

Is Sebastopol
Armageddon?

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IS SEBASTOPOL ARMAGEDDON?

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A

SHORT SUMMARY

OF

HISTORICAL FACTS

CALCULATED TO PROVE THAT

Sebastopol is Armageddon,

THE PLACE SPOKEN OF IN REV. XVI. 16,

BY

AN INQUIRER AFTER TRUTH.

"Watch ye, therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."

Philadelphia:

PUBLISHED BY C. MYERS, REAR OF 50 NORTH SIXTH ST.

AND SOLD BY

C. J. PRICE & CO., No. 4 HART'S BUILDING, SIXTH ST. ABOVE CHESTNUT;
SMITH & ENGLISH, 36 NORTH SIXTH STREET;

JOS. M. WILSON, S. W. CORNER NINTH AND ARCH STREETS.

NEW YORK: JOHN MOFFETT, 82 NASSAU STREET.

1855.

Price 10 Cts.

TO THE CHRISTIAN READER.



THE compiler of the following pages has no apology to offer for introducing to your notice the important question herein propounded,—Is Sebastopol, the place around which the choicest armies of the earth are now gathered to battle, the place called in the Hebrew tongue Armageddon? As he believes that the evidence collected and presented in the following pages is amply sufficient to convince the child of God, who is anxious to know the truth on this important question, that God has given his word to be understood, and that prophecy is indeed *a light shining in a dark place*, unto which we do well that we take heed, *until* the day dawn, and Jesus, who is the day star, shall arise. If the evidence here presented *is the truth*, then, indeed, those (few and despised though they be) who are obeying the solemn admonition, “Behold I come as a thief; *blessed* is he that *watcheth*, and keepeth his garments,” have great reason to lift up their heads and rejoice, *knowing certainly* that their redemption is very nigh, notwithstanding the scoffs and taunting derision of a world hastening on to the fearful judgments which will soon be introduced, by the pouring out of the *seventh vial* into the air; and what is still more fearful, the cold apathy of a formal, sleeping Church, who, though preaching Christ, humbled and crucified, are still despising and decrying the lofty and equally important subject of Christ glorified, and of man reigning with him in that kingdom which he has purchased by his obedience unto death, the curse of which (the thorn) he bore away triumphantly on his brow, when he hung upon the cross, and exclaimed, “It is finished.” For *this world*, as well as man, was the subject of redemption; and he must reign, not only on the *throne* of his father David—which belongs to him as being the son of David—but over the whole world, the dominion of which man lost by

his transgression, but which Christ has purchased back by his obedience.

In the 16th chapter of Revelation, the gathering to Armageddon is given as the great forerunning sign of a total change in the character of God's dispensations. The approach of the Lord as *a thief*, at this particular time, is full of 'sweet encouragement, and well calculated to raise the hopes of those who are *waiting* for the *return* of their Lord, inasmuch as he proclaims them *blessed* who are at *this time* found *watching* and keeping their garments.

The only object of a thief is to come *noiselessly* and *unexpectedly* to *take away the treasure*. The noise is all made upon the discovery that the *treasure is gone*. So the coming of the Lord, *as a thief*, here indicates, not his coming as described by Zechariah, attended by all his saints, nor that by John, when every eye shall see him, nor yet by the Evangelist, when all the tribes of the earth shall mourn, when he shall come in the clouds of heaven, with power and great glory; *but his coming into the air*, to take his bride, his church, which he loved so well as to give himself for it, *to steal away his treasure*, and thus preserve it in safety, until his judgments shall be poured out, *after which they shall descend with him*. It is his call,—“Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast. For, behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity.” It is his coming to fulfil his gracious promise to those who, though having but a little strength, have kept his word, and have *not denied his name*, (indicated by his title “he that hath the key of David;”) but, having kept the patient waiting for his coming, have the promise, “I also will keep thee from (or out of) the hour of temptation, which shall come upon all the world, to try them that dwell upon the whole habitable globe;” it is the fulfilment of the promise implied in the command, “Watch ye, therefore, and pray always, that ye may be accounted worthy to *escape all these things* that shall come to pass, and to stand before the Son of man.” And his coming thus to deliver those who have *believed* and *obeyed* HIS WORD, is in perfect harmony with all his former acts of judgment and mercy. He delivered Noah *before* his judgments descended upon a world who, though warned, refused to listen, *because he alone believed* the word of God. He delivered Lot, “a just man, vexed with the filthy conversation of the wicked,

before he destroyed Sodom, because he alone believed the word of the Lord;" yea, the angel had to hasten his departure, saying, "Haste thee, escape thither, (to a place of safety;) for I cannot do anything until thou be come thither." Thus did he honour the FAITH of these his servants. And did he not deliver every one who, *believing* and *obeying* the instructions of Jesus, at a certain signal given, left Jerusalem and escaped to the mountains, so that, in that dreadful siege, in which *eleven hundred thousand* persons perished, *not a single* Christian lost his life? Even thus shall it be at the coming of the Son of man; "For unto them *that look for him*, shall he appear the second time, without a sin-offering, unto salvation." Do persons look for that they do not expect? Do persons *watch* for the thief unless they have discovered some evidence of his intention to visit them at a *particular time*? How can it be said that we are *watching* for that we *do not expect*? How can we keep watch without a *light*? Where can we obtain any light on this all-important subject, unless in that word which is a *light* to the weary pilgrim's path, and a lamp unto his feet—"the sure word of prophecy?"

Is it not, then, time that the church understood her position in the world's history, if God has furnished her with a light to illuminate her pathway, at this dark moment, when "men's hearts are failing them for fear, and for looking after those things which are coming on the earth?" and the Scriptures cannot be broken? "Surely the Lord God will do *nothing*; but he *revealeth his secret* to his servants the prophets." She may know her present position if she will "take heed to that sure word of prophecy."

It is a point conceded by nearly all prophetic students, that we have been living in the chronological period, symbolized by the pouring out of the *sixth vial*, since the breaking out of the Greek revolution, in 1820, as it is under this vial that the Turkish Empire is dismembered and broken up, denoted by the drying up of the waters of the great river Euphrates. If this be so, then it is NOW TIME that we understood where Armageddon is—the place to which the kings of the earth are to be gathered; and this we may do, if we only obey God and simply believe his word. One of the peculiar offices of the Holy Ghost, whose presence is to *abide* with the church during the absence and until the return of her Lord is, "He shall guide you into ALL TRUTH, and he shall SHOW you THINGS TO COME." Now, we have received, not the spirit of the world, but the spirit

which is of God; that we might know the things that are freely given to us of God, which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual." Thus let the teachings of the Holy Ghost, in one portion of the word of God, interpret his teachings in another; only let us adopt this rule in the case before us, and the understanding of this important, and by many considered difficult, passage will become plain and easy.

It is a fact, known and universally acknowledged, that John wrote in the Greek tongue, the Apocalypse, or the Revelation of Jesus Christ, which God gave unto him, (consider this solemn word, all ye who say that prophecy is not designed to be understood,) TO SHOW UNTO HIS SERVANTS THINGS WHICH MUST SHORTLY COME TO PASS, and only in a very few instances, did the Holy Ghost lead him to depart from it to introduce a Hebrew word. One of the most remarkable instances is found in the 9th chapter, at the 11th verse: "And they had a king over them, which is the angel of the bottomless pit, whose name in the *Hebrew* tongue is ABADDON, but in the *Greek* tongue hath his name APOLLYON:" in the *English* tongue A DESTROYER, (see margin.) Now, this is a parallel passage with Rev. xvi. 12th to 16th verses. In the first place, the events in the 9th chapter relate to the Turkish Empire in a most striking manner. "The locusts were like unto horses prepared unto battle: on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions." The events to take place under the pouring out of the *sixth vial*, in the 16th chapter, relate also to the Turkish empire. It is said in the 9th chapter, "They had a king over them, the angel of the bottomless pit." Who is this king but the dragon, that old serpent the devil, spoken of in the 16th chapter as the great instigator in the gathering of the kings of the earth, and of the whole world, to the battle of the great day of God Almighty, whose name is given in the 9th chapter, in both the Hebrew and Greek tongue. It might very justly be asked, what necessity was there **HERE** for the Holy Ghost to lead John to depart from the Greek to introduce a Hebrew word, and then immediately after to translate it into the Greek tongue himself. The answer, and the only answer that can reasonably be given, is, he introduces this illustration here in order that we may understand the mind or teachings of the Spirit, should he, in the same manner, again introduce a Hebrew name, which we find him doing in Rev. xvi. 16. Thus, by com-

paring spiritual things with spiritual, we may understand the mind of the Spirit, in these two remarkable passages, both relating to the same power—the Turkish empire. We thus see the parallel is complete. The king, whose name in the *Hebrew* is ABADDON, in the *Greek* APOLLYON, in the *English* A DESTROYER, is the same dragon whose agents (the three unclean spirits like frogs) gather the kings of earth, and of the whole world, unto the *place* called in the *Hebrew* ARMAGEDDON, in the *Greek* SEBASTOPOL, in the *English* THE ILLUSTRIOUS CITY. Let the following extracts be weighed in the balance of the sanctuary, and may the Lord give us a correct understanding in all things.

The following is copied from "The Christian Annotator" of December 23, 1854—Revelation xvi. 16:—The compound Greek word SEBASTOPOL is a close equivalent for the compound Hebrew word ARMAGEDDON—both mean "The August City." Sebastos, (Greek,) venerable or august; Polis, a city. Hebrew, *Ar*, a city; *magad* or *meged*, august: (the final *on* being a formative, as in the name of the Jewish town Megiddon.) The precise word "august" is not employed in our authorized translation of the Hebrew Scriptures, but the following meanings abridged from that most valuable lexicon, Bagster's Tregelles' Gesenius, show that the rendering above-mentioned is closely appropriate. "Hebrew, *Magad*, to excel in honour, in glory. Hebrew, *Nagid*, a prince; *Meged*, something very precious or noble." The coincidence is given for whatever it may be worth.

SEBASTOPOL may not be the prophetic ARMAGEDDON; but we live in extraordinary times, of which, perhaps, 1848 was the type and forerunner.

The great prophetic periods appear to have nearly run out their determined durations; the Turkish empire is in that state of exhaustion which produces the disposition to concede; the blood and treasure of England profusely poured out, give her a powerful claim to be heard; the Jews are actually commencing their preparatory settlements in Palestine; and the concession to them of privileges and protection, by placing the benevolent Abdul Medjid under the shield of "blessed is he that blesseth thee," might be "a lengthening of his tranquillity." In and around Sebastopol are even now collected the powers which rule over vast portions of the globe; the contest is carried on, both by supreme directors and subordinate executors, with a cool desperation worthy of the prophetic struggle; a blindness, which may well be more than human infirmity, has alternately

placed the belligerents in circumstances of appalling danger, which ordinary political and military skill might have foreseen and avoided; and the whole thing threatens to become a tornado of "hail and fire mingled with blood," which may enclose the civilized world in its vortex.

These are "signs of the times" which, at least, demand watchful attention. "Be wise now, therefore, O ye kings." "Behold I come as a thief." CENTURION.

SEBASTOPOL AND ARMAGEDDON.

If, instead of searching out and quoting from old commentators, M. S. M. had placed in juxtaposition the marvellously pure Hebrew word of God and our excellent English version of it, he would have seen that the Hebrew syllable, α is frequently rendered into English by the letters *ar*, which letters are also in Rev. xvi. 16, the English rendering of the first syllable of the Greek word Ἀρμαγεδών .

This as to the Hebrew occurs in the proper names Arbathite, Arad, Aroer, Arkite, and Ar Moab. The last is a most conclusive instance; for as α , *Ar Moab* means "the city of Moab," so with perfect propriety ARMAGEDDON may be understood to mean "the city of Magedo," or the city of "preciousness," "excellence," "nobleness," or "princeliness," or, by fair and sober equivalent, "the august city," σεβαστος πολις , or SEBASTOPOL.

Vitringa, Grotius, and Dr. Cressener, had a full right to choose α *har*, a mountain, as the most likely rendering in their days for the first syllable of Armageddon; but their selection does not in anywise interfere with our privilege of looking with awe and intense interest for its very possible fulfilment by the Hebrew word α , *ar*.

This privilege has become so much the more an object to be zealously maintained by the rule which M. S. M. quotes from Mede, that Armageddon is "one of the secrets of God not to be defined by us until the event shall make it known." The momentous question is, Are the events which are occurring in immediate connexion with Sebastopol so coincident with those that are described in the Apocalypse in connexion with Armageddon as to constitute "a still small voice" from God himself, declaring this secret to those "who have ears to hear," that that day may not come upon them "as a thief?"

That is the question;—in regard to the mere verbal propriety of translating the compound Hebrew word ARMAGEDDON by the compound Greek word SEBASTOPOL there is none.

ENGLAND AND ARMAGEDDON.—ISAIAH XVIII.

Knowing, as I most truly do, that nothing is of so great importance as distinct, complete, and sober truth, I am much gratified by the very valuable amendment which Mr. H. E. Brooke has added to my remarks on SEBASTOPOL and ARMAGEDDON, and offer my hearty assent to it.

Momentous as is the subject, if it be truth and reality, I would further endeavour to draw attention to that which is strongly appearing to me to be a parallel passage of divine writ, which embraces even the modern especial sanctuary of God's word—the British Empire.

In Rev. xvi. the gathering to Armageddon is given as the great forerunning sign of a total change in the character of God's dispensations. Before it, he is still and imperceptible as an approaching thief; but at, and after it, His actual presence is distinctly manifested by (at least) extraordinary and fearful judgments. Armageddon, moreover, is not the full end of the final judgment of nations, but the beginning of that end, and it is associated with preparation for "the coming of the kings who are from the sun-rising" (whom I consider to be a portion of national Israel,) and with a most portentous divine warning.

Just such another passage is Isaiah xviii. 3—7. In verse 4, the Lord declares to the prophet His purpose of retiring into deep stillness in reference to human affairs; in appearance leaving the politics of this world as if there were no God to observe and control them. Verses 5 and 6 describe an awful change,—He suddenly arises for the commencement of manifested judgment. The young budding "sprigs" of the vine of the earth (not the fully "ripe" vintage of Joel iii. 13) are cut off and "left for all the fowls of the mountains to summer upon them, and for all the beasts of the earth to winter upon them."

The judgment seems to prepare the way for the return of a portion of the Jewish people to their own land; for (ver. 7) "In that time shall the present be brought to the Lord of hosts of a people scattered and peeled . . . whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion."

The event, like that of Armageddon, is given as a most portentous warning,—“All ye inhabitants of the world (verse 3,) and dwellers on the earth, SEE YE, when He lifteth up an ensign on the mountains; and when He bloweth a trumpet, HEAR YE.”

CENTURION.

CRIMEA.—JEHOSHAPHAT.—THE KARAITES.

What is the meaning of the mysterious "Valley of Jehoshaphat?"

It can only be answered, that the existence of that valley, so remarkably connected with the Jews as being the place in which they have buried their dead for centuries past, and around which they still live in somewhat of their ancient purity and freedom from traditional articles of faith, seems only to be an additional argument in favour of the hypothesis that Sebastopol is the Armageddon spoken of by the Prophet Joel, and by the Apostle John in the Apocalypse; the former referring to it as the battle in the Valley of Decision, or Jehoshaphat, and the latter as a place called in the Hebrew Armageddon, in the Greek Sebastopol.

The fact that Baktchi-Serai, near which is the valley of Jehoshaphat, has been made the headquarters of the Russian army, and lying as it does on the march between Simpheropol and Sebastopol, renders it probable a battle will be fought there, as a despatch from our camp lately stated that at a council of war it was decided first to attack the Russians without, and then to invest Sebastopol. For more particulars I would refer to a very interesting pamphlet which has just come out, under the title of "Is Sebastopol Armageddon?"

With reference to the Karaite Jews, it is worthy of remark that Tehufut-Kali, an ancient fortress, is now a place of refuge for upwards of 1200 Jews. Oliphant, in his work lately published, states that the whole population of this town consists of Jews of the sect of Karai. "The character of the Karaites is very different from that of their brethren in other countries; they live without reproach, their honesty is proverbial in the Crimea, and the word of a Karaite is said to be as good as another man's bond. They still adhere to the law of Moses; they reject all Rabbinical doctrine, and all interpolations of Scriptural texts.

WALTER HARDIE.

ARMAGEDDON AND THE VALLEY OF JEHOSHAPHAT.

Important notices of these localities are, it is well known, contained in the prophetic pages; but, until within the last few months, no expounder of prophecy, we believe, ever dreamt of finding them in the Crimea.

This name agrees very well with Sebastopolis. Armageddon in Hebrew; Sebastopolis in Greek; Augusta Civitas in Latin; August City in English.

St. John tells us that the place intended is "*in the Hebrew tongue,*" Armageddon. [The words "*in the Hebrew tongue*"

imply that the word is either a *translation or a description*; in other words, that it is *not the identical name* of the place intended. There is one city, and only one city, in the world whose name is *actually* Armageddon.—*From the Church Witness.*

TO THE EDITOR OF THE RECORD.

“SIR:—Not observing any reply in your last to a short but interesting question, put in your preceding paper, relative to the meaning of the term ‘Armageddon,’ I venture to suppose that your correspondent has not consulted the *Horæ Apocalypticae* of the Rev. E. B. Elliot, vol. iv. 2d edition, 1845, pp. 83–86, where he favours its derivation from ‘*Ar*,’ a mountain, and ‘*Megedd*,’ precious, glorious, &c., making it to mean, *i. e.*, ‘glorious mountain.’ Both expressions are supposed by Mr. E. to be hieroglyphical, and having reference to *these* last times.

“The term, however, ‘Armageddon’ occurring in the Book of Revelation, has an express notification (Rev. xvi. 16,) attached to it, as a *name*, ‘a place called in the *Hebrew tongue* Armageddon,’ as if in another tongue it were a place called by another name. Perhaps then your correspondent, if not prepossessed already by Mr. Elliot’s interpretation, may be interested in hearing of another interpretation, which derives the syllable from another Hebrew root, *viz.*, city, similarly pronounced (*Ar*) with the vowel point (as in the other case;) consequently making the place to mean glorious, or august city. Next then to the Hebrew tongue, we might certainly take the Greek tongue as the language of the New Testament; and here the literal rendering of the English words ‘august city,’ into Greek, would be, in English characters, Sebastopolis; so, by usage in construction, Sebastopol; the name, no doubt, given to *the city* on which the attention of Europe is now riveted, *originally* in connection with the Roman, and then Byzantine dignity of the title of Augustus. Conclusions from so singular a coincidence your correspondent will be able to draw for himself with more satisfaction than any suggested by

“A CHRISTIAN WATCHMAN.”

The following article is from the pen of the Rev. Daniel Nihill, a clergyman of the Church of England:—

IS SEBASTOPOL ARMAGEDDON?

THE PLACE SPOKEN OF IN REV. XVI. 16.

This question has lately been raised. On prophecy unfulfilled, or only in course of fulfilment, it becomes us to pro-

pound our opinions with diffidence; but assuredly this does not preclude the exercise of humble and devout inquiry. In this view, permit me to throw out for consideration the following hints.

Commentators, writing before the present war, have, I believe, generally drawn their explanation of the word "Armageddon" from its first syllable *Ar*, signifying a mountain; but this has thrown no real light upon the text. There is another Hebrew word having the same sound (*Ar*), though formed from a different letter. This *Ar* signifies a city. Joining to it the word *Mageddon*, which in Hebrew signifies pre-eminent, or illustrious, we get *Armageddon*—the illustrious city. Now, Sebastopol is compounded of two Greek words, which together signify the same thing—the august or illustrious city. This, as far as I know, is, in substance, the discovery suggested by the present extraordinary siege. The coincidence is at least curious; but the point admits of further elucidation.

St. John wrote in Greek, and, if he had not in the passage under consideration forsaken the Greek for the Hebrew, that passage would have run thus in our English translation: "And he gathered them together into a place called in the Greek tongue Sebastopol." But this would have been too plain for prophecy, which employs enigmatical devices for the purpose of presenting truth, as it were looming in a mist, to the eye of faith, while it conceals the precise event fore-shadowed from certain knowledge until the proper period for its development. In this instance the enigma consists in substituting the Hebrew word *Armageddon* for the plain name of the place *Sebastopol*. It deserves remark, that had St. John used the Greek word *Sebastopol*, this too might have equally hidden his meaning up to the time when the Russians gained fraudulent possession of the Crimea, but no longer. The Tartar name of the place was Aktiar. Dr. Clark in his travels, published in 1810, alluding to this change in the designation of the city, says: "We reached the great bay of Aktiar, upon which place the Russians in the time of Catherine II. bestowed the fantastic name of *Sebastopol*." At that time this new name was fantastic; but it may enhance our reverence for divine inspiration to reflect that not only was it foreseen that the place of gathering should ages after be called in human pride by a fantastic name, but that it should, in a short period, by the course of providence, vindicate its title to be considered really illustrious. For, what can be better entitled to such a term than that very place on which the eyes of

the world are now fixed?—the two greatest nations of Europe putting forth, and as yet vainly, their mighty resources to take it, and the immense empire of Russia so obstinately and beyond all calculation defending it. It is truly the illustrious city—the *Sebastopol*, the *Armageddon*, call it which we will.

Learned interpreters of prophecy (Mr. Elliot, for instance) some years ago brought down, from totally independent considerations, our present chronological position to the outpouring of the sixth vial. Under that vial the battle of Armageddon takes place; so that we ought now to be looking out for *Armageddon*; and if we ask where it is, *Sebastopol* marvellously answers the question.

It is very curious that there is a valley in the Crimea, in the neighbourhood of Sebastopol, known by the name of the Valley of Jehoshaphat. The prophet Joel, speaking of the restoration of the Jews—an event which the Christian world now looks for as near—describes the *gathering of nations* to the valley of Jehoshaphat. The whole passage (Joel iii.) is worthy of deep consideration and of close comparison with other Scriptures. Your readers can refer to it; and some of them may be surprised to learn that Dr. Clarke describes a colony of the Karaite Jews in that part of the Crimea, about the valley of Jehoshaphat, as remarkable for their purity, integrity, and truth. Connect this with the prophetic fact that the Lord is to vindicate his people the Jews at the Valley of Jehoshaphat.

In Revelation xvi. the *gathering* to *Armageddon* is to be by three spirits like frogs, coming out of the mouth of the dragon, the beast, and the false prophet. It would corroborate the identity of *Sebastopol* and *Armageddon* if the present gathering round Sebastopol can be traced to the sort of instigation thus intimated. The dragon is unquestionably, as explained in the Apocalypse, “that old serpent the devil.” Something characteristic of Satan we ought therefore to find in one of the chief actors in the contest.* “How art thou fallen from heaven, O Lucifer, son of the morning.” (Is. xiv. 12.) Thus speaks the

* Now this is the precise character of him who is now acknowledged by the whole world to be the chief actor in this contest, the Emperor of the French, Napoleon the III. It was his cunning subtlety, that planned the war, and it is by his iron will it is still carried on—and is it not a little remarkable that the ancient armorial bearings of the Franks, or French, were three frogs? The armorial shield of Clovis, the first Christian king of France, contained three fleur de lis, and three frogs.

prophet in allusion to the King of Babylon, whose pride was instigated by Satan. Does not this remind us of the proud, ambitious Czar, and of his protectorate of the idolatrous Greek church? It is notorious that by cognate motives the policy of Russia has for ages been animated to unrighteous aggrandizement, and that the same lust of territorial extension on the part of Nicholas, coupled with his ambition to overrule the Sultan in the government of his Greek subjects, as though he would lift up himself to a God-like elevation in the world, has issued in the present war. The frog out of the mouth of the dragon has undoubtedly whispered into the ear of the Autocrat just as Milton describes Satan in a similar form whispering in the ear of Eve.

The beast leads our thoughts to Popery. The dragon which swayed the old Pagan Roman empire gave his seat (Rome) to the beast. See Rev. xiii. for this and other evidences that the beast images Popery. The frog out of the mouth of the beast may, without difficulty, be interpreted of that inspiration which has gathered France into the struggle. The quarrel actually began in a dispute between the Latin and Greek pilgrims for certain advantages in their superstitious worship at the holy places in Palestine. France, long since regarded as the protecting power of the Latin or Popish pilgrims, has certainly maintained that character in the diplomacy connected with the present contest. She had obtained distinct advantages for those Roman or Popish pilgrims, by a firman from the Porte. This roused the jealousy of Russia, the protector of the Greek pilgrims, and, according to formal public documents, the advancement of rival claims by the Czar in respect to the holy places—Greek superstition combating with Latin—has been the proximate cause of the war. France then was prompted to provoke this jealousy by the frog out of the mouth of the beast.

The third frog is out of the mouth of the false prophet. To whom does that appellation in proverbial usage apply, but to Mahomet? I am aware that some learned writers identify the false prophet with the two-horned beast spoken of in an earlier part of Revelation, but this may at least be questionable, and the argument from proverbial usage is strong on the other side. This frog gathers the Turks, the most distinguished professors of Mahometanism, into the contest.

Although these three gatherings correspond remarkably with three of the chief actors in the drama, the gathering is not limited to them, but extends to the "kings of the earth," which

may easily be understood on the well-known principle that a contest once begun commonly implicates and draws in various other parties besides those interested in the original cause of the quarrel. The plot thickens, and thus England, though not directly instigated, yet in some insidious way acted upon, has been early and deeply engaged. Her motives are in themselves high and honourable, but, nevertheless, she is actually involved in a struggle which has sprung from the instigation of the spirits of evil—autocratic ambition, Greek, Roman, and Mahomedan superstitions. That Austria, Prussia, and other German powers can stand much longer aloof is improbable. Sardinia is already pledged. Attempts are assiduously made to enlist other nations, and, ere long, we may see the kings of the old Roman earth generally gathered to the battle of Armageddon.

The word *gathered* seems to have its own significancy, as if the nations did not voluntarily rush into war, but were by mysterious influence, as though, “with a hook in their nose and a bridle in their lips,” forced, doubtless for the punishment of sin, into the deadly strife. Russia did not wish for war, but sought only through diplomatic craft and intimidation for aggrandizement. The policy of the Emperor of France was for various reasons pacific, but he could not help being dragged in. England has been notoriously taunted with her reluctance to engage. Even the invasion of the principalities, an indisputable *casus belli*, was endured. Turkey deprecated war above everything. Austria and Prussia have not yet come in. On all sides every nerve was strained for peace, but the word was spoken, and gathered they must be to battle at Armageddon.

It is the habit, not only of men of the world and of the political press, but even of many serious Christians, to turn away from prophecy as if it were given by Revelation, not for any real use, but only to be regarded as unintelligible mystery. This habit conduces to the Divine purpose of causing prophecy to be fulfilled by unconscious nations, but it does not discharge the sincere believer from the duty of calm investigation. The prophet Daniel says, in speaking of these last times in which we live, “None of the wicked shall understand, but the wise shall understand.” (Dan. xii. 10.)

Singly, each point to which I have adverted may justly be thought inconclusive. The question is, what weight is due to the accumulation of the whole? I repeat that I only throw out hints to aid us in feeling our way; but, whatever diffidence should, in the present state of things, accompany our considera-

tion of the subject, it cannot be otherwise than profitable, if, in thinking of the sixth vial, we imbibe the lesson emphatically introduced amid the description of its woes: "Behold, I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

It is remarked that Sebastopol signifies "the city of Augustus." True, but this does not prevent it from signifying also "the August city." Even if the word be translated "the city of Augustus," it must be borne in mind that Augustus was not properly the name of the celebrated Roman Emperor, from whom it has descended, but a title bestowed upon him (Octavianus Cæsar) after solemn debate by the Roman Senate, the object being to dignify that illustrious personage by the most appropriate term that body could employ. In this view Sebastopol would signify, not in a dry sense, *the city of a particular man, Octavianus*, but the city of *one designated as august or illustrious*, and so partake in the meaning of that epithet. But, in truth, the word is equivocal, meaning either "the city of Augustus" or "the August city," and we know how constantly Scripture avails itself of double or equivocal meanings in the names of persons or places. The prophet Hosea abounds in examples of this sort. As Esau asked "Is he not rightly named Jacob?" I may ask, "Is it not rightly named SEBASTOPOL," seeing it is the illustrious city—ARMAGEDDON?

In showing that the pride and ambition of Russia are traceable to the instigation of a frog out of the mouth of the Dragon, the argument would have perhaps appeared stronger, had I remarked that, although Satanic influence undoubtedly excites various sins in human nature, yet the characteristic sin of Satan is unquestionably pride. The Apostle says, "Not a novice, lest being lifted up with pride he fall into the condemnation of the devil," (1 Tim. iii. 6,) strongly intimating that the sin which caused Satan's own condemnation was pride. With this would harmonize the other remarks above made upon the same point.

I have heard the criticism to the effect that a fourth frog was wanting for England, who was so early in the fray. But, in answer to this, let me observe, that the Apocalypse represents three spirits like frogs gathering all the kings of the earth, which, being many more than three, we must of necessity assign to the agency of each frog the instigation of more kingdoms than one. This instigation is in its nature dark, sinuous and mysterious,

and we may not be able to trace it with the same distinctness in the case of some kingdoms as in that of others. With respect to England, high and honourable as her motives have been, I am afraid we cannot acquit her of national liability to the temptation of pride. As a Christian man I have often been shocked at the boastful language in which public men and public journals have accustomed themselves to speak of the fall of Sebastopol. There might be some delay, but, with them it was a mere question of time, inasmuch as nothing could resist the troops of England. The condition of our gallant army at the present hour appears to rebuke the pride of this vaunting. God teaches us that the race is not always to the swift nor the battle to the strong. History informs us that Peter the Great, at the commencement of his war with Charles XII. of Sweden, remarked, that though he should be beaten in many battles, his troops would learn to conquer at last. The battle of Pultowa verified the sagacity of his remark. The Russians perhaps excel all other people in imitation, and they lose no opportunity of copying all our improvements in the art of war. They have shown themselves in the present struggle equally brave and persevering. Indeed God seems to put it into the hearts of all the combatants to fight with marvellous courage, as if to render his judgment of war more than usually destructive. He has added pestilence, hurricane and almost unheard of inclemency of weather; and seems, as it were, to have smitten with judicial blindness those who, in various departments of the British service, had they used but common foresight and common sense, would have averted many of the calamities under which our brave army has been melting away. The humiliation resulting from incapacity, weakness and folly, not in one administrative department, but in many, reflects but the stronger light on the pride in which, as a nation, we have indulged. Truly we ought to humble ourselves in national repentance and supplication before Almighty God, but the performance of even this duty, though called for by the dignitaries of the national church, and urged in parliament by the Duke of Grafton and other pious men, has been denied by the ruling power in the state.

Some, into whose hands this little publication may fall may be aware that the late learned Mr. Faber contended strenuously that the beast (Rev. xiii.) does not symbolize the papacy, but the Roman Empire, the ten regal horns describing the western platform after it had been divided and occupied by the ten Gothic nations. The seventh head he identifies with the Emperorship

of the 1st Napoleon, and this he considers revived under the present Emperor of the French. If this view be adopted, it makes no essential difference in my argument. The frog out of the mouth of the beast, whether popish or imperial, may easily be supposed to act upon France, yea rather in the latter case, upon all the ten kingdoms to be successively gathered into the contest, which makes this in truth a very comprehensive frog.

The short summary of the arguments contained in my letter is this:—If SEBASTOPOL mean the same as ARMAGEDDON—if, on independent grounds, the present period be that of the sixth vial, under which the battle of Armageddon is to be fought—if the same event is to take place in the valley of Jehoshaphat, and if there be a valley of Jehoshaphat near Sebastopol—if the kings of the earth are to be gathered by three spirits like frogs to this battle, and a corresponding agency be at work in the present day—if this gathering indicate not a spontaneous warfare, and if the present contest has been entered upon most reluctantly and against their will, by the kings of the earth—then each one of these reasons *singly*, and still more, all of them collectively and cumulatively, point to the identity above suggested. “And he gathered them into a place, called in the Hebrew tongue Armageddon.”*

I am, sir, your obedient servant,
Jan. 19, 1855.

DANIEL NIHILL,
Rector of Fitzy, Shrewsbury.

In corroboration of the statement contained in the above letter, I extract the following from a work published in London last year, entitled, “Turkey, Russia, The Black Sea, and Circassia,” by Captain Spencer, author of *Travels in Europe, Turkey, &c.* :

“Sebastopol, like Odessa, was a miserable Tartar village little more than sixty years ago. About that time, a Frenchman who happened to be travelling in the Crimea, was struck with the natural advantages of a position which he at once saw, if properly

* Since writing the above the author's attention has been called to the two following remarkable coincidences. In Rev. xiv. 17, 20, is a prophecy of the gathering of “the CLUSTERS OF THE VINE OF THE EARTH,” and of the casting of them “INTO THE GREAT WINE-PRESS OF THE WRATH OF GOD.”

The word *Crim*, in the Hebrew, means a *vineyard*. Again, the “wine-press is trodden WITHOUT THE CITY, and blood comes out of the wine-press, even unto the horses' bridles, by the space of a thousand and six-hundred furlongs.” This, he is informed, is the exact measure of the Crimea.

fortified, might be made one of the first naval stations in the world. On his return to St. Petersburg, his observations to that effect happening to reach the ears of the Empress Catharine, engineers were despatched to the Crimea, whose report confirmed that of the stranger; works were instantly commenced; but whether through intention or neglect, the name of the Frenchman, the author of so valuable a suggestion, never transpired; and from that time, this famous stronghold of the Russians in the Black Sea has continued to increase in strength and importance. The principal harbour, called the Roads, stretching inland to a length of four miles, is so capacious, and the anchorage so good, that the fleets of nations might ride in it, safe from every wind; and such is the great depth of water, that a man-of-war of the largest size can lie within a cable's length of the shore.

Besides this, there are five other small bays, branching off in various directions, equally commodious; and, singular enough, the great harbour, together with the small bays, are all lined by a continuation of capes, strong and easily defended, as if formed by the hand of nature, especially for a naval station.

Perhaps there is no part of the Crimea so interesting for its antiquities, as the neighbourhood of Sebastopol. The bay is that described by Strabo as the Ctenus; and the Tartars called the little town they inhabited here previous to the arrival of the Russians, Atkiar, (ancient,) when Catharine II. gave it the pompous title of Sebastopol, i. e., (The Illustrious.)”

The following very valuable information, referred to in some of the preceding quotations, is extracted from the Travels of Edward Daniel Clark, LL. D., in Europe, Asia and Africa:—

London, 1810.—In describing the *Crimea*, he says, chap. 19, vol. 1, “We came to the lower verge of some steep cliffs, and beheld on the summit the walls of Dschonfontkale.* In a recess upon our right hand, appeared the cemetery or “field of the dead,” belonging to the Karaite Jews. Nothing could be more calculated to inspire holy meditation. It was a beautiful grove, filling a chasm of the mountains, rendered dark by the shade of lofty trees and over-hanging rocks. A winding path conducted through this solemn scene—several tombs of white marble presented a fine contrast to the deep green of the foliage, and some female figures in white veils were offering pious lamen-

* Dschonfont is a name originally of reproach bestowed upon the Jews, and kale, signifies a fortress.

tations over the graves. An evening or a morning visit to the sepulchres of their departed friends, is, perhaps, the only airing in which the Jewish women indulge themselves, as they seldom leave their houses; and in this respect their customs are similar to those of the Tartars and Turks.*

The ascent from the cemetery to the fortress, although short, was so steep, that we were forced to alight from our horses and actually climb to the gateway. Several slaves, however, busied in conveying water upon the backs of asses, passed us in their way up. The spring which supplied them is below in the defile; and a very copious reservoir, cut in the rocks above, is prepared for the use of the colony. As we passed the gateway and entered the town, we were met by several of the inhabitants. Colonel Dunant inquired for a Jew of his acquaintance, one of the principal people of the place. We were conducted to his house, and we found him at noon sleeping on his divan. He arose to receive us, and presently regaled us with various sorts of confectionary, among which were conserved leaves of roses, and preserved walnuts: also eggs, cheese, cold pies and brandy. A messenger was despatched for the Rabbi, whom he invited to meet us, and who soon after made his appearance. This man was held in very high consideration by them all, and with good reason; for he was exceedingly well informed, and had passed a public examination with distinguished honours in St. Petersburg. After being sent for expressly by the Empress Catharine, we were highly interested by their conversation, as well as by the singularity of having found one Jewish settlement, perhaps the only one upon earth, where that people exist secluded from the rest of mankind, in the free exercise of their ancient customs and peculiarities. The town contains about twelve hundred persons of both sexes, and not more than two hundred houses. The principal part of each dwelling belongs to the women; but every master of a family has his own private apartments, where he sleeps, smokes, and receives his friends. The room in which we were entertained was

* "This little *valley* of *Jehoshaphat* is so highly valued by the Jews, that whenever the ancient Khans wished to extort from them a present, or to raise a voluntary contribution, it was sufficient to threaten them with the extirpation of these sacred trees, under the plausible pretence of wanting fuel or timber." Pallises' Travels, vol. 2, p. 35.

The reader may find the valley of *Jehoshaphat* accurately laid down in a map lately published by the British Government for the use of the staff and officers of the allied armies and government, by Major Thomas Best Jervis, F. R. S., of the corps of engineers, E. I. S.

of this description: it was filled with manuscripts, many in the hand-writing of our host, others by those of his children; and all in very beautiful Hebrew characters. The Karaites deem it an act of piety to copy the Bible, or copious commentaries upon its texts, once in their lives. All their manuscript copies of the Old Testament began with the book of Joshua; and even the most ancient did not contain the Pentateuch; that part of the Bible being kept apart; but only in a printed version for the use of schools. The reason given by the Rabbi for the omission of the books of Moses, in their manuscript copies, was, that the Pentateuch being in constant use for the instruction of their children, it was reserved apart, that the whole volume might not be liable to the injuries it would thus sustain. In the synagogues, with the exception of the books of Moses everything was in manuscript. The Rabbi asked if we had any of the Karaite sect in England, a question we could not answer. He said there were a few in Holland; and I believe, as a sect, it is very rare. These Jews call themselves KARAI. The etymology of the name is uncertain. The difference between their creed and that of Jews in general, according to the information received from the Rabbi, consists in a rejection of the Talmud, a disregard to every kind of tradition, to all Rabbinical writings or opinions, all marginal interpolations of the text of scripture; and in a measure, of their rule of faith by the pure letter of the law. They professed to have the text of the Old Testament scriptures in its most genuine state. The character of the Karaite Jews is directly opposite to that which is generally attributed to their brethren in other countries, being altogether without reproach. Their honesty is proverbial in the Crimea; and the word of a Karaite is considered equal to a bond.* Almost all of them are engaged in trade or manufacture. They observe their fasts with the most scrupulous rigour, abstaining even from snuff and smoking for twenty-four hours together. In the very earliest period of Jewish history, this sect separated from the main stem: this, at least, is their own account; and nothing concerning them ought to be received from Rabbinists who hold them in detestation. For this reason the relations of Leo of Modeno, a Rabbi of Venice, are not to be admitted. Their schism is said to be as old as the return from the Babylonish captivity. They use very extraordinary care in

*Are they not the elect remnant which God has thus wonderfully preserved, as he did the seven thousand men in the days of Elijah the Prophet?—Rom. xi. 4, 5.

the education of their children, who are taught publicly in the synagogues. The dress of the Karaites differs little from that worn by the Tartars: all of them, of whatever age, suffer their beards to grow. They receive no other Jews into their community except the Polish Karaites, who, like themselves, reject the Talmud.

From this interesting colony we returned by a different road, along the tops of the mountains to Baktcheserai, (signifying a palace situated in a garden.)

The evening after we descended from the fortress belonging to the Jewish colony, we left Baktcheserai, and reached the great bay of Aktiar, upon which place the Russians in the time of Catharine the Second, bestowed the fantastic name of Sebastopol. The great bay of Aktiar also bears the name of the Roads; and here the Russian fleet is frequently at anchor. It is the CTENUS of STRABO, the harbour upon which the town of Aktiar was built, about 1790, has been appropriated to the reception of Russian ships of war. The fleets of the world might here ride secure, and have convenient anchorage in the great harbour. Vessels find from twenty-one to seventy-five feet depth of water, and good anchorage. To the Russian navy it is one of the most important possessions, yet such was the surprising ignorance or carelessness of their government, that for some time after the capture of the Crimea the advantages of this place were not discovered. The plan of the harbour somewhat resembles that of Malta. Had the English fleet made a visit to Aktiar during the expedition to Egypt; and which I have reason to believe was a part of the instructions given to the commander in chief, they might have struck a blow which would have prevented all the subsequent treachery experienced from Russia, almost without firing a gun; such was, at that time, the state of the Peninsula. I presented both to the British Ambassador in Constantinople, and to Lord Keith an accurate survey of the coast, with all the soundings in the port of Aktiar, and the entrance to the roads; as well as the situation and quality of the magazines, artillery, and store-houses. This document was confided to my care by one who wished well to the British interests; and I brought it from the Crimea at the hazard of my life.* Such a stroke at that time had been amply merited on the part of Russia; but the affairs in Egypt did not terminate soon enough to allow its being carried into effect,—I have therefore deposited the papers in the admiralty office. The natural advantages of the harbour are truly

* This map has recently been published in London.

surprising; and the largest vessels lie within a cable's length of the shore. The harbour is divided into three coves, affording shelter in every wind, and favourable situations for repairs, building, &c.

Is it not truly by *nature* as well as by *art*, "*the illustrious city*,"—the *Sebastopol*—the *Armageddon*?

It has been urged as an objection by some persons, that the Hebrew word *Armageddon* admits of another rendering than that of *Sebastopol*, or the *Illustrious City*, as it may be written in the Hebrew, *Har-megiddon*, and when thus written the Hebrew word *meged* means *costly* or *precious* fruits; the word occurs in Deut. xxxiii. 13, 14, 15, 16, verses, where it is rendered by the words "PRECIOUS FRUITS," and "PRECIOUS THINGS." The simple meaning of the word according to this analysis of it is, "THE MOUNTAIN OF PRECIOUS FRUITS." The locality of *Armageddon* must, therefore, be determined in accordance with this definition. If we can, then, only succeed in proving this "MOUNTAIN OF PRECIOUS FRUITS," to be in the *Crimea*, surely we shall then have gained a knowledge sufficient to convince even "a *Thomas*" where "the battle of that great day of God Almighty" is to be fought. The following extracts from a work just published, entitled "*An Historical Account of the Crimea*," &c., by *W. B. Barker, Esq., M. R. A. S.*, for many years resident in *Turkey*, in an official capacity, will speak for themselves.

"The *Crimea* from remote times has been considered as the storehouse and granary of the neighbouring countries. The *Greeks* drew thence almost inexhaustible supplies of corn. In the time of *Leucon*, King of *Bosporus*, the exports of corn to *Athens* alone amounted to 2,100,000 *medimni*;* and, according to *Demosthenes*, the imports from the *Chersonesus* alone exceeded those from all other countries. There can be no doubt that the soil makes a grateful return for the trifling cultivation it receives from the *Tartar* inhabitants of our own times. Even so recently as forty or fifty years ago, the *Tartars* were in the habit of keeping large stores of grain in pits, protected against the attacks of vermin by being lined with a dry clayey marl hardened by fire.

"The plough in use, as well indeed as all other implements of husbandry, is of the most primitive construction. It is usually drawn by oxen, and sometimes by as many as three yoke; but as few *Tartar* farmers possess more than one yoke, they club together their resources, and thus plough each others' land. *Buffaloes* are used in the mountainous districts, where

* In round numbers, nearly 400,000 quarters.

the soil is much harder than in the plains. The choice of crops is very large, and includes many species of wheat, of rye, and of barley, millet, maize, peas, oats, flax and tobacco. The vine is extensively cultivated, and there is little doubt that the country might, by judicious treatment, be fitted for the production of first-class wines. Vineyards abound in the neighbourhood of all the rivers, more especially on the banks and in the vicinity of the Katcha, the Alma, and the Belbek.* The principal obstacle to the cultivation of the vine as a branch of agriculture, is the cost; for the Tartar race is not fond of labour, and, least of all, of continuous labour; so that those who are willing to work always command comparatively high wages. The Crimea possesses almost all the ordinary European fruits, besides many which Europeans esteem luxuries; and melons, apples, and cherries are as abundant as blackberries in the hedges of England, in September."

"The mountains which run from east to west from Soudak and by the coast to Kouchouk-koi, enclose and shelter—from every wind but that which blows from the South—a narrow strip of land, the climate of which is so mild, the skies so fair, and the soil so productive, that it may be denominated the Naples of Russia.†

"The climate of the Crimea is not unfavourable to health. There are, indeed, spots here, as in almost every country, where the nature of the soil and the character of the vegetation occasions the formation of marshes, which are the fruitful sources of malaria and fever. Generally, however, it is not so. All the advantages of diversity of scenery, of plain and of mountain, which serve to temper climate, are here enjoyed; and the warmth of the torrid is combined with the cool zephyrs of the temperate zone. The winter is short. Late in November it is still warm,

* "It was while passing these rivers in the celebrated flank-march from the Alma to Balaklava, that the soldiers of the allied army, jaded and worn, entered the vineyards through which their route lay; and indulging too liberally in the rich fruit of the vine, became early sufferers from the painful and debilitating maladies to which the stranger who spends an autumn in the Crimea is, at all times, and under the most favourable circumstances, liable."

† "If there exists a spot," says Dr. Clarke, "which may be described as a terrestrial paradise, it is that which intervenes between Kütchükoy and Sudak. Protected by encircling Alps from every cold and blighting wind, and only open to those breezes which are wafted across the sea from the south, the inhabitants enjoy every advantage of climate and situation. From the mountains continual streams of crystal water pour

and early in February the land begins to smile in all the rich verdure of spring." I would also refer the reader, for a further description of this interesting country, to the *Encyclopedia of Geography*, by Hugh Murray, F.R.S.E., 1840.

And now, before closing, I would say, let every one examine this important subject for himself, in the light of that solemn day, which these scenes will soon, very soon, introduce, and be fully persuaded in his own mind, whether this application is in accordance with the mind of the Spirit or not. If this description does not answer to the prophecy, when or where are we to look for its fulfilment? where are we to locate Armageddon? Does it not appear from the evidence presented in these pages that God has designed to make the fulfilment of this important prophecy so very plain, that a child might understand it, and the evidence so overwhelming in its character, that the weakest in faith might not have any cause to doubt?

We have seen that the word ARMAGEDDON may with great propriety be rendered SEBASTOPOL and that SEBASTOPOL is indeed WONDERFULLY ENTITLED to be called "THE ILLUSTRIOUS CITY," not only by the natural advantages of its position, for it appears that even nature has, in a peculiar manner, made it a stronghold; but the natural advantages of the situation having been improved by all that engineering and military skill could suggest, the result has been, the construction of one of the most stupendous fortresses in the world,—a fortress which has for nearly twelve months defied the mighty efforts—*efforts without any parallel in the history of sieges*,*—of the two greatest military and naval nations in the world, and that, too, assisted

down upon their gardens, in which every species of fruit known in the East of Europe, and many that are not, attain the highest perfection. Neither unwholesome exhalations, nor chilling winds, nor venomous insects, nor poisonous reptiles, nor hostile neighbours, infest this blissful territory. The life of its inhabitants resembles that of the Golden Age. The soil, like a hot-bed, rapidly puts forth such a variety of spontaneous produce that labour becomes merely an amusing exercise. Peace and plenty crown their board; while the repose they so much admire is only interrupted by harmless thunder reverberating in the rocks above them, or by the murmur of waves upon the beach below."

* THE COST OF BOMBARDING SEBASTOPOL.—The bombardment of Sebastopol continued for thirteen days, pouring an incessant fire upon the town, and according to the English advices, making a steady progress against the works, though Gortschakoff's report, the latest, says the Allies' fire was slackening. The iron shot fired into Sebastopol exceeded any thing of the kind that the annals of war have ever recorded. Five

by the choicest forces of Turkey and Sardinia, and thus far laughed to scorn the most powerful ordnance that ever rent the welkin with its thunders. And we have also seen that the Crimea is a "MOUNTAIN OF PRECIOUS FRUITS." And now in conclusion I would ask, If the CITY and the COUNTRY to which the kings of the earth are now gathering their mighty armies so wonderfully answers to the description of the prophecy, have we not abundant reason to express ourselves with a strong degree of confidence, that the end is near, emphatically near, that we have discovered without any doubt the locality of ARMAGEDDON, and that now it is our duty to listen to and obey the solemn admonition, "Behold I come as a *thief*; *blessed* is he that *watcheth*." "He that testifieth these things saith, *Surely I come quickly*. Amen. Even so, come, Lord Jesus. The grace of our Lord Jesus Christ be with you all. Amen."

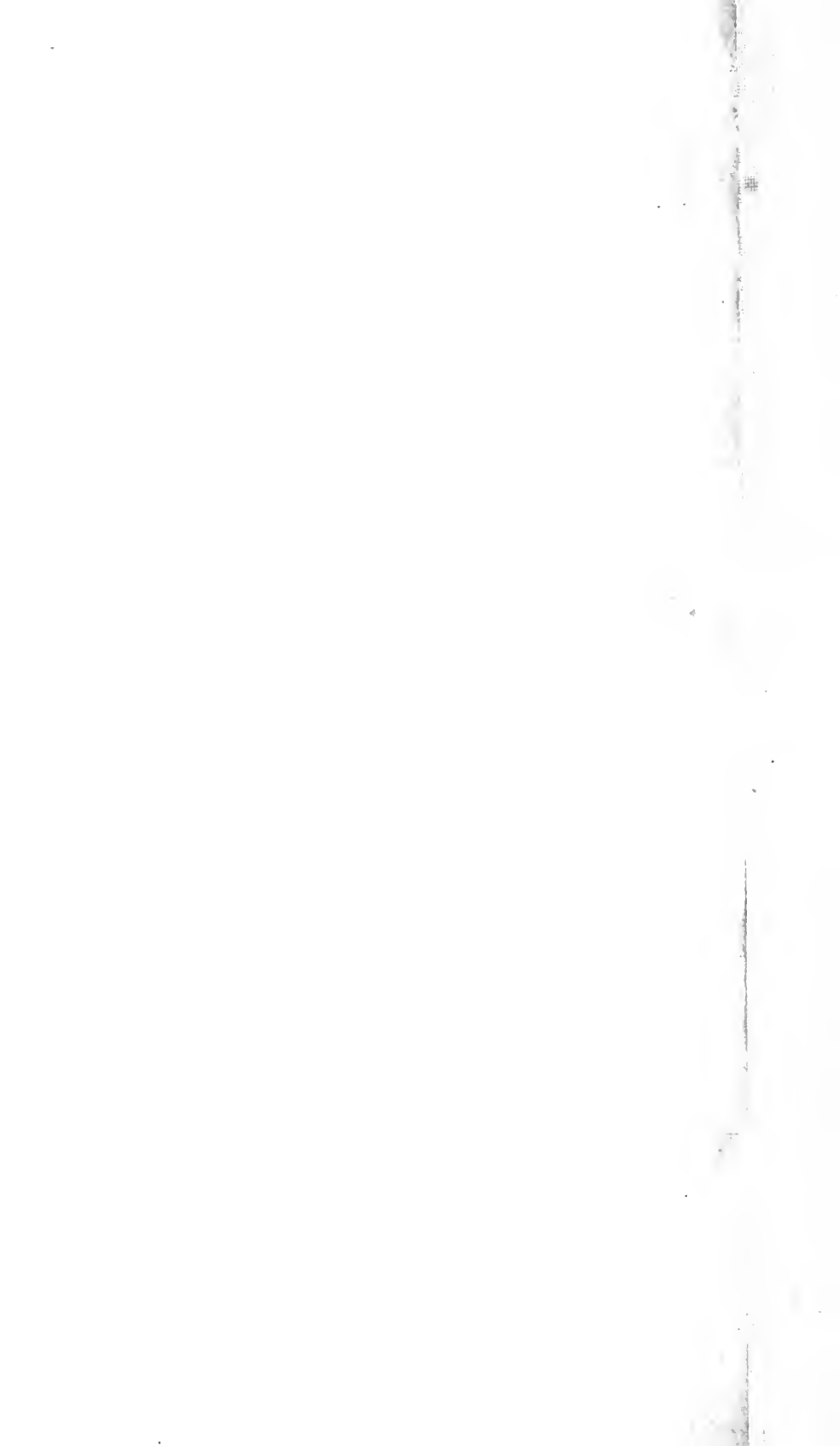
hundred guns, firing one hundred and twenty rounds a day, gives a total of sixty thousand rounds, which may well be termed an "infernal fire," as Gortschakoff called it. It is estimated that the amount of shot fired in the thirteen days of the bombardment by the allies, equalled thirty-five millions one hundred thousand pounds, which would cost, not including the transportation and the powder, \$313,380. The powder would cost \$702,000, making a total of over a million dollars. This, if it resulted in the capture of the place, would be cheap, but the Correspondent of the *London Times*, who was a spectator of the bombardment; says, in his last letter, "we are not one inch nearer the town than we were last October."

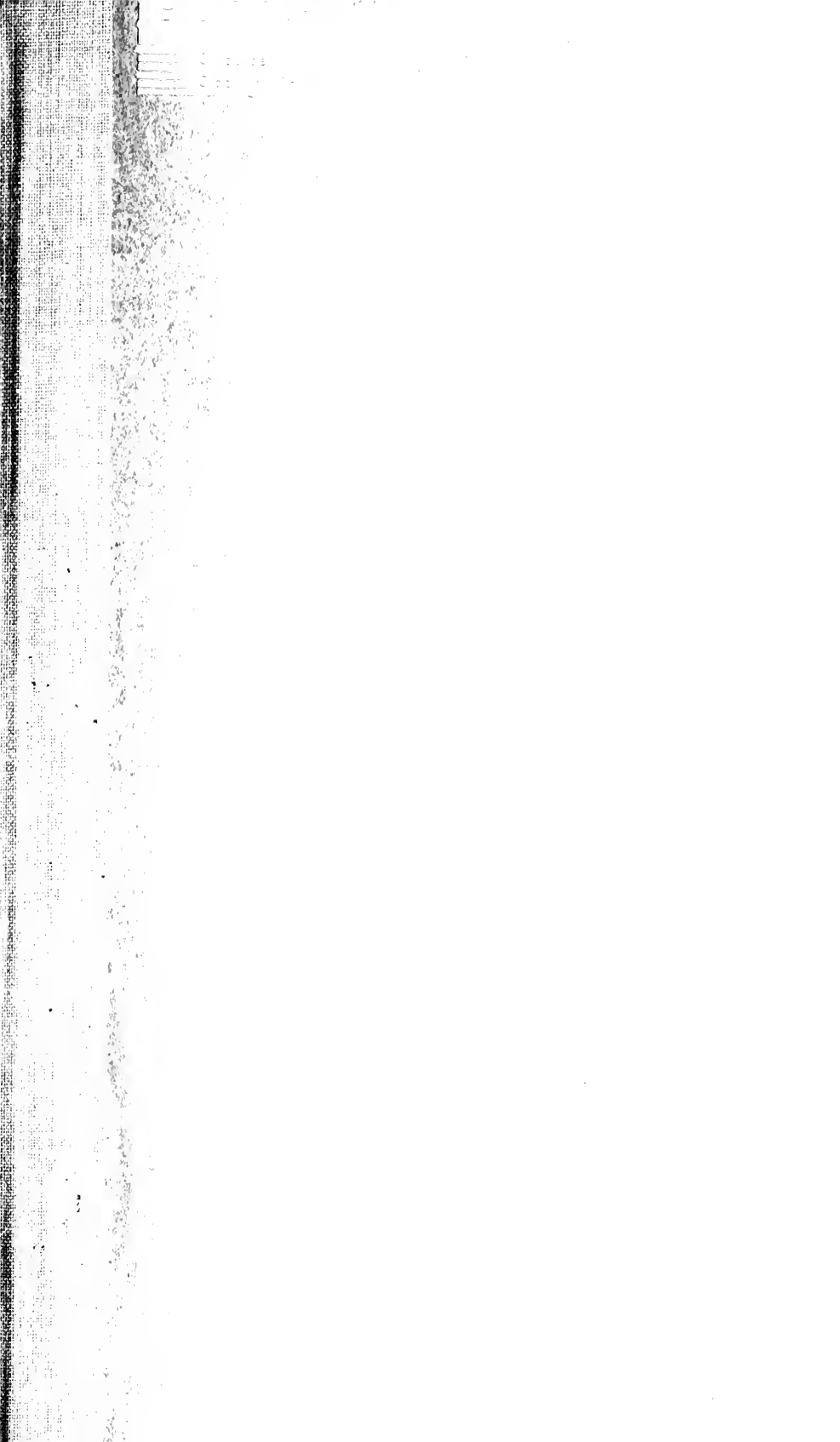
IMMENSE EXPENDITURE OF AMMUNITION AT SEBASTOPOL.—During the first week of the bombardment, the English trenches alone fired away between 15,000 and 17,000 thirty-two and sixty-eight pound shot and shell; 7,800 thirteen-inch shells; and 4,500 ten-inch shells, making in all about 2,200 tons of shot, and 500 tons of powder. The English trenches mounted on the 15th, 104 guns and mortars; the French 230; so that during the first week's bombardment about 6,000 tons of shot and shell, and 1,500 tons of powder were expended.

The Paris Correspondent of the *London Times*, writing on May 1st, observes:—"I am informed on good authority that ammunition to an enormous amount has been sent to the Crimea, and is still sent without intermission; and with the reinforcements, it is calculated that the total force, including the Sardinian contingent and the reserves at Constantinople, will be little, if at all, short of 200,000. Such an army—the greater part composed of French and English—ought to be able to do any thing and go any where."

For nineteen consecutive days the bombardment was maintained with unexampled vigour and violence. Prince Gortschakoff's official report says, that in one day, 20,000 shot and shell were thrown into the fortress. In one week twelve million pounds of iron were hurled upon the besieged. Yet in spite of all former experience, as it is without a parallel in the history of sieges, the Russian artillery could not be silenced.







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