of the Apocalypse. Without some previous knowledge of them we could not see on whom the vials were to be poured; who were to be the acting characters in oppos-

ing the rider on the white horse during the period of their effusion; or who were to be destroyed by their influence. Therefore their likenesses are here delineated, and the principal occurrences in their history sketched out before us. We conclude that the dragon and his associates continue alive at least till the effusion of the first vial. But we add,

5th. That the dragon exists during the whole period of the vials, and even after its termination. Under the Old Testament, Pharaoh king of Egypt is called the great dragon in the midst of his rivers. And he assailed the Israelitish church not only before she fled from his face into the wilderness, but also after her forty and two years there* were accomplished, and she had been settled in the land of Canaan. From the face of this Apocalyptic dragon the woman fled into the wilderness where she was hid forty and two prophetic months. At the effusion of the first vial she returns and re-occupies her place in heaven. But even under the sixth and seventh vials he is active in opposing her, and appears as a confederate of the beast and the false prophet, in sending forth unclean spirits to the kings of the earth, and of the whole of his *ὀικουμένη* district of associated nations, to gather them to the battle of that great

* The Israelites were two years in the wilderness before, and forty after they were turned back, because of their unbelief and rebellion.

day of God Almighty. Nay, he is the leader and chief of the confederacy; and as such, fights desperately on the field of Armageddon under the last vial. He is there vanquished, but with greater difficulty than his two confederates. They are overcome and destroyed like Sodom in a lake of fire. But from heaven an angel must descend with a great chain to bind him; and the dark and deep abyss is made his prison-house for a thousand years. He is hardy, and survives many disasters. He escapes out of prison when the thousand years are finished; and returns with new ardour to his old work of deceiving the nations. He then gathers them together to battle against the camp of the saints and the beloved city. In this he perseveres till fire come down from heaven to destroy him and the nations together. And then the great white throne appears; and all the dead, small and great stand before God to receive judgment.

The paganism of the empire has been removed; the political Christianity and popery of the empire shall be removed, but the dragon (the empire itself) survives all these changes. The empire is draconic from the beginning to the end of its existence. The twenty-seventh of Isaiah is generally understood to be a prediction of the restoration of the Jews in the latter days; and it begins with these words, "In that day, the Lord
" with his sore, and great, and strong sword, shall

“punish Leviathan the piercing serpent, even
“Leviathan that crooked serpent; and he shall
“slay the dragon that is in the sea.” The dra-
gon of whom we have been speaking represents
not popery, or paganism, or protestantism, or
any religion whatever, but the Roman empire,
which in all its forms has made war on the saints
of God. And we saw in the introductory dis-
course, that the emperors themselves and other
rulers of the empire have adopted the figure of a
dragon as the emblem of their power.* He is
called a great dragon of fire, *δρακων μεγας πυρρος*.
But this fiery appearance has no reference to the
purple of the emperors, the dress of the cardinals,
or the scarlet uniform of the British soldier. It
cannot refer to the red cloth with which the car-
dinals cover their mules, or any thing ecclesiasti-
cal; for the whole system of popery is represented
in the next chapter by a distinct beast having also
seven heads and ten horns.

But the fiery appearance denotes that the dra-
gon was an instrument in the hand of divine
justice for chastising the nations on account of
their sins. And it may assist us in identifying
the dragon with the rider on the fiery horse, who
went forth under the second seal. We have seen
that they both represent the same secular empire;
that the head of this empire, who rode on the

* See Vol. i. page 61.

horse of fire, used a dragon as his armorial crest and the symbol of his power; that they both were of the same fiery appearance, both engaged in the same work of opposing and persecuting the church, and both presided over the earth or civil society. The rider on the fiery horse took peace *from the earth*, which was his proper kingdom. The dragon intruded into heaven, where he had no right to be; and usurped power there which belonged not to him.

From the names given him in the ninth verse, some have concluded that the dragon can be no earthly enemy, but must be the prince of fallen angels. But the names warrant not this conclusion. He is called *the old serpent*, or the old dragon; and this (as we have seen,) may notify that this great dragon, who wars with the church as her chief and most dreadful enemy under the gospel, is an old opponent, whose power had reached her in Judea, and with whom she had contended under the legal economy.

He is called the Devil, or rather *a Devil*, for the article is omitted in the original. But though this name belongs emphatically to him who is a liar from the beginning, and who was the false accuser of God himself in paradise, yet (as it literally signifies an informer, a false accuser, or calumniator,) it is often applied to human beings, by authors sacred and profane. By Demosthenes in his oration, ΠΕΡΙ ΣΤΕΦΑΝΟΥ, it is used to

signify an informer or false accuser; in the same sense does it occur in his other works; and never is the word applied by him to any other than human beings. Our Lord himself applies it to Judas, "Have not I chosen you twelve, and one of you is a devil, or informer?"* Paul foretels that in the last days men shall be devils, or as our translation renders the word, "false accusers."† In one passage he forbids the wives, and in another the aged women, to be slanderers, or "false accusers;" and in both the same word devils stands in the original.‡ And to what earthly enemy can this name be given with greater propriety than to the secular Roman empire, which has in all ages been accusing the saints of propagating heresy, moving sedition, and turning the world upside down. In the days of the apostles they were called enemies of Cæsar, because they chose to obey God rather than man, and said there was another king, even Jesus; and in our own, we have heard some in high place publicly announcing, that all are to be regarded as enemies of the state who disapprove the religion of the state. By these, and other false accusations such as these, has the dragon attempted to justify all his cruelties and persecutions of the woman and her seed. We may add one instance as a speci-

* John vi. 70.

† 2 Tim. iii. 3.

‡ Tim. iii. 11, &c. Tit. ii. 3.

men. When the duke of Guise massacred the reformed at Vassy, he secured false witnesses, who signed an affidavit in his favour, accusing the Protestants of being a factious set of people at all times, and charging them with being the aggressors in that instance. The power of the dragon exists in his ten horns. And have the kings of Europe never issued decrees prohibiting a form of religion in their dominions, and then put the adherents of it to a cruel death? Have they not at the same time declared that they were persecuting no man for his religion, but only punishing the sedition of them who disobeyed the king's commandment? With great propriety is this dragon named a devil or false accuser.

He is called *Satan*. And this name also is often applied to earthly agents. It is an Hebrew word, and signifies an enemy. "David said, "What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries (or "Satans) unto me?"* And Solomon said to king Hiram, "The Lord my God hath given me rest "on every side, so that there is neither adversary " (*i. e.* Satan) nor evil occurrent."† And in the psalm where the character, the sin, and the punishment of Judas are foretold, we read that a wicked man shall be set over him; and that Satan (or an enemy) shall stand at his right hand.‡

* 2 Sam. xix. 22. † 1 Kings v. 4. ‡ Psalm cix. 6.

Our Lord applies the word to Peter, when speaking in opposition to his death for sinners. "He turned and said unto Peter, get thee behind me Satan."* With great justice, then, is this name bestowed on the Roman empire, which continues for ages to make war with the woman and with the remnant of her seed.

All the names, then, are applicable to an earthly and visible foe. Indeed the Apocalypse being intended to shew the condition of the visible church on earth, must speak principally of her visible and earthly opponents. And if farther evidence were required to shew that the secular power of the Roman empire is the foe intended here, we might refer to the authority of the Pope himself. When Pope Alexander set his foot on the neck of the emperor Frederick, he quoted the words, "thou shalt tread upon the lion and the basilisk, the young lion and the dragon shalt thou trample under foot." In his opinion the dragon denoted not himself but the emperor, not the ecclesiastical but the secular power of the empire. The opinion must be admitted. The secular empire is the dragon. Religion is not identified with him, with any of his seven heads, or any of his ten horns. He and they shall fall. His ecclesiastical and secular power shall come to an end. But the bride, the Lamb's wife, remains

* Matth. xvi. 23.

in safety under the protection of her divine husband. It is our duty to respect the authority of secular rulers in secular matters; but in religious, to have no king but Christ; to obey them in lawful commands; but always to obey God rather than man, when we discern any variation in the mandates of the one from those of the other. The Jews were bound to pray for the peace of Babylon while they sojourned there; and much more ought all true Christians to seek and pray for the prosperity and peace of their native land.

III. We proceed to contemplate the events of the war. From the description of the parties, we might be ready to conclude that the contest would soon be at an end. The weakness of a delicate woman cannot be expected to stand long against the strength and fury of a gigantic and monstrous dragon. Conscious of her own weakness, she seeks her safety by fleeing from his face and hiding herself in the wilderness. But after many days she returns to the field, accompanied by powerful assistance. Her prince, Michael and his angels, are arrayed on her side. And then her contest with the dragon is prolonged in a tedious warfare. The progress of it is marked by awful and important events. The dragon is ejected from heaven, and practises great cruelty on earth. He is overcome, taken captive, and bound in prison a thousand years. Being again loosed, he

renews the warfare, which terminates in his destruction by fire from heaven.

The first remarkable occurrence in this war is the appearance of the dragon in heaven. This is the peculiar habitation of the woman, and the peculiar kingdom of her husband. And not content with assailing her from without, the dragon makes good an entrance into her husband's territories, and establishes himself there. This he did in the reign of Constantine. Till then he had his standing on earth, or civil society, and was a known and avowed enemy of the woman, who had her place in heaven, or religious affairs. Instead of seeking admittance to the enjoyment of her privileges, he treated them with contempt; and instead of seeking to share the spiritual power with which her Lord had entrusted her, or to usurp what he had reserved as his own prerogative, the dragon sought to annihilate both, and persecuted all who did them reverence. Such was his position and attitude in the days of John. The earth continued to be his place, and open hostility to the prerogatives of Christ, and to the spiritual influence of the woman, to be his conduct till the days of Constantine. A description of him in this state would have been no prediction. The reality of it was seen and felt at the time of the vision, and his exploits between the date of the vision, and the time of his forcing an entrance into the heavens of the visible church, had already

been described, when he appeared under the second seal as the rider on the fiery horse.

But although the earth or civil society is the only element suited to his nature, it was not satisfactory to his ambition. Like the monarch of Babylon in ancient times, he said, "I will ascend
" into heaven, I will exalt my throne above the
" stars of God; I will sit also upon the mount of
" the congregation."* And in the person of Constantine, the imperial earth-born dragon ascended into heaven, and there prosecuted his war against the woman. By means of flattery, and as the price of his proffered friendship, he wrested from her hands the spiritual sceptre which she had received from her Almighty Lord; and usurped the ecclesiastical authority which none on earth but herself, the daughter of the King was entitled to exercise. He changed the form of her ecclesiastical government, and conformed it to his secular empire. He changed her mode of worship, and imposed on her children many pagan and superstitious observances. In some instances he solicited the aid of other potentates against the woman. Having deposed Athanasius, having hunted and persecuted him through Europe and Asia, having lost all traces of him, and not knowing where he was to be found, the emperor wrote the Christian princes of Ethiopia, urging them in a

* Isaiah xiv. 12.

very pressing epistle, to assist him in excluding the heretical bishop from the most remote corners of the earth. Exasperated with rage, the dragon can condescend to the most humiliating and disgraceful means in making war with the woman and with her seed. In ambition, presumption, and blasphemy, he exceeds the little horn of Daniel's he-goat, who magnified himself even to the host of heaven, and cast down some of the host and of the stars to the ground, and stamped upon them with his feet. The dragon actually ascends into heaven, and exalts his power derived from the earth, above the stars of God.

And the most remarkable incident on his ascension was, that by some powerful attraction, his tail drew a third part of the stars of heaven after it. By this influence he turns them whithersoever he will, and finally casts them down to the earth. The stars are the angels or ministers of the Christian churches. Some of them adorn the crown of the woman, but others of them follow the tail of the great red dragon. Influenced by the splendour of an earthly court, and the prospects of preferment, of wealth, and worldly honours, they attach themselves to the train of earthly princes, and prostitute their ministry to political purposes. So powerful is the attraction of these things, that Satan employed it as his most powerful weapon in attempting to overcome the great Captain of our salvation. He showed him all the kingdoms

of the world, (the *oikoumenè*,) and said, all this power will I give thee, and the glory of them, if thou wilt fall down and worship me. Christ withstood the tempter. He used the sword of the Spirit, which is the word of God, and overcame the enemy. But many of his servants neglecting this sword of the Spirit, have fallen before the temptation. To them the attraction is so powerful, that instead of following the Lamb whithersoever he goeth; they follow the tail of the dragon whithersoever it turneth. When he entered heaven they ought to have appeared on the woman's side, and to have regarded and treated him as an enemy. But instead of this, they followed him as their leader and their chief. Thus it was in the days of Constantine, and thus it has been ever since. The dragon is not yet cast out. It is indeed painful to Christian feeling to speak thus of men among whom are many of our fathers and brethren in Christ. But our love to them must not be permitted to suppress our love to the truth. The secret influence by which they are drawn to his side is the prospect of wealth and preferment. And the prophet who speaketh lies he is the tail. As they maintain the creed sanctioned by the dragon's authority, preach his doctrines, and prostitute their ministry to his political purposes, they are described as attracted to *the tail*.

Having thus drawn the third part of the stars to his tail, he actually casts them to the earth.

In explaining the third trumpet, we showed what is meant by a star falling from heaven to earth. Heaven is the church; and the earth is political society, or the association of men on merely natural principles. And when a star falls, or is cast from heaven to earth, the meaning is, that some ecclesiastical character becomes incorporated with political society. This casting of the stars to the earth, synchronizes with the earthquake of the sixth seal. Under it we were told that "the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind;" and here, that the dragon attracted them with his tail, and cast them to the earth. The same event is described in both passages. The history of time past, and what we see at present, testify the fulfilment of these predictions. Many of the stars of heaven are not only drawn from their proper orbit by the attraction of the dragon's tail, but actually cast to the earth, and incorporated with the political system. Their pride and their boast is, that their church is part and parcel of the political constitution of the empire. Their incorporation with the state in the days of Constantine remains to this day. They are not guided by the attraction of the sun, whose influence moves the whole planetary system, but directed in many of their motions by the attracting power of the dragon's tail. As ministers of religion, they are not supported according to the

law of Christ by the free-will offerings of their people, but by tithes enforced by the dragon's authority, and levied with the dragon's rapacity. This tax Constantine durst not enforce when he cast them to the earth, but it followed, and took effect under the third trumpet, as part of the same system. So far were they incorporated with the earthly system of worldly politics, as in all the countries of Europe, to be for centuries princes of the empire and lords of parliament. And in many of these countries they continue so to this day. Even in Britain, amid all our reformation and liberties, we have lords spiritual as well as temporal. The system of church patronage authorized by the dragon, has a tendency to make the clergy cringing and sycophantish to their earthly superiors, and haughty and tyrannical to their inferiors. The effects are seen in the characters of many. When we hear such men boasting of their being independent of the people, and indebted only to the liberality of government for the institution of tithes, and the friendship of their patron for giving them the place, and pretending to pity their dissenting brethren, who must look to their people for support; it reminds us of those ciphers of consuls, who, in the palace of Constantinople, and amid the very dregs of the empire, were appointed by the emperor, merely that their names might serve as a date to the year, deploring the humiliating condition of their predecessors the

Scipios and Catos who had to solicit plebeian votes, pass through the forms of popular election, and expose their dignity to the danger and shame of a refusal; and boasting that their own happy lot was assigned them by a gracious sovereign, who defrayed the expense of the annual feast and show at their election, from his own treasury; who, without troubling them with executing the resolutions of peace or war, allowed them to spend the year in the enjoyment of their pension, and the calm contemplation of their own dignity; and who only reminded them in the epistles with which he honoured them at their instalment, that they were created by his sole authority.

As soon as the dragon had cast the stars to the earth, he stood before the woman, the church of Christ, "to devour her child as soon as born." There is no reference here to our Lord, for he was born in human nature long before the dragon got into heaven. Nor does it refer to Constantine or any individual son of the church, but to all her offspring in general. Like Pharaoh king of Egypt, the dragon sought to extirpate the seed of the church, by putting every man child to death so soon as born. The established clergy were approving and instigating the persecutions of the dragon; and a persecuting society which employs fire and sword in the cause of religion, never is, and never can be owned by Christ, as his church. The children of the woman whom the dragon

sought to devour, must therefore denote the proscribed and persecuted sects, whom the secular power of the empire laboured to destroy in the days of Constantine, and for many ages following. But in these attempts the dragon was defeated. The man child was protected of God, and caught up to his throne. He was to rule all nations with a rod of iron. And this honour is to all the saints. Our Redeemer says, "he that overcometh, and keepeth my words unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father."* Their preservation, their interest, and their prayers are the secret springs which move and direct all the revolutions among states and nations. They sit with Christ on his throne.

The next event in this war is, that the woman flees from the face of the dragon into the wilderness, where she is nourished and preserved for twelve hundred and sixty days. These days commenced amid the hail storm of the first trumpet, and terminated, as we have seen, with the resurrection of the witnesses at the revolution in Britain. During these days the witnesses were oppressed and persecuted wherever they were discovered; but there was nothing that could be

* Rev. ii. 27.

called war in heaven. There was no party who appeared publicly there to oppose the dragon. But at the end of them the woman returns from the wilderness and again appears in heaven. And she makes not this appearance alone. Michael and his angels appear on her side, and the war in heaven commences. "Michael and his angels fought against the dragon; and the dragon fought and his angels." The angels denote the ministers of religion, and there are now many of them on both sides. All those stars whom the dragon cast to the earth appear now as angels on his side. And after her return from the wilderness, the woman has on her side a numerous host of angels, with Michael the prince himself at their head. This war is carried on during the season of the vials, and terminates with the dragon being cast out under the last of them. Daniel refers to this war in heaven when he says, "At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble" (under the vials of the wrath of God,) "such as never was since there was a nation, even to that time: and at that time thy people shall be delivered, every one that shall be found written in the book."* The war begins when Michael the great prince stands up for the woman and her people; goes on

* Dan. xii. 1.

during a time of trouble such as hath not been since there was a nation; and ends in a great deliverance to the holy people. This comprehends the whole time of the vials. Michael, the prince, is Christ himself. But in our day the power of the dragon in religious matters is still so strong, as to mould the language of men for giving countenance and support to his usurpations. And hence the angels of the dragon are called *the church*, while they are fighting against Christ and his church, and the woman with the angels of Michael on her side, who doubtless are the church of God, are called dissenters. We wish to debate with none about a word, but we wish to speak what may be understood. And therefore in this Babylonish dialect, which is most generally understood among the nations, we say that the war in heaven denotes the conflict going on in society between *the church* and dissenters.

This is not a war of nations in which carnal weapons are used. It is not the potsherds of the earth striving with the potsherds of the earth, and dashing themselves to pieces in mutual collision; nor is it one or more of the potentates of the earth magnifying themselves against the host of heaven; the war is in heaven itself; the angels of the churches are divided, many even of them fighting on the side of the dragon; and the weapons used are such as angels use. Michael and his angels never use carnal weapons for promoting their

cause; he has prohibited the use of all but spiritual instruments. And this war in heaven begins at the end of the twelve hundred and sixty days, when the dragon is deprived of the power of killing with the sword. In so far as these were used, the dragon had still his point of *appui* or support on the earth, or political society. But of that he was deprived at the resurrection of the witnesses; and having intruded into heaven, and usurped authority there long before, he was then laid under the necessity of carrying on his war against the woman in heaven only; and by such spiritual weapons as he and his angels could furnish. And in this mode of warfare he is by no means so prosperous as he had been while using the carnal weapons which were supplied from earth against the woman and her seed, before she fled into the wilderness, and while she remained there.

We live in the time of this war. And of late we have witnessed considerable progress made in weakening the power of the dragon. The advancement and security of civil and religious liberty in France, the abolition of the burgess oaths, which were intended to prevent all from buying or selling in Scottish boroughs, who would not swear to maintain and defend the religion authorized by the laws of the dragon; the repeal of the corporation and test acts in England; the liberty given to Catholic dissenters in Ireland; the formation and rapid increase of voluntary

church societies; and the more extensive and cordial union of dissenters, or rather the armies under Michael the prince, are examples of progress on his side, and pledges of the approaching ejection of the dragon from heaven—from intermeddling with the consciences of men and the sacred things of God.

When we look to heaven or the visible church in our day, are not these legions of hostile angels the most prominent objects that meet our eye? and is not the progress of their conflict that which chiefly attracts and interests our attention? And if we put the question which Daniel did on another occasion, “what shall be the end of these things?” the Holy Spirit hath furnished us with a more satisfactory answer than that prophet was favoured with. The Holy Ghost tells us that “the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven.—He was cast out into the earth, and his angels were cast out with him.” People may talk of getting rid of this or that corruption, of reforming this or that abuse in the state churches; but the only effectual remedy, the only means pointed to in the Bible, is the dissolution of the connexion between church and state altogether, the total exclusion of the dragon and his influence from religious matters. Patronage, and tithes, and every vestige of secular authority shall be cast out of the church of God. And we do not think that our Christian

brethren in the established churches will suffer by the loss. If they lose the power of robbing others to support their clergy; they will gain much in Christian purity, and the liberty wherewith Christ makes his people free. When the establishment falls, many who were made rich by her, shall lament aloud, saying, "Alas! alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold and precious stones, and pearls; for in one hour so great riches is come to nought." But many who have remained in her till then, shall join with the heavens and the holy apostles and prophets in rejoicing over her. And whether men will or will not, the dragon shall be cast out by Michael our prince. The secular power of the empire shall be cast into the earth where it was before, and whence it had no business to aspire to a place in heaven.

We see the work gradually and steadily advancing to that consummation. In France they have no tithes. Protestants and Catholics are on a level, no state preference being given to either; although the dragon still keeps the clergy of both in his pay, and gives them pensions from the public purse. But it is worthy of observation, that many of both communions have lately rejected the pay of the state, and are erecting voluntary churches in all corners of the land, which receive all their temporal support from the voluntary offerings of their own people. In our own coun-

try dissenting churches are daily increasing, and the adherents to the establishment daily diminishing. To such a degree has this process already advanced, that in Britain and Ireland the established churches cannot reckon a third of the population among their votaries. The tide of public opinion is turned, and has for a considerable time been setting strongly, and with increasing might, in that direction, in which it must eventually lift these establishments from their mouldering base, and scatter their fragments in one extended ruin. The government of the state, the dragon himself, is beginning to doubt the policy of upholding such a system in the church; and to fear that his own power may be endangered by continuing to tax the whole for maintaining a golden image, which is revered only by the minority. And when he repeals the tithe laws, abolishes church patronage, leaves his subjects at liberty to choose and support their own ministers, and gives no ascendancy to one denomination over another, then his presence and his power in heaven are at an end. To that consummation things are fast hastening, and must soon come whether he will or not. He was cast to the earth, to manage the affairs of civil society, which are his proper element, and the only affairs which his nature is capable of managing.

But the party which supports his ecclesiastical power (his power in heaven,) is strong. Deeply

interested and bigotted to the last degree are his angels, the ministers of religion, who fight on his side. This point he yields not till with many others it is finally decided at Armageddon. Tithes and other abuses may be modified, perhaps some of them entirely lopped away; but the root of all corruption, the power of the secular magistrate in spiritual things, will not be wholly destroyed till the battle of that great day of God Almighty. Then the dragon is cast out of ecclesiastical matters, and his angels are cast out with him. And what follows? Then is heard the loud voice of praise to our God; for the accuser of the brethren is cast down. Then the beast and the false prophet are taken and destroyed in the lake of fire. A loud voice calls the heavens and all who dwell in them to rejoice; and says, "Wo to the inhabitants of the earth and of the sea; for the devil (*i. e.* the dragon,) is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man-child." Being deprived of power in the church, the dragon gives vent to his wrath in tyrannical and oppressive measures in the state. He thus makes the inhabitants of the earth to suffer; and he again persecutes the woman, after Armageddon, ere he is bound at the commencement of the millennium. The account of the seventh vial in-

timates, that it terminates before the thousand years commence. After the great earthquake there follows great hail. And the result with which the account breaks off is, that “men blasphemed God because of the plague of the hail; “for the plague thereof was exceeding great.”* How long men may continue in this blaspheming spirit, and how long the whole interval may be from the end of the seventh vial to the beginning of the millennium, the scripture saith not, and we cannot conjecture.

In this twelfth chapter, the history of the dragon is not followed farther. We must look elsewhere for the account of his thousand years imprisonment, and of what he did after being loosed at the end of that period. But in the following verses the Holy Spirit recurs to the past narrative, repeats some circumstances as the woman’s flight into the wilderness, and brings some new facts to view, such as the dragon casting the flood, or literally *ὕδωρ ὡς ποταμον*, water as a river out of his mouth. This took place before the end of the twelve hundred and sixty days of the woman’s retreat into the wilderness. Some have imagined that a flood of erroneous and unscriptural doctrine is here intended; but had that been the case, the words would have been water as *the sea*. Superstitious and unscriptural doctrine would have been

* Rev. xvi. 21.

represented not by water, as that in a river, but by *sea water*. But rivers and fountains of waters always denote the doctrines of the gospel. And we have no hesitation in saying, that the articles, creeds, and confessions established in the reformed churches by the dragon's authority, were the water which he is represented as discharging from his mouth. Being in general an exhibition of gospel doctrine, these creeds are called river water. The evil is, that men are required to receive them not so much on account of their heavenly origin, as because they are confirmed by act of parliament, and sanctioned by the state. Christ requires the woman to receive these doctrines as a pure river, flowing fresh from the throne of God. But in these creeds we are commanded to receive them as emanating from the authority of earthly potentates. They are recommended not so much for their divine origin, as for the human sanction; not because the mouth of the Lord hath spoken them, but because they are a flood emitted from the mouth of the dragon; not so much for promoting the glory of God in the salvation of men, as for promoting the safety of the dragon in the increased loyalty of his subjects.

The potentates of the earth dreaded the idea of the church not being connected with the state, and denounced it as a thing intolerable that there should be *imperium in imperio*, a kingdom within a kingdom. The idea of Christ having an inde-

pendent kingdom within theirs, they could not bear. Therefore when they saw their subjects leaving the Catholic church, it was reckoned wise policy to provide another church, also dependent on the state, to cast this flood out of the mouth of the dragon, that the woman resting upon it, might forget, if not renounce, her spiritual constitution, and the sole headship of Michael her prince. The object, we are told, was to make the woman to be *ποταμοφορητος*, borne upon that river; that the woman, the voluntary independent church, might be carried away by it; and that no church might remain but what was resting on that flood. While she rests there, her angels continue to receive the pay of the dragon, and to serve him in upholding tyranny and oppression, and resisting the progress of liberty and liberal opinions.

“ But the earth helped the woman; and the
“ earth opened her mouth, and swallowed up the
“ flood which the dragon cast out of his mouth.”
The earth denotes society in a civil or political point of view. And how did this help the woman? So many worldly and ambitious men entered the established Protestant churches, and their admission brought so many corruptions in discipline and government, as to make the seed of the woman see the necessity of keeping aloof from that river, however pure the water of its doctrine might be. Nay, “ the earth opened her mouth and
“ swallowed up the river.” Political society swal-

lowed up the authorised creed of the state churches, and declared that it was part and parcel of the law of the land, an essential ingredient in the political constitution. Thus was it swallowed up of the earth. And this prevented the woman, the scripturally constituted church, from being borne on that flood.

The whole chapter teaches us that the church of God is never forgotten or forsaken by him. She may remain long in the wilderness: but Michael the great prince is on her side, and in due time he appears with a multitude of angels to give her assistance and deliverance. Her angels conquer, but not by carnal weapons; for Michael has forbidden these to be used in this conflict. Wars and earthquakes may be the means of reducing the power of the dragon, of casting him out of heaven, and of delivering the woman; but these wars are not made by the saints, or carried on for religious ends. They are the quarrels of the princes of the earth, carried on for political purposes. In them, our God makes the wrath of man to praise him, and the remainder of it he restrains. The shakings of the nations are produced by the heterogeneous materials which they contain, and the violent passions that are generated and fermenting within them. The saints know that all these things are working for their good, and bringing the hour of their redemption nigh. But, in so far as their own agency is concerned, they

overcome by the blood of the Lamb, by the word of their testimony, and by patience and meekness in suffering. They love not their lives unto the death. They are, (I may say,) prodigal of life in the good cause; they go cheerfully to imprisonment and death; and count it all joy when they are reckoned worthy to suffer in the cause of their Divine Master. And when the great dragon of fire carries on the war against her in heaven, by the ecclesiastical power which he has usurped there, and by the angels enlisted on his side, he prevails not. The truth exhibited by the angels of Michael is too powerful for him. Public opinion is influenced, and he is under the necessity of vacating his place in heaven, of descending to wreak his disappointment and chagrin on the inhabitants of the earth, and of again resorting to the carnal weapons of persecution against the woman.

DISCOURSE XXVI.

THE TEN-HORNED BEAST OF THE SEA.

REV. xiii. 1—10.

1 AND I stood upon the sand of the sea, and saw a beast rise up out of the sea, having seven heads, and ten horns; and upon his horns ten crowns, and upon his heads the name of blasphemy.

2 And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority.

3 And I saw one of his heads, as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast.

4 And they worshipped the dragon, which gave power unto the beast; and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with him?

5 And there was given unto him a mouth speaking great things, and blasphemies, and power was given unto him to continue forty and two months.

6 And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven.

7 And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations.

8 And all that dwell upon the earth shall worship him, whose

names are not written in the book of life of the Lamb slain from the foundation of the world.

9 If any man have an ear let him hear.

10 He that leadeth into captivity shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

THIS beast denotes the Roman Catholic establishments of religion, with the Pope at their head. This system of ecclesiastical tyranny ruled the extensive dominions of the whole empire; and in the seventeenth chapter, is spoken of as an eighth head of the dragon, or the secular beast. But this system has so many peculiar features, and is so inveterate and cruel in its enmity against the saints, as to be also represented by a distinct beast. “The beast that was and is not, even he
“ is the eighth, and is of the seven, and goeth in-
“ to perdition.”* We are told in another verse of the same chapter, and evidently referring back to this thirteenth, that the beast that was and is not, is the same that shall ascend out of the sea or the abyss. And here John tells us that he saw this beast rise out of the sea. During his existence, and especially during his prosperous reign of forty-two months, he is in many respects identified with the secular empire, and therefore may be called an eighth head. But even in that point of view, he is not an eighth. The ecclesiastical

* Rev. xvii. 11.

system matured under the Pope, is the same with the seventh head, which was begun by the Christian emperors; and therefore still he is of the seven. At this time we are to consider the vision in which John saw him represented as a distinct beast. And even when he is thus viewed distinct from the dragon, or secular empire, his close connexion with him is indicated by the seven heads and ten horns of the empire being ascribed to both. That this beast of the sea was not intended to represent the civil power, but only the ecclesiastical system upheld by it, will appear from the following remarks.

1st. That the civil empire was represented by the dragon, and this enemy who appears in league with the dragon must be distinct from him. This cannot be the same empire appearing again under a different symbol. Daniel in his vision saw four beasts in succession, and these represented four empires. And here there are three, the great red dragon who represents the civil Roman empire, this ten-horned beast of the sea, and the two-horned beast of the earth. And of these no two can represent the same enemy. Under the seals, John saw three horsemen go forth to follow and oppose the rider on the white horse. The first was the rider on the red or fiery horse with his great sword taking peace from the earth; and here he appears again under the similitude of the great red or fiery dragon. The second was the

rider on the black horse, denoting the corrupt clergy who sold the word of God for money, and produced a spiritual famine. This enemy afterwards combined with the state, and formed a new and complex system, represented by the rider on the green horse, who slays with the sword, with famine, with death, and with the beasts of the earth. All the three are distinct. And when the Spirit turns our attention again to the state of the hostile powers, at the sounding of the seventh trumpet, he represents the rider on the red horse by a great red dragon. The rider on the black horse has no longer a separate, or even a distinct existence, and therefore is not represented here at all. After producing his spiritual famine, he merged into the rider on the green horse; and the complex system which the green represented, appears here under the similitude of a beast spotted like unto a leopard, having seven heads and ten horns. The two-horned beast described in the following verses of this chapter, is another enemy who has arisen out of the earth at a later period, and is also to be taken and destroyed under the vials. If more be necessary to convince you that this beast represents not the same enemy with the dragon, we may add, that the dragon gives him his power, and his seat, and great authority.

2d. John saw him rise, and therefore he must represent an enemy not in being at the time of

the vision. The civil empire existed under its sixth head in the days of John, and he says not that he saw the rise of the dragon by whom it is represented. But he saw this beast arise, which intimates that he was not in being at the time of the vision. Therefore he is a different enemy from the dragon.

Even at the opening of the seals, there is a variety of expression used which may have a similar meaning. When the second seal was opened, John says simply, "there went out another horse "that was red," &c. The red horse denoted the empire already in being. But when the third seal was opened, he says, "I *beheld*, and lo, a "black horse." And he says at the opening of the fourth, "I *looked*, and behold, a pale or green "horse." But the difference is still more marked between the rise of this ten-horned beast out of the sea, and the appearance of the dragon. The seven heads and ten horns denote, that for a time he is incorporated with the empire, but not that he is altogether identified with it.

3d. This is not the same with Daniel's fourth beast, which represented the Roman empire. In the progress of events, one of these beasts of Daniel may overcome another, or even all the other three, but he has not power to put any of them, or all of them out of being. They are all to be seen on the earth at this day. The first three, Daniel tells us, have their lives prolonged for a

season and a time, after their dominion is taken away, probably till the destruction of the fourth beast by the burning flame, or even after that catastrophe.* At present the Ottoman power is the first beast, whose capital was Babylon or Bagdad; and the body of the beast is the surrounding territories. To that capital they must again retire; to these territories they must again be confined. The Ottomans themselves deny that they are Turks. The body of the second beast is the kingdom of Persia. At present he has no dominion beyond his own territories. The third is the Grecian empire, now only rearing its head from the oppression under which it has lain, since it fell under the power of the Ottoman empire, which is the first beast. The sixth trumpet loosed the angels of that empire from their native seat by the river Euphrates, and gave them possession of the Grecian territories, or what properly constitutes the body of the third beast. And the sixth vial shall in all probability give the Greeks the dominion of their own country in its full extent, and send the Ottomans to Bagdad and the neighbourhood. The fourth beast denoted the Roman empire, dreadful and terrible exceedingly. He also had dominion for a time over the kingdom of Grecia, and part of the territories of Persia and Babylon. But these acquired possessions are

* Dan. vii. 11, 12.

never viewed as part of his body. No: they were the bodies of the other beasts that were before him. And this furnishes a good answer to the question, why no part of the eastern empire is included among the ten horns of the fourth beast? His dominion extended over them; but they form the body of another beast. His ten horns and his whole body must be found in the European part of his territory.

The fourth beast of Daniel is the Roman empire, and different from this of John, which represents the ecclesiastical system of tyranny afterwards grafted upon it.

The first beast which Daniel saw was like a lion, the second like a bear, and the third like a leopard. But the fourth had no likeness to any of these three. "It was diverse from all the beasts that were before it." Now this ten-horned beast was "like unto a leopard, his feet were as the feet of a bear, and his mouth as the mouth of a lion." In some particular or other he resembles every one of the three; but the fourth beast of Daniel was diverse from them all. And if things like the same thing are like one another, we may conclude, that in such a case as this, where the one is like, and the other diverse from the same thing, the two must be diverse from one another. Is it not more reasonable to suppose that Daniel's anomalous ten-horned monster was the same with John's monstrous fiery ten-horned

dragon, than to believe him the same with this beast of the sea, whose description differs from his in so many particulars? Daniel says not that his fourth beast was like a dragon, but neither does he say any thing inconsistent with this. He simply tells us that he "was dreadful and terrible" and strong exceedingly," having great iron teeth and ten horns, and that he was diverse from the three that were before him. In John's account of the dragon we have nothing contrary to this description of the fourth beast; and we have strength, cruelty, ten horns, and all that is contained in it. But in this beast of the sea every thing (except the ten horns,) is at variance with that description. The beast of Daniel represented the Roman empire, and so did the dragon. But this beast of the sea must be distinct, for the description of him is different. And yet he must be closely connected with them, for the ten horns of the empire belong to him also.

The beast of Daniel had a little horn with a look more stout than his fellows, changing times and laws among men, and speaking blasphemous things against God. This denotes the Pope, the head of the ecclesiastical system of tyranny. And in the Apocalypse, the same system is represented by a distinct beast which John saw rising out of the sea. The fourth beast of Daniel and the great dragon of the Apocalypse are one. They both represent the Roman empire. The little

horn of the former, and the beast of the sea confederate with the latter, (from whom he receives his seat, his power, and his authority,) are also one, being both symbols of that ecclesiastical system of which the Pope is the head, and in which secular power is combined with spiritual authority. Their deeds are the same. The little horn, (it is said in Daniel,) “shall speak great words “against the Most High,” &c.* and the ten-horned beast in the Apocalypse, has “a mouth “speaking great things and blasphemies,† and he “opened his mouth in blasphemy against God, to “blaspheme his name and his tabernacle, and them “that dwell in heaven.” The former had a look more stout than his fellows; he attempted to change times and laws: and all the earth, (or civil society) wondered after the latter. “They worshipped the “beast, saying, who is like unto the beast? who is “able to make war with him?” Of the former it is predicted, that he “shall wear out the saints “of the Most High,” and that “they shall be given “into his hand.” And to the latter, “it was given “to make war with the saints, and to overcome “them.” They were given into the hand of the former, “until a time and times, and the dividing “of time.” And unto the latter, power was given to continue successful war against them, for forty and two months. The former thinks to change

* Dan. vii. 25.

† Rev. xiii. 5.

times and laws, which supposes high authority and extensive dominion; and the latter has "power given him over all kindreds, and tongues, and nations." But when the judgment shall sit, "they shall take away the dominion" of the former, "to consume and to destroy it unto the end;" the beast of Daniel, and his little horn with him, shall be slain, "and his body destroyed and given to the burning flame." And when God comes out of his place to judge the nations and begins to pour on them the vials of his wrath, the reign of the latter is terminated. The dragon who gave power to this beast of the sea, shall be taken with him and the false prophet at Armageddon; and the beast with the false prophet, shall be cast into a lake of fire burning with brimstone. Therefore we conclude that this dependent and confederate of the great dragon represents the same enemy with the little horn of Daniel's fourth beast. In the days of John the events were drawing nearer than in the time of Daniel. The revelation of them also was made fuller and clearer. And what appeared to Daniel only as a little horn among the horns of the empire, was exhibited to John as a distinct beast, a dangerous enemy, with his exploits and cruelties detailed more at length.

4th. In the extent of his dominion this beast of the sea is different from the dragon. The dragon represents the secular empire; and we know the limits within which his dominion was confined.

But the beast of the sea had "power over all kindreds, and tongues, and nations." His power extends not only over the whole empire, but passes its boundary, and reaches beyond the Rhine and the Danube, into Germany, Denmark, and Sweden. It hath also extended beyond the Roman wall, into Caledonia and the mountains of the north.

Many of them who think that this beast denotes the secular empire, agree in affirming that it denotes the empire only in its divided state, when it consists of ten horns bearing ten crowns. But ere this was the case, the limits of the empire had been greatly circumscribed, by the separation of the Grecian dominions under an emperor of their own. Could it ever be said that the ten kingdoms had power over all kindreds, and tongues, and nations? But in the church and state system of the Catholic church, with the Pope at its head, all these things are fulfilled. She has not only extended her power to the north of Europe, and pushed hard by the crusades and other means to obtain a footing in the eastern countries, and to wrest them from the patriarch of Constantinople, but has also carried her dominion and her inquisition into India, and her authority, plots and state intrigues, even to China and Japan. She reigns over the extensive and fertile regions of Canada, Mexico, and South America, where the Roman eagles never flew, and the name of Cæsar

was never heard. When Papists boast of the extensive limits of their church, and call her exclusively the Catholic, they are only (like Bellerophon,) bringing evidence of their own condemnation, and proving that this is the beast which riseth out of the sea, and has power over all kindreds, and tongues, and nations.

5th. His rising out of the sea shews that he must represent the ecclesiastical system. The sea denotes the erroneous doctrines of error and superstition. From these arose the ecclesiastical system of popish tyranny. But the secular empire of Rome was in existence long before the days of John, and arose from the military skill of its early rulers, and the military discipline and valour of a free people.

6th. The dragon gave him his seat and his power, and great authority. From this it is clear that he and the dragon are not the same. Were we to admit (what some suppose,) that the dragon and this beast represent the same empire at different periods of its existence; that the former denoted the empire while under one head, and that the latter represents it when divided into ten horns; the inspired description would apply to neither. That supposition would make the dragon cease to be when the empire was divided into ten kingdoms; but the inspired account describes him as continuing under the vials, fighting at Armageddon, incarcerated during the millennium,

and seducing the nations when the thousand years are finished. That supposition would make the ten horns of the dragon (the ten kingdoms of Europe,) the beast of the sea to whom the dragon, *ἔδωκε*, gave by his own will and deed, his power, and his seat, and great authority. But not one of them, not all of them together, can, with any propriety of language, be said to occupy the dominion and authority and power which the empire possessed under one head. And what they possess was not given them by the emperor. Not one of them received from him any power or dominion beyond what they wrested from him by force of arms. The budding and growing of the ten horns on the head of the dragon, was not matter of his own choice. Nor were they produced by an act of volition on his part. We saw formerly that the dragon represents not the imperial heads only, and far less is he to be limited to the pagan state of the empire; but that he represents the secular empire of Rome in all its forms, and at every period of its duration. The empire is the dragon in its gorgeous antichristian dress, as well as when arrayed in its motely garb of pagan absurdities. The ten horns, as well as the seven heads, belong to him. In this empire he exists under the trumpets and vials, as well as under the seals. And here we are told not that he yielded up his power of necessity, or was driven from his own authority at all, but that he voluntarily gave his

power, and his seat, and his great authority, to this ten-horned beast of the sea. The dragon ceased not to exist, nor divested himself entirely of power when he gave it to this beast. The same fact is repeated in the seventeenth chapter, thirteenth verse, where we are told that the ten kings, the ten horns of the dragon have one mind—the will of the dragon, and shall give their power and strength unto the beast. The meaning seems to be, the dragon or these ten horns which had sprung up on his head, employed their secular authority for upholding the spiritual dominion of the beast, and actually lent him carnal weapons for enforcing his ecclesiastical decrees. It is this which makes the ecclesiastical system of Rome to be *θηριον*, a ravenous beast, a dangerous enemy, to the saints of the Most High. His errors in religious doctrine, his superstitious rites and idolatrous ceremonies, make him not in this sense a beast to the church. They are hurtful to none but himself and his own worshippers, while they are not enforced by civil pains. Others have liberty of conscience; and the saints worship according to the scriptural order, and without molestation. His connexion with the dragon, and the employment of secular authority derived from him, make this sea-born monster a beast, which, in the Apocalyptic sense, means a persecutor, and a plunderer.

But in giving their power and authority to this

beast, the dragon and his ten horns were not annihilated. They still subsist; and finally are made to hate the whore, to make her desolate and naked, to eat her flesh, and burn her with fire. And was there ever any (except the ecclesiastical system of which the Pope is the head,) possessing power and authority extensive as the empire itself, having the imperial city for its seat, and enjoying all these as a donation from the dragon? The ecclesiastical system wielding the carnal weapons, and maintaining itself by civil authority, is the beast. And therefore although Irish Catholics, and dissenting Catholics in all countries may be superstitious, idolaters, god-eaters, wonderers after the beast, yet the beast they are not. They are no part or member of his body; for this good reason, that they persecute none. In this respect they have, for above a century and an half, been more sinned against than sinning. You may say they have the will though not the power. And what right have you to impute a wicked will and sinful desires to your fellow-creatures, when they furnish no evidence of them in their actions? But granting your insinuation to be well-founded, still we say that persecuting desires, or the maintaining of persecuting doctrines without persecuting actions, constitutes not what in the Apocalypse is called a beast. The maxim is never to be forgotten, that by their deeds only can we know them. The spider or the wasp may have inclin-

ations as destructive as those of the lion or the bear, but is not on that account to be classed among the great ravenous beasts. And Roman Catholics when disconnected with the state, have no secular authority, no power of persecution, and therefore are not to be classed among the *θηρία*, the bloody ravenous beasts of the Apocalypse. And the ten-horned beast of the sea himself would have had no place here, had not the dragon given him his power, and his seat, and his great authority.

7th. The wounding to death and healing of one head applies not to the secular empire, but only to the ecclesiastical system. If the wounding to death meant the dissolution of the imperial form of government, then we might affirm that all the seven heads have been wounded to death; for every one of them in its turn was dissolved, to make way for the next succeeding. And the seventh, or Christian imperial head, has not revived or been healed more than any of the preceding. It is succeeded by the ten horns. Although Charlemagne and the chiefs of the Germanic body, Napoleon Bonaparte, and the czars of Russia, have all assumed the title of emperors, yet there never has been, and there never will be, any revival of the imperial government for the whole empire. None of all these late emperors had any connexion with the city of the seven hills; none of them had dominion over

all the ten kingdoms in which the body of the beast is found. Only a small portion of the dominions belonging to the emperors of Germany, and none of those which are governed by the emperors of Russia, lie within the Rhine and Danube, the ancient boundaries of the Roman empire.

And if the wounding to death, and recovery to life, really took place in one of the heads of the secular empire, why is an event so important not at all noticed or even alluded to by Daniel in the description of his fourth beast, or by John in that of the great red dragon, both of which represent the empire? In our opinion, the empire never was wounded and healed in this manner. But in the seventeenth chapter, the same politico-ecclesiastical beast which we are now contemplating, appears again, and the city of antichristian Rome is there represented as an adulterous woman, riding upon it. There we hear that while this beast has the seven heads and ten horns in common with the dragon, there is an eighth head which is peculiar to him. And this eighth head may be identified with the beast himself. This ecclesiastical beast, of whom John says, "he was, "and is not, and yet is, and he shall ascend out "of the bottomless pit, and go into perdition, "even he is the eighth, and is of the seven." He may be regarded as an eighth head of the empire; and he is of the seven; for his power is nothing but a modification of the ecclesiastical

authority assumed by the Christian emperors, of the seventh head. But they gave it to this beast, who is the eighth.

The deadly wound was on this eighth head; and therefore could not be seen on any of the seven heads of the dragon. John says not that he saw this deadly wound inflicted; but that he saw one of the heads, *ὡς ἐσφαγμενην εἰς θάνατον*, as it had been wounded to death. The words are the same which are applied to the Lamb in heaven, and rendered as it had been slain. John saw the head with this wound upon it; and it appears that the beast itself, or the eighth head, arose out of the sea in this wounded state. The claim of the bishop of Constantinople to universal dominion, was a deadly wound to that of his Holiness at Rome. At the beginning both claimed the supremacy. So deep was the wound, that the head was cleft in two.

In this deadly state, the beast received one of his heads from the dragon. Almost all manuscripts, and many printed editions of the Greek Testament omit the word *εἶδον*, *I saw*, in the beginning of the third verse. It seems to be the interpolation of a later age. And without it, the passage reads thus, "the dragon gave him his power, and his seat, and great authority, and one of his heads as it were slain to death." In this wounded, or rather slain state, was the head given by the great dragon; for to him all the

heads and horns of the empire originally belonged. The Vulgate version has originally read it in this way, as appears from its language, "*unum de capitibus suis quasi occisum in mortem.*" This can mean nothing but one of the dragon's own heads, *draco* being the only antecedent to which the word *suis* can refer. Had the word *vidi*, which now stands in the beginning of the third verse, been originally there, the Latin translator would have written *ejus* or *illius*, in place of *suis*. To search history for the infliction of this deadly wound, after the beast had arisen out of the sea, must be a vain pursuit. It may not be improper to add, that the Vulgate (at least in my copy, which was printed at Paris 1541) omits the word *seat*, in the preceding clause. The words are, "*Et dedit illi draco virtutem suam et potestatem magnam, et (vidi) unum de capitibus suis quasi occisum in mortem.*" Perhaps the Catholics saw that the word *seat*, connected the beast with the Roman city.

The head was given by the dragon in this wounded or slain state. Quite undetermined did the first Christian emperor leave the question of pre-eminence between the two metropolitan patriarchs. The ecclesiastical system became one head of the empire. In the west, the bishop of Rome made good his claims; and all the countries which constituted the body of the empire acknowledged his authority. They renounced the Gre-

cian patriarch as supreme pontiff; and his sovereignty was limited to the countries which had constituted the Grecian monarchy. They had indeed been subject to the Roman; but though essential to the former, they formed no integral part of the latter. But of the healing of this wound, we shall speak again in considering the history of the beast.

8th. This beast has a close connexion with the city of Rome. The woman who rides upon the beast in the seventeenth chapter, "is that great city which reigneth over the kings of the earth." And the seven heads of the beast refer not only to the seven kings or forms of government, but also to the seven mountains on which the woman sitteth. The Protestant or Mohammedan powers cannot be represented by this beast; for neither of them ever had a seat on the seven hills, or carried up the great city, which in the days of John was reigning over the kings of the earth. But she has been upheld even to the feebleness and decrepitude of old age, by the politico-ecclesiastical system of Popery on which she now sitteth, and which lingers with her about her ancient seat on the seven hills.

9th. The dragon and this beast appear under the vials, possessing distinct and separate, but contemporaneous existence; and united in a confederacy against the rider on the white horse and his followers. Under the sixth vial, the unclean

spirits proceed from the mouth of the beast as well as from that of the dragon, and that of the false prophet. All the three send forth their spirits to gather the kings of the earth, and of the whole *oikoumenè*, to the battle of the great day of God Almighty. The three take the field together, and fight and are overcome at Armageddon; and must therefore represent distinct and contemporaneous foes. The dragon and the ten-horned beast cannot represent the same Roman empire. Nor can one of them represent that empire in one period of its existence, and the other in another. That would suppose the beast to be a successor of the dragon, and not to rise till he had fallen. But scripture represents them as contemporaneous in a great part of their existence, and if not rising together, at least falling together at Armageddon. The only consistent explanation is, that the one represents the secular empire, and the other the ecclesiastical.

10th. This beast is prosperous in his war against the saints for forty-two months. This must coincide with the woman's retirement into the wilderness from the face of the dragon. During that period, the saints are oppressed and persecuted by both church and state. The beast and the dragon are confederate in their prosperity under the trumpets, as well as in their decline and fall, under the vials. The dragon existed and made war on the woman before the beast arose;

and as soon as the latter appears emerging from the sea, the former gives him "his power, and his seat, and great authority, and one of his heads, though as it were wounded to death." Thenceforward they act as friends and brothers; each contending for the interest, and upholding the authority of the other; each saying to the other, I am as thou art, my people as thy people; and both prosecuting unrelenting war against him who sitteth on the white horse, and all who follow him.

Some have supposed that the two-horned beast in the end of this chapter represents the ecclesiastical system of popery. But to popery they would assign the prosperity of forty-two months, a period which in scripture is never connected with the two-horned beast, but always with the ten-horned monster who arose out of the sea. And hence they are led into other blunders, and self-contradictions, by applying to the one beast what is said of the other. The one reigns and prospers forty-two months, or twelve hundred and sixty days, the number of the other is six hundred threescore and six. And if we are guided by the words of inspiration, we must admit that the ten-horned beast of the sea (which represents the ecclesiastical system of popery,) is distinct not only from the dragon or civil empire which existed before he arose, and from which he received his power, seat, authority, and wounded head, but also from the two-

horned beast which arises after him, and usurping his authority, exercises it before his face.

11th. The seven heads and ten horns of the Roman empire, are ascribed to this beast as well as to the dragon. And the close connexion in the latter days of that empire, between the ecclesiastical system and the secular power, is the obvious reason. The ecclesiastical beast is so incorporated with the secular empire, as to be in many things identified with it, though in many others he is distinct. The seven heads of the empire are thus ascribed to him; because he occupieth the seven hills, and has such a connexion with the seven forms of government, (six of which had fallen ere he arose, and the seventh of which gave him his power, seat, and great authority,) that he himself is said to be an eighth, and of the seven, and going to perdition. The ten horns also are said to be his; because his authority is ramified through them all. But his heads and horns furnish no sufficient reason for supposing him to be *the same* with his friend the dragon, or to represent any thing else than the ecclesiastical system of papal tyranny.

12th. He has ten diadems on his horns. The dragon had the seven heads and ten horns; because his dominion continues while the empire is under one head, and after it is divided into ten horns. And for the same reason, the seven heads and ten horns are described as belonging to this

beast of the sea. But that had seven diadems on the seven heads; and this has ten diadems on the ten horns. Because the former attained the highest degree of earthly power and glory, and the greatest extent of dominion under the heads; and the latter attains his highest degree of authority, and most extensive dominion over territory, under the ten horns of the empire. In the days of Constantine, while the empire was under one head he arose. But great eminence he attained not; into his hands the saints were not given; nor did his forty-two months begin, till the hail storm of the first trumpet, and its fire, had overturned the emperor, burnt up his throne, and divided his empire into ten kingdoms. Then in the year 428, the Donatists became persecutors in Africa; the Novatianists were suppressed at Rome; and the saints were every where delivered into his hand.

The rider on the fiery or red horse appears again in the person of the great dragon of fire. And the rider on the green horse appears here in this ten-horned beast of the green sea, representing the politico-ecclesiastical system of the Catholic church. And is not this ten-horned beast the enemy who kills not only with the sword, but also with spiritual famine and death, and with the beasts of the earth? From the days of Constantine, these two, the red and the green horses, the red dragon and the beast of the green

sea, have been making war on the saints, and have overcome them.

The establishment of a pensioned clergy in the church is always favourable to the exercise of tyranny in the state. The ten-horned beast is in league with the dragon. And what makes the former to be *θηριον* a ravenous beast, but the bloody spirit, the use of the carnal weapons which he received from the latter, and his subsisting on the spoil which these enable him to take. They who worship the beast are also worshippers of the dragon, which gave power unto the beast.

The spirit of this beast, *i. e.* of the established Catholic church, is more cruel and ferocious than that of any ordinary beast of prey. He is described as being like a leopard, but with the feet or savage strength of the bear; and the mouth or unflinching courage of the lion. The holy lives and Christian piety of many of the Popes, inferior clergy, and private members in the Roman Catholic church, furnish no objection to the view which we have taken of the system. We pass no sentence on individuals. We judge no man. Of the system only, and the Catholic church as a body, do we speak. The Almighty God tells us that in her there are many of his saints. And from the continued repetition of his earnest call to them to come out, we may conclude that some of them continue in her till the last moments of her existence. The cry is repeated,

till Babylon is finally destroyed. Many genuine saints continue clinging to the falling system, till it crumble into ruins; and remain in the great but devoted city, till they are enveloped on all sides by the flames of her burning. Continuing to partake of her sins, they must share the temporal plagues by which she is to be removed from the earth. The system, in its constitution and working, is a blasphemous usurpation of the prerogatives of God, inflicts unparalleled cruelty on his saints, and flagrant injustice on all men. Having identified the beast, we now proceed,

II. To consider his history and the deeds which he has done. The mystery of iniquity began to work in the days of the apostles. And the progress which it had made in the year 257, was made evident by the Pope excommunicating the churches in Africa, and the lesser Asia, because they held the opinion of the council of Carthage, regarding the baptism of heretics. Mosheim's account of the affair is as follows: "Diversity
" prevailed for a long time, without kindling con-
" tentions or animosities. But at length charity
" waxed cold; and the fire of ecclesiastical dis-
" cord broke out. In this century" (the third)
" the Asiatic Christians came to a determination
" in a point that was hitherto, in some measure,
" undecided; and in more than one council estab-
" lished it as a law, that all heretics were to be
" rebaptized before their admission to the com-

“munion of the true church. When Stephen,
 “bishop of Rome, was informed of this deter-
 “mination, he behaved with the most unchristian
 “violence and arrogance toward the Asiatic
 “Christians, broke communion with them, and
 “excluded them from the communion of the
 “church of Rome. These haughty proceedings
 “made no impression upon Cyprian, bishop of
 “Carthage, who, notwithstanding the menaces of
 “the Roman pontiff, assembled a council on this
 “occasion; adopted with the rest of the African
 “bishops, the opinion of the Asiatics; and gave
 “notice thereof to the imperious Stephen. The
 “fury of the latter was redoubled at this notifi-
 “cation, and produced many threatenings and
 “invectives against Cyprian, who replied with
 “great force and resolution; and in a second coun-
 “cil, held at Carthage, declared the baptism ad-
 “ministered by heretics void of all efficacy and
 “validity. Upon this, the choler of Stephen
 “swelled beyond measure, and by a decree, full
 “of invectives, which was received with contempt,
 “he excommunicated the African bishops, whose
 “moderation on the one hand, and the death of
 “their imperious antagonist on the other, put an
 “end to the violent controversy.” Here we see
 the bishop of Rome arrogating authority over his
 brethren in office, and headship over the churches
 of Christ. And in the sea of superstition, agitated
 by this and other controversies, we behold the

violent working of the mystery of iniquity. No doubt the bishop of Rome sometimes had the right side of the question; but he was always wrong in claiming and exercising headship over all churches. We see that he did so before the days of Constantine; and to say the least, that emperor did nothing to deprive him of his usurped authority.

But he got life and power as a beast when Constantine invested the Catholic church with secular authority, and put the sword of persecution into her hands. And we have seen in our first volume with what zeal and effect she began immediately to use it against all heretics. We have also seen how completely the constitution and spirit of the Catholic church were changed by her union with the state. None is called *θηριον*, a beast of prey, in the Apocalypse, unless he is guilty of shedding the blood of the saints, or of spoiling their goods, and living on the prey. And for how long, or rather for how short a time, had the Catholic church been delivered from being the sufferer, ere she and her Pope, and clergy, began to be the actors in the bloody work of persecution? Then this cruel and monstrous beast got being; and from that time he continued to rise more and more, till he attained the plenitude of his power, and began to decline under the wo trumpets. Many were the edicts which Constantine issued in his favour. And in the year 378 Valentinian I.

decreed that any accused person might appeal from the sentence of his bishop to a council; and from that to the bishop of Rome; and that a metropolitan could be tried only at Rome, or by judges whom the Pope might appoint. Valentinian was emperor of the west. And from the time of that decree, the bishop of Rome was head of all the western churches, and claimed allegiance from those in the east also, and over the whole world. The beast rose still farther out of the sea, when in the year 445, Valentinian III. another emperor of the west, declared by a law that the Pope had a right to command whatever he pleased, and enjoined all the Gallican bishops to concur in executing the judgment of the Roman pontiff against Hilarius, who had been guilty of ordaining and deposing without consulting the see of Rome. The decrees of these emperors were efficient in securing the headship of the Pope over all the churches in their dominions. And our brethren who think that the commencement of his tyrannical reign is marked by an imperial decree, would act more consistently by fixing on one or other of the decrees now mentioned, which really confirmed the Pope's supremacy in the western empire, than by prating about the edicts of Justinian and Phocas, which had no other effect, and seem intended for nothing else, than to secure the allegiance of the Pope and a few Italian subjects to the eastern emperor, by certifying that he would

not require them to acknowledge the patriarch of Constantinople as head of the church.

But when the ecclesiastical head was thus rising, it appeared as if it had been slain or wounded to death. The head was in fact divided in two. The bishop of Constantinople claimed headship not only over the Greek or eastern, but also over the Latin or western church, including the bishop of Rome himself. Had he been content with the former, the wound would have been less deadly; and it was by his claims settling down to that limit, that in the end, the wound was healed. But each of the metropolitan patriarchs claimed dominion over all Christian churches. Neither of them could attain this unless the other was deprived of it. One universal lord cannot be subject to another universal lord. These rival claims were fatal the one to the other. The wound was mortal. The head therefore, appeared slain or wounded to death. How could life be preserved in a head thus cleft in twain?

But this deadly wound was healed. The decrees of Justinian and of Phocas already referred to, declared that the most holy Pope of old Rome should be the first of all priests, the bishop of bishops; and that the most blessed archbishop of Constantinople or new Rome should be second or next to him. But so far were these from giving a commencement or new era to the reign of the beast, as to contribute nothing to the healing of this

deadly wound. Since the revival of letters, the laws of Justinian have been much studied in the west, and the passages which speak of the Pope's authority have not been overlooked by the Catholic clergy; but at the time when these edicts were issued, the European nations, (a part of Italy excepted,) were not subject to Justinian, and paid no regard to his decrees. Nor did they ever after submit to him or any of his successors. And on this point they had no need of his decrees. They were already honouring and serving their lord the Pope as head of the church universal; and hating and despising the claims of his rival at Constantinople. Could these decrees light a fire which was already kindled? Could they give the Pope dominion where he was already reigning? The barbarians of the west were already bowing the knee to the beast; and in all probability never heard of these decrees from the east.

In the east itself, resistance to the Pope's authority was general and determined. And we think that obedience there was scarcely expected, or even intended by the emperors themselves. We know that the Greek clergy were never brought to acknowledge the headship of the Latin pontiff. And the total separation of the two churches which followed these decrees at no great distance, and which continues to this day, set the question for ever aside. They were a mere compliment to the Pope, or a concession to the Italian subjects

of the Greek emperor, and not regarded or obeyed in other parts of his dominion.

But the separation of the Greek and Latin churches, which, in one point of view, defeated these decrees, tended in another to heal the deadly wound of the beast. It put an end to all claims of the patriarch of Constantinople beyond the limits of the Greek church. He indeed declared the Latin churches to be no longer of his communion. And that may be viewed not as an act of jurisdiction, but as a renunciation of all authority over them. His power was then limited to the countries which had constituted the body of Daniel's third beast, and which (though they had been subdued by the fourth, and had been long subject to him,) had never formed any part of the body, or been animated by the spirit, or nerved with the strength of him who is dreadful, and terrible, and strong exceedingly. And when we look to the ten-horned beast rising out of the sea, we may ask what was this separation of the Greek church with the eastern patriarch at its head to him? Was it not the excision of the wounded and diseased part of his head? And after its removal the deadly wound was healed. The bishop of Rome now reigned the unrivalled and undisputed sovereign of all churches in the countries which formed the body of the fourth beast. He thus became an eighth head, though he is of the seven, and goeth into perdition. The calamities which

afterwards befel the eastern empire and the Greek church, reduced the patriarch of Constantinople still lower, and circumscribed his power to narrower limits. They opened a way for the beast with the seven heads and ten horns, to extend his authority over all kindreds, and tongues, and nations, till he got the whole earth, or rather the whole land, ὅλη ἡ γῆ, to wonder after him when his deadly wound was healed. When we think an enemy weak, God sometimes permits him to act with the greatest power. When we think him wounded to death and ready to expire, Jehovah may permit him to recover and rage and reign, and may deliver the saints into his hands for many days.

It is not his being a worshipper of images, but his being a persecutor, a shedder of blood, a spoiler of men's goods, and one who lives on plunder, (to which he gives the name of tithes,) that entitle him to the name of θηρίον, a beast of prey.

Therefore the dispute about image worship cannot be the wounding here spoken of. In consequence of it the Greeks substituted paintings for images in their churches, and renounced even in words the supremacy of the Roman pontiff, which though lately decreed by two of their emperors, had been admitted by very few of their clergy, and not without much vagueness of language, and reluctance of spirit. In attempting to

please the emperor, and concur with him in reconciling his Italian subjects, some Greek writers had used the ambiguous phrases that the bishop of Rome was *the first* of the patriarchs, and that his jurisdiction should be exercised in agreement with the holy canons. But in consequence of the controversy about images, even these measured phrases of an unwilling courtesy were dropped from their vocabulary. The Greeks now branded the Pope and the Latin clergy with the name of Iconoduli, *image worshippers*. And having seen their emperor excommunicated as a persecutor by the idolatrous bishop of Rome, they would no longer think of acknowledging supremacy on the part of the insolent and rebellious pontiff, or of yielding subjection on their own. The Pope never acquired real or permanent dominion over the Greek church. The controversy about the procession of the Holy Ghost was already begun in the days of Justinian. It continued for ages to be agitated, and to widen the breach between the eastern and western churches. In the ninth century the monks of Jerusalem, sent a deputation to Charlemagne to obtain satisfaction in this matter. To determine the question, councils were held at Aix-la-Chapelle, and at Rome. But if the reconciliation of the two churches was their object, they effected nothing. The controversy about the use of leavened or unleavened bread in the eucharist, supervened; and the practice of the

Greeks differing from that of the Latins, this also was magnified into a matter of great importance, and contested with much fierceness on both sides.

In the controversy about the use of images, the Pope lost nothing; but he gained much. He received no wound, but acquired additional power and authority. Having never possessed real power in the eastern church, he could not lose it. But he got rid of the troublesome claims of the bishop of Constantinople to jurisdiction over the west, and of his own subjection to the Greek emperor. He raised himself to the rank and authority of a temporal prince, and soon trampled on all the ten kings in the empire. He was a head of the empire, whole and sound, when he could wield all the ten horns at his pleasure, and employ them for accomplishing his purpose.

The pontiffs of Rome and Constantinople contended about jurisdiction over the subordinate patriarchs of Antioch and Alexandria, each having recourse to many intrigues to entice them from their allegiance to his rival, and make them join his own party. And though they now spoke seldom of jurisdiction over one another, yet each contended for the provinces of Macedonia, Achaia, Sicily, and other intermediate places. In the year 866, Photius, the Greek patriarch, added the newly converted kingdom of Bulgaria to the see of Constantinople; and thereby disappointed and exasperated the Roman pontiff, who contem-

plated the extension of his own spiritual authority over the king and inhabitants of that country. Photius stirred up other controversies between the two churches, by charging all his Latin brethren with heresy. His charges against them were five—that they fasted on Saturday, allowed the use of milk and cheese in Lent, prohibited priests from marrying, maintained that bishops only were authorized to anoint with the holy chrism, and had added the word *filioque*, i. e. *from the Son*, to the creed of Constantinople. Nicholas I. bishop of Rome, excommunicated Photius; but undismayed by the excommunication, he returned the compliment, and declared Nicholas unworthy of his place in the church, and of being admitted to the communion of any Christians. The Greek emperor prevailed on the successor of Nicholas, Pope John VIII. to consent to the restoration of Photius, on condition that Bulgaria should be annexed to the see of Rome. But the Greeks refused to fulfil the stipulated condition, and John sent a legate to Constantinople to declare that he had changed his mind, and that he entirely approved of his predecessor's excommunication of the Greek patriarch. On delivering this message, the legate was cast into prison by the Greek emperor. Being afterwards set free, and becoming John's successor in the papal chair at Rome, he remembered what he had suffered at Constan-

tinople, and issued a new sentence against Photius.*

This sentence also was treated with contempt by the haughty patriarch. But about six years afterwards he was deposed by the emperor, and retired to a monastery where he died. After his death, the Pope refused all terms of accommodation with the Greeks, unless all the clergy who had been ordained by the authority of Photius, were degraded from their office. The Greeks were shocked at the arrogance which could offer them such an insult. New irritation kept alive the hostile spirit in both churches. New controversies were still added to the old. And reconciliation became more and more hopeless every day.

In the year 1053 the debate was kindled anew by Michael Cerularius, the patriarch of Constantinople. He “was not only determined to refuse obstinately the least mark of submission to his haughty rival, but was also laying schemes for extending his dominion, and for reducing all the oriental patriarchs under his own jurisdiction.† He began by publicly accusing the Latins of various errors. Leo IX. who was Pope, assembled a council at Rome, in which the *Greek churches* were solemnly excommunicated. At the request of the Greek emperor, who wished to

* Mosheim.

† Ibid.

suppress the controversy, Leo sent three legates to Constantinople. But all hopes of accommodation vanished; and in the heart of Constantinople, the patriarch Michael Cerularius, and Leo, bishop of Achrida, were both excommunicated with all their adherents, by the Pope's legates. Depositing on the altar of St. Sophia a written copy of the act, in which they enumerated the deadly sins of the Greeks, and devoted them to Satan with inhuman imprecations, these emissaries of the ten-horned beast shook the dust from their feet, and departed. "This violent step (says Mosheim) rendered the evil incurable." And Gibbon says, "the Greeks have never recanted their errors; the Popes have never repealed their sentence: and from this thunderbolt we may date the consummation of the schism." In retaliation, the Greek patriarch excommunicated the three legates with all their adherents and followers, in a public council. The Greek emperor issued an order for burning the act of excommunication which they had pronounced against the Greeks. And in that state the relation between the two churches has been suffered to remain.

While the two rival pontiffs were each claiming jurisdiction over the other, the head was in a wounded state. The claims of each neutralized and destroyed the supremacy of the other. And the wound was healed, not by the decree of any emperor; for none of these ever was effectual in

subjecting the Greek church to the authority of the Latin pontiff; but it was gradually healed by all the ten kingdoms of the western empire voluntarily rejecting the claims of the eastern patriarch; by him ceasing to claim authority over them, and resting satisfied with contending for and maintaining his independent jurisdiction over the provinces of the Greek empire; and by the Pope cutting him off altogether from the Roman Catholic church. The wound was healed so soon as all the ten kingdoms of the western empire owned his spiritual supremacy.

And he soon assumed a temporal supremacy also. He pretended to have thrones and kingdoms at his disposal. And men yielded to these pretensions of the beast. Demetrius, king of the Russians, came to Rome, that after doing homage to the prince of the apostles he might receive as a gift from him, the kingdoms which he inherited on the death of his father. Demetrius, duke of Croatia and Dalmatia, was raised to the rank of king, by the same Pope Gregory in the year 1076, on condition that he should pay an annual tribute of two hundred pieces of gold to St. Peter. This offended the Greek emperor, because Croatia had till then been comprehended within his dominions. But the Pope went on in his career. Basilaus II. king of Poland, having put the bishop of Cracow to death, was excommunicated by Gregory and deposed from his throne with all the circumstances

of infamy that ingenuity could devise. His subjects were released from the oath of allegiance which they had taken to him; and the nobility and clergy of Poland were prohibited from electing a new sovereign without the authority of the Roman pontiff. Many, if not all the kings of the empire were brought to do homage to the Pope for their crowns, to pay annual tribute, and hold their kingdoms as fiefs of the see of Rome.

In the year 1076 the emperor of Germany, Henry IV. was excommunicated for having presented to some church benefices without the authority of the Pope, the first and highest of all church patrons. And not content with excluding Henry from the communion of the church, and laying him under the dread anathemas with which the church of Rome accompanies every sentence of excommunication, the Pope deposed him from the throne, and formally released his subjects from their allegiance. Many of the princes of the empire assembled in consequence of the Pope's solicitation, that they should meet to elect a new emperor. Having deliberated, they agreed that the controversy should be left to the determination of the Roman pontiff; that in the mean time Henry should be suspended from his royal and imperial dignity, and live in the obscurity of a private station. They farther informed him that he was to forfeit the crown entirely, if within a year he should not be delivered from the anathema

of the Pope, and restored to the bosom of the church of Rome. In compliance with the advice of his friends, Henry resolved to go to the Pope and make submission. Leaving behind him all his military attendants of whose presence the Pope was afraid, and laying aside all indications of royalty, he set out with his empress, passed the Alps amid the rigour of a severe winter, and arrived at Canusium, a fortress belonging to the princess Mathilda, where the Pope then resided.* Here he sought admittance, but was desired to tarry at the gate. With bare feet, uncovered head, and no garments but a wretched piece of woollen cloth thrown over his body to cover his nakedness, this prince remained in the open air, during three days in the month of February, humbly soliciting an audience. He received no answer till the third day, when he was told that his Holiness was not at leisure. On the fourth day he was admitted to the presence of the lordly pontiff, and with considerable difficulty obtained absolution from the ecclesiastical sentence. But as to his restoration to the throne, the Pope reserved that question to be determined in an approaching council, to be held for the purpose. And in the mean time Henry was made to swear, that he would appear at the time which the Pope should appoint; submit to him and council as the

* See Petrie's History of the Church.

proper judges of his cause; answer all accusations when called; never seek revenge; endure whatever penance the Pope might see cause to lay upon him; submit, (whatever might be the judgment of the council,) to the Pope's pleasure to have his kingdom restored or not restored; and lastly, desist from the exercise of all authority or jurisdiction, and from the use of his crown, sceptre, or other royal ornaments, until the cause should have been tried and decided by the pontiff. It is unnecessary to detail all the indignities heaped on this prince. Another emperor was elected by the desire of the Pope; and a civil war kindled which raged in Germany and Italy for some years. Henry contending for his crown, was again excommunicated by Hildebrand, or Hellbrand, as this Pope was called. He subdued his enemies; but was not relaxed from the papal sentence till a numerous council of bishops found Hildebrand guilty of necromancy, perjury, and other crimes; deposed him, and elected another Pope in his room. In those days the wound had been healed, and all the world was wondering after the beast.

When this enemy appeared at first with his head as it had been slain, the church of God might apprehend little danger from him, or that it would soon be over. But God permitted his deadly wound to be healed; and allowed him to recover, and reign so extensively, that all the world not only wondered after, but also worship-

ped the beast. He is elsewhere said to sit “in the temple of God, shewing himself that he is God, and even to exalt himself above all that is called God, or that is worshipped.”* And here we are told that “they worshipped the dragon, who gave power unto the beast, and they worshipped the beast, saying, who is like unto the beast? who is able to make war with him?”† By comparing the two passages, we think it evident, that worship must here denote the religious homage which the saints yield to Jehovah as their God. The saints honour the God of salvation, their Redeemer, as the only king and head of his church. And when men allow the emperor or other earthly potentates to usurp authority over the conscience; to prescribe the form of doctrine which their subjects ought to receive as orthodox; to model the government of the church according to the form of an earthly kingdom; or to abolish the voluntary offerings of the worshippers, and take the professed servants of Christ into the pay of the state; they are worshipping the dragon, and putting him into the place of God their Saviour. All these are encroachments on prerogatives which belong to him only. And when men homologate the exercise of them by the ecclesiastical power, acknowledge his supposed right to forgive sins and bring souls

* 2 Thess. ii. 4.

† Rev xiii. 4.

from purgatory, to command the worship of images, and the adoration of a wafer; or, when in the language of some Catholics, they pray to their Lord God the Pope; or, in the spirit of all Catholics, they honour him as the vicar of our Lord Jesus Christ, and the representative of God upon earth; they are worshipping the beast. Their imaginations invest him with the omnipotence and other attributes of Deity. They say, who is like unto the beast? who is able to make war with him?

Constantine claimed these high honours. At an entertainment to which he had invited many bishops, he used this expression which Eusebius records with applause, "I also am a bishop constituted by God."* Eusebius tells farther that he governed his subjects with episcopal care. He was also called the bishop of bishops. And if men worshipped him in obeying his mandates about religion and church government, they might also be said to worship his successors, who conferred many additional powers on the church of Rome. But their homage was also directed even more particularly to the beast himself. What better evidence can you wish of this than the very names by which they spoke of him? the supreme bishop, the vicar of our Lord Jesus Christ, and God upon earth. And when they say who is like

* Life of Constantine, Book iv. ch. 24.

unto the beast? is not that almost the same language which we are taught in scripture to address to the Great Creator of all things? Who is like the Lord our God who dwelleth on high? O Lord who is a God like unto thee? &c. Under the reign of the beast, and by his authorities, whatever sin men were guilty of against God, or his Son our Saviour was easily forgiven; but sin against the Pope or his clergy was never forgiven, but always visited with persecution unto death. Marsilius a famous lawyer of Padua wrote a book in which he blasphemed the church and her head, by saying, that the emperor had greater power than the Pope. It is needless to add, that he and his book were condemned together. And were not these things a worshipping of the beast, and exalting him above all earthly powers?

Reinerius, a popish writer of the thirteenth century, says, “ the heresy of the Waldenses is more
 “ pernicious than all others that have arisen, be-
 “ cause they live justly before men, and believe all
 “ things rightly concerning God, and all the arti-
 “ cles contained in the creed; only they blas-
 “ pheme the church of Rome and the clergy.”
 In the opinion of those days, it was more pernicious to blaspheme the Pope and his clergy than to disbelieve the creed, deny what the Bible testifies concerning God, and live unjustly among men. Hence the Waldenses, or Vaudois, were more severely persecuted than all other denominations

of Christians that had arisen. Crusades were proclaimed and marched against them, by one of which, about one million were slain in France alone. Think of what that people suffered in other places, and of the massacres inflicted on them at other times, and you may form some idea of the sufferings which they endured for the sake of Christ and of his gospel. There were many blaspheming God, of whom no notice was taken; but all this unrelenting cruelty against them who were guilty of blaspheming the Pope, or as they expressed it, the church and the clergy, shows that men were much more zealous for the worship of the beast, than for the worship of the true and living God.

We are told in the first verse that “ he had on “ his heads the name of blasphemy,” (and the name was particularly conspicuous in the head which the dragon gave him in its deadly wounded state;) in the fifth verse, that “ there was given unto him “ a mouth speaking great things and blasphemies;” and in the sixth, that “ he opened his “ mouth in blasphemy against God, to blaspheme “ his name and his tabernacle, and them that “ dwell in the heaven.” Blasphemy against God is of two kinds, an ascription of the imperfections of the creature to the great eternal Creator, and the ascription of his glorious attributes to the works of his hands. And in both the beast is guilty. When he prays to the virgin Mary that

she would command her son to have mercy, is he not guilty of both? Does he not blaspheme the person and work of Christ, when he speaks of another sacrifice for sin after that which was once offered on Calvary, and of that human body which sits enthroned in glory at the Father's right hand, being really present in every wafer which is consecrated by the priest? Does he not blaspheme the prophetic office of Christ, by prohibiting his holy word as something dangerous to the laity, and substituting his own decrees and the traditions of the fathers? his priestly office by the pretended sacrifice of the mass, the supposed efficacy of penance, and the imaginary intercession of saints and angels? and his kingly office, by the usurpations of his own supremacy? What can be greater blasphemy against God, than the names which the beast hath taken to himself, universal bishop, infallible judge of all controversies, sovereign of kings, disposer of kingdoms, vicegerent of Christ, and God upon earth?

He blasphemes the name of God also, by changing the holy ordinances in which God is made known to men, and confounding them in a heap of his own idle ceremonies and human devices. He blasphemes the tabernacle, the church of God, his spiritual temple, by calling it a society accursed, and in which there is no salvation. And he blasphemes them that dwell in heaven, the people of God individually, by calling them here-

tics, infidels, enemies of the human race, and children of the wicked one. The beast stands opposed to the civil as well as the religious improvement of men.

He has also permission granted him to make war with the saints of God; and on this account he is called *θηριον*, a beast, a shedder of blood, and destroyer of life. His clergy, regular and secular, are the troops by which he carries on this arduous and protracted warfare; the one class are stationed as in garrisons, the other like moveable squadrons of detached or disposable forces. And we must not forget that there is a league subsisting between him and the dragon, from whom he receives his power and authority. The kings of the earth, the ten horns of the dragon, give their power unto this beast. He is a temporal prince, and in that point of view is himself one of the ten horns. This draconic or temporal power is the arm by which his cruel designs are carried into effect. When he has condemned a heretic he delivers him over to the secular power to be executed. The church of Rome tells that she puts no man to death; and the temporal powers execute them, not for their religion, but for their disobedience to the laws of their country; and we are all silly fools to think or speak of any thing like persecution in the case. But will these distinctions about temporal and spiritual powers save the lives of their suffering victims? or hide the guilt of shed-

ding their blood from the eyes of the supreme and righteous Judge? Is not the essence and root of all the criminality in the unhallowed and juggling connexion between church and state, and the confederation of temporal and spiritual power? And in the laws, the unhallowed, antichristian, and persecuting laws of the countries where this ten-horned beast has power? For ages military and other honorary titles among all the nations in Europe, were derived from him. Who has not heard of soldiers of the cross, knights templars, knights of St. John, knights of the holy sepulchre, and other titles equally foolish, which were all derived from the head of the Catholic church? And although the kings of Great Britain have renounced the church of Rome, yet are they so silly (I must call it,) as to retain a title (defender of the faith) on their escutcheon to this day, which one of their predecessors received from that beast for fighting his battles. Popes have gone forth to the field in person, and marched at the head of powerful armies. And in contemplating these means of the beast for making war, we must not forget the accursed tribunal of the inquisition, and the infamous methods by which it destroys the saints of God.

The beast and his followers recommend this odious tribunal by the blasphemous appellation of holy; and the name by which they distinguish the dungeons, and the whole institution, is that of the

holy office. Its business is to destroy, by tortures and death, all who question the supremacy of the Pope, or reject any rite of his religion as unreasonable or unscriptural. It punishes with severe pains and perpetual disgrace, the man who has been barely suspected of heresy; and convicts of the actual guilt of heresy on evidence which would be totally inadmissible in any other court. No prisoner is allowed to know who are the witnesses, or what they depone against him, far less is he allowed to cross-examine them, or even to be present when their deposition is taken. He is allowed an advocate to plead his cause, not one, however, of his own choosing, but one appointed by the fathers of the inquisition. To him a prisoner may sometimes feel disposed to make known all the circumstances of his case; but the advocate is secretly sworn to communicate to the inquisitors all the information which he may get from the prisoner; and he generally concludes the farce by declaring in the open court that he cannot speak a word for the prisoner, because he knows him to be a heretic. It would be tedious and painful, though interesting, to detail the particular cases of individuals who have been tortured by them. Notwithstanding the secrecy of the unholy office, some volumes might be filled with what is known of their proceedings. By looking at the means which the beast has employed, we may

conclude that he is no retail trafficker, but a wholesale dealer in the blood of the saints.

The wars against the heretics in the earldom of Thoulouse, the massacres of Paris, the many sacrifices of human life by the beast in Great Britain, his cruelties in Spain and Italy, the dungeons he has built and filled with captives, the gibbets he has erected, and the flames he has lighted up in India and South America, bear witness of the unrelenting rage with which he prosecutes this war against the saints whenever his power can reach them. One million of the Waldenses perished in France and Piedmont, in the war against them before the Reformation. Nine hundred thousand suffered within the first thirty years after the institution of the order of the Jesuites. The duke of Alva boasted that in the Netherlands he put thirty-six thousand of the reformed religion to death, by the hand of the common executioner. Before the states of Holland established their independence, there were murdered about fifty thousand by the cruel agents of Charles V. And about one hundred thousand more in the fifteen years that succeeded his reign. More than half a million left their country, when it was desolated by these cruelties. And how many more must have fallen in the war for their religion and liberty, which the Dutch had to carry on with some intermissions for nearly eighty years?

From the year 1530 to 1580 one million lost their lives in France, on account of their religion. Charles IX. boasted in his letter to the Pope that he had massacred seventy thousand Huigenots in a few days. And when the edict of Nantes was repealed by Louis XIV. it is computed that one hundred thousand were murdered, and one million banished their native country. Respectable authors have affirmed, that within thirty years the inquisition alone put one hundred and fifty thousand to death.

He was permitted to continue this course, *ποιῆσαι*, to practise these cruelties, or *πολεμου ποιῆσαι* to carry on this war, forty and two months. Daniel explains it by telling us that the saints were given into his hand. His strength and power, his reign and oppression, continue for that time. But it is a great mistake to suppose that his existence is to end, or that he must be completely destroyed at the termination of that epoch. He lingers out a feeble, protracted, but declining existence under the vials.

During the forty and two months his dominion extends over all lands; all men, high and low, worship and serve him. But the witnesses of God, the saints whose names are written in the Lamb's book of life, form an honourable exception. The things foretold of this beast, his unheard-of cruelty, and his certain destruction, are interesting to all. "If any man have an ear to hear, let him

“hear. He that leadeth into captivity, shall go
 “into captivity; he that killeth with the sword
 “must be killed with the sword.” This declar-
 ation supports the faith and patience of the saints.

The beast leadeth into captivity, and shall go
 into captivity. He killeth with the sword, and
 must be killed with the sword. His votaries, or
 rather his servants, have shed the blood of the
 saints, and blood shall be given them to drink.
 The city in which he presides is called the great
 Babylon. And the Almighty says to his people,
 reward her even as she rewarded you. In the
 cup which she hath filled, fill to her double. Nay,
 he says, double unto her double according to her
 works. In the wars which have desolated Europe
 since the year 1793, we have heard of much
 bloodshed and human misery; but these are only
 the beginning of sorrows to all who worship the
 beast. The battle of the great day of God Al-
 mighty is approaching, when the kings of the
 earth and of the whole world shall be gathered
 together against God to their own destruction;
 and when all the fowls in heaven shall be feasted
 with the flesh of kings, and the flesh of captains,
 and the flesh of mighty men, and the flesh of
 horses and of them who sit on them, and the flesh
 of all men, free and bond, small and great. He
 who is clothed with a vesture dipt in blood, and
 whose name is the Word of God, is hereafter to
 tread the winepress of the fierceness of the wrath

of Almighty God, when blood shall flow to the horses bridles for the space of a thousand and six hundred furlongs. All the saints put to death by the church of Rome, and for her interest and safety, are not fewer than fourteen millions. In the wars which followed the French revolution, above five millions lost their lives on all sides. This is an enormous number of human lives, but nothing to what must yet be destroyed in popish countries; if God fill the same measure to them which they have filled to others. And what then must their judgments be, if he shall fill to them double in the same cup? nay, if he double unto them double?

In the visions of this chapter, the apostle describes the beast, and specifies his crimes, and tells that his punishment is certain. "He that leadeth into captivity, shall go into captivity; he that killeth with the sword, must be killed with the sword." But he leaves the particulars of the punishment to be detailed under the vials of the wrath of God.

And remember that the description and deeds recorded of the beast in this chapter apply not to him as he exists now in the nineteenth century, when the arm of his strength has been broken by the Almighty, when the feebleness and decrepitude of age have come upon him, when his life is drawing nigh to death, when the two-horned beast hath usurped and is exercising his power before

his face, and commanding men to worship the image which he has set up, and when the saints who oppose both are increased to many millions. The description of a criminal, and of his savage strength, and of his crimes, refers not to him when emaciated by disease, or chained in the fetters of his prison-house, or after he has received a blow of the axe which is to sever his head from his body; it refers to him while possessed of his strength, and before he fell into the hands of justice. And the description of the beast in this chapter cannot, in all its force and extent, be applied to him, since liberty of conscience was obtained by the saints in his dominion, or even in any part of his dominion. It tells us what he was, and what he did before any of the vials of divine wrath were poured upon him. Under the last of these vials he shall be taken and cast into the lake of fire, and not a vestige of his tyrannical system of intolerance and persecution left on the face of the earth. Amen.

DISCOURSE XXVII.

THE TWO-HORNED BEAST OF THE EARTH.

REV. xiii. 11—18.

11 And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

12 And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he doth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men,

14 And deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live.

15 And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

16 And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads:

17 And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred threescore and six.

THERE is nothing in the Apocalypse about which commentators are more divided than this two-horned beast, and the enemy which he represents. But the most likely way to surmount all difficulties, and arrive at the true meaning of the symbol, is to omit no particular, but collect every circumstance enumerated in the inspired description and prophetic history of this beast. The opposite conduct, by taking a partial and imperfect view of the description, has given rise to much misconception on this subject. By omitting or overlooking part of the *differentia specifica*, the description has been mutilated and rendered applicable to a great many different objects. By treatment of this kind, the definition of a horse may be rendered applicable to any quadruped; and the description of an apple-tree to any plant that grows out of the earth. And so it hath fared with the Holy Spirit's prophetic description of the two-horned beast. Following their own theories rather than the word of God, many have imagined that some person or society who appeared conspicuous in their day in opposing their own schemes, if not the church of God, and in carrying forward (though unintentionally) the great eternal scheme of divine providence, was the two-horned beast here intended. And then looking to the inspired description, they found or made some of the particulars applicable to what their own imagination

had previously dubbed the beast; and the other particulars in the description (not being applicable) they wisely overlooked. The whole description, taken together, might have shown that their opinions were founded in mistake.

The most common interpretation is that of Mr. Mede, who says that this two-horned beast represents the Pope and his clergy. We shall therefore endeavour to collect all the particulars in the inspired description, noting wherein they are at variance with that description; then look round with impartial eye to discover and identify the beast described by John, and conclude that only to be him in which all the particulars of the description and history are united. Mr. Mede considers the dragon as representing the Roman empire under the sixth head, and the ten-horned beast as representing it under the seventh, and says that the one is removed to give his seat and authority to the other; and then views this two-horned beast as representing the Pope and clergy of the church of Rome. But then he is under the necessity of saying almost nothing of the passages where the dragon is spoken of under the vials, and of contradicting himself, in the little he does say, by insinuating that the dragon means Satan only. His words are, "even Satan bestirreth himself."

But there are others who agree with the view we have taken of the dragon as representing the civil empire, and the ten-horned beast the ecclesi-

astical system of Rome, who yet follow Mr. Mede in saying that the two-horned beast represents the Pope and his clergy. But,

1st. The first particular noticeable about the beast is, that he is distinct from the ten-horned beast; and therefore he must be another enemy, the representative of a distinct system of opposition to the kingdom of Christ. Daniel does not represent the empire of Babylon by one beast, and Nebuchadnezzar the head of it by another. One beast, a ram, represents the Persian empire, and Cyrus the head of it. And Alexander appears not as a distinct beast from the Grecian he-goat, but only as a notable horn between its eyes. How then can the church of Rome and the Pope be represented as two distinct beasts? Was there ever any king more closely connected with his kingdom, any emperor more justly identified with his empire than the Pope with popery? We cannot expect them to appear in prophetic vision as two distinct beasts.

This two-horned beast is not only distinct, but in many respects different from his older associate with the ten horns. John distinguishes them. After his account of the ten-horned beast, he adds, "I beheld another beast;" and in the twelfth verse he distinguishes the first from the second beast. It was the first only whose deadly wound was healed. In many things the ten-horned beast is different from the two horned. That came out

of the sea, this rises out of the earth. That had seven heads, this is not said to have more than one. That had ten horns and ten crowns upon them, but this has only two horns, and no crowns at all are mentioned as belonging to him. The former beast set up himself and the dragon as objects of worship; but this latter sets up an image of the former beast, and denounces and inflicts grievous penalties on all who refuse to worship that image. There are many other things (as we shall see immediately,) in which they differ. And what then can be more preposterous than to say that the one means popery and the other the Pope, that is, in plain English, that they both mean one and the same thing.

2d. This beast rises out of the earth. The earth denotes civil society. And when this beast is said to rise out of the earth, the meaning is, that the mistaken views which men entertain of the nature and ends of civil government, of the things necessary to supply its wants, and to promote its prosperity, gave birth to the system here represented. Something existed in the constitution of society and its institutions, which produced this monster. In a very limited sense is all this true of the Pope. The dragon indeed gave him his seat, and his power, and great authority; by the edicts of emperors was he installed and confirmed in his honours. But his origin was derived from the influence of error, superstition and idolatry,

overflowing the various relations of human society. And therefore he is justly described in the beginning of this chapter as rising out of the sea.

3d. He has two horns. Horns denote distinct divisions of the power of the beast, or distinct principalities under his supreme authority. Excluding what formed the body of the Grecian and Persian, and also the countries beyond the Rhine and Danube, which were called Germany and Scythia, and remained in a state of barbarous independence, [the Roman empire is now divided into ten kingdoms. Into these distinct principalities, the power of the dragon is now divided. And the power of the beast of the sea or the Pope was ramified into all these kingdoms. Therefore, both he and the dragon are represented each with the ten horns. The power of this beast also is divided into societies or incorporations distinct from one another; but in number they are only two. He had two horns. His power extends not to all the ten kingdoms of Europe.

4th. He is like the Lamb. Dr. Middleton remarks that the rules for the use of the Greek article are observed in all the writings of the New Testament except the Apocalypse; but, that in this book it is often omitted where a classical Greek would have used it. And the omission of it before the word Lamb, and before the word dragon in the eleventh verse of this chapter furnish two examples. Both these words in our opinion re-

quire the article in English, to bring forward the meaning. They denote a lamb and a dragon, often mentioned and well known in this book, and we must read, "he had two horns like *the* "lamb, and he spake as *the* dragon."

But his resemblance to the lamb being opposed to his words which have the tone of the dragon, must not be limited to the number, but extended to the spirit, the doings and sufferings of his horns. The meaning is not merely that he had some resemblance to the lamb in his outward appearance or profession before men, while his heart might be unrelenting and cruel as that of the leopard or the bear, but that he really has something of the meekness and evangelical nature of the lamb in his constitution. His likeness to the lamb is not here spoken of as mere pretence, but a reality. And in scripture, the lamb is the emblem not only of innocence, but of suffering innocence. Therefore, this beast which had two horns and was like the lamb, must represent a power or system, which has been led as a lamb to the slaughter.

5th. He speaks as the dragon. His statutes go forth with the high sanction and secular authority of the state. When he speaks, men recognise the lofty tone and imperious commands of the dragon. The conclusion seems warranted, that he resembles the dragon, not only in his

authoritative and compulsory tone of voice, but also in the nature of his commands.

6th. He is at war with the ten-horned beast. The ten-horned beast came forward and began his career in a state of friendship with the dragon, who occupied the whole ground before his entrance, and was the only warrior against the lamb and his company till his ten-horned confederate arose out of the sea. Therefore we are told that the dragon ἐδωκεν αὐτῷ, gave him his power, and his seat, and great authority. But he himself is not so kind to the second beast who ariseth after him, and cometh to cooperate with him in opposing the cause of God and the liberties of men. To him he gives nothing. Therefore the second beast is under the necessity of strengthening himself, and taking measures for his own safety. He exerciseth, or rather maketh for himself ποιεῖ, all the power of the first beast. And though we are not told that he had the consent of the first beast for doing this, yet he did it ἐνώπιον αὐτοῦ, in his presence. We may therefore conclude that the first beast regards him as an usurper, and that hostility subsists between them. But in the political world it is no uncommon thing to see natural and mortal enemies compelled by circumstances to join in league, and cooperate as friends. A regard to mere self-interest will sometimes induce the worldly politician to support a deadly enemy in preference to a friend or

brother. And this appears to have been the course of affairs with the two beasts described in this chapter. They are enemies at first; but in the end they send forth their unclean spirits together to assemble the kings of the whole world against God; and they fight and fall on the same side in the battle of the great day of the Lord God Almighty.

7th. He makes an image of the first beast. This is not an image of the dragon or civil empire, but an image of the ten-horned beast, whose deadly wound was healed; an image of the tyrannical ecclesiastical power. But when did the Pope make an image of ecclesiastical tyranny, or require men to worship it? Though men were to worship an image of that power, he would by no means be satisfied. He is the head of that beast himself, and insists that men shall worship the substance, and feel the reality of that system.

8th. He is a persecutor of the saints. If he had been innocent of this no place would have been assigned him among the *θηρία*, the beasts in the Apocalypse. They are all shedders of blood. It is not error; it is not idolatry, that makes the beast; for these are found among many nations not noticed among the enemies by whom the saints are to suffer. That which seems essential to the character of a beast is, that he be one who persecutes men for conscience sake. The dragon did so, and drove the woman into the wilderness.

The ten-horned beast did so, and prospered in his career of blood for forty and two months. And though the two-horned beast had himself suffered as a lamb for the slaughter, he also is chargeable with the same cruel and bloody practices. He works miracles. And what are they? He makes fire come down from heaven to earth. The heaven denotes the ecclesiastical, and the earth the civil, system of human society. By ecclesiastical decrees, and under ecclesiastical pretences, he deprives men of their civil rights, kindles the fires of persecution, and sends the torch of civil discord through the nations. The word *σημεία*, here rendered miracles, is not to be restricted to things which are supernatural. It denotes an evidence, token, or argument, and in Romans iv. 11. is applied to circumcision by the apostle Paul. Old Simeon in the temple used it to signify an object of derision, a sign which shall be spoken against.* Christ and his apostles confirmed their doctrines by signs and divers miracles. And if you ask the two-horned beast for a sign or token in confirmation of his system, the great token, the only token which he can give, is the fire of his ecclesiastical persecutions, by which he consumes his adversaries. And if you say not that you are convinced, you must in this manner be killed. Our translation adds, “and deceiveth

* Luke ii. 34.

“them that dwell on the earth.” But in the original the word is *πλανῶ*, he maketh to err. And no doubt many who dwell on the earth will be made to err by his signs and tokens, though they are not deceived or convinced by them. Their worldly prudence and desire of self-preservation will make them willing to err, rather than expose themselves to the fire which he bringeth from heaven to earth.

But his intolerant spirit and persecuting practices are more plainly stated in the following verses. He is described as “saying to them that dwell on the earth, That they should make an image to the beast which had the wound of the sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their foreheads; and that no man might buy or sell, save he that had the mark or the name of the beast, or the number of his name.” This tells that he is a persecutor without farther comment.

The Pope too is a persecutor, and in this the two beasts are alike. But likeness in one particular, is not identity in all.

9th. The forty-two months, or twelve hundred

and sixty days are never applied to this beast; and we are not told of their connexion with the duration of his reign and prosperity. But the reign of the Pope is exactly limited to the forty-two months. Therefore he cannot be the same with this beast. No, he is the first beast, that was before this one; and a great part of his forty and two months seem to have elapsed before this beast arose out of the earth. He had at least attained the height of his prosperity; for the system of intolerance and cruelty which this beast sets up, is but an image of what the first beast had been before he arose.

By inference we may conclude, that he arises before the end of the twelve hundred and sixty days. He is represented as united in doing and suffering with the dragon and the ten-horned beast under the vials. He shares the calamities of the vials, and the first vial is poured out at the end of the twelve hundred and sixty days, when the mystery of God is finished, and that time which is allowed for the prosperity of his enemies is come to an end.

10th. His number is six hundred threescore and six. Whatever this number mean, it is different from the number of the former beast, and thus proves that two distinct enemies are intended. His number was twelve hundred and sixty days, or forty-two months; the number of this beast is six hundred threescore and six, and these are

never interchanged. The number of the one beast is never applied to the other.

An attempt has been made to fix this number on the established Catholic church, by means of the word *Lateinos*. The numeral letters of this word when added together amount to six hundred and sixty-six; and therefore the Latin church, (or the Pope with his clergy) is concluded to be the two-horned beast. But this way of counting the number of the beast is so vague and ambiguous, as to warrant its rejection. Bicheno has fixed on the kings of France as the two-horned beast; and in his hand the numerals of their Latin name, *Ludovicus*, are made exactly six hundred and sixty-six. We have seen the name of Napoleon Bonaparte, and that of his great opponent George III. treated in the same way; and the numerals of them also amounted each to six hundred and sixty-six. We have no doubt that the same number may be found in hundreds of other names; and in them all by a process equally satisfactory. This mode of counting the number is so vague, as to warrant its rejection. It makes the number to mean any thing or all things; and consequently in a definite sense to mean nothing.

These ten particulars (we think) comprehend the specific differences contained in the description of this ravenous beast, and by which he may be distinguished. But only one or two of them

can apply to the Pope. The question still remains, who is this two-horned beast?

That this beast is a symbol of the French monarchy, has been maintained by Bicheno in his *Signs of the Times*, and by some others. But when did the French monarchy make an image of the ten-horned beast? When was it divided into two horns, or distinct principalities? Or when did it usurp the power of the first beast in his presence? But Bicheno shows that it had subsisted six hundred and sixty-six years before 1793; and concludes that it had then come to a perpetual end. And the restoration of it in the year 1814, is a sufficient confutation of his scheme.

Others have fixed on Napoleon as the two-horned beast. But whether Napoleon was a sincere Christian or a profane person, a uniform infidel and occasional hypocrite, a blood-thirsty warrior, or a man of peace, (had his neighbours permitted him to enjoy it) a tyrant or a man of liberal policy, are questions out of place here. One question only is relevant to the point in hand, Was he a persecutor of the church? Did he shed the blood of men on account of their religion? Did he agree in the opinion expressed by another captain of the age, in his despatches from France, that all who differ from the religion of the state are the enemies of the state? This being answered in the negative, we conclude that he cannot be the beast here described. It is essential to all the

three *θηρῶν*, ravenous beasts, in the Apocalypse, to be murderers of the saints. And of this one in particular, we are told that he caused all who would not worship the image which he had set up, to be killed. The policy and conduct of Napoleon was the reverse of all this. He never persecuted any on account of his religion. Under him the French Protestants enjoyed a higher degree of religious liberty than their forefathers had possessed by the edict of Nantes—a degree of liberty which had never been known in France before the deposition of Louis XVI.

Under the influence of Napoleon, his brother Joseph abolished the inquisition in Spain. And in this, his example was soon followed by the Cortes, who assembled to resist his usurpation of their crown. In his day, and under his protection, two churches of Protestants met every Lord's day in the city of Rome for divine worship. He was no persecutor, and can have no place among the Apocalyptic beasts. Other particulars in the character of this beast are equally inapplicable to him; but this one is sufficient.

By some this beast has been supposed to denote Louis XVI.; by others George III. of Britain; and by a third class the king of Prussia. To all these it may be shortly answered, that this (like the other beasts) denotes not an individual, but a system, not one man, but a succession of men following the same measures, and continuing

from age to age to abridge the liberties of men, and persecute the church of God.

But providence is the best commentary on prophecy. And the predictions are better understood when they are fulfilled. All the predictions concerning this two-horned beast are not yet accomplished. He arises long after the ten-horned beast, and has been for a shorter time exposed to observation. And although interpreters are generally agreed about the beast of the sea, they seem not yet to have recognized this beast which rises out of the earth.

DISCOURSE XXVIII.

THE TWO-HORNED BEAST DISCOVERED AND IDENTIFIED.

REV. xiii. 11.

11 And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

IT remains that we look round to see if we can discover any power or system of human authority corresponding in its constitution to the marks, and in its deeds, to the history of this two-horned beast. Every one must judge for himself. But, in our opinion, people have only to open their eyes, and they will see the two-horned beast in the ecclesiastical system of the Protestant states. And you must look not merely to what they now are, when writhing in pain, or languishing on in increasing weakness from one vial of divine wrath to another; but to what they were before the first vial affected them. The Spirit here describes

all the three enemies as they stood in the full might and mastery of their dominion, and in the height of their criminality, when the measure of their iniquity was filled up in the slaying of God's two witnesses, and he was saying to the ministers of wrath, Go your ways, and pour out the vials of the wrath of God upon the earth. Were the Protestant establishments before 1688 more tolerant than the Catholic? Were not both of them enemies of the rights of conscience and the liberties of men, and labouring by fire and sword for the suppression of all voluntary churches, and all evangelical worship? What makes a beast in the prophetic sense? It is not infidelity or image worship: It is the devouring of men, the taking of spoil, and the living on prey. And are not these essential ingredients in the character of a prophetic beast found in the Protestant establishments as well as the Catholic?

And to prevent mistakes, we add, that we distinguish between the church and the human establishment of it. The latter is the origin of all the injustice, robbery, and persecution with which the system is, and has been chargeable. Without this, the men of one sect are never able, and, I may add, never inclined to rob or murder those of another. And the former shall remain when this is taken away. The great city Babylon is in three parts, ruled by the three great enemies of Christ. And God has many of his people in

all the three divisions. But to them the cry is, Come out of her my people. The establishment by the state is what God commands them to leave in haste, like men fleeing for their lives. If they continue there taxing and oppressing their brethren, they must bear her plagues. It is not the church, but the human establishment of the church which shall be destroyed by the vials. And this change in heaven cannot be effected without terrible shakings of the earth. Evangelical doctrine, and the living stones of which Christ builds his church shall remain, when the structure of secular power is taken away.

Under the Old Testament there was no human establishment of religion. There was a divine establishment by God himself at mount Sinai. And no human potentate was afterwards permitted to add to, or diminish from it. It established both a mode of worship and a civil government for his people. And both are now abrogated. The New Testament church also received a complete constitution and a full establishment by Christ and his apostles. And to this establishment all his faithful people adhere, in preference to all the establishments that have since been made by judaizing teachers, who would lead us to the law of Moses for a model of the church of Christ, or by worldly princes who would usurp his place. And in no age has Jehovah given his glory to men, by authorizing them to oppress or slay their brethren

who differ from their views, to compel them to worship any image which they set up, or even to exact a compulsory tax for supporting it. The church of Christ civilizes the savage, promotes peace on earth, and brings all men to live as brethren. But what are called by men established churches promote strife and contention, bloodshed and war. All religious wars (which are universally admitted to be the worst and most cruel of all wars,) have originated and been carried on by the established church, or by a church established in the views of its own party, and contending for domination over all others. The insurrections, the robberies, the midnight murders that have disgraced Ireland, and kept her for centuries in misery and barbarism; the late burnings of stack-yards by the agricultural labourers of England, may all be traced to the same cause—the compulsory support of the established church. The heart-burnings occasioned by the established church in Scotland have not yet reached the same height. In the days of John Knox, the tithes or tiends in Scotland were abolished, and continued for ages comparatively light. But Charles I. went far in restoring them, and our presbyterian clergy are now pleading his statutes in the court of tiends, and enjoying the fruits of the system which their forefathers reprobated so much, and resisted unto blood. But if that were all, it might be borne. At the revolution they got all that

Charles I. and Charles II. or his brother James thought necessary to support an episcopal hierarchy in Scotland. But since the revolution, the clergy of our presbyterian hierarchy have been prosecuting their people in the court of tiends for augmentations. Of late multitudes of them have been doing so every year, nay, I may say every day. In general, all these actions are successful. No augmentation is asked without being granted. If the tiends are all exhausted, and the over-burdened parish according to their own system can bear no more, the liberality of the British parliament supplies their clerical greed out of the public purse. But the clergy themselves are *sensible* that every augmentation has the unchristian effect of augmenting the wrath of their parishioners, and the indignation of the public. They are advancing their tithe system rapidly to what it was before the days of John Knox. But the probability is, that ere their iniquity and oppression reach that height, another vial of divine wrath will deprive them of the power of spoiling their neighbours' goods, as those which are past have disabled them from shedding their blood.

If any think that Scotland is content under her present ecclesiastical system, he is grievously deceived. Scotland was gratified by the downfall of episcopacy, and the triumph of presbytery at the revolution. But when she found that it was not the presbytery which she had known in the days

of John Knox, when the ministers received their principal support from the offerings of their people, and little or nothing from the state, (even when they forgot their bibles, and the example of the apostles so far as to ask it,) but a presbyterian church resting on the statute of Charles I. and gorging herself with all that he had provided to fatten his bishops and their suffragans, and still with a voracious appetite crying for more; Scotland was sadly disappointed. The Cameronians saw this from the beginning, and many of them, (even though deserted by their ministers,) never joined the presbyterian church under the revolution settlement, which they stigmatized as Erastian. Of the multitude of presbyterians who joined it, in hopes of obtaining some amelioration, very few were ever satisfied. Instead of becoming better it grew worse. Patronage which had been condemned by John Knox and the ministers of his day, in the first Book of Discipline, and driven from Scotland with the bishops and their clergy at the revolution, was restored by queen Anne in the year 1711. Those called seceders soon after withdrew from the establishment; these forming the relief church followed them; the Scottish congregationalists and other smaller parties have come out since. Scotland is now groaning under the weight of a tithe-fed church, a church which the majority of the inhabitants abhor as unjust

and oppressive, and calmly watching for an opportunity of throwing off the load.

The Scotch are proverbial for their taciturnity. "What is gained by speaking (say they) without acting?" They are not accustomed to cry out under their grievances so much as their brethren of the south. Deceived by this feature in the Scotch character, some wise men and members of parliament, who ought to get information on political subjects, thought and said in the year 1831, that Scotland desired no reform in parliament, no change in the mode of appointing her representatives. But when the people of Scotland saw that their speaking or acting might have some effect, it was soon evident that the desire of reform, and the determination to have reform sooner or later, was deeper and more general, and more powerful in Scotland than in any other part of the British empire. The gentlemen openly acknowledged that they had been mistaken. They were Scottish representatives in parliament, who might have been supposed best informed on the subject, who committed the mistake. And perhaps from the same cause, there is a similar and equally general mistake on the subject of Scottish tithes. And many of the tithe-fed clergy, who must at times have the truth brought home to them, are indulging the dream. The Scotch tithe system holds out many bribes to the large proprietors who are titulars, patrons, and possessors of what

were church lands before the reformation, in the form of exemptions in favour of their own lands, and the right of exacting tithes from their neighbours, where the clergy have not yet exhausted the whole; but of all these we shall speak hereafter, and at present only remark, that they serve to make the burden more intolerable and odious to the smaller proprietors and those whose tiends have not been valued till lately, (rather whose valuations have been lost, or the record of them destroyed by the great fire at Edinburgh in 1700) and to the British public in general. Let Scotchmen have what they reckon a feasible opportunity of expressing their minds—an opportunity which presents any probability of success—and you will see that no man in England or in Ireland can exceed them in a determined hatred of tithes and corn laws. The latter were brought in, they know, to support the former, and both must fall together. The Scottish system of tithes is more unequal, and in that sense, more wanton or capricious in its injustice than the English, and in some cases, more rapacious and oppressive.

But we must return from this digression, and contemplate the ecclesiastical system of the Protestant states, as it stood immediately before the British revolution. By the vengeance of the Almighty, the jawbone and the teeth of this monster are *now* broken, and he is comparatively harmless; but *then* he was in his full strength,

and in all the *might and mastery of an establishment*. The scripture describes him as he was before the vials began to be poured out, and exhibits what he then was, as the reason of these vials being poured upon him.

And we affirm that in all places to which his power extended, he was an usurper of the prerogatives of God in lording it over the consciences of men, an enemy to Christian liberty, and a shedder of the blood of the saints. I shall give you the words of Robertson the celebrated historian, an author certainly not prejudiced against establishments. “The Roman Catholics, as their
“ system rested on the decisions of an infallible
“ judge, never doubted that truth was on their
“ side, and openly called on the civil power to
“ repel the impious and heretical innovators who
“ had risen up against it. The Protestants no
“ less confident that their doctrine was well-found-
“ ed, required with equal ardour, the princes of
“ their party to check such as presumed to im-
“ pugn it. Luther, Calvin, Cranmer, Knox, the
“ founders of the reformed church in their re-
“ spective countries, as far as they had power and
“ opportunity, inflicted the same punishments
“ upon such as called in question any article in
“ their creeds, which were denounced against
“ their own disciples by the church of Rome.
“ To their followers, and perhaps to their oppo-
“ nents, it would have appeared a symptom of

“ diffidence in the goodness of their cause, or an
“ acknowledgment that it was not well founded,
“ if they had not employed in its defence all those
“ means which it was supposed truth had a right
“ to employ.

“ It was towards the close of the seventeenth
“ century before toleration, under its present
“ form, was admitted first into the republic of the
“ United Provinces, and from thence introduced
“ into England.”* This shows you how the
second beast usurped and exercised the power of
the first beast before him.

From the rise of Protestant establishments, they have breathed out the spirit of slaughter against all dissenting Christians. The eminent reformer, Calvin, wrote and published a treatise to recommend the duty of putting heretics to death. Luther concurred in the same sentiments; and strongly urged the elector of Saxony and the duke of Prussia, not only to persecute the anabaptists and other minor sects, whom all the Lutheran princes reckoned fair game, but even to banish all the adherents of Calvin from their dominions, and put to death all of them who might presume to disobey the edict of expulsion. The church of England avows that the king is the supreme head of the church on earth; and still gives him and the convocation, a power of instituting rites and

* Reign of Charles V. Book xi.

enjoining ceremonies to be used in divine worship; and formerly approved of the king enforcing the observance of these on all recusants by fines, imprisonment, confiscation of goods, banishment, and death. In the Larger Catechism, compiled by the Westminster Assembly, "*tolerating a false religion*" is specified as one of the sins forbidden in the second commandment. And in the Confession itself, composed by that assembly, and since established by acts of parliament, to be the Confession of Faith for the kirk of Scotland, we are told that the magistrate hath authority, and it is his duty to take "order, that all blasphemies and heresies be suppressed." These things the church of Scotland still retains as parts of her faith, though they have been renounced by the United Secession and some other bodies who have dissented from her.

Thus you see the nature of the system of Protestant establishments, and the spirit of its constitution. On these accounts it is well entitled to a place among the *θηρία*, the devouring beasts of the Apocalypse. That it is not the system instituted by our Lord Jesus Christ, and acted upon by his apostles, even its own friends at times admit. And would it not be strange, if a system of such magnitude and influence were altogether overlooked in this history of religion under the New Testament? Not obeying the commands of Christ, not honouring him as king of his own

kingdom, not breathing his spirit of good-will to all, but persecuting his people, it cannot be reckoned among his friends. Let us then look among his enemies; and try how far it corresponds to the marks of this two-horned beast.

1st. This beast is distinct from the ten-horned beast which arose before him. It is difficult to distinguish the Pope and his clergy from the system of established popery. But we think it will be admitted on all hands, that the Protestant establishments form a distinct and separate system; and therefore may be represented by another beast.

2d. This beast rises out of the earth. The enemy whom he represents has his origin in the views which men entertained of civil society, and in the secular constitution of the nations. At the rise of the Protestant system, men entertained very dark and imperfect views of political economy. They corresponded with the age and the state of society at that time. When we consider that the first Protestants had all been educated in the church of Rome, and that many of them had never seen a bible till the reformation began to be talked of, nor ever conceived any state of society possible in which the arbitrary power of the despot, and the bigotry and persecution of the clergy were to have no place, we cannot be surprised, if, in some things, they retained the spirit and mode of thinking which prevailed in the so-

ciety which they had forsaken; and if among other things they continued to believe that the duty of the magistrate required him to suppress all heresy by the power of the sword.

All nations were then constituted on the principles of despotism; all kings had been accustomed for ages to give their power unto the ten-horned beast. If the voice of the people is the voice of God, it was not heard among men in those ages. Therefore the first Protestants never imagined that the state could be safe without an established church to teach men loyalty; or that an established church could be safe without a complete extirpation of heretics. The nations were so constituted at that time, that the one required the other. The beast rose out of the earth. He belongs to the constitution of the nations.

3d. He has two horns. Horns denote distinct divisions of the power. The ten horns of the former beast were the same which had belonged unto the dragon, who gave him his own head; and the horns grew upon it. Therefore all the ten are found within the limits of the empire. But this beast has no such connexion with the dragon. His body and his horns may be found beyond the limits of the Roman world. His two horns are the Lutheran and Calvinistic divisions of his power. Into these two all the Protestant powers arrange themselves. The Lutheran horn rooted in Germany, sprung up as far as Denmark and

Sweden. From Geneva, the Calvinistic shot forth to Holland, England and Ireland, and also to Scotland. And the power of these horns is terrible.

4th. He is like the lamb. Like the rider on the black horse, this beast has more of THE LAMB in his constitution, than either of his two associates. In receiving, and to a great extent maintaining evangelical doctrine, they may be said to follow THE LAMB. But though evangelical doctrine may be esteemed, it is a melancholy truth, that in establishments, it seems to be prized not so much for its own sake, as for the sake of the human authority by which it is recommended. It is water of the river of life; but they prize it not simply as a pure river flowing from the throne of God, but as a stream issuing in authorized articles and confessions from the mouth of the dragon. Yet these waters produce among them much of the evangelical meekness and holy dispositions of the lamb.

And they resemble the lamb in suffering. The persecuting Protestants were themselves persecuted by the ten-horned beast. They were led as sheep to the slaughter; and in this resembled the Lamb that was slain.

5th. He spake as the dragon. From the connexion between church and state in Protestant nations, all their ecclesiastical enactments are authorized by the secular power. This, the puri-

tans can tell. This all dissenters have felt in painful experience. In the reformation of the church, and the rearing of the Protestant system, little was done in England by the clergy or the people; but much (I may say all) by the king and the parliament. Therefore the church of England not only speaks like other Protestant establishments with the authoritative tone of the dragon, the imperious voice of the secular government; but scarcely ever speaks but with the mouth and through the throat of the dragon.

6th. He is for some time at war with the ten-horned beast. By the acts of supremacy, and other laws of a similar nature, the Protestant nations deprived the Pope of all power in their dominions. And what they took from him they gave to their own civil rulers. This might be largely illustrated from the laws of Henry VIII. and queen Elizabeth, who exercised more complete lordship over the consciences of men, than ever any Pope did in England. And in all other Protestant states also, this two-horned beast usurped and exercised all the power of the first beast.

So irritated was the first beast by seeing this done before him, that he denounced eternal damnation against all Protestants for having forsaken his worship; and declared their salvation impossible unless they returned. And wherever the

power of his horns remained unbroken, he persecuted them with fire and sword.

But a sense of common interest ultimately brings these two natural enemies to cooperate in confederacy and friendship under the vials. In the late wars we have seen the Pope upheld by Protestant arms, and the inquisition protected by British cannon. But both beasts are now falling, and shall finally fall at Armageddon.

7th. He makes an image of the first beast, and commands men to worship it. What is the Lutheran consubstantiation but an image of the Roman transubstantiation, a little more absurd and unintelligible than the original? What is the English and other Protestant hierarchies but an image of the Roman? Is the title of any English bishop to lordship over his clergy, or that of the archbishop of Canterbury to lordship over all the clergy in the church of England, or that of the king and parliament to dominion over the whole church of England, any better than that of the Pope to universal dominion in sacred things? The scriptures indeed reject them all, and tell us, that Christ is the only king of the church, and Lord of the conscience. And if the English system can plead the statutes of queen Elizabeth and of Charles II. in its support, the Pope can plead the edicts of many an emperor, the decrees of many a senate, and the suffrages of many a council, in support of his. And the image has

the most striking likeness to the ten-horned beast in intolerance, in acts of uniformity, and severe persecution of all non-conformists. The image has a resemblance to the original in enforcing patronage and tithes; in dividing the land (into parishes,) for gain; and in maintaining (what is the essence of every antichristian system,) the connexion of church and state, and the magistrate's power in religious matters. None were permitted to buy or sell unless they would worship this image. Puritans and dissenters of every description know with what severity this command was enforced. Many of the Scottish boroughs retained in the oath administered to all who were admitted to buy or sell as freemen within their royalties, a clause binding the person admitted to maintain the religion authorized by the law of this realm, to abide thereat, and defend the same to his life's end. This oath was not abolished till the year 1819, although for a considerable time previous to that the taking of it had been dispensed with in some boroughs, and it had been enforced in others only in some cases, and apparently for the purpose of extorting money from dissenters who refused it. The corporation and test acts of England were of the same nature, but less severe. The one of them applied only to ministers: and the other excluded dissenters not from transacting lawful business, but only from bearing public office in the corporations. But the Scottish law

applied to all—ministers and people; and excluded from civic office, and even from buying or selling within the borough all who could not in conscience swear to maintain and defend the image which the state had set up, and abide by it to their life's end. No man might buy or sell save he that had the mark, or the name of the beast, or the number of his name. And we all know the sneers and reproaches which have been heaped on Anti-burghers for refusing to swallow that antichristian engagement.

8th. He is a persecutor of the saints. We saw formerly that the Protestant establishments being part and parcel of the civil constitution in their several nations, breathe a persecuting spirit, and are fitted by their very constitution for the bloody work. Their union with the state is the original sin which corrupts their whole nature, and all their actual transgressions proceed from it. But let us now look at their deeds.

He has not only prevented from buying and selling, and excluded from civil office, but put many to death for not worshipping the image which he has set up. The banishment of Bolsec, and the hanging and burning of Servetus and of Nicholas Anthoine, may serve as specimens of the Protestant city of Geneva. The Protestant cantons of Switzerland were not behind in zeal against all whom they called heretics. Valentine Gentilis having published some heterodox books, was ap-

prehended and condemned for this at Geneva. He was condemned to be stripped to his shirt, and then barefooted and bareheaded, with a candle in his hand, to beg pardon of the court on his knees; to commit the books with his own hands to the flames; to be led through the streets of Geneva at the sound of a trumpet, in his penitential habit; and not to depart the city without permission. But he found means to escape from Geneva, and went into the canton of Bern, where he was imprisoned and beheaded for his heresies in the year 1566. At Basil also, heresy was a crime punishable with death after the reformation. Even the dead could not escape. David George, an anabaptist, having been banished from Holland on account of his religion, went to Basil, where he concealed his tenets, but still laboured to propagate them in Holland by books, letters, and messengers sent thither. After his death his erroneous opinions were discovered by the orthodox magistrates and clergy of Basil; and his body being raised from its grave, was publicly burned with all his books and papers, at the place of public execution without the city. At Zurich, also, they made severe laws inflicting heavy fines on anabaptists and other heretics. And in the year 1526, one Felix, an anabaptist, was put to death by drowning at Zurich, according to the sentence "*qui iterum mergat, mergatur,*" let him who dips again (after baptism) be drowned. About

the same time, and afterwards, others suffered death in the same place. Ochinus was banished from the same place in his old age, and in the depth of winter, on account of heresy.

In his private opinion Luther had some hesitation about putting heretics to death, but he said that they might be corrected and forced to silence, and ought to be shut up in some secure place, and kept under restraint as madmen. He often urged the banishment of the Calvinists and other heretics. But the Lutheran magistrates and clergy had less hesitation, and often punished heresy (or dissent as we call it) with death. Mosheim, a Lutheran doctor, says, "they (*i. e.* the Lutherans) " had unhappily imbibed a spirit of persecution " in their early education; this was too much the " spirit of the times; and it was even a leading " maxim with our ancestors, that it was both law- " ful and expedient to use severity and force " against those whom they looked upon as her- " etics."—"The more they felt themselves ani- " mated by zeal for the divine glory, the more " difficult did they find it to renounce that ancient " and favourite maxim, which had so often been " ill interpreted and ill applied, that *whoever is* " *found to be an enemy to God, ought also to be* " *declared an enemy to his country.*" To this passage the translator, Maclaine, appends the following note. "It were to be wished (says he) " that the Lutherans had not in many places

“ persevered in these severe and despotic principles, longer than other Protestant churches. “ Until this very day the Lutherans at Frankfort-on-the-Maine have always refused to permit “ the reformed to celebrate public worship in “ their bounds, or even in the suburbs of that “ city. Many attempts have been made to conquer their obstinacy in this respect, but hitherto “ without success.”

John Sylvester superintendant of the church of Heidelberg, being accused of Arianism, was put to death in the year 1571 by the elector Palatine. Lubienecius a Polish Socinian, being banished his native country for his religion, was successively driven by the Lutherans from Stettin, Frederickstadt and Hamburg, in which cities he had sought refuge. He received orders from the magistrates to depart from the last of these cities when he was lying on his death-bed. And when he was taken to Altenau for interment, attempts were made to exclude his body from the church. These failed, but the ordinary funeral rites were denied him. Much of the blood of anabaptists and other early dissenters was shed in the Lutheran states.

In HOLLAND also, they suffered imprisonment, banishment, and death. In Holland the republican form of government moderated the severity of the church. In Holland, the presbyterians being of the state religion, found a refuge when

persecuted in Scotland and England. But we must not infer from these things that the rights of conscience were properly understood, or religious liberty fully enjoyed in Holland in those days. The constitution of that country tolerated Roman Catholics, Lutherans, and some other protestant sects. But what sort of toleration was it? It excluded all of them from civil offices in the state, and prohibited some of them, (viz. the Roman Catholics,) from building or possessing churches, and permitted their worship only in private houses. Even this toleration the clergy of the established sect were continually labouring to abridge. They wrote in defence of persecution. A treatise of Beza against toleration, published in 1600, they translated and published in Dutch, with a dedication and recommendation to their own magistrates. In consequence of this, severe placards were published against the anabaptists in Friesland and Groningen, forbidding them to preach, and prohibiting all from letting houses or ground to them, under the penalty of a large fine, and confinement on bread and water for fourteen days. For the third offence they were to be banished the city and its jurisdiction. He who re-baptized any person was to forfeit twenty dollars; and on a second conviction, to be kept some time on bread and water, and then banished. Unbaptized children were declared not capable of inheriting any property; and all who

married out of the established church were in like manner declared incapable of inheriting, and their children made illegitimate.

When the Arminians arose, the clergy prayed when the election of magistrates drew nigh, for such men "as would be zealous even to blood, though it should cost the whole trade of their cities." And the new sect, it would appear, could not be protected by the toleration laws of Holland. The three chief leaders of the Arminian party, Oldenbarnevelt an advocate and statesman who had grown grey in the service of the republic, Grotius and Hogerbeets, also men of importance, were imprisoned. The synod of Dort was then held in 1618, which found the Arminians guilty of heresy, excluded their clergy from the church, declared them incapable of academical employment, and prayed that their High Mightinesses the stadtholder and other magistrates, might suffer and ordain the wholesome doctrine of the synod to be maintained alone, and in its purity within the provinces; might ratify the decrees of the synod, and execute the sentence pronounced against the remonstrants.

Their High Mightinesses complied with the request. No sooner was the synod over, than Oldenbarnevelt was taken from the dungeon to the public scaffold and there beheaded. Grotius and Hogerbeets were condemned to perpetual imprisonment. The Arminians were deprived of

all their offices, civil or ecclesiastical. Their ministers were silenced, and their congregations suppressed. And those of them who attempted to discharge their ministerial functions in private, were punished by fines, imprisonment, exile, and other marks of ignominy. The states passed a general resolution for the banishment of all who attempted to officiate as ministers in the most private manner. Some who had been convicted of this, begged only the respite of a few days to put their affairs in order at home, or to make some provision for their support abroad; but this was denied, and they were hurried off next morning by four o'clock. Some of them retired to France, others to Antwerp, and on the invitation of Frederick duke of Holstein, many of them united in forming the settlement and building the town called Frederickstadt in the duchy of Sleswick, where they were permitted to enjoy the open profession and free exercise of their religion. How widely does procedure of this kind, against them we judge erroneous, differ from the spirit of the gospel, which sanctions the use of no weapon but argument and persuasion; and which makes its way by the force of truth? The sword of the Spirit is the word of God. Christ subdues his enemies by this sharp two-edged sword which proceedeth out of his mouth. When the stadtholder, prince Maurice, was dead, and another had succeeded in his place, the Arminians obtained permission

to return to their own country, and to take their place among other dissenters there. But we have said enough to show, that although the Dutch had risen above other nations of that day in understanding and realizing civil and religious liberty, yet they were far below what the law of Christ enjoins, and the rights of conscience demand. Holland was then possessed by the beast with two horns like the lamb; and there, as in all other places, he spoke as the dragon, and inflicted severe punishment on all who would not worship the image of the former beast which he had made.

No sooner had he made his appearance in England, and in the person of Henry VIII. had usurped the power of the first beast, than he began to speak as the dragon, and to imitate the first beast in putting heretics to death. It is even recorded that Henry burnt papists and dissenting protestants both in one fire. The flames of Smithfield, in which archbishop Cranmer was afterwards consumed, were kindled by his own zeal. By his instigation, the cruelties of Henry were continued under the short and milder reign of his successor, Edward VI. Cranmer had a hand in the condemnation of the excellent martyr John Lambert, and consented to the death of Ann Askew, both of whom were burnt in the flames.

Joan Bocher being condemned for some enthusiastical expressions about Christ, king Edward refused to sign a warrant for her being burnt.

But being urged to it by Cranmer, the young king, with tears in his eyes, set his hand to the warrant, saying to the archbishop, "If I do wrong, it is in submission to your authority, and you must answer for it to God." Cranmer put the sentence in execution.* About two years after, George van Parè, a Dutchman, was condemned for heresy, and burnt in Smithfield. Queen Mary succeeded Edward; and she being a papist, burnt archbishop Cranmer himself for heresy. This has justly been regarded as a righteous judgment, in the providence of God, for his cruelty to them who had dissented from his church.

Under Mary the ten-horned beast was permitted to return, and exhibit his cruelties in England.

But under Elizabeth, the two-horned beast, like the lamb, supplanted him again. She began her reign by setting up the image in the Act of Uniformity; and proceeded to persecute all that would not worship it. Thirty-seven of the clergy were suspended for refusal; the Star chamber published a decree forbidding any to print or publish any book against the queen's injunctions or the meaning of them; and all who attended puritanical assemblies in private, whether men or women, were apprehended and sent to prison for conviction. About one hundred more of the clergy were deprived in the year 1572 for refusing

* Chandler's History of Persecution.

to submit. Many of them were imprisoned, and some died during their incarceration. Eleven Dutchmen, anabaptists, being condemned to the fire, nine of them had the sentence mitigated to banishment, and the other two were burnt. Two puritan ministers, Copper and Thacking, were hanged for non-conformity. But our limits do not permit us to enumerate all the despotic and persecuting deeds of that arbitrary queen.

Her successor, James VI. followed her example in England; and in addition to that, commenced, what proved in the end, a bloody and impossible work, the restoration of episcopacy in Scotland. He wished uniformity, and enforced it by great cruelties in all parts of his dominions. Under him Edward Wightman was burnt at Lichfield, and one Legat at Smithfield for heresy. The arbitrary and severe measures which he followed in Scotland are well known.

Charles I. raised the church of England and bishop Laud to the zenith of glory and power. But he himself fell in the cause. The presbyterians then got so much of an establishment in England, as to show, at least, their readiness to measure again to the episcopalians their own cruelties in kind.

In the days of John Knox, the presbyterian parliament of Scotland prohibited the Romish worship, and showed what spirit they were of by the punishment which they annexed to that law.

The first transgression subjected the offender to confiscation of goods, and a corporal punishment at the pleasure of the judge; banishment was the penalty for a second violation of the law; and a third act of disobedience was capital.* And in the year 1648 the parliament of England, then under the influence of the presbyterians, passed an act that all guilty of heresy should be put to death; or if any recanted, that he should remain in jail till sureties were produced that he should maintain his errors no more: and if after this he should relapse, he was to suffer death as before. I blame not one party more than another; it is not the religion established, but the establishment of the religion that we are now condemning. It is the unhallowed amalgamation of things sacred and things secular, the unchristian union of church and state, which produces the beast. All parties have been alike when possessed of the civil power. And all parties are more spiritual and more scriptural in their worship of God, and more favourable to the liberties of men, when their respective churches have been disunited from the state. The independents have shed less of the blood of their Christian brethren than some other denominations; but they have also had less opportunity. And their conduct in Scotland, Ireland, and even England under Cromwell, discovers much

* Robertson's History of Scotland, Book iii.

of a persecuting spirit. And in New England, governor Endicott, an independent by persuasion, put down all other forms of worship by force, expelled the abettors of them from the colony, and sent them home on board some ships returning to England. All establishments are persecuting to the people, and dangerous to the government; and all sects, when neither oppressed nor furnished with the means of oppressing others, are harmless.

But Charles II. was the man who gave the world the fullest display of the might and mastery of a protestant establishment. Sharp of St. Andrews was a protestant prelate as really as Laud of Canterbury. But the saints of God in our land, suffered more from them than ever they did from any popish prelates. From the noble and pious marquis of Argyle, the first who sealed his testimony with his blood in that trying period, to the youthful James Renwick, who was the last, no fewer than eighteen thousand Scotch presbyterians suffered death or banishment, for denying the authority of the bishops and the headship of the king over the church. Of the banished, some were sent to endure the rigours of the sky in the northern islands; and others were sold for slaves in the West Indian plantations, to labour like brutes under the heat of a tropical sun. Of them who suffered death, above eleven hundred were executed like felons on the scaffold, others were

murdered in cold blood, and in their own peaceful habitations, by the bloody Claverhouse and his savage dragoons. And multitudes were slain in several skirmishes to which they were driven, (I dare not say by despair, but) by oppression, and the necessity of attempting something in self-defence. These took place at Pentland hills, Magus muir, Drumclog, Bothwell bridge, and Airmoss. A host of Highland savages were brought to live at free quarters in the western counties of Scotland. And they as well as Claverhouse's dragoons were obedient to every curate who chose to send for a party to slay or carry off the obnoxious individuals in his parish. Bishop Sharp was the commander-in-chief who told the dragoons where to go, and whom to destroy; and all the clergy in the established church had this power in their own parishes. No military officer refused to comply with their demands. The haughty Claverhouse himself, the infamous viscount of Dundee, would have marched night and day at the bidding of any curate in the land, to murder some muirland shepherd who had been absent from the prayers read in the parish kirk, or who had been guilty of praying with his family in his own habitation.

Many of the sufferers during that time are forgotten by men; but their names are written in the Lamb's book of life. At least seven thousand went into voluntary banishment. Others,

after lingering a while in misery died in their lurking places, or in the dungeons, where the might and mastery of the establishment had confined them. Though unnoticed and unknown by men, they were well known and dear to their Saviour and their God. And when he inquireth after blood, theirs shall not be forgotten.

The state of matters in England at that time was no better. The bloody work had begun in Scotland by ejecting three hundred presbyterian ministers from their parishes. But between two and three thousand were at the same time ejected in England. The principal difference seems to have been, that the English ministers generally accepted the king's indulgence, permitting them to preach on certain conditions and within certain limits; while the great majority of the Scottish preachers spurned it, saying, that the receiving of an indulgence to preach, amounted to an acknowledgment of the king's right to prohibit them from preaching when he pleased; that their Divine Master having given them a commission to preach the gospel in all the world to every creature, they could not consent to have the sphere of their labours circumscribed by any earthly king; and that they would preach wherever God in his providence should give them an opportunity, and leave the consequences in his hand. Of the English puritans some complied with the king's commandment, desisted from preaching altogether,

and even joined the communion of the established church, saying that they could communicate as private members, where conscience would not allow them to officiate as ministers. But in England also, many suffered honourably and faithfully in the cause of their Saviour. Charles immersed both his thrones deeply in the blood of the saints and martyrs of Jesus. From his restoration to the expulsion of his family at the revolution, two hundred thousand families were reduced to poverty by fines and confiscations, on account of their non-conformity, and above sixty thousand individuals suffered banishment or death for the sake of their religion. All these things were done and suffered in England alone.

And in both divisions of this island, the saints of God have suffered ten times, nay, a thousand times more from Protestant establishments, than all that Papists have inflicted on them since the reformation began. And the Protestant powers repented not of these murders; but continued in the practice of them till the first vial of wrath was poured on them. This withered their strength, weakened the might of the establishments, and disabled them from continuing their murders. To this day they continue their thefts. But in them we have found the eighth mark of the two-horned beast, that of persecuting and putting to death the saints of God.

9th. The forty-two months, the twelve hundred

and sixty days are never applied to the two-horned beast. We saw formerly, that these days have begun, and that the ten-horned beast has reached the meridian of his power ere this two-horned beast arise to usurp, or *to make*, and exercise his authority; but that breathing the spirit of the first beast, and cooperating with him in the work of persecution, the second shares his fate under the vials. And do not all these things apply to the system of Protestant establishments? This system arose not till the Catholic had reached the zenith of its power; and the light of a better day had begun to dawn under the second wo, or sixth trumpet. This usurped the power of the first beast. The prerogatives of the Pope were transferred to the Protestant princes. They engaged in the same work of persecution; and soon made a confederacy with him. They are his most powerful supporters during the effervescence and agitations produced by the second vial; and in our time, we see Catholic and Protestant powers firmly combined for supporting in all lands, the arbitrary power of the dragon on whom they both depend. The vials hitherto effused, have affected the Protestant establishments almost as much as the Catholic. The first vial broke the jaw-bone and the teeth of these fierce lions; and disabled them from shedding blood and devouring men, in all time coming. But though many centuries intervened between the rise of the

one and that of the other, yet their fall is simultaneous; therefore, the twelve hundred and sixty days which measure the reign of the one, cannot apply to both.

10th. The number of this beast is six hundred threescore and six. To suppose that this number is to be counted by adding the numeral letters contained in any name, leads to nothing but uncertainty. The numerals in Lateinos, Ludovicus, and a hundred other names, amount to six hundred and sixty six. Others multiply or divide the numbers, or extract the square root of them; and by these and similar processes, we may find six hundred and sixty-six in any name that ever was named among men.

A late writer, Mr. Jones, takes the three numeral letters in the Greek Testament ($\chi\theta\rho$) for initials, and says they mean Christians, strangers to the cross. Others before him had adopted the same method, and made it the wood of the cross of Christ. If I were to turn up the lexicon and count the number of words which begin with every one of these three letters, and multiply them together, I would find the number of their possible combinations, and be able to tell how many thousands of meanings according to this method may be given to the $\chi\theta\rho$; and after all would be as far as ever from counting the number of the beast.

The Holy Spirit tells us that this is a number;

and calls us to exercise our *wisdom*, or rather our *mind* in counting it. In many Greek manuscripts and printed copies, the number is expressed in words at length; and the representing of it by numeral letters, seems to have originated in the haste of some transcriber anxious to abridge his labour. But they who adopt this method of interpretation, say, that there is no number intended, no counting necessary, that there are only three initial letters, in place of three words. And these three words (so far as we can see,) might with equal propriety have been written at length.

Mr. Culbertson has suggested another method of counting the number of the beast. In the Roman legion there were six thousand men, commanded by six hundred decuriones or captains of tens, sixty centurions, and six tribunes, in all six hundred and sixty-six officers. And this number (he supposes) is given to the beast, to intimate that he is one who employs the military force to uphold his ecclesiastical system.

This also would apply, and would point out the relation between the church and the army, the tithes and the bayonets of the Protestant system. But the military features of this beast have already been exhibited, and more satisfactorily, by telling us that he exerciseth the power of the first beast, causeth them to be killed who refuse to worship his image, and suffers no man

to buy or sell unless he receive his mark, or his name, or the number of his name.

It would appear that in this matter commentators hitherto have failed. None of them has had wisdom to count the number of the beast. Therefore "I also will shew mine opinion." If I discover hereafter that I have failed, I shall have the consolation to think that in this I am not alone. Nay, I shall sincerely rejoice to see my opinion disproved by the event. It gives the beast a longer period of existence than I wish him to have. And if he shall be utterly destroyed, even in my day, the mortification of having erred in my conjecture, will be wholly lost in rejoicing over him, with the holy apostles and prophets, and all the saints of God.

The opinion or conjecture is this, that six hundred and sixty-six may refer to the years, or prophetic days, of this beast's existence. The number of the first beast is forty-two months, or twelve hundred and sixty days; and marks the continuation of his reign. The number of this beast is six hundred and sixty-six, and may mark the duration of his existence. The reign of his power and prosperity were short. He was allowed some time to shew whether he had more of the lamb or of the dragon in his constitution. But he acted so decidedly in the character of the latter, and shewed such determined hostility to the former, that ere his reign had continued more

than a century and a half, the destroying effects of the first vial involved him in the same judgments with the ten-horned beast. The saints were then delivered out of his hand; and his reign came to an end. But with the dragon and the ten-horned beast he lives and suffers, and (as far as he is able) opposes the liberties of men, and the spiritual kingdom of Christ, under the vials. His life continues till Armageddon, and shall (we fear) continue for six hundred and sixty-six years.

So natural is this view of the matter, as to make even them who count the number in another way catch at it when it can coincide with their hypothesis. Thus Bicheno, after counting the numerals in Ludovicus, and shewing that they amount to six hundred and sixty-six, and thence concluding that the French monarchy is the two-horned beast, proceeds to shew that *it* had existed for six hundred and sixty-six years before the revolution. How far he has succeeded in this we inquire not at present. But he seems to have had a feeling that if this number could be applied to the duration of the beast's existence, that was likely to be its true meaning.

My opinion deserves no name but that of a conjecture. The truth of it cannot be ascertained; the mistake of it (if mistake be in it) cannot be detected till we have seen the end of Protestant establishments, or till they have outlived six hundred and sixty-six years. Dissenters will con-

tinue to increase, and the injustice and abuses of establishments to become more glaring in the eyes of the public. Many of these abuses may indeed be modified, as the means of lengthening out their detested existence; but their end shall be with that of all tyrannical and antichristian powers at Armageddon. We may date their rise from the liberation and independence of Geneva in 1534, from the treaty of Passau, 1552, by which the Lutherans secured their establishment in Germany, from the renunciation of the Pope's authority by Henry VIII. of England, or from the recognition of Dutch independence in 1609. But accuracy in fixing it at present is of little moment. If you add six hundred and sixty-six to the year of their rise, this will bring you down to the year 2200, or beyond it. And if this conjecture be right, the dreadful shock of that mighty earthquake which is to dissolve the whole fabric of European society, with all its governments and constitutions, is not so near as many have imagined. The vials must occupy many centuries. They are not trifling occurrences which may all be got over in thirty years. Jehovah is now in his wrath.

They who are fond of double fulfilments, may remember the rise, growth, and number of the first beast. He attained the maturity of his stature in the year 1002, before which the bishops had been made electors in Germany, and lords of

parliament in the other kingdoms of Europe. To this year add this number twelve hundred and sixty, and it carries you down to the year 2262.

But though the antichristian powers may exist till then, they shall not exist in their present state. Some friends of tyranny and intolerance hesitate not to express a wish that the three enemies of Christ may have their lives prolonged, at least while themselves are on the earth. The system may be contrary to God and the expressions of his holy word; but the thoughts that it may last *their time* are delightful. And they break out into exultations of joy and triumph, if we say that God may yet spare these his enemies for three hundred years, ere their corrupt carcasses be given to the burning flame. Now, what is this but to say, that they will gladly brave the justice of God at death, if he permit them to fight against him while they live? and that they are still happier to think that their children may have an opportunity of imitating themselves in opposing him and fighting for his enemies? But none of the three enemies can continue an hour as he is. The hand of God is on them all; and they are decaying every moment. They are not what they were. The vials of wrath already poured out have drunk up their marrow, and sent a hidden pestilential fire through their whole constitution. Incapable of their wonted murders, their withered arms shall soon be so paralyzed, as to be unable to

perpetrate their thefts. The vial which removes compulsory tithes is already lifted up in the angel's hand, and about to be poured on them.

They existed and fought against Christ long before they got their thefts legalized in the tithe system; and after that is taken away, they shall exist again amid the derisions of dotage and the feebleness of second childishness. But their rancorous, though impotent malice, against the spiritual kingdom of our Redeemer, and the system of justice and equity recommended by his saints shall be retained to the last. The zeal of some of their friends will cool when the plunder ceases; and the might and mastery of an establishment can no longer be shown in spoiling their neighbours. Worldly men shall desert them when they can no longer eat of the loaves and fishes. And many of the people of our God shall be daily complying with the call to come out and partake no more of their sins, that they receive not of their plagues.

Their plagues shall be increased under every succeeding vial, as the number of the godly in them is diminished, and the enmity of their remaining adherents against Christ becomes more desperate and more virulent.

They may drag out, they shall drag out a lingering existence under the remaining vials; but it shall be an existence of infamy and shame, of wretchedness and wo. They will be every day

feeling an increase of the just execration of men, and of the wrath of Almighty God. They have long despised and oppressed the saints of God, whom they called heretics at one time, and dissenters at another. But in the cup which they filled, God shall fill to them double.

The great city Babylon is divided into three parts, containing the friends and votaries of the three enemies of Christ, which preside over it. A tenth part of it fell at the effusion of the first vial. The second vial brought down more than another tenth; and every one of the succeeding vials shall bring down more of it; but many of the foul, hateful birds, and unclean spirits with which it was once filled, may continue to lurk among the dilapidated ruins till they are roused by despair to make the last effort, for the expiring system at Armageddon. But although it may turn out that the feebleness and declining shadow of the system may be permitted to pollute God's earth for three hundred or four hundred years yet to come, no wise man will rejoice on that account. All ought rather to grieve when they think of the obstinate wickedness that will continue thus blaspheming God, usurping the authority and honours of Christ, and trampling on the rights and liberties of men, after it can no longer violate their persons or plunder their property. All ought to grieve when they think on the judgments which must follow this wickedness, the contents of these vials

in which are filled up the wrath of God, and which shall not cease being poured on the sons of men while these three enemies, or any of the three remain among them. What we have seen in the bloody wars that have desolated Europe since the French revolution, are but the beginning of sorrows. "Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night" for the miserable and bloody consequences of this system of injustice and cruelty!

I shall be very happy to be convinced that I am mistaken in this view of the number six hundred and sixty-six, that the time of the vials has not so remote an extension, and that the enemies of Christ shall have an earlier extirpation from the earth than I suppose. If I am mistaken in this point like the commentators who have gone before me; yet I may be of much service to them who are to follow, by directing their attention to the right quarter, and showing them that they must look for this number not among the Pope and his clergy, (for their number is forty-two months) but among the protestant establishments. These, (there can be no doubt) are the beast which had two horns like the lamb, but spoke as the dragon.

This beast has *three classes* of followers, and at one time admitted none to buy or sell unless he belonged to one of the three. The first class has the mark, the second the name of the beast, and the third the number of his name. They who

have the mark of the beast are the sincere conscientious friends of the system, who have no mercy on dissenters or heretics, but would hunt them to death through fire and flood, and fight through thick and thin for church and state, tithes and taxes. They who have the name of the beast, are men who have no love to him or his religion more than any other, but assume the name and profession of it for sake of the worldly advantages which this beast has to bestow. These are a numerous class. Perhaps there may be some among them who in their hearts prefer the dissenting church; but continue to take the name of the beast, because if they joined the dissenters, they would be expected, according to the command of Christ, to contribute something out of *their own* temporal things to those who minister to them in spiritual things, and by bearing the name of the beast they get a sort of religion that pleases them well enough, upheld by spoiling *the goods of others*. They who have the number of his name, are people who think it always right to be of the state religion, whatever it may be, and they take his name, and bear his name, for the full number of all the years in which it is supported by the earthly government, and no longer. They bear the name of churchmen now; but when the church is dissevered from the state, it can be their church no longer. The number of the beast

notes the time during which his name shall be honoured or borne by them.

Verse 18. "Herein is wisdom. Let him that hath understanding count the number of the beast." Now, you may say, if the number of the beast is meant only to specify the time of his duration, where is the great need of understanding to make the discovery? or what great wisdom appears in it after it is made? But in nature an object may be so near the eye, and so constantly pressing on the sight, as to require some attention to perceive it. A discovery may be really new, and something not thought of before, and yet very simple, and apparently easy after it is pointed out. The view which I have taken of the number of the beast has not been taken by former writers on the Apocalypse; and the wisdom of it may be illustrated by considering the blind wanderings and mistakes to which they have been led from the want of it. What but the want of this led the French prophets and others, when they saw the effects of the first vial, and many of our contemporaries when they saw the effusion of the second, to imagine that the days of glory and triumph were about to begin? What but the want of this led these to imagine that all the vials were to be expended in thirty years, and to expose not only themselves, but the prophecies of the Divine Spirit to the derision of the scoffer, by predicting that the millennium was to commence in

1823 or any other year, while the enemies of God retain so much power and influence in Europe, and while so many nations and empires in Africa and the remote bounds of Asia, have not yet heard the gospel, and are living without hope and without God in the world; what hath led to all these absurdities but the want of wisdom or mind to count the number of this two-horned beast? The want of this lies at the foundation of all their mistakes. A right view of this beast and his number leads to correct views of the whole Apocalypse.

He who has this wisdom will think of the obstinate bigotry, inveterate malice, and gigantic strength which yet remain in the three antichristian foes; and will perceive that centuries of judgment and sufferings are likely to pass over the nations ere these enemies be wholly destroyed, or the church have an opportunity of shining forth and reigning on earth in the simplicity and glory of her spiritual character. He will look to China, India, Persia, Turkey, Ethiopia, and other dark places of the earth; and see that there the saints have centuries of missionary labour before them, ere all the nations of the earth become the subjects of our God and of his Christ. He will think of the time occupied by the six seals and six trumpets, and shew that he does not so far underrate or miscalculate the power of divine wrath, as to imagine that all the seven vials are to be huddled up in thirty years; but will allow them a proportion-

ed period of time for developing the judgments of God and their effects on them who have long been the unworthy objects of his forbearance. Put all these things together, and perhaps you will admit that it is not unreasonable to suppose that the enemies may be suffered to exist, and the millennium be delayed, till about the year 2200, or even 2260.

Under the seals, three enemies went forth after Christ on his white horse. But the third was a confederacy or combination of the first two. The second was finally merged in the third. From the time that the bishops became lords of parliament, and electors of the empire, the clergy, however corrupt, were scarcely capable of performing any action peculiar to themselves, and could scarcely be said to exist at all but as members of the unhallowed confederacy with the state. The state could still perform its peculiar functions by itself; and also, when occasion required, act as a member of this confederacy. But not so the other party. The rider on the black horse was lost among the followers of him on the green. If we call the third the offspring of the other two, we would say that he devoured one of his parents. But in this two-horned beast a successor arises to complete the original number. He is another, and the same. And under the vials we have still three enemies contending against Christ, and ultimately destroyed by his power. There was therefore a propriety in exhibiting them anew to

our attention, that we may better understand the object of every vial which is poured out.

The dragon is the secular power of the state. He presides over the earth, or civil society. And a vial poured on the earth has a tendency to reduce the power of earthly princes.

The ten-horned beast presides over the sea, whence he arose. And when a vial is poured on the sea, he must be affected.

The two-horned beast like the lamb, is a successor of the rider on the black horse, and presides over the rivers and fountains of waters. From these waters he did not indeed arise; for the gospel can produce nothing so antichristian in spirit, or so nearly allied to the dragon in constitution. But he has a connexion with the gospel which neither of his confederates can boast. And when a vial is poured on the rivers and fountains of waters, his kingdom and interest must suffer. When the waters are moved his system receives a shock; and his power over them is weakened. Amen.

DISCOURSE XXIX.

THE SEALED ONES HAVE BEEN PRESERVED, AND
ARE NOW TRIUMPHANT.

REV. xiv. 1.—13.

1 AND I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads.

2 And I heard a voice from heaven as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps:

3 And they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song, but the hundred and forty and four thousand, which were redeemed from the earth.

4 These are they which were not defiled with women; for they are virgins: these are they which follow the Lamb whithersoever he goeth: these were redeemed from among men, being the first-fruits unto God, and to the Lamb.

5 And in their mouth was found no guile; for they are without fault before the throne of God.

6 And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.

7 Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven and earth, and the sea, and the fountains of waters.

8 And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication.

9 And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

10 The same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb:

11 And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

12 Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.

13 And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them.

HAVING contemplated the three enemies, their deeds, and the positions which they occupied at the end of the twelve hundred and sixty days; we are now called to behold the saints of God, their attitude and exercise when the days of their mourning were ended.

Before the storm of the trumpets was permitted to blow on the earth, or the woman was forced to flee into the wilderness, one hundred forty and four thousand of the servants of our God were sealed in their foreheads. When Elijah thought himself left alone, God had reserved seven thousand in Israel who had not bowed the

knee to Baal; and during the twelve hundred and sixty days, when men endowed with the zealous boldness and public spirit of Elijah were so few, that they are called only two witnesses, when the holy city and the outer court were trodden under foot of the Gentiles, the hundred and forty and four thousand were hid and safely preserved in the secret places of the tabernacle. And now that the difficulties of that trying and protracted period were over, and the vials about to be poured on their adversaries, they emerge from their obscurity, and display the efficacy of the Divine seal, by making a public appearance after it was said to them, Come up hither. They occupy an eminent station, and are marshalled under a glorious leader. Of all the sealed company none has been lost. What was formerly called the seal of God, is here called their Father's name in their foreheads.

And now in a voice loud as the sound of many waters, terrific as the voice of thunder to their enemies, but sweet and melodious as the musical harp to all who love our God, and the advancement of his cause on earth, they sing a new and joyful song of praise unto their God. The matter of the song is not recorded. But in all probability it was thanksgiving to God for having preserved them under the tribulations of the twelve hundred and sixty days; for their own deliverance; and the overthrow of their enemies, which were now beginning, and would be fully accomplished

by the coming vials. At the British revolution, many serious people of all denominations, and in all countries, viewed it as the beginning of the commotions which were to bring down all the antichristian systems.

If we attend to the mixture of sounds here described, the loud roaring of the cascade, and the appalling voice of the mighty thunder, harmonizing with the melody of the harp, we may readily assent to the remark, that no sound on earth can resemble it so much as that of a great assembly joining with their voices in the praise of the Most High God.

But if we look back to Rev. i. 15. where we are told that the voice of Christ is as the sound of many waters, we may be inclined to the opinion, that the voice which is said in our text to have been as the voice of many waters, and as the voice of a great thunder, was his voice. He is present in all the assemblies of his people, he prompts and regulates their exercise, and takes the lead as the great High Priest in all their devotional services. He prompts them to sing, by filling their hearts with joy, and their lips with praise. What can be more encouraging to them, or more appalling to their oppressors, than the undeniable energy of his presence in the midst of them, leading, strengthening, and exalting their feeble strains? Their voice is expressed by the sound of harpers, harping with their harps. The

language is borrowed from the Old Testament worship; and though it cannot be pleaded as authority for the use of musical instruments in the worship of the New Testament, yet it intimates that at the time referred to, the saints would be enjoying the fruits of a great victory and deliverance; and would be using all scriptural means to stir up their souls and all within them to celebrate it in the highest notes of praise.

None but they could learn that song; for the continued care and remarkable interpositions of divine providence which it celebrates, are regarded by others as the idle vagaries of the fool, or the baseless dreams of the self-deceived enthusiast. But to the saints on earth these are blessed realities, for which they are incessantly praising their God.

Their voice when led by that of the Lamb is a powerful voice. It not only rises with acceptance to the God of heaven, but also when lifted up in behalf of the oppressed, has entered the ears of the potentates of the earth, and influenced their counsels; has made the mighty tremble, and desist from their attempts to revive the work of persecution and blood.

Free from idolatry, they are spiritually undefiled. They follow the Lamb whithersoever he goeth, being redeemed from all iniquity by his blood, and like the first fruits dedicated to God, indicating a rich harvest to follow. The preceding chapter presented discouraging and

afflicting views to the religious mind, in the strength, malignity, and long continued reign of the antichristian powers. This gives a cheering prospect, by showing that the church shall assuredly survive all her trials, come out of them with an increase of glory, and additional conformity to the divine word; and actively engaged in preaching the everlasting gospel among all nations.

At the end of the twelve hundred and sixty days, liberty to fly in the midst of heaven was secured for the angel having the everlasting gospel to preach. And since that time he has not only been preaching the everlasting gospel in the countries of Europe where it had formerly been prohibited, but also spreading it abroad among all nations. And the efforts of the saints in seconding this great and good work have been more than doubled by the Missionary and Bible Societies which have arisen under the vials. And though much remains undone, considerable success has hitherto attended them in Greenland, America, the East and West Indies, Africa, and the islands of the South sea. The angel says, with a loud voice, "Fear God, and give glory to him; for the hour of his judgment is come," &c. This tells us that the preaching of the gospel here spoken of, takes place under the vials; and that the judgments in the vials operate as arguments to make men fear God, and give glory to him. They are referred to in this way by the angel who

preaches the gospel; and we cannot suppose that his reference to the hour of divine judgments is altogether lost on his hearers. In the next chapter also, the saints exclaim, "Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; all nations shall come and worship before thee; for thy judgments are made manifest."

This angel is followed by another, saying, "Babylon is fallen, is fallen," &c. The language which he employs is evidently borrowed from that in which the ancient prophets announced the fall of literal Babylon.* She had made all nations drink of the golden cup of her abominations; and now she herself must drink of the cup of the wrath of Almighty God. And although the angel making this proclamation followed (at no great distance) his precursor, who had the everlasting gospel to preach to every nation, and kindred, and tongue, and people, yet as the sound of the everlasting gospel has been waxing louder, and spreading wider, among the peoples and tongues, and will yet be heard more extensively and more powerfully, so this annunciation of the downfall of the mystical Babylon shall rise to a louder note, and fall with a deadlier emphasis. It has already been heard on several occasions among men. But not in the full extent of its meaning. When

* Isa. xxi. 9. Jer. li. 7.

men spoke of the fall of mystical Babylon, they thought only of the church of Rome. And how could the proclamation, Babylon is fallen, be uttered or heard aright, by them who know not what Babylon is? The established church of Rome is but one third part of that great city; the arbitrary and despotic civil governments of the European kingdoms are another; and the Protestant establishments are the third. And the proclamation in our text announces the downfall of all the three. The whole city falls. Understood in its full latitude, the proclamation is beginning to be heard now, and shall resound through the earth, and shake the ten kingdoms of Europe to the centre in a short stime.

A “third angel followed them, saying, If any man worship the beast and his image, &c. the same shall drink of the wine of the wrath of God,” &c. In the eighteenth chapter where the ruin of Babylon is more minutely detailed, there is a call to the people of God to come out of her, with a warning, that if they do not, they must share in her plagues. Jehovah there entreats them in the language of affection, Come out of her my people. But the words of our present text are a warning to all, whether they be the friends of God or not. If *any man* continue to worship the beast and his image, he must drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indigna-

tion. All are here warned of their danger. The vials in which are filled up the wrath of God, shall not only destroy the dragon and the two beasts from the earth, but contain also ingredients of wrath, which all their followers—Catholics who worship the beast, and Protestants who worship his image, must drink. And these temporal judgments shall prove the everlasting fire as really as that by which Sodom was consumed. The vengeance shall have everlasting effects in the one case, as much as in the other. It will be no more possible to rebuild the mystical Babylon, after the smoke of her burning has ascended to heaven, than to rear again the structures of Sodom that were consumed by fire, on the site which is now sunk many fathoms deep under the waters of the sea. And if any man persevere till death in enmity against God and oppression of his fellow men, what prospect can he have beyond death but a fearful looking for of judgment, and of fiery indignation to devour him among the adversaries? Let all who worship the beast or his image, think of these things ere it be too late.

Verse 13. “And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labours; and their works do follow them.” This text has often been quoted, as if the words, *from henceforth*, had no meaning at all; as if it

were intended merely to state (what is declared in many passages of scripture) the individual blessedness of all who die in Christ. In that sense it is true at all times; has no connexion with this part of the prophetic history more than with any other; and might have been introduced with as much propriety, or even greater propriety, at the sounding of the first trumpet, than at the effusion of the first vial.

But the word henceforth, has a meaning; nay, it is the emphatic word; and the latter clause, "they rest from their labours and their works do follow them," is added to illustrate its meaning. From henceforth, from the sounding of the first vial, they who die in the Lord have a blessedness, which believers dying in the Lord, have not enjoyed hitherto. Every one who died in the Lord before this, saw the enemy prospering, and the saints in affliction; and might fear that the church was about to be cut off from the earth. They might at times have apprehensions similar to those of Elijah, when he said, they "have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword: and I, I only am left; and they seek my life to take it away."* Looking to the external aspect of providence, the saints during the twelve hundred and sixty days, might die under the painful fore-

* 1 Kings xix. 10.

bodings that the work which was so dear to their hearts, and in which they had laboured all their lives, might cease after their death; and be trampled under feet of the enemy. But now the aspect of affairs is changed. The witnesses have ascended to the enjoyment of liberty and respect in society; and to appear with the Lamb on Mount Zion. The vials have affected the vitals of their antichristian foes. The cause of their Redeemer is daily becoming stronger and stronger; and that of his adversaries weaker and weaker. The work of evangelizing the world in which they labour, the work of Christ on earth, is daily making progress, and acquiring more strength by the accession of new labourers. So that from henceforth they who die in the Lord have the blessedness in dying, to think, that their own removal, and the removal of a great many individuals like them, can by no means impede the progress of their Redeemer's work on earth; that there is no room for apprehension on this head; and that when they rest from their labours, in the perfection and glory of their nature, the work in which they have laboured, and for the success of which they have prayed night and day, shall continue advancing to the perfection of its nature, and shall certainly attain the glory to which it is destined in the eternal purpose of divine grace. Amen.

DISCOURSE XXX.

THE HARVEST.

REV. xiv. 14—18.

14 And I looked, and behold, a white cloud, and upon the cloud one sat, like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

15 And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe.

16 And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

THE period of the vials is one of great importance. And it is necessary that during its progress we attend to the attitude and action of all the parties concerned. We have had a view of the

three antichristian enemies who suffer under it; of the angels of the churches who preach the everlasting gospel to every nation, and kindred, and tongue, and people; and now our attention is directed to Christ, the Son of man himself. And how is he employed during that important epoch? He who formerly went forth on a white horse conquering and to conquer, now appears on a white cloud, reaping an abundant harvest, for the whole earth is ripe.

Some tell us that his appearance on the white cloud here means a real personal appearance of his human nature descending from heaven to earth; and that it is a representation of his coming to the millenium. But it is neither the one nor the other. We have no reason to make us believe that there is any personal appearance of Christ in human nature, more than when he went forth on the white horse of the gospel, conquering and to conquer. Nor can this be his coming to the millenium. When he cometh to introduce the millenium by the great victory at Armageddon, he has on his head *διαδημητα πολλα* many diadems, Rev. xix. 12. because men and nations shall then honour him as their king, being made subject to his law, and ruled by the influence and spirit of his gospel. But in our text, when he appears on the white cloud, he has on his head *στεφανον χρυσουν*, a golden chaplet, probably the same which was given him when he began to conquer, as a token

of his Father's approbation, and a pledge of his own success. This therefore must represent a coming, when Christ had not yet got the diadem of any nation, but all were worn by the horns of the beast. It is in short, his coming at the end of the twelve hundred and sixty days, to begin that reaping which goes on during the vials.

The harvest precedes the vintage. And that it denotes a work of mercy is evident from the following considerations. 1st. That in this sense the word harvest is understood in other passages of scripture. Thus, Christ says to the disciples, "The harvest truly is plenteous, but the labourers are few; pray ye therefore the lord of the harvest, that he will send forth labourers into his harvest."* The harvest is indeed so spoken of in Jer. li. 33. and Joel iii. 13. as to denote judgments on the enemies of God. But in the former, it is the threshing and the corn on the floor, and in the latter, the gathering and treading of the grapes in the vintage that are called the harvest. Jeremiah says, Babylon is like a threshing floor; it is time to thresh her—the time of her *harvest* shall come. And Joel speaking of the multitudes in the valley of Jehoshaphat, uses the word harvest, which was used to denote the gathering and treading of the grapes, as well as the cutting down and securing of the grain, and describes the

* Matth. ix. 37. and Luke x. 2.

whole scene under the similitude of the vintage; "the harvest is ripe; come get you down, for the press is full; the vats overflow," &c. So that the use of the word harvest in these two passages can be no reason why we should suppose it in our text (where it is contradistinguished from the vintage,) to have any other meaning than that in which it is used by Christ himself, as denoting his work of mercy in gathering men to himself by means of the gospel. 2d. That the person employed in this work is the Son of man himself, while in the following verses we are told that another, and of course a created angel, is employed in the vintage. Now, if the harvest and the vintage both denote the work of judgment, if the one is only a continuation of the other, is it not strange that the Son of man begins the work, and leaves it unfinished, and that after he desists, a created angel comes to finish what he had begun? would it not be more natural on that supposition to imagine, that if both were to appear, the created angel should be in the harvest, and that in the vintage the Son of man should come to conclude the work. But when we view the harvest and the vintage as two distinct works, different from one another in their nature, no incongruity appears. The Son of man appears among his labourers, gathering a harvest to himself in the gospel. And in the vintage an angel with a destroying weapon goes to the work of vengeance.

3d. That the bright cloud on which he appears intimates that he is not come to destroy men's lives, but to save. Had he been come to a work of judgment, we may naturally conclude that if he appeared on a cloud at all, it would have been on a black cloud. 4th. That there is nothing like judgment spoken of in the account of this harvest. In the account of the vintage the casting of the vine of the earth into the wine-press of the wrath of God, the treading of the wine-press, and the flowing of the blood from it, cannot be mistaken. But in the account of the harvest we read of no threshing, burning, or any severe treatment that looks at all like judgment. Therefore we conclude that in this harvest men are gathered into a place of safety, and preserved for the master's use. 5th. That in the end of the fourth verse the first fruits are described, the hundred and forty-four thousand who appear with the Lamb at the end of the twelve hundred and sixty days, and the whole harvest must be of the same kind.

When judgments are approaching, our Redeemer is before hand with his work of mercy, that all his friends may be gathered to himself, and secured in a place of safety till the calamities pass over. In the days of his flesh the harvest was ripe among the Jews; and by his gospel he gathered to himself the remnant that was among them, according to the election of grace, before those terrible judgments came which issued in the

destruction of their place and nation. And now, under the vials he and his servants are labouring in the work of this harvest, to gather men to himself; that they may not continue worshipping the beast and his image, till they be gathered with him, and cast into the wine-press of the wrath of God.

The harvest of the earth was ripe at the end of the twelve hundred and sixty days. This appears in the liberty then attained in Britain, Piedmont, Holland, and other countries of Europe, in the free entrance then secured in foreign countries by the settlements which had been made in many parts of Asia, Africa, and America, and in the easy communication by sea which had then been attained with all foreign parts. From that day to this the harvest work has been going on, and will continue to go on till the vintage commence under the seventh vial. The visible effects of the work on earth appear in the multitudes that have been turned from the worship of the beast and of his image, and have gone to swell the numbers in the dissenting churches. We said already, that no establishment by men, whether Popish or Protestant, is spoken of in any part of scripture as the church of Christ; although there are of his saints in them all. The system is doomed to destruction. And though we cannot foretell *how*, yet we firmly believe, that when the vine of the earth is gathered, no dissenters shall be found

among the clusters which are to be cast into the wine-press of the wrath of God. None but the worshippers of the dragon, of the beast, or of his image, shall go forth with them to fight against the Lord God Almighty at Armageddon. The visible success of the gospel appears not only in the increase of dissenters at home, but also in the work of evangelizing the heathen abroad. And this might be illustrated by a history of all the missions supported on the voluntary system, which have hitherto been sent to the nations, and of the success which has attended them. What some call sending an apparatus ready made, establishing Christianity among them who know not what it is, appointing bishops where there are no flocks, and stealing property under the legal name of tithes, before men can comprehend the nature of any benefit to be received from Christianity, is the way by which both the first and second beast attempt to extend their dominions; but is not the work of Christ, and no part of the harvest described in our text. To shew the visible effects of this harvest, we may name Greenland, the Esquimaux, South Africa, the islands of the South sea, and the East and West Indies.

In nature the harvest goes before the vintage. And the same order being observed here, leads, we think, to the conclusion, that the greater part, if not the whole of *the world*, (for the harvest of the earth is spoken of,) shall be gathered to Christ

before his enemies are cast at Armageddon into the wine-press of his wrath. And therefore when you think of what yet remains to be done in the immense regions of Asia, Africa, and other dark places of the earth, you will not suppose that that great catastrophe, or the millennium which is to follow, can be so near as some have imagined.

But in the mean time let us be diligent in the cheerful and honourable work of the harvest, in which our Lord admits his people to be fellow-labourers with himself. Let the consideration of our duty to him, of sympathy for our fellow-creatures, and the blissful and glorious effects of the work on earth and in heaven, excite us to be instant in season and out of season; that many may be plucked as brands out of the burning, and made eternal monuments to the glory of his grace. Amen.

DISCOURSE XXXI.

THE VINTAGE.

REV. xiv. 17—20.

17 And another angel came out of the temple which is in heaven, he also having a sharp sickle.

18 And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

19 And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.

20 And the wine-press was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

THE harvest represented Christ gathering his own people from among the nations, and securing them in a place of safety. The vintage represents the gathering of his enemies together, and the casting of them into the place of destruction called the wine-press of the wrath of God. It denotes a terrible scene of judgment such as has not been since men were on the earth; neither shall

there be any more like it. A sharp sickle, or pruning hook is violently thrust against the vine of the earth; her clusters are gathered; the vine herself is torn up, and cast into the wine-press of the wrath of God. The wine-press is trodden, and blood flows even to the horses' bridles, by the space of a thousand and six hundred furlongs.

The treading of the wine-press represents under another similitude, the carnage of the great battle of Armageddon. The wine-press was trodden *without the city*. The scene of these terrible judgments, which may be regarded as the great catastrophe of the Apocalypse, lies not within the great city Babylon, but beyond her limits. Some indeed have supposed that the church may be the city here intended. But in this book, when the church is intended, the epithet holy is added to the word city; or she is called the new Jerusalem; but Babylon, the spiritual Sodom, is called the city, or the great city. Turn to the eleventh chapter; in the second verse, you read of the *holy city*; in the eighth, of *the great city*, called Sodom, Egypt, and the place where our Lord was crucified; and in the thirteenth, of *the city*, a tenth of which fell when the witnesses arose. And we cannot think that in our text, the holy city can be intended, when it is simply said, the wine-press was trodden *without the city*. Rome, the mystical Babylon must be meant.

And as the freedom of the city was given to the whole empire, the scene of this carnage must lie beyond the Rhine and the Danube. Looking to the present aspect of affairs, we may suppose that Holland, Germany, Russia or Poland, is likely to be the scene of the awful and last conflict of the antichristian powers. But ere that day arrive, this aspect may be greatly changed; nay, it must be greatly changed by the vials of wrath that are to interpose between it and our time. Some think that the treading of this wine-press will be in the land of Judea; that Daniel speaks of it when he tells us of the enemy planting the tabernacle of his palaces between the seas on the glorious holy mountain, and there coming to his end when none shall help him;* and that Joel describes the same catastrophe here intended, and under the same figure of the treading of a wine press, when he tells us, that “the press is full; the vats “overflow;” for their wickedness is great:—that the heathen shall be gathered into the *valley of Jehoshaphat*, &c.—and that God will there cleanse or avenge the blood that he has not avenged; for Jehovah dwelleth in Zion.† These passages give at least a very high degree of probability to this opinion, that Judea may be the scene of this terrible conflict.

But what is the vine? who are the clusters that

* Dan. ii. 45.

† Joel iii. 9—21.

are to be thus treated? We know that there are three enemies of Christianity, the dragon, the ten-horned beast, and the two-horned beast. The last is also called the false prophet, not because he always speaks falsehood, but because he pretends to be the prophet of God, while he is not; because all that he says and does is for upholding an antichristian system, and persecuting the saints; and because even the glorious truths of the gospel in his mouth are arguments to support a bad cause, and allure men from the simplicity of the gospel to his unholy confederacy with the kings of the earth. But all the three enemies shall fight and fall at Armageddon, or be crushed in this wine-press. In prophetic language, a vine denotes a church; a cedar, or other forest tree represents some of the potentates of the earth who may lift up his head among the thick boughs of the forest, but who yields no fruit unto God. And if the vine be unfruitful, it is declared more useless than any of them. The timber of it is unfit for any purpose; and both ends of it are cast into the fire.*

A vine is a church. But the vine spoken of in our text is not called the vine of God. It was never planted by him, and must be rooted out. No place in his vineyard did it ever occupy. It is no plant of heavenly seed. It is the vine of

* Psalm lxxx. Ezek. xv. Hosea x. 1.

the earth, planted by the nations and kings of the earth, cultivated by their hireling priests, and watered with the blood of the saints and martyrs of Jesus. This vine and her clusters denote the churches, Popish and Protestant, which are erected and maintained by kings, and incorporated with their earthly kingdoms. They shall all be cast into the wine-press of divine wrath. It is true that the dragon, the despots of the earth, shall be there, and all the minions of arbitrary power shall be there, to fight against the armies of the living God. But all they, and in general, all who are devoted to the cause of the dragon, are ready to testify their loyalty by adhering to the church established by draconic power, and therefore they are all comprehended in the Catholic or Protestant clusters of the vine of the earth. Accordingly, the vine and her clusters (which comprehend both the Catholic and Protestant establishments) are here mentioned, as being trodden in this wine-press. The men who are ever bawling out for church and king, tithes and taxes, will be the principal sufferers. They are continually crying at every inch of progress which the gospel makes in improving the civil and religious condition of men, that their church is in danger. And how can it be otherwise? Their church is always in danger, because it is set up and maintained to fight against the Almighty. If his omnipotent arm can be deprived of strength,

then their church may be out of danger; but not till then. With the cry in their mouths, *the church is in danger*, they shall be cast into the wine-press of the wrath of God, where they and their church shall be destroyed together. The despotic governments, and tithe-fed churches shall be crushed to atoms past recovery. The great image and all its materials shall be made as the dust of the summer threshing-floor, the wind shall carry them away, and no place shall be found for them. Such shall be the end of all the churches that have a meretricious identifying connexion with the earth, and of all the governments that continue to support them.

The carnage shall be terrible. "The blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs." Sixteen hundred furlongs are two hundred miles. And this denotes not the position of the wine-press, or its distance from the city, but the extent of the field that shall be submerged so deeply in blood. Every vial brings a stroke of the sharp pruning-hook, which is to cut down the vine, and gather her clusters; and under the last vial they are all trodden in the wine-press of the wrath of God. Then shall the blood of the saints be avenged. This was expected in the days of Constantine. The souls of the slain were under the altar, crying, How long, O Lord, holy and true, dost thou not

judge and avenge our blood on them that dwell on the earth? But though white robes were then given them, it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren that should be killed as they were, should be fulfilled. That little season turns out to be more than twelve hundred and sixty years, ere the work of vengeance begin in the vials, and centuries more ere full and final vengeance be taken in the treading of this wine-press under the last vial. With the Lord a thousand years are as one day. But now their brethren to be slain as they were, are fulfilled. The established Catholic church has slain her millions; and though the Protestant establishments have had a shorter career, they also have marked it with the blood of the saints, and in the few years allotted them, have slain their thousands and tens of thousands of the people of God. The time of reckoning is come, and both are brought to account. It is vain to imagine that the blood shed by the one must be avenged, but that all that has been shed by the other shall sink like water into the ground and be forgotten. No; the name Protestant is no protection in the sight of God, no expiation of the guilt of blood. With him is no respect of persons. The blood of all the saints is dear in his sight. The established churches in Britain have yet to answer for their hanging, burning, shooting, and banishing of the saints in

Elizabeth's days, and under the Stewarts. We could show by facts, how decidedly many of their clergy still have a hearty good will to the old bloody work, though God has long since deprived them of the power. But they may find that the murders committed by Cranmer, Laud, Sharp, Claverhouse, the Star Chamber, and High Commission courts are enough for them to answer for. In the work of persecution the Protestant establishments went hand in hand with the Catholic, till they were deprived of the power. They are both clusters of this same vine; and both must be cast together into this terrible wine-press of the wrath of God, where they shall be crushed to pieces, and the blood shall flow even to the horse bridles, by the space of two hundred miles.

The Jews had stoned and persecuted many prophets and righteous men; and no remarkable judgment on their nation had followed. But we are told that that innocent blood was not forgotten. It was remembered by God, and all required of the men of that generation which crucified the Lord of glory. Though the dragon and the two beasts have shed much of the blood of the saints, and though the judgments which have hitherto come upon them may appear slight in the comparison, yet these systems which shed the blood shall be destroyed in the wine-press, and it shall all be required of them who go forth to fight against the living God at Armageddon.

This being a work of judgment, is justly represented in the eighteenth verse, as proceeding from the angel of the altar, who had power over the fire. Under the altar on which the devotional services of the church are offered unto her God, the souls of the martyrs are lying, and crying for vengeance. And from that altar the angel proceeds, who commands the vine of the earth and her clusters to be gathered, and cast into the wine-press of the wrath of God. Under the Old Testament, the fire on the altar typified the justice of the Almighty. And the sinner being obnoxious to the latter, the victim on which his sin was laid, was consumed by the former. And this being the angel who presides over the fire, teaches us that the work which he commands is a work of avenging justice for the sins of men. Thus, in the eight chapter at the fifth verse, we are told, that the angel filled his censer with the fire of the altar, and cast it into the earth, and immediately all the dark and desolating judgments of the trumpets followed. And in our text, the work of the angel who has power over the fire, is similar in its nature, but more terrible in degree.

Some have supposed that this angel who attends at the altar and watches over the fire, represents the ministers of the churches who officiate in sacred things before God, and that they by their prayers, and by the prayers which they excite in their people, are instrumental in bringing down

the judgments which sweep off the enemies of religion from the earth. But be that as it may, we know that it is the duty of all Christian ministers, and of all Christian people, to labour and pray, and use all lawful means in their power, for bringing down all antichristian systems; for promoting the glory of their Redeemer and King; and advancing his cause, the cause of meekness, truth and righteousness among men. And the Lord will hear his own elect who cry unto him day and night, though he bear long with them. He will pour out his fury on the nations who have eaten up Jacob and devoured him, and consumed him, and made his habitation desolate. Amen.

DISCOURSE XXXII.

THE ATTAINMENTS OF THE SAINTS AT THE END OF
THE TWELVE HUNDRED AND SIXTY YEARS.

REV. xv.

1 AND I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues, for in them is filled up the wrath of God.

2 And I saw as it were a sea of glass, mingled with fire; and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God.

3 And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.

4 Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.

5 And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened:

6 And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles.

7 And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.

IN this chapter the seven angels with the seven vials are brought forward to view. These seven vials are "the seven last plagues, for in them is filled up the wrath of God." But during the important period of the vials, we must have the position and deeds of all the parties continually in our eye. And that of the saints is here presented to us. They have now "gotten the victory over the beast and over his image, and over his mark, and over the number of his name." They have been called up hither to appear with the Lamb on mount Zion. The fruits of this victory and ascension appear in the liberty of conscience now enjoyed, and from which the antichristian powers had hitherto excluded them.

They stand on the sea of glass. In this passage, the sea cannot be understood of the symbolical sea which we have so often had occasion to speak of, as opposed to the symbolical earth, and the symbolical heavens. It denotes error, superstition and idolatry; and of it we are told that in the new heaven and the new earth, described in the twenty-first chapter, "there shall be no more sea." The sea of glass spoken of in our text, is the same that is mentioned in chapter iv. 6. and contains an obvious allusion to the brazen sea made by Solomon, and denotes something analogous in its nature and uses. In the sea and la-

vers of brass made by Solomon, the priests washed themselves, and the holy things which they offered to God.* And when the saints are here represented as standing on the sea of glass, the meaning must be, that during the season of the vials, they are seeking an increase of personal holiness, and the purification of their holy things from all vestiges of superstition and idolatry.

They have “the harps of God in their hands.” These are the emblems of victory, and intimate that they are now much employed in the exercise of praise. They sing the song of Moses the servant of God, and the song of the Lamb. They honour all parts of the scripture as the rule of their faith, and praise God for the marvellous works done for his church under both dispensations. Their minds are also bent on the extension of his kingdom. “Who shall not fear thee, “O Lord, and glorify thy name? for thou only “art holy.” And they have great confidence that the manifestation of his judgments, in bringing down the antichristian systems, would prove the means of bringing multitudes to worship him. “All nations shall come and worship before thee; “for thy judgments are made manifest.”

Then the temple of the tabernacle of the testimony appears opened in heaven. And the seven angels having the seven plagues come out of the

* 2 Chron. iv. 6.

temple. We are also told that one of the four living creatures gave unto "the seven angels, the seven golden vials full of the wrath of God, who liveth for ever and ever." The living creatures, the ministers of the churches, are not the messengers of vengeance, the instruments of pouring out the wrath of God on the nations. But their prayers may hasten the day of vengeance; the principles of civil and religious liberty which they cannot but exhibit if they preach the doctrines of the New Testament, may be instrumental in exciting others and even men of a different spirit from themselves, who may be employed as instruments of the judgment; and on these accounts they may be represented as delivering the vials to the seven angels. Had the dissenting clergy of England chosen to rest in the toleration which James II. had granted them, and told the church-of-England-men who turned to them in the day of their distress, you have long been preaching passive obedience and non-resistance, you must now learn to practise them with us, the revolution in all human probability, would not have taken place.

The word rendered vial signifies a vessel of the same form with a drinking cup, but of a larger size, and might with greater propriety have been rendered bowl or basin.

But though the tabernacle was opened and the ark of the testimony displayed, the glory of the

pure spiritual mode of worship which it exhibited was such, that the great multitude would not and could not enter till the seven vials were fulfilled in the destruction of those carnal systems which were more congenial to their minds. And the opening of the tabernacle here connects this with the end of the eleventh chapter, and reminds us that the effusion of the first vial is simultaneous with the sounding of the last trumpet.

DISCOURSE XXXIII.

THE FIRST VIAL.

REV. xvi. 1—2.

1 AND I heard a great voice out of the temple, saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2 And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

THE mandate of Jehovah is now issued. The great and dreadful voice comes forth from the innermost recesses of the temple. In obedience to it, the ministers of vengeance go forth to their work. The first of them pours out his vial upon the earth. In opposition to the sea, on which the second vial takes effect, and the rivers and fountains of waters which are the objects of the third, the earth on which the first is poured, must denote civil society.

The effusion of this vial takes place at the

sounding of the seventh trumpet, and with the earthquake in which one tenth part of the city fell. We have already seen how the saints of God were affected. It raised them from death to life. It called them to come up to the possession of liberty and security in the enjoyment of their civil privileges. It was poured on the earth at the British revolution in the year 1688. Before that period, liberty of conscience was not understood or enjoyed among the nations. The edict of Nantes did not proceed on enlightened or scriptural principles. Instead of securing liberty to all, it upheld the Catholic church, and conferred on the Protestants another establishment somewhat of the same nature, giving them so many towns and fortifications, and allowing them to maintain armies for the security of their religion. In Holland, this matter was not understood. Their ecclesiastical assemblies, and the synod of Dort itself, were called not by ecclesiastical but secular authority. They persecuted the Arminians and banished them from Holland, in consequence of the decision of that synod.

The first vial could not be poured out so early as the rise of the two-horned beast, which many among us have been accustomed to call the reformation. The second wo was not then past, and all the vials or seven last plagues belong to the third wo. But the second wo was past in 1672, or at the farthest in 1683. And after that

the first vial which begins the third wo to the inhabitants of the earth, and ends the twelve hundred and sixty days to the saints, cometh quickly. And certainly 1688 may be called quickly, when the interval is compared with that which interposed between some of the preceding trumpets.

It was poured on the earth. And the meaning of the symbol must be the same in all passages where it occurs. In other passages the earth means civil society; and it must denote the same here. And the glorious revolution in Britain took effect chiefly on civil society. The change was brought about not by the voluntary deed of the rulers, but by the energy of the people driving them from office, and choosing others to fill their places; not by a mere change of the person of the king, but by the voice of thunder demanding a change both of men and measures, and deliverance to the people from the oppression under which they had been long labouring. The work was of God, and the power of man could not resist it. Then it was taught openly by the parliament of England, that all civil power originates in the people, that the words of the inspired apostle were truth, when he called civil government the ordinance, or rather *the creature*, (*κτισει*) of man;* that although the Pope cannot, the king (by his

* 1 Pet. ii. 13.

own misconduct) can absolve his subjects from their allegiance; that kings like other men, are subject to the laws; and that if they transgress or violate the laws of the country, their subjects may dethrone them, and inflict whatever other punishment the flagrancy of the case may require. James II. the last of all the Stewarts, was the second royal martyr who suffered in England for the arbitrary power of the beast. His father lost his life, and he his crown, and both in the same cause. But in the latter instance the time set by God was come. Arbitrary power has never recovered of the blow. The noisome and grievous sore has never been healed. Our civil liberties were secured on a permanent foundation; the power which kings had assumed of dispensing with the laws were at an end. The charter of religious liberty, usually called the Toleration Act, was established as the law of the land. This secures the rights of conscience, which had not been enjoyed for twelve hundred and sixty years before. The privilege itself is of inestimable value; but the name toleration, usually given it is detestable, and still savours of the language of the beast. The tithe-ivorous clergy have no right to use this word when they speak of dissenters, who ask nothing from them, and merely breathe the air, and worship the God of heaven according to their own consciences. But it is a different matter for dissenters to tolerate

them, when with tithe laws they make their annual rounds, snatching from the laborious husbandman the reward of his toil; and then (under pretence of remunerating him, and by means of their corrupt influence with the state) get corn laws enacted, thus raising the price of bread to the poor and the needy. The word toleration is not inapplicable here; and the wonder is that the public has tolerated them so long. The ministers of Jesus live as all honest men do by the reward obtained for their labours from those who employ them; and not by plundering others, who wish to have nothing to do with them or their labours. The tithe-eaters, the spoilers of other men's goods must learn on what side *toleration* lies. They have talked of it long without knowing its meaning. I am against toleration in this sense too. The labourer is worthy of his hire; but let him seek it from those who employ him. The supporting of the beast or his image, or any system of religion good or bad, belongs not to the state. The religion that comes from God will support itself: and needs nothing from any earthly potentate but what the cynic requested of Alexander, when inquiring what favour he should do him, viz: to stand out of the way and not interrupt the sunshine. The state itself is acting unjustly to its subjects in imposing or levying a tax for this purpose. And by taxing all to support one sect, it must keep the flames of religious animosity ever

burning in a country. The beast was consistent, when he put to death or banished from the country all dissenters. He is not consistent now when he lets them live in peace, and grants liberty of conscience to all, yet taxes the property of all to maintain the image which they abhor. But this state of matters arises not from his choice, but is forced on him by necessity. King James, and all arbitrary rulers, Sharp and Laud, would not have wanted successors among the tithe-eaters who would have imitated them in hunting and killing heretics. But Jehovah has put it out of their power. And what can they do for their system now, but levy tithes, and talk of dissenters as a nuisance which must be tolerated?

The first vial wrought this change on the earth in the year 1688. Under the second seal, the first enemy of Christ and his gospel went forth under the figure of a rider on a red horse, with a great sword in his hand. This denoted the absolute power of the Roman empire, or rather the civil government of the emperor and of the ten kings his successors in Europe, engaging in the work of persecution. The rider on the red horse has power *over the earth*. “When the first trumpet sounded, there followed hail and fire mingled with blood, and they were cast upon the earth.” The fire seems to have been taken from the altar, as in the verse which precedes that now quoted; and intimates that it was the righteous judgment

of God then inflicted on sinful men; the hail was the incursions of the northern barbarians; and their being cast on the earth tells us that they must have affected the rider on the red horse and his kingdom. And they affected him and it, by setting up the feudal system in Europe, and thereby strengthening his despotic power (in the prince or in the nobles) and reducing the people to the most abject and degrading vassalage. They were in fact all made serfs or bondmen, and bought or sold with the soil. The same enemy, the rider on the red horse, appears again in the form of the great red dragon with his seven heads and ten horns. The seven vials, the last plagues, are a wo. But they are a wo to the inhabitants of the earth. They bring down and destroy the enemies. The Babylonish captivity was a judgment on the Jews, their deliverance a judgment on Babylon. The growth of these enemies under the trumpets was a judgment on corrupt degenerate Christians. Their destruction under the vials is a judgment on the enemies themselves. The first vial is poured on the earth, and undoes what was done under the first trumpet. It gives a blow to the great red dragon.

Under the first trumpet the people were reduced to slavery, and taught, or rather compelled, to obey the will of the chief in peace and war, in religion, politics, and even in their domestic affairs. The king gradually seized the despotic power

which was vested in the chiefs and nobles. But the first vial wrested it from both. By the bill of rights, &c. it secured personal, political, and religious liberty. Under the first trumpet the Novatianists became extinct, the Donatists became an established church, which strove to equal their former oppressors in the work of persecution. And excepting the few witnesses who appeared here and there clothed in sackcloth, and at the peril of their lives, no visible church remained, but the state church in which the abomination that maketh desolate was allowed to stand where it ought not. The true church of God retired into the wilderness. But under the first vial the church returns from the wilderness, the saints of God are restored to life, and ascend to a state of religious freedom. And they being the stone which in the days of the apostles was cut from the mountain without hands, continue thenceforward not only to smite the image under the succeeding vials, and to break it in pieces under the last, but to increase in number till they fill the whole earth.

The twelve hundred and ninety, and thirteen hundred and thirty-five days of Daniel, are both introduced as explanatory of the time, times and an half. “From the time that the daily sacrifice
“shall be taken away, and the abomination that
“maketh desolate set up, there shall be a thou-
“sand two hundred and ninety days. Blessed is

“ he that waiteth and cometh to the thousand “ three hundred and five and thirty days.”* Now, Christ tells us, that for the elect’s sakes these days shall be shortened; and in the Apocalypse we read only of twelve hundred and sixty days. Where the other numbers are used in Daniel, there is no reference to the millennium, or to any thing else than the liberty and blessedness which the saints were to attain at the end of the time, times and an half.†

Now, this liberty was attained by the saints in the year 1688. Then the twelve hundred and sixty days came to an end. But there was an uncertainty which hung over their liberty. The permanency of it was very doubtful for thirty years. Nay, toward the end of these thirty years the cause of liberty and religion was retrograding, and persecution about to be revived. It seemed as if the witnesses would have to put on their sackcloth again; and the beast might be able to rebuild the tenth of his city which had fallen, and perpetuate his reign of universal tyranny some years longer.

Many of the high church party which had concurred in the revolution, from their dread of popery supplanting their own system, no sooner saw it accomplished, than they sought to compromise matters with the deposed monarch, and to restore

* Dan. xii. 11, 12.

† See Vol. ii. page 366.

him on certain conditions of their own dictating. They failed in this; but in their treasonable attempts against king William and his Protestant successors, they laboured without intermission for many years afterwards. But he retained great tenderness for dissenters; and was ever averse from persecution. The church party looked on him as one who, by tolerating all religions, intended to overturn the established church. He knew the rights of human nature, and the true interests of Britain.* The dissenters were not altogether free from hardship in his reign. But he knew them to be firm to his interests, true to his title, and faithful in his service. And in practice they never gave him any uneasiness. Is it then to be wondered at, that on all proper occasions he should have testified his good opinion of them, and have allowed them to enjoy, without molestation, the liberty which had been granted them by law?

William died in March, 1702. The French government proclaimed the Pretender as king of Great Britain and Ireland. But the British nation adhering to the act of settlement, placed his sister Anne on the throne. She was a woman of moderate intellect; and seemed by many of her measures not unwilling to prepare the way for the succession of her brother, the Pretender, at her

* Baxter's *Life and Times*, chap. xviii.

own death. She inherited much of the despotic spirit of the Stewarts; and the ministers whom she employed were generally of the tory party.

Her character and intentions seem to have been in some measure known to the clergy and the people at her accession. Their hatred of dissenters which had been greatly suppressed during the reign of king William, again broke out. Several sermons were preached to render them odious to the mob. Their enemies triumphing openly, concluded that now they might treat them as they pleased, and spoke of shutting up their places of public worship. In London this language was common. In many places of the country also, the multitude spoke of pulling down the meeting-houses as not fit to be tolerated. At Newcastle-under-Line they actually began the work of demolition, so soon as the news of the king's death arrived. Many pamphlets were circulated by tories and high-church-men to blacken dissenters as much as possible. Multitudes who had sworn allegiance to king William during his life, laboured in casting aspersions on his memory after his death. He had been educated a Presbyterian; and they said they could never look on him as a true friend of the church. But now, when they had a queen on the throne who had been reared in the church of England, and who might remember the vigorous doings of her uncle Charles II. they threatened again to take ven-

geance on dissenters, who had done them no injury, and were guilty of no other crime than that of quietly and modestly using the liberty granted them by the laws of the country.

Queen Anne declared, at the opening of her first parliament, that she was resolved to maintain and defend the church as by law established; and to protect the friends of it in the full enjoyment of all their rights and liberties; but of the liberties, or even the toleration of dissenters, she spoke not one word. They disapproved of the form of government used by the church of England, of her burdensome ritual, and unscriptural connexion with the state; and to shew their preference of the simple institutions of Jesus, and their unwillingness to submit to the yoke which she brings in her hand, they judged it necessary to maintain a separate communion. But there were many of the saints of God under the yoke which they dreaded; and a church of Christ in the establishment which they disapproved. And to testify their love to this church, and their anxiety not to obstruct the communion of the saints farther than necessary, many of them thought it their duty to worship, and even communicate occasionally in the church of England. But by this practice they evaded the force of the test laws. And therefore many pamphlets in which it was keenly reprobated were published, and diligently circulated by the established clergy.

In them it was maintained, that “if the strength of the dissenting interest is at present so considerable as to make it dangerous to provoke them by imposing sacramental tests; this is so far from being an objection against them, that it is a good argument for having them. If their interest is so formidable as to make it hazardous to offend them, it is full time to venture their displeasure, when there is such dread of their power. And if they are not so terrible as they would make the world believe, it is prudent to prevent their being so.”* It was not pretended that the dissenters had abused their liberty, or been guilty of any crime against society. But the wisdom and prudence of keeping them weak and poor by oppression, however unjust, was highly extolled; and an immediate abridgement of their liberties was strongly recommended.

And although the ministers of the three dissenting denominations in London had previously waited on her majesty with an address, in which they acknowledged “her rightful and undoubted title to the crown,” and expressed their “most dutiful affection, and inviolable fidelity to her royal person and government;” yet at the first meeting of her first parliament, a bill was ordered to be brought in for preventing occasional con-

* See a pamphlet entitled “The Case of Toleration Recognized,” and dedicated to the earl of Marlborough.

formity. It proposed a penalty of one hundred pounds, to be laid on all who had any office, civil or military, or any employment relating to the government of cities, boroughs, corporations, or port-towns, who by law were required to receive the Lord's Supper according to the rites of the church of England, if during their continuance in office they should be present at any dissenting place of worship; and an additional five pounds for every day that they should continue in office after having been present there. All who might be convicted under this statute were to be incapable of holding any such office in all time coming. By the influence of the court, this bill was carried through the Commons. The Lords made many important alterations on it, to which the House of Commons would not agree; and it was lost for that time. But churchmen said that they were determined not to lose the benefit of so good a law. And in each of the two succeeding sessions of parliament, the same bill with few alterations was pushed through the House of Commons, but rejected by the House of Lords.

In 1704 an act was passed to establish the test in Ireland. Many prosecutions against dissenters for teaching schools, and similar actions were carried on in England with much keenness.

In the year 1709 Dr. Sacheverell preached in St. Paul's a furious sermon against dissenters, and in defence of persecution. He said that all were

false to God, the nation, and the church, who were willing to tolerate dissenters. And when he was impeached before parliament, the keen churchmen raised an open rebellion in his favour. An infuriated multitude pulled down the dissenters' meeting-houses, and openly burnt the pews and the pulpits. Baxter says, "Perhaps the time
" may come when it may be generally better
" known, by whose influence and encouragement
" this open rebellion was raised, in defiance of
" the queen and parliament."* We know that only two of the open rioters were convicted; that these two were pardoned; that although much was said to the dissenters about repairing the damages which they had sustained, nothing was ever received by them; and that the parliament which ventured to censure Sacheverell was hastily dissolved.

The parliament which succeeded in 1711, was of a true tory spirit. It imposed the yoke of patronage on the church of Scotland; and passed the act against occasional conformity with that of England, which had been so often lost before. And the next parliament which met in 1714 was of the same complexion. It passed a bill to prevent the growth of schism, by which dissenters were prohibited from teaching schools, or being tutors in families, without license from the bishop

* Baxter's *Life and Times*, chap. xix.

or archbishop in whose diocese they resided. Another bill was also brought in, to prevent them from being members of parliament, and even from voting at elections.

But this was prevented by the death of queen Anne, and the Protestant succession taking place in the person of George I. in the year 1714. The bill for preventing the growth of schism had been viewed by many as the commencement of persecution, and a returning to the example of Charles II. And it was providential, that Anne, who had laboured so much to get it passed into a law, died on the very day when it was to have come into operation. But in Ireland, the magistrates having good will to the work, and not being very nice about dates, had begun their operations; and had actually shut up three Presbyterian meeting-houses, between the passing of the act, and the death of queen Anne.

George I. at his accession, declared himself favourable to civil and religious liberty. He displaced the tory ministry, and put men of more liberal sentiments in their room. But the enemies of Christ, and of our liberties, losing the hope of getting their arbitrary measures sanctioned by the king and parliament, attempted to overturn the Protestant government altogether by an open rebellion in Scotland, under the earl of Mar, and other chiefs. They were defeated at Sherriff-

muir in November 1715, and the rebellion suppressed.

In the year 1717 the bishop of Bangor preached a sermon before the king, in which he said that Christ was the king of his own kingdom, and had delegated his power to no vicegerent on earth. For this he was prosecuted by the other bishops. They accused him of heresy, and of subverting discipline, that they might inflict on him ecclesiastical punishment. They accused him of undermining the king's supremacy, that they might render him obnoxious to a civil penalty. Though one archdeacon said that he deserved to have his tongue cut out, and other members of the convocation were scarcely less severe, though they all expected that they would at least make him give up *something*; yet the king and the civil power supported him, and ultimately delivered him out of their hands. This shows that the kingdom of the beast was about to fall; it was divided against itself; and the civil part of the constitution was more favourable to religion and liberty than the ecclesiastical. But still the obnoxious and severe laws against dissenters which had been passed in the reign of queen Anne, remained unrepealed.

But on the thirteenth December 1718, exactly thirty years after the revolution, the earl of Stanhope announced that he had a bill to offer for that purpose. Being read it was found to be a bill for repealing the act against occasional con-

formity, the act to prevent the growth of schism, and some clauses in the corporation and test acts. It had been concerted by the ministry in private meetings with some of the most eminent among the dissenters. But it met with violent opposition in both houses, as it was said to weaken the church of England, and invest her enemies with power; when it allowed them to share with churchmen the civil and military employments of the country. The earl of Cowper said that the test and corporation acts were the main bulwarks of our excellent constitution, which ought to be inviolably preserved. The earl of Islay opposed the bill; because in his opinion, it infringed the Treaty of Union with Scotland. The archbishop of Canterbury said it was necessary for the legislature to interpose, and put a stop to the scandalous practice of occasional conformity. But the bishop of Bangor proved that the acts against occasional conformity and the growth of schism, were in fact persecuting laws, which ought on that account to be repealed. The clauses against the corporation and test acts were at last omitted; and the bill passed into a law.* This was the end of the twelve hundred and ninety years. From this period our religious liberties have seldom been assailed, and never injured by domestic foes. Although the test and

* Smollet.

corporation laws continued unrepealed, they were rendered comparatively harmless by the *occasional conformity* of many dissenters; and by the annual bill of indemnity to which government afterwards resorted for the relief of others.

But our foreign enemies were still in full vigour, and labouring with activity to repair the breaches of this tenth of the city which had fallen down, through which dissenters had entered, and made a lodgement within the walls. France and Spain continued plotting the restoration of the Pretender, and always when at war with Britain (which was not seldom) making attempts in his favour. Had any of these been permitted to succeed, it would have overturned all our liberties, and driven the woman to the wilderness again. In 1718 an expedition for this purpose sailed from Spain, having on board six thousand regular troops, with arms for twelve thousand more. But the fleet was dispersed and disabled at sea. Only two frigates reached Scotland, where Seaforth, Marischal and Tullibardine landed with three hundred Spaniards, and arms for two thousand men. But the highlanders who joined them were soon dispersed: and the Spaniards surrendered themselves prisoners of war.

A more formidable attempt was made in 1745. The son of the Pretender sailed from France, and landed in the highlands of Scotland. Many of the highland clans, and all the remains of the

popish and episcopalian parties flocked to his standard. He descended into the lowlands, took possession of Edinburgh, held his court in Holyrood, and overcame the royal forces at Prestonpans. Here the excellent colonel Gardiner fell among the slain. The rebel prince then marched up through England as far as Derby. He was within a hundred miles of London, and that capital itself was in great consternation. But he and his officers being disheartened by the fewness of adherents coming to them from among the English, and the near approach of the duke of Cumberland with his army, suddenly resolved on a retreat into Scotland. Having come there, they levied contributions in Glasgow, received a remittance of money from the king of Spain, and a reinforcement of above two thousand men, which Lewis Gordon and others had raised in their absence. In some skirmishes with parties of the king's troops, the rebels were victorious. They laid siege to Stirling castle; and at Falkirk defeated the king's forces under general Halley. But this revival of their affairs was of short duration. Their last victory was gained at Falkirk. The duke of Cumberland put himself at the head of Halley's troops which had fled to Edinburgh, and others which were in that capital, and advanced toward Stirling. Prince Charles was compelled to abandon the siege of the castle, and retreat with his army toward the north. Cumber-

land followed, and after halting some time in Aberdeen to refresh his troops, prosecuted his march after the rebels, who turned to meet him on the muir of Culloden. There he finally defeated them. Three thousand of their best troops remained dead or wounded on the field of battle, and those who fled were speedily dispersed.

For nearly six months, Charles himself wandered over the barren heaths, and dense forests, the deep glens and lofty mountains of Scotland's northern extremity; or amid the stormy waves and rocky islands of her western shore. He was made to taste the bitter cup which his forefathers had filled to the saints of God. He sought a hiding place, and was fain to find shelter in the cottage of the shepherd, the uninhabited cave of the desert, and even the den of the robber. He rejoiced in the storm which endangered his life, because it prevented the vessels of his enemies from following the frail boat in which he was tost on the billows. Sometimes he had a faithful guide, and at other times was under the necessity of trusting known enemies, and friends of the victorious cause. On one occasion, after traveling the whole day without food or shelter, he ventured at evening to enter a house which he knew to belong to a friend of the Hanoverian family. "The son of your king," said Charles, "comes to beg a bit of bread and clothes. I know your present attachment to my adversaries;

“ but I trust your honour not to abuse my confidence, or take advantage of my misfortunes.” The man assisted him as far as he was able, and never divulged the secret. None betrayed him, though a reward of thirty thousand pounds was offered for his head, though he had trusted his life to more than fifty individuals, and the king’s troops were always in pursuit, and often very near him. A privateer was at length procured, which carried him in safety to France. The suppression of this rebellion was followed by the enactment of laws to disarm the highlanders, and emancipate them from their hereditary subjection to their chiefs. These gave a severe blow to the great red dragon, the personification of arbitrary power in rulers, by subverting the feudal system which had hitherto flourished without a rival in the highlands. These were a blessing to the earth, by admitting the meanest subject to the participation of British freedom.

But the continental powers continued to give support and countenance to the Pretender; and in their subsequent wars with Britain, often threatened, and sometimes attempted in earnest, to aid his restoration. But this object seems never to have been dreamed of at home or abroad after the conclusion of peace in the year 1763. At that time, Florida was given up to Britain by Spain, and Canada by France.

On the thirtieth of December, 1765, the Pre-

tender himself, the only son of king James II. died at Rome. He had survived his political consequence. And in Britain, intelligence of his death was heard as a matter of indifference. He left two sons. The elder still cleaving to his imaginary right of succession, assumed titles on his father's death, which even the Pope did not then think proper to acknowledge. On his refusal to recognize the assumed dignity, the pretended king left Rome and retired to Florence. And there he was known not by his assumed title king of Great Britain, &c. but by the plainer appellation of count Albany. His chief or sole support was a small annuity allowed him by his younger brother, who had taken holy orders in the church, for whose sake the whole family had done and suffered so much, and who had ere his father's death, been advanced to the purple, under the title of cardinal York. The cardinal long survived his elder brother and dependant.

In the end of the year 1763, the House of Commons at the motion of the minister, passed resolutions asserting their right to tax the colonies in America. New duties were laid on foreign goods imported into the colonies. But the imposition of stamp duties on the Americans, which also was recommended by the resolutions of the House, the minister himself (Mr. Grenville,) wished to postpone till the next year. Thus began a dispute which produced a long and dis-

astrous war to Britain; and terminated in the advancement of civil and religious liberty, by establishing the independence of the colonies. Should despotic and arbitrary statesmen, or bigotted and intolerant churchmen have attempted after this to act in Europe as they had done during the twelve hundred and sixty years, the persecuted had a refuge provided in the states of America. The pure light of civil and religious liberty shining there, has made the despots of the old world ashamed of such deeds as their fathers had practised in the ages of darkness and horrid cruelty. And their subjects have been taught by this brilliant example to remember their own just claims, and to assert their own rights.

The dispute which issued in this glorious consummation originated in the folly of a British cabinet in 1763. When the American congress afterwards published a statement of their grievances, they traced the commencement of them to the year 1764, when the obnoxious acts reached the colonies, and began to be carried into effect. From that time the spirit of opposition continued operating and gaining ground among them. When, after some years, Doctor Franklin was examined in the House of Commons, one important question was, what was the temper of America toward Great Britain before the year 1763? to which he replied, "the best in the world," and adduced many facts and instances to prove it.

But many of the original settlers in America had resisted oppression and persecution in their native land, ere they sought a home beyond the Atlantic waves. Their children taught the world that they also had hearts to appreciate their liberties, and hands to vindicate them when violated.

Another important step in the advancement of liberty was gained in 1763, by the lord chief justice finding *general warrants* illegal. Mr. Wilkes had been apprehended, and his papers seized in virtue of one issued by the secretary of state. He was accused of publishing a libel in some remarks on the king's speech. But though the king, the ministry, and both houses of parliament by their public resolutions, stood in array against him, he prosecuted the secretary of state, and obtained a verdict of one thousand pounds damages with full costs of the suit. In pronouncing this decision, the lord chief justice added, "if the superior jurisdictions shall declare my opinion to be erroneous, I submit, and kiss the rod. But I shall consider it as a rod of iron, for the chastisement of the people of Great Britain." Mr. Wilkes was a member of parliament; and the House of Commons afterwards took up the case. And though he was in France at the time, and sent them a letter with medical certificates of the ill state of his health, they would consent to no delay, but proceeded immediately to hear witnesses, and expelled him from his seat.

About the same time commenced the practice of publishing reports of the speeches made in parliament, which has contributed much to preserve and advance civil and religious liberty among us. For some years the reporters gave fictitious names, or only the initials of the several speakers. But these soon came to be known. In the year 1771 the House attempted to prohibit the publication of any report of their debates. They summoned *the printers* to attend at the bar of the House. The printers held this general summons to be illegal, and took no notice of it. A second order was issued, and declared to be final. It also was disregarded. The House then ordered them to be taken into custody by the serjeant at arms. They absconded; and a royal proclamation was issued, offering a reward of fifty pounds for their apprehension.

In consequence of this they were apprehended. One of them was taken before Mr. Wilkes, then an alderman of London; who not only set him free, but bound him over to prosecute the man who had apprehended him, and wrote the secretary of state "that he had been apprehended in "violation of the rights of an Englishman, and of "the chartered privileges of a citizen of London." The lord mayor and another alderman not only discharged other two of the printers brought before them, on account of the illegality of the warrant, but imprisoned the messenger of the

House for a false arrest. He was at length liberated on bail. For these things the thanks of the corporation of London were immediately voted to the magistrates.

The lord mayor and Oliver, the other magistrate, being members of parliament, were ordered to attend in their places. When there, they justified their conduct with so much boldness as to provoke the House to send them to the Tower. Mr. Wilkes also was ordered to attend at the bar of the House. But having been elected member for Middlesex, and the House having disallowed his election on account of his former expulsion, and declared the rival candidate who had the minority of votes duly elected, he now replied that he was ready to attend in his place as a member, but would obey the orders of the House in no other character. The House now began to doubt the legality of the ground on which it was proceeding; its members perceived the dilemma in which they had placed themselves. And in order to get out of it, they issued a new summons ordering Mr. Wilkes to attend on the *eighth* of April, and adjourned their meeting to the *ninth*. They thus gave up the cause against him in a disgraceful manner.

The other magistrates remained in the Tower till the end of the session, when their liberation took place, and was celebrated with public rejoicings. From that time the debates have been

published openly, and at full length; and the reporters are not supposed accountable for any thing but wilful misrepresentations. This extension of the liberty of the press has proved the principal bulwark of our liberties, and the most powerful restraint on arbitrary power, symbolized by the great red dragon.

From the year 1763 to 1789, the beginning of the second vial, the tory party, the friends of lordly domination and arbitrary rule were often in power. But the cause of liberty was now in so prosperous a condition as to make progress under them, and even by their instrumentality. Their haughty pretensions produced and strengthened the love of liberty and the spirit of resistance in the Americans, and thus sowed the seeds of liberty's fair tree, which hath grown to such a height on the western shores of the Atlantic. The tree grew and is strong; the height thereof reacheth unto the heaven, and the sight thereof to the end of all the earth. The leaves of it are fair, and the fruit of it much; and in it is meat for all. Many young plants of the same species have lately sprung up around it; which with it now overshadow the whole western world.

In 1773 the tory ministry passed a bill for governing the province of Quebec. It passed through the House of Lords, where it originated, with great facility, but met great opposition in the

House of Commons.* The principal objects of it were to ascertain the limits of the province of Canada, which it extended far to the south, and made to include much territory then at war with Britain, and now belonging to the United States; to confirm the French laws and trial without jury in civil cases, but the English laws and trial by jury in criminal; to establish a legislative council, the members of which were all to be appointed by the crown, and to be removeable at pleasure; to declare Roman Catholics capable of being appointed to sit in this council, and to allow their clergy to receive tithes from the people of their own persuasion; and further, to make the judges in that province removeable from their offices and salaries at the pleasure of the crown. As an establishment of despotism in Canada, this bill deserves all the odium and obloquy that have been cast upon it. But it has always been represented as establishing the Roman Catholic religion in Canada. For this it was execrated at the time, and has been condemned ever since. But we believe that all mankind, whatever be their profession of religion, ought to be regarded by law as equally capable of sitting in a legislative assembly, or of being appointed to places of power and trust in the state; that justice gives the clergy of every denomination a right to that which their

* See Belsham's Memoirs of the Reign of George III.

own people are willing to pay them for their labour; and that it is unjust to compel the people to pay for the support of any other clergy. This bill exempted the Catholics from paying tithes to any other church than their own; and the only objection which I can see to this clause of the bill is, that it fixes in a legal manner, the amount which they were to give their own clergy by calling it tithes. Had it left the amount of this to be settled by the mutual agreement of the parties, I would have said that the settlement which it made of religion was excellent, that the French Catholics in Canada got no more by that bill than what was granted to Protestant dissenters in Britain, and that although the then government thought not so, they were only granting to one class of dissenters the enjoyment of those rights to which all denominations are by natural justice entitled.

A spirit of liberty and independence was now operating powerfully in Ireland. In the year 1768 the Irish parliament passed a bill limiting the duration of parliaments in that kingdom to eight years, and hence called the octennial bill. It agreed not with the wishes of the English ministry; and to it the royal sanction was given with great reluctance, and after long delay. From the days of Henry VII. no bill could legally be proposed to the Irish parliament unless it had been previously considered by the king and English privy council, and sanctioned by the great

seal of England. But in 1770 the parliament of Ireland rejected a money bill for this very reason that it had not originated with themselves. This caused a great public ferment; but the commons persevered, and in time established their right to originate money bills in their own house. In March 1782, lord North's administration came to an end; and another was formed on more liberal principles. And the resistance of the Irish to the dependent state of their kingdom and parliament, was this year crowned with success. The representatives of one hundred and forty-three corps of volunteers assembled at Dungannon and passed resolutions, asserting that the claim of any body of men other than the king, lords and commons of Ireland, to make laws to bind that kingdom, was unconstitutional and illegal, a grievance of which it was their determination to seek effectual and speedy redress. "They knew" (they said) "their duty to their sovereign, and were disposed " to be loyal; but they knew also what they owed " to themselves, and were resolved to be free." And on the 16th April, Mr. Grattan moved in the Irish House of Commons, an address to the throne containing a declaration of their rights. This passed unanimously through both houses. In it they affirm that the crown of Ireland is inseparably annexed to the crown of Great Britain; but that Ireland is a distinct kingdom with a parliament of her own, the sole legislature thereof:

that the claims of the parliament of Great Britain in the act for securing the dependency of Ireland are not reconcileable to the fundamental rights of that nation; that Ireland does not wish to share the freedom of England without sharing her fate; and that it was their determination to stand or fall with the British nation. In May an act passed the British parliament repealing the obnoxious act for securing the dependency of Ireland, and renouncing the claim of legislating for that country. This also weakened the arbitrary power of the state, and promoted the liberty of men.

About the same time Mr. Burke brought forward his reform bill for the third time. It was now passed. It abolished the board of trade, the board of works, and the great wardrobe. It farther abolished the useless offices of American secretary of state, treasurer of the chamber, conferrer of the household, lords of police in Scotland, paymaster of the pensions, master of the harriers, master of the staghounds, and six clerks of the board of green cloth.

In 1783 Mr. Pitt brought in a bill for reforming the representation of the country in the Commons' house of parliament. In this he was ably and honourably supported by Mr. Fox. But the time for a consummation so glorious was not yet come. The bill was lost by a great majority.

The American war was still going on; and becoming more expensive and more disastrous

every year. One royal army of about six thousand men under general Burgoyne had some years ago surrendered themselves prisoners of war to the republicans at Saratoga. Another under lord Cornwallis, to the amount of seven thousand, had been compelled to surrender at York town. The French, the Spaniards, and the Dutch, had declared war against Britain, and were openly aiding and cooperating with the Americans. The nation at home was tired of the war. And in the year 1783 peace was concluded between Great Britain and the other belligerent powers. The revolted colonies were acknowledged to be free, sovereign, and independent states. And the king of Great Britain, for himself, his heirs, and successors, relinquished all claims to the government of them, to their property, and to their territorial rights.

The cause of liberty was now going on in a course of irresistible progress. The attempts which were made to check this progress proved the means of advancing it; they who laboured to defend or restore the arbitrary power of the red dragon, were (though unintentionally) the instruments of weakening his power, and circumscribing his dominion.

Even the enemies of freedom no longer thought of recurring to the attempts made in the reign of queen Anne for abridging the liberty of conscience enjoyed by dissenters. The only questions on

this head that were now introduced to parliament were about the extension of this liberty. In the year 1772 a strange petition was presented to parliament; (strange when we think of the quarter whence it came) it was signed by some hundreds of the clergy of the church of England; and prayed that subscription of the thirty-nine articles might no longer be required of that body. The tenor of the petition was such, that the main force of its arguments bore directly against all ecclesiastical establishments. It was rejected by a very large majority in parliament.

But it was followed by one from the dissenters, praying that they might be relieved from all obligation to subscribe any of the articles of a church to which they did not belong, and from which they received no emolument. This request was more reasonable. A bill for their relief was carried by a great majority in the House of Commons. But in the House of Lords it met great opposition. It was represented as having a tendency not only to relieve but to encourage dissenters. On the other hand, experience was appealed to, and the house was reminded of the examples of Ireland and Scotland where no such condition was annexed to toleration, and where none of the evils which some pretended to dread from this measure had occurred. But the bishops, the bedchamber lords, and other supporters of the power of the dragon, and the intolerance of

the beast marshalled themselves against it, and refused to admit that the terrors which they had conjured up were groundless. One hundred and two peers voted against, and only twenty-nine supported the motion. The English dissenters remained liable in law to be called upon to subscribe thirty-five articles and a half out of the thirty-nine professed by the church of England. It is proper, however, to add, that this law had now fallen into practical desuetude; and the penalties for refusal were never inflicted. They who opposed the bill contended that it was right to keep these penal laws hanging over dissenters *in terrorem*.

In the year 1778 an act was passed for repealing certain severe penalties to which Roman Catholics were liable on account of their religion. Popish priests who should be found to officiate in the services of their church, were liable to be punished as guilty of felony; in case of the education of any Romish proprietor abroad, his estate was forfeited to the next Protestant heir; the son or other near relation had power to take possession of the estate belonging to his father or near relative in the lifetime of the Catholic proprietor; and Papists were legally incapable of acquiring property by purchase. These penalties, so contrary to religion and humanity, were now repealed.

In the next session a bill for relieving Protestant dissenters from all obligation to subscribe any

of the articles, was again brought forward and passed with little or no opposition. But a clause was still retained, by which they could be legally required to declare, "that the scriptures are the revealed will of God, and the rule of faith and practice." This is a truth which no dissenter will deny; yet we can see no good reason for the state requiring a declaration of it as a condition of liberty, or refusing freedom and protection to any of its subjects who might refuse this declaration. When asked whether this clause was intended ever to be put in execution, even they who pleaded for it said, that there was no such intention. But they imagined that they were maintaining, or at least exercising their authority, by making useless and insignificant laws, never to be executed.

Offended by the relief granted to the Roman Catholics, an ignorant rabble assembled next year in the neighbourhood of London. They called themselves the Protestant Association; and about fifty thousand of them, with lord George Gordon at their head, proceeded to the House of Commons with a petition for the repeal of what they called the popery act. Their petition was ordered to be read on the Tuesday following. Hearing this the mob proceeded immediately to demolish the Catholic chapels in the town. This they accomplished without resistance, and burned the furniture and the pictures. They set fire to the jails, liberated the prisoners, destroyed many

private houses, and carried on their burnings and devastations in London for nearly a week, the civil and military powers making no effectual resistance. When Tuesday came the mob again surrounded the House as numerous as on the preceding Friday, and insulted many of the members. Both Houses of parliament broke up, declaring that no act passed by them while thus surrounded and overawed by a licentious mob on the one hand, and a military force on the other, could be regarded as legal. But liberty was now placed on such a foundation, and built with such firmness, and defended with such unceasing care by the Almighty, that neither the arbitrary spirit of some in the legislative assembly, nor the violence of an infuriated mob, could pull down its most slender minarets. All the military within thirty miles were marched into London, the mob dispersed, lord George Gordon was committed to the Tower; and no more was heard of withdrawing the stinted degree of liberty which had been granted to the Catholics.

This first vial was poured on the earth, that is the constitution of civil society. And you see to what extent it weakened the arbitrary power of government, which is represented by the rider on the red horse, and the great red dragon with his seven heads and ten horns. Before the pouring out of this vial there might be laws in Britain to limit the power of the king, and protect the liberty

of the subject. But what use did they serve when the king claimed and exercised a power of dispensing with the laws? And there were no laws to protect the rights of conscience, no permission to worship God any other way than according to act of parliament. But from the commencement of this vial arbitrary power received a terrible stroke; and it hath been farther weakened, and liberty progressively extended, during its operation.

The first trumpet, the hail storm from the north, introduced the system of Gothic despotism, and reduced all except a few haughty nobles to a state of vassalage, or even slavery. This the first vial destroys that system, and restores men to some degree of their natural rights. The first trumpet banished the church into the wilderness—the first vial brings her back. The former put the witnesses into sackcloth—the latter says to them, Come up hither to the enjoyment of safety in the exercise of your rights. The former began, and the latter terminates the twelve hundred and sixty days of the enemies' prosperity and success in crime. This vial is poured on the earth, the kingdom of the first enemy; but it serves also, though indirectly, to weaken his two ecclesiastical confederates, the ten-horned and the two-horned beasts, and to diminish their power. The twelve hundred and ninety days of Daniel ended in 1718, when the persecuting acts of queen Anne were

repealed. And the thirteen hundred and thirty-five days terminated in 1763, when foreign powers relinquished their attempts of putting down religious liberty, and setting up despotism again in Britain; and when events took place which have advanced liberty at home and abroad, and given her new strength in the old and in the new world.

But we are told that when the first angel poured out his vial on the earth, "there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image." This tells us that the first vial takes immediate effect on a Protestant country. The mark and the image belong exclusively to the second beast with the two horns like the lamb; and are never mentioned in connexion with the first beast with the ten horns. They belong not to the Catholic but the Protestant establishments. On Protestant persecutors, and the friends of Protestant intolerance, this vial takes immediate effect.

But what is the loathsome and grievous sore which it produces in them? It was the planting of the principles of liberty civil and religious, the practical and powerful annunciation of the truth that all power emanates from the people, and the legal recognition of dissenters as men, as members of society, and not less respectable or religious than other men. This is a grievous sore to all who have the mark of the beast. This mark is

the spirit and character of tyrants and persecutors, the reverse of that holiness, meekness and love, which are the mark or seal set on the saints of God, and also called their Father's name in their foreheads, from the family likeness which it produces. The sore comes on all who worship the image of the beast, whether they have his mark or not. It is called a noisome or loathsome sore. It is what they abhor; and what will in the end make them an abhorrence unto all flesh. It has festered ever since, and disabled both their arms. The arm of secular despotism is greatly weakened, and that of ecclesiastical persecution still more. This sore can never be healed. It has penetrated the vital parts, pervaded the whole constitution, and shall continue to fester and weaken them more and more, till it remove them and their image to the land of oblivion.

We may see the wisdom of the Divine Being in causing the first vial to take effect on the British isles, and securing liberty first in that tenth of the city. Many were the attempts of foreign tyrants to restore oppression here, and put the witnesses to death again, after they had been roused to life. But our ocean barrier was the means employed by God for defeating their attempts. We know how far their attempts succeeded in putting down liberty in France when it was much stronger, and had deeper and more extensive roots, after the second vial. And

speaking according to human probabilities, we may say, that if France, or any continental country had been the immediate scene of the first vial, when liberty was weak, and despotism in all countries was strong, they would have murdered the former in its infancy, and have caused the saints again to retire to the wilderness, or to put on sackcloth. But when our God has a work to be done, he chooses the fittest instruments, the best time, and the most advantageous place. Amen.

DISCOURSE XXXIV.

THE SECOND VIAL.

REV. xvi. 3.

3 And the second angel poured out his vial upon the sea; and it became as the blood of a dead man; and every living soul died in the sea.

MEN are naturally selfish and proud. We attach great importance to every thing of our own, merely because it is ours. Our prosperity and comfort must interest the whole neighbourhood, and furnish conversation to a still wider circle. And though our individual griefs be such as are common or comparatively trifling, yet they only are to be spoken of, while the weightier sorrows of others never excite our sympathy, or attract our notice.

The same principle makes us imagine, that the obscure and trifling incidents of our own lives, or at least the public transactions of our own day, are of more importance, and worthier the pen of history than all that has been formerly recorded in

her pages. If an event of real magnitude and importance, and fraught with consequences which must affect the future destiny of kingdoms, and the happiness or misery of their inhabitants, make its appearance and attract the public attention in our times, we are naturally inclined to magnify its importance, and to prescribe a range for its consequences, much more extensive than ever they will fill up.

The tremendous shock of the French revolution gave to the public mind in Europe, a new, and I may say, a preternatural excitement. Worldly and philosophizing politicians puzzled themselves in searching out the causes; the potentates of the earth whose thrones were fast melting away by its extending influence, laboured to allay the fury of the volcano, and to limit its wide-spreading stream of desolating lava. Nor did the saints of God remain unmoved. Considering it as the operation of the Almighty, they saw in it a furious storm of his wrath, rained on the profligacy, idolatry and superstitions of men. Considering it as part of the signs of the times, they saw in it a great reduction of the antichristian powers, and an advancement of the church of God towards her millennial glory. The questions were proposed and re-echoed by thinking Christians of all denominations, viz. what place does this occupy in the roll of the Divine predictions? How far is it to try the faith and the patience of the

saints, or to what extent shall it diminish the power of her oppressors? or shall it destroy them utterly? Is it to be immediately or remotely followed by the saints reigning with Christ? In answer to these eager inquiries, not a few gave to the world their views of the prophecies, which had come from God, and been written of old times for the benefit of his saints. Bicheno, Pyle, Faber, Frere, Cunningham, M'Leod, Culbertson, Mason, attempted from the pulpit and the press, to illuminate and satisfy the minds of their brethren. If rightly impressed with the magnitude and mysterious nature of the subject, and the incapacity of man to comprehend the ways of God, we will not be surprised to find a little or even a considerable discrepancy among these expositors. It appears chiefly in their views of the affairs now in process, and of those which are still future, and can be known only from the dark and symbolical delineations of prophecy.

But when we behold many of them maintaining that all the vials of the wrath of God, the seven last plagues, are comprehended in the French revolution, that the battle of Armageddon is begun, if not ended, and the millennium at hand; we cannot help thinking that the feeling of self-importance which leads men to exaggerate the affairs of their own times, has been operating, and has contributed more than the individuals were conscious of, to lead them to these views.

Thus the French prophets and others in Germany saw, or thought they saw, all the vials in the British revolution, and hailed the commencement of the millennium in 1688. And thus many British interpreters have thought they saw them all in the French revolution; and have proclaimed the commencement of the millennium to be within thirty years of that event.

The first vial was poured on the earth in 1688; but the effects of it were not fully developed, or secured to men till the year 1763. And from that to the French revolution there occurs no event in history so destructive to the antichristian systems, or so beneficial in its effects on society, as to be supposed the effects of a vial of the wrath of God, destroying them who destroy the earth.

The French revolution we think is the second vial. With the all-wise and almighty Jehovah, there is none of that confusion and embarrassment which produce haste and perplexity in the doings of men. His operations are deliberately and steadily progressive, and majestically sublime. When we think of the magnitude and importance of this work of judgment on the three great adversaries of religion and liberty, and remember the stately steps of majesty with which the Almighty proceeds in all his works, we may expect that after the effusion of one vial, a pause shall take place ere another be poured out. He comes not without many warnings, to tread them in his anger

and trample them in his fury. From 1763, when the saints were blessed in knowing that the effects of the first vial were secured to them, to the French revolution is only thirty years. This interval cannot be called long, especially when we consider that the first vial was still operating all the while, and extending liberty and religion in the earth.

Much blood has been shed in the French revolution. But it was only one of the vials, one of the seven plagues which are to come on the great city Babylon, which is also called Sodom and Egypt, and in which our Lord has been crucified and slain, in his members which are on the earth. It was the second vial, and has undone the effects of the second trumpet.

If we consider the heterogeneous and combustible materials which the French monarchy contained; their affinities and repulsions one to another; and the situation which the whole occupied after the independence of the American States; we may perceive some of the natural causes which produced the dreadful effervescence that took place when this second vial of divine wrath was poured on that devoted country. There was an extravagant and corrupt court, an expensive government, and an insolvent exchequer. Loans, taxes, and every species of financial operation were tried in vain to replenish the exhausted treasury. Paper money was at-

tempted; the notes were fabricated, but never issued. This (we believe) was found impossible. Loans were attempted. But when the *grande monarque* was desirous of borrowing, none was willing to lend. To prevent a national bankruptcy, Mr. Necker, a Protestant, was called to the helm of affairs, and made prime minister. The most difficult part of his task was to meet the demands on the treasury with an empty exchequer; and without imposing any new tax, contracting any permanent loan, or issuing any paper money. He attempted to introduce economy, and reduce the expenditure to a level with the income. But embarrassment in the finances continued. To express their confidence in him, some of the public bodies in Paris lent their credit to government for a loan of some hundreds of thousands of pounds. But these sums were small to the wants of the state; and could scarcely keep the wheels moving. So enormously had the expenditure exceeded the income, as to lay him under the necessity of proposing a loan of eighty millions to provide for the inevitable expenses of two months. But the moneyed interest had lost faith in the government, and his scheme failed.

There was a numerous and profligate nobility and clergy, who bore no share of the public burdens. And their exemption made the taxes fall with heavier pressure on the lower orders.

There was a degraded and discontented people

sunk in poverty, and held down by the rights of *corvée* and *taille*, (as they were called) and other oppressive claims of the landlord over his vassal. The people were now enlightened in political matters by their intercourse with America, while the rulers imagined that they were still ignorant. The desire of liberty was stirring in their bosoms; while their tyrants dreamed that they were still enamoured of their bondage.

Add to all this a deficient crop in the year 1788, and the passions of men sharpened by famine. Corn was imported. Government not only encouraged this, and issued many orders to facilitate the trade, discourage monopoly, and keep the prices as low as possible, but also (amid all its other embarrassments) advanced sums of the public money to procure bread for the perishing people. Mr. Necker stated that the money sunk by the French government in this traffic amounted to three millions sterling. Paris subsisted on supplies which it was necessary to have renewed daily. And the famishing state of the provinces from which they were drawn, or through which they passed, rendered the transmission of them more uncertain every hour.

Such was the state of matters in France, when the government and its subjects prepared for the assembling of the States General, an assembly which had not met since 1614; but which the court now saw necessary for the preservation of

the country. They met on the fifth of May 1789; and the different orders spent some weeks in disputing with one another. But the *Tiers etat* (or commons) prevailing, they laid down the principles of a free constitution, annihilated all feudal privileges, and on the thirteenth of August gave the rider on the green horse, the ten-horned beast of the sea, a severe blow by abolishing tithes, and confiscating all other ecclesiastical property to the use of the state. Monastic institutions, and hereditary distinctions of rank were abolished. And a new division of the kingdom into eighty-three departments was enacted.

A declaration of rights was drawn up, setting forth the general principles on which these and other changes were founded.

All these enactments passed the assembly, and ultimately received the assent of the king. But the aristocratic party were still carrying on their projects for crushing the rising liberties of the nation.

The proceedings of the national assembly were so little relished by the court party, that even in the beginning of June the king had assembled thirty-five thousand troops in the neighbourhood of Paris, for the purpose of dispersing the members of it by military force, and resuming the ancient despotism. Every position that commanded the city or the roads which led to it, was occupied by the military; lines of fortification

were drawn upon every eminence: camps were traced out for a still greater force; additional cannon were mounted on the towers of the Bastile, which being loaded with grape and case shot, were levelled against the public streets. Mr. Necker was dismissed on the eleventh of July; and the night between the fourteenth and fifteenth was understood to be fixed for the attack of the city, which was now besieged by more than fifty thousand men, and one hundred pieces of cannon. A deputation of the national assembly waited on the king to request that he would withdraw the troops; but this he refused.

The dismissing of Mr. Necker, who prepared to leave the kingdom, increased the terror and consternation of the Parisians. A body of them procured his bust and that of the duke of Orleans, and having dressed them in mourning, paraded them through the streets. A German regiment came forward, broke the busts in pieces, killed one and wounded others of the populace. The army now advanced in force; the cry *to arms* was raised by the citizens, and soon spread into every quarter of the city. Many of the French guards joined the people. With such promptness and vigour did they act, that the military were overpowered, and compelled to retreat. From that moment the king lost the confidence of his subjects; the guards in general took farewell of their officers, burnt their barracks, and formed

themselves into companies with the citizens. The evening of this day (twelfth) was concluded with indecent joy, and a tumultuous banquet by the court party and the foreign troops cantoned at Versailles. The German hussars and other favoured mercenaries, were visited by the queen, the princes and princesses of the blood, and other favourites of the court; were carressed by them; received presents from them; and were exhorted by them to boldness and perseverance. Inflamed by wine, these favoured foreigners predicted in their songs the subjugation of France, and invoked the destruction of the National Assembly.

On the thirteenth a band of villains had, ere day-break, pillaged the public charity St. Lazare; at six o'clock the alarm bell sounded through the city, and terror became universal. The citizens began to embody themselves, and form a regular militia for the defence of their lives and property. Sixty thousand were soon enrolled. The French guards spontaneously offered themselves, and were distributed in the different companies. These brought a supply of arms and ammunition, and a considerable train of artillery. Shops and houses were ransacked for arms; and the citizens presented some appearance of order and discipline. Trenches were thrown up, barricadoes formed in the suburbs, and a permanent council appointed to sit night and day for the preservation of order. The National Assembly

sent a deputation once more to Versailles to acquaint the king with the state of matters, and to entreat the removal of the troops which invested the city, and which they viewed as the cause of all the evil. His majesty replied, "I cannot recede from the resolutions I have taken, your presence at Paris can be of no service." He wished the States General to leave the city and sit at Versailles. The Assembly then passed some strong resolutions, disapproving the dismissal of Mr. Necker, and the conduct of the new ministry.

On the fourteenth the city militia increased to one hundred and fifty thousand men, and took the name of the national guard. But many of them were still without arms. On the same day they overpowered the military in the Hotel des Invalides; and in that fortress they found thirty thousand muskets, and twenty pieces of cannon. About eleven o'clock, A. M. a gentleman deputed by the people waited on the governor of the Bastile, to request a supply of arms from that fortress. He entered and returned in a friendly manner. Many of the people waited at the gate; and at his return some of these came forward, eager to know the answer. As they were generally unarmed the first draw-bridge was lowered, and they were suffered to advance. But no sooner were they in the first court than the bridge was drawn up, and a general discharge of musketry

destroyed almost the whole of these unsuspecting people. This act of perfidy inflamed the citizens to madness. They instantly determined to storm the fortress, and began to carry their determination into execution. They soon got possession of the first court, and forced their way into the second. There they sustained, and vigorously returned, a severe fire from the garrison, for more than an hour. They drew up their cannon against the inner draw-bridge; and the gate which entered to the fortress itself. The perfidious governor went apparently distracted, and was prevented by his own men from blowing up the magazine, which must have destroyed many houses and thousands of people, in the neighbourhood. When the people forced their way into the fortress, the garrison were ranged, the Swiss on the one hand, and the French part of it on the other, with their arms piled against the wall in token of surrender. But after this some soldiers on the platforms (perhaps ignorant of the surrender,) fired upon the people, who, dreading a second act of perfidy, fell upon the troops, and dragged away some of their officers to be hanged. The governor was found in disguise. He attempted to kill himself, but was prevented. Some, willing to save him from the people, were escorting him along the street, but were overpowered and wounded by the multitude, and he was dispatched with a thousand wounds. This strong fortification,

which had resisted the armies of Henry IV. and the skill of the great Condè for three weeks, was taken by an oppressed and enraged people in less than three hours. In the governor's pocket was found a letter from a wealthy but treacherous citizen, who was immediately put to death. The letter said, "keep your station till the evening—" "you shall then have a reinforcement." That night it was expected that the beseiging army would have assaulted Paris.

When the court heard of the taking of the Bastile, they regarded the tidings as an imposition fabricated by the popular party. But it soon received confirmation, and the most reluctant were compelled to believe. And in their desperation they dispatched orders to the commanders to push on the projected plot with all vigour. But at midnight marshal Broglio arrived to tell them, that it was "impossible to invest the hall of the National Assembly with artillery as he had been ordered; for the soldiers would not obey him in that measure." "Press then the siege of Paris," was the answer. But the general replied that neither could he depend on the army for the execution of that project.

On the other hand the people were vigilant and active. The National Assembly continued sitting from the thirteenth to the fifteenth, and sent many deputations to the king on the old

subject of getting the army removed; but received no satisfactory answer.

The wonderful day on which the Bastile was taken was followed by an anxious and tumultuous night in Paris. A report soon spread that the troops were about to enter the city at the Barriere d' Enfer. Thither the citizens and the French guard hastened, preceded by a train of artillery. A single volley caused the troops who were approaching in that quarter to retreat. The alarm bells were sounded, barricadoes formed, deep holes dug in the streets to prevent the approach of cavalry, and the tops of the houses covered with armed men; a general illumination was ordered, and the warning voices of the patrols cried in the streets, "Citizens do not go to bed, be careful of your lights, we must see well this night."

The next day the king announced in the Assembly, that he had ordered the troops to be removed to Versailles. Order and tranquillity began to reappear in the capital. The despotic ministry gave in their resignations, and a letter was dispatched from his majesty to Mr. Necker, inviting him to return. The king visited Paris, was received with joy, and recovered, at least for a time, the affections and the confidence of his subjects.

Mr. Necker's return resembled a triumphal procession. But other plots were going forward

among the aristocratical party for carrying off the king to Metz, voluntarily or involuntarily, and for restoring the ancient despotism, carrying on a civil war, besieging Paris once more, and dissolving the Assembly by military force. Hints of this began to be rumoured abroad, while the declaration of rights and some of the first articles of the constitution remained in the hands of the king, who delayed to give them his sanction. Some of the court party lamented that the king was almost dethroned; and others of them were heard boasting, that “a few days would restore things to their ancient footing, and the king and his servants would resume their wonted power.” A public entertainment was given to the military at Versailles, and it was more unpopular from being given in the royal saloon. The king, the queen, and the dauphin, appeared in the scene of gaiety when the soldiers drank their healths in succession, and then that of all the royal family, with their swords drawn. *The nation* was proposed as a fifth toast, but expressly rejected by the *gardes du corps*. The royal guests bowed and retired. The music then played the air, “O, my king, the world abandons thee.” The ladies of the court distributed white cockades, the antinational ensign, and much was said to inflame the minds of the soldiers against the National Assembly.

In the meantime Paris was suffering the hor-

rors of famine; and the news of this banquet and of the insults offered to the national cockade, roused the indignation of the suffering multitude. On the fifth October a great multitude of people of all descriptions proceeded from Paris to Versailles crying for bread. When they arrived the Assembly was debating about a conditional and ambiguous assent which the king had given by letter to the articles presented to him. They appointed the president to wait on him to request a simple assent to the constitutional articles. The mob broke into the Assembly demanding bread, and that the national cockade should be worn by the gardes du corps. A deputation was appointed to wait on the king with this intelligence. Five of the women who had come from Paris were introduced with the deputation to his majesty, who received them with kindness, sympathized in their distresses, and signed an order for bringing corn from Senlis and de Lagni, and for removing all the obstacles which impeded the supply of Paris. Additional multitudes of men and women, national guards and citizens, continued to arrive at Versailles throughout the evening. The president was detained in attendance from six o'clock till near ten, ere the king could surmount his reluctance to the articles. He at length gave his unqualified assent, which was announced to the Assembly and received with joyful acclamations. The Assembly was

then adjourned, provisions were sought for in all parts of the town, and the hall in which they had been sitting was made the scene of a scanty and tumultuous meal to the famishing multitude. Many of them had tasted nothing for twenty-four hours. Thick darkness involved the face of the sky; deluges of rain descended; and the horrors of the night were increased by the loud imprecations of multitudes exposed in the streets to the inclemencies of the weather, and enraged by famine and fatigue. At midnight the sound of drums, and the blaze of innumerable torches announced the approach of twenty thousand more of the national guards from Paris. About five in the morning the mob of women and vagabonds attacked the castle, and penetrated several apartments. Had they not been prevented, the assassination of the king and royal family had in all probability been perpetrated. They had overpowered the *gardes du corps* in different quarters; but their insane career was interrupted by the national guard from Paris, who interposed to save the royal family and also the *gardes du corps*. It was insisted on by the people, and agreed to by the rulers that the king and Assembly should remove to Paris. His majesty went that day. But many members of the Assembly who wished a constitutional balance of power in the state, or who had a leaning to the aristocratic side, now retired in disgust. The republican party who

aimed at the subversion of monarchy were now gaining ground in the Assembly. And at Paris the king was little better than a state prisoner.

The National Assembly proceeded in their labours; and in due time completed the constitution. By it the ancient abuses were abolished, the liberties of the people secured, and the king declared the sole depository of the executive, and supreme head of the administration. His person was declared inviolable; and his sanction necessary to all acts of the legislature. He was also declared chief of the army and navy, and had a civil list revenue of one million two hundred and fifty thousand pounds assigned him.

On the fourteenth of July 1790, the ceremony and festival of the Federation took place in the *Champs du Mars*. Processions of all classes civil and military resorted thither, till more than half a million of people were assembled. In the middle had been erected a magnificent pavilion with a throne for the king, and commodious seats for the queen and the royal family. At a small distance stood an altar which had been reared on high, on the steps of which stood two hundred priests dressed in white linen garments, bound with national-coloured ribbons. The bishop of Autun, a man of talents, descended of one of the most ancient families in France, and a zealous promoter of the revolution, was appointed to preside at the altar, and to administer the oaths.

After the celebration of mass with much pomp, he pronounced a benediction on the oriflamme, or royal standard of France, and on the eighty-three banners of the departments which waved around it near the altar.

M. la Fayette, commander-in-chief of the national guards of Paris, and high constable of all the armed men in the kingdom, then left the foot of the throne where he had been stationed, approached the altar, and ascended the steps, while the trumpets sounded, and a large band of martial music roused the attention of the people. In one hand he held his sword, with the point of which he touched the bible on the altar, and raising his other hand toward heaven, the music ceased, stillness pervaded the whole assembly, and he pronounced the words of the oath, "We swear to be for ever faithful to the nation, to the law, and to the king; to maintain to the utmost of our power the constitution decreed by the National Assembly, and accepted by the king." The sound of the trumpets which began so soon as he had finished, was drowned in the acclamations of that immense multitude shouting, "Vive la nation."

All the members of the National Assembly then standing up, the president pronounced the oath in his own name, and in that of all his brethren. This also, was followed by music and acclamation.

The king himself arose next. A great body of the national guards pressed near the throne, which they surrounded with raised arms, and he pronounced the words, "I king of the French, swear to employ all the power that is consigned to me by the constitutional law of the state, in maintaining the constitution which has been decreed by the National Assembly, and accepted by me; and I swear to put the laws in execution." When he had concluded, peals of artillery rent the air, and alternated with the shouts of the multitude, "Vive le roi."

The scenes which succeeded at no great distance in time, have justified the remark, that this was the grandest and most solemn act of perjury that heaven and earth ever witnessed.

A decree was passed to restore to the Protestants those possessions of which their ancestors had been deprived at the revocation of the edict of Nantes. All extraordinary taxes upon the Jews, the gabelle, droit d'aubaine, and other oppressive taxes were abolished.

Mr. Necker having become unpopular, now resigned, and retired from France. And the aristocratic party continued the most wicked machinations for exciting the soldiers against the people, and plunging the nation into a civil war; while it was suspected by many that their measures had the secret concurrence, if not the direct sanction of the king.

On the night of the twentieth of June, 1791, the king, the queen, the dauphin, and princess Elizabeth the king's sister, with their principal attendants disappeared, and the guard which had been lately doubled to prevent their escape, could give no information. At length it was discovered that a common sewer which passed under the princess Elizabeth's apartments in the Thuilleries, and communicated with the river, under the first arch of the Pont Royal, had been cleaned out and covered with planks and sand. Through this the royal family had escaped, entered a boat under the bridge, and passed along the river to Seve, where coaches were waiting for them. With the intention (as was supposed) of leaving the country, and joining foreign potentates in making war on their subjects, they hastened toward the boundary, and reached Varennes, a small town about thirty miles from Paris. But there they were discovered, and brought back as prisoners. The soldiers stationed along the line of road by M. de Bouille who conducted the plot, refused to obey their officers in attempting a rescue. By this attempt the king lost the affection and confidence of his subjects.

The question was now publicly discussed all over France, whether the king was liable to trial and punishment. Abroad the confederate sovereigns continued their preparations for war against France. Their project at this time seems to have

contemplated the partition of France, and the subjugation of the smaller German states to the larger, under the pretence of securing their protection. Austrian and Prussian troops crowded the German frontier, and all the continental despots were engaged in military preparations. Foreign emissaries were also detected exciting tumult and sedition in Paris. Whether the king intended in his late flight to join them who were preparing to invade France, and destroy its constitution, is uncertain; but whatever his intention had been, it had not succeeded. And in opposition to the violent republican party, which was now increasing in numbers and influence, the Legislative Assembly adhered to its constitutional decree concerning the inviolability of the king's person.

A code of the constitutional decrees was compiled and digested, debated and approved, article by article. On the third of September it was presented to the king, who sent his written acceptance of it on the thirteenth. On the day following he appeared in the Assembly, solemnly confirmed the assent already given in writing, and concluded with an oath "to be faithful to the nation and to the law, and to employ the powers vested in him for the maintenance of the constitution, and the due execution of the laws."

On the thirtieth of September the constituent

National Assembly terminated a session of two years and four months, and spontaneously dissolved itself; after passing a decree honourable to the members, but which proved fatal to their country, that not one of them could be re-elected to represent the people in a future Assembly till after a certain period.

The nation had still many jealous apprehensions of attempts to restore the ancient despotism. There was a faction assiduously labouring for the accomplishment of this; and many circumstances kept alive the belief that they were secretly encouraged by the king and the royal family. These jealousies had influence on the elections; and caused many violent republicans to be chosen for the new Assembly. Many inexperienced country gentlemen were also elected; and the latter became dupes of the former. All the members of the new Assembly took an oath to maintain the constitution formerly decreed; to propose or consent to nothing contrary to it; and to be faithful to the nation, the law, and the king.

The king opened the Assembly in person; and his speech was received with unbounded applause, and replied to in terms of confidence and respect.

In the end of 1791 a treaty between the emperor of Germany and the king of Prussia was agreed to at a personal meeting of these sovereigns at Pilnitz. The object of it was the invasion of France, the new-modelling of her govern-

ment, and by a secret article, (as is generally believed) the partition of her territory and that of Poland. The empress of Russia soon joined; and all the other powers of Europe were invited to accede to this league of Pilnitz. By another convention at Stockholm, Russia, Sweden, and Prussia, entered into strict engagements for the restoration of the ancient despotism in France. French emigrants and deserters assembled in great numbers, and in military array, on the frontiers of their native country; but within the territory of the Austrian Netherlands.

On the ninth of November the new Assembly passed a decree stating that the French assembled in a hostile manner beyond the frontiers, were suspected of a conspiracy against their country; that if after the first of January they should be found in that situation, they should be declared guilty and punished with death; that, if convicted in absence, they should forfeit their estates during their lives, but not to the prejudice of their children. Those of them who held offices in the state were declared to have forfeited the same; and others of them who were officers in the army or navy, were to be considered as deserters. All Frenchmen who had enlisted to attack the kingdom, were judged guilty of high treason. The exportation of military stores or arms was prohibited. The vacancies thus occasioned in the army and navy were decreed to be filled up with-

out loss of time. And supplies were voted for putting the kingdom in a state of defence.

The king not only refused to sanction these decrees, but expressed decided dissatisfaction with them, and would not fill up these newly made vacancies. He wished to prevent the nation making any preparation to repel the foreign invaders; and to allow the officers who were soliciting and abetting that interference of foreign powers, to continue holding office in the French army.

Many of the clergy had refused the oaths to the constitution, and were busy in stirring up the people against the new order of things. A decree was now passed to withhold the salary of the nation from all these nonjurors, and ordering those of them to be prosecuted who were raising open tumult and rebellion. But to these decrees also the king opposed his *veto*, and thus increased the irritation already abounding against him in every part of the kingdom.

Clubs were formed in Paris, generally of a republican tendency, which directed the mind of the public, and in some cases dictated to the Assembly itself. Addresses poured in from all parts of the country, indicating to the Assembly great dissatisfaction with the court, and apprehension of the dangers which threatened the country from abroad. On the twentieth of April, war was declared by France against the king of Hun-

gary, the title of emperor being at that time vacant by the recent death of Leopold II. And in June a decree passed the Assembly for raising additional troops, and for forming a camp of twenty thousand men for the defence of Paris. But to this also the infatuated (or rather treacherous) monarch refused his sanction.

The Austrian and Prussian armies entered France in July. Their commander in chief, the duke of Brunswick, issued a proclamation denouncing the most dreadful vengeance against the French nation; declaring that he would punish as rebels all Frenchmen found in arms against the allied powers; and that the city of Paris should be delivered to the horrors of a military execution, unless the king, queen, and royal family were immediately set at liberty. This brought matters to a crisis in France. The popular party immediately demanded the *dechèance* of the king, that is the suspension of his royal power. They dreaded the consequences to the people if he should find the means of placing himself among the foreign armies, and employing them to subvert the constitution which he had solemnly and repeatedly sworn to maintain.

On the same day which the Assembly had fixed for the discussion of this subject, an enraged populace attacked the Thuilleries, defeated the Swiss guards with great slaughter, and burst into the palace. The king, queen, and royal family

fled, and took refuge in the National Assembly. The Assembly declared the royal power suspended, committed the king and queen close prisoners to the Temple, and dissolved itself after summoning a new National Convention to meet on the twentieth of September. But not satisfied with all this, the furious mob put to death many non-juring priests, who had been found guilty of moving sedition, and condemned to banishment, but had not yet been sent away to exile. They broke open other prisons, and massacred hundreds of prisoners accused or convicted of treason against the nation and the constitution.

The new National Convention contained a greater proportion of republicans than any of the preceding Assemblies. It soon voted the abolition of royalty in France, and the establishment of a republican form of government. The French armies received some checks in the beginning of the campaign; but long before the close of it the tide had turned decisively in their favour, and the armies of Prussia and Germany had been compelled to evacuate the French territory.

The jealousy which the French people entertained of their king, continued to increase. He was accused of combining with foreign courts for the overthrow of the constitution. A trial (irregular indeed, in many respects, as must always be the case when a monarch is the pannel at the bar) was got up. Sitting in the capacity of

judges, the Convention found him guilty, passed sentence of condemnation, and he was beheaded at the public place of execution, on 21st January 1793. Thus fell Louis XVI. a man of mild temper and amiable dispositions, and certainly less deserving that cruel death than many of his predecessors, who were applauded or canonized at their departure. But God sometimes visits the iniquities of the fathers upon the children; and the easiness of Louis's temper, and the facility of his disposition, were criminal in the way in which they were exercised. He wanted decision and firmness; and in many cases this is productive of the same effects with want of integrity. Perhaps he was sincere in swearing to maintain the constitution; but he had not firmness to say "no," to the proposals of tyrants abroad, and the zealots for arbitrary power at home; and they carried on all their machinations on the supposition that they had his concurrence.

France now became one scene of intestine strife. The Brissotine, the Jacobin, and other factions contended one with another. Proscription, massacre, and the labours of the guillotine went on without interruption. Having discovered the tricks and impositions of Popery, and very few among them having any right knowledge of the true religion, the members of the Convention abolished public worship and the observance of the Christian sabbath. Robespierre and other

leaders succeeded one another. But among the inhabitants of Paris, the ball, the masque, the song, and the amusements of the theatre went on during the *reign of terror* as regularly as in the gay hours of festive peace.

The foreign enemies of the republic multiplied with great rapidity; and in 1793 she found herself engaged in war with Austria, Prussia, Great Britain, Holland, Spain, Sardinia, and the Sicilies.

But the armies of the republic were in general successful, except one under Dumourier, who retreated before the enemy, and was detected in a plan to march upon Paris, and restore the ancient tyranny in the house of Bourbon. Despising the summons to appear at the bar of the Convention, he sent the four commissioners who brought it, to the Austrian head-quarters to be kept as hostages for the safety of the royal family. He then harangued his army and opened his plan to them; but finding that they could not be depended on in such a work, he hastened to make his escape.

The second angel poured out his vial on the sea. The sea denotes civil society where it is overflowed by idolatry and superstition. This vial was poured on that part of the sea called France; and the effervescence which it produced made France arise and flow over like a torrent into the neighbouring countries, especially into those of the Popish and Mohammedan systems

of superstition. These were the sea; and by this vial they were changed into blood. This figure may mean that, like the river of Egypt when the people could not drink of it, the waters of the sea were corrupted, so as to become altogether unfit for supporting spiritual life. And in this sense it was accomplished in the great spread of infidelity which accompanied the French revolution. In the sea of Popery, the most important truths of the gospel are retained, though mixed with a strong infusion of error, and obscured by the filth of Roman superstitions. Spiritual life can, and does exist there; Jehovah has many in the Catholic as well as in the Protestant establishments, to whom he is crying, "Come out, my people." And when French infidelity prevailed, the souls of men were tossed from the doubts of deism to the horrid abyss of dark, hopeless atheism; true Christian (or spiritual) life could not be preserved in the sea. Corrupted in the last degree, "it became as the blood of a dead man; and every living soul died in the sea."

But the phraseology may denote the great shedding of human blood in the countries called the sea. This sense seems rather confirmed by what follows in the sixth verse; "thou hast given them blood to drink for they are worthy;" although it is there applied to the effects of the third vial on the rivers and fountains of waters. But in this sense also the predictions of the second

vial, and its effects on the sea were fulfilled. Infidelity made France one of the dark places of the earth, and like all other places where the influence of the gospel is unknown, it became the habitation of horrid cruelty. It is unnecessary; and it would be both tedious and disgusting to detail here the proscriptions and massacres that took place among the distracted people of that country.

This vial changed the whole sea into blood. Though its contents fell on France first, and the change began there, yet like the circles from a stone thrown into a pool, an impulse was instantaneously communicated on all sides; the contents of the vial diffused themselves through the waters; and Italy, Germany, Spain, Portugal, and other Popish countries were tinged with the purple hue of blood, as deeply as France itself. Egypt, Algiers and other Mohammedan countries did not escape; for they are particularly referred to as the sea, at the sounding of the second trumpet, to which the effusion of this second vial corresponds. The fearful extent of bloodshed that followed the French revolution may be recalled to your memories by specifying the number of slain in a few of the battles which took place in these bloody wars, viz. in the battle between Su-

Suwarrow and M·Donald, 1799,	19,000
At Austerlitz,	30,000
Jena,	30,000
Eylau,	60,000

Talavera,	16,000
Borodino,	80,000
Waterloo and Quatre Bras,	70,000

About six millions of men lost their lives in the wars of the French revolution. The fearful prediction that this second vial changes the sea into blood, has been awfully realized in the accomplishment. In the year 1815 there were at one time nine hundred and fifty thousand foreign troops in France.

Faber, guided by his political prejudices, maintains that revolutionary France is the antichrist, the infidel king of whom he talks so much, but who has never been seen in prophecy by other writers; and that the church of England only contains saints of God, the seed of the woman. He identifies the kingdom of England with the church of God, and supposes that it will be the special object of attack in the last war of the dragon. He may be a good Englishman, but is, (in this) a poor interpreter of scripture. England is one of the ten horns of the dragon. That horn was corroded, and the despotic or draconic power in it greatly weakened by the first vial, but it is not yet altogether destroyed. And France even in its revolutionary form is another horn though pained to madness, and reeling like a drunk man under the effervescence of the second vial. They are both toes of the great image, they have both been smitten, and shall be smitten again and again,

till the despotic and arbitrary power retained by their governments be broken in pieces, to make room for that kingdom of religion and liberty which is to fill the whole earth, and be of everlasting duration. Some have considered Wellington and his allies at Waterloo as the armies on white horses following Christ to introduce the millennium; and others view them as the beast slaying the witnesses. But they were only labouring to revive the dragon, the beast, and the false prophet after the second vial, and to save them from its further effects. And Napoleon by his military despotism, was contending for the same object.

The French revolution was not terminated by the congress at Vienna, or the battle of Waterloo. At that time the dragon, the beast, and the false prophet, the enemies of liberty and true Christianity had a little reviving, and recovering of their strength. But the principles, if not of Christianity at least of liberty, which is nearly allied to it, continued in operation. The leaven was still fermenting in consequence of the second vial. And in a few years the effects appeared again in Spain, Portugal, Italy and Greece. In the last named country this vial has restored the independence of the ancient empire of Grecia, and destroyed the persecuting power of Turkey, by making the sultan to renounce the most dangerous part of the system, in enacting a law that henceforth there is to be no difference made among his subjects

on account of their religion, but that Mohammedans and Christians shall enjoy equal privileges, and be capable of the same promotion in the Turkish empire. This decree was published in the year 1831. The spirit of liberty was repressed, and the friends of tyranny triumphed for a time in Portugal, Spain and Italy.

But it broke forth anew in France and other countries in July, 1830. In the year 1814, the conquerors and kings disposed of peoples and provinces, and transferred them from one to another like so many cattle. And in 1830, the people of France, Belgium, Brunswick, and even, I may add, hapless Poland, discarded old kings and chose new, as a shepherd does the dogs of his flock. In 1832, Don Pedro landed in Portugal, and the conflict between despotism and constitutional liberty is still going on in that country.

The second vial was poured out in the year 1793. And the agitations which it caused in the sea have not yet subsided into a calm. We may now contemplate the results which it has already produced; and inquire how far it has weakened the enemies of religion and liberty, and advanced the cause of true Christianity. If we compare the state of human society while the Stuarts were persecuting the friends of religion and liberty in Britain before the first vial, with what it now is after the effusion of the second, we will see that a mighty change has been produced.

1st. This vial has quickened the operation of the first, and cooperated with it in reducing the despotic power of the red dragon. The first vial is still in operation. The principles of the British revolution are still developing themselves at home and abroad. Their operation was indeed checked a little by the first effervescence caused by the second vial, as when the English mob at Birmingham, burned two meeting-houses belonging to the dissenters; when the whole library and philosophical apparatus of Dr. Priestley, an Unitarian minister, and a man eminent for secular learning and scientific pursuit, fell a sacrifice to their fury; and when the British government rushed into war with France for the restoration of the Bourbons. But on the whole, the operation of these principles has been materially quickened and extended since the French revolution. The unjust importation of negroes from Africa into the West Indies, has been after a long struggle in parliament abolished. Something has been done for ameliorating the condition of them who are slaves there, and the time for their complete emancipation from bondage seems nigh at hand.

Lord Sidmouth made an attempt to abridge the liberties of dissenters, by a bill which he brought into parliament in 1811. Many petitions were sent up against it from all corners of the land, and the bill was lost on the motion for the second reading, by the unanimous agreement of the

House to a counter motion that it be read a second time this day six months. But not content with the defeat of this bill, the public did not rest till in the year following, an act was passed repealing the horrible and persecuting laws of Charles II. called the conventicle act, and the five mile act, which, though dormant, still remained on the statute book, and a severe act against quakers which also had been passed under the same monarch; and greatly extending the liberties of dissenters in England by dispensing with subscription to any of the articles of the church, and requiring merely that they acknowledge the bible to be the word of God, and attend some place of worship.

The burgess oath of Scotland excluded all from buying or selling within the boroughs, who did not swear that they did profess and allow with their whole heart the religion authorized by the laws, and that they would abide by and defend the same to their life's end. This, though introduced under Charles II. for maintaining and defending the hierarchy which he was forcing upon Scotland, had been retained under a Presbyterian church, and enforced by Presbyterian magistrates. But it was abolished in the year 1819, and in many of the boroughs it had previously fallen into desuetude.

The test act had been repealed by the Irish parliament in the 19th and 20th of George III. so far as Irish Protestant dissenters were con-

cerned. But in 1828 both it and the corporation act were wholly repealed by the imperial parliament. And in April 1829 the penal laws against Roman Catholics were abolished.

An extension of the civil liberties of Britain by a reformation of the Commons' House of parliament had been long desired, and often petitioned for by many of the inhabitants. Motions had been made for that purpose in the House itself, and bills brought in by Mr. Flood in 1790, by Mr. Grey in 1793, and on other occasions, but always without success, till 1832, when after a violent struggle the three reform acts were passed, which greatly extended the elective franchise in all the three kingdoms.

These things show that the first vial which was poured on the earth, or the civil constitution of society, and which weakens the tyrannical and arbitrary power of the great red dragon has not ceased its operation. It has been quickened since the effusion of the second vial; and it has been extended to other countries.

The second vial is poured on the sea of Popish and Mohammedan countries, and weakens the ten-horned beast and the kindred systems of superstition and idolatry. But it weakens the church and state system of the ten-horned beast, by reducing the kings who gave their power to the beast. Popery when disconnected with the state, and deprived of the secular sword, harms none

but its own votaries. And in reducing these kings, the second vial extends the influence of the first, and cooperates with it in diminishing the great red dragon's tyranny in Catholic countries. It hath set limits to the arbitrary and despotic power of rulers in France and other Popish kingdoms. They attempted to recover it in France, and have succeeded for a time in doing so in Portugal, Spain and Italy. But what has been called a second revolution broke out at Paris in July 1830, which defeated their attempts in France, and extended its influence to neighbouring countries. Constitutional liberty recovered some footing in Portugal in the year 1832. And even the subjects of the Pope himself are crying for liberty, and are at present kept down by the presence of an Austrian army.

The second vial abolished slavery in St. Domingo, and gave political independence and liberty to its inhabitants; and has also raised the Spanish and Portuguese colonies in America to the blessings of freedom, and the rank of independent states.

But the Mohammedan countries also are called sea; and a part of them in Europe and in Africa lie within the boundaries of the ancient Roman empire. The Mohammedan interest also was affected by the second vial, in the wars of the French expedition to Egypt, the ten years war for the independence of Greece, and the invasions

of the Turkish territory by the Russians. And the tyrannical and arbitrary system of government in Turkey was weakened by the extinction of the janizaries, the independence of Greece, the territory ceded to the Russians, the conquest of Algiers and its dependencies by the French, and the liberty of conscience granted to all subjects of the Porte. There are now twenty states in Europe and America enjoying representative constitutions; and with the exceptions of Britain and her former colonies in America, all have obtained them since the second vial began to be poured out.

2d. This vial has greatly weakened the ten-horned beast of the sea. It is directed peculiarly against him, and therefore is poured on the sea, over which he exercises dominion; the ten-horned beast is the Roman Catholic church as combined with the state. And this vial necessarily cooperates with the first in weakening the tyrannical power of the state; because the power of the state being essential to the existence and life of this beast, he cannot be destroyed unless it be taken away. And the countries which he has taken to himself, and on which this vial is poured, are called sea; for in them the constitution of civil society, or the earth, appears not by itself, but is every where submerged in the idolatrous system of religion which has risen above it. In these the dry land does not appear; and therefore they could not be directly affected by the first

vial, which is poured on the earth. In them the second vial takes effect, and it reduces the power of the ten-horned beast, who rules in them and over them. He is weakened by the infusion of civil liberty into the system of government, which has been very extensive since this vial began, and will yet be more so ere it cease to operate. He can no longer perform such achievements as he did at the revocation of the edict of Nantes, or at the massacre of the Waldenses in Piedmont. He is unable to fit out even a Spanish armada for extirpating the northern heretics. The second vial has swept away the temporal riches of his system in France and in some other countries. It has taught men to laugh at the thunders of his censures which formerly made potentates to tremble on their thrones. He tried them against Napoleon and other enemies during the fermentation caused by the effusion of this vial; but it served only to show their imbecility; all men now laughed at the shaking of this spear. The ten-horned beast denotes the Roman Catholic system in the despotic power of the state and intolerance of the church. And this vial has reduced both. Not only are his ecclesiastical censures now laughed at, but his ecclesiastical power has been farther weakened by the liberty of conscience now secured in France and some other Catholic countries. Nay, congregations of Protestants have been permitted to assemble and

worship God, in Rome itself. Both Protestants and Catholics have their clergy paid by the state in France. But both parties are beginning to loathe this method as unscriptural and inexpedient. A secession of priests and people has taken place among the Catholics, and without consulting the Pope they have formed a new association, called the New Catholic Church of France, which refuses the state pension, and sends priests into all cities and villages (where men are willing to receive them) who are to depend for subsistence on the free-will offerings of their people. And this is undermining the system of the ten-horned beast. A similar movement has taken place among the Protestants in France. Several new churches have been erected and are to be supported by the people. Over their doors is inscribed in legible characters, "Protestant
"worship not paid by the state."

3d. The second vial deprives the enemies of what they gained under the second trumpet, and undoes what was then done against Christ and his cause. Under the second trumpet a great mountain burning with fire was cast into the sea, and the second vial is poured on the sea. But although both change the sea into blood, the one a third part of it and the other the whole of it, yet the latter reverses the change which the former had wrought, and renders the sea heterogenous to the dominion of the beast, I might even

say hostile to the interests of his kingdom. The great mountain cast into the sea under the second trumpet was the Mohammedan empire introduced by the Saracens. It was burning with fire, to express the indignation of God on account of the sins of men, and to intimate that this empire was to be the rod of his anger to the race of degenerate and ungodly Christians. And this mountain continued for ages standing and burning in the midst of the sea, and desolating all the neighbouring coasts by the fires of divine indignation. But the second vial has greatly diminished this mountain by the separation of Greece, Algiers, and the dominions that have been acquired by Russia. The mountain has now ceased to emit the fires of divine vengeance, and to be the instrument of the judgments of God in the neighbouring states. It is fast crumbling down in its own rottenness. In this point of view we regard the Turkish as a mere continuation of the Saracen empire. They have each been identified with the Mohammedan system, and the instrument of divine vengeance on degenerate Christians. But the Turkish empire has now ceased to be the means of judgment, not only to them who are without its pale, but even to the professed Christians who live under its dominion. So far as secular privileges are concerned, and promotion in the empire, the grand Porte now makes no difference among its subjects on account of their

religion. How far this mountain may be removed ere the second vial cease to operate, we cannot tell. The second trumpet brought church and state into a closer combination among Christians, or perhaps I might say a more complete identity of interests; by converting Christendom into a military association for repelling the Saracens, in which emperors and prelates, generals and bishops, military and ecclesiastical rulers, were equally active in military preparations, and in resisting the infidels. But the connexion has been greatly relaxed, though not entirely dissolved by the second vial. Napoleon declared that the Pope was head of the Catholic church only in spiritual things, but that he himself was head in all temporal things. The latter part of this declaration is buried in Napoleon's grave; but the former is still the opinion of many priests and people in the Catholic church. The collection of compulsory tithes has been abolished in France; but the anti-christian system, though weakened by this measure, still lives in that country; while the clergy are paid from other taxes collected by the state.

The setting up of the Mohammedan empire under the Saracens, gave the first severe blow to the independence of the eastern or Greek empire of Constantinople. It was afterwards overturned entirely by the Ottomans. And the second vial has restored its independence in the Greek peninsula. It may hereafter recover more

of its native dominions; for we learn in Daniel that all the four great monarchies are to be in existence, and probably every one of them shall be possessed of its own original domains when the great catastrophe comes on, in which the fourth and last of them, the great red dragon with his two subordinate beasts shall be destroyed, and his body given to the burning flame, and when the other three, though deprived of all dominion over one another, and over foreign nations, shall have their lives prolonged for a season and a time.

The Saracens under the second trumpet, effected the complete, and in one sense I might say, the final separation of the African province from the Roman empire. But under the second trumpet the French by taking Algiers and its dependencies, have restored it to its European connections. It is now a province of France, which is one horn of the empire.

After the battle of Waterloo, when many who called themselves students of prophecy were looking for the millennium, and predicting that its commencement could not be delayed beyond the year 1823, the great difficulty which pressed on my mind was, how the second vial could terminate its operations without making any permanent impression on the Mohammedan interest, the great mountain of the second trumpet; without doing any thing for the Greek empire, which was

so far reduced under the second trumpet; or for the province of Africa which belonged to none of the three former beasts of Daniel, and was at that time separate from the fourth. But since Napoleon was defeated at Waterloo, the Greeks have been restored to independence; the Russians have crossed the Balkan; the French have delivered Algiers from the Mohammedans, and connected it with their own dominions; and the pacha of Egypt having rebelled, is carrying on a bloody and destructive war against his former master.

The contents of the second vial are still operating, and in all probability will continue to operate on the sea, destroying the power of the ten-horned beast there, even after the third vial has been poured out.

DISCOURSE XXXV.

THE THIRD VIAL.

REV. xvi. 4—7.

4 And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.

5 And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus;

6 For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy.

7 And I heard another out of the altar, say, Even so, Lord God Almighty, true and righteous are thy judgments.

THE best of all commentaries on prophecy, and that which we have hitherto followed as our guide, now fails us. I mean the commentary of Divine providence in the fulfilment of the events. This carries us no farther, for we are now come to THAT PART OF THE PREDICTIONS WHICH REMAIN TO BE FULFILLED. And here we must study to avoid the error of them, who instead of expounding prophecy, would delineate every circumstance of future events, and who speak as if they had

become prophets themselves. We cannot body forth the shape and fashion of future events. We cannot tell their circumstances, time and place; or give to any of them its local habitation or its true name. But if we compare every vial with its corresponding trumpet, in the numerical series, we will see what is to be done; we will perceive at least the effects which are to result from the events of every succeeding vial. What was set up under the one is to be brought down under the operation of the other. And if we understand aright the symbolical language used in the prediction, we will be able to form a general idea of the events themselves, as well as of their results.

But what were the principal effects produced by the third trumpet? We answer they were three, viz. the establishment of image-worship, the fall of the Pope to the rank of a temporal prince, and the introduction of compulsory tithes. These three are to be reversed by the third vial. Under it image-worship shall be greatly diminished, if not altogether removed from among Christians. The interests of the beast were greatly strengthened by the degradation of the Pope to temporal authority; and must be proportionally weakened by his removal from an earthly throne. The interests of him who sitteth on the white horse suffered by the former, and shall gain by the latter. He is conquering and to conquer.

Compulsory tithes are an odious tax which kings could never have laid on their subjects at any other time than in the dark ages, in which they had their actual origin. The beast seized the fittest opportunity to get them introduced; and has contrived by his cunning craftiness to get them perpetuated to this day. Men have been under strong delusion, and have believed his lie. And in this matter the second beast has been equally zealous with the first.

Compulsory tithes are an abomination never heard of among the worshippers of the true God, till the third trumpet sounded. The law of Moses required the people to consecrate a tithe of their increase to the Lord. But they were required to make a feast of gratitude with it for themselves and their own households. Of this the Levite was to share, and also the poor, the widow, and the fatherless. Of what remained, a *terumah*, or free-will offering, was to be given to the Levites and priests. But this was not the chief part of their support. We are told not that they were to live by tithes, but by the *things of the altar*, i. e. by what the people *offered* there.

And neither the priest, the Levite, nor the magistrate, had any powers by the Mosaical law to exact in a compulsory manner, any part of the tithes as the heave-offering which the law commanded. The quantity of that offering was left to every man's own conscience. And if any

transgressed the law and gave no part at all, what was to be done? The judges could do nothing. The law compelled the thief to restore four-fold; and even to be sold into bondage, rather than that restitution should not be made. But it laid no secular or ecclesiastical penalty on him who neglected to offer any part of his tithes. It taught the people to regard this as an affair between them and their God, in which the judgment of man could not interfere. We read of no court of tiends in the land of Canaan, no prosecutions for augmentations, no pouding or sale of cattle or corn in the king's name, for the payment of tithes, no pianos or fowling-pieces being auctioned (as they lately were in Edinburgh,) for the payment of ministers' stipend. It is vain to pretend that the Israelites never neglected this duty of offering part of the tithes, or rather, (as is often said,) of paying the whole tithe to the priest or Levite. They often neglected it. And the prophets reproved them for robbing the Lord their God, when they brought no tithes to his store-house.* The Divine displeasure was denounced against them on that account. But human authority was not permitted to inflict any secular punishment, or to exact the tithe by force. There were no compulsory tithe laws under the Old Testament.

Under the New, Christians are commanded

* Mal. iii. 10.

to minister in temporal things, to those who minister to them in spiritual. But the payment and its amount are left to the consciences of the people. Every man is required to give as the Lord hath prospered him, and of that he himself is left to be the judge. The apostles leave every man to give a fifth, a tenth, a twentieth, or a hundredth part of his income, as the strength of Christian principle and feeling within him may direct. They never refer to secular authority, never hint that the interference of it in this matter would be desirable. Whatever a man gives, they require him to give it willingly, and from love to Christ. This is the constitution of the New Testament church, as established by God in his holy word; and no man has any right to “add to, or diminish from it.”

But many are the additions which the state churches have made to it. And do their tithe laws, tiend courts, and tithe proctors imitate the apostles, in allowing people to give what they please, and only insisting that it be done willingly and from love to the Redeemer? No. Less than the tenth they will not take; but give them that, and they ask no questions about your motives. Their very names have a tendency to destroy all kindly feelings, and to engender hatred against Christ, and all Christian institutions. The murders which they have perpetrated, and the thefts which they still practise, furnish the foundation

on which infidelity builds its strongest defences, and rests its boldest objections to Christianity. Therefore, we pray, that these antichristian practices may be speedily abolished; and that true, Christian and liberal principles may be brought into universal operation. Many of them who live by these abuses shall then take up their lamentation, saying, "Alas! alas! that great city—" "for in one hour so great riches is come to "nought." But the servants of our Redeemer who are among them, (and we rejoice to say there are many such,) will find themselves more respected and beloved, more honourably and liberally supported; when they comply with the laws of their Master in this, as in other matters; when they trust to the affection and Christian principle which they have excited in the hearts of their people; and are willing to rely on them for support, according to the laws of common justice which all men understand, that the labourer is worthy of his hire. However large the income which their people may then choose to give them, no man will object; for it will be given voluntarily by all who contribute, and be compulsory on none. None will feel it as a burden. The public will rejoice in seeing the fruit of the gospel. How different would this be from the present mode of coming armed with tithe laws, presenting a tithe warrant, or decret of the court of tiends to a man, and telling him to deliver his purse.

If a tradesman, lawyer, or physician, were by his indolence and insufficiency to lose his customers, and then attempt to support himself by breaking into people's houses, and spoiling their goods, or levying compulsory contributions on the highway, we all know how the law would treat him. And why should the indolent or insufficient clergyman be allowed to do what would bring them to disgrace, and a death of shame? The laws which legalize his compulsory exactions must be contrary to eternal justice.

They were introduced by Charlemagne and others under the third trumpet; and must therefore receive their death-blow under the third vial. Human establishments of religion existed before tithe laws were heard of, and may exist after all tithe laws are repealed. We know that they shall remain till the last vial has been poured upon them. After the third they may continue with some modification and diminution of tithes, or more probably, with some substitute for tithes, but still maintaining their unlawful connexion with earthly kings, and their unscriptural subjection to human laws.

The third vial shall be poured on the rivers and fountains of waters. These denote the doctrines of the gospel; and under the vials may probably have an especial reference to Protestant countries and Protestant churches, in which evangelical doctrine chiefly abounds.

The star which fell on the rivers and fountains under the third trumpet wrought a change on the waters, making the doctrines of the church and the opinions of men favourable to the system of compulsory tithes then introduced. This piece of injustice would have excited abhorrence under the pure light of the gospel; but it seemed pretty and plausible in the red glare of the falling star, which blazed as a smoky lamp. The third vial shall reverse the change, and not only render the doctrines of the church and the opinions of men hostile to that substitution of robbery for burnt-offering, but inspire the public with a determination to suffer it no longer.

The second vial turned the sea into blood. It fell chiefly on Popish and Mohammedan countries. But the Protestant states also felt its effects. When the third vial is poured on the rivers and fountains of waters, they shall become blood. It shall fall chiefly on Protestant countries, and produce similar scenes of blood in them.

I wish to speak the truth however painful it may be to myself, or offensive to others; to imitate Michaiah the son of Imlah, who spoke the word of the Lord whether it announced good or evil to his own king and his own country; and therefore must add, that as the second vial was poured primarily on France, the chief of the Catholic states, the third will probably fall primarily on Britain, the chief of the Protestant powers, and

of late the principal river of evangelical doctrine. The one has weakened the ten-horned beast of the sea; the other shall reduce the two-horned beast of the earth.

Let the inhabitants of Britain, therefore, prepare for the day of trial. It is fast approaching. The unjust system of tithes, that system of legalised robbery, must be done away. Man cannot uphold what God is pulling down. The arm of the Almighty cannot be resisted. If the rulers of Britain consent to abolish these relics of barbarism, it may be a lengthening out of our tranquillity. If they persist in holding them fast, both may go down together. And let the people of Britain prepare, by coming out of Babylon, by leaving the tithe-extorting system, (though kept up by our rulers) and by attaching themselves to voluntary churches, which support the gospel according to the law of Christ. It is only by coming out, and ceasing to partake of her sins, that men can escape her plagues. Strong is the Lord who judgeth her. All who come out and partake no more of her sins, will he hide in secret till the calamities do overpass.

Some think that because land has been bought under this burden, it should never be taken off. Though the landholder should have no claim, (and he can have none while he gets a corn law to secure the payment of the tithe by the consumer,) yet the public at large who pay the tithe in

the price of their daily food, have an unquestionable right to cry for relief from the burden. The tithe is not a capitation tax, or a window tax, which extends only to the people who pay it. It is a tax on a manufacture of consumeable articles, even on the necessaries of life, and must fall ultimately and with increased pressure on the consumer. If the cotton manufacturer were to give the tenth web that he manufactured for nothing, although he had carried on the manufacture from time immemorial under that burden, could he sell the other nine webs as cheap as he now does? or could he compete in the foreign market with them who manufacture their goods free of all such tithe? Or could the legislature which enforced this burden at home, allow goods which had been manufactured without that burden to be imported from abroad?

The merchant imports sugar, tea, and tobacco with a great burden of duty on them; and perhaps it may have been on the importation of them from time immemorial. All this is a good reason why he should insist on being enabled to lay the amount of the duty on the price of the article, and on getting his remuneration from the consumer. But all this is no reason to prevent him from concurring with the consumer in seeking the repeal of these duties. And would the amount go into his pocket when the duty was repealed? No; the price would fall, and the consumer would

enjoy the benefit. Well, the land of Great Britain is under this burden, that all the produce brought from it to the general consumption of the country must pay one-tenth to the state clergy. And what follows? Is not this a fair consequence that the landholder may insist on all untithed grain being wholly excluded, or paying a duty on importation equal to what his pays when raised out of the earth? But is this any reason why he should not concur with the other inhabitants of the country in seeking to get the tax removed altogether? Nay, this is what he owes to the poor, the widow, and the fatherless, that they may have bread to eat, and no inducement to curse the land of their birth. No part of it shall go into his pocket.

The truth is, very few landholders are desiring the abolition of tithes. They know their own interest. They see that they have got corn laws, and beef laws, and butter laws, &c. which enable them to lay much more on the price of the produce than a fair compensation for the tithes. They would pocket nothing by the repeal of tithe and corn laws; but they are pocketing much by their continuance. They are not so stupid as to expect that tithes may be repealed, and corn laws, &c. continued. In this case we might fear that the produce of the tax would go into their pockets, that the prices might still be kept up, and the public reap no benefit. But they know that the

one is the price which they pay for the other; and many of them are perfectly willing that both should continue.

The tithe is a government tax. And might it not be applied to national purposes? If that were done, we could no longer call it theft; for the civil government has a good right to tax its subjects for national purposes. The injustice of taxing all to support one sect would be at an end. And dissenters would have no reason to complain more than churchmen. But still it would be an impolitic tax on bread and other necessaries of life; and would do grievous injustice to the poor of all denominations.

Tithes must be done away; that our corn and other produce may fall to the level of the French and American markets. The great evil at present is that goods must be produced here for the foreign market as cheap as those of other nations. In order to this, the wages of the operative must be as low on the piece as they are in other countries. But he cannot purchase his necessaries equally low; and this is the true cause of all the pauperism, misery, and discontent which fill our land. The removal of tithes and corn laws would remedy the evil; and enable our operatives by their improvements and superior skill to live more comfortably than those of any country on the face of the globe. By the aid of corn laws, &c. our landholders, especially the titulars, patrons, and

old-valuation men in Scotland, who shift the payment from themselves to their less wealthy neighbours, are making a great yearly gain by the continuation of the tithe system. But when it falls, the public at large shall enjoy the benefit. Because the tax has been paid long, must it continue for ever? The argument would apply to any other tax as well as the tithe on land and its produce. Articles are bought, goods imported, and manufactures carried on every day with various burdens on them; and do you think our statesmen always wrong when they remove any of these burdens?

The effects of the third vial shall extend to other Protestant countries beside Britain. And the Catholic states shall not escape. For image worship, the Pope's temporal sovereignty, and compulsory tithes, are the three bitter ingredients then to be removed from the waters; and all the three exist among the Catholics.

The bigotted clergy of our Protestant establishments think it a great stretch of liberality that they allow dissenters to live and' to worship God in public; and more wonderful still that they now suffer them as men to enjoy the common privileges of society. But have we to thank their liberality for the repeal of the corporation and test acts, of the Catholic disabilities, or for the late reform in the Commons' House of Parliament? While they talk so much of their liberality

in tolerating dissenters, do they ever think of that more wonderful toleration that society has exercised toward themselves, in suffering their murders for twelve hundred and sixty years, and in legalizing their thefts even to this day? To tolerate dissenters who ask nothing from them, is a very small matter. But to tolerate them with all their murders and their thefts, is a very different thing.

They are the most liberal of all men if you take their own word for it, and look not to their deeds. They exculpate themselves from the guilt of murder, by referring to their harmlessness since the first vial disabled them. The felon may also plead that he has injured none since he was loaded with irons and cast into prison. And the tiger is harmless after his jawbone and his teeth are broken. And from the charge of theft they excuse themselves by telling us that our property is not ours, after they (by some iniquitous law) have got hold of it, though without giving us the value of a straw in return. Thus they add mockery to injustice, and bitter insult to robbery.

But the blood which they have shed crieth from the earth, and is not forgotten in heaven. The reason of the vials being poured out is that they repented not of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. The human establishments which shed the blood of the saints, for whose benefit it was shed, and

which are still enjoying the fruits of the murders, are held guilty in the sight of God. Men may (for a time) be satisfied with their false and flimsy excuses; but after the bloody scenes of the third vial, the public shall be convinced of their guilt; and while the angel of the waters, who pours out this vial, leads the song in a voice like thunder, the grateful public shall join the solemn anthem, saying, "Thou art righteous, O Lord, which art, "and wast, and shalt be, because thou hast judged "thus; for they have shed the blood of saints "and prophets, and thou hast given them blood "to drink; for they are worthy."

It was unnecessary to record any song like this after the second vial was poured on the sea. None doubted that the established Catholic church, the ten-horned beast, had shed much blood, and deeply merited all that came upon her. And notwithstanding this, many disregard the happy effects of the French revolution, and continue to lament it as a great evil to France, and even to Europe. But when the third vial is poured on the Protestant states, this lofty and solemn anthem of the angel is recorded, to intimate that though till that time many may flatter themselves that the flimsy apologies of the Protestant establishments are to be sustained, the public shall then be convinced that they are guilty of much innocent blood, and shall unite in appreciating the

benefits produced by this vial, and in praising God for them.

Let not the righteous mourn because these expressions of Divine wrath are to come on the world in general, or on our own country in particular. We ought to lament that there is so much in the world and in our own land hostile to the institutions of Jesus. But are we to mourn that God shall sweep them away? The seven vials are a woe to the inhabitants of the earth. But every one of them is a deliverance to the saints, a blessing to the church, and a benefit to society. The first fell primarily on our own country. It brought a noisome and grievous sore on the friends of intolerance and arbitrary power; and caused the death of seven thousand men. But we cannot find words to express the many benefits that result from it even to this day. The second brought desolations on the enemies of religion and liberty in France; and in one or other of these classes, nine-tenths of the population there, were at that time included. But it has brought liberty, civil and religious, and many other blessings, the most valuable that France has ever known. The friends of intolerance and tyranny will contend for their remaining strongholds; and the vials yet to come must cause desolation in countries, and turn rivers into blood. But they too shall produce glorious results in advancing the cause of Him who sitteth

on the white horse, promoting truth, religion and liberty, and accelerating the improvement of the human race. If men will fight against God, we know that they must be overthrown with great destruction.

DISCOURSE XXXVI.

THE REMAINING VIALS.

FOURTH VIAL.

REV. xvi. 8, 9.

8 And the fourth angel poured out his vial upon the sun: and power was given unto him to scorch men with fire.

9 And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues; and they repented not, to give him glory.

THIS vial is poured on the sun. One commentator tells us that the sun means France; another that it denotes Austria; a third that it represents the Pope; a fourth that it means the Devil; and all of them say that the sun is to be greatly weakened, or altogether extinguished, by this vial. But we cannot think that scripture means to announce the extinction or weakening of the sun by telling us that "power was given unto him to scorch men with fire." This rather denotes an increase of his strength.

This is the same sun that was darkened under

the fourth trumpet. Under this fourth vial he is made to shine with such an increase of brightness and heat, that he scorches men as with fire.

But the sun is the manifestation of Christ in the gospel. And you may be at a loss to conceive how this can be said to scorch men with fire, or in fire, *ἐν πυρὶ*. The people of Israel could not look on the glory of God when but faintly reflected in the face of Moses. The witnesses of God torment, by their holy lives, the men who dwell on the earth. The safety of dissenters, secured by the first vial, proved a grievous sore to these inhabitants of the earth. A more glorious display of the pure gospel dispensation may be scorching as fire to their unholy and envious minds. And will it not be more painful to these friends of intolerance and of high church principles, if this increase of purity and glory should shine forth among dissenters?

At present the sun of the gospel shines among them with more purity than among any of the sects established by human authority. Their atmosphere is less obscured by gross antichristian exhalations, or the worldly politics of temporal princes. But dissenting churches are far from perfection. Among them also are many things which bedim or interrupt the bright rays of this glorious luminary. But when the fourth vial is poured out, they shall approach nearer to perfection, and enjoy a degree of purity unknown

before. Revivals shall take place to a great extent; and the glory of Christ shall be displayed in a copious effusion of the Spirit, to add internal illumination to the increased splendour of the external revelation.

These things shall torment the foes of Christ and the haters of his gospel. They who felt it as a grievous sore when dissenters were placed in safety from persecution unto death, shall feel scorched as with fire when they behold them clothed with the sun, and that sun shining with unprecedented effulgence. But still hardening their hearts like Pharaoh, "they blasphemed the name of God, which hath power over these plagues; and they repented not to give him glory." Therefore the following vials must be poured on them. The darkening effects of the fourth trumpet still remain in full force in many parts of Christendom, and are completely done away in none. But the fourth vial shall remove them, and let the Sun of Righteousness shine forth in glorious brightness.

FIFTH VIAL.

REV. xvi. 10, 11.

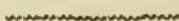
10 And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain,

11 And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

THE fifth vial is poured on the seat of the beast. It shews his kingdom to be full of darkness; and the exposure makes men gnaw their tongues for pain. The seat of the beast may denote the city of Rome, as when we are told that the dragon gave him his power, and his seat, and great authority. But we are rather inclined to regard it as denoting all countries in which the beast hath a seat or throne. The vials correspond with the trumpets. The well of the abyss whence the smoke of the locusts proceeded under the fifth trumpet, was the church of Rome, and must be the same with the seat of the beast on which the fifth vial is poured.

Under the trumpets it darkened the sun and air; and under the vials its own darkness is exposed; or penal darkness, like the Egyptian, comes on it. By darkening the sun and air, and sending forth the locusts, the beast shewed his might. But a dawn, the harbinger of his decline, followed, which continues and shall continue

shining more and more even to the day of millennial glory. The darkness of the fifth vial is only an exposure, or it may be, a judicial infliction; not the darkness of superstition perhaps, but that of infidelity. But the constitution of man requires some religion. Infidelity soon sinks into superstition. And if this be the darkness here intended, it is not improbable that as the beast displayed his strength, and then suffered by the dawning light under the fifth trumpet, so he may suffer from this darkness under the fifth vial, and then recruit his strength a little in the end of it. He makes a vigorous effort under the sixth vial; and under the seventh marches valiantly to the battle field, and fights, and falls, and is taken there.



SIXTH VIAL.

Rev. xvi. 12—16.

12 And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared.

13 And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14 For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty.

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

16 And he gathered them together into a place called, in the Hebrew tongue, Armageddon.

By this vial the waters of Euphrates are dried up. And if any doubt what these waters are, he has only to look back to the sixth trumpet when the four angels in Euphrates were loosed; and he will see that the Ottomans are the waters of that river which then overflowed its banks, and under which, many countries have been lying to this day. But when the sixth vial is poured out, these overflowing waters shall be dried up, and the river confined to its original banks.

Many have supposed that this vial is already poured out. They refer to the diminished population of some Turkish cities; and conclude that this diminution extends to the whole Ottoman empire. This they call the evaporation of the waters; and this they presume is to go on till the whole Turkish empire be evaporated. Polygamy they say is the cause; but that was as common among the Ottomans when they overflowed these countries as at this day.

The allusion in the text is not to the gradual process of evaporation, but to the fact of the natural Euphrates having been turned in one night into a new course, and having thus left its channel dry, to prepare a way for the kings of Media and Persia to enter and take ancient Babylon. By human instrumentality, and in little

time, the Ottoman empire also shall be turned into a different bed from that which it now occupies.

The sixth vial shall undo the work of the sixth trumpet, by expelling the Ottomans from the countries which at that time they overflowed, and confining the river within its ancient banks. Whatever may have been the origin of the Ottomans, they have long identified themselves as one people with the inhabitants of the provinces of ancient Babylon; but still remain a distinct people, and foreigners to the Greeks in the western parts of their empire. They shall be dried up from the provinces of the latter, and confined to those of the former.

This shall prepare the way of the *kings of the east*; perhaps of Russia and other eastern powers, who may be instrumental in vanquishing the dragon, the beast, and the false prophet at Armageddon, and in taking and destroying the great mystical Babylon of the western nations. The European powers have an instinctive perception that the drying up of the Euphrates is to prepare the way for their own overthrow; and therefore have exerted themselves to maintain the Ottomans in Europe. And so soon as they shall see these dried up, they shall combine in sending forth their emissaries to gather the kings of the whole world together for their defence.

Who these emissaries may be, the day will

declare; and it is vain for us to inquire. They are called “unclean spirits like frogs”—“spirits of devils working miracles.” Perhaps, when we remember whence they proceed, we may see some reason to call them the spirits of tyranny, of intolerance, and of superstition. They proceed out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; and go forth for the defence of their cause. Their object is to gather the kings of the earth, and τῆς οἰκουμένης ὅλης of the whole *oikumenè* to the battle of that great day of God Almighty. The four tetrarchies of Judea are called the *oikumené* by the evangelists; because they constituted the inheritance and dwelling-place of the ancient people of God. Thus in the temptation, “the devil taking him,” Jesus, “up into an high mountain, showed unto him all the kingdoms,” not of the world, but, “τῆς οἰκουμένης of the *oikumené*, in a moment of time.”* And in Judea there were many mountains whence all the four tetrarchies could be seen at one *coup d’oeil*, in a moment of time. And these might be supposed the fittest bait wherewith to tempt Jesus, because they comprehended the whole inheritance of his father David. And in our text the western Roman empire receives the same name; because it is the possession and dwelling place of the dra-

* Luke iv. 5.

gon, of the beast, of the false prophet, and of the saints whom they oppose. The unclean spirits went to gather the kings of the earth, and of this whole *oikumenè*, to the battle of that great day of God Almighty.

“ And he gathered them together into a place called, in the Hebrew tongue, Armageddon.”

In the fifteenth verse we have a solemn warning, and a call to watchfulness, which seems to imply that now the dreadful catastrophe is nigh at hand; that men are on the eve of a great earthquake, such as was not since men were on the earth; and that many continue sunk in carelessness and security, eating and drinking, marrying and giving in marriage, when the terrible and concluding scene of Divine wrath is about to burst forth upon them. The words are, “ Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”

SEVENTH VIAL.

Rev. xvi. 17—21.

17 And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18 And there were voices, and thunders, and lightnings; and

there was a great earthquake such as was not since men were upon the earth, so mighty an earthquake and so great.

19 And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.

20 And every island fled away, and the mountains were not found.

21 And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great.

WE have already considered six of the vials. Two of them (the first and the third) are poured on Protestant countries. The former of the two is poured on the earth, and reduces the power of the great red dragon; and the latter on the rivers and fountains of waters, and brings down the two-horned beast.

Two (the second and the fifth) are poured on Popish countries, where the ten-horned beast reigns, to whom the dragon has given his power and his seat and great authority. And of these two, the former, *i. e.* the second vial, affects more extensively the secular part of the compound system; and the latter (*i. e.* the fifth vial) affects in a more direct manner the ecclesiastical part of it. One is poured on the Christian administration of the gospel, and makes that sun to shine with increased heat and additional brightness; and another on the great river Euphrates, drying

up its waters, and confining it to the boundaries of its former channel.

And the seventh, under which the awful catastrophe comes on, is the only vial remaining. The dragon, the beast, and the false prophet, have suffered severely by the preceding vials. But after the waters of Euphrates have been dried up under the sixth vial, they muster their whole strength, and gather all the kings of their *oikumenè* together, to make the last furious effort of despair.

1st. The place is called Armageddon. This name may allude to the valley of Megiddo, where Josiah was slain in a great battle,* or to the death of Sisera, which also took place at the waters of Megiddo.† Or it may be compounded of two Hebrew words which signify the destruction of their host. Hormah signifies utter destruction, in consequence of a curse. Thus in Numbers xxi. 3. the name of a place is called Hormah, on account of a vow or curse, and the total destruction of the inhabitants with which it was followed. And Geddon signifies their host. Armageddon then, or Hormah Geddon, signifies the utter destruction of their host, because it is devoted or accursed of God. But still this tells nothing about its local position. We have seen already in considering the treading of the wine-press, that this bloody scene of the tragedy shall be acted

* 2 Chron. xxxv. 22.

† Judges v. 19.

without the city.* It would appear that the dragon, the beast, the false prophet, and the confederate kings shall march forth beyond the limits of their own city, and meet the kings of the east in the open field without the gate.

2d. The parties who engage in this battle of the great day of God Almighty. Of the confederates on one side there can be no doubt. They are the dragon, the beast, the false prophet, and all the kings of their *oikumenè*. But who are the enemies that oppose them, and are active in shedding so much blood? Some have thought that Christ and his saints fight here, because we are told in chapter nineteenth, verse fourteenth, that about this time he appeared, and "the armies " in heaven followed him upon white horses " clothed in fine linen, white and clean." But the instrument with which he is there armed to smite the nations is the gospel, the sharp sword that proceedeth out of his mouth. His people are commanded to love their enemies, and live in peace with all men; and by peace and submission they have always overcome. When they have been left to take the sword, they have perished with the sword. And we cannot think that even at Armageddon, they, as a body, will be seen fighting with the sword. No. The kings of *the east* are to be the instruments; and like Cyrus of old,

* See page 212.

they may be but ravenous birds come from afar to take their prey; men whom God strengthens to do his work, though they know him not. The Redeemer shall punish his enemies; but his own people he will not degrade to the work of executioners. Their place in the conflict at Armageddon and the revolution which follows it, shall be analogous to that which the Jews occupied at the overthrow of ancient Babylon. All is done for their sakes; but nothing is done by their hands. They stand still and see the salvation of the Lord. In all probability the Russians will be employed; for the calamities at Armageddon are described as great hail in the last verse of the chapter; and the barbarians from the north were also called hail under the first trumpet.

3d. The carnage on this field shall be terrible. The seventh vial is poured into the air. It produces voices, and thunders, and lightnings, which express the dreadfully excited state of the public mind, and the highly electrical state of public feeling. There is great hail, because of which men blasphemed God, and an earthquake unparalleled in the annals of time for the extent and severity of its shocks, and the great change which it makes on the face of the earth. This is called the treading of the wine-press of the wrath of God. It "was trodden without the city; and blood "came out of the wine-press even unto the horse "bridles, by the space of a thousand and six

“hundred furlongs.” All the fowls of heaven are invited “to gather themselves together unto the supper of the great God, that they may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.”

4th. The effects of this vial are of great extent and importance. The great city was divided into three parts, and the cities of the nations fell. The great city of the Roman empire has for ages consisted of these three parts, according to the three great powers that rule in it, a part belonging to the dragon, another to the beast, and a third to the false prophet; but in its final overthrow by this earthquake, these three parts shall become more distinct, and shall separate every one from the others. The friends of the dragon shall be contending to uphold the arbitrary and despotic power of the state, although all that they call churches should tumble into ruins; a second class shall contend for the supremacy of the beast; and a third for the ascendancy of the false prophet. But all the three shall go down together. And not all the parts of that city only, but the cities of the nations, the ecclesiastical establishments of the nations not within the limits of the city shall go down with them. The struggle shall then be over, and men shall no longer be exposed to their

thefts. There shall no more be pensioned priests, or a tithe-fed clergy.

The whole constitution of European society shall be dissolved. At present it is all organized and maintained by the dragon, the beast, and the false prophet; and in the way which they think best for their own advantage. But on the bloody field of Armageddon, two of these shall be destroyed, and given to the burning flame; and the third taken captive and incarcerated in the abyss a thousand years. And when these great sorcerers are taken away, the works of their enchantment shall disappear, and the delusions by which they enslaved the minds of men shall vanish like the morning dew. The kingdom of European society is dreadful, and terrible, and strong exceedingly; and in the latter days of its existence is under the management of the dragon, the beast, and the false prophet. But when these three fall, it also shall be broken in pieces. Former earthquakes had moved the mountains and islands out of their places; but in the mighty concussions of the seventh vial, "every island fled away, and the mountains were not found." All the states, kingdoms and empires now in existence, shall disappear for ever; and society shall be restored on the principles of equity, justice, and christianity. Church and state, in the sense in which these words are used by many, shall exist no more. Sinecures, pensions, and the rights of one class to despise and

oppress another shall all have an end. Men shall be united by christian love, and on those principles which have no respect of persons. All this may still be far off. And here is the faith and patience of the saints. But in the end it shall come and shall not tarry. It may even be some time after the battle of Armageddon, ere all this glorious consummation be realized. But the word of the Lord endureth for ever: and shall not fail of its accomplishment in due time.

Let men think of these vials in which is filled up the wrath of God. After the first vial was poured out in the revolution of Britain, Jehovah made a pause and gave an opportunity to repent ere the second was poured out in that of France. And how long the pause may now be to the effusion of the third we cannot tell. But he is calling all men to repent of their deeds; and crying to his friends in particular, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.” The forbearance of God and his goodness should lead men to repentance. Let them not be wrested into excuses for sin. Jehovah has five vials of his wrath still in reserve. And if men refuse to come out; if they persevere in upholding what is opposed to his gospel; he will send terrible destruction on them, and make their plagues wonderful. Amen.

DISCOURSE XXXVII.

THE MILLENNIUM.

REV. XX. 1—6.

1 AND I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand.

2 And he laid hold on the dragon that old serpent, which is the Devil and Satan, and bound him a thousand years,

3 And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season.

4 And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years.

5 But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection.

6 Blessed and holy is he that hath part in the first resurrection, on such the second death hath no power, but they shall be priests of God, and of Christ, and shall reign with him a thousand years.

IN the seventeenth and eighteenth chapters, the overthrow of the antichristian systems, in conse-

quence of the battle of Armageddon, is illustrated at large. The *church and state* systems are represented in the former of these two chapters by an adulterous woman sitting on a scarlet-coloured beast, which hath seven heads and ten horns. These represent ten kings or kingdoms: and in the end they hate the whore, they make her desolate and naked, eat her flesh, and burn her with fire. And the beast himself goeth into perdition. In the latter we have an account of the destruction of the great city Babylon, and the lamentation of kings, of priests, of all that were made rich in her, and of all who bought and sold patronages or advowsons, or in any other form traded in the souls of men: “In her was found the blood of prophets, “and of saints, and of all that were slain upon “the earth.”

In the nineteenth chapter we have an account of the advancement and prosperity of the church after Armageddon is over. And now for the first time we hear the Hebrew word Alleluia mixing in the songs of the redeemed, which may be meant to inform us that then and not till then shall the ancient Hebrew people of God be united with the New Testament church; and mingle their voice with that of the Gentiles in praising God and the Lamb. While the antichristian system stands, the Jews look upon Christians as idolaters; and look on him who invites themselves to become Christians as one who is attempting to seduce them

to the crime for which their forefathers were sent to Babylon, and which they have abhorred ever since. But when that stumbling-stone is taken out of the way, they shall look to him whom they have pierced, and mourn for their own sins; they shall join themselves to his people “to seek the Lord their God and David their king; and shall fear the Lord and his goodness in the latter days.”

Then we have an account of the marriage-supper of the Lamb, when his bride hath made herself ready. There are three periods in church history which are spoken of as a marriage between God and his church. The first was when he gave his covenant to Israel in the wilderness. This is often referred to by the ancient prophets. “Thus saith the Lord, I remember thee, the kindness of thy youth, the love of *thine espousals*, when thou wentest after me in the wilderness, in a land that was not sown.”* The second was at the commencement of the gospel dispensation, when our Lord espoused a church selected from the Gentiles; and when he commanded his servants, saying, “Go ye into the highways and hedges, and as many as ye shall find bid unto the marriage.”† The Jews were then rejected from being his people. And the third is that in our text, when the ancient Hebrew bride is again

* Jer. ii. 2.

† Mat. xxii. 2—10.

united to her God by an everlasting covenant. Her restoration is often predicted by the prophets under the figure of a marriage. “Thou shalt no more be termed, Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzi-bah, and thy land Beulah; for the Lord delighteth in thee, and thy land shall be married—as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee.”* And in our text it is called the marriage supper of the *Lamb*. This figure intimates that the Jews shall not return to God, in the way of rebuilding the temple and restoring the Mosaical worship; for that would be at best only a re-union on the footing of the old marriage-covenant, which with all its appurtenances is now done away; but they shall return in the way of assenting to the new and better covenant. They shall be married to *Jesus the Lamb of God*. “Behold the days come, saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah; not according to the covenant that I made with their fathers, in the day when I took them by the hand, to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord,” &c.†

In the end of the nineteenth chapter, all the

* Isa. lxii. 4, 5.

† Heb. viii. 8, 9.

fowls of heaven are invited to feast in the supper of the great God which he hath provided for them in the field of Armageddon. The capture and destruction of the beast and the false prophet are also recorded. Their doom is like that of Sodom which was burnt, and submerged in the bottom of a lake, where it could not be rebuilt by the skill or power of man, thus suffering the eternal vengeance of fire. And these enemies of God and his people in modern times are both cast alive into the lake of fire.

In the beginning of the twentieth chapter we learn the fate of the dragon that old serpent, who was the chief and lord of the other two. He is bound a thousand years, cast into the abyss, shut up there, and a seal set upon him that he should deceive the nations no more till the thousand years be fulfilled; and after that he must be loosed a little season. For all these ages must the despotic power of earthly kings and emperors, particularly within the limits of the Roman empire, (or the *oikumenè* of the dragon, the beast and the false prophet) be bound and imprisoned.

And when the enemies are thus laid low, the rider on the white horse shall rise and triumph; his cause and his religion shall reach the highest maturity and perfection which they shall ever attain in this world. The war with his three enemies shall then be ended. We have reason to think that all wars shall then be turned into

peace to the ends of the earth. The authors and abettors of war shall be destroyed or bound. The benign spirit of peace shall prevail in all countries and among all classes of men.

And the despotic power of kings being thus removed out of the way; civil society shall assume a new and better form, and a more scriptural organization. Satan or the dragon is sealed up that he should deceive the nations no more, &c. "And," says John, "I saw thrones and they sat upon them, and judgment was given unto them." Who sat upon them? there is no other antecedent than the nations, to which the word *they* can refer. The nations shall sit on them. Every nation shall sit on its own throne. The men entrusted with the executive government may be distinguished by any name; but whether they be called kings, consuls, dictators, or presidents, they shall then be appointed by the nation, and consider themselves as set up to execute the will of the nation. Men shall be influenced by gratitude to Christ and love one to another, in a far higher degree than at present; but not so purely or to so great an extent as to render civil government altogether unnecessary. There shall still be thrones, and the nations (in the persons of their servants and representatives) shall sit on them.

But when shall these thousand years which we call the millennium have a commencement? Curiosity has often asked the question; and folly has

sometimes attempted to answer it. But of that day and that hour knoweth no man. There are no data revealed in scripture on which the calculation can be founded.

There are yet five vials to be poured out on the enemies of the gospel before the millennium commence; and we know not when any one of them cometh, or the pauses which may intervene between it and the one which succeedeth.

There is also a pause between the end of the seventh vial and the beginning of the millennium. There seems to be some time employed in the burning of mystical Babylon, the capture and destruction of the beast and of the false prophet, and the binding and incarceration of the dragon that old serpent. The conversion of the Jews, and with them the coming in of the fulness of the Gentile nations also occur during this interval.

At the end of the seventh vial, and after the great earthquake, we are told that men in general *blasphemed God* because of the plague of the hail. And this is no symptom of the commencement of the millennium.

At the seventh vial the fourth of Daniel's four beasts is slain, and his body given to the burning flame; but the other three beasts have their lives prolonged for a season and a time. And it appears that all the four are to be destroyed before the millennium commence, before (as Daniel expresses it) "the kingdom under the whole heaven

“ shall be given to the people of the saints of the
“ Most High.”

We said formerly that the number six hundred and sixty-six may indicate the time of the seventh vial. But although this should prove correct, yet we are unable to calculate the commencement of the millennium, because we know not the length of the season and time which intervene between the one and the other.

Will there be any personal or bodily appearance of Christ at that time? We see no reason to expect it. The scripture makes no mention of any thing of the kind. The fullest and most minute description of the millennium contained in the whole Bible, is in this the twentieth chapter of the Apocalypse. But in it we read nothing of Christ coming in any sense whatever at that time, or reigning in any other way than he does now. It is not said that Christ shall then reign; but that the souls of them who had been beheaded for the testimony of Jesus, &c. shall live and reign *with him* a thousand years. Now the inspired Apostle here takes for granted that Christ has been reigning, and is reigning, and shall continue then to reign. What he here predicts is simply that the souls or dispositions, *τας ψυχας*, of them who had suffered for the religion of Jesus, and had not worshipped the beast or his image, shall then live and reign with him. Not one word is said of *him descending bodily* from heaven, or of

them rising corporeally from the grave to live and reign on earth. And how these should have been altogether omitted in the Apocalypse, if they are really to take place, appears very strange. And is it not equally strange that men should believe it as a prophecy, and be looking for its fulfilment, if it is no where revealed? They are confident that the prediction of the souls of saints reigning with Christ, must mean that Christ himself does not begin to reign till they begin to reign with him. But scripture tells us that God hath already exalted him “ far above all principality, and “ power, and might, and dominion, and every “ name that is named, not only in this world, “ but also in that which is to come; and hath put “ all things under his feet, and given him to be “ the head over all things to the church, which is “ his body.”* And that “ the heavens receive “ him until the restitution of all things.”† And we cannot believe that the restitution of all things takes place on the binding of the dragon, that old serpent; especially when we consider that he is to be loosed again to deceive the nations in the four quarters of the earth, the number of whom is as the sand of the sea, to bring them up on the breadth of the whole earth, to compass the camp of the saints about, and the beloved city; and to

* Ephes. ii. 21, 22.

† Acts iii. 21.

urge them on in their wickedness till fire come down from God out of heaven and devour them.

But the following verses tell of the devil being not merely bound and imprisoned in the abyss, but cast into the lake of fire and brimstone where the beast and the false prophet are; of death, and hell, the sea, the earth, and all the elements of nature giving up the dead that are in them, and of all the dead, small and great, standing before God, to be judged out of the things which are written in the books. We are also told of “the great white throne, and of him that sat on it, from whose face the earth and the heaven fled away, and there was no place found for them.” And John adds, “I saw a new heaven and a new earth; for the first heaven and the first earth were passed away; and there was no more sea.” Now this is the restitution of all things, which (if we believe our Bibles,) comes not only after the millennium, but after the apostasy, the war, and the destruction of Gog and Magog; and is effected by the refulgent glory of our Redeemer coming to the judgment, from whose face the first heaven and the first earth fled away, and whose power creates the new heaven and the new earth, in which dwelleth righteousness, and in which there is no more sea. Christ has been received into the heavens, till he come to that restitution of all things. But the binding of Satan at the commencement of the millennium takes place at least

a thousand years before that glorious appearing of the Lord Jesus Christ.

When it is said that the souls or dispositions of his saints shall then reign with Christ, the meaning cannot be that Christ shall then begin to reign. It is also worthy of notice, that Daniel describes these things in a similar manner. He says, "I saw in the night vision, and behold one
"like the Son of man came with the clouds of
"heaven, and came to the Ancient of Days; and
"they brought him near before him. And there
"was given him dominion, and glory, and a
"kingdom, that all people, nations, and lan-
"guages should serve him; his dominion is an
"everlasting dominion, which shall not pass away,
"and his kingdom that which shall not be de-
"stroyed."* Now, admitting that this passage speaks of our Redeemer as one like the Son of man, and also that a personal bodily appearance may be here meant, we remark that it speaks not of his coming nigh to dwell among men, but of his coming nigh to God the Father, the Ancient of Days; not of his descending to dwell on earth, but of his ascending in a cloud to dwell near and before God in heaven. And the kingdom is given him when he thus comes nigh before him, to sit at his right hand. It is a glorious, increasing, and everlasting kingdom. This is the king-

* Dan. vii. 13, 14.

dom predicted in the seventy-second and other Psalms.

And when the millennium comes, the disposition or spirit of his saints shall reign with him; and with him rule the nations. Immediately after speaking of his being brought near before the Ancient of Days, and being invested with the kingdom, Daniel says that he was grieved in his spirit, and the visions of his head troubled him. Then he was told the interpretation, “These
“great beasts which are four, are four kings
“which shall arise out of the earth. But the
“saints of the Most High shall take the king-
“dom, and possess the kingdom for ever, even
“for ever and ever.”* The peculiarity of that reign which succeeds the four beasts is here described as consisting (not in any new kingdom, or coming of the Son of man, but) in this, that the saints shall then take and possess the kingdom. Daniel then wished to know more of the fourth beast and his little horn. They also are explained to him; and the explanation concludes, “But
“the judgment shall sit, and they shall take away
“his dominion, to consume and destroy it unto
“the end. And the kingdom and dominion, and
“the greatness of the kingdom under the whole
“heaven shall be given to *the people of the saints*
“of the Most High, whose kingdom is an ever-

* Dan. vii. 18.

“lasting kingdom, and all dominions shall serve
“and obey him.”* Nor is one word to be found
here of the Son of man reigning in any different
manner then, from that in which he reigns now.
The extent of his kingdom of grace and the num-
ber of his willing people shall then be increased.
“All dominions shall serve and obey him.” But
the great and glorious event then to take place is,
that the kingdom and dominion shall be given
to the people of the saints of the Most High.
And they shall then reign with Christ.

In the second chapter of Daniel, the prophet
interprets the vision of the great image with its
ten toes and feet partly of iron and partly of clay.
He then adds, “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 king-
“doms; and it shall stand for ever. Forasmuch
“as thou sawest that the stone was cut out of the
“mountain without hands, and that it brake in
“pieces the iron, the brass, the clay, the silver
“and the gold.” The stone is the kingdom of
Christ, which was cut from the mountain of the
Jewish state in the days of the apostles. And
the millennium kingdom is this same stone grown
to a great mountain, and filling the whole earth.

* Verses 26 and 27.

It has already been smiting the great image on its ten toes, and shall ultimately break the whole in pieces. But we have no mention of Christ descending to dwell bodily in that kingdom. In no passage of scripture where the millennium is spoken of, have we the least hint of this carnal notion which has filled the imagination of some modern enthusiasts.

But they quote all the passages in the New Testament, where the day, coming, revelation, or appearing of our Lord Jesus Christ is spoken of; affirming that they all refer to the commencement of the millennium; and that the words rendered revelation, or manifestation, and appearing, can have no meaning without a personal presence. But one of these words is used by the apostle Paul to express his inward illumination by the Spirit, when it pleased God to reveal his Son in him;* and is also employed by John as a title for this book—the Apocalypse, or revelation of Jesus Christ. The other is used to denote the manifestation of Christ in the gospel.† And in all cases they are susceptible of the same latitude of interpretation with the corresponding English words revelation or appearing. But whatever be their meaning, they are not used in any of the passages which speak of the saints' reigning with Christ for a thousand years. They tell us farther, that

* Gal. i. 12 and 15.

† 2 Tim. i. 10.

the spiritual presence of Christ on earth, would be no presence at all. But are they prepared also to affirm that Christ promised nothing to his people, when he said, Lo, I am with you alway to the end of the world?

The apostle Peter exhorts Christians to be “looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat.”* In the tenth verse he calls this “the day of the Lord, in which the heavens shall pass away with a great noise,” &c. But how these things are applicable to the commencement of the millennium, we have not been able to perceive.

How could the Comforter be sent to saints on earth, if the High Priest were not making intercession in heaven, and praying the Father to send him? What could support the courage of the dying saint if he knew that he was about to leave the world in which Christ’s bodily presence would then be, and go to a place where he would not be? When absent from the body, he would not be present with the Lord. Such a state could not deserve the name of heaven.

They try to get rid of these difficulties by telling us that no man shall die during the millennium. But if mankind continue to multiply at the

* 1 Peter iii. 12.

ordinary rate, (and the Malthusian checks of vice and misery seemed not consistent with great comfort or prosperity,) the earth must be greatly over-peopled before the millennium have continued long. And to notice all their idle sayings were an endless task.

There is nothing in scripture warranting us to expect a personal or bodily descent of Christ at the beginning of the millennium, or his bodily presence on earth during any part of its continuance. But we may expect that the spirit of true religion shall revive, and that the dispositions of his saints shall reign with him a thousand years. The religion and the *dispositions* which the kings of the earth persecuted during the seals, which they drove in to the wilderness under the trumpets, which they tolerated under the vials, shall revive and reign when they have been destroyed and given to the fowls of heaven at Armageddon. Knowledge shall be greatly increased, and more generally diffused. The brotherly love and Christian fortitude by which the martyrs were distinguished, shall prevail in a high degree of strength among Christians. Their conversation and example shall have an influence on society at large which they never acquired before. The religion of Jesus has already attained considerable influence on public morals, and done much for the amelioration of human society. The truth of this appears when we compare Christian with Pagan

countries, or the Christian countries in which the enemies of Christianity have been weakened by the vials already poured out, with those in which their power remaineth almost entire; as for example, when we compare Britain with Spain or Italy. Christianity has improved laws and manners, has softened many of the harsher features of war, by abolishing the practice of selling captives into slavery, or of massacreing them in cold blood, by establishing their title to honourable treatment, or exchange during the war, and to liberation at the end of it; and by introducing other rules equally beneficial. And when Christianity is generally received, and suffered to reign by its legitimate influence on the hearts of men, it shall turn wars into peace to the ends of the earth. The manners and laws of society shall be greatly improved; tyranny and slavery shall be unknown in any form, and men shall dwell together as brethren.

But how long shall the spirit and the religion of the saints continue thus to reign? A thousand years saith the spirit of prophecy. Some take this literally, and tell us that the years cannot be interpreted prophetically, each day for a year; because here a different word is used for years, *ἔτη*, from that which is used under the sixth trumpet, in telling us that the four angels of Euphrates were prepared for a day, and a month, and a year, *ἐνιαυτον*, to slay the third part of men. They tell

us also that as the world was created in six days, and enjoyed a holy sabbath on the seventh, so it shall labour in sin and tribulation for six thousand years, and enjoy millennial rest during the seventh thousand, ere it be dissolved and purified by fire at the second and glorious advent of the Messiah. But others are of opinion that in this, as in the other prophecies, every prophetic day denotes a natural year. The word which we render a time, in the twelfth chapter and fourteenth verse, differs from *επιαιουτος*, a year, more than the word *ετη*, in our text. Yet the one denotes three hundred and sixty natural years; and why should not the other? According to this view, the religion of Jesus shall be triumphant, and his saints shall reign for three hundred and sixty thousand years.

The witnesses were dead three days and an half; and then their enemies made merry and sent gifts one to another. But when they arose, and went up to heaven in a cloud, their enemies beholding them, a tenth part of the idolatrous city fell. But at the commencement of the millennium there shall be a resurrection, not of two witnesses only, but of all who suffered for the testimony of Jesus, and who have not worshipped the beast, neither his image, neither have received his mark upon their foreheads, or in their hands. And if the resurrection of the two witnesses at the sounding of the seventh trumpet was an event of so

much importance as to note the termination of the twelve hundred and sixty days, how much more glorious shall the resurrection of all the saints and martyrs be at the beginning of the millennium! But the opposing party, which comprehends the rest of the dead, lived not again till the thousand years were fulfilled. They sent gifts one to another, when the witnesses of God were lying dead; the tenth of their city falls when the witnesses arise, and their cause goes on to decline under the vials. It dies after the effusion of the last vial. The cause of God lived again in his witnesses at the end of three days and an half; but that of his enemies (when dead) shall not live again, until a thousand years are finished.

And if in that great and glorious epoch every day shall be a natural year, how sublime and elevating is the prospect to the mind of the Christian. The enthusiast may please his self-love and his desire of remaining in this world, by supposing that one generation shall live on earth during the whole thousand years. But the Christian knows that even then to depart and be with Christ must be far better, and therefore has no wish to live alway here. His benevolent spirit is much more delighted in computing how many generations of men, all of them worthy of being called religious generations, shall pass through this world in a thousand, or rather in three hundred and sixty thousand years; and what a vast majo-

rity of the whole human race shall thus be redeemed from all iniquity, and brought to dwell with God in glory. The height, the depth, the length, and breadth of the love of Christ, the unsearchable riches of his grace, and the abounding of it to the human family, appear stupendously grand, and inconceivably glorious. The soul feels enraptured at the view. The affections are warmed, expanded, and elevated to the immensities of eternity, to the overwhelming glories of the empyrean heavens. What am I, what is one to the many millions of sons that our Redeemer shall bring to glory? what is the life of one man here, or all the days of suffering and tribulation which the church of God may have endured, to the many thousands of years in which she shall prosper and reign in triumph on the earth, or to the eternity of blessedness which is to follow? What is the life of man compared with the eternity of Him with whom a thousand years are as one day?

If we reason analogically from the other works of God, this long continuation of the millennium will appear still more probable. Animals of every species live on an average at least six or seven times as long as they take in growing to the maturity of their stature. If a horse, for instance, rise to its full stature in two years, the animals of that species will be found to live at least fourteen years on an average. And so of man and other species of animals. Some time is necessary ere

they acquire the mature use of their faculties; and on an average they are allowed seven times that period to employ these powers and faculties for the great ends of their existence. The church was born on earth immediately after the fall, when the Almighty announced the seed of the woman to bruise the head of the serpent. The church has continued growing under all dispensations, and attains the maturity of the stature destined for her in this world, only when the dragon is bound, and the spirit of the faithful revived at the millennium. And can we believe that she who is surpassed in beauty and excellence by no creature, and to whose benefit all other creatures are subservient, after taking six thousand years to grow to her full stature, shall be permitted to glorify her God in the maturity of her powers for only one thousand years? Is she destined to six thousand years of infancy and weakness, and only one of maturity and strength? to six thousand of troubles within, of oppression and wars without, and only one thousand years of prosperity and peace? What then does the scripture mean, in saying that glorious things are spoken of the city of our God, and in saying that the kingdom given to the saints, after breaking in pieces and consuming every other kingdom, shall stand for ever? Yes; the duration of her strength and prosperity shall be more than seven times that of her infancy and warfare.

If we look to the Divine procedure in other parts of providence, analogy will again lead us to the same conclusion. The Israelites were forty years in the wilderness; but they enjoyed the possession of Canaan fifteen hundred years. And in an equal or greater proportion shall the millennial rest of the New Testament church exceed the days of her tribulation that go before it.

If we extend our view in this manner, and suppose that during the three hundred and sixty thousand years a generation of men shall pass away from the earth and be succeeded by another every thirty years, and that in every one of these generations there shall be few irreligious or unbelievers, we may get some idea of the glorious work of our Redeemer among men. Verily he is not dead in vain. He paid a rich price, and he receives a glorious reward. How numerous, how rich, how abundant the streams of felicity that shall eternally flow from his undiminishable fulness! How far beyond all human or angelic numbers must be the multitude of them who shall eternally be filled with all fulness of heavenly blessedness, and of unutterable joy from this ever-flowing and abundant fountain; and whose hearts, enraptured with unspeakable joy, and bounding with gratitude and love, shall vent their feelings and find all their delight in songs of praise to him who was slain and redeemed them to God by his

blood, out of every kindred, and tongue, and people, and nation, who made them unto their God kings and priests, and gave them to reign on the earth! Amen.

DISCOURSE XXXVIII.

THE JUDGMENT AND THE NEW JERUSALEM.

REV. XX. 7—15.

7 And, when the thousand years are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea.

9 And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them.

10 And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are; and shall be tormented day and night, for ever and ever.

11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them.

12 And I saw the dead, small and great, stand before God, and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13 And the sea gave up the dead which were in it: and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not found written in the book of life, was cast into the lake of fire.

THE thousand years are now finished, and Satan or the dragon is loosed out of his prison. Formerly he gathered the kings of all his *oikumenè* to fight against him who sat on the white horse. Now he shows his old enmity in renewing the war; but he assembles *the nations* in number as the sand of the sea. The nations in general were on the side of Christ during the millennium; but now many of them fall away and join his enemy. These apostates are called Gog and Magog. They compass the camp of the saints about and the beloved city. But while they are burning with rage against God, fire comes down from him out of heaven and devours them. The dragon who is also called the Devil is then cast to utter destruction in the lake of fire where the beast and the false prophet are. The great white throne appears, and the Judge seated on it. The throne is great because he is great who sits upon it; because it is the tribunal before which all rational creatures must stand; and from it there is no appeal. It is white because it is established in righteousness, and unstained by any injustice or error in administration.

The glory of him who sat on it was so terrible that from his face the earth and the heaven fled away, and there was no place found for them.

The books were opened. The book of the Divine remembrance where nothing is omitted,

the book of conscience in every rational creature, the book of external evidence, and another book, the book of life were opened.

The parties to be judged are all creatures in heaven, earth, or hell, angels and men, the living and the dead. Death and hell are given to destruction in the lake of fire. Men shall be no longer mortal; and hell as denoting the state of disembodied spirits, shall no longer exist.

Men are judged out of the things which are written in the books according to their works. And the result with the human race is, that "whosoever was not found written in the book of life was cast into the lake of fire." The blessedness and glory on which the redeemed shall then enter, is not viewed as merited by their good deeds. Is it not called an inheritance? In the very words of the sentence this idea is brought prominently forward. Come ye blessed of my Father, *inherit* the kingdom, &c. Now what a man gets by inheritance is not bought with a price, but received on account of his relation to another person. And the redeemed obtain theirs on account of their relation to the Redeemer, who is heir of all things.

Yet they are judged according to their works. All their thoughts, words and actions, every secret thing and every public thing shall be brought into judgment at that day. But in the case of Christians, they shall be brought into judgment

not as grounds of the sentence, but as evidences to prove their relation to Christ, on which alone their title to the inheritance depends. They are thus judged according to their works. And this evidence is necessary not to inform the judge, but to satisfy the spectators; and enable them to praise him as just and righteous in the decision of every particular case.

But they who are condemned, are so, for their own thoughts, words, and actions. They receive the reward of their deeds, a fearful punishment, being cast into the lake of fire.

In the twenty-first chapter we have a description of the new heavens and the new earth, and of the New Jerusalem coming down from God out of heaven. Now, many will have this chapter also to be a description of the millennial state of the church. And their principal reasons are, that the New Jerusalem is said to come down out of heaven from God, and so they think it cannot be in heaven, and that the glory and honour of the nations are brought into it. Now, what is the glory of a nation but the multitude and righteousness of its subjects? The word here rendered nations is the same which is elsewhere translated Gentiles. And it may have, and seems to have, no reference to the governments or constitutions of nations; but only to announce that the excellent ones of the earth, who are the glory of the nation which they inhabit, and who shall be

brought into the New Jerusalem, are existing among all nations.

And as to its coming down from God out of heaven, this does not say that it is to be before the general judgment, or not to be filled with immortal and glorious inhabitants. This, as we shall see by and by, is a strong proof that it must refer to the future and glorious state of the church triumphant. But we remark,

1st. That John tells us expressly that he saw this new heaven and new earth, when the first heaven and first earth had passed away. Now, these fled away from the face of the Judge when he appeared on his great white throne, after the apostacy of Gog and Magog; and all the dead small and great stood before his tribunal. Therefore the new heaven and the new earth appear not till after the last judgment.

2d. That this New Jerusalem comes down from God out of heaven, prepared as a bride adorned for her husband. Now, though we are told in the second epistle of Peter, and other passages of scripture, that the earth is to be burnt up; we are no where told that it is to be annihilated. Fire changes, purifies, and forms new combinations of elements, but never annihilates any thing. Now what use is this material globe to serve, after being purified by fire? Is it to serve no use at all, but remain a world of desolation, and without an inhabitant amid the universe of God? Is it

not more reasonable to suppose, that after God has defeated the schemes and destroyed the works of the devil, which were meant for its ruin, the first and great design of creation shall be accomplished in making this the habitation of man, and filling it with intelligent human creatures willingly and joyfully employed in the service of the great Creator; that thus, in the literal and highest sense, the heaven of redeemed men may be upon earth, and that God may dwell with them there, as formerly he did with our first parents in Eden.

But of what materials is this New Jerusalem composed? Is not every believer a living stone of this glorious building? And where are these living stones at present? Are there not many myriads of them in heaven already, the spirits of just men made perfect? And shall there not be myriads of myriads more of them *there*, before the Judge appear on his great white throne? These are the materials of which the New Jerusalem is to be composed. The few who live in the days of Gog and Magog, and who shall be alive at the second appearing of our Lord, are scarcely worthy of being mentioned, in comparison with the immense multitude of departed saints. It can be said of this, and of no other city, that the materials of which it is built come down from God out of heaven. The Lord cometh with ten thousands of his saints. When he shall appear they shall appear with him in glory.

This is the descending of the New Jerusalem from God out of heaven. This is the restitution of all things. God shall then dwell with men. Christ shall then reign personally with his saints on earth in ineffable glory, not for a thousand years, but for the endless ages of eternity.

3d. That the dimensions and glory of this city are not applicable to any thing earthly. The city is a regular square, one side of it being twelve thousand furlongs, or fifteen hundred miles. The length is as large as the breadth, and the height in proportion to both. Every gate is of one large pearl; the wall of jasper; the foundations, all manner of precious stones; and the whole city of pure gold like unto clear glass. The city was continually illumined by the glory of God, giving her a light like that of a stone most precious, like a jasper stone, clear as crystal.

4th. That the portion of all who are not in this city shows that it must be the heavenly. In the eighth verse we are told that their part is in the lake of fire. And this is substantially repeated in the twenty-seventh verse of this, and in the fifteenth of the next chapter. But until the judgment, there shall be men without the church, and not yet cast into the lake of fire.

5th. "There shall be no more sea." But even during the millennium there shall be sea or an abyss, in which the dragon is bound.

6th. There shall be no temple therein; for the

Lord God Almighty and the Lamb are the temple of it. But even in her best estate in this world, the church needs public ordinances; and her imperfection could not bear to look on the glory of God otherwise than through that glass.

7th. "There shall be no night there."* While the church is in this world, she shall never be without her nights of affliction, and the hiding of the countenance of her God.

8th. "There shall not enter any thing that defileth."† This can never be true in this world, for in the holiest saint there is much that defileth, which must be all taken away ere he enter this holy city.

9th. "There shall be no more curse."‡ The earth, (not to speak of the inhabitants that are on it,) was cursed for man's sake; and that curse shall never be completely taken away till it be purified by fire. But after it has undergone that final purification, and the spirits of the just made perfect have descended from heaven to be united to glorified bodies, to dwell on it, and to compose the New Jerusalem, after all unbelievers and sinners have been driven from it into the lake of fire; then, and not till then, may it be said of the earth, that there shall be no more curse.

10th. The final reward promised to the people of Christ is, that they shall enter through the gates into this city. §

* xxii. 5. † xxi. 27. ‡ xxii. 3. § Rev. xxii. 12—14.

11th. The final punishment of the wicked is to have his part taken away out of the book of life, and out of this holy city.*

Expressions like these are not found in the seventh or fourteenth chapter, both of which describe the church in this world. There is only one clause in the seventh chapter, repeated here in the twenty-first, viz. "God shall wipe away "all tears from their eyes." But here it may signify that God shall no more suffer their eyes to be dimmed with a tear.

Having showed that the twenty-first and twenty-second chapters describe the church in her heavenly state, after the restitution of all things, we offer no further comment; conscious that we cannot comprehend these glories, and that if we should attempt more than to repeat the language of the Holy Ghost, we should only darken counsel by words without knowledge. Let us rather be seeking evidence of our title to a habitation in glory through Christ, and preparation for entering it through his Holy Spirit. Amen.

* Rev. xxii. 19.

CONCLUSION.

We shall now lay before you the following outline of the Apocalypse.

I. PERIOD.

THE OPENING OF THE SIX SEALS.

1st seal opened, presents Christ on the white horse of the gospel, conquering and to conquer.

2d seal opened, shews the civil power of the Roman empire persecuting the followers of Christ with the great sword of the state, and thus taking peace from the earth.

3d seal opened, displays a black horse and him that sits on him bringing a yoke in his hand, and proclaiming scarcity and famine. This denotes the corrupt Christian clergy imposing the yoke of ecclesiastical authority and superstitious ceremonies, selling the gospel and its privileges for money, and killing the souls of men with spiritual famine.

4th seal opened, displays a green horse and a rider who kills both with the sword and with famine. This denotes the combined system of church and state introduced by Constantine, and which uses the weapons of both its precursors.

These are the four characters of the Apocalypse. The first on the white horse is the hero of the piece who conquers in the end, and reigns triumphant in glory.

5th. The fifth seal opened, discovers the Christian party crying for vengeance for the blood of the martyrs when this green horse appeared. It appears that they were mistaken in their view of his character; and the vengeance for which they cry is delayed.

6th. The sixth seal opened, discovers the terrors of the other party, and describes the earthquake which took place at this time.

II. PERIOD.

THE SEVENTH SEAL INTRODUCES THE PERIOD OF THE TRUMPETS.

1st. The first trumpet brings a storm of hail and fire on the earth. This denotes the irruption of the northern barbarians who overturned the throne of the emperor, and settled within the empire. The hail was mingled with the fire of the Divine indignation. This trumpet drove the church into the wilderness, caused the witnesses of God to put on sackcloth, and strengthened the rider on the red horse, by setting up the system of Gothic tyranny in Europe.

2d. The second trumpet casts a great mountain burning with fire into the sea. This is the Saracen empire burning with the fire of God's wrath for the sins of nominal Christians. This strengthens the rider on the green horse by drawing the connexion between church and state more close, when Christians see that their safety is to be secured by their military prowess; and by setting up the Mohammedan system in which church and state are one, the (Koran being the code of civil law,) and which persecutes the adherents of every other system. And it separates the province of Africa from the western empire.

3d. The third trumpet under the symbol of a star burning like a lamp, and falling on the rivers and fountains of waters, announces the fall of the Pope from his spiritual sphere to the rank of a temporal prince, and the embittering of the waters by image-worship, and the institution of compulsory tithes. This strengthens and advances the rider on the black horse.

4th. Under the fourth trumpet the rider on the white horse suffers by the darkening of the sun, moon and stars.

An angel now proclaims that the three trumpets to follow are to be woes to the inhabitants of the earth.

5th. Under the fifth trumpet the power of the enemies of Christ, and the glory of their kingdom, are displayed in darkening the sun and air with

the smoke of the pit, and sending forth the crusading locusts on the earth. Toward the close of this trumpet in the year 1249, a faint dawn of light appears from the east.

6th. Under the sixth trumpet the four angels of Euphrates are loosed, and the waters of the river, strong and many, even the Turkish horsemen and all their glory, come up over their channels, and go over all their banks. By taking Constantinople, and scattering the language and learning of the Greeks among the more westerly nations, they also serve to increase the light which had begun to dawn. And ere their hour, day, month, and year, which began in 1281 and ended in 1672, are finished, the Reformation takes place, the witnesses are encouraged and strengthened, and the second or two-horned beast has arisen, and taken the power, and part of the dominion of the first beast.

III. PERIOD.

THE SEVENTH TRUMPET ANNOUNCES THE COMMENCEMENT OF THE SEVEN VIALS, AND BEGINS TO SOUND AT THE END OF THE TWELVE HUNDRED AND SIXTY DAYS.

But the three enemies of Christ and his people have now acquired great strength and power; and are presented anew to our attention ere the vials of the wrath of God be poured upon them.

The rider on the red horse is now described as a red dragon, that animal having been used as his connoissance in heraldry. The rider on the green horse now appears as a beast with seven heads and ten horns, rising out of the green sea. After being united with the state in forming the complex system of the green horse, the rider on the black had gradually lost his separate subsistence and individuality, till he merged in the green altogether. But now the beast with two horns like the lamb, who may be regarded as *alter et idem*, another and the same, comes forward to fill up his place. By these names the three enemies are known under the vials.

1st. The first vial is poured on the earth in 1688, and reverses the effects of the first trumpet, by producing an earthquake, in which are slain of men seven thousand, and a tenth of the great city falls; and by introducing liberty of conscience and thus bringing the church out of the wilderness, enabling the witnesses to lay aside their sackcloth, advancing them in the sight of their enemies to safety and honour in society, and inflicting a noisome and grievous sore on all who had the mark of the beast or worshipped his image.

2d. The second vial was poured on the sea at the French revolution, and reversed the effects of the second trumpet, by loosening the connexion between church and state, restoring the province

of Africa to the European empire, resuscitating the eastern empire in the independence of Greece, and securing liberty of conscience in all the dominions of Turkey, as it has done in France. It weakens the ten-horned beast of the sea.

3d. The third vial shall be poured on the rivers and fountains of waters, and shall reverse the effects of the third trumpet by abolishing the temporal power of the Pope, the idolatry of image worship, and the system of compulsory tithes.

4th. The fourth vial shall be poured on the sun, and shall reverse the effects of the fourth trumpet in making him to shine with such lustre and heat, that he shall scorch the worshippers of the beast as with fire. This vial advances the cause and the glory of him who sitteth on the white horse. But still men blaspheme God, and repent not to give him glory.

5th. The fifth vial shall be poured on the seat of the beast, which was called the well of the abyss under the fifth trumpet, when it darkened the sun and the air with the smoke and the locusts; but which is now itself filled with judicial darkness, so as to make the inhabitants gnaw their tongues for pain.

6th. The sixth vial is poured on the Euphrates. It dries up the waters to their natural standard, and confines them to their original channel, and thus reverses the effects of the sixth trumpet. When the dragon, the beast, and the false pro-

phet see this, they tremble for their own safety. They have an instinctive feeling that now their own judgment lingereth not; and rousing themselves to make the last effort of despair, they send forth their several emissaries called unclean spirits like frogs, to gather the kings of the earth and their whole *oikumenè* to fight for them. “ And “ he (*i. e.* God Almighty) gathered them together “ into a place called in the Hebrew tongue Ar- “ mageddon.”

7th. The seventh vial is poured into the air, and works a mighty change in public opinion. A great voice is heard out of the temple in heaven, from the throne itself, saying, It is done. The great decisive battle is fought. The rider on the white horse is victorious. Two of his enemies are given up to everlasting destruction, and the third is bound and imprisoned in the abyss for a thousand years. A mighty earthquake takes place, such as has not been since men were upon the earth. Every island fled away, and the mountains were not found; and society is afterwards organized upon new and more scriptural principles.

We have afterwards an account of the millenium, the rebellion of Gog and Magog, the general judgment, and the glory of the church in a future world.

The truth and consistency of this scheme of interpretation are obvious. It makes the twelve

hundred and sixty days begin and end with a great Apocalyptic era. Unlike many interpreters who fix the commencement of that important era at some event, which, according to themselves, is not noticed in the great sealed book of the Apocalypse; and at a time not marked there by the opening of a seal, the sounding of a trumpet, or any thing else to attract our attention, we have shown that it begins under the hail storm of the first trumpet, and ends with the sounding of the seventh trumpet and the effusion of the first vial. We have supposed one whole and one distinct event to be announced by the sounding of every trumpet and the effusion of every vial. Many interpreters find three or four of the trumpets in the incursions of the northern barbarians who overturned the throne of the western emperors. But all their incursions were part of the same change which established the Gothic system of government in Europe, and set up the ten horns on the last head of the empire. Many have thought they found all the seven vials in the French revolution; but it is only one event, reverses the bad effects of only one trumpet, and is therefore to be viewed as only one of the seven vials. It is still operating in producing its effects on the Mohammedan countries. Our scheme has omitted no event of any importance, or that had any permanent influence on the state of religion or society from the days of the apostle to these

in which we live; and we believe that it omits none which shall occur from this day to the end of time. And is it not on this account more probable than the interpretations which cannot see in the whole of the Apocalypse, such events as the crusades, or the British revolution, both of which had powerful influence and great effects on society, and the state of religion? It makes no blank in the history; and is therefore preferable to the views of most commentators who see no event noticed in the Apocalypse from the fall of the western empire, or the invasion of the Saracens, till the Turks are loosed from Euphrates, who thus leave a blank of six or seven centuries in the prophecy, and make it a history very deficient indeed. The darkening of the luminaries of the Christian dispensation, and the crusades which brought the first dawn from the east, both occurred during the interval, and, as we have shown, are both described in the prophetic history. We have never supposed an Apocalyptic trumpet or vial to denote any event which is trifling in itself, or has no permanent effect on society and religion. Some make the several incursions of Attila or Alaric to be separate trumpets; but severally they were nothing; it is only when we view all these and other incursions of the northern nations as parts of a whole, and cooperating to effect one great change in society, that they are worthy of being noticed, and are noticed in the

book of this prophecy. Others have found all the vials in the German wars of George the Second, or in other events still more trifling, all of which wrought no change on society, and effected no deliverance in the earth. And we have uniformly interpreted the same symbols in the same sense; which is more like the true interpretation than the method of them who make the symbols to denote what they please, without assigning any reason or plausibility whatever, telling us that the sun means the gospel in one place, the devil in another, the heathen emperor in a third, the king of France, or the emperor of Germany, or the Pope in a fourth. They use the same freedom with all the other symbols. But is it not a presumption in favour of our interpretation being the true one, that it is applicable in all the passages where the symbols are used?

From the whole we may see, 1st. That all fears of popery again overspreading the earth are groundless. The vials of God's wrath are begun; two of them have been poured out. The beast and his worshippers shall not recover of their effects. The remaining vials shall follow, to complete his destruction. The two witnesses have been slain by him, and raised again by the Spirit of life from God. They put on sackcloth no more, but stand in a high place of liberty and safety till he be consumed and his body given to the burning flame.

2d. That the existence of the beast after his reign of forty-two months is finished, does not diminish the safety of the church, though it may prevent the extension of her boundaries in one direction.

3d. That no persecuting society is to be regarded as the church of God. And of this we have seen that all human establishments of religion have been guilty. They are all charged with murders and thefts; and the charge is easily substantiated in a great multiplicity of instances. And what is worse, the scripture tells us that of these they repented not. They persevere in the practice of them while the power remains; and often retain the persecuting and thieving spirit after the power is gone.

4th. That the position which we now occupy in the prophetic history is by this scheme of interpretation determined. The first and second vials have been poured out. Five are yet to follow ere the great conflict between Christ and his three opponents be decided at Armageddon.

5th. That there are no data in the prophecy whence we can calculate the time of the millennium commencing.

Christ owns the whole Apocalypse as his own work. "I Jesus have sent mine angel to testify "unto you those things in the churches."* "If

* Rev. xxii. 16.

“ any many shall add unto these things, God shall
“ add unto him the plagues that are written in
“ this book: and if any man shall take away from
“ the words of the book of this prophecy, God
“ shall take away his part out of the book of life,
“ and out of the holy city, and from the things
“ which are written in this book.” Amen.

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P. S.—The Author takes this opportunity of returning thanks to his numerous and respectable Subscribers, without whose encouragement he could not have ventured to put this work to the press; and hopes they will excuse his not publishing the catalogue of their names, as the volumes have swelled so much beyond what he announced in the proposals.

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