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Carl A. Feye

THE LITTLE STONE

AND

THE GREAT IMAGE;

OR,

LECTURES ON THE PROPHECIES

SYMBOLIZED IN

NEBUCHADNEZZAR'S VISION

OF

THE GOLDEN HEADED MONSTER.

BY

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TO THE
STUDENTS OF LAFAYETTE COLLEGE,
AND OF
MIAMI UNIVERSITY,
SEPARATED BY SPACE, YET UNITED IN NOBLENES OF AIM, AND
SINGLENESS OF PURPOSE,
THE FOLLOWING PAGES
ARE RESPECTFULLY DEDICATED,
BY THEIR SINCERE FRIEND, AND HUMBLE SERVANT,
THE AUTHOR.

P R E F A C E .

“ANOTHER book on prophecy! Whence the necessity for it?” Let the reader proceed, and he may perhaps ascertain; at least, let him read the introductory Lecture, and he will possibly see *reasons* for the opinion that the “Revelation of Jesus Christ” is indeed a *revelation*; that it is not a tissue of unexplained and inexplicable mysteries; but on the contrary, that it is *bona fide* what it professes to be, an uncovering of the mind and will of God concerning the leading facts and dealings of his providence with his Church and the nations with whom she has come into collision.

True indeed, another book; and yet I may add that it is not *another*; for the pretensions of this work to originality are humble.

Though the prophetic portions of the sacred word have comparatively, both to their relative and absolute importance, been greatly neglected; yet he who should urge pretensions to *much* that is new in this field of biblical discovery, would probably produce the impression upon the minds of the learned, that his modesty and his sense were in direct proportion. Still though the leading features of prophetic interpretation must necessarily be the same; there are many portions of these writings whose meaning is not sifted and ascertained beyond a doubt; and some which have been supposed to be thus settled, may yet be misunderstood.

In selecting among such expositions as lay within his reach, the author need not say that he has exercised his best judgment; and where he could find no explanation satisfactory, in whole or in part, he has endeavoured to elaborate one for himself; not on the one hand, dissenting for dissent's sake; nor, on the other, yielding his own judgment to mere authority. He has generally, (and he supposes always in important matters) acknowledged his indebtedness to other authors; though possibly those extensively acquainted with such writings may find coincidences where there is no acknowledgment. If such cases occur, charity claims the imputation of them to defect of memory, or independence of thought, and not to intention.

As to apologies for the new book, the writer is somewhat at a loss. He has never acquired celebrity in this line, nor is it probable he ever will. His opinion has long since been made up in regard to this subject; and briefly it is, that no man has a right to offer a new work to the public, unless he honestly believes that he can instruct them, and do them good. An author who would

confess that the matters he treats of, are better treated by another, for the class of people whom he expects to benefit, would raise a doubt concerning either his veracity or his judgment. For if he truly believe that the work of another is calculated to be of more use to them, why does he palm upon them an inferior one? Or if he thinks it not inferior, why does he say so?

The ordinary mode of escape from this dilemma is, that a new book, though inferior, will be more likely to circulate than a superior, but older one.

If then the reader take the position, that he will not peruse this book unless the author makes an apology for publishing it, he may take both these. The author honestly believes that, for all persons but imperfectly informed upon these subjects, and who have not leisure and opportunity to read extensively concerning them, this book may be more profitable than any that is accessible. If he thought otherwise, he could not, without a feeling of self-condemnation, offer it to the public. To this opinion, and its expression, whether springing from conceit or candour, he has been led by its history and contents.

About eight years ago, the attention of the public was turned to the alarming pretensions of Roman Catholicism. The revival of the Jesuit order, and their influx into our country, their long-established reputation for political diplomacy, and for all the arts of secret intrigue, deception, fraud and corruption, arrested afresh the attention of the more vigilant of Zion's watchmen. The author's cogitations resulted in the conviction that there was no instrument to break the Tarpeian rock in pieces, like the hammer of God's word. Philosophy might pour forth its speculations; political vigilance might watch the craft of freedom's foe; patriotism might hold forth the sparkling bosses of her iron shield before the breast of the republic; but none of these, nor all of these could avail in the absence of the living energies of the word of God. If the public mind do not look to the original and incorruptible sources of divine revelation for its enlightenment on the subject of Popery, it can never understand it. History indeed, points to her bloodiest pages with tearful eye, and exclaims, "Behold Roman Catholicism!" but her lessons, unaided by the bright visions of prophetic inspiration, can never convey to the mind a correct idea of the soul-damning and nation-desolating character of the "Mother of harlots." It is not until the purple veil is lifted by the prophetic hand, that the hideous deformity it conceals is exposed, and "the abomination that maketh desolate," is truly understood, and deservedly abhorred.

But in searching for truth in the mine of Scripture, we should not remain contented with the few precious grains which may offer themselves at the very entrance. A mind deeply imbued with the love of truth will not stop short of first principles, if they be at all attainable. The last possible analysis only, will give rest to such a spirit, and the shadowy suspicion that it has not yet arrived at ultimate truth, will disturb its tranquillity, and lead to repeated attempts at farther analysis. No *real* philosopher, that is, no man of *common sense*, feels that he has done his duty to truth, that he has paid the full complement of devotion at her shrine, until he has traced the chain of dependent

causes, and found the last link fastened to the Eternal Throne. Somewhat in this spirit, the author ventures to believe he has been led back along this chain through twenty-four centuries, until he found the last link exhibited to the Hebrew youth on the banks of the Ulai and Euphrates. His plan was formed. This unbroken chain, from Nimrod and Nebuchadnezzar to Napoleon and "the king of the north;" from the night of Belshazzar's terrors, when the golden head was laid in the dust, to the day of Antichrist's consternation, when the iron legs and feet shall be ground to powder on the plain of Megiddo, he determined to lay before the students of Lafayette, and such as might choose to worship with them in their "Brainard Hall." This was in June, 1836: the series of Lectures was brought to a close in March, 1837. They were more fully written, and again delivered in the German Reformed Church, Easton, in 1840-41. After the author's removal to Miami University in 1841, the state of the country, and the Catholic question, seemed to require the discussion of these subjects. The Lectures were therefore written out and delivered in their present form.

Meanwhile the thought had occurred to others as well as to the writer, that their publication might do good. This was cherished, no doubt, with the overfondness of friendship, by their first auditors, who urged the matter in such form and manner as to bring this book before the public.

A consideration of no small influence in securing consent to these suggestions of friendship and inducing the belief already expressed, as to the possible utility of the work, was, that an American exposition of these prophecies was needed, because some of them, it is not reasonable to suppose, will ever be understood by British writers until their accomplishment shall have filled the British Isles with lamentation and wo, and the enemies of Protestantism with joy and exultation. The eye cannot see itself. Self-love will not suffer English expositors to regard their own beloved nation as a horn of the Roman beast, a portion of the great image. This partiality renders it almost physically impossible for even the giant scholars of Britain to give a fair exposition of certain parts of these prophecies. (See Lectures xix to xxi.)

In regard to the *plan* of this work, it is designed to exhibit a condensed view of that great conflict which has been waging in the world ever since the rise of the first great monarchy under the auspices of Nimrod,—the conflict between government by *physical force*, and government by *moral law*. The *great image* of Nebuchadnezzar, is the symbol of the former; the *little stone*, of the latter. The history of this image, in other words, of the four great monarchies, is the history of the world, or at least of that part of it which comes into connexion with the church of God, or is spread with any considerable distinctness before the mind of Christendom.

These two belligerent principles existed and warred prior to the age of the prophet Daniel. But the first embodiment of despotism known to us, was in the empire of Nimrod; and the first embodiment of the moral power of religion and law, was in the church established by Abraham's covenant. This

church existed in the time of Daniel, and as the "little stone" then warred against the image, this warfare continues even to the present day, and shall continue until the victories that usher in the millennium shall secure the freedom of the world.

Such is the conflict which these pages are intended to delineate; and in the delineation the author trusts that he has elaborated the grand argument against Roman Catholic Antichrist. The footsteps of the giant, or to use the more suitable symbol of the prophet, the track of the beast, has been followed down, through all his windings in the desert and the plain, through bog Serbonian, and over mountain cliff, all the way from his stronghold amid the fens and marshes of the Euphrates, to his final retreat on the banks of the Tiber. There have we found him, and thence must he be dragged forth for destruction, when the disenthralled nations shall celebrate their grand Auto da Fé, for the triumphs of liberty and truth.

As an argument against Romanism, these Lectures resemble a regular siege, wherein the first lines of the assailant are drawn at a distance from the walls of the city invested. Under cover of these, new lines and batteries are pushed forward, which again become points of assault to the foe, and of protection to the besieging army, while those behind remain impregnable, a sure refuge and safe source of supply. Thus the prophetic argument is a complete line of circumvallation around the seven-hilled city. The approaches are slow but sure. Every avenue is guarded. Nothing is wanting to secure the victory to Protestantism, but faithfulness to herself in the patient use of her heaven-wrought panoply, until history hastens on to fill up the few remaining pages, and complete her coincidence with prophecy.

But it is not to be understood that this work is only an argument against Popery. Many persons might turn half its leaves without perceiving this bearing. The reader will find much evidence for the divine inspiration of the Scriptures, much practical illustration and defence of evangelical doctrine, and especially, much reasoning that tends to show the bearings of true religion upon the interests of free government. This last is, indeed, one capital object of the entire book.

It will also be seen, and the author trusts, felt, from the latter parts of it, that the cause of Missions must be more abundantly patronised than heretofore, if the church wishes to participate in the glories of the coming days.

And now, in bidding the reader farewell, and in commending this humble production to Him whose testimony is "the spirit of prophecy," permit the author to express the hope that the perusal of it may afford the same enjoyment as the various writings and deliveries have done; then will the cost and labour have received a great recompense of reward.

LECTURES ON PROPHECY.

LECTURE I.

“Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand.”—REV. i. 3.

TIME is measured duration. Its most natural division is into the present, the past, and the future. In this order we have to do with it; and hence, in this order we most easily contemplate it. We exist in the present, by the aid and means of the past, and for the future. The consciousness of our own activities awakens us to inquiry; and each asks himself, What am I?—Whence came I?—Whither do I go?

Of these inquiries the first has occupied the largest share of man's attention. It covers the whole ground of physiology, and of mental and moral philosophy. In its prosecution the inquirer often speaks paradoxes. He exhibits himself,

“An insect infinite,
Midway from nothing to the Deity!”

He is carried back into the past; for consciousness and memory are actor and chronicler to each other; and the resulting registry speedily becomes the basis of reflections and reasonings, which bear the mind forward toward coming events. And here we have one of the strongly marked characteristics of our nature—the disposition to infer what will be, from what has been.

Such is our natural constitution, that the past is to us a mirror, reflecting, in visions less or more brilliant and accurate, the realities of the future. It is by noting events as they are, and have been, that man becomes endowed with a prescience which darts its vision forward into the distance. Observation, which furnishes him with the knowledge of things, and experience, which results from reasoning upon them, are the only natural sources of this prescience: it is therefore obviously built upon the hypothesis, that the course of events shall continue as heretofore. In other words, man's knowledge of the future, so far as it is unaided by revelation, is dependent upon God's unchanging plan for the government of his world. If there is nothing new under the sun,—if similar combinations of circumstances will be followed by similar results, then man can pry into futurity to a certain extent. But this foreknowledge in man, both as to extent and correctness, will depend precisely upon the amount and accuracy of his observations heretofore, and of his reasonings upon the facts observed.

But the particular point to which our subject leads us, is that strongly marked peculiarity of our nature,—the insatiable desire to know the future. This develops itself very early, and continues throughout life. Little children wish to know what will be on the morrow; and old men, without the fabled second sight,

turn their inquiring eyes to that which is prospective. Though often heedless of the past, content with a very slender acquaintance with its important lessons, and little disposed to improve the present; all desire to forestall the future. In very many,—perhaps a majority, it is a vain curiosity, unproductive of any beneficial influences upon present action. It often merely excites the imagination, and results in the unreal creations of fancy scenes, destined never to be embodied in forms of substantial truth; but to pass away and leave the mind bewildered in the labyrinth of its own thoughts, and incompetent, for a time, to distinguish them from the realities of being. Yet still, these very reveries are evidence of the desire to pry into futurity; and the more gorgeous and extravagant they become, the more do they manifest the energy of that characteristic, which leads the mind toward “the things which shall be hereafter.”

This principle constitutes the basis of the chief argument in the system of natural religion, by which we prove the immortality of the soul, and a future state of rewards and punishments. From its exercise in the heathen mind have sprung Orcus, Hades, Elysium. Their poets were prophets also, and were often called by a name common to both offices. Nor have pretensions to prophetic vision been confined to barbarous and unchristian ages. We have them still. Not that they are part and portion of our civilization and Christianity; but they are proof of the existence, in man's bosom, of a fixed principle ever impelling him to throw his thoughts forward. Perpetually urged on by a desire of happiness, he stands upon his watchtower; and whether he glance backward or fix his eye upon the distant and tardy movements of advancing time, he is in quest of that which will in the highest degree promote the blessedness of his being. And if, in this prospective gaze he is guided by prudence, our text assures him his labour shall not be in vain; “Blessed is he that readeth, and they that hear the words of this prophecy;

and keep those things which are written therein; for the time is at hand.”

The literal meaning of the word translated, *readeth*, is, to *know*, or *recognise again*,—to *know fully* and *effectually*. It implies that the things in question have been once known;—when they were written; and now they are *known again*.

The design of writing is, that the things recorded shall be again known. Yet from the imperfection of human language, this is not always the case. “Understandest thou what thou readest?”—Knowest thou the things the prophet knew? Happy art thou, if thou do them! He that *knows again*, or *clearly understands* the words,—the doctrines of this prophecy, is a happy man; he is blessed; his mind is possessed of subjects for thought and reflection which must lead him to admire, adore, and wonder at the wisdom, goodness, and power of God; filling his soul with emotions of rapture and delight.

To *hear*, in Scripture, implies more than a simple reception of sound by the organ, and the consequent perception of the mind. It involves a view of things as true, and a practical reliance upon them. It is equivalent to believing. The prophet was commanded to speak to Israel, “whether they will hear or whether they will forbear,”—whether they would obey his voice or not. “He that is of God heareth God's words.” “My sheep hear my voice;” my people believe and practise my doctrines. Blessed are they who believe the doctrines of this prophetic book and act accordingly.

To *prophesy* is to speak beforehand,—to predict,—to describe things prior to their occurrence. It implies a knowledge of the things, and, in reference to events greatly distant in time and where man cannot trace their dependence upon known laws of nature, it bespeaks omniscience. God only sees the end from the beginning. The particular prophecy in question in this text, is obviously the *revelation*, or *uncovering* spoken of in the first verse. “A revelation of Jesus Christ.”

To *keep*, is,—to *lay by*,—to *treasure up*. “Thou hast kept the good wine until now.” The original term is used thirty-seven times by the Apostle John, and always in the same general sense: chiefly in reference to moral duty. “If a man *keep* my saying,—obey me, he shall never see death,”—“he *keepeth* not the Sabbath day.” “If ye love me, *keep* my commandments.” “We *keep* his commandments.” “Thou hast *kept* my word.” “Which *keep* the commandments of God.” The word is also applied in this sense here,—“keeping the sayings of the prophecy of this book.” The meaning is clear. It is the treasuring up, in the mind, of God’s truth, and the governing of our conduct according to it;—the doing of the things, so far as his providence opens the door.

“The *time* is at hand.” The word signifies season, occasion, suitable opportunity. “It is not for you to know the times or the *seasons*”—(Acts i. 7.) The proper season or period for these events is at hand. Not that the whole extended and complicated series of events is immediately to take place; but the season, or portion of time within which they will occur, is just about to begin. The chain of events whose first links depend hence, runs down to distant ages; the system of prophecy covers all coming time, beginning with that which now is.

The text, thus explained, gives us this general doctrine: that *the study of the prophetic writings, especially of those ripe for accomplishment, and the belief and practice of the doctrines they teach, are greatly conducive to human happiness.*

In farther prosecution of this subject let us consider,

I. The duty of diligently reading and studying the prophetic writings.

II. How the knowledge of their contents greatly conduces to man’s happiness.

III. The motives to such diligent study.

I. It is the duty of all who have access to the prophetic writings, or to the

expositions of them by an authorized ministry, to use all diligence in acquiring a knowledge of their contents.

1. This may fairly be inferred from the fact of their having been written. The design of writing anything is, that it may be read; and the design of delivering a writing into any particular individual’s hands; or of proceeding to read and explain it before him, is manifestly, that he may know its contents and meaning. God has committed a great variety of prophetic doctrines to writing. He has placed in our hands the book which contains them. He has taught us in the movements of his holy providence to read, and given us an understanding to comprehend. He has sent special messengers to us, with this book in their hands, and with express instructions to read and explain it to us: can any one suppose that it is not his will that we should read, study, and hearken to the exposition of it!

2. But the same may be inferred from the existence in us of a strong propensity to gaze forward. It is the Creator’s will that we should exercise this disposition. We should look to the future and acquire all such knowledge of it as may be profitable to us. And if so, of course, we are obliged to use all lawful means to attain to such knowledge. There is nothing unreasonable, nothing improper, in the indulgence of this desire. On the contrary, he who does not look forward,—who does not ponder the path of his feet—who does not provide for the future, is unreasonable; he neglects duty.

3. The command, “search the Scriptures,” includes and inculcates the duty of studying the prophetic writings: for these constitute part and portion of “the Scriptures:” indeed, they constitute a very large part of the sacred volume. The injunction at that time referred exclusively to the Old Testament, which the Hebrews had popularly thrown into three general divisions;—the Law of Moses, the Psalms, and the Prophets. There is no intimation, that any part was to be excluded from their researches. It is not said, search this division or

that; but in general, search the Scriptures,—the historic, the didactic, the poetic, the legal, the prophetic,—search all the Scriptures. This falls in precisely with Paul's remark to Timothy, "All the Scripture is given by inspiration of God, and is profitable,"—not this or that part, but *all* "is profitable for doctrine, for reproof, for correction, for instruction in righteousness," (2 Tim. iii. 15.) Accordingly, it was the prophetic writings which the Bereans searched, and for searching which they are said to have been "more noble." (Acts xvii. 2.) The question before their minds was, whether this Jesus was the Christ—the Messiah of the prophets; and this could be settled only by examining what the prophetic writings foretold of the Messiah, and comparing that with the character of Jesus of Nazareth. They did so, and found by studying the prophets, the blessedness of their souls.

Objection 1. We are told that the main design of prophecy is to confirm the faith of the Church after its fulfilment, and consequently it is fulfilled prophecy that is meant, and to this our attention should chiefly if not wholly be confined. The Bereans studied only the fulfilled prophecies.

To this objection we would say, Where is the proof? When was it said, search the law, the psalms and the fulfilled prophecies? Does Luke say that the Bereans searched the accomplished prophecies?

Again: how could the Bereans, or any one else, know whether any prophecy was fulfilled, until they had studied it carefully, searched into history, and compared the prophetic or antedated history with the postdated history? How shall any one discover, that this or that prophetic vision has ever been embodied in fact? Is it reasonable to pronounce, without examination, that any given part is unfulfilled? This would be an arrogant assumption of prophetic dictation. Until, therefore, some seer shall give us a catalogue of the fulfilled and unfulfilled prophecies, the rule of limiting our researches to the one or the other class is impracticable.

We admit that the confirmation of the Church's faith is a very important use of prophecy, and a use confined to those which are accomplished. But we also contend, that this confirmation of her faith falls in with another leading design of prophecy; both are to prepare her for future duty. God's predictions have been fulfilled in the past, hence our eye is turned to the future and fixed on the predictions that remain.

But again,—our reply to this objection acquires great strength from considering the fact, that the prophecies of sacred scripture constitute a system. True, there is a considerable number of insulated predictions, such as those relating to the destruction of Jerusalem, Tyre and Nineveh; but there is besides these an extended system, reaching from the days of Nimrod, or the foundation of the Assyrio-Babylonian empire, down to the final destruction of the Roman beast, Antichrist, and the glorious light of the millennial day. This it is which constitutes the burden of this series of lectures. It is perfectly impossible to settle a hundred questions that may arise, relative to different parts of the system, unless the mind can take a comprehensive glance of the whole. How can we tell whether the fifth seal of the Apocalypse has been opened or not, but by tracing those which have preceded? How can we know whether the seventh vial is poured out, but by comparing history and prophecy? This rule of restriction is unavailable. The navigator can see but half the starry firmament at once, yea, he may discern only a small section of that which is above his horizon; but if he know the relations of the visible to the invisible parts, he can take his observations from his leading star, make his calculations, and guide his ship through the midnight instantly produced by the clouds that hide his twinkling director: so the Christian student of prophecy, who has already thrown his eye over the whole horizon, feels himself safe under the guidance of a particular constellation, because he understands its relative position in the Zodiac. If the mariner had not this general knowledge, his perceiving a single

star peering through a fracture in the clouds, could be of no possible advantage to him. Had not the Christian navigator a general knowledge of the prophetic horizon, he could not safely avail himself of any one particular.

Objection 2. But this objection is nearly allied to another. Expounders of prophecy have too often become prophets themselves. Forgetting their office,—that of mere exposition,—they have in their attempts to apply unfulfilled prophecy, assumed the prophetic style, and injured the cause of sound biblical interpretation. This objection was raised by Sir Isaac Newton, one of the most successful expounders of prophecy, and has been mentioned by most writers since his day. But if it mean any thing more than a salutary caution, it is not valid. If, on account of the errors of some, it mean to shut the door of inquiry in regard to prophecy, fulfilled or unfulfilled, we think it inadmissible; because it would preclude all interpretation of scripture; for many commentators have taught false doctrine in expounding the historic, the legal, the poetic scriptures. The rashness, ignorance, pride or perversity of an expositor, is not a good reason why prudence, humility, honesty and good sense should for ever stand aloof and leave the Bible untranslated and unread. Folly, in her wilfulness, may rush into the pit with her glaring torchlight, and perish amid the explosion of its noxious vapours;—should Caution therefore fear to descend with her safety-lamp, and gather the riches which lie beneath?

“The design of prophecy is not to make men prophets.” Whilst this is true in one sense, it is not so in another. It is true, if it mean that the prophetic writings do not authorize men to launch forth into new revelations, and present the products of their own fancy for the oracles of God. It is not true, if it mean that the expounder of prophecy must not explain the language of the Bible, and give a general representation of the future events to which it refers. On the contrary, such exposition is a duty, and the matter uttered as the result of

it is prophecy; not man’s, indeed, but God’s, provided the expositor is correct. For neglecting to pursue this very course, and in this sense prophesying, the Scribes and Pharisees were reprov’d. “O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?” (Matt. xvi. 3.) It was their duty to read and study the prophets, and to compare them with the present state of things, that they might thereby know the coming events, and be prepared for acting their part in them.

Objection 3. Another *form* of this objection, as it is in reality, is the allegation of extreme difficulty. This class of writings is obscure—designedly obscure. Symbols are used to cover over the truth, that it may lie hidden until after the event; and, therefore, it is not proper to attempt an explanation, until Providence, by its fulfilment, makes prophetic symbols plain.

Here, again, we have truth so stated that it may appear as error. It is true, that such partial concealment is practised in mercy to man. God hides many things from the wise and prudent. If prophetic language were so plain as to make the sense obvious at first sight, men would set themselves, like Julian the apostate, to falsify the Bible by preventing the facts its predicts. To cut off this form of wickedness, God oftentimes leaves truth in obscurity. Admitting this to a certain extent, we still contend, that obscurity of language and symbol is not of itself evidence of such an intention to conceal, as justifies us in neglecting to study. To the inattentive and careless, many of the didactic and devotional parts of scripture are obscure, and often absolutely unintelligible: whilst to the diligent and studious they are simple and plain. Men may not cover their own indolence and sinful neglect under the mantle of devotion and reverence for God’s authority. “Some parts of scripture are hard to be understood.” What then? Fold up our hands and stand aghast at the first difficulty? Not by any means; but rather double our diligence, and lay out our strength with increased liberality. One of the very

reasons of the difficulty is, that our faculties may be the more fully called into action in surmounting them. And this accords precisely with the divine administration in other respects. It had been easy for Infinite Power to have so constructed the world, that man should procure his bread without labour, but would it have been best for him? God could have so arranged things that all sciences would have lain open to the mind, and all men have been great philosophers without the immense labour and research which are now requisite. But it is not so in fact. The author of revelation might have made the prophecies, and all the other scriptures, plain to the very careless and indolent; but it has pleased him to act here also on the general rule, that "the hand of the diligent maketh rich." The difficulty in question may be a reason why we should the more earnestly exert ourselves; but it creates no reason whatever, why we should pass by the prophets as sealed books; unless indeed it could be made to appear, that the difficulty is insurmountable. But the truth is, that neglect of the prophets, under this very apprehension, is largely the cause of the obscurity complained of, and is pleaded as a reason of farther neglect. Were these books studied—had they been studied in all ages of the church, with a diligence proportional to their importance, they would have been better understood, and we should not have been ignorant of many great and glorious events now upon the very eve of occurrence. Even the wise virgins slumbered and slept, until the bridegroom was near.

II. Let us proceed to consider our next position: that a knowledge of the prophetic writings is highly conducive to man's happiness.

1. The diligent student of the prophecies will discover in those fulfilled, such evidences of the wisdom, power, and goodness of God toward his church, as will fill his soul with wonder and love. He will soon learn that the entire government of God over the nations, is subservient to the interests of Zion. For the promotion of her welfare, empires

rise, prosper, and fall. Amid all their concussions and apparent confusion, he will be able to see the finger of Omnipotence, directing every movement toward that result required by the interests of his believing people.

2. He will find material in great abundance to upturn and hurl down the crazy and fantastic fabric of infidelity. Predictions of two thousand years' standing, he will see to be in the high road of accomplishment at this hour, and his own faith in the divine inspiration of the volume which contains them, will be settled upon the immovable rock. So far from losing his faith amid the ruins of ancient cities and empires, like the philosophic sciolist, he will see in the very rubbish that surrounds him, the outgoings of God's wrath, agreeably to the prophetic vision; and whilst he gazes upon the desolations which prophecy long ago pointed out, he will kindle anew at the wisdom and power of the Redeemer, and will exclaim in the felt adoration of his heart, "Blessed is he that readeth."

3. He will acquire a knowledge of his own position; of the position of his own country and of others; and of the church, in reference to the great events of the coming times. The riddle of nations will be solved. Reasons, otherwise unknown, will flash upon his mind, for many great national movements. He will learn to bring God into the government of the world, and to view man as a mere instrument in the divine hand, for the accomplishment of his purposes of wrath and of mercy. He will see most abundant reason to believe that the church, the true church of God, which he hath purchased with his own blood, is the society for which all others exist;—"the little stone cut out of the mountain without hands," he will see, is indeed the mountain of the Lord's house, which he will establish in the tops of the mountains and exalt above the hills; and that all nations shall flow unto it.

4. He will acquire thus one of the much neglected, but all-important qualifications of a sound statesman. He that loses sight of the church in his poli-

tical investigations, may do for a party wrangler in an election canvass, where the parties in and out of power, are the only ones interested; but he is unfit to look at any great question regarding the politics of nations. Such a man has yet to discover the strongest principle of human action; and one that, in all ages, has influenced most powerfully the destiny of nations. Religion and the church, or the body of religious people, have had more to do in the counsels of men as well as those of God, than any other principle or society, in affecting the weal or wo of empires; and the study of prophecy tends largely to develop the results of their action.

5. The most happy influences will be operated upon the person's fitness for duty, whether in the church or the state. He will not be taken at unawares; but having a correct understanding of the great events yet future, he will be prepared for them. His eye will be ever upon the secret and the more open movements that portend revolution; and he will be able to detect the future general results, which prophecy makes certain, in the causes now operating toward their production. "A prudent man foreseeth the evil, and hideth himself; but the simple runneth on and is punished." Such an one will not be found crying "peace, peace!" at the very hour when swift destruction is on the wing. The hearing of the ear has arrested his attention, and he is ready for the crisis. "Blessed is that servant whom his Master, when he cometh, shall find so watching."

III. The motives to the study of prophecy, claim our attention.

One of the principal is already stated. The happy results are a strong inducement, and have just been pointed out. We therefore pass on to the only one formally presented in the text,—“for the time is at hand,”—the season for these things is near. It has also been observed that the things predicted in this book extend to all coming time; this grand system reaches to the millennium and beyond it: consequently, when it is said, the season is at hand, the reference

is to certain of the events. The sum of the things written in this book will speedily begin to be developed.

Now, whether this Apocalypse was written during the Neronian persecution, about A. D. 68, or, as is more probable, during the Dioclesian persecution, about A. D. 98, part of “the things which shall be hereafter,” were indeed near. The first seal, as we shall see, announces the rapid, and triumphant spread of the gospel. Its harbingers had already gone forth, and the cause had made considerable advance. Nor were the bloody contents of the second seal far in the distance.

We might, however, refer to the things which are, and the things which John had seen, verse 19, as being in the book and near at hand. The state of the seven churches of Asia is described, and messages are addressed to them, suited to their respective characters and conditions; and these were truly near, both as to time and place. But the proximity of any of the things written in this prophecy, to the time of the writing, is not now the practical question. All that was near then in the future, is now distant in the past. Our concern is with the truth of the reason, as to what is future and near to us. Is there reason to believe, that among “the things that shall be hereafter,” some of great and commanding interest, deeply affecting our nation, and all other nations,—fearfully important to the interests of Zion and the glory of her ever-living Head, are near to come? Are we on the eve of most eventful revolutions in empire? Are the governments of this world, very shortly, to undergo most fearful overturnings? Is the God of Israel and the Governor among the nations, about to “dash the potsherds of the earth against the potsherds of the earth?” Is he about to display his holy arm in the eyes of all the people; in the terrors of his judgment upon them for their tyrannical oppression; in the sweeping vengeance of his almighty power, for their persecution of his church; in the glorious manifestation of his truth and the upbuilding of that

kingdom which is "righteousness and peace and joy in the Holy Ghost?"

What say the visions of prophecy, and the signs of the times? What mean these mighty heavings,—these subterranean motions,—these tremendous pulsations in the body politic all over Europe? Is not the giant of Despotism labouring under some spasmodic agony that must soon burst forth in convulsions that will shake his very frame to atoms? Is not the master power of Europe, on whose empire the sun never sets, and whose policy may be changed by the pettish mood of a woman, grasping after empire, with an eagerness and greed and recklessness, hitherto unparalleled, even in her history? And can we not see in these preternatural symptoms, the precursor of some fearful reversion? "Watchman, what of the night!" Do the visions of prophecy let down no ray upon the darkness of this scenery? Will the nations awake to liberty in a moment,—in the twinkling of an eye? Will the giant of despotic rule lay his head peacefully upon his pillow at night, and awake in the morning the friend of freedom and of man? Or will he quiver out a lingering death, pierced to the heart by the sword of truth?

Will the mid-day of millennial glory burst upon the world at once? Will "no glory-beaming star" usher in her bright morning? "Tell us, watchman of the night!"

Thus, brethren, the yearnings of the heart, all over Christendom, and the ominous signs of the times, call upon us to look into the heavenly records concerning "the things which shall be hereafter." Reason herself teaches, that God would not leave his church entirely ignorant of those coming events which "cast their shadows before," and which are of most thrilling interest to her, and to the whole world. Let us, therefore, gird up the loins of our minds, and lay our heads and our hearts to the work of searching the Scriptures, if perhaps we may acquire some knowledge of our present attitude, in regard to approaching revolutions, and the glory that shall follow. Away with the vain dream that the mil-

lennium is begun. Ah no! this season of error and delusion—this age of rebuke and blasphemy—this generation of scoffers, atheists, pantheists, and sabbath-breakers—this period of tyranny, despotism and oppression—these campaigns of slanders and falsehoods—this world of contentions, wrath, anger, malice, and evil-speaking,—ah, no! thou bleeding Lamb of God! thou Prince of the kings of the earth! thou God and Governor among the nations! this is not thy glorious reign! No, brethren; through yonder sea of blood, the church must first pass. A severe and terrible, though short battle, she must fight, ere the Cross be finally triumphant, and the broad white banner of the Prince of Peace shed its glory round the globe.

The way in which we know these things is extremely simple and easily pointed out. We have in the Bible an extended system of prophecy, containing a history, written by the infallible Author of revelation, of the four great despotic monarchies—the Babylonish, or Assyrio-Chaldaic, the Medo-Persian, the Græco-Macedonian, and the Roman. Parallel with this, and connected occasionally, there is another history—that of the Church of God. These prophetic histories are complete and consistent in themselves; and their relations to each other are very important for us to know. But there is another history, written by fallible pens, and therefore very defective, which forms the counterpart to the prophetic narration: the records of facts for which we are indebted to different writers in various ages. Now it is the defects of the latter, that create the chief difficulty to the interpreter of prophecy. In many cases we are unable to point out the historic facts which tally with the prophetic statements: not, as we have a right to presume, because the facts did not occur, but because no historian has recorded them, or the record is lost. This we have a right to presume, for, we do find many of the leading events of history to coincide with prophecy in a most striking and remarkable manner. Two witnesses bear testimony on one and the same subject. One gives a clear and

connected narrative of what he saw and heard ; the other only touches upon parts of what his predecessor relates ; yet so far as he goes, is consistent with him, and in some points exhibits facts that lie out of the line drawn by the former. Now, there is neither inconsistency or contradiction here. Both are entitled to credit as men of truth. History may be credible, although she do not record *all* that prophecy has recorded ; but it is obvious that her omissions will create difficulty to him who attempts to draw the parallel between them.

Notwithstanding these difficulties, if we succeed in running out the parallel and fixing, beyond controversy, the great leading points of agreement between prophecy and history, it is obvious that we must settle dates and infallibly establish chronology in prophecy, by means of the known dates of the facts to which they refer, even where the prophet affixed no date. And if we thus run down the prophetic chain, link after link, we cannot but ascertain the links which reach our own times, and, of course, those which refer to the future. Having thus established our own prophetic chronology, we know what prophecies are yet future, as to their accomplishment ; and if any of them belong to a class, part of which is accomplished, we shut up ourselves to some knowledge of things that shall be : and it is not presumption but duty to look forward to them.

Proceeding in this reasonable course, we shall see cause to believe that the time is at hand for the most magnificent transactions to which prophecy refers. The period is near its close, during which the church of God shall be in a depressed and mourning state—during which Anti-Christ, or the “ man of sin and son of perdition,” shall tyrannize over the souls and bodies of men ; at the termination of which, the church of God will be persecuted with such success in the bounds of the Western Roman Empire, as to result in the entire suppression of her public, visible testimony for the truth. After which last and most fearful persecution, she will arise in new beauty and glory, her persecuting foes will be hurled to de-

struction, and the reign of righteousness and peace will speed rapidly over the earth, until the whole world be brought under the peaceful dominion of Messiah : when governments of law, founded on the equal rights of man, will pervade Europe, and the world ; and all the earth will be filled with the glory of God. The first acts of this great drama, if we are not greatly mistaken, will be witnessed by many of you. If, therefore, my young friends, you *may* be called upon by the King in Zion, the throne of whose moral dominion over the hearts of men, must, and will be established above the ruins of all other thrones, to brandish a blade, carnal or spiritual, in the wars of the Lord,—if there is but a faint probability of this, shall we not have your ear to these discussions, which are intended to throw the light of revelation upon the darkness of approaching conflicts ? Will you not search the Scriptures to see whether these things be so ? “ Blessed is he that readeth, for the time is at hand.”

In summing up the practical matter of this discourse, we remark,

1. Let us not despise prophesyings. Let us not, under show of extreme reverence for Scripture, “ hide it under a bushel.” But, as the faithful and true philosopher puts nature to the torture, to force her to confess her secrets, so will we place the prophetic language in the crucible of sound criticism, that we may discover the truths it contains.

Let us, like the student of nature, use our longest line to fathom the depths of her mysteries, and if we fail, humbly confess our failure ; but at the same time, use all possible means to lengthen the line, that at a future day we may be able to accomplish what is now beyond our reach. Caution and humility are always handmaidens of sound philosophy ; whether her field of inquiry be the book of nature, or that of revelation—whether history, doctrinal truth, or prophecy.

2. The Scripture prophecies, to which our attention will be directed, are an extended system ; therefore, much attention, long-continued and persevering study, will be indispensable to their right

understanding and our profit. The indolent, of course, will remain ignorant, and to them, these lectures will be of no peculiar interest: for where the understanding is not enlisted in the discussion, the heart will not long feel any concern. "None of the wicked," says Daniel (xii. 10), "shall understand: but the wise shall understand."

3. No man can be prepared for his duty, who is ignorant of his moral relations. If we will know what God will have us to do, we must look at the circumstances in which he has placed us: and that, both as connected with the past and the future. "If the trumpet give an uncertain sound, who shall prepare himself for the battle?" If we remain in doubt as to the field of conflict, the nature and numbers of the foe, it is impossible we should perform the duties of soldiers in the battle, or share the glory of victors in the hour of triumph.

4. We must, in these, and all other endeavours to ascertain the meaning of the Scriptures, look to their Author, for his divine teachings, that our minds may be guided into all truth. None but this instructor can present a plain path before us: and we have his promise for needed aid. Thus proceeding, we shall have a good foundation for the time to come, and shall stand in our lot at the end of the days.

LECTURE II.

NEBUCHADNEZZAR'S DREAM.

Daniel ii. 31-45.

THE fate of empire often hangs upon a hair. Incidents, apparently the most trivial, give occasion to results the most magnificent. A mere transient ebullition of feeling, in the individual bosom, overturns a kingdom, or dethrones a dynasty. Oliver Cromwell and John Hampden had taken their passage for America and were on the eve of departure, when a fit of spleen, jealousy, or some other evil feeling, stimulated Charles to

arrest them; hence the downfall of the house of Stuart, and the upbuilding of the cause of human freedom. But for this ebullition of passion, in forty days the wide Atlantic would have rolled between the throne of tyranny in the British isles, and the two master spirits of republican liberty and the Protestant succession. The effects of their expatriation who can divine! With the most consummate general of that or any other age, as he proved to be, and the most heroic, pure, and skilful statesman, must not the vast wilds of the new world have become much more speedily the home of freedom, and the tide of her population have rolled with much greater rapidity upon the desert haunts of the wild Indian? Would not these heroic leaders have been followed by immense multitudes of the oppressed Protestants, the ardent friends of human rights; and must not the swollen billows, long ere this, have laved the distant sides of the Rocky Mountains? But then, whilst the cause would have gained on the one hand, it would have lost on the other. What would have become of Protestant freedom in Britain, in Europe? Would not the Star Chamber and the Inquisition have coalesced, and Laud been another name for the Pope? Would liberty at this hour have had a foothold in Europe? What mighty results from apparently trivial incidents?

An unholy emotion,—an ambitious feeling springs up in the bosom of one of the very best kings that ever sat on the throne of David, and he must needs go out against Pharaoh-Necho, king of Egypt, to battle. You see the history in 2 Chron. xxxv. 20, 2 Kings xxiii. 29. The king of Egypt, whose object was to attack Carchemish by Euphrates, a town then tributary to the king of Babylon, entreated Josiah to forbear, "What have I to do with thee, thou king of Judah?" "Nevertheless Josiah would not turn his face from him, but disguised himself that he might fight with him, and hearkened not to the words of Necho from the mouth of God, and came to fight in the valley of Megiddo." And there, in this vast "battle-ground of na-

tions," the good king fell, and was carried to Jerusalem, amid the nation's lamentation and wo. But mark what hangs upon this thread. Jehoahaz, the son of Josiah, was proclaimed king. But "the king of Egypt put him down at Jerusalem, and made his brother Eliakim king over Judah and Jerusalem, and changed his name to Jehoiakim;" he condemned the land and their king to pay a tribute of an hundred talents of silver and a talent of gold. After eleven years, the king of Babylon came against him: for Nebuchadnezzar had turned the tide of blood against the Egyptian monarch, retook Carchemish, brought Jerusalem into tributary subjection, and carried away some of the vessels of the temple and many of the people. Thus, one rash act of a good man, embroiled his kingdom in the wars of two mighty nations, between which his little territory lay, and brought after it distresses innumerable to his unhappy descendants. Had Josiah taken the advice of Necho, humanly speaking, he might have maintained an honourable and independent neutrality: but it was God's purpose to chastise his rebellious church for the horrible corruptions of religion. For Manasseh, the grandfather of Josiah, "made Judah and the inhabitants of Jerusalem to err, and to do worse than the heathen," (See 2 Chron. xxxiii. 1-10.) These idolatrous practices God would punish. Therefore Josiah was left to the freedom of his own will, unrestrained and undirected by over-ruling grace, in this particular; and this trivial outbreak of pride or ambition, was the occasion of the Babylonish captivity, in which the prophet Daniel and his three companions were involved.

The date of this captivity it is proper we should settle. Daniel tells us that it was "in the third year of the reign of Jehoiakim, king of Judah," that Nebuchadnezzar took Jerusalem. This, it must be remembered, was the first "carrying away;" and is not the period alluded to in 2 Chron. xxxiii. 5, 6, when Nebuchadnezzar bound Jehoiakim in fetters to carry him to Babylon. This was when "he had reigned eleven years in

Jerusalem." Also from 2 Kings xxiv. 1, we learn, that Jehoiakim had been tributary to Nebuchadnezzar three years; after which he rebelled; which three years must count from the first captivity, when Daniel was carried away. This would bring us to the beginning of his seventh year. But it was not until the eleventh that he was put in fetters. These five years were, however, employed in various partisan wars and conflicts between the king of Judah and "bands of the Chaldeans and bands of the Moabites and bands of the children of Ammon," all, either the soldiers or allies of the Babylonish monarch.

Moreover, we are told by Jeremiah (xlv. 2,) that Pharaoh-Necho was defeated by Nebuchadnezzar, "in the fourth year of Jehoiakim." But Daniel tells us that the first detachment of the captivity was in the third year. These compared give us to understand that the Babylonish generalissimo, Nebuchadnezzar, (for he was not king, properly so called; he was only prince regent and commander-in-chief at this time—his father, Nebopollasser, being old and infirm,) attacked the Egyptian fortress at Carchemish, carried it by storm, marched westward, took Jerusalem and sent back the first caravan of captives, including Daniel, in the third year of Jehoiakim. He pursued his advantages against Necho, poured his victorious legions into the valley of the Nile, and made the king tremble for the fate of his hundred-gated city. But ere the conquest of Egypt was completed, the victor received intelligence that his father had fallen beneath the sword of all-victorious death. Whereupon he returned, laden with immense spoils, took possession of his throne, and beautified and embellished Babylon with the treasures of Egypt. This return was in the fourth year of Jehoiakim; and, whilst the king of Babylon was thus employed, the king of Jerusalem, after two years, refused to pay the tribute. He rebelled, and four or five years were spent in various expeditions against him; until, in his eleventh year, Nebuchadnezzar, having settled the general policy and government at

home, proceeded on a second great western excursion; at which time he bound Jehoiakim with fetters, intending to send him to Babylon. This intention, however, was probably prevented by his death. For says Jeremiah, (xxii. 18, 19, and xxxvi. 30), "He shall be buried with the burial of an ass, drawn and cast forth beyond the gates of Jerusalem."

To him succeeded his son Jehoiakim, who reigned but three months, when the king of Babylon placed Mattaniah, his uncle, the brother of Jehoiakim, on the throne, under the name of Zedekiah, and took Jehoiakim to Babylon, where he was a prisoner for thirty years. He was released in the first year of Evil Merodach, the son and successor of Nebuchadnezzar. (2 Kings xxv. 27. See also the Universal History, vol. iii. p. 416; Rollin, vol. i. 287.)

Again, we learn from Jeremiah, (xxv. 1.) that the fourth year of Jehoiakim is the first year of Nebuchadnezzar; which, compared with Daniel's statement, (i. 1.) that the first captivity was in the third year of Jehoiakim, proves that Nebuchadnezzar, was not properly king at the time of his first western expedition, as already observed. But the dethronement and death of Jehoiakim was in the seventh year of the king of Babylon, (Jeremiah lii. 25.) and, of course, in the tenth or eleventh of the king of Judah; and according to Archbishop Usher's chronology, in the year before Christ 597. The dream of the image was five years before this—in the second year of Nebuchadnezzar, (Daniel ii. 1.) Rollin, by some mistake, says that it was in the fourth year, so that the true date of the dream will be 602 before Christ; consequently, in the year of the world, 3402; 1746 years after the flood, and 152 years after the founding of the Roman state, which occurred, Ante Christum 753.

Thus, in the very commencement of a reign, which continued forty-three years with unusual prosperity—the reign of a prince whose military prowess, whilst yet a youth, had carried the terror of his name to the very gates of Thebes, whence he had returned, laden

with spoils, to a throne already dazzling in the splendour of wealth—was exhibited a dream and a vision which contains the history of empires for thousands of years to come.

The age of Daniel at this juncture, we cannot precisely determine. The king had given instructions to an officer, to select a few promising youths—they are called children,—and put them under a system of careful discipline, that they might be fitted to act as interpreters, or to be useful to the king's service in any way. He made liberal provision of food and wine for them. But from prudential and conscientious motives, "Daniel purposed in his heart, that he would not defile himself with the portion of the king's meat, nor with the wine which he drank." "Let them give us," said he, "pulse to eat, and water to drink." "So he consented to them in this matter," and they were to remain three years under discipline, agreeably to this system; at the end of which time they were to be presented before the king. But he had need of them sooner; for the verses, (17-20 of chapter i.,) which speak of their presentation, is a prolepsis in the history—an anticipation of a fact prior to the exact order of time, as is common with all historians. This will appear, if it is recollected that Daniel was brought to Babylon in the third year of Jehoiakim, and that the fourth of Jehoiakim was the first of Nebuchadnezzar. Of course, the sixth of the former, which would correspond with the third of Daniel's probation and instruction, must be the third of the latter. Consequently, the dream of the king occurred in the second year of Daniel's course, and he was interrupted in it by the providential call to interpret the dream. He had not completed his system of discipline, when the edict of the king went forth to destroy all the wise men for their ignorance and their pretensions to learning which they did not possess. "Then Daniel answered with counsel and wisdom to Arioch, the captain of the king's guard, who was gone forth to slay the wise men of Babylon." His and his friends' interposition, saved them from destruction;

—not the last and only case, where a few self-denying, noble-hearted youth have rescued their companions from utter ruin, and led away the public intellect, from the vain-glorious boastings of empty heads, to the sober, plodding investigations that result in substantial truth and sound literature.

Such is our first introduction to the Hebrew lad, whose history is to occupy our attention for some time. A captive in a strange land, he is called to instruct his captors. Verily these young Hebrews afford us many lessons of practical wisdom. Look at the slave of Potiphar, who was taken from prison, eleven hundred and three years before Daniel's time, and placed at the head of a mighty nation. See with what calm dignity he drops the fetters of slavery, wreathes around his neck the chain of gold, studded with precious jewels, and takes up the great seal and signet,—insignia of the highest office in the gift of the mightiest monarch on the globe. Nor does his head become giddy at the height of his elevation. He looks not down with scorn on all, that before stood over him. The slave, now master of an empire, is not a tyrant. Can any but the Christian philosopher account for the prudence, wisdom, and moderation, displayed in the administration of the shepherd boy?

Look, after a lapse of more than eleven hundred years, at the fortunes of another Hebrew stripling, in the other great cradle of the arts and sciences, and seat of empire. Mark his demeanour in the august presence of the first sovereign in the world. How modest,—how humble,—how self-possessed! Mark him well, for we shall hereafter be called upon to witness the dignity of this youth after sixty-seven additional winters will have shed their frosts upon his head, and together with superior wisdom and sanctity, have made him an object of sublime grandeur. We shall see him stand forth, erect and firm, in the night of Belshazzar's terror, the ruins of an empire, and crash of a dynasty, scattering their fragments, in all directions around him. But there he stands, the

Mentor of another monarch, the counsellor of a new dynasty, the premier of a new empire. Wonderful man! Could any thing but the spirit of the Holy One, have given such wisdom, prudence and firmness to a mortal?

“A dream cometh through the multitude of business;” and we should suppose that for all such dreams, men are accountable. It is admitted, that for all our waking thoughts we are responsible; and if our thoughts in partial sleep, result from those of our waking hours, they must have a moral character. The dream of Nebuchadnezzar was of this description. Its matter lay in the direction of his thoughts, and daily avocations. How dreams are brought about, we are almost entirely ignorant. Indeed the laws of mental activity are but very imperfectly understood. How matter affects mind, and mind acts upon matter, even in ourselves, and in our waking moments, we know not; how much greater, then, our ignorance in that strange and mysterious state of existence called sleep. The soul and body in perfectly sound sleep, seem divorced from each other: so that the former acts independently of the latter. We have no consciousness of mental activity during this period. Perhaps it would be more correct to say that we have no *remembrance* of such consciousness afterwards; and therefore, we have hardly just data to infer the reality of such action. We have partial memory of mental activity in that disturbed and imperfect region where dreams are formed. But memory is dependent on consciousness. A man cannot remember what he never knew, or was never conscious of experiencing; and yet not every thing of which we were conscious, can we remember. Still, we can recollect portions of a series of mental actions,—a framework of the mind, whilst we feel confident that parts of the baseless fabric are lost. Our spirits, in a season of divorcement from the toils and trammels of flesh, may be holding converse with other spirits,—the souls of departed friends; of angels, good or bad, or of God their Maker. Our dreams are but

the dying whispers of these interviews confusedly echoing through the inlets of clay. But He who formed this earthly habitation for the immortal mind, and who has been pleased to limit, for a time, our distinct consciousness of mental activities, to the season of conjunct action with the body, may and undoubtedly often has, turned aside from his ordinary course, and granted to men intellectual actions, and the consciousness of their reality, without the intervention of the bodily powers; or rather independently of their use. Perhaps, indeed, the only thing extraordinary in such cases, is the temporary independence of the mind upon the body, for its consciousness. This is what we call *vision* or *seeing*. God gives to man's soul, to man himself apart from the clogs of clay, a sight or vision of important truth, or of objects that teach important truth. Nebuchadnezzar had a *dream*, obscure, faint and fading from the tablets of memory: but to Daniel was the secret recalled in a night *vision*,—clear, plain, and indelible. Hence, introduced, as we have said, into the royal presence, attended probably by his three friends, before a large collection of splendid courtiers, and we may well suppose, of the chief astrologers of this renowned school, Daniel proceeds to tell the dream, and to make known the interpretation.

“Thou, O King, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away and no place was found for them: and the stone that smote the image became a great mountain and filled the whole earth.”

This language presents to our contemplation two and only two distinct objects,—the giant image and the little stone. If no explanation were given by the prophet, yet would we be led immediately to suppose, that these are both symbols; that is, figurative representations of some objects or matters, of deep and thrilling interest. But with the exposition of the Hebrew seer before us, we have no room to doubt; hesitancy finds not a foot-breadth on which to stand. Here is a gorgeous and imposing symbol of the four great universal monarchies, on the one hand; and of the one Kingdom of our Lord and Saviour Jesus Christ, on the other.

Before we proceed with Daniel to dissect this giant, a few remarks in reference to the symbols will be profitable.

1. The fact must be particularly noted, that the symbol in each case is a unity. The great image or figure is *one*, notwithstanding that it consists of several parts. It presents unity of idea. Whatever may be the local and peculiar interests, yet there is one common interest: something proper to no one of the sections into which it is divided; but which runs through the whole, and constitutes the principle of its unity. The figure does indeed represent, in and by its several sections, the four great monarchies; but besides exhibiting them as distinct empires, it exhibits them as blended into, and constituting one vast complex power. The blood-vessels and their contents and the nerves of the human body cannot be divided into four independent portions. Each of these systems pervades the whole body, so that the symbol is naturally fitted to represent the *unity* of life, power and energy; whilst the division of it into sections, naturally incapable of separate existence, is well adapted to exhibit a local change, as to the exertion of the one spirit and power of the body.

The other symbol, the little stone, is homogeneous, and is not calculated to produce any idea of complexity. It is not separated into parts; it consists not of a variety of members united by some one common principle; but it is simple

in itself; one and indivisible. It is, therefore, suited to represent that one system of moral rule set up in the church of God, or rather the church itself: that one great society, as it proves to be in the issue, which God has organized in the world, and which He will make ultimately universal.

2. The things symbolized respectively by the image and the stone are antagonist; their interests are at variance; their opposition perpetual; and the consequence of it, destruction to one. This is prominently set forth in verse 35, where the result is described. By the action of the little stone, the *image*,—not the head, the feet, the thighs, the breast; but the whole image and all its parts and portions, become as the chaff of the summer threshing-floor, and are so entirely dissipated, that no place is found for them. This *fact* is utterly destructive of the interpretations of many, whose scheme makes it necessary to *begin* the kingdom of Messiah with the Christian era, or at the time of His second personal advent.

Now, the question is, what powers are intended? What are the two great and all absorbing interests, here symbolized, so completely antagonistical, so perpetually and irreconcilably hostile to each other, that extermination,—utter annihilation, must and will be the result of this hostility?

3. The answer is our principal remark here. The little stone is the symbol of government by law; the great image is the symbol of government by force;—the one represents the dominion of truth over man by the power of an enlightened conscience; the other, the domination of error and delusion through cringing fear and gross ignorance: the former is the spirit of true freedom, which, by instructing the mind in the knowledge of moral truth, breaks off every yoke and makes the man free indeed; the latter is the spirit of arbitrary power, which keeps man ignorant of his relations, duties and privileges, and rivets the fetters of bondage upon the race. This is the dragon of despotism,

—that the man-child of moral government. (Rev. xii.)

4. Hence our anxiety to press upon your notice, for perpetual remembrance, the true nature and use of this vision. It is a compendium of all history, at least of all that history which nearly interests us. It runs down from the days of Nimrod, more than twenty-two centuries before the Christian era, to the Millennium, and, as to the kingdom of the great mountain, to the end of the world. Stretch this terrible form upon the map of the Eastern continent, and see what of history the huge mass will leave uncovered. His head of gold rests in the vast valley of the Euphrates. His dishevelled hair straggles across the Indus and intrudes upon Tartary. His broad left shoulder hides Arabia, his arm reaches over Egypt, and his hand extends along Northern Africa to Mount Atlas. His body lies to the North and West, his left foot terminating upon the great European peninsula, and his right on the British Isles: his right arm reaches over the Caspian and Black Seas, and his hand rests on the valley of the Danube. What of ancient history have we then left? Nothing, but the Chinese romance, and the unwritten story of Siberian frosts and Russian snows. The history of the four great monarchies and of the church of God, is the history of the world: and he, who in a long life, shall have filled up the historical outline of Nebuchadnezzar's dream as told and interpreted by Daniel, will leave behind him at his death, the reputation of a well-read historian.

5. One more remark, before we take up the dissecting knife and attack the monster. In dealing, as we must in these lectures, deal, largely in profane history, we do not desecrate this sacred place. The Bible contains a great amount of history, that in this sense is profane; that is, it is not strictly the record of the sacred society which God has established. We admit that it is not *the* design of the Bible to detail histories of the kingdoms of this world. Its leading object is to give us an account, so far as it is historical, of reli-

gion, of true piety, and of course, of the church where this is to be found. But incidental to this, is the history of the creation, of the flood, of the spread of Noah's family after the flood, of the establishment of empires, and other innumerable things. Of these early events we have no other sure record. Still it is true, that these are subsidiary to the leading design. It is not for their own sakes that the history of the four monarchies is exhibited in this programme, or their outline filled up, less or more completely in subsequent pages; it is for Zion's sake; it is on account of the kingdom of the little stone. Accordingly, the Babylonish history is little more than absurd fable, until the period when it comes into collision with the church of God. Goliath we had never heard of but for David: this great image would be unknown to the sacred volume, and less known otherwise than it is, but that its feet struck upon the little stone, and attempted to stamp it to powder. So, we shall bring the history of nations, thrones and dynasties into these lectures, no more than the Bible does, and no more than is requisite, in order to exhibit the glory of God, who is the Governor among the nations; and the wisdom, power and goodness he has displayed in the protection and defence of his church.

Let us proceed to the dissection of the image,—the general analysis of the vision. "This," continues Daniel, "is the dream: and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all. Thou art this head of gold." (Verses 36, 37, 38.)

1. Here we remark, that not the individual man, but the mighty king, is addressed: nor is it the person of the king, or the kingly power at this precise juncture that is intended. For he has divided the image into four parts; and in the very next verses, he speaks of

another, and of a third and fourth kingdoms; showing plainly, that he speaks of the first *kingdom*, when he says, "Thou art this head of gold." The golden head is a symbol of the Assyrio-Babylonish empire or kingdom, whose throne, in the very height of its glory, Nebuchadnezzar occupied at the moment, and whose sceptre, in its most extensive sway, he then held.

2. Though some little abatement may be necessary for, and on account of Eastern metaphor, yet there is nothing of flattery in this address. Particularly, if we could stretch our faith so as to admit as truth, the representations of the Greek historians, who after Ktesias, refer the excessive splendours of Babylon to the distant age of Ninus and his queen Semiramis. But even rejecting as extravagant fable the reports of Ktesias, as the authors of the Universal History, Rollin and the Abbé Millot do, and supposing that many of the splendid structures of Babylon were the work of Nebuchadnezzar, and then in progress; still, it was a golden city. For magnificence and apparently for strength, she stood queen of the world: her young king wore upon his brow laurels of victory from the gates of Thebes:—Egypt's proud monarch had covered before him.

3. It is according to God's mode of dealing with men, to adapt the symbols of prophecy to the persons to whom they are presented. Daniel had the same powers, set forth under far different figures, as we shall see. But here it was to a most splendid monarch that the dream was given; and of course a gorgeous, golden-headed image would be much more likely to impress his mind and command his attention than if he had seen himself exhibited as a beast of prey. Isaiah (xiv. 4) calls Babylon, "the golden city." "And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise," (39-40.)

The breast and arms of silver symbolize the Medo-Persian empire, founded by Cyrus the Great, upon the ruins of the preceding. As to the order of succession here, there can be no question. All history and every chronological canon agree in the general facts, however they may differ as to the precise periods of certain reigns, or as to the extent of the entire empire. There was none other.

The third kingdom of brass, "which shall bear rule over all the earth," can, in like manner, be none other than the Græco-Macedonian, set up by Alexander the son of Philip. In reference to this there is as little room for hesitancy as in the case of its predecessor. There is an unbroken chain of historical evidence,—an entire concurrence of all antiquity. The brazen kingdom is the empire of the brazen-coated Greeks, as they were called in the days of Homer. These we pass by with a brevity correspondent to that of Daniel, for they must all come up in more detail hereafter. What we design now is simply a general outline, a mere sketch.

The last of the four is of course the iron, Roman empire. In reference to this we have more of detail here; because its connexion and collision with the little stone was, and is of longer continuance and of much deeper interest than any of its predecessors. It is like the fourth beast of Daniel, a nondescript: not of uniform character, not homogeneous. The others were simple despoticisms; but the Roman state was partly popular, having the strength of the iron blended with the fragility of the clay. It underwent a variety of changes, amounting almost to revolution; still amidst its apparent weaknesses, it maintained its iron character.

Verses 41-43. "And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay: so the kingdom shall be partly strong and partly

broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay."

It is perhaps not extending the figurative language of the symbol too far, to suppose that, the two arms of the second or silver empire, represent the two kingdoms of the Medes and of the Persians united into one new government: and that the lower part of the body of the brazen empire, sets forth the kingdom as established by Alexander, but the thighs,—the two principal sections of its division, the kingdoms of the Lagidæ or Ptolemies, in Egypt, and of the Seleucidæ, in Syria: so here the two legs may mean the division of the iron despotism into the eastern and the western. But be this as it may, there can be no doubt that the ten toes symbolize the ten kingdoms into which the western empire was divided upon the irruptions of the Scythian hordes. Some of these kingdoms were weak, others strong: some of potter's clay burnt, and, of course, fragile; some of iron, strong and durable. This corresponds with the historical verity, as we shall see in due time.

Some interpreters are of opinion that verse 43 refers to the various alliances which are entered into by the kingdoms of the ten toes, through marriages, for the purpose of strengthening their respective interests. And it must be admitted, that among the corrupting influences of despotic government, this stands basely prominent,—that it has converted the most endearing of all human relations into a matter of mere traffic for power: the heart's best affections are swallowed up by a lust for dominion, and a prince barter his own daughter to a brother despot, for the paltry chance of winning power from him. This extended system of legalized, national prostitution never existed, except among the feet and toes of the monster; or, perhaps we should rather say, here only is it perfected into a system. Nevertheless, these alliances do not answer the purpose, "they shall not cleave one to another." They have resulted more in

bloodshed and destruction of life, than in good to government.

Other commentators, with more plausibility, maintain that the allusion is to the difficulty of amalgamating the northern barbarians with the original holders of Roman power. The Romans continually endeavoured to sustain their system of government, and to conquer by that system, those who had conquered them by the sword: so as thus to transmute the clay into iron, and preserve the unity and strength of the empire. But this coalition and amalgamation could not be effected. The northern barbarians established independent kingdoms within the empire; they did not cleave one to another, nor to the Roman Senate. Some of their kingdoms proved mere fragile toes to the image, and were soon broken off; whilst others proved to be real iron.

Verses 44, 45. "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. 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 great God hath made known to the king what shall come to pass hereafter: and the dream is certain and the interpretation thereof sure."

The first difficulty in the exposition here, arises from the possibility of applying the words, "these kings" either to the petty kingdoms symbolized by the ten toes; or to the four great kingdoms, or monarchies, previously described. If the former course be taken, then we must look for the rise of the kingdom of the little stone, after the rise of the ten kingdoms; that is in the fifth century of the Christian era. This would be utterly inconsistent with the doctrine, that the little stone is Christ's kingdom: unless we should take the phrase "set up a kingdom," as meaning only its enlargement and extension. And we admit and maintain, that the words thus translated, do not signify the first production, or in-

stitution: at least not necessarily so. The word rendered "set up" is used (iii. 24) to describe Nebuchadnezzar's action when he "rose up" in haste: a form of the same occurs in verse 1st; he "set up the image in the plains of Dura." It was formed before it was erected or made to stand. This is the exposition given to both phrases by Dr. Gill, who perhaps was drawn into the former by his party preferences, and afterwards forced into the latter by consistency. The Latin Vulgate, in Walton's Polyglot renders it, "But in the days of those kingdoms, shall the God of heaven resuscitate (*suscitabit*) a kingdom." The Arabic he translates by the same Latin word. The Syriac and Septuagint has *kings*, and otherwise the same. Whilst therefore we think the latter exposition true and proper, we feel very sure that the former is far from a fair dealing with the text. "These kings" refers to the four monarchies, and not to the toes of one of them.

1. Because he immediately speaks of the fifth or kingdom of the little stone: and brings it into contrast with the others, as to duration, not surely with the ten toes, but with the four kingdoms which itself will destroy.

2. And this constituted another reason, because he speaks directly afterwards of this little stone breaking in pieces and consuming all these kingdoms;—all what kingdoms? Surely the very ones spoken of in the beginning of the verse; the very gold and silver and brass and iron kingdoms, that it will beat small as the chaff of the summer threshing-floor.

3. But this last fact is decisive of the matter, because the little stone beats in pieces, not the toes of the image, not the iron and clay only, but the silver also, and the brass, and the gold. Now, if the kingdom of the stone did not come into being until the days of these toe-kingdoms, that is, until the fifth or sixth century after Christ,—nearly one thousand years after the head of gold was dissipated as chaff; how could it be said that this little stone brake in pieces the gold, the silver, the brass and the iron? Clearly then, this smooth stone, polished

in the brook, where flows the water of life, existed in the days of the giant head; or it never could have brought Goliath to the dust.

Now, what is the historical fact? Did the kingdom of heaven, the church of the living God, which is the "ground and pillar of the truth,"—did this kingdom of moral law exist in the days of Nebuchadnezzar and the four monarchies? Ask Paul, whether the church of God in the ancient times, is one and the self-same church that was in his day, and that shall be, when "all Israel shall be saved." Ask him, whether the Jew, who was cut off by unbelief, shall be in a future age grafted into some new stock; or into his own olive tree. Ask the whole Bible whether God ever had but one church. To these interrogations there can be only one answer. The kingdom of truth and righteousness is one, and these words themselves were uttered by a member of that kingdom. Through Daniel himself was then operating that influence, which will ultimately overturn the great image, and utterly annihilate his power.

Nor may we omit to notice what the prophet says about the independence of this kingdom. It was to Daniel, the sweetest portion of the message;—"and the kingdom shall not be left to other people." The Latin Vulgate, (in Walton), the Septuagint, and the Arabic, all have it more rigidly translated, his kingdom: God's kingdom shall not be left, or, he will not leave it to another people. He will, in due time, avenge the cause of his people, and "the sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come." And no doubt, this very prediction had great influence in alleviating the evils of the captivity.

The "cutting out of the little stone from the mountain without hands," plainly intimates that the kingdom represented by it;—the moral truth by which God governs the world, is not the production of human genius. The doctrines of God are not the devices of man. The fifth universal monarchy is that of God's own truth, and like the smooth stone in

David's scrip, it is hewn out by the God of heaven and not by the hand of man. The gospel came not by man; it is the revelation of Jesus Christ, whose kingdom ruleth over all.

In conclusion, we remark,

1. This vision gives a satisfactory explanation of the very general, and popular fable of the pagan world, concerning the four ages,—the golden, the silver, the brass and the iron. The substance of it is wrought into the poetry of their bards, just as we should expect in the case of tradition obscured by time and distance.

2. We see that, whatever be the appearances to the contrary, God is the governor of the universe: and this truth Daniel did not fear to tell the lordly sovereignty of the world's empire. This truth the rulers of earth's brief domain are often very unwilling to admit. Even in our own republican government, some men are loath to hear affirmed the doctrine of their dependence on God, and their responsibility to him.

3. We, who preach and warn men in God's stead, in humble imitation of the holy prophet, will make this truth ring in their ears. "Ye rulers of this world,"—Ye judges of the earth, know that ye are men, and that all men must stand before the judgment seat of Christ!

4. There are, in a moral sense, but two parties in the world,—the friends of government by force, and the friends of government by moral law. The latter, belong to God's kingdom; the former, to Satan's.

5. The church of God, which is the depository of his truth, is the hope and safety of the world. Her cause is God's and will prevail. By her agency in disseminating his truth, will He rule over all the nations. Her triumph is certain, because the Lord God in the midst of her is mighty; his promises are sure; and He will do all his pleasure.

LECTURE III.

THE GOLDEN HEAD.

"Come down, and sit in the dust, O virgin daughter of Babylon; sit on the ground: there is no throne, O daughter of the Chaldeans."

ISAIAH xlvii. 1.

ISAIAH, the sublimest of all the poets, the most clear-sighted of all the prophets, lived and wrote in the days of "Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah." That is, from 696 before Christ, when it is supposed he was sawn asunder by Manasseh, king of Judah, back through Hezekiah's reign of twenty-nine years, Ahaz's of sixteen, and Jotham's of sixteen, into part of Uzziah's, which extended over fifty-two years. Babylon was taken by Cyrus, A. C. 538. Consequently, Isaiah, if the tradition of the Jews is correct, that he was put to death by Manasseh, in the first year of his reign, that is, 696 before Christ, must have delivered the last of his prophecies one hundred and fifty-eight years before the sack of Babylon by Cyrus: a sufficient length of time to set at defiance all human calculation, and to prove, upon the fulfilment of the facts predicted, that he is a true prophet of God.

We place this text at the head, simply to point out the general subject of the lecture, namely, the kingdom of Babylon, and not to limit ourselves to the termination of it. On the contrary, what we design is,

I. To show the leading historical facts relative to this "head of gold."

II. To point out the prophecies, and compare them with the facts.

I. The well authenticated facts, in the early history of this first large empire, are few. The first item in the order of chronology, is the foundation of the kingdom. This is detailed briefly in Genesis xi. 1—9. "And the whole earth was of one language and of one speech. And it came to pass as they journeyed from the east, that they found a plain in the land of Shinar, and they dwelt there. And they said one to another, Go to, let us make brick and burn them thoroughly. And they had brick for stone, and

slime had they for mortar. And they said, Go to, let us build us a city, and a tower, whose top may reach unto heaven, and let us make us a name, lest we be scattered abroad upon the face of the whole earth. And the Lord came down to see the city and the tower which the children of men builded. And the Lord said, Behold, the people is one, and they have all one language; and nothing will be restrained from them which they have imagined to do. Go to, let us go down and there confound their language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city. Therefore is the name of it called Babel, because the Lord did there confound the language of all the earth: and from thence did the Lord scatter them abroad upon the face of all the earth."

On this historical sketch, let us observe,

1. The marginal reading, (*eastward*) is the true reading; because from Mount Ararat, where the Ark of Noah rested, they could not travel *from the east*, and arrive at Shinar, low down in the Euphratean valley. Ararat is one of the mountains of Armenia, and lies north, and a little west of the site of Babel. But the word (**מִקְדֵּם**, *mikkedem*) ren-

dered in the text, *from the east*, is necessarily rendered, *at, in, or on the east*. Gen. ii. 8. "And the Lord God planted a garden *eastward, in the east*, at Eden;" and iii. 24, "So he drove out the man, and placed *at the east* of the garden of Eden, cherubim." Gen. xvi. 8. Abraham pitched his tent "having Bethel on the west, and Hai *on the east*." Again, the same occurs in xii. 11,— "Then Lot chose him all the plain of Jordan, and Lot journeyed *east*:"—surely not from the east—but at, in, or on the east of Abraham. (See, also, Num. xxxiv. 1, Josh. vii. 2, Jud. viii. 11.) Hence, it is undeniable, that the word means *at the east*. The construction is precisely similar to the Greek, Acts ii. 25, "I foresaw the Lord always before my face, for he is *on my right hand*," (ἐκ δεξιῶν)—so

the Latin, *a dextra*. In their journeyings, or various removings and encampments, *in the east*, they finally determined to settle and build a city in the land of Shinar.

2. The declared object was, to prevent their scattering abroad: therefore it must have been before there was any grand dispersion; and hence, the preceding chapter, which describes the situation of considerable numbers of the separated tribes, is a prolepsis in the history: and the expedition of Nimrod, (x. 8–10,) was subsequent in time to the erection of the tower here mentioned. It is there stated that Nimrod, the grandson of Ham, and great grandson of Noah, “began to be a mighty one in the earth. He was a mighty hunter before the Lord,—and the beginning of his kingdom was Babel, and Erech, and Accad, and Calneh, in the land of Shinar.” Daniel also tells us that Nebuchadnezzar carried the vessels from the temple in Jerusalem, into the land of Shinar. Thus we identify Babylon with Babel.

3. It is evident, that after the dispersion consequent upon the confusion of tongues, or of counsels,—and some considerable time after,—Nimrod, having put himself, by his daring spirit and physical prowess, at the head of a numerous band of men, and, conceiving from the very sight of the old ruins, the project of a fixed abode, a strong city, and means of defence, undertook its reconstruction: after it became considerably populous, he sent out colonies and established the others above named.

Agreeably to the Scripture account, is that presented to us in Carey’s Ancient Fragments. He gives the following from Berossus, a Babylonish historian of the age of Alexander, the son of Philip; who says, that he obtained this and other items of history, from ancient inscriptions at Babylon. “They say that the first inhabitants of the earth, glorying in their own strength and size, and despising the gods, undertook to raise a tower whose top should reach the sky, in the place in which Babylon now stands; but when it ap-

proached the heaven, the winds assisted the gods, and overturned the work upon its contrivers: and its ruins are said to be still at Babylon: and the gods introduced a diversity of tongues among men, who till that time had all spoken the same language; and a war arose between Cronus and Titan. The place in which they built the tower is now called Babylon, on account of the confusion of the tongues, for confusion is by the Hebrews called Babel!” (Carey’s Fragments, p. 35.)

It is impossible here, not to see the substantial agreement of Berossus with the sacred writer, as it regards the origin of the first great kingdom.

4. Nimrod was the great grandson of Noah;—the line runs thus,—Noah, Ham, Cush, Nimrod. The age of the father, at the birth of his first son, is not given in this line, as in that of Shem; no doubt because the true religion, whose history the Bible designs to preserve, was found in the latter. If, however, we take the line of Shem as a data of calculation, we may approximate the period of Nimrod’s settlement, and also form an idea of the extent of human population at the time of Babel’s failure and Babylon’s success. Now Salah, the grandson of Noah, in Shem’s line, was born sixty-seven years after the flood, or in the year of the world, 1724,—two thousand two hundred and eighty years before the birth of our Saviour. If therefore, Nimrod was born sixty-seven years after the flood, the population of the world could scarcely have been counted by thousands, at his birth. Salah lived four hundred and thirty-three years; supposing Nimrod to have lived as long, by the middle of his days, the population might be sixty times as great as when he was born; and they might begin to feel the erection of a city to be within their capacity. But this attempt might be abandoned, and the place lie in ruins a hundred years, when Nimrod began to be a great prince, and he would still have a hundred and thirty-three years to rebuild Babel, and found his other cities.

From the flood to the birth of Abra-

ham, was three hundred and fifty-two years, at which time Nimrod would be two hundred and eighty-five years old ; and if he lived no longer than Salah, he would be a hundred and forty-eight years cotemporary with Abraham ; if he lived sixty-eight years less than Salah, as must have been the case, then Amraphel, king of Shinar, (Gen. xiv. 1,) who with three others, made war upon the kings of Sodom and Gomorrah, might, very possibly have been his son, and must have been his immediate successor. This will be the more easily believed, from the fact, that Shem himself was a hundred and fifty years cotemporary with Abraham, and of course fifty years cotemporary with Isaac.

The next item of history, bearing upon our subject, is the origin of Nineveh. In Gen. x. 11, we learn that "out of that land"—Shinar—"went forth Ashur, and builded Nineveh" and other cities.

Such is all that infallible history gives us, of the early days of the Assyrian, as distinguished from the Babylonian empire.

The truth probably is, that they were rival cities, and had occasional conflicts for the supremacy ; sometimes one, sometimes another, being in the ascendant. Ktesias, the Greek historian, makes Semiramis, the widow of Ninus, the founder of Babylon ; at least imputes to her all its splendid works : but Ktesias wrote from imagination. We learn, however, from Isaiah, (xiv. 22, 25,) that the names are convertible terms : for in verse 22, he denounces God's wrath against Babylon ; and in verse 25, continuing to speak of the same subject of divine displeasure, he says, "I will break the Assyrian in my land : " at the time referred to, Nineveh was in ruins, and Assyria, a Babylonian province. Sir Isaac Newton indeed, considers the two as sister cities, and as sustaining, for the most part, amicable relations, until a late period of their history. He assigns their kindred origin as a reason for this. (See Univ. Hist. iii. 361-413.)

Calmet gives as brief an account as we have seen of this wonderful city,

and from him we make an extract. "The following is a description of Babylon in its greatest splendour, whether it were the work of *Semiramis*, or of *Nebuchadnezzar* ; for the ancients are not agreed among themselves as to this article : we shall borrow this description principally from *Herodotus*, who had been upon the spot, and is the oldest author who has treated of this matter.

"The city was square, an hundred and twenty furlongs every way, that is to say, fifteen miles, or five leagues square, and the whole circuit of it, four hundred and eighty furlongs or twenty leagues—(sixty miles.) The walls of it were built with large bricks, cemented with bitumen, a thick, glutinous liquor, which issues out of the earth in the country hereabouts ; it binds stronger than mortar, and becomes harder than the brick itself, for which it is made use of as a cement. These walls were eighty-seven feet thick, three hundred and fifty high, and four hundred and eighty furlongs in circumference.

"The city was encompassed with a vast ditch, filled with water, and brick-work carried up on both sides. The earth which was dug out, was employed in making the bricks wherewith the walls of the city were built, so that one may judge of the depth and largeness of the ditch, by the extreme height and thickness of the walls.

"There were an hundred gates belonging to the city, five and twenty on each of the four sides. All these gates, with the posts and upper parts of them, were of massy brass. Between every two of these gates at particular distances, were three towers, and three between each angle of this great square : the towers were raised ten feet higher than the walls, which is to be understood of those places only, where they were necessary ; for the city, being encompassed in several places, with marshes, which were always full of water, and defended the approach to it, there was no need of towers on those sides."

"There was a street answering to every gate, so that there were fifty streets in all, which led from one gate

to another, and cut one another at right angles, and were each fifteen miles long, or five good leagues in length, and one hundred and fifty-one feet wide.

“The Euphrates cut the city into two equal parts from north to south. A bridge of admirable structure, of about a furlong, or a hundred and twenty-five paces in length, and thirty in width, continued a communication from one part of the city to the other.”

The historian proceeds to describe the Temple of Belus, the palace, the hanging gardens, or artificial forests, built on arches piled upon arches; covered over with trees and shrubbery, equalling, and sometimes exceeding, the height of the walls.

Above the city, there was an artificial lake, forty miles square, and thirty-five feet deep, which was filled from the river, during the time of high water, and, in the dry season, was drawn off, for the supply of the city, and for irrigation.

Such, and far more gorgeous, are the accounts given of these splendid works of human genius. From the least embellished of the histories however, we must make many deductions, if we would approximate truth. Many a magnificent city has existed on paper, or in the realms of fancy. This sketch is necessary to the right understanding of some prophecies that must hereafter claim our attention.

Before we proceed, it may be well to state, that chronologers have given us a list of forty-one kings from Belus, (i. e. Nimrod) down to Sardanapalus; of most of these, the name only is known, and that probably, was coined for the occasion. (See Carey's *Ancient Fragments*, p. 70-72.)

Of the second Assyrian empire, or race of kings, we know more, because they redeemed themselves from oblivion by their connexion with, and oppression of, the church.

The first king of this line mentioned in Scripture, is Pul, (2 Kings, xv. 19.) to whom Menahem King of Israel gave as tribute, a thousand talents of silver. The *Universal History* makes him the father of Tiglath Pilezar, King of Assyria,

mentioned in verse 29 of the same chapter; and also of Nabonassar, to whom he gave Babylon; whilst Arbaces, the leading conspirator with him, in the destruction of the effeminate Sardanapalus, retained the government over the Medes. Nabonassar is the Shalmanezar who “took Samaria, and carried Israel away captive into Assyria, and placed them in Halah, and Habor, and in the cities of the Medes.” (2 Kings, xvii. 3.)

The third king of this line was Sennacherib, who attacked Hezekiah, and lost in one night, by a stroke of Jehovah's power, a hundred and eighty-five thousand men (2 Kings xviii., xix. 35); after which he fled to his own land, where he was slain by two of his sons, while a third, named Esarhaddon, succeeded him in the kingdom. This prince possessed considerable energy of character. He restored the territory lost by his father, adding Syria and Palestine to the Assyrian empire. The Lord of kingdoms used him as a rod of correction, against his own people, for the gross impieties which they practised in the reign of Manasseh, King of Judah. “Wherefore the Lord brought upon them the captains of the host of the King of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon,” (2 Chron. xxxiii. 11.) We have evidence here, that although Nineveh and Babylon were distinct kingdoms, in a degree, yet by some revolution, the Ninevite King, Esarhaddon, had possession of Babylon at this time; for these captains of the host of the King of Assyria, carried their captives, not to Nineveh, but to Babylon.

After this, considerable confusion prevails, and historians have failed to settle with certainty even the exact state of the succession. The affairs of the two governments are very much blended, and intertwined even with those of the Medes and Persians. It is probable that Saosduchinus, given in the ecclesiastical and astronomical canons, as the fourteenth king, was the Nebuchadonoser of the apocryphal book of Judith. After him, followed Saracus, a prince of effeminate habits, against whom Nabopolas-

sar, his general, revolted; and having formed an alliance with Cyaxeres I., King of Media, he fell upon Saracus, defeated his army, took Nineveh, and laid the city in ruins. The Median king being obliged to return speedily to repel an invasion of the Scythians, Nabopolassar established himself at Babylon, as sole monarch of the Assyrio-Babylonian empire. To him succeeded his son, Nebuchadonoser II., or Nebuchadnezzar, the Great, who figures so largely in history, sacred and profane.

After a prosperous reign, as we have seen, of forty-three years, he was followed by his son, Evil Merodach, a dissipated prince, who was cut off by a conspiracy. One of the conspirators, named Neriglissar, who had married the king's sister, was placed upon the throne. In about three years he was disposed of, as his predecessor had been, and was succeeded by his son, who also met with a similar fate. A son of Evil Merodach, called Labynitus, sometimes Nabonassar, and in Daniel, Belshazzar, next swayed the sceptre, which he held but three years, when he fell with the Assyrio-Babylonian Empire, on the occasion of the sack of the city, by the conjunct armies of the Medes and Persians, under Cyrus the Great.

Thus we have noted the leading events of what is properly the *political* history of the golden head; and find ourselves brought down to the year before Christ, 538.

There remains one point, of very great importance to the whole of this discussion, which it may be well now to examine; that is, the complex character of the dominion symbolized by the image, and its several subdivisions: it embraces the *civil*, the *military*, and the religious power. In regard to the first two, we need not delay with a single remark. The civil rule is always allied to the sword.

Without the latter, as a last resort, the former would, in a government of imperfect beings, be a mere nullity. God's moral government, both in reference to individuals and nations, involves moral rule to direct conduct, and physi-

cal evil to punish disobedience. The sceptre in the hand, and the sword in the sheath;—this is God's mode of governing man, and it is the mode He will have man to practise upon his fellow.

But the third element ought not to coalesce in the same hands. The religious power, so to speak, cannot be, safely for man, and honourably for God, committed to those who wield the civil and the military. The mitre cannot rest upon the crown, nor the crown upon the mitre. Still more unseemly is the coalition between the latter and the sword. If religion would command the heart of man, she must not have her hands stained with the blood which it propels. Her office is to stand between the sword and sceptre; to teach submission to the one, as the only sure way of avoiding the stroke of the other. But in order to this, she must occupy independent ground. Submission to brute force, she never can teach, either theoretically or practically. Religion,—true religion, never sanctions the principle that there is virtue in suffering penal evil. She never felicitates herself upon enduring deserved punishment; nor will she ever call such endurance by others a moral virtue. But if the religious power is lodged in the same hands with the civil and military, such will be the use made of it by corrupt man. Ever and anon will he summon the religious principle, to sustain arbitrary dominion, and bow the neck of his fellow to the sword, rather than to the sceptre. The kingdom of the golden-headed image is our illustration. It has been, from the first, a religious establishment. There is a union of the three powers. The temple of Belus stands beside the tower of Babel: the worship of the god is as much under the control of the king, as is the administration of justice: the expenses of religion, equally with those of the civil and military departments, devolve upon him.

It is our wish to press this matter upon your notice, not as a characteristic merely of the golden head, but of the whole image. It is a feature of the monster,—an essential ingredient in the composition of his very being. Without this,

he would not be what he is, a despot : strip him of it, and his nature is changed. Divide the religious from the civil and military powers, and the monster is a man : he has the peculiarities, lineaments, and feelings of a man. But such division has never yet been effected. The religious has never been so separated from the civil, as to make it an independent and untrammelled interest. The Chaldeans, soothsayers, astrologers, priests of Belus, all were subject to the absolute control of the monarch, as completely as were the civil officers. Such was also the case in the kingdom of the silver beast. Cyrus himself was religious in his way, to an excess, like the Athenians in the days of Paul ; and he kept up the system of the preceding dynasties, except in the matter of expensive temples. Throughout the Persian empire religion was a part of the monarch's concern ; church and state constituted one power : the priesthood of their superstition were officers of government.

The brazen and the iron kingdoms made no improvement in this matter. On the contrary, the controlling influence of government over religion, was more thoroughly worked into system. Greece and Rome vied with Persia and Babylon in the splendour of their religious establishments. The most magnificent relics of the arts in both—where are they to be found, but amid the ruins of temples and altars ? On what point did genius and wealth concentrate all their power, if not on religious architecture ? Look at the temple of Diana ; the Acropolis of Corinth ; of Athens ; of Rome. What has Greece left, like the temple of Jupiter, and the Parthenon ? Does not ancient Rome boast of her Pantheon ; and modern Rome of her St. Peter's ? Even among the kingdoms of the ten toes, the same spirit may be remarked. St. Paul's, Notre Dame, and a thousand other spires testify the combination of the civil and religious powers, by the concentration of immense capital upon an ecclesiastical establishment. Indeed we think history will bear out the assertion, that all the four great mo-

narchies *invested* more capital in such establishments, than in any other form : and we suppose no sane man will affirm, that this resulted from real love for true religion.

On the contrary, the policy lies open ; there is no effort at concealment, even in Christian Rome, and among the ten toes of the image : it always has been, simply to make the religious principle subservient to despotic rule. True religion never can so succumb ; but superstition, which is the religious principle perverted, has always been the main pillar of tyranny. But the kingdom of the little stone, is at eternal war with this principle. It claims a distinct and independent existence in the world. It pledges itself, not to interfere with the legitimate action of the civil power, and it demands reciprocity. It proffers, indirect, yet most efficient aid to government founded in right, but asks no remuneration, and no protection. "My kingdom is not of this world." This doctrine of an empire within an empire, yet no interference, is matter of revelation. To man unenlightened, it appears impossible and impracticable ; but to God, and his church, it is plain, simple, actual. All the church asks of civil government, is,—“ Let us alone ; we ask not your blessing, and we have no right to your malediction : let us alone.”

II. The prophecies, relative to the golden head and their fulfilment, now claim our attention.

The first prediction, whose accomplishment was fulfilled through the agency of the golden head, was that delivered by Moses. Just before his death, about nine hundred and twenty-two years after the flood, he tells the people, that for their sins, God will “ deliver them into the hands of their enemies, and scatter them among the nations, and they shall find no ease.”—(Deut. xxviii. 48, 49, 64, 65.)

This was in part accomplished, when “ the God of Israel stirred up the spirit of Pul, king of Assyria, and the spirit of Tilgath-pilneser, king of Assyria, and he carried them away, (even the Reu-

benites, and the Gadites, and the half-tribe of Manasseh,) and brought them unto Halah, and Habor, and Hara, and to the river Gozan, unto this day." (1 Chron. v. 26.) Isaiah is more explicit. In chapters vii. 17-20; viii. 4; xxxix. 5-7, and the parallel, 2 Kings xx. 17-19, he predicts the captivity. He tells Hezekiah that "all that is in his house shall be carried to Babylon, and his sons shall they take away, and they shall be eunuchs in the palace of the king of Babylon."—Jeremiah, in chapters xx. 45; xxv. 9; xxvii. 20, 21, 22; xxxii. 28, predicts more at large, the same events.

This prediction of Isaiah, was uttered just after Hezekiah had recovered from his sickness, by the miracle of the bunch of figs, (2 Kings, xx. 7,) and the turning back of the shadow on the dial of Ahaz, as the sign that fifteen years should be added to the king's life; the prophecy, therefore, preceded his death that length of time. Add these to the fifty-five years of Manasseh's reign, 2 Chron. xxxiii. 1, and it makes 70 years.

xxxiii. 21,	Amon's	2	"
xxxiv. 1,	Josiah's	31	"
xxxvi. 2,	Jehoahaz's	$\frac{1}{4}$	"
"	5, Jehoiakim's	11	"
"	9, Jehoiachin's	$\frac{1}{4}$	"
"	11, Zedekiah's	11	"

The whole gives us, - 125 $\frac{1}{2}$ yrs. between the delivery of the prophecy and captivity, which completed its fulfilment by the hands of Nebuchadnezzar.

For this very agency in accomplishing the divine purpose, was the Babylonish empire overthrown. The little stone began thus early, to break in pieces the giant image. "And it shall come to pass," says Jeremiah (xxv. 12,) "when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the Lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations." In i. 11, he states the same reason for Chaldea's destruction; "Because ye were glad, because ye rejoiced, O! ye destroyers of mine heritage:"—and li. 35, 36,—"The violence done to me, and to my flesh be upon Babylon, shall

the inhabitant of Zion say, and my blood upon the inhabitants of Chaldea, shall Jerusalem say. Therefore, thus saith the Lord, Behold I will plead thy cause, and take vengeance for thee, and I will dry up her sea, and make her springs dry." To the same purport, Isaiah (x. 5-7) says, "O, Assyrian, the rod of mine anger, and the staff in their hand, is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath (that is, Jerusalem,) will I give him a charge, to take the spoil, and to take the prey; and to tread them down like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and to cut off nations not a few." And verse 12, "Wherefore it shall come to pass that when the Lord hath performed his whole work upon Mount Zion, and Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks:"—verse 17,—"And the Light of Israel shall be for a fire, and his Holy One for a flame, and it shall burn and devour his thorns and his briars;"—Babylon's destruction comes out of Zion,—the flame that consumes her, is kindled by a spark, struck from the little stone.

But let us attend to the predictions somewhat more in detail: collated at the same time with the history of their fulfilment.

Let us look whence comes the agency of this destruction.

Isaiah, in chap. xiii., which he heads "The burden of Babylon," says, "Behold, I will stir up the Medes against them, which shall not regard silver; and as for gold, they shall not delight in it. Their bows, also, shall dash the young men to pieces," (17, 18.)—xxi. 2, "Go up O Elam; besiege O Media; all the sighing thereof, have I made to cease." He then proceeds to detail the terrible agonies of a ruined city; and in verse 9, the watchman exclaims, "Babylon is fallen—is fallen; all the graven images of her gods, he hath broken unto the ground." Elam is the Scripture name for Persia: from Media and Persia,

then, are to come the forces that must lay Babylon and her gods in the dust.

Jeremiah (l. 9) tells us from what quarter they shall come,—“an assembly of the nations from the north country;” (li. 27–28.) “Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her, the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up, as the rough caterpillars. Prepare against her the nations, with the kings of the Medes.”—Isaiah proceeds to name the captain of these northern hosts—(xlv. 1.) “Thus saith the Lord to his anointed, to Cyrus.”

Now, however historians may differ, and they do differ most strangely in regard to many items in the history of Cyrus the Great, they agree in the general facts, that he was a Persian by birth; son of Cambyses, King of Persia; and his mother, Mandane, was daughter of Astyages, King of Media. It is geographically true, that both countries were in a northern direction from Babylon, and especially, that Armenia, and many other countries, which had been brought under the Median power by the generalship of Cyrus, lay on the north. Cyrus had carried his victorious arms to the Egean Sea, having conquered, on the plains of Thymbria, near Sardis, the capital of Lydia, the immense army of King Cræsus, and his numerous allies. He returned, rich in spoils and resources, and laid siege to Babylon.

Other prophecies relate to the same subject. “Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of kings, to open before him the two-leaved gates, and the gates of brass shall not be shut. I will go before thee, and make the crooked places straight, and I will break in pieces the gates of brass, and cut in sunder the bars of iron.”—(Isaiah xlv. 1, 2.)

Here allow me, also, to lay before you a kind of prophecy of Nebuchadnezzar himself. The original is pre-

sented from Eusebius. “Alydenus, in his history of the Assyrians, has preserved the following fragment of Megasthenes, who says: That Nabucodrosorus, having become more powerful than Hercules, invaded Lybia and Iberia; and when he had rendered them tributary, he extended his conquests over the inhabitants of the shores upon the right of the sea. It is moreover related by the Chaldeans, that as he went up into his palace, he was possessed by some god, and cried out and said, ‘O! Babylonians, I, Nabucodrosorus, foretell unto you a calamity which must shortly come to pass, which neither Belus, my ancestor, nor his queen Beltis, have power to persuade the Fates to turn away. A Persian mule shall come, and by the assistance of your gods, shall impose upon you the yoke of slavery: the author of which shall be a Mede, the vain-glory of Assyria. Before he should thus betray my subjects, oh! that some sea or whirlpool might receive him, and his memory be blotted out for ever; or that he might be cast out, to wander through some desert, where there are neither cities nor the trace of men; a solitary exile among rocks and caverns, where beasts and birds alone abide. But for me, before he shall have conceived these mischiefs in his mind, a happier end will be provided.’” “Herodotus,” says Bishop Newton (vol. ii. 161), “who was a much older historian than Megasthenes, relates that a Delphic oracle was given to Cræsus, King of Lydia, that when a mule should rule over the Medes, then he should not be ashamed to fly away. Which oracle was afterwards thus interpreted by the Pythian priestess: Cyrus was this mule, for he was born of parents of different nations, the mother the better, and the father the meaner—for she was a Mede, and the daughter of the King of the Medes, but he was a Persian, and subject to the Medes.” Whatever we may think of these, as pretensions to prophecy, one thing is obvious: they have long been history, and prove the leading facts pointed out by Isaiah.

We need not delay, in speaking far-

ther of the historical events, for every schoolboy knows that Cyrus, commanding the army in the name of his uncle, Cyaxeres, (who was afterwards his father-in-law,) turned off the branch of the Euphrates that ran through Babylon, and directed his generals, Gobryas and Gadates, to march the troops along the empty channel of the river, and enter by the gates, which led up from the water's edge. These gates they found open and unguarded, for it was a night of great festivity in honour of their gods; probably the same as referred to by Berassus in the first book of his Babylonian history, where he says, "That in the eleventh month, called Loos, is celebrated, in Babylon, the feast of Sacea for five days." They surprised the guards at the palace-gates, cut them off, and rushed into the midst of the previously agitated court, just as they had heard from the mouth of the Hebrew seer the alarming exposition:—"Peres, thy kingdom is divided, and given to the Medes and Persians; for in that night was Belshazzar, the King of the Chaldeans, slain, and Darius, the Median, took the kingdom, being about three score and two years old."

Thus did Daniel live to see the head of gold brought to the dust, after a lapse of sixty-seven years from the date of his first prophetic exposition of the king's dream; and nobly did he sustain the dignity of a man of God in the face of this splendid retinue. His religion had doubtless prevented him from being one of the revellers; and when he was officially called upon, we see not the fulsome, hoary-headed court-flatterer, but the dignified reprovcr of corrupt power. Having recounted briefly the solemn monitions that had been given to the grandfather of the present monarch, "till he knew that the most High God ruleth in the kingdom of men, and that he appointeth over it whomsoever he will," he proceeds, and brings home to him the startling truth, "And thou, his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this; but hast lifted thyself against the Lord of heaven, and they have brought

the vessels of his house before thee, and thou, and thy lords, thy wives, and thy concubines, have drunk wine in them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hands thy breath is, and whose are all thy ways, hast thou not glorified."

In conclusion, let us notice again, that civil rulers are responsible to God, for all their proceedings. From him is their power; "the kingdoms over men he giveth to whomsoever he will." Nor let it be supposed that this is less the case, where designation to office is by a vote of the people. In whatever manner the appointment may be made, the authority to rule is from God. "He beareth not the sword in vain;" he is the minister of God, and is bound to do his Master's will.

2. We learn the doctrine of the divine decrees. There could be no prophecy, without an unchangeable purpose. If God predict anything, he must either bring it to pass, or falsify his word. If he bring it to pass, it must be because he has designed, determined, or decreed so to do.

3. God's decrees do not destroy man's voluntary agency, and moral accountability. The very instruments of his vengeance, who fulfil his designs, whom he uses as his rod, he holds responsible, and punishes for the very acts by which they accomplished his own purposes. The Assyrian monarch was God's instrument, yet he took vengeance on him, and thus explains to us the philosophy of it;—"He meaneth not so;" to honour God is not his object, when he cruelly oppresses Judah and Jerusalem. It is the intention always, that gives moral character to an action; consequently, the King's design being, not to glorify God, by fulfilling his decree, but to aggrandize himself, and gratify his unholy ambition, he is condemned at the divine tribunal, and punished accordingly.

4. Wine and revellings have lost many an empire, dethroned many a monarch, extinguished many a dynasty. "It is not for kings, O Samuel, it is not for kings to drink wine, nor for princes.

strong drink, lest they drink, and forget the law.”

5. Sooner or later, the God of heaven will display his wrath in the punishment of irreligion, and idolatry; and this punishment, when the crimes pervade a community, will fall upon the mass, and all will feel it; it is therefore not a matter of indifference to me, “whether my neighbour worships one God, twenty gods, or no god at all.” It involves me, as a part of the social body in the common calamity.

How sudden and awful are, sometimes, the mutations of human condition! One hour, Belshazzar exults in all that is gorgeous and exhilarating,—the next, he lies a ghastly corpse, weltering in his own blood: one moment, in the very heaven of sensual delights,—the next, thrust down to hell: a sovereign without limitation of power,—a trembling wretch at the bar of that God whom he despised,—a victim writhing in the agonies of eternal torment!

If Belshazzar’s heart trembled, and his knees smote together at the sight of a “man’s hand,” how was it with him when, not a part, but the whole, not of one only, but of many armed men burst in upon him? If the word of reproof can cause the soul thus to quake, what must be the reality of God’s wrath, when it descends upon the affrighted spirit? See to it, then, that thou glorify Him “in whose hand thy breath is, and whose are all thy ways!”

LECTURE IV.

THE VISION OF THE FOUR BEASTS OF THE SEA.

THE FIRST THREE.

“In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.

“Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea.

“And four great beasts came up from the sea, diverse one from another.

“The first was like a lion, and had eagle’s wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man’s heart was given to it.

“And behold, another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

“After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl: the beast had also four heads; and dominion was given to it.”—DANIEL vii. 1-6.

PROPHETIC symbols, in order to be significant, must have a natural adaptation to their subject, and to the aspect in which it is regarded. If there be no such adaptation, there can be no advantage from the symbolic representation: the aspect in which it is contemplated must, of course, vary the view itself, and the symbol should vary with it. There must also be a change of the symbol, according to the varying character of those to whom it is presented. What might be a very significant representation to one person, might be very ill-qualified to impress the mind of another. Poetic imagery must adapt itself to the taste and genius of the people upon whom it is to operate. That which may be attractive and instructive to one, may be dull and vapid to another; yea, even positively disgusting. To the man of the world, worldly excellence and beauty will prove alluring, whilst to one who is not of this world, it will have no beauty, and over him can exert no influence. What to the latter appears a plant of renown, a tree of life, “whose leaves are for the healing of the nations;” to the former is “a root out of a dry ground, having no form or comeliness.” To the victorious general and monarch of unlimited empire a splendid and gigantic image, of the most costly materials, is a pleasing representation of arbitrary power: but to the ardent lover and devoted friend of an insulted, trodden down and bleeding church, the very same power is much more suitably exhibited under the figure of a ferocious beast of prey. Accordingly, when the Spirit of inspiration would instruct his church in the true nature of despotic government, Daniel

“has a dream and visions of his head upon his bed,” which trouble him.

Let us here settle the date of the vision. “In the first year of Belshazzar.” Now, this prince reigned seventeen years, and was slain, as we have seen, in the year A. C. 538; consequently, the vision occurred in the year 555, and fifty years after Daniel had been carried into captivity.

The next thing to be noticed is the source whence these beasts sprang. They came up from the great sea, previously agitated by the four winds of heaven. The mighty ocean lashed into foam by fierce and tempestuous winds, is a very forcible emblem of the mass of human society tossed and distracted by passions fell and fierce. The apostle Jude, (verse 13) calls ungodly men “raging waves of the sea, foaming out their own shame.” And David, (Psalm lxxv. 7,) using the same figure, says God “Stilleth the noise of the seas, the noise of their waves and the tumult of the people.” Also (Psalm xciii. 3), “The floods have lifted up, O Lord, the floods have lifted up their voice, the floods lift up their waves.” Isaiah (xviii. 12), exclaims, “Wo to the multitude of many people, which make a noise, like the noise of the seas; and to the rushing of nations, that make a rushing like the rushing of mighty waters. The nations shall rush like the rushing of many waters.” (lvii. 21), “But the wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.” It is difficult to conceive a better symbol of human population, agitated and torn by violent and unbridled passions! In Rev. vii. four angels are represented as standing upon the four corners, or in the four quarters of the earth, and holding the four winds that the wind should not blow on the earth, nor on the sea, nor on any tree, till we have sealed the servants of our God! Here is the counter-symbol, the sea-quiet—the mass of human society in a pacific state, and the work of grace triumphantly advancing among them!

The four winds are of course symbolical of the boisterous passions which

throw human society into commotion. The number four is used because this is the common mode of designating influences from all directions—north, south, east and west; fierce passions of all descriptions distract the sea of human population, and out of the rolling waves proceed the monsters of oppression.

“And four beasts came up out of the sea, diverse from one another.” The exposition of the figure is in verse 17. “These great beasts are four kings, which shall arise out of the earth.” Here “the earth” is the body or mass of men, not the ground, but its inhabitants; and the four kings are the same four universal monarchies, symbolized in the golden image. These monarchies are in one sense a unity and in another diverse. They are all ferocious beasts of prey. They have one spirit and one general character. Arbitrary power, rending in pieces and tormenting the church of God, characterizes them all. They have one common source and one common tendency. Their origin is the turbulent ocean—the corrupt agitated body of men; and they ever aim at crushing the interests of that government which is founded in right, and exercises its influence by moral force. These beasts of prey are all monsters; there is no one creature of God capable of truly and fully symbolizing the despotic power. This teaches us the important lesson, that absolute monarchy sustained by compulsion alone, is a monstrous production without and beyond the ordinary laws of creation, and which never could exist, but in violation of these laws. Yet these beasts of prey are diverse; these four monarchies have something respectively characteristic. These several peculiarities are exhibited under their appropriate signs. Let us attend to them in order.

Verse 4. “The first was like a lion, and had eagle’s wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made to stand upon the feet as a man, and a man’s heart was given to it.”

Here are presented several traits in the character, and items in the history

of the Assyrio-Babylonian empire. Jeremiah (iv. 6, 7), speaking of the coming calamities, says, "I will bring evil from the north, and a great destruction. The lion is come up from his thicket, and the destroyer of the Gentiles is on his way; he is gone forth from his place to make thy land desolate." And in xxv. 9, he tells us from the Lord, that he will bring Nebuchadnezzar his servant, and all the families of the north "against this land." Verse 38, "He hath forsaken his covert as a lion." This king is also compared to an eagle, (Jer. xlvi. 40): "Behold he shall fly as an eagle and shall spread his wings over Moab." And the great eagle of Ezekiel (xvii. 3), "with great wings," we learn in verse 12, is the king of Babylon. There can be no doubt, as to the application of the symbol. Let us note:

1. The lion is bold and fearless: so the first daring enterprise, as to government over man, was set on foot by the founder of this monarchy. The spirit of Nimrod lived and breathed in it for thirteen centuries: not always indeed with precisely the same fearlessness and energy; for the lion must sleep and take his rest at times; he is often languid and indisposed to spring upon his prey. Still is it true in general that daring boldness and strength to endure, characterized this monarchy.

2. The lion is a lordly animal, proud in the consciousness of his power, and lofty in the manifestation of it: and Babylon is the haughtiest and most majestic of all the kingdoms.

3. The lion is intelligent,—there is dignity and nobleness of expression in his countenance: and the first empire was the cradle of the arts; the nursery of the sciences. Our own times profit by her relics, and it is possible that we have not yet recovered the knowledge of astronomy which her philosophers drew from the stars and inscribed upon her monuments.

4. The lion is withal a despot: he rules the forest by the terror of his strength; when he speaks all others must be silent; when he rises up, all must bow; when he goes forth all must

retire before him:—so the Assyrian monarchy was a government of force deposited in the hands and guided by the will of one. His volition, right or wrong, was law, and was sustained by the sword.

These obvious deductions from the figure are generally admitted. But the symbol of the lion was imperfect. He is not active and rapid in his movements. Hence the vision compounds the figure. The lion has wings as an eagle; the king of birds gives wings to the slow pace of the king of beasts.

5. Wings are the natural emblems of rapidity of motion. The figures of all languages sanction the symbol. The truth taught by their appendage to the lion, is plainly, that this power should spread rapidly. Such is the historical fact: such it was before the days of Daniel. This characteristic, so far as the early periods are concerned, is matter rather of inference, than of express historical detail. For many centuries after Nimrod, all is involved in fable: we have nothing certain. But we have in the cotemporary of Daniel a sample of the rapidity of conquest. To-day the eagle eye anticipates the rising sun, darts a keen glance upon his prey in the valley of the Indus, and bears it aloft to his eyrie on the summit of the Himalayahs. To-morrow the vast valley of the Nile attracts his notice,—one fell swoop, and he lights upon Mount Atlas: another and he breathes the pure air of the upper Pyrenees: anon the Alps pass beneath his wing, and from Scythian snows, again he skims the sands of the Arabian Desert. That is to say, according to Josephus (*Anti. x., xi.*), Berossus and Megasthenes, the conquests of Nebuchadnezzar extended from India to Iberia or Spain. And Strabo, (*sec John's Hebrew Commen. 144.*) tells us that he passed from Iberia to Pontus and Thrace, thus compassing the whole Mediterranean Sea.

6. It is probably not running down a metaphor, or pressing the symbol too far, to suppose that the two modifications of power, the first and the second Assyrian empires, are alluded to by the

two wings. The former terminated with Sardanapalus, the latter with Belshazzar.

7. The wings "were plucked," whilst Daniel looked on. During the prophet's own day, and while he was prime minister in the empire, its greatest conquests were achieved. The successors of Nebuchadnezzar added nothing; they did not long retain his acquisitions: the wings of victory no longer adhered to the lion.

8. "It was lifted up from the earth, and made to stand upon its feet, as a man, and a man's heart was given to it." It is by very many supposed, that this refers specifically to Nebuchadnezzar's derangement, and subsequent restoration to reason and his throne. We think, however, plausible as this may appear, that the reference is rather to the ameliorated state of society in general and of the government in particular, toward the latter times of the empire. True, we have evidence of no little barbarity, among the courtiers, to which the casting of Daniel into the lion's den may bear witness: still in comparison with former ferocity, there was beyond doubt an improvement. The position of Daniel and others of the same spirit, in the city and empire could not but exert an influence in favour of milder government. He freely proclaimed the doctrines of repentance toward God and faith in Messiah: so that the king himself was melted down, and there is some reason to believe, though it is not positively certain, that he was a converted man. Nor could this ameliorating influence be restrained to the person of the king; it must have pervaded the mass of society less or more. The claims of humanity were not so utterly disregarded, as before the lion was transformed into a man, with his face turned heavenward.

Accordingly, the captives were treated more mildly. In the very first year of Evil Merodach, he released Jehoiachin from prison, and treated him with great kindness. All the kings seem to have mellowed toward effeminacy, and Belshazzar had less of sternness and severity of character, than his mother Nitocris, who in fact governed the empire.

The interpretation of those who insist that the beast's being lifted up from the earth, signifies the destruction of the beast or empire, its annihilation, scarcely deserves a passing notice. He was not taken away from the earth; but raised up from the prone condition, in which beasts walk; and made to stand upon his feet on the earth.

THE SECOND BEAST.

Verse 5. "And, behold, another beast a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it, and they said thus unto it, 'Arise, devour much flesh.'"

Universally it is agreed that this symbolizes the Medo-Persian monarchy. In comparison with the Babylonians, the Medes and Persians were rough and uncultivated. Delicacy and refinement had not corrupted and enervated them. Moreover, within their dominion, at the time of the sack of Babylon, were included the Armenians and other nations on the north, still more rude and savage than themselves. The bear is a northern inhabitant: his locality as well as his rough character renders him a suitable emblem of a northern power.

"And it raised itself up on one side." This is usually and correctly applied to the fact, that the chief efficiency in extending this empire was from the Persian General Cyrus, his subsequent accession to the throne, and the general prevalence of the Persian character.

For although the Medes were superior and the Persians subordinate at the time of its rise, and Cyrus himself served under the Median monarch, his grandfather, and afterwards under his uncle Cyaxeres, yet it was his side of the house that gave success to the combined armies. The marginal reading which, certainly is most like the original, gives the same sense "it raised itself *on one dominion*." Better still,—it, the beast, was made to stand up *for one principality* or government.

There is allusion to the habit which this animal has, of often standing erect

in times of severe conflict with its enemies. So the Medo-Persian empire raised itself up to contend for one combined government over the nations.

The three ribs in the bear's mouth, between his teeth, some have thought, represented the Median, Persian and Babylonian kingdoms. Others object to this with great propriety, as representing the animal in the act of devouring himself. But a bear with a piece of flesh in its mouth may well denote a half-civilized people in the act of successful war, subduing kingdoms, trampling underfoot the rights of man, and devouring the substance of whole nations. If the number three is designed to specify three kingdoms, we think, with Bishops Newton and Chandler, and Sir Isaac Newton, that Lydia, Babylon, and Egypt are the three principal kingdoms subverted by the second great monarchy, and of course symbolized by the three ribs.

The command "Arise and devour much flesh," is a commission to destroy, and a graphic description of the Persian monarchy. It was certainly not characterized by refinement and a regard to the happiness and the rights of man. Xenophon indeed pictures Cyrus as a philosopher as well as conqueror. But it is well known that Xenophon colours if he does not sketch new characters. It is impossible to reconcile him with other historians. Justin extends Cyrus's reign to thirty years, probably counting from the time when he became an eminent general; and makes him fall in an ambuscade laid by Tomyris, queen of the Scythians; who ordered his head to be cut off and thrown into a leathern bag, full of blood, saying, "Glut thyself with blood, which thou thirstedst after, and with which thou wast never to be satisfied." (Book ix., viii.)

The brutality of his son Cambyses is proverbial. He demanded the opinion of his counsellors as to the legality of marrying his own sister. They answered that the Persians had no law authorizing the marriage of a sister; but they had a law empowering their king to do as he pleased. He married her therefore,

murdered his brother, and then, in a cruel manner, put his sister and wife to death, because she wept her brother's murder. Smerdis, the impostor and next king, was assassinated. Darius Hystaspes, his successor, died a natural death. His son, Xerxes the Great, was assassinated by the captain of his guards. Artaxerxes killed his eldest brother, usurped the throne and died a natural death. Xerxes II. was destroyed by his brother Logdianus, who was smothered in ashes by his brother Ochus; and thus barbarous cruelty pervaded the government and marked its policy towards others. Such are its characteristics as drawn out by Isaiah (xiii. 18): "Their bows also shall dash the young men to pieces, and they shall have no pity on the fruit of the womb; their eye shall not spare children."

THE THIRD BEAST.

Verse 6. "After this I beheld, and lo, another, like a leopard, which had on the back of it four wings of a fowl; the beast had also four heads; and dominion was given to it."

Such is the nondescript which symbolizes the Græco-Macedonian empire. Let us touch upon a few leading points.

1. The leopard is a small animal, and the kingdom left by Philip to his son was small; as was the prince to whom the sceptre descended.

2. Yet the leopard is strong and very fierce. Alexander was a man of great power and fiery courage; both which qualities he infused into his army.

3. Perhaps the very spots of the animal may be designed to set forth the wily policy of the Macedonian kings. Philip was doubtless a greater politician than his son, if we use the word politician in the common acceptation. A greater amount of cunning and craft is displayed in his movements. He acquired power, more by policy perhaps, than by prowess in arms. Alexander was however not deficient in either.

4. The leopard, as to movement, is among the most active animals. Rarely does he make a false spring upon his

prey, and not unfrequently he shows a disposition to dispute the point of honour, with the tawny king of the forest. In like manner were the movements of the Macedonian; quick and sure.

5. The four wings are designed to set forth more strongly the rapidity of Alexander's conquests.

6. The four heads, in conjunction with the wings, intimate the subdivision of the empire, after the death of its founder. This partition accordingly took place, as we shall see more particularly hereafter.

7. And dominion was given to it. Alexander himself seems to have entertained the idea—or if not, at least to have laboured to give currency to the idea, that he was appointed of heaven to subvert the Persian monarchy. His visit to Jerusalem, and interview with Jaddus, the high priest, as related by Josephus, (Anti 11 viii. 5,) is a plain exposition of this phrase. Alexander, whilst pressing the siege of Tyre, was greatly enraged at Jaddus for refusing to send him supplies. He marched towards Jerusalem, promising his army the plunder of the city. But upon being met by the high priest and others, arrayed in their official robes, and the high priest wearing the mitre with the name of Jehovah inscribed on it, Alexander approached himself, and adored that name, and first saluted the high priest: he gave as the reason, a vision which he had had before he left Greece, in which he saw this very priest, as thus dressed out, who encouraged him to proceed on his contemplated expedition, and assured him of the divine protection. We see no reason to doubt this story, so far as the procession and the declarations of Alexander are concerned. Nor do we see just reason to believe that Alexander told the truth in his declaration of having seen a vision. This doubtless was feigned; but what was pretended by him, was really the divine purpose, as the event showed; dominion over man was given to him from that God whose kingdom ruleth over all.

The consideration of the fourth beast must be deferred for the present, and will form the subject of another lecture.

We close with some practical remarks and deductions.

1. We repeat for distinct recollection: these four beasts represent *one* thing—*despotic power*. Their forms vary, but their essential character is the same. This unity of character is better sustained by the image in the former vision. But here, though the symbolic parts need not the dissecting knife, yet neither is it possible to lose sight of this *unity*. Tyranny of man over man may be presented in different aspects, but the results are one, and the spirit that produced them is one. What boots it, whether we be crushed to death by the head of gold, or trodden to dust by the feet of iron? Whether we perish by the tusk of the lion, the paw of the bear, the fang of the leopard, or the iron teeth and brazen claws of the nameless monster? Does the form of ruin constitute every thing? Or is not the ruin itself the main matter? Let us, then, look at the essence of the thing. It is the domination of *brute force*, operating through fear, and crushing man to the dust. This is what is symbolized; this, as it is opposed to the dominion of moral law, addressing the understanding, reaching the heart, and bringing the man, the state, the nation, the world, to bow willing subjects to truth, and devout worshippers at the shrine of her divinity.

2. Let us ever remember that human population, thrown into violent agitation by the furious and corrupt passions of man, is the great source of tyranny. The four beasts, one in spirit, end and aim, came up out of the sea. This sea, in a peaceful state, could not become the parent of such monsters. It is the corrupt passions that gender them. Sin, in the various forms of it, injected by the "prince of the powers of the air," produces such states of society as lead to despotism. The barriers of parental government have their natural limit. To this succeeds the patriarchal; but this too has its limit; and beyond this what principle can reach? If all men were disposed to do right, and would gratify the disposition, society might remain quiescent; but as this is not so in fact,

there is hence necessity for restraint. It is sinful passions, that render the restrictions of government needful : and by the very nature of their influences make that government, in the first instance arbitrary. It is obvious that from such a sea nothing could come forth but a monster. The mass of mankind, thus agitated, could not possibly give existence to a pure and free system of rule. The "troubled sea" must "cast up mire and dirt." Before this can cease, the agitation must cease ; and before the agitation can cease, there must be a cause, a power to say "peace, be still." Has ever such a voice issued from the deep sea of human corruption? Examine the page of history. What are its teachings? Does it point to the vast heavings of the perturbed ocean, tossing its foaming billows mountain high, as the source of order and quiet? Does it say that the agitated mass ever restored itself to tranquillity, the cause of the agitation still continuing? Did ever a revolution produced by such elements end in a free government? Of all the changes which the giant image has experienced, did ever one result in any thing to the human race, but a change of masters?

Clearly then, there must be a new element introduced,—a new principle ; and therefore we remark again—

3. Nothing but that religion which came from heaven, can constitute the basis of that morality, which must lie at the foundation of free government. No power in the universe, but the "little stone cut out of the mountain without hands," can break in pieces the image and grind him to powder. No wind, but the breath of God's Spirit can blow upon this powder and dissipate it, until "no place shall be found for it." No theories of government, that admit the doctrine of fundamental moral revolution in the individual heart, can ever permanently secure the peace, happiness and freedom of the whole body. No efficient reformer who can avail to break off the yoke from every neck and set the race free, will ever come from beneath. From high heaven must descend the

mighty power, that shall transform the race into rational society, subject from delightful choice to the laws of eternal and heaven-born truth. The preaching of the cross, which some men count "foolishness," can alone avail to tame the lion of human passions, and place him peaceful at the Master's feet. The blessed gospel of God's salvation is the healing principle,—the "*cordon sanitaire*" that binds man to his Maker and to his fellow-man. As no man can be made free in a moral sense, who remains under the dominion of unclean lusts ; so no man can be politically free, who has not a knowledge of the great moral principles on which society is founded. This leads us to remark—

4. The historical fact, that wherever any considerable advance has been made towards the attainment of civil freedom, there the Bible and its doctrines have less or more freely circulated. And on the contrary, darkness as to Bible truth, is darkness as to political privileges. So fully does this rule hold, that we may, with a great degree of certainty, infer the measure of rational freedom in a nation from the extent of the circulation of the Scriptures and the free discussion of their doctrines before the people. Where are the dark and enslaved nations? Where the Bible is unknown. Behold Spain, Portugal, even fair Italy herself! See the condition of the body of the population in all countries, whence the Inquisition and the stake have banished the great moral enlightener of the race. A free Bible, on the contrary makes a free people.

5. Analogous to this is the fact, that, in the darkest hour of the revolutionary struggle, the American Congress, at the earnest instigation of men themselves hostile to Christianity, as a religion, invoked the aid of the clergy ; who all came to their assistance, except indeed a few in Virginia, where a religious establishment at that time had much infected the clerical body with a cold and dead morality. But whilst this was true of one small locality, the fact looms in our political history, that the ministers of the gospel and prominent private

Christians,—the friends of the Bible all, were among the foremost in the glorious ranks of a nation's defence. The truth had made them free, and free they were determined to remain. Let us cherish their principles, if we will transmit their privileges to coming generations.

LECTURE V.

THE RAM AND THE HE GOAT.

Daniel viii.

THE importance of systematic arrangement is admitted in almost all departments of human action. In none is it more useful than in the business of teaching. He who will communicate knowledge, and in the very act, discipline the mind for its retention and use, and for farther attainment, must follow the natural order of thought. For that there is a natural order, is undeniable: consequently, he will succeed best as a teacher, who will lead on the minds of his pupils most nearly according to this order. The reason is obvious; for then their minds can follow with the least possible effort.

This remark is equally applicable to the memory and the understanding. Such things as are related to us in a connected series we can easily remember; whereas it is difficult to retain the same things, if presented in a confused and irregular manner, without any regard to their natural order. This explains the reason why some sermons are more difficult to be remembered than others. A little child can gather a thousand beads from the floor in a moment, if there be a thread passing through them and constituting a bond of union among them. But, if there be no bond,—no connexion; if they be scattered around in confusion, he will, indeed, proceed with great vigour at first, but by degrees he will weary of his employment and abandon it in despair. This may illustrate the reason why some, who hear much preaching never become any wiser.

The preacher sowed beads in great profusion, it may be, but they were not strung. There was no thread in his discourse. But for this omission, the hearer could have grasped the first and followed on from one to another until he would have told over the whole thousand. So also do we explain the philosophy of the fact, that many times the speaker cannot gain and keep the attention of the hearer. The natural order of thought is not followed. There are bones enough to form a skeleton, but they lie, like those in Ezekiel's vision, scattered up and down in the open valley. If the lecturer lacks the skill and adroitness necessary to bring bone to bone, he cannot consequently teach anatomy.

There is a skeleton in the giant image of the Babylonian monarch, and unless we proceed regularly along from bone to bone and from joint to joint, we shall presently find ourselves in Ezekiel's valley. There is a thread in the Scripture prophecies, which, if we seize and firmly retain, we may hope to follow down from Daniel to the time when he "shall stand in his lot at the end of the days." Detached prophecies there are, but a system there also is: and if we keep the clue and pursue it, we shall understand and remember many things, which we cannot understand and of course cannot remember, without the aid of this regular order.

The giant image is our general platform. The four beasts represent the same. We have glanced at the image from head to foot. We have described, with necessary brevity, the lion, the bear and the leopard. Let us finish as we proceed. Let us adhere, as nearly as the case will permit, to the chronological order of the prophecies. As we descend the stream of time, the ark of the covenant that bears us along, necessarily comes into connexion and collision with a greater number of the increasing craft which float upon its surface. There is therefore need of more circumspection. Observation and detail must increase. What was to have been expected is realized. Daniel enters more into particulars with the silver breast and

arms,—the bear, than with the golden head, or the lion: he speaks more minutely of the brazen belly and thighs,—the leopard: and still more in reference to the iron legs,—the fierce iron-toothed and brazen-clawed monster.

In the third year of Belshazzar; B. C. 552, the prophet was at Shushan the palace. Whether Daniel was in person at Susa before and at the time of the vision; or whether he was there only in his visions, appears doubtful. Commentators almost universally assume it, that he was there in the body at the time; and they suppose that he was on business, as the ambassador of his prince, at the court of the Persian king. We think the language does not necessarily involve that idea. "And I saw in a vision, and it came to pass, when I saw that I was at Shushan;"—that is, in vision I was there—as Ezckiel was in the valley of dry bones.

This city lay on the river Ulai, called by the Greeks and Romans, Euleus; a branch of the Euphrates, which enters below the junction of Tigris, on the east. The distance may be a hundred miles from the mouth, and the city must therefore have been on the western side of Elam or Persia.

This vision refers to the two middle sections of the giant image. Verse 3: "Then I lifted up mine eyes and saw, and, behold, there stood before the river a ram which had two horns, and the two horns were high; but one was higher than the other, and the higher came up last." This, the angel interprets of the Medo-Persian empire: verse 20, "The ram which thou sawest having two horns, are the kings of Media and Persia."

The location of the scene is within the Persian territory; at the very site of Persian power. The two high horns are the kingdoms of Media and Persia. The higher horn which came up last, is Persia; whose power was greatly inferior to the other until the days of Cyrus, when it shot forth and overtopped its fellow.

This part of the animal is a very common symbol of ruling power. The horn in animal economy, is a weapon of de-

fence and offence. The horns of Joseph, (Deut. xxxiii. 17,) which Moses says, "are like the horns of unicorns; with them he shall push the people together to the ends of the earth," are a prophetic representation of the great power his tribe should have in after days. "The horn of David," (Psalm cxxxii.,) which should bud forth, is the power of the Son of David, whose throne is for ever and ever. "All the horns of the wicked," says the Psalmist, (lxxv. 10,) "will I cut off; but the horns of the righteous shall be exalted;" that is, "I will destroy the power of the wicked, but the power of the righteous will I establish."

He next describes the general progress of the power symbolized. "I saw the ram pushing westward, and northward, and southward." Here it will be observed that no mention is made of the east. The conquests of this empire lay west. Accordingly Isaiah long before had prophesied of this power as coming from the east, (xlv. 11,)—"calling a ravenous bird from the east, the man that executeth my counsel from a far country." Agreeably to this, Cyrus and his successors, from provincial subserviency, as their countries once were to Babylon, subdued their mistress, Syria, Lydia and all the nations to the Egean Sea: Armenia and all the northern nations, to the confines of Scythia; Arabia in part, and Egypt to the cataracts of the Nile, and overran a great part of Greece. It ought perhaps to be noted, that the vision has reference mainly to the first administration under Cyrus; as the Goat has to Alexander. The first conquest lay to the west, north and south. Afterwards Darius Hystaspes carried his victories to central India on the east. The power is indeed symbolized by the animals respectively, and the general, king or emperor by the horns. The one horn of the Goat is Alexander, the higher horn of the Ram is Cyrus. As to the latter, we have gone sufficiently into the detail. Before we do so, in regard to the former, the order of time requires us to turn to another prophecy whose fulfilment comes in before the period of the Macedonian

invasion, and lays open the reason of it.

Ch. xi. 1, 2. "Also I, in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I show thee the truth: Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia."

This is the language of the angel or man whom Daniel saw, (x. 5,) "clothed in linen, whose loins were girded with fine gold of Uphaz." This angel relates, (xi. 1,) what he did in the first year of Darius the Mede; he stood "to confirm and to strengthen him." And this was no doubt concomitant with Daniel's own acts and doings of the same nature. Can any person believe that Daniel, knowing the near approach of the time for restoring captive Judah, and feeling deeply interested in the matter, as we know he did; and standing so near the seat of power, would not make strenuous efforts to induce Darius and Cyrus to favour the Jews? Is it supposable that with the royal seal in his hand he would not burn with intense desire to impress it upon a decree for the restoration of the preserved of Israel? And among the arguments he would use, can it be imagined that he would never think of directing the eye of Darius and Cyrus to the prophecy of Isaiah, whenever the latter is called by name an hundred years before he was born? None of these things are supposable; but all that Josephus says, (Anti. xi. 1,) is quite probable. "And these things God did afford them; for he stirred up the mind of Cyrus, and made him write thus through all Asia. 'Thus saith Cyrus the king, since God Almighty hath appointed me to be king of the habitable earth, I believe that he is that God which the nation of the Israelites worship, for indeed he foretold my name by the prophets, and that I should build him an house at Jerusalem, in the country of Judea.'"

This was known to Cyrus by his reading the book which Isaiah left be-

hind him of his prophecies; for this prophet said that God hath spoken thus to him in a secret vision, "My will is, that Cyrus, whom I have appointed to be king over many and great nations, send back my people to their own land, and build my temple." This was foretold by Isaiah one hundred and forty years before the temple was demolished. What Daniel, according to Josephus, did by external and visible agency, toward encouraging Darius and Cyrus, the angel declares he did also by internal and unconscionous influences. The date of the declaration is, "the third year of Cyrus,"—five years after the sack of Babylon, B. C. 533. Cyrus, therefore, is not one of the three kings, "who shall stand up yet in Persia." If the date of the present scene (xi. 2) were in the first year of Darius, then Cyrus, coming after, would be one of the three, and the fourth would be Darius Hystaspes. But this phraseology, uttered in the third year of Cyrus, throws the great warlike movement upon Xerxes the Great. Cyrus reigned sole monarch seven years; Cambyses, his son, seven years and four months; Smerdis Magus, the usurper, seven months; and Darius Hystaspes thirty-six years; who was followed by his son Xerxes the Great. Now, should Smerdis be accounted a king, "the stirring up of all against the realm of Grecia," must be fulfilled by Darius Hystaspes. But every child has read of Marathon, a plain ten miles from Athens, upon which Darius had poured his legions, victorious from the valley of the Ganges to the banks of the Danube. The numbers of the Persian army are very variously given, from a hundred thousand foot and ten thousand horse, to six hundred thousand. This last is Justin's statement (book ii. ix.) Against this vast host went forth ten thousand Athenians and one thousand Plateans. The result is known; for the glory of the achievement shines with such resplendent lustre, as to dazzle the eye, whilst it fixes the gaze of all the earth. Around Marathon and Miltiades and his eleven thousand Greeks, the splendour of the action has

thrown a halo of glory whose brilliancy the lapse of twenty-three centuries has not begun to dim. And yet—shame to Athens! shame to human nature!—the hero of Marathon died a beggar in prison, whither he was cast by a vote of the very people whom his sword had made free; and his lifeless body was purchased for burial by his noble son, who paid the fine which his unrighteous countrymen had imposed upon him.

But Ptolemy's canon and others omit Smerdis altogether from the list of Persian kings, because he was a mere upstart pretender, and was cut off in seven months. This omission will of course make Xerxes, the son of Darius, the fourth king who shall "stir up all against the realm of Grecia." Accordingly history tells us of the great preparations of Darius for a second invasion of Greece, and that when they were advanced, he died. Xerxes, his successor, continued the preparations, and set forward with immense armies variously estimated at from two to five millions. Vast concourse!

"Whose rear lay wrapt in night, while breaking dawn
Roused the broad front——"

But not content with pouring upon Greece these mighty legions, swept from the Indus to the Hellespont, and those flushed with recent victory and the spoils of conquered Egypt, Xerxes secured as allies the Carthaginians, who furnished an army of three hundred thousand men, and two hundred ships.

How this immense host melted away before the fires of Grecian patriotism, let the schoolboy tell; for to his ear Leonidas and Thermopylæ, Themistocles and Salamis, Aristides, Pausanias, and Platea are familiar sounds. Be it ours, to behold and to wonder at the foreknowledge and power of our God. This was the largest army ever collected on our globe, and the last which Persia sent into Europe. "He shall stir up all against the realm of Grecia."

We proceed to the symbolical goat. The angelic interpreter in Daniel (verse 21) assures us that "the rough goat is

the King of Grecia, and the great horn that is between his eyes is the first king." Evidently by "King of Grecia" is not meant the individual and the power now in his hands, but the kingdom,—the mass of men successively, allied together as one. For the horn is the first king. The goat himself is the Macedonian or Greek empire; not the Greek republics associated by treaty for the common defence, but a new power, sprung up indeed from such alliance, and comprehending the Grecian states. But it is a new power, and Alexander becomes first king, when he wrests the sceptre of Nimrod from the hand of Darius Codomanus: just as Darius the Mede became the first king in a new empire, when he snatched the same sceptre from the hand of Belshazzar. In the application of this emblem to the Macedonian empire, there is a universal agreement among expositors. Calmet, a Roman Catholic writer, says indeed that "the he goat is Alexander, the ram is Darius Codomanus, the last of the Persian emperors and successors of Cyrus. In the statue represented in a dream to Nebuchadnezzar, the belly of brass was an emblem of Alexander, the legs of iron of his successors." (See Dictionary, vol. i. p. 87.) But this is inconsistent with the angel's interpretation, that the *horn* of the goat is the first king: and it is inconsistent with Calmet himself, who says, (vol. ii. p. 271,) "After these three empires, which are those of the *Chaldeans*, *Persians*, and the *Greeks*, there will arise a fourth, denoted by the legs of iron, and which represents the empire of the *Romans*. Under this last empire God will raise a new one, which shall be of greater strength, power, and extent than all the others. This is that of the *Messiah*, represented by the little stone coming from the mountain, and overthrowing the statue." With one exception, we coincide with this learned critic. The exception has been already stated. We maintain that the kingdom of the little stone co-existed with, and operated against the image in all its four divisions. Messiah's kingdom did not *begin*

to be *after* the fourth became a catholic monarchy. "The legs of the lame are not equal." In this passage it is rightly maintained that the different sections of the image, like the four beasts, represent, not individual monarchs, but the catholic monarchies themselves: but in the former passage it is maintained, that the ram and the goat represent the *individuals*. Now which is correct? The Benedictine monk, or the Abbot of Senones? Calmet here, or Calmet there? But mark the reason of this change of ground. If the true interpretation be held, there is the goat emblematic of the very same catholic empire which is symbolized by the iron legs and feet; but in that case some consequences follow, completely demonstrative of the identity of the eleventh kingdom which springs up among the ten toes, with the papal power. To avoid such a disastrous consequence, it is convenient now to make the iron legs the successors of Alexander, in the catholic Greek empire. On the contrary, we hold the catholic doctor to his own interpretation, which is Daniel's and Gabriel's too; viz., that the four sections of the image and the four beasts, represent the four catholic monarchies that have existed during and since Daniel's day: they are not symbols of individual kings. And by unavoidable consequence, the ram and the he goat are not symbols of individuals; but of the catholic Persian and the catholic Greek monarchies. Let us mark the movements of the rough goat.

1. He comes from the west; and Macedon is westward of the position of Daniel at the time: and the progress of the Greek conquering army was from west to east.

2. The rapidity of his movement—"he touched not the ground." Alexander, having been appointed generalissimo of the Greek armies, destined to carry the seat of war into the Persian empire, set out, B. C. 334, and crossed the Hellespont. His forces consisted of thirty-thousand foot and five thousand horse. On the banks of the Granicus, a small river that runs northeasterly,

and empties into the Propontis, he met the first opposition. The Persian hosts, under command of Memnon, a Rhodian, and other generals, disputed the passage. There stood the ram "before the river," and scarcely taking time to breathe and chafe his wrath, the goat "ran upon him in the fury of his power." One hundred and ten thousand men, on the precipitous bank of a narrow but deep stream, stood firm in the purpose of cutting off and destroying the little band of Greek invaders, as they should rise from the channel. But rise they did, in the face of this terrible odds; "and I saw him come close unto the ram, and he was moved with choler against him, and he smote the ram and brake his two horns." It was a fierce and bloody battle. Twenty-two thousand five hundred of the Persian troops lay dead upon the field; and one hundred and fifteen Greeks. This battle was fought on the twenty-second of May, B. C. 334.

It is worthy of remark, as illustrative of the providence of God, and expository of his prophecies, that the counsels of the wise are frustrated, when his purposes require it. Memnon, the Rhodian, was the oldest and the best general in the Persian service; and at the council of war, before the battle of the Granicus, he strongly advised against a general engagement. Knowing the furious courage of the Greeks at the opening of a campaign, he advised the devastation of the country before Alexander, and the protraction of the conflict. This counsel was good, and had it been followed, must have resulted in the destruction of the Greeks. For Alexander had but one month's provisions and pay for his army when he crossed the Hellespont. Again, Memnon, after the battle, advised Darius to carry the war into Greece, alleging that as the Lacedæmonians were hostile to Alexander and his enterprise, they could easily be bought over, and thus Alexander would be compelled to return. This counsel Darius took, and appointed Memnon to execute his own plan. Had his life been spared, Alexander would have been compelled to abandon his expedi-

tion, or lose Greece and Macedon. But then the purposes of Heaven would have been frustrated, and Daniel's prophecies have been falsified. Memnon died whilst prosecuting the siege of Mitylene in the island of Lesbos, which it was important for him to possess, as a harbour for his fleet; and so he was not turned aside from his onward course.

In October of the next year was fought the great battle of Issus, which resulted in the complete rout of the immense army of Darius, the loss of all his treasure, and the captivity of his wife and mother and friends.

In the next year, 332, he took Tyre after a siege of seven months, attended with immense labour and much loss of life. This was part of his commission from God. For her pride, corruption and idolatry, he had, two hundred and forty years before this, sent against Tyre Nebuchadnezzar; who, after a siege of thirteen years, had utterly destroyed that mart of the nations. But whilst the old city remained a ruin and abandoned, Tyre revived on the island less than a mile from the former site; her commerce covered the sea, and her wealth renewed her pride. Hence God promised by his prophets utterly to destroy her. Ezekiel (xxvi.) describes the first destruction and the cause of it. The haughtiness of Tyrus, and her exulting over Jerusalem carried captive in the beginning of Nebuchadnezzar's reign, occasioned this prophecy, which was fulfilled in all its terror. Then in xxvii. he describes the second destruction. For he speaks of the new city (verse 3), "thy borders are in the midst of the seas; thy builders have perfected thy beauty." Verse 32, "What city is like Tyrus, like the destroyed in the midst of the sea?" Ch. xxviii. 2, "I sit," says she, "in the seat of God, in the midst of the seas." Verse 7, "Behold therefore I will bring strangers upon thee, the terrible of the nations. They shall bring thee down to the pit, and thou shalt die the death of them that are slain in the midst of the seas." This sentence was executed by the Macedonian phalanx.

After the siege of Tyre and the subjection of Jerusalem and all Palestine, Alexander proceeded to Egypt, which had been since the days of Nebuchadnezzar in a state of vassalage to the eastern monarchs, and which submitted to him gladly. He laid out and directed the construction of the city of Alexandria. The execution of his plan he entrusted to Dinocrates, the architect of the celebrated second temple of Diana at Ephesus.

In October of the year 331, occurred the battle of Arbela, a city lying on the east of the Tigris. Nearly two years had passed since the battle of Issus. Darius had made great and successful efforts at collecting forces, for his army now "consisted of at least six hundred thousand foot and forty thousand horse; and the other of not more than forty thousand foot and seven or eight thousand horse." "According to Arrian," says Rollin, "the Persians lost three hundred thousand men, Alexander twelve hundred;" or two hundred and fifty for one, that is, the Macedonian army destroyed more than six times their own number! Every man killed seven, on an average! However incredible this may be, it is certain that the Persian army was completely routed, and the sceptre of the catholic monarchy passed over to the brazen nation of the Greeks.

After this the rough goat pushed north, and Alexander passed the Indus, defeated Porus, the Indian king; built boats or ships on that river and descended it. He returned to Babylon, and undertook to restore it to its ancient splendour as a centre to his empire; became a devotee to the intoxicating cup,—quaffed twelve goblets of wine at one debauch, and, in consequence of such excesses, died.

Thus the conqueror of the world, before he had completed his thirty-third year, was in turn conquered,—not by the immense hosts of Persia,—not by the giant Indian monarch,—not by opposing flood or mountain barrier: the juice of the Babylonian grape accomplished what these failed to do. Sad and humiliating proof, that none are

safe in the free use of the insidious cup.

Rollin closes a brief statement of the extent of country passed over by this conquering army thus: "Add to this the various turnings in Alexander's marches; first, from the extremity of Cilicia, where the battle of Issus was fought, to the temple of Jupiter Ammon, in Lybia; and his returning thence from Tyre, a journey of three hundred leagues at least; and as much space at least for the winding of his route in different places; we shall find that Alexander, in less than eight years, marched his army upwards of seventeen hundred leagues, without including his return to Babylon." (xv. ii.)

This fully justifies the strong figure, "he touched not the ground;" "he flew," as it were, "on the face of the whole earth."

Verse 7. "And there was no power in the ram to stand before him: but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand. Therefore the he goat waxed great: and when he was strong the great horn was broken; and for it came up four notable ones, towards the four winds of heaven." This is expounded (verse 22) thus: "four kingdoms shall stand up out of the nation, but not in his power."

The unanimous consent of expositors and critics, in applying this to the quadruple partition of the empire, has grown out of the palpable plainness of the case. No other construction can be given. History is our interpreter, and her lessons are indubitably certain. After nineteen years of distraction and partisan wars, amid which Philip Arideus, according to Ptolemy's canon, a natural brother of Alexander's, was nominally king for seven years, and after him Alexander's son, Alexander Ægus, by Roxana, for twelve years; after which four of the principal officers became kings in four distinct sections of the empire. Macedonia and Greece fell to the lot of Cassander: Thrace and Bythinia to Lysimachus: Egypt and con-

tiguous parts of Palestine, Arabia and Lybia, to Ptolemy: and Syria and all eastward, to Seleucus. This arrangement was the result of long and bloody conflicts, and an immense number of base assassinations: all fully verifying the prediction of Alexander, that there would be strange funeral games exhibited after his death.

On this point bears the prophecy (xi. 3, 4). After describing, as we have seen, the invasion of Grecia by Darius Hystaspes, or rather by Xerxes the Great, Daniel proceeds to the Macedonian. "And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled; for his kingdom shall be plucked up, even for others besides those." Accordingly, Alexander's half-brother, his mother, his wives, and his two sons, were all assassinated, and no one of his blood ever in truth swayed his sceptre. It was "not to his posterity."

Let us now turn our attention to another context, in prosecution of the same subject. In chapter xi. 5, 6, the angel proceeds to give some details relative to the two brazen thighs of the monster,—two of the four horns of the he goat. The other two kingdoms are not noted in the prophecy: because both the Thracian and Macedonian were unable long to maintain their independence, and were soon merged into that of Syria. Seleucus, called Nicator, or the conqueror, because of his great generalship, having fought twenty-three battles and gained as many victories, was the last of Alexander's captains, and had, before he was assassinated, added Thrace to his kingdom. He was marching to take possession of Macedonia, when he was put to death by Ptolemy Ceraunus, the eldest son of Ptolemy Lagus, whom his father had banished. (See Prideaux, iii. 46.)

Another reason is, that the church of God lay within the kingdom of the La-

gidæ, but confining upon the kingdom of the Seleucidæ. Palestine was on the Egyptian king's frontier, next to Syria, and, consequently, was involved in most of the wars between them. It should have been remarked, that Ptolemy Lagus is reputed to have been a half-brother of Alexander's, by a wife whom Philip gave as a present to one Lagus, an obscure person, shortly before the birth of the boy. Ptolemy proved to be a very talented man, stood high in Alexander's esteem, and had been appointed by him, before his death, as governor of Egypt. He was a patron of literature, and commenced the famous Alexandrian library. After him the Ptolemies are called in history by the name *Lagidæ*, as the Syrian kings are known by that of *Seleucidæ*, from Seleucus. In this context, the "king of the south" is the Egyptian, and the "king of the north" the Syrian. Seleucus, about 300, B. C., built the city of Antioch, in Syria, as the seat of his empire, and called it after his father, who had been one of Philip's generals.

In the progress of events, these rival nations, exhausted by mutual wounds, attempted to extinguish the conflicts of Mars, by the aid of Venus: the torch of war must give place to the marriage flambeau. "And in the end of years (verse 6), they shall join themselves together; for the king's daughter of the south shall come to the king of the north to make an agreement." The very object of national, state marriages is to secure the exercise of arbitrary and hereditary power. But in this, as indeed in most instances, the enterprise did not succeed; "but," adds the angel, "she shall not retain the power of the arm; neither shall he stand nor his arm;"—he will not remain faithful to the marriage contract, as a means of binding political power;—"but she shall be given up, and they that brought her, and he that begat her, (or, as in the margin, *whom* she brought forth,) and he that strengthened her in those times."

This was all accomplished in the reigns of Antiochus Theos and Ptolemy Philadelphus. The sister of Antiochus

had been married to Magas, King of Lybia and Cyrene, and brother of Ptolemy. Magas, growing old, contracted a marriage between his daughter Berenice and Ptolemy's eldest son. With her, the inheritance of his kingdom was to pass over to his brother Ptolemy. Magas died before the consummation of the marriage, and his widow refused to carry out the contract: but sent for Demetrius, a prince of Macedon, promising to him her daughter, and with her the kingdom. He accepted the invitation, but the mother was so pleased with him that she appropriated him to herself. This so provoked the courtiers and officers of the army, that they assassinated him, and sent the mother home to Antiochus Theos, her brother, and the daughter to Ptolemy, who carried out his marriage contract entered into with her father. Antiochus, enraged at his sister's treatment, made war upon Ptolemy. This war is the very one to which the prophecy refers. For after much loss of blood and treasure, both monarchs were glad to call up the wretched expedient of a marriage to put an end to it. Antiochus divorced his own wife, Laodice, who was also his sister, and by whom he already had two sons, and married Berenice, the daughter of Ptolemy. This negotiation was completed; the Egyptian carried up his daughter to Seleucia, (in Syria,) where Antiochus met him and received her at his hands, pledging to confer his kingdom on the male issue of this marriage. Thus it is that kings gamble in matrimony, and make nations their stakes. (See Univ. Hist. viii. 278; Prid. iii. 112.)

But this project, as the prophecy teaches, did not succeed. "Two years after (proceeds the Univ. Hist.) Ptolemy Philadelphus died; an event which Antiochus Theos, his son-in-law, no sooner understood, than he removed Berenice from his bed, and recalled Laodice, with her children." Laodice, to secure a husband to herself, and a crown to her son, poisoned the one and proclaimed the other as King of Syria in his father's room. She also destroyed Berenice and

her son. This last murder Justin (book xxviii.) imputes to Seleucus.

Out of a branch of her root, the same from which Berenice sprang, arose another king, her brother Ptolemy Evergetes, who was of course immediately embroiled in a war with Seleucus Callinicus, the son and successor of Antiochus, by Laodice. Verse 7, "But out of a branch of her root, shall one stand up in his estate, which shall come with an army and shall enter into the fortress of the king of the north, and shall deal against him, and shall prevail." And so did Ptolemy Evergetes to Seleucus Callinicus. He swept over the Syrian kingdom like a tornado. "In this expedition," says the Univ. Hist. (vol. viii. p. 281), "he made himself master of all the countries that lie between Mount Taurus and the confines of India." (See Justin, xxvii. 1, and Prideaux, iii. 119, 120.)—"He brought back with him out of Syria two thousand five hundred pictures and statues, among which were many of the Egyptian idols, which had been carried into Persia by Cambyses, the son of Cyrus, when he conquered Egypt. These Ptolemy restored to their ancient temples, in acknowledgment for which favour the Egyptians gave him the surname of Evergetes, or the Benefactor."

"From Polybius we learn," says Bishop Newton, (i. 221,) "that Ptolemy, surnamed Evergetes, being greatly incensed at the cruel treatment of his sister Berenice, marched with an army into Syria, and took the city of Seleucia, which was kept for many years afterwards, by the garrisons of the kings of Egypt. Thus did he enter into the fortress of the king of the north." He also survived Seleucus by five years, the latter dying B. C. 226, and Ptolemy, 221. These things are referred to in the eighth verse: "And shall also carry captive into Egypt their gods, with their princes and their precious vessels of silver and of gold; and he shall continue more years than the king of the north." This last expression was also fulfilled in a more important sense;—in the duration of the kingdoms respectively. For Syria

became a Roman province, when Antiochus Asiaticus was deposed by Pompey the Great, B. C. 65: whereas Pompey himself was killed on the Egyptian strand by order of Ptolemy Dionysius, B. C. 48. and Egypt became a Roman province after the battle of Actium, B. C. 31. Verse 9, "So the king of the south shall come into his kingdom and shall return into his own land." This is the whole account we have of Ptolemy Evergetes. Verse tenth however, continues the history: "But his sons," that is, the sons of the king of the north, (for verse eleventh describes the effect of this stirring up, on the other party,) "shall be stirred up, and shall assemble a multitude of great forces; and one shall certainly come, and overflow and pass through: then shall he return and be stirred up even to his fortress."

In accordance with this, Seleucus, the son and successor of Seleucus Callinicus, called Ceraunus, or the thunderer, (a piece of severe irony, for he was a very weak prince,) stirred himself up; but was soon cut off by poison, by two of his officers. Antiochus the Great succeeded his brother, and three or four years after, (B. C. 221,) Ptolemy Evergetes was poisoned by his son, who was, on this account called Philopater, and who, shortly after he came to the throne despatched his mother in a similar manner.

Antiochus was a man of enterprise and energy. For several years he was employed in reducing the revolted provinces in the east and settling the kingdom. He then subdued Tyre, Ptolemais or Acre, and Seleucia: he advanced upon Egypt, was met by Ptolemy Philopater, and worsted in a hard-fought battle near Gaza. "And the king of the south shall be moved with choler, and shall come forth and fight with him, even with the king of the north; and he (the king of the north, that is, Antiochus,) shall set forth a great multitude; but the multitude shall be given into his (the king of the south's) hands." So is the history. After very heavy losses, Antiochus retreated, and Ptolemy, after an excursion

through Palestine, returned to his debaucheries at home, and gained little or nothing by his victory:—"he shall not be strengthened by it." "Whilst at Jerusalem he attempted to enter the temple and was resisted by the priests and the people; but forcing his way in, he was terror-struck and fled in consternation: but being greatly enraged at the Jews for daring to withstand him, he massacred forty thousand of them." (Justin xxx. 1.)

Peace followed between Antiochus and Ptolemy, which gave the former the opportunity of an expedition to the east. He went as far as India; reduced Bactria again to subjection, and having strengthened and re-established his authority, returned after an absence of seven years to Antioch. About this time Ptolemy Philopater died, and his infant son, of five years, called Epiphenes, succeeded him. Antiochus renewed the war, and retook Palestine and most of Asia Minor. He formed a league with Philip of Macedon to seize Egypt and divide it between them. The provinces generally revolted from Agathocles, the Egyptian regent, who had charge of the young king, and he was assassinated at Alexandria. Soon after this Antiochus being engaged in a war with Attalus, king of Pergamus, the Alexandrians raised an army, recovered Palestine, and left a garrison in Jerusalem. Next year Scopas, the Egyptian commander, returned to Palestine. But Antiochus had meanwhile returned also: he met Scopas near the sources of the Jordan, and completely routed the Egyptian army. Scopas retreated to Sidon with ten thousand men, where Antiochus besieged him. Reinforcements were sent from Alexandria under three of the best generals of the age; but Antiochus defeated them and seized Sidon. (Prid. iii. 173.) Thus he cast up a mound and took the city of munitions: and the king of the south had no power to resist, neither his chosen people; that is, the six thousand Etolians whom Scopas had hired in their own country, and brought over to fight against Antiochus.

LECTURE VI.

THE SAME SUBJECT CONTINUED.

THE THIGHS OF BRASS—THE HE GOAT.

Daniel xi.

WE have seen that Antiochus the Great, bore down all opposition, and "stood in the glorious land (verse 16) which by his hand shall be consumed." On this last expression, Bishop Newton quotes a criticism of Grotius, which is undoubtedly just, though the bishop omits to prove its correctness. For history does not inform us that Antiochus consumed the land of Palestine, and the people of Jerusalem; but the very reverse. Josephus (Anti. xii. 3) tells us that he greatly favoured the Jews,—gave them materials to repair the temple, and exempted them from taxes. Exactly accordant with this, is the force of the word, translated, *shall be consumed*. It means really, "*shall be consummated, —completed, finished*." This is evident by a glance at 1 Kings, vi. 38, where, speaking of the temple, the same word is used. "And in the eleventh year, was the house *finished*." Is. vii. 1, and Jer. viii. 20, "the harvest is past, the summer is *ended—finished*." Antiochus went so far in *consummating* and *finishing* the Jews' system, as to appropriate "for their sacrifices, of animals that were fit for sacrifices, for wine, oil, and frankincense, the value of twenty thousand pieces of silver." (See Josephus' letters to Ptolemy and Zcuxis, two of his officers.) A consequence of this good feeling was, that many Jews entered his service, and proved the best soldiers in his army: these are referred to, in the seventeenth verse—"and upright ones were with him."

It will assist us in understanding the involutions of history, if we here point out the manner in which the Romans became connected with eastern politics, and war.

At the death of Ptolemy Philopater, Antiochus had just returned from his seven years' expedition into the east. Philopater's son, Ptolemy Epiphanes,

was but five years old, at the time of his father's death: and the Alexandrians who managed the affairs of the kingdom, pretending that the father had named the Roman Senate, as the guardian of his son, sent an embassy to Rome, and claimed their assistance. Out of this sprang a war; at least it gave occasion for the ambition of Rome, and of the king, to display itself. Preparatory to this war, Antiochus carried into execution, a plan previously laid, to strengthen himself on the side of Egypt. This was the marriage of his own daughter, Cleopatra, to Ptolemy. After this, he proceeded towards Asia Minor, the theatre of the war. Here, Hannibal of Carthage, who had been finally beaten by Scipio Africanus a few years before, came to Antiochus, much to the discomfort of Rome. The Senate sent thither Scipio Africanus, again to measure swords with the indomitable African. Many islands and seaports had already fallen under the power of Antiochus, and he had commenced the erection of a new city, on the Thracian Chersonesus, called Lysimachia, which he designed to be the seat of a kingdom for his son Seleucus. The result of the war was unfavourable to Antiochus. His army was cut to pieces. "Fifty thousand of his troops," says Justin (book xxxi.—xxxii.) "were slain," and the expenses of the war were laid on the king. Meanwhile, his daughter, whom he had given to the king of Egypt, threw her influence along with her husband, and against her father. Thus his very object in "corrupting her," which was to gain power in Egypt, was not accomplished. She did not "stand on his side, nor was she for him," (verse 19.) Antiochus found considerable difficulty in raising the money to pay his instalments to the Romans. He therefore left his son Seleucus as regent in Syria, and started on another eastern expedition. Having learned that there was a vast treasure in the temple of Belus, in the province of Elymais, he proceeded thither; and having entered the temple by night to plunder it, was attacked by the infuriated populace and slain. (Justin xxxii. 2; Prid. iii.

206.) Thus died the great Antiochus, in the thirty-eighth year of his reign, B. C. 187; and thus a prince,—the Roman power, for his own behalf, caused the reproach offered by him to cease, and "the king of the north stumbled and fell, and was not found."

Verse 20. "Then shall stand up in his estate a raiser of taxes, in the glory of the kingdom: but in a few days he shall be destroyed, neither in anger, nor in battle."

This is Seleucus Philopater, son of Antiochus. By his father's treaty with the Romans, he was bound to pay one thousand talents a year, for twelve years; in the last year of which he died. He was a "raiser of taxes" all his days, to buy peace with the Romans. For this end, he sent his treasurer, Heliodorus, on one occasion, to plunder the temple at Jerusalem. This officer, despite all the remonstrances of the high priest and others, entered the temple, "and," says the historian, (2 Maccabees, iii. 27, 29,) "Heliodorus fell suddenly unto the ground, and was compassed with darkness; but they that were with him took him up, and put him into a litter, for he by the hand of God was cast down, and lay speechless, without all hope of life." But it happened here, as it frequently does to wicked rulers, that he who will have his servants to do wrong *for* him, may find them, at last, doing wrong *to* him. Accordingly, this same Heliodorus afterwards poisoned his master, in the hope of seizing for himself the kingdom. (Univ. Hist. viii. 193.) Thus perished Seleucus Philopater, the "raiser of taxes,—neither in anger nor in battle."

It is necessary, however, to go somewhat more into detail here. When Antiochus the Great was compelled to make a disadvantageous peace with the Romans, under Scipio, who, from this was surnamed Asiaticus, he delivered his son, Antiochus, to the Romans as a hostage. After a number of years, Seleucus, his brother, proposed in exchange for Antiochus his own son, Demetrius: the Senate consented to the exchange: Demetrius was, accordingly,

on his way to Rome, whilst his uncle was proceeding to Antioch. It was this conjuncture that Heliodorus seized to poison the king, when both those were absent who might lay claim to the crown. Antiochus received intelligence of his brother's death, and also of the combination of the King of Egypt with Heliodorus, to exclude both himself and Seleucus from the Syrian throne. He of course did not hasten directly to Antioch, where the usurper held the sway; but applied to Eumenes, King of Pergamus, and his brother Attalus, and persuaded them to assist him. These princes, greatly apprehensive of the growth of the Roman power, consented; and the result was, that Antiochus was established in the kingdom. He assumed the name of Epiphanes, that is, the illustrious; an epithet most severely ironical, for no baser monarch ever disgraced a throne. Nevertheless, after expelling Heliodorus, he took vengeance on the King of Egypt, and Ptolemy Epiphanes, his nephew, fell into his hands, with all Egypt, except the city of Alexandria. (See Univ. Hist. viii. 199, and Prid. iii. 213.)

With the arms of a flood (verse 22) he thus overflowed the valley of the Nile, and bare down the opposition. This was B. C. 170.

"The prince of the covenant," (verse 22) is Onias, the high priest of the Jews, a man of excellent character, whom Epiphanes deposed from his office, which he gave to Jason, the younger brother of the high priest, who paid him for it and its perquisites, three hundred and sixty talents. (See 2 Macc. iv.) This league and contract he soon after set aside, and sold the office to Menelaus, another brother, investing him with it by an armed force. Thus "he worked deceitfully."

The latter part of verse 23, is thought to have a retrospective application, that is, to refer to the earlier part of his reign, and the manner of his accession. "And he shall come up, and shall become strong with a small people." Verse 24 describes his easy access to wealth, and his extravagant mode of

spending it. The latter part of this verse alludes to his planning another Egyptian campaign, the object of which was to place Ptolemy Philopater, his nephew, whom he held as a prisoner, upon the throne; for the Alexandrians had proclaimed his brother Ptolemy Physcon as king. These are the matters referred to in verses 25-28. The Egyptian armies were every where defeated, or rather fled. From Memphis the Syrian marched to Alexandria, and laid siege to it. Verse 26, refers to the treacherous dealings of Eulæus and Ptolemy Macron, two of the Egyptian generals, by whose default, their king first came into the power of the Syrian. The object of Epiphanes seems to have been to foment a war between the two brothers, that Egypt, being exhausted, might, with its commercial city, Alexandria, fall an easy prey to himself. For this purpose, he released Ptolemy Philopater, his nephew, and upon the urgent request of the ambassadors of all the foreign powers, withdrew from Egypt, giving up all his conquests except Pelusium, a city on the east branch of the Nile, which would enable him, at pleasure, to return. His hope, no doubt, based upon promises exacted from his nephew, while a prisoner, was to turn all things to his own advantage. In this the Syrian king was disappointed; for the two brothers, perceiving the policy of their uncle, agreed to reign jointly, and exert themselves for the good of their kingdom. Enraged at this, Antiochus determined to invade Egypt once more. Meanwhile the governor of Cyprus revolted from Egypt, and put that island, together with much shipping, into the hands of Antiochus.

The next spring, B. C. 168, he took the field, and despite the remonstrances of his nephews, proceeded against Egypt, evidently determined to make it his own. He passed Pelusium, and reduced the whole land as far as Memphis; and was about to open the siege of Alexandria, when he was met by a delegation from the Roman Senate. On the twenty-second of June, the Roman army, under command of Paulus Emi-

lius, had utterly routed Perseus, King of Macedonia, and added that kingdom, as a province, to the Roman empire. The terror of the Roman name, therefore, became overpowering. Hence the Egyptian kings sent ambassadors to the Senate, and intreated their interference to save them from the arms of the Syrian monarch. This request found the Senate in the proper humour; a delegation of three was therefore sent, at the head of which was Marcus Popilius Lenas, a man with whom Antiochus had formed an intimate acquaintance, when he was a hostage at Rome. "The ambassadors," says the Universal History, (vol. viii. 204,) "found him at Eleusina, a village but four miles distant from Alexandria. As the king had contracted great intimacy with Popilius, while he was a hostage at Rome, he offered him his hand, which was an uncommon mark of familiarity and distinction from so great a prince. But Popilius, declining this advance, told him that the public interest of his country must take place of private friendship, and that he would not join hands with him till he had first read to him the decree of the Senate. 'I shall judge,' said he 'by your submission or refusal, whether you ought to be treated as a friend or an enemy. If you obey, I shall receive all marks of friendship with joy.' These words were very shocking to a victorious and powerful king, at the head of a numerous army. However, Antiochus took the decree which Popilius offered him, and having read it, told him he would advise with his council, and return him an answer in a short time. But the proud republican, insisting on an immediate answer, drew a circle around him with a rod which he held in his hand, and raising his voice, 'You shall not go out of this circle,' said he, 'till you either accept or reject the proposal I have made. I expect you will pay me the respect which is due to the authority of the Roman people and Senate.' The king, struck with this peremptory way of proceeding, hesitated a moment, and then gave this answer, which would better become a

slave than a great king: 'Then I must satisfy you, Popilius. I will do what your republic expects from me.' He had no sooner pronounced these words, than all the three ambassadors offered him their hands at once, and Popilius immediately resumed his former familiarity."

Thus "the ships of Chittim came against him:" (verse 30,) "therefore he shall be grieved, and return, and have indignation against the holy covenant: and so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant." Having the chalice dashed aside, just as it approached his impatient lips, and that by a hand which he was afraid to resist,—thus insulted, when he dared not resent it, he turned away in an angry mood, and vented his spleen upon the unfortunate Jews. "He had indignation against the holy covenant." The occasion is thus stated by Josephus, (xii. v. 3,) "King Antiochus, returning out of Egypt, for fear of the Romans, made an expedition against the city Jerusalem; and when he was there, in the hundred and forty-third year of the kingdom of the Seleucidæ, he took the city without fighting, those of his own party opening the gates to him. And when he had gotten possession of Jerusalem, he slew many of the opposite party; and when he had plundered it of a great deal of money, he returned to Antioch."

The angel proceeds to describe the wanton barbarity of the king on this occasion. What led to this barbarity was, that there were two violent parties formed, the infidels on the one hand, and those who held to the doctrines of scripture on the other. The excesses of the former often drew the latter too into improper measures. At one time, the Maccabee party, as the friends of good order might be called, gained the king's confidence and good offices; at times also, the infidel party were successful, as on this occasion, and led the king, according to his present humour, into great excesses; he plundered, he destroyed houses, he murdered people, he carried ten thousand into bondage."

It has been greatly controverted among critics and expositors, whether the next five verses, 31–35, refer to Antiochus Epiphanes or not. Many sound critics, both papal and protestant, affirm that they do, whilst many deny it. Among the former are found Calmet, and probably the Romanists in general, Gill, Henry, Scott, and Poole: among the latter, Bishop Newton, Mr. Mede, and Sir Isaac Newton.

Now it is obvious at a glance, that the context is most naturally applied to the same power of which the angel speaks, in the verses immediately preceding. There is no intimation of a change of subject; and if the matter do not require the interpreter to change, he has no right to do so. Let us see, then, how the matter tallies with history.

Verse 31. “And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate.”

As already hinted, Antiochus came up in great wrath, from Egypt, after the peremptory treatment of the Roman ambassadors; and the occasion of his falling upon the Jews, is stated in 2 Mac. v. Jason having become odious, was expelled by the people, and fled to the Ammonites, and then to the Lacedemonians. The king heard of these things, and supposed that there was a general revolt, or chose to think so; “whereupon removing out of Egypt, in a furious mind, he took the city by force of arms, and commanded his men of war not to spare such as they met, and to slay such as went up upon the houses.” (Verses 11, 12.) “And there were destroyed within the space of three whole days, fourscore thousand, whereof forty thousand were slain in the conflict, and no fewer sold than slain.” (Verse 14.) “And to pollute also the temple, in Jerusalem, and to call it the temple of Jupiter Olympius.” (v. 1, 2.) “For the temple was filled with riot and revelling, by the Gentiles, who dallied with harlots;” (verse 4,) “the altar was also filled with profane things, which the law forbiddeth.” “And when the feast of

Bacchus was kept, the Jews were compelled to go in procession to Bacchus, carrying ivy. And Antiochus forbid burnt offerings, and sacrifices, and drink offerings in the temple: and that they should profane the sabbath and festival days; and pollute the sanctuary and holy place: set up altars, and groves, and chapels of idols, and sacrifice swine’s flesh, and unclean beasts.” (1 Mac. i. 45, 46, 47.)

It is universally admitted that *the* abomination before God, is idolatry. “And ye have seen their abominations, and their idols, wood, stone, silver, and gold;” (Deut. xxix. 17,)—“if thou wilt put away thy abominations;” (Jer. iv. 1,)—“they have set their abominations in the house which is called by my name, to pollute it.” (vii. 30.) See also xiii. 27, xvi. 17; Ez. xi. 18, 21; xx. 7, 8, 30. Idolatry is *the* abomination on account of which God lays waste and desolate the land: and we have an exact fulfilment of the prediction by Antiochus and his soldiers, including infidel and apostate Jews. “And such as do wickedly against the covenant, did he corrupt with flatteries: but the people that know their God shall be strong, and do exploits.” Whilst many apostate wretches should fall away from the religion of their fathers, some should prove faithful and stand up for the right. Accordingly, Matthias, priest of Modin, and his five sons were called out by these abominations. One of these, Judas Maccabeus, became a distinguished hero, general, and patriot. His achievements in the defence of all that man holds dear, will bear comparison with the most devoted and patriotic of any age of the world. He turned the stream of blood, on many occasions, upon the foes of God and his country; and died at last, fighting nobly at the head of eight hundred men, against an army of twenty-two thousand. (Prid. iii. 258, 335; Jos. Ant. xiii. ii.) His efforts, and those of his compatriots also, in reforming religion and rectifying abuses, were as conspicuous as his military prowess was terrible. “And they that understand among the people, shall in-

struct many; yet they shall fall by the sword, and by flame, and captivity, and by spoil, many days." (Verse 34.) "Now, when they shall fall, they shall be holpen with a little help; but many shall cleave to them with flatteries." And so it proved; for many deserted from Judas; indeed, it was desertion chiefly, that lost him his last battle, and his life. Still the true church was holpen, during this period, "with a little help."

"And some of them of understanding shall fall," (verse 35.) This, Doctor Gill thinks, means, "shall be killed." It appears to us, however, that this is exegetical of the assertion in the close of verse 34, relative to false professors; they "shall cleave to them by flatteries." Even some true men, in the trying circumstances of the case, will shrink, faint, and fall off from the good cause. To this the force of the term translated, *fall*, leads us. "Even the youths shall faint and *fail*," (Is. xl. 30.) "O Israel, return unto the Lord thy God, for thou hast *fulled* by thine iniquity," (Hos. xiv. 1.) So many of the followers of the Maccabees, though sincere, had not faith and courage to endure through the terrible trials that befell them. These sore distresses came upon the true church, to purify her from her dross, and to make her white, "even to the time of the end; because it is yet for a time appointed." Thus, it appears to us, that these five verses are equally applicable, with the preceding, to the events comprised in the latter years of Antiochus Epiphanes.

The angel has given us a minute history of occurrences running down from the days of Cyrus, until the power passes virtually into the hands of the Romans,—or fourth catholic monarchy. "There is not," says Bishop Newton, (i. 240,) "so complete and regular a series of their kings, there is not so concise and comprehensive a history of their affairs to be found in any author of those times. The prophecy is really more perfect than any history. No historian hath related so many circumstances, and in such exact order of time,

as the prophet hath foretold them: so that it was necessary to have recourse to several authors, Greek and Roman, Jewish and Christian; to collect here something from one, and to collect there something from another, for the better explaining and illustrating the great variety of particulars contained in this prophecy." "This exactness was so convincing, that Porphyry could not pretend to deny it, he rather laboured to confirm it, and drew this inference from it, that it could not possibly be written before, but must have been written in, or soon after the time of Antiochus Epiphanes, all being true and exact to that time, and no farther. Others, after him, have asserted the same thing, not only without any proof, but contrary to all the proofs which can be had in cases of this nature." Now Porphyry was an infidel, and wrote against Christianity. How strong, therefore, the testimony which Providence has forced from him, to the truth of those scriptures, which it was his purpose to discredit! All history proves the existence of the Hebrew scriptures, Daniel among the rest, and their translation into Greek at the request and cost of Ptolemy Philadelphus, one hundred and thirty years before the death of Antiochus Epiphanes.

It is proper here to present the other view of the context, which we once held as the correct one; because it is undoubtedly true that verse 36, and onward, apply properly to the Papal apostacy. Mr. Mede and the Newtons have thought that the Roman power is presented by the angel, from and after the time, when Popilius turned the Syrian king away from Egypt. These commentators, accordingly, maintain, that the arms of verse 31, are the Roman arms, and that the abomination of desolation is the erection of the Roman standard in the temple, at the invasion and sack of Jerusalem, under Titus, A. D. 70.

Bishop Newton, indeed, admits the applicability of the former part to Antiochus, but was led to a different application by reason of the context; he therefore proceeds to seek for events in the

subsequent history, and finds, in the victories of the Romans, the warlike matters; and in the early heresies that infested the Christian church, the flatteries, and the "acting wickedly" of the others. The "little help" is the temporary relief to the church, in the time of Constantine the Great, nearly five hundred years, be it observed, after the times of Antiochus.

Undoubtedly, there is at least the appearance of forced work here. There is surely nothing like a graphic description, in these verses, of the ten persecutions of the pagan empire. Why then attempt such an interpretation? The only reasons alleged are those just stated,—that the subjoined context (verse 36, and onward,) cannot be connected with Antiochus, and his times; and that our Saviour, in Matt. xxiv., applies "the abomination of desolation" to the desecration and destruction of the temple and city by the Romans.

As to the former, we remark that verse 35 plainly intimates a space of time, and a long space too, as intervening between the matters it relates to, and what follows. The purifying process upon the church, he says, now begun indeed, in the days of Antiochus and the Maccabees, will, nevertheless, be a long and tedious process,—"*even* to the time of the end; because it is yet for a time appointed." This phrase, most unquestionably teaches us, that a long period elapses here: and we cannot, therefore, reasonably connect what follows in the order of the context, with the times of Epiphanes; but must look far forward for its accomplishment.

As to the reference in Matt. xxiv., "the abomination which maketh desolate," is idolatry; and therefore every idolatrous profanation of the temple is justly called by that name. Now there are three notable occasions of this kind mentioned in Daniel. First: this of Antiochus Epiphanes. We have seen that it was the very thing, as to substance, which Daniel's or the angel's language implies. Idolatry was set up in the temple, and on the altar, in room of the true God, and of the sacrifice he had

ordered. Second: two hundred and thirty-seven years after this, Titus, the Roman general, son of the Emperor Vespasian, did almost the same thing. He erected the Roman eagle and the image of the emperor in the sanctuary. This is referred to in Daniel ix. 27, where, beyond dispute, the destruction of the temple, and the utter suppression of the Jewish system of worship, is the subject of discussion. It is immediately consequent upon the "cutting off" of Messiah, but not for himself." Third: there is another "abomination of desolation," (viii. 13,) which is to continue until the end of the period referred to, that is, the two thousand and three (two) hundred days. It is indeed called by a name slightly different—"the transgression of desolation:" but the same is alluded to in xii. 11, and its termination fixed to the same period,— "from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days." These mark the time of the prevalence of idolatry in the church,—the twelve hundred and sixty years, during the Mahomedan and papal apostacies. Now, the question is,—to which of these three has the Saviour reference in Matt. xxiv.? He says, "Let him that readeth understand." As if he had said, that there were various abominations of desolation: and a little attention would enable the reader to understand which was meant; and with that attention, which so important a subject requires, he could not mistake; but must see that the reference is to that abomination of idolatry which Daniel associates with the cutting off of Messiah; not to that wherein he describes the violence done, in the ancient times of his faithful servants, the Maccabees; nor to that more extended and terrible pollution of the church for twelve hundred and sixty years, which will commence with the idol worship, in an after age, and terminate in the final cleansing of the sanctuary, at the end of this period.

The fact that our Saviour, in the same context, glides into a discussion relative

to the future judgment, which is the last and finishing work in the cleansing of the sanctuary, is no valid objection to this. For it is obvious, that idolatry, which is *the* abomination, is the sin in all these forms of corruption; and that, when the heart is thoroughly turned from its idols, then is the sanctuary cleansed in the highest sense of the term. There is an identity, as to spirit, in all these abominations; and the vengeance of heaven upon one, is a pledge and type, as it were, of additional judgments, until the final day. Hence the judgment of God on Jerusalem, is a type of his final one, and it is sometimes difficult to mark the precise point where he passes over from the one to the other. This is called by some, and with good propriety, a twofold fulfilment of prophecy. So God's wrath upon Jerusalem, is at once an accomplishment of Daniel's prophecy concerning the abomination spoken of in ix. 27; and a prophecy itself of the more terrible visitation upon all wickedness in the great day.

Thus we have proceeded cautiously, carefully, and, we trust, successfully, in our dissection of the image, until we have reached "the legs of iron." The lion, the bear, and the leopard, have occupied our attention: the two-horned ram, and the unicorn goat, we have followed up in succession, and marked their movements in some detail. We have brought down the history of despotism, until that period when it passes into the hands of the Romans: and at every turn, we have seen its collision with "the little horn." The church of God has suffered exceedingly; but still she exists. All these clashings, wars, and revolutions, that overturn thrones, leave her in the integrity of her being, the same indestructible power. The floods pass over her, and seem to sweep every thing away; but Zion raises her head from the midst of desolation, and there still is the altar of burnt-offerings, and the sanctuary,—the priest, and the sceptre of David. Where now is the head of gold, the breast and arms of silver, and the thighs of brass? Where are the hundred thrones that exulted

over the throne of David? Where the thousand armies that triumphed over the hosts of the living God? But Jerusalem stands; the daughter of Zion comes, fair and beautiful, from her many captivities, with harp in hand, to sing the funeral dirge of the nations that spoiled her. "How goodly are thy tents, O Jacob! and thy tabernacles, O Israel! As the valleys are they spread forth, as gardens by the river's side, as the trees of lign-aloes which the Lord hath planted, and as cedars beside the waters. He shall pour the water out of his buckets, and his seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted. God brought him forth out of Egypt; he hath, as it were, the strength of an unicorn: he shall cut up the nations, his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion; who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee." (Numb. xxxiv. 5-9.)

The history that has passed in review affords many instructive lessons.

1. Again your attention is called to the evidence hence resulting, that the sacred scriptures are given by inspiration of God. What eye but His, could glance down the vistas of time, and point out the revolutions of empire? What hand but that which orders and ordains the beginning and the end,—which see both alike, and perpetually, could bring about the events to verify his own predictions? The assertion of Porphyry, already alluded to, ought never to be forgotten; for it forms a branch of one of the most decisive historical arguments. He was the very first scholar in the philosophical school of Platinus, the most celebrated in the first five centuries of the Christian era: yet he, with the lights of much history, long since lost, acknowledged that the record of Daniel exactly accorded with facts,—so exactly, that he affirmed it, at least this portion of it, to have been written in the latter part of the reign of Antiochus Epiphanes, or very soon after.

Porphyry's opinion as to the strict coincidence of the prophet and the historian, is more to be relied on than the opinion of any man in modern times; for the simple reason, that many early records to which he had access, are now lost. All we need, after his admission, to make the argument close, is the historical fact, that Daniel's prophecy was translated from the Hebrew into Greek, one hundred and thirty years before the death of Epiphanes. Thus, prostrated by his own blow, the infidel lies bleeding upon his spear.

2. We see here how God makes "the potsherds of the earth to dash against the potsherds of the earth," and all are broken to pieces. Ambition is the scourge of ambition. The Persian monarch could not rest satisfied with an empire extending from the Himalayahs to the Hellespont. Greece must be added to a territory already too immense for safety; and Asia and Africa must be emptied of their soldiery, to crush a few lovers of freedom and independence on the shores of Europe. What is the consequence? The "stirring up of all against the realm of Grecia," brought down a few Greeks to sweep away the Persian throne, and to bear the sceptre of the great, universal monarchy, farther towards the setting sun.

3. We learn the corrupting influence of hoarded wealth. The riches which power enables autocrats to accumulate, become the instruments of extending and perpetuating their sway. Nor is it possible in a government of mere force, where no moral principle operates, that it should be otherwise. Such power, once created, can be destroyed expeditiously only by an influence like itself, and that influence will, of course, take its place. The wealth and the power are not annihilated: they have only changed hands. This suggests another remark.

4. Amidst all the revolutions of empire, there has been no change of principle. There have been vast upturnings of thrones, dominions, principalities, and powers, but the result is the same. Mankind have never, permanently, gained any thing by revolutions pro-

duced by physical force alone. It is not in the nature of such force to better human condition. What boots it to slay the lion, if we immediately fall into the paw of the bear? No; the bloodless victories of truth, and these only, improve the condition of the race. Man can never be made free and happy by mere compulsion. The light of truth must shine around his head, and the law of holiness and of God must reign in his heart, or nothing is done effectually.

5. We see how national antipathies are generated,—how they perpetuate themselves, and destroy human society. The ambition of Seleucus Nicator, and of Ptolemy Lagus,—men who had served in the same phalanx, kindled up the fire of deadly hate in their bosoms: from them it passed into their armies, and their kingdoms; and from generation to generation, it blazed on, while life and happiness fed its flame. We have seen something similar to this in regard to the land of our fathers. Even the grave historian is not ashamed to speak of the hereditary, national antipathy, and natural enmity of France and England. Let us take warning in time, and avoid the cultivation of such a spirit. Above all, let us not indulge such feelings towards the home of our forefathers. We need special caution here; for there are strong tendencies in this direction. Should these continue,—should either nation sinfully cherish them into a fixed hatred, we must inevitably entail vast calamities upon our respective countries; and indeed, upon the whole human race. Why should this be? Why should the only two nations under heaven, who enjoy a system of law, whose foundation is on the word of eternal truth,—who have a common Christianity,—a common language,—common literature, science, and blood,—why should they create, and nourish such national animosities? Let us then avoid every thing that has this tendency: and evince, in our writings, and in our social intercourse, sentiments of the most friendly and Christian character, towards the British Isles. Whilst there

is much yet to reform in their government, there is a vast amount of substantial freedom enjoyed by the people; and we know not how soon we may need their help in defending the common Christianity and the privileges of man. For if we be spared to see the conclusion of these lectures, we shall be convinced that the day is fast approaching, when the Lion and the Eagle will stand the only defenders of human freedom.

6. We learn the fact that power has a corrupting influence upon man. It finds or makes him a tyrant. Casting our eye beyond the limits of the present context, and running down through the period whose history it records, we see every where, that power runs into excess. With scarcely an exception, it is allied with moral turpitude and crime. Licentious outrage has its home near the throne. Base duplicity, intriguing, and over-reaching, belong to the character of a great politician. The politics of nations is a system of unfair dealing; and he is, too often, the best diplomatist, who is the most accomplished and talented intriguer. The *success* of state policy is the only measure of its wisdom, and the only index of true greatness. Now, is not the ancient rule, to a lamentable degree applicable,—is it not actually applied to modern society? Are we not, even in highly favoured America, acting in some considerable degree, upon the grand principle of the universal despot, that religion has nothing to do with politics;—conscience towards God, —a feeling of obligation to the Governor of the universe, must not be brought into political life? Is it not a proverbial saying, that it is difficult to find an honest politician? But we forbear for the present. This point will come up again hereafter.

LECTURE VII.

THE FOURTH BEAST.

Daniel vii. 7, 8, 19, 20.

“And after this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth; it devoured and brake in pieces, and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns.”

If there is placed before an anatomist a living subject, and he is bidden to strike with his instrument that very point in the knee, where the principal bones meet, without cutting either, it is highly probable that he may not hit the precise place of juncture.

The joint, which is a sort of disjunctive conjunction, and holds apart the bones as well as unites them together, he may fail to touch just at the desired spot. Similar is the difficulty of the prophetic anatomist. The very point of time at which we pass down from the brazen thigh of the giant image, to the iron legs, we cannot settle. The exact moment when the sceptre of universal dominion was transferred from the brass to the iron,—from the Greek to the Roman, history cannot determine.

The transition itself is infinitely more important than our particular knowledge of it,—the fact, than the precise date of the fact. That it did take place no one can doubt; and without attempting to settle dates with any great accuracy, we may in general say, that “westward the star of empire took its way,” when Macedon, Syria, and Egypt, were added as provinces to the Roman empire, that is, from 168 to 31, B. C. At this latter date, the fourth beast may be said to have attained his majority, and to have assumed the full exercise of his functions.

To produce such a monster, was not the work of a day. To perfect his maturity, required a period of seven hundred and twenty-two years. The Roman city and state was established B. C. 753, during the reign of Uzziah, king of Judah, about the time when the

second Assyrian empire was founded by Pul, or his son, Nabonassar, one hundred and fifty years before Daniel wrote his prophecy. Thus while the splendour of sovereignty was embellishing Babylon, and the arts and sciences were making her the pride of kingdoms, a barbarous race were laying, upon a distant and savage shore, the basis of an empire, which should snatch the sceptre from the east, and live in pomp and glory, when the dust of the brazen-gated city should be the sport of the winds.

But it is not in the light of imperial grandeur, it is not in the specious garb of royal magnificence, that we are to contemplate this mistress of nations. The prophet's imagery is very different. So revolting, on the contrary, is she to his sainted vision, that nature furnishes no living symbol whereby to represent her. A monster form is requisite, an absolute nondescript, a ferocious power, rioting upon the spoils of empire, crushing to the ground and stamping to pieces whole nations.

The prophet tells us, in verse 23, that this beast is "the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces." What kingdom is this? Can it be pretended that this description will suit the successors of Alexander? Will these characteristics apply to the two monarchies of the Lagidæ, and the Seleucidæ? Such an interpretation is perfectly preposterous, because—

1. The prophet does not say that there are two beasts, or that the one beast is divided into two parts. He speaks of *one* kingdom upon earth,—“the fourth.” Now, neither Syria, nor Egypt can be meant by it; for neither of these advanced before the other; they were rivals, and were very equally balanced during the entire period of their being.

2. If the successors of Alexander be represented by this fourth beast, and Alexander's empire, as distinguished from those who followed him, be the third, then the leopard was a very

short-lived animal, scarcely seven years old, and the fourth beast existed only two hundred and twenty-four years. Do either of these correspond with the idea of the iron kingdom?

3. This power is diverse from all the others. But in what principle or practice did the kingdom of Syria, or of Egypt, differ from the preceding? Was there a single feature of distinction? Did not the same forms of government, of war, and of religion prevail?

4. It is “terrible and strong exceedingly.” All the phraseology bespeaks for it a more extended, formidable and permanent dominion. But what historian imputes these peculiarities to “the successors of Alexander?” When did they, or any one of them, “devour and stamp in pieces the nations of the whole earth?”

5. This beast has ten horns;—ten kingdoms spring up within it. Have they ever been found? Who is it that professes to have discovered ten new governments arising upon the decline and fall of the Lagidæ, and the Seleucidæ?

But we waste time in the refutation of an exposition so unreasonable. It is evident that there never has been any power, nation or empire, to which the prophet's description would apply, but the Roman. It may be useful, however, to remark, that this interpretation was advanced in the third century, by Porphyry, who attempted to reconcile Christianity with Paganism, by proving a substantial agreement. Jerome refuted his exposition and heresy: the former, at least, lay dead for ages. It may have been held by some intermediate speculators; but it was revived, with some little success, in the seventeenth century, by the celebrated Grotius, who resembled Porphyry in the excess of his philosophical charity for all opinions. He attempted to throw the mantle of this spurious charity over all sects, and to cover them with its capacious folds. The Armenian and the Calvinist meant the same thing,—the Protestant and the Romanist agreed substantially. To aid him in sustain-

ing this last assertion, he embraced Porphyry's interpretation, and thus endeavoured to bring down the pope from the little horn of Daniel's fourth beast. A man of such comprehensive benevolence would of course be received by all sects to whom truth is of little consequence; for errorists are fond of those who will allow them a place in the calendar of orthodoxy. The most successful abettors of heresy, are those who carry upon both shoulders the broad mantle of an amiable charity. Grotius, however, failed to convince the Calvinist that he was an Armenian heretic; or the Protestant that his faith was the same with the pope's. He lost the confidence of good men, by his efforts to introduce unworthy persons into the orthodox churches: and this will ever be the case with those whose moderation leads them to sacrifice the truth.

Before we proceed with the exposition, let us glance at the Roman history.

Rome was founded, as already mentioned, in the year B. C. 753, and in the year of the world 3251. As is common, its early history is involved in fable, or at least, intermingled with romance. For two hundred and forty-four years, it was a monarchy, but one of a peculiar kind. The sovereignty was not hereditary, at least not in theory. It was checked and limited in its power by a strong and often overbearing aristocracy, which, under the name of Senate, held in check the authority of the king, and exercised the right of choosing him.

In the year B. C. 509, Tarquinius Superbus and his whole house were expelled from Rome, under the auspices of Brutus. This was occasioned by the king's ruthless invasion of the sanctuary of a husband's love, in the matter of Lucretia, the virtuous wife of a noble senator. Strong in the pride of family, virtuous, though weak and ignorant of moral duty, Lucretia had not fortitude to sustain herself under the insult, but sank into the suicide's grave; exceeding, by this crime, even Tarquin, in the greatness of his delinquency. Brutus seized upon the incident to call forth public odium, already very considerable,

against Tarquin: he was consequently expelled, and the kingly office abolished.

The supreme executive power was then vested in the hands of two consuls, chosen for two years. A step was thus taken towards the republican form of government. This continued through a period of four hundred and sixty-one years; during which time the empire of Rome was enlarged, so as to extend from the borders of Persia to the hills of Caledonia, and from the deserts of Lybia and the summit of Mount Atlas to the heart of Germany. The terror of the Roman name outstripped the march of her legions, until at length the labour of leading an army to a hostile power was more appalling than the horrors of war and the dangers of battle. But the spirit of war is insatiable. The thirst for blood and for the spoils of conquest, once created and become the characteristic of a nation, who can control it? The demon of destruction, having devoured its prey, and finding nothing more to devour, turns in upon itself, and feasts on its own bosom. Rome, the proud and tyrannical republic, is at last the victim of her own folly, and falls a bleeding sacrifice at the altar of her own ambition. The arms by which she had subverted the rights and liberties of all other nations, are now directed against herself, and triumph over the victor mistress of the whole earth. Preparatory to this, the proud eagle's pinions are trimmed by the Parthian arrow; the hosts which its wings hitherto protected, and led on to sure conquest, are hewed to pieces by the Persian scimitar. Crassus, their general, one of the first Triumvirates, is taken prisoner, and then beheaded; the glory of the Roman name is tarnished, and the world taught that Roman soldiers can be vanquished. This leaves the dispute for empire between the two colleagues of Crassus. The issue is not long doubtful. On the twelfth of May, B. C. 48, the battle of Pharsalia places the sword of catholic dominion in the hand of Julius Cæsar; whilst it casts out the carcass of the great Pompey, a headless and unburied trunk, on the

Egyptian strand. The spirit of republican simplicity and integrity succumbs to a once high-minded and haughty, but now venal aristocracy, which humbles itself at the feet of the Cæsars, whom it has made lords of the world.

But no forms of human government, from which are absent the undying energies of eternal truth, can ever be permanent.

God made man for freedom,—for government by moral law, by the force of truth, operating through the understanding, upon the conscience; and all forms destitute of this vitality, however he may tolerate them for a time, as other evils are tolerated, that he may evince their folly and inefficiency, he will in the end bring to naught, and their abettors to confusion. Deep as may be the dye of the imperial purple,—steeped, as it always has been, in human blood, and set in woman's tears,—brilliant and dazzling as its lustre is, it is doomed to fade. Before the sunbeams of everlasting truth it must grow dim and pass away. The light of science—of the science of man—must and will extinguish the fires, which the weakness and ignorance of a people have kindled upon the altars of a tyrant's vanity.

If God say, concerning the moral state of a nation, or the family of nations, "Let there be light," it will arise, and darkness and its daughter, despotism, will flee before it. Means will not be wanting to break in pieces the destroyer of the nations. The time may be long, but still its approach is certain.

Agreeably to this, the splendour of the imperial purple hardly sustained itself beyond one reign. Debaucheries at home and dishonour abroad soon enfeebled the monarch's hands. The clay mixed with the iron. Its tottering frame was arrested for a short time in its downward course, by the great Theodosius in the latter half of the fourth century; but upon his decease the barriers gave way, and the descent was rapid; until, in A. D. 476, the sceptre of catholic rule dropped from the nerveless hand of Augustulus, the last of the Cæsars, and Odoacer, the Goth, proclaimed himself

king of Italy. Thus ended the imperial power of Rome, after it had existed, under every variety of fortune, five hundred and twenty-four years.

Now if we add together the two hundred and forty-four years of the kingly form, the four hundred and sixty-one of the consular republic, and the five hundred and twenty-four of the imperial, we shall have a grand total of one thousand two hundred and twenty-nine years, as the duration of the Roman state, prior to her division into the ten kingdoms, symbolized by the ten toes of the image and the ten horns of the beast.

In expounding the prophet's language we must note the characteristics of the beast, or Roman kingdom.

1. Its great power,—“strong exceedingly.” The same quality is typified by the iron legs and feet of Nebuchadnezzar's image. Strength can be known only by its exertion. From the effects of power we learn its existence and its measure. The power of Rome was felt in her operations. If we follow Daniel, he will lead us to the knowledge of this strength, by his descriptions of its effects.

2. The policy of Rome in appropriating to herself the territory and the wealth of vanquished nations: “it devoured” all before it. The flesh which a beast of prey eats becomes a part of itself, and creates the very vigour by which it is enabled to circumvent, seize and appropriate to itself more prey. Such was the Roman policy from the outset. Romulus conquered the Sabines and united them with the state, and so enlarged his dominion. This policy secured a rapid and sure increase. The petty governments in the vicinity lost nothing by their subjection. They became speedily part and portion of a greater state, and thus more secure and more elevated, as to honour and the glory of arms, than before.

3. Where such union was impracticable, through the obstinacy of the vanquished or by reason of local peculiarities, their policy was to destroy. Such was the case with Alba Longa. The city was totally ruined, and the relic of

its inhabitants transferred to Rome, and admitted to all her privileges.

4. Hence this beast became an object in the end of great terror to all the nations. The name of a Roman citizen was a protection to the possessor over all the world. In the case of Antiochus the Great and Popilius, the Roman legate, we have had a sample of the fear and awe which accompanied the fourth beast. It became "dreadful and terrible, and strong exceedingly."

5. The result of these properties is a universal or catholic empire: "It shall devour the whole earth, and break it in pieces." History bears out the prophet. It would be idle for us to dwell on this point. Who needs to be informed of the vast extent, any more than of the mighty power, of Rome? "Half our learning is her epitaph;" and when history has recorded her wondrous deeds, and spread out on her ample page the tale of her conquests, that page is nearly filled: a small portion only is left for the rest of the nations.

6. The last particular noticed by the prophet, is the peculiarity of the fourth monarchy:—"It was diverse from all the beasts that were before it;" verse 23, "The fourth kingdom upon earth shall be diverse from all kingdoms."

This diversity must be sought for, not in the degrees of any characteristic common to the other kingdoms: for no two are exactly equal in power, duration, riches, ambition, cruelty, or martial prowess. But it is to be looked for in the essential character. There are indeed traits common to them. All the four are strong, extended, and cruel in their oppressive tyranny, especially towards the church of God; and lamentably regardless of the rights of man. What then is the peculiar property of the fourth catholic monarchy?

To this the only correct response is,—the forms of its government. These are seven, upon which we shall not now dwell. That topic will be called up by its own proper symbol, the seven heads of this same monster beast, as exhibited in another prophecy. What we are now to contemplate is the leading fea-

ture in which Rome differed from all the three preceding empires. That distinction lies in the popular feature. Measurably, the elective principle run through her entire existence. The people and senate elected the king, the consul, the emperor. These elections were far, very far from being a pure, free, and untrammelled expression of the public voice; not even in the best days of the republic. Still, though defective, the elective principle existed. Rome never was, in theory, an absolute and unlimited monarchy. Practically, she often was governed by an autocrat: yet even in the days of the most lordly emperors, there was the semblance of a senate and the name of deliberation, legislation and even election, as to the emperor himself. This element survived the imperial dignity, and yielded not under the oppressive hand of Goth, Vandal, and Hun.

Now no such principle can be found in any of the three preceding kingdoms. They were simply arbitrary, military despotisms: where the will of the despot was law. He made peace and war at pleasure. Above him there was no law,—no constitution. Below him, no council,—no senate,—no organized body of nobility,—no aristocracy acting as a check upon the autocrat. A dynasty might change, but this produced no change of principle. It was absolute monarchy still,—the monarchy of might and power, not of law and principle. Here then we have a clearly marked distinction. This beast is diverse from all the others in one essential feature.

Before we proceed to his ten horns, it will be proper to note a remark in verse 12, which, in chronological order precedes their rise, and is important to our inquiry after the ten kingdoms. Having run down the history of the fourth beast until he is slain and his body is given to the burning flame,—a period very far distant in the future, the prophet says, "As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and a time."

Bearing in mind that the beast is the catholic monarchy, we can easily per-

ceive how his dominion, his arbitrary, universal power, is taken away, and his life prolonged. The sceptre of catholic despotism passed from the Assyrio-Babylonian empire, to that of the Medo-Persian. "Peres: Thy kingdom is divided and given to the Medes and Persians," (Dan. v. 28); thence to the Græco-Macedonian; and thence the same sceptre passed over to the Roman state. Meanwhile the body of the Assyrians and Babylonians, and all the provinces of the empire east of the Euphrates, continued; and even kingly power was for many ages exercised by portions of them as distinct nations.

But we cannot better express the ideas which appear to us correct, than in the language of Sir Isaac Newton, quoted by Bishop Newton, to whom we are indebted for them. "And therefore," says Sir Isaac, (Bp. Newton, i. 274,) "all the four beasts are still alive, though the dominion of the three first be taken away. The nations of Chaldea and Assyria are still the first beast. Those of Media and Persia are still the second beast. Those of Macedon, Greece, and Thrace, Asia Minor, Syria, and Egypt, are still the third beast; and those of Europe on this side Greece are still the fourth beast. Seeing therefore the body of the third beast is confined to the nations on this side the Euphrates, and the body of the fourth beast is confined to the nations on this side Greece, we are to look for all the four heads of the third beast, among the nations on this side the river Euphrates; and for all the eleven horns of the fourth beast, among the nations on this side of Greece. And therefore, at the breaking of the Greek empire into four kingdoms of the Greeks, we include no part of the Chaldeans, Medes, and Persians in those kingdoms, because they belonged to the bodies of the two first beasts. Nor do we reckon the Greek empire seated at Constantinople, among the horns of the fourth beast, because it belonged to the body of the third."

Thus this profound philosopher appears to have had a clear view of these four empires, and a correct apprehension

of the predictions concerning them. The transition of power always involved a change of location. The seat of empire, as well as the dynasty, was changed. Especially is this strongly marked in the latter three. The whole four extend over parts of the same territory, yet their bodies, as Sir Isaac says, have their distinct location: that is, the particular kingdom or kingdoms composing them, constitute their proper substance, and have a locality of their own; contradistinguished from the territory and the nations who were overrun by them, but not fully and permanently united with them.

Still, however, there are difficulties here, which no commentator whom I have consulted attempts to solve. In verse 11, we are told that the fourth beast is slain, "his body is destroyed and given to the burning flame." Clearly there is a distinction made between the beast and his body; for the one is slain and the other destroyed. Can the beast be slain and yet his body not be destroyed? The answer may be found in verse 12, where are immediately brought up the other three as a contrast with this. Their life is not taken away; their bodies are not "destroyed and given to the burning flame;" they enjoy a prolongation of life. What can this mean, but that the governments and people of these kingdoms continue, whilst the catholic power is utterly removed from them and deposited with the fourth beast. But in the season appointed, this concentration of religious and civil authority in the same hands, which constitutes the very spirit, principle, and foundation of the great persecuting power,—the antichrist,—shall be entirely abrogated. It will not pass out from the fourth beast,—out of the European nations and reappear in some other body,—in some other despot, uniting in himself many nations; but it will cease for ever, and give place to another principle of rule altogether different. The dominion is given to Prince Messiah, "and glory and a kingdom, that all people, nations, and languages should serve him." At that time the

body of the fourth beast, the European kingdoms, that constituted his physical strength, shall be utterly destroyed; that is, the governments and the whole of society shall be entirely dissolved, and resolved into their original elements, as metals are by the burning flame; and out of the fires of this revolution shall arise a new order of society, the kingdom of Messiah. It was not thus with the other three. After the dominion, the politico-ecclesiastico-persecuting power was taken away, they continued as kingdoms or provinces, under the same general principles of government, and the same general organization, and are so until the present hour.

One difficulty still remains. It regards the latter part of verse 12: "Yet their lives were prolonged for a season and time." Concerning this Poole gives the correct idea. There is granted to the three, a prolongation of life after the dominion is taken away, *even until* the season and time. The language describes, not properly and directly, though implied by, the length of duration; but it refers to a terminating period. The words are different from those used in xii. 7, where *duration* is marked. These signify appointed seasons; and doubtless refer to the same period which brings to a close the life of the fourth beast; when he shall be slain and his body be given to the burning flame. The whole twelfth verse, therefore, describes the continuance of the same order of things within the kingdoms embraced by the bodies of the first three beasts, as before the catholic power passed westward; with this exception only, that the universal supremacy is no longer theirs; and this order will continue until the time when anti-christ shall be destroyed, and the kingdom of the little stone become the kingdom of the great mountain.

We proceed now to inquire for the kingdoms symbolized by the ten horns and the ten toes. On this subject there is some diversity of opinion, as to what powers precisely constituted the ten horns. There is, however, a very general agreement, that the Western Roman Empire, the body of the fourth

beast, was divided into ten kingdoms. We are to look for these in the *Western*, which is the only proper Roman Empire; it being obviously improper to call the Greek Empire at Constantinople the Roman Empire; because, from its very commencement, it was a rival to Rome, and was the most hated by the Romans of any city or government in the world. This reason alone ought to exclude the Greek from the catalogue of kings springing up out of the Roman Empire: and together with that added by Sir Isaac Newton; that Constantinople is without and beyond the limits of the fourth beast and within the body of the third, or Greek Empire, is to us perfectly conclusive. It must, with any candid and intelligent mind,—with every mind that is not warped by sinister motives from the path of honest exposition, set aside entirely the fond interpretation of Porphyry, Grotius, and the Romanists, that the ten kingdoms, or horns, are ten of the individual kings of Syria and Egypt, five of each. In refuting this absurd exposition, as he does most triumphantly, Bishop Newton appeals to the interpretation given by the fathers of the early ages of Christianity, and among others quotes Jerome (i. 173). "St. Jerome having refuted Porphyry's notion of Antiochus Epiphanes being the little horn, concludes thus: 'Therefore let us say what all ecclesiastical writers have delivered, that in the latter days, when the empire of the Romans shall be destroyed, there will be ten kings who shall divide it between them, and an eleventh shall arise, a little king, who shall subdue three of the ten kings, and the other seven shall submit their necks to the conqueror.' " Now when we remember that Jerome wrote in the fourth century, before matters in the empire gave much evidence of approaching dissolution and dismemberment; after the age of Antiochus Epiphanes about five hundred years; and before the rise of any of the ten horns, we must perceive good and strong reason to suppose his interpretation unprejudiced and true; as it was the received opinion in the church in that and subsequent

ages. Jerome says all ecclesiastical writers have maintained this exposition, and Augustine afterwards sanctioned it.

But our main dependence is not on the *authority* of expositors; but on the plain and evident meaning of the prophet; to which we are shut up by following his chain of facts and comparing them with history. No other exposition can be made consistent with itself, much less with the text of Daniel.

What then are the ten kingdoms which must rise up, and which did rise up, in the Roman Empire?

Machiavelli, a very learned Roman Catholic writer, has given the following enumeration of the ten kingdoms:

1. The Ostrogoths in Mesia.
2. The Visigoths in Pannonia.
3. The Sueves and Albans in Gascoigne and Spain.
4. The Vandals in Africa.
5. The Franks in France.
6. The Burgundians in Burgundy.
7. The Heruli and Turingi, in Italy.
8. The Saxons and Angles in Britain.
9. The Huns in Hungary.
10. The Lombards on the Danube and in Italy.

Bishop Newton quotes the catalogues of other commentators, differing in some little degree from one another. Into the minute detail we shall not now enter. This same subject must come up again; when we shall discuss the New Testament prophecies relative to the first five centuries of the Christian era; or the seals and the trumpets of the Revelations; and then with the prophets we must dwell more on particulars. It may be well, however, to present the list given by Bishop Lloyd, as he has appended the dates of their rise:

1. The Huns, in 356.
2. The Ostrogoths, in 377.
3. The Visigoths, in 378.
4. The Franks, in 407.
5. The Vandals, in 407.
6. The Sueves, in 407.
7. The Burgundians, in 407.
8. The Herulians and Turingians, in 476.
9. The Saxons, in 476.
10. The Longobards, in 527.

If the English prelate be correct as to dates, we have another illustration of the arrangements of Providence, whereby the depository of power is prepared for its reception before the actual transfer of it from one to another; and also of the gradual transition. We have already noticed that the change from the third to the fourth monarchy was not instantaneous; but extended over a space of one hundred and thirty-seven years. So here, the power is to be divided into ten parts; but not all at once. The ten kingdoms come into being in a measure successively. Indeed, as we shall see, there is a great difference in regard to their duration: three are to be plucked up before the eleventh: so that the ten exist but a very short time together.

It has been often remarked that about the same number of distinct kingdoms has existed in Roman Europe in every age since. The plucking up of three at an early period was followed by the establishment of others.

That commentators differ slightly as to some of these kingdoms, is no substantial objection to the just adaptation of history and prophecy. Were the histories more complete and our knowledge of them perfect, we would no doubt differ less, if any whatever, in the application. The agreement of history and prophecy, is sufficient ground for our belief, and fully justifies the inference, that minor differences are the result of our ignorance. And be it remembered, the variations are small; and are chiefly the result of time. In such a fluctuating state of the nations, a few years later or earlier, as to the period of making the enumeration, may account for much of this. Bishop Newton takes the eighth century, and of course will differ from most others, in one or two points. But the kingdoms have always been about the same in number, and continue so to this time. We have England, France, Spain, Portugal, Belgium, Holland, Prussia, Austria, Sardinia, Naples,—ten, and the Papal kingdom proper,—eleven: or throw Belgium and Holland together and take in the Barbary States.

Thus we have arrived at the ten toes

of the giant image. It is a fact undeniable, that the body of the fourth beast,—the Western Roman Empire, was and is divided into ten kingdoms, as it was foretold two thousand four hundred years ago, that it should be.

The little horn must be reserved as the subject of a subsequent lecture. We close the present with a brief reflection.

In the present moral state of man, a concentration of powers must ever prove fatal to liberty. This is true even when by powers, we mean civil dominion over extensive countries, much more, when we comprehend in it the religious domination, or the influence which the use or abuse of this principle, gives to man over the conscience of his fellow-man. Let these coalesce with the sword into one complex power, and the mass of men must be subservient to it.

We see how the study of the Bible leads to general knowledge. In the case before us, it is obvious that prophetic exposition is impossible, without an acquaintance with history and geography. The same is true in regard to most branches of science; so that the business of biblical interpretation creates a necessity for general intelligence. Thus the sacred Bible becomes the text book for universal instruction, and the church and her ministry the light of the world.

LECTURE VIII.

Daniel viii. 9-12, 23-26.

We have followed down the system of despotism, till we find it enthroned in the seat of the Cæsars, the city of seven hills. This incarnation of it, in the fourth beast, was completed, when Egypt, the last of the four heads of the Macedonian leopard, became a Roman province, thirty-one years before the Christian era. We have gone farther. In contravention of the chronological order, which we think it best should in general be followed, we have glanced

forward to the suppression of the imperial form of the despotism, and the revival of the regal form, in the ten kingdoms, symbolized by the ten toes of the giant. It has already been intimated, that the intermediate space of about five hundred years, is not without special prophecies. Nevertheless, we will profit in the matter of perspicuity, by continuing a general outline of the history, and again returning, and under the guidance of the apostle John, inspecting in detail the same ground. This will we do in considering the apocalyptic seals. Let us therefore pursue the sketch somewhat farther still. You are anxious, doubtless, to know something about the little horn of the he goat and the little horn of the fourth beast. What power or powers do they represent? Are they emblems of one and the same? Where is its, or their, location? What historical facts can be found correspondent with the symbols?

These are inquiries exceedingly natural, and of all-absorbing interest. No person can, with any thing like justice to himself and his country, read the journals of the day relative to great national policy and movements, until he has the true answers to these questions. National politics lie hid from him who has not a general understanding of these subjects. The changes of empire are to such a man all enigmas, all confusion. But to the intelligent reader of Daniel and of John, every thing is plain. His eye sees the finger of heaven directing all the agitations of earth to the grand result,—the breaking up of the image and the magnifying of the little stone into the great mountain.

Let us therefore address ourselves to the good work of answering these questions. Which then of the little horns should we first consider? Doubtless that which has the priority in point of time. But they are, when viewed through the eye of chronology, equal; they synchronize. That then, which, examined with the eye of history, is nearest as to *place*, is the one which claims precedence. Pursuing their course, we must attend first to the little

horn of the Macedonian goat, because, geographically, he lies nearer to the goat himself than he does to the fourth beast.

The horn is thus described: "And out of one of them came forth a little horn, which waxed exceeding great, toward the south and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven, and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice, by reason of transgression, and it cast down the truth to the ground; and it practised and prospered." (Verses 9-12.)

In verses 23 to 26 we have Gabriel's explanation of this figure; in which note,

1. "Its rise is in the latter time of their kingdoms." (Verse 23.) Now the antecedent to *their* is unquestionably the four kingdoms symbolized by the four horns of the he goat. "In the latter time" of the four kingdoms shall it arise. This construction would lead us to expect the king of "fierce countenance" to appear at or near the close of the Egyptian kingdom, or shortly before the Christian era.

But here we feel disposed to venture a criticism on the phrase "in the latter time." The original word signifies *after*,—*afterwards*,—*the last part*; and may refer to place and things, as well as to time. Accordingly, it is translated, *posterity*, in Ps. cix. 13: "Let his posterity (those that came after him) be cut off." It means *place*, in Ps. cxxxix. 9: "and dwell in the uttermost parts of the sea." If we take this precise translation and apply it in the case before us, this clause of the verse will describe the place and not the time, "And in the uttermost part of their kingdom," which, indeed, would suit better to the symbols as mentioned in verse 9, where the locality is pointed out. "And out of one of the horns came forth a little horn, which waxed exceeding great toward the

south." Now *the uttermost part* of one of these kingdoms—of Egypt—was Arabia. The whole of Arabia indeed was never subject to Egypt, but parts of it were. Is it not therefore most reasonable to expect the angel, in his explanation, to refer to *locality*, when *locality* is so obviously referred to in the context he explains? But, unless we take this term as such reference, there is none in Gabriel's interpretation. He loses sight of locality altogether. We therefore venture this as a new exposition of the term, *in this place*; but not *new in itself*, for it occurs in the Psalm just quoted. As there, it reads, "*in the uttermost parts*," so here, in the uttermost parts—in the extreme part of their kingdom, that is, the kingdom of one of them; for verse 9, the little horn "came forth out of one of them."

A farther consideration shutting us up to this interpretation is, the difficulty which the other creates in the chronology; for if the word refers to time, it cannot naturally be construed, in consistency with the other points of the context. It would call upon us to fix the date a little before the Christian era; whereas all the leading facts direct us to the beginning of the seventh century; a period six hundred and fifty years farther down.

Another circumstance bearing on the question of locality, and in consequence, indirectly upon that of date, is, the relative direction of the little horn, "toward the south and toward the east and toward the pleasant land." Those who maintain that the little horn here, is the same as that of the fourth beast, and that both symbolize Antiochus Epiphanes, king of Syria, will have to explain how, "toward the south and toward the pleasant land," that is, Judea, can be both used with propriety; seeing the pleasant land lies directly south of Antioch, the seat of Syrian power; so that toward the south and toward the pleasant land must mean the same thing. But if the little horn springs up out of the uttermost southern part of the Egyptian horn, the great Arabian peninsula, then we perceive what is meant. The

power intended became formidable toward the south, and then moved eastward, and then directed its course northward towards the pleasant land. We shall see in our detailed history, that this accords exactly with the origin and progress of the Mohammedan imposture. It sprang up in southern Arabia, and having become strong by conquest there, pushed eastward across the deserts as far as to the lower Euphratean valley, and turned back upon Palestine.

Our next remark relates to time: "When the transgressors are come to the full," literally, "*And about the perfecting or completion of the revolters.*" Just at the period when frequent risings against the existing government of the beast shall be completing the work of wresting the dominion from him, there shall appear in an outskirt, on the south of one of the four horns of the Goat, a new power.

Now the revolters here, we presume to affirm, in opposition to all commentators, as far as we know, are the founders of the ten kingdoms within the various provinces of the western or Roman empire. These revolters, it has already been shown, began to make great and serious inroads upon the imperial power from the middle of the fourth century onward, until after the deposition of the last Cæsar, in 476, and we may add, until the middle of the seventh century. But they were considerably matured in the beginning of it; and about that time we may look for the rise of this little horn. Accordingly, Mohammedism began to bud into being in A. D. 606.

Another insuperable objection against the application of the little horn to Antiochus Epiphanes, is the expression, "he waxed exceeding great." This is not true by any means: he was not a great prince, nor did he enlarge the Syrian kingdom *at all*. It was weaker in his, than in his father's hands. And there is a still further objection. The Syrian kingdom is beyond doubt, one, and a chief one, of the four horns; and yet Antiochus is the little horn; the little horn grows out of itself! This is an utter abandonment of the fixedness

of the symbols, and cannot be admitted without introducing endless confusion.

Again, the chronological question is seriously affected by the inquiry propounded in verse 13, and answered in verse 14. "Then I heard one saint speaking, and another saint said unto that certain saint which spake, 'How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?'"

The accuracy of a response depends very much upon an accurate understanding of the question. "If the trumpet give an uncertain sound who shall prepare himself for the battle?" If we mistake the meaning of a question, how is it possible for us to return a right answer? What does this holy one wish to know? He has just been listening to a description of the prostrate condition of religion and the most melancholy depression of its friends. A fierce and relentless foe triumphs over all that is sacred; the sanctuary is trodden down and the sacrifices are abandoned; few come to the solemn feasts of Zion. How long shall this last? What and when shall be the end of these desolations? Will Zion be for ever cast down and trampled under foot? And if not, when shall be the end of her distresses? How long shall it be before she will lift up her head and rejoice in the destruction of her enemies? That this is the precise point of the inquiry, the latter part of the response makes indubitable; "then shall the sanctuary be cleansed." The cleansing of the sanctuary is the removal of all unjust and oppressive profanation and pollution. How long shall it be until that time? The answer is, "Unto two thousand and three hundred days." The Septuagint has two thousand four hundred days, and Mr. Faber, who has given us the true interpretation here, mentions that Jerome gave two thousand and two hundred, as a reading in his day. It is difficult, as it frequently happens in the slight variations of the manuscript texts, to determine which is the correct reading. In the absence of other means of de-

ciding this question, we cannot do better than search for events or other dates corresponding to this, and thus fix the time of beginning this period of two thousand two, three, or four hundred days or years.

The most natural time for the commencement of this period is the opening of the vision of which it is a part: not the date or time when Daniel saw the vision; but when history began to fulfil prophecy: in other words, when the war of the ram and the he goat commenced. In that war the first blow was struck, B. C. 334, in the battle of the Granicus. If then we run down two thousand two hundred years, according to Jerome's reading, we shall come to the year of our Lord, 1866, and if we deduct from 1866 the twelve hundred and sixty years, during which the saints shall be given into the power of the little horn of Daniel's fourth beast, it will bring us back to A. D. 606; which is the very year that Mohammed retired to the cave of Heira, to concoct the Koran; and in which the Emperor Phocas declared Boniface III., bishop of Rome, to be universal bishop. Here then we have two great and most interesting events occurring in the same year; the first decided movement of Mohammed, the Arabian impostor; and the authoritative proclamation of the pope as universal bishop, by which the emperor gave the saints into his power. These meet in the same point, A. D. 606. Then, as we shall see most abundantly, in its proper order of time, the church universal is to be trampled to the earth, and ground down by her oppressive and tyrannical foes for twelve hundred and sixty years:—in the east by the Mohammedan and in the west by the papal apostacy. Thus we are brought to A. D. 1866: thence back to the battle of the Granicus, B. C. 334, when the curtain rose and the first act of the drama was presented. This triple concurrence of dates and numbers must strike every mind, and operate a powerful extraneous influence upon the question of the correct reading.

Should we however begin these years from the date of the vision, B. C. 552,

then two thousand and four hundred years, the reading of the Septuagint, would bring us down to A. D. 1848; that of the Hebrew text to 1748; and that of Jerome to A. D. 1648. Neither of the last two dates presents us with such historical facts as the language before us demands. Surely the sanctuary has not been cleansed,—has not been justified, as the Hebrew means,—has not been restored to all its rights, these ninety-three years, or these hundred and ninety-three years past. Surely Antichrist has not been slain for either of these periods. Surely we are not advanced two centuries upon the period of the church's triumphs. But if we take Jerome's reading, and date from the opening of the scene, B. C. 334, we come down to A. D. 1866,—a point of time in which the rays of prophetic truth do, and doubtless those of historic light will, converge to a focus, whence they will diverge, and be lost in the rays of millennial glory.

These are, very briefly, our reasons for believing, with Bishop Faber, that the little horn of the he goat is the Mohammedan imposture, and not the Roman Catholic apostacy. Bishop Newton, in maintaining this latter, is far astray; and is inconsistent with himself. For he maintains, with Sir Isaac, that as the body of the third beast is to be looked for on this side the Euphrates, so the body of the fourth is to be looked for on this side Greece: and he *therefore* throws the Constantinopolitan empire out from the number of the ten horns of the fourth beast. For obviously, if the locality of Constantinople excludes it from being a horn of the fourth beast, the locality of the papacy must exclude it from being the little horn of the third beast.

Commentators have been led into this error, by the similarity of language used in application to these two horns: not remembering that, as the church in the east and the church in the west both fell into idolatry, though in different forms, and both needed chastisement, the instruments for chastising them might therefore bear a resemblance to

each other in their movement, and yet be still entirely distinct. Similar is the error and its cause in applying the phrase, "the abomination of desolation" wherever it occurs, to one and the same transaction; whereas the scriptures use it in reference to three distinct profanations of the most sacred things of the church;—that by the Syrian arms under Antiochus Epiphanes; by the Romans under Titus; and by the pollutions of the papacy. Let us not be led away by similarity of terms, if they may nevertheless be applied to different, but resembling objects.

Such are the two horns in question. They belong to different animals; but both are beasts. They are both destructive foes of the church; both raised up to scourge her for her sins; is it a matter of surprise therefore, that they should be both characterized by the same signs and the same language? Why should we not rather expect such similarity? Why should we, because of it, attempt to break off the horn from the Macedonian Goat and transfer it to the Roman beast? On the contrary, let us endeavour to expound the symbol and the language consistently with each other and with the prophecy. To this we now proceed.

Here however, you are not to expect much detail in regard to the Mohammedan imposture; nor can we run down the history very far, because another opportunity will press itself upon us, when we cannot deal honestly with the text without extended detail. In following Daniel, we shall simply present a general outline.

The early locality of the Mohammedan power was in the vast Arabian peninsula, on the southwest of Asia. This peninsula is separated from Africa, by the isthmus of Suez and the Red Sea. It is about eighteen hundred miles long and nine hundred broad. It was at an early period settled by the descendants of Ham, the youngest of Noah's sons, and was known, at least the northwestern part of it, to the Old Testament writers under the name of Cush, translated in our English Bibles, Ethiopia; as the

name of Mizraim, another of Ham's sons, is the Hebrew name of Egypt. A third gave name to Canaan. We find, (Gen. x. 7,) Seba, Havilah, Sabta, Raamah and Sabtecha, mentioned as sons of Cush, and the names of places in Arabia are called after them in modern times. Nimrod, also the founder of the first empire, was a son of Cush.

But in a subsequent age a different blood was thrown in upon the Arabian desert. Here Ishmael and his bastard race took up their abode. He was partly a Hamite; his mother being a descendant of Mizraim, an Egyptian; so that the coalition of Ishmael with the Arabians was a reunion of the blood. The twelve princes of this race, sons of Ishmael, took possession of the entire broad neck of the isthmus, from the head of the Persian Gulf to the Isthmus of Suez: as is evident from Gen. xxv. 13-18, where, after giving their names, it is said, "they dwelt from Havilah to Shur that is before Egypt; as thou goest towards Assyria." Now Assyria lay on the Euphrates, and extended down that river, when the empire was in its glory, to the Persian Gulf; and Havilah was on the Pison, (Gen. ii. 11,) a part of the Euphrates. Thence Ishmael's descendants spread southward, and mixed with others of Cush's descendants. The Arabian writers,—prototypes of modern novelists, and about as profitable to mankind,—maintain that Mohammed was a direct lineal descendant of Ishmael, and they give the genealogy in full.

Into these regions, and especially along the shores of the Red Sea, many of the Jews penetrated during the Babylonian captivity, and also toward the latter periods of the Syrian kingdom, when Jerusalem was greatly harassed by the border wars between the Seleucidæ and the Lagidæ: and also during the early periods of the Roman oppression. We find therefore among the strangers on the day of Pentecost, *Arabians*; some of whom were on that day converted to the gospel. (Acts iii. 11.) They returned home, carrying the gospel with them: and as is more than

probable, Paul performed his first,—his three years' mission to them, as he states in Gal. i. 17. These Arabian Jews, like all others, had been in the habit of performing pilgrimages to Jerusalem which the laws of Moses required. This custom, it is highly probable, suggested the idea of establishing a consecrated city in Arabia itself; as Jeroboam, the son of Nebat, to prevent his people from resorting to Jerusalem, set up an altar at Dan and another at Bethel, (1 Kings xii. 27.) Local interests and jealousies might combine to create around Mecca an artificial sanctity, similar to that of Jerusalem. But be the cause what it may, certain it is, that the Caaba, or sacred temple at Mecca, was venerated, and pilgrimages made to it, centuries before Mohammed was born. Their fable, believed by all true Mussulmans, is, that it was first built of stone by Adam; that it was destroyed by the flood; and rebuilt by Abraham and his son Ishmael, at the command of God. (See Univ. Hist. xvi. 260.)

Besides Paul, Bartholomew the apostle performed a mission into this country, visiting the converts, founding churches, and extending Christianity with great success. Almost the whole of northern Arabia was traversed by the heralds of mercy: and Petra was the residence of a primitive bishop, that is, a pastor of a regular church. In the first, second, and third centuries, the western regions received the gospel; and among others, Origen of Alexandria, at the request of an Arabian prince, performed a tour along the sea-board. It is highly probable that the purity of the churches suffered from his visit: for he had already run into some heretical speculations: and his philosophy is known to have had a very corrupting influence. About these times, slowly and gradually, in this and most sections of the eastern churches, were introduced pictures of saints; first, possibly, into private houses, then into the churches; first as evidences of respect; then as objects of veneration; afterwards as *helps*, and lastly as *objects* of devotion.

But the chief cause of that fearful

declension for which God raised up this horn of destructive power, was the Arian heresy, which denies the proper divinity of Jesus Christ. Origen's speculations probably led to this. It spread over a great part of the East, and was followed, as its kindred heresies always have been, by a decline of piety. This was the fruitful source of many minor heresies, that distracted, rent, and polluted the church. The fourth, fifth, and sixth centuries might well be denominated the *age of heresies*: for few errors, if any, have ever harassed the church, which may not be found "for substance of doctrine," if not in name, during this period. Those which relate to the person of Christ, all, but in various degrees, aiming at the vital principles of the gospel, may be accounted the chief of which Arianism is the life and spirit. This heresy and its progeny, springing up in Egypt, spread along northern Africa and into Spain. It passed into Arabia, over Palestine and all the Asiatic churches, less or more. It mingled with politics according to the idea of the times, was sometimes persecuted, and at others persecuted the Trinitarians; just as either party succeeded in gaining the ascendancy with government. Thus Arianism and picture-idolatry were leading forms of rebellion against God, and sources of corruption in the Asiatic and African churches. Somewhat later, but within the same period, Pelagianism, which is a denial of the doctrine of original sin, and of justification by faith in the imputed righteousness of Christ, together with image-worship, infected the churches of Europe.

Such a lamentable state of things called for special chastisement, and therefore God raised up the Mohammedan impostor. The city of Mecca, as before stated, had become a sacred place, from the celebrity of the Caaba, or temple, to which the religious, or rather superstitious Arabs had long been in the habit of performing pilgrimages. The care of this city and temple became a subject of strife, probably because it was an office of profit; certainly because it was honourable. Abd Menaf, of the

Koreish tribe, had attained to this honour, partly by violence and bloodshed, partly by the great wealth and influence of his tribe, one of the most ancient and powerful in Arabia. All these advantages of family, wealth and influence, enhanced by the recent and superadded glory of bearing the keys of the Caaba, Abd Menaf transmitted to his son Hashem; he to his son Abd 'l Motalleb; and he to his son Abdallah, the father of Mohammed. Thus stands the genealogy,— Abd Menaf, Hashem, Abd 'l Motalleb, Abdallah, Mohammed. Abdallah died young and left his widow and son Mohammed poor, "his whole substance consisting but of five camels and one Ethiopian female slave." (See Univ. Hist. xix. 8.) Abdallah left twelve brothers, but his father took charge of Mohammed; and upon his death, which occurred in a few years, left his grandson in the care of Abu Taleb, one of the boy's uncles; who was engaged in the business of a merchant. Mohammed began his eventful career, not indeed behind the counter, but upon the camel. The credit system was not yet introduced into the commercial world, because men lacked the honesty to trust one another, and the capacity to keep accounts. Mohammed, though a merchant, could neither read nor write: yet, as his subsequent life showed, he was possessed of very superior natural talents, and had great opportunities for acquiring a knowledge of men and manners. The merchant of those days was a very different personage from what now passes under that name. His was no pale emaciated form, worn out, even in youth, by confinement to the counting house, and jaded to death for want of healthful air and exercise. To gain a conception of an Arab trader, we must have an idea of the course of trade at that time. This idea may be obtained from the Bible. "And King Solomon, made a navy of ships in Ezion Geber," now Akaba, on the head of the Elonitic Gulf of the Red Sea. Into this gulf did the river Jordan discharge its waters, before the destruction of Sodom and Gomorrah, and the formation of the

Dead Sea. Along the valley of this river, Solomon's caravans carried that merchandise which filled Jerusalem with wealth. Other parts of Arabia became also seats of extensive commerce, for which its location offered the opportunity. The trade with India by the Persian Gulf must touch Arabia; and all that by the Red Sea must pass through her. This trade found its way to Rome for many centuries. It was this mainly that made Tyre such a mart of wealth: and it was the land carriage which for centuries converted so many Arabs into travelling merchants.

A deathblow was given to this vast trade by that simple instrument, the mariner's compass, which placed the pillars of Hercules and the hills of Caledonia nearer, as it regards cost of transportation, to the wealth of India, than Rome or Tyre. We must carry ourselves back to the days of this overland traffic, if we will possess an accurate idea of the merchant Mohammed. How invigorating this roving life! how keen and penetrating it renders the eye, in the business of reading character! How shrewd, how cunning men must become who pursue it long; unless they are absolute dolts. Into this school our hero entered at an early age. At thirteen he accompanied his uncle Abu Taleb on a trading expedition to Bostra, a town anciently appropriated by Joshua as a city of refuge, in the south part of Reuben, next to Arabia Deserta. It is known by the names Beser and Bozrah, in scripture. It was under the power of the descendants of Edom, and a place at that time of considerable note. Calmet says it was the residence of a bishop in the early ages of Christianity. Whilst sojourning here, Mohammed became acquainted with a Nestorian monk, who is called by Arabian writers, Boheira, and by the Greeks, Sergius. He was probably an Arabian by nation, and belonged to the monastery of Abd 'l Kais. (Univ. Hist. xix. 15.) Sergius paid considerable attention to the boy, doubtless perceiving in him the buddings of genius. On a subsequent occasion they met at Jerusalem, where additional strength

was given to the friendly feeling before cherished toward the young merchant. (See Prideaux's *Life of Mohammed*, p. 32.)

This Sergius was afterwards degraded from the ministerial office for vice and error; and learning that Mohammed had also experienced a change in his circumstances, so as to be able to assist him, he made his way to Mecca. Meanwhile Mohammed's uncle had kindly procured him employment, in the service of a merchant's widow, who had recently lost her second husband. She was of the Koreish tribe, and not too young to employ an active clerk, but too rich to do without one. In this new position Mohammed had several reasons for being very attentive to the business of his employer. Wealth continued to flow into the widow's coffers, and from another source, kindly feeling flowed out toward the comely youth whose faithfulness and talents made every thing prosper. This good feeling was reciprocated, and the beautiful Kadijah, from being the mistress of Abu Taleb's nephew, put herself and all her wealth under the mastership of the son of Abdallah. This important event occurred in his twenty-fifth year.

We have already noted, that the luxuries of Rome made the wealth of the East necessary for her gratification, and the Arabians profited by the trade; some honestly, in the way of buying, carrying, and selling; others dishonestly, according to the native character of an Arab, by robbing the caravans, or travelling companies of merchants. Hence it is easy to see how an Arabian merchant must become a soldier also. He must carry arms, and know how to use them. In accordance with this, history tells us, that Mohammed, at the age of fourteen, or, as some say, twenty, accompanied his uncle in a military expedition against a tribe that troubled the caravans, in which both uncle and nephew displayed so much of the soldier as to ensure the victory.

A little after this, the Caaba was rebuilt. The house said to have been built by Abraham and Ishmael was deemed

too small. A stone structure of rude workmanship was erected, twenty-four cubits long, by twenty-three wide, and one story high: about forty-four by forty-two feet. But in the erection of this building, a dispute occurred about the proper position for the Black Stone. This Black Stone, Mohammedans say, was brought from heaven by the angel Gabriel, and, of course, its position was important. Whilst the dispute was progressing, they agreed to leave it to the first man who might come to the building. That man happened to be Mohammed, and thus superstition began to distinguish him.

About three years after his marriage, A. D. 606, he withdrew from business, and took up his residence in a cave in Mount Heira, three miles from Mecca, his native city, that he might have full and undisturbed leisure to perfect his plan of a new religion, and his schemes to secure its success. It will be kept in mind that he has been more than sixteen years in the active business of a merchant, stationary and travelling; in which employment he was brought incessantly into contact with men of all religious opinions; Jews, Christians, and Pagans; Nestorians, Greeks, and Romans; Arians, Trinitarians, Monophysites, Donatists, and every name of heresy and sect. His opportunities, therefore, for forming an eclectic system were admirable. His aim was success, and therefore his creed must interfere as little as possible with those of other people. He has, accordingly, properly speaking, but one article of faith, and that a fundamental truth of natural religion. The absurdity of polytheism and of idolatry, he knew to be generally understood. He required faith in the one God, and in himself as his prophet. This is the whole of his religious belief. "There is one God, and Mohammed is his prophet." This first principle is taught in the Bible, and he obtained the knowledge of it through the Jew and the Christian; it commends itself to human reason.

But Mohammed was an illiterate man. So were most men of that day; even the

nobility of England and France, seven hundred years later, could not write their own names. He felt the necessity of aid from some literary character; hence his former friend Sergius was taken into his service.

It has been made a question whether Sergius was actually with him when he retired to the cave. Mohammedans, of course, and their near friends in the same faith, the Socinians, Arians and Unitarians, deny it: whilst Christian writers, not friendly to anti-christian doctrines, affirm it. That the impostor was unable to read or write, all admit: therefore some one aided him, and the weight of historical authority is in favour of Sergius. This is the fallen star of John's revelation: (chap. ix. 2,) that opened the bottomless pit, and let out the dark smoke of the impostor's doctrine, from which came forth the Saracenic locusts,—those all-devouring conquerors.

After considerable time and effort, he brought over his wife Kadijah: his servant Zeid was his next convert; usually, however, he reckoned him his first, as being the first male: his third disciple was Ali, his cousin, the son of Abu Taleb, his protector uncle, then a boy of nine years old. After months of reasoning, flattering and fawning, followed Abu Becr, a man of talents and influence, who soon enlarged the number of this secret cabal; for it is worthy of notice, that at this time it was a secret society. Subsequently, he married Abu Becr's daughter, Ayesha, a child of seven years old, whose espousals were not however celebrated for two years afterwards. How far the child's father may have been influenced by the same motives that induced the young merchant to make himself the third husband of a rich widow, it is perhaps at this distance of time, not easy to determine: doubtless, the gold of the retired merchant aided the faith of the doubting philosopher.

In the year 612, his party had increased still further, and he began publicly to propagate his religion. Immediately he met with great and violent opposition from men of his own tribe. The strife ran so high that Mohammed

became alarmed for his personal safety, and fled to Medina. This was in A. D. 622; ten years after he began to publish his dogmas, and sixteen from the period of his retirement. This fixes the Mohammedan era, called the Hegira or *flight*: from which all Mohammedans date as we do from the birth of Christ. Shortly before this he pretended to have performed his journey to the seventh heaven, and to have received a commission to defend himself, and propagate his religion by the sword.

Soon after his settlement at Medina he sent his uncle Hamza with thirty horsemen, to rob a caravan of Koreish merchants; but he found them guarded by three hundred men, and desisted from the attempt. In the year 624, he attacked a rich caravan of Koreish merchants, on their return from Syria. This was his first battle. He had three hundred and thirteen men, and his opponents nine hundred and fifty. He routed the guard, killed seventy, took seventy, and lost fourteen of his own men. The spoil was immense, and after appropriating one-fifth of it to the sacred work of propagating the faith, he distributed the rest among his followers. This rule was followed ever afterwards.

In 625, he fought the great battle of Uhud with the Koreish, three thousand strong. Mohammed displayed most desperate personal bravery, and had very nearly lost his life. He was beaten down with a shower of stones, cut in the face by two arrows, and had two of his front teeth knocked out: still however he gained the day and put his foes to flight. In 627 he attacked the tribe of the Koreidhites, put the men all to the sword after they had surrendered, and obtained their women, children and goods. The most beautiful of all the women he selected as a wife for himself. This made his third. In this same year, he was smitten with an accidental glance which he had of Zeinab, the wife of Zeid, his servant and second convert. The result was a new chapter for the Koran authorizing divorce,—the divorce of Zeinab from her husband and her marriage to the prophet. She was his fourth wife.

Such is a fair sample of the spirit and means by which the Mohammedan religion was spread. The entire history is a tale of blood, plunder and lust. Four-fifths of all the property and women of the vanquished, being always divided among the soldiers, held out very powerful motives to two of the strongest passions of the human bosom. All this was done in the name of God, and all accompanied by the most profound outward manifestations of religious devotion. Thus in eight years he extended his victorious arms over a large portion of the Arabian peninsula. He died in 632.

The impostor appointed no successor, and his disciples had some difficulty, but finally fixed upon Abu Beer as Caliph, or successor. He pursued the same system. He abode at Mecca, as in his latter years Mohammed did; for after his victories at Ohud, he returned to his native city, and entered it without opposition. He preached continually to the faithful, and directed the military movements of his armies. Abu Beer's first conquest was Irah or Babylonia: against which he sent Khaled. Into Syria he soon made many successful expeditions. Among the numerous, ferocious and bloody achievements of Khaled, whom Mohammed had surnamed "one of the swords of God," we may mention the siege and sack of Damascus. One of the Moslem generals had been killed by a poisoned arrow; whereupon Khaled determined to carry the place by assault. At this juncture, a priest named Josiah deserted from the city, and came to Khaled, and assured him that the prophet Daniel had predicted the future greatness of the Moslem empire. He then led the army into the city: the slaughter was fearful; and we learn from the traitor that the degenerate Christians of that day understood Daniel as we do now.

In 635, on the very day in which Damascus was taken, Abu Beer died, having by formal will appointed Omar as Caliph. The wars of conversion were prosecuted with unremitting diligence and undiminished energy. As a sample of these terrible conflicts the battle of Yermouk may be cited. The distressed Chris-

tians importuned the Greek emperor at Constantinople for aid, and Heraclius sent into, and raised in Syria, the Arab writers say, two hundred and forty thousand men, of whom one hundred and fifty thousand were slain in the battle, and forty thousand were made prisoners. The Moslems lost four thousand and thirty. This disparity is hardly credible, for the Syrian and Greek troops fought with desperate courage. Still the slaughter was fearful.

Soon after this, Jerusalem was besieged and after many deeds of most heroic daring on both sides, it was found impossible for the city to hold out. The patriarch Sophronius demanded an interview with the Moslem general, and they agreed upon terms of surrender, subject to the ratification of the Caliph. A messenger was despatched to Mecca, and Omar made immediate preparation and started for the camp before Jerusalem. "He rode," (says the Univ. Hist. xix. p. 290.) "upon a red camel, and carried with him two sacks, one of which contained his sawich, a sort of provision consisting of barley, rice or wheat sodden and unhusked in use among the Arabs; and the other fruit. Before him he had a leathern bottle, very necessary in those desert countries, to contain water, and behind him a wooden platter. Before he left the place where he had rested the preceding night, he constantly said the morning prayer; after which he addressed himself to his attendants in a devout strain, always uttering some pious ejaculations. Then he communicated his sawich to them, every one of his fellow-travellers eating with him out of the same platter without distinction. His clothes, according to Theophanes, were made of camel's hair, and even in a very tattered and ragged condition; nor could any thing be more mean and sordid than the appearance he made."

Such was the human form that was about to enter Jerusalem in triumph. Such the man who dictated to the Christians the terms of surrender of the city where David and Solomon reigned, and the Son of David was crucified and arose from the dead. Well had it been

for the Christian world, if they had obeyed the ninth of these articles of capitulation. It is in these remarkable words: "They shall not sell wine, nor any other intoxicating drink." (Univ. Hist. xix. 393.) What a lesson and rebuke even to Christians.

When the Patriarch Sophronius first saw Omar in the Church of the Resurrection, he could not forbear breaking out into the following exclamation: "This is of a truth the abomination of desolation, spoken of by Daniel the prophet, standing in the holy place." Which words the Moslems afterwards hearing, they inferred from them, that the patriarch owned their conquest of Jerusalem to have been foretold by the prophet Daniel. (Univ. Hist. xix. 396.) In this manner the holy city came into the power of the Mohammedans in April, A. D. 637. The next year fell Antioch. Tyre soon followed, and Cesarea, Mesr the ancient Memphis, Alexandria, and all Egypt.

Such are the triumphs of the sword and the Koran, and thus far only may we prosecute the history at present. We now glance at the text to see its correspondence with all this. Verse 10. "And it waxed great even to the host of heaven." The host of heaven is the army of the church, the professed people of God. "And it cast down some of the host,"—destroyed some of the church,—"and of the stars to the ground, and stamped upon them." A star is a symbol of a Christian minister. "The seven stars are the angels of the seven churches:"—the ministers. (Rev. i. 20.) How exact the fulfilment! What multitudes of the Christians and Christian ministers were hurled down and stamped upon, in these wars! Verse 11. "Yea he magnified himself even to the prince of the host." The Mohammedan system places its founder on an equality, or makes him superior to Jesus, the Prince of the Christian armies. "And by him the daily sacrifice was taken away, and the place of his sanctuary was cast down,"—the Christian worship was suppressed and the sanctuary profaned: "and an host or army was given

to him." God appointed this scourge upon his own church "by reason of transgressions,"—on account of the exceeding corruptions of religion.

Verse 23. "A king of fierce countenance,"—and was there ever displayed more stern ferocity than in the warlike originator of the Mohammedan creed? "And understanding dark sentences." Who can glance into the Koran, without perceiving the mist and obscurity that enshrouds this dark superstition?

Verse 24. "And his power shall be mighty, but not by his own power;"—the original resources of Mohammed were very few, and the energy of his doctrine was nothing. All his success sprang from the wealth and arms of others. Verse 25. "And by peace shall he destroy many:" this is apparently inconsistent with fact; but it is apparently so only, not really. "In peace,"—while they are in peace, he shall fall upon them unawares and destroy them. "He shall be broken without hand;"—the Mohammedan imposture shall pass away, and be destroyed, without violence. No army shall be required to annihilate it. This we shall hereafter see corresponds with John's vision of the drying up of the Euphrates.

Such is the exact agreement of the antedated and the postdated history. A few thoughts are suggested by this subject; and with them we conclude.

I. God often scourges his offending people with instruments of their own procurement: the drunkard punishes himself; the profane man breaks down the sacredness of an oath, and is often chastised for his wickedness by the loss of wealth or reputation occasioned by false swearing. Christian France rushed into infidelity, and infidelity blighted the fair land of the Huguenots. So in the case before us, Arianism infected the church and polluted the sanctuary; God therefore raised up a giant Arian power, to punish his erring people. Unitarianism, as the same doctrine is now called, poisoned the fountains of truth, and of power, and God permitted the false impostor to hold the poisoned chalice to

the parched lips of his fainting church. The substantial identity of Mohammedism and Unitarianism, is affirmed by Gibbon, (vol. iii. p. 376.) "The first principle of reason and revelation, was confirmed by the voice of Mohammed, his proselytes from India to Morocco, are distinguished by the name of Unitarians; and the danger of idolatry has been prevented by the interdiction of images." The same is affirmed by a deputation of Unitarians in England, in their congratulatory letter to the Ambassador of the Emperor of Morocco, (See Mason on Intercommunion, and Miller's letters on Unitarianism.) It is very remarkable, that the Moslem sword followed the track of the Arian heresy with scarcely any deviation.

The reason of this divine arrangement, it is not difficult to perceive. There is goodness mingled with wrath. God will make his church to see and feel the ruinous consequences of false doctrine, as a means of recovering her from her errors. Let us be instructed by the miseries of the past, and guard against all forms of heresy, by whatever names they may be distinguished. Every thing that tends to degrade the Son of God to the level of a creature, he will scourge out of his temple at last; and the nation which fosters such heresies, he will visit with his indignation and his curse.

2. The profanation of the sabbath, extensively prevailed in the eastern church; and this was largely a result of the Arian heresies. Wherever there is a decline of vital piety, there the sacredness of the day of rest will be despised. This is among the first signs of apostacy. Such was the declension in regard to the sabbatic institution in the fifth century, that Theodosius II. interposed his imperial authority and proclaimed an edict prohibiting even Jews and Pagans from attending circuses and theatres on the Christian sabbath. And Leo I. passed a law, A. D. 469, forbidding "any judiciary proceedings, or any games and plays" on the Lord's day, (Milner ii. 496, 500.) Feeble, however, were these barriers against the de-

generacy of the times. Unless public sentiment uphold law it must prove nugatory. Ancient Christians, so called, would have their sabbath amusements, and God published to them many a tragedy written in their own blood. They would not have this man to reign over them, and God appointed them another ruler,—“a king of a fierce countenance.” They would not observe God's day, and he gave them many Mohammedan sabbaths, and their land had rest. Let us be admonished and pause; lest by our accumulating crimes, we call down upon our own land the anger of the Most High.

3. How wonderful are the revolutions which a slight improvement in science may produce on the earth! The mariner's compass has annihilated the commerce of Arabia. The overland traffic to India has been swept away by it. It has impoverished Mecca and Medina, Ormuz, Bostra, Tyre, Alexandria and Rome. It has placed the frozen isle of Britain on the vantage ground above Alexandria, Memphis and the Eternal City, as to Indian commerce. It has brought the *terra incognita* which we inhabit nearer than the city of David. It has thrown back Arabia and her vast traffic, and with it her very literature, upon her own desert sands, and reconverted her teeming population into robbers of the desert. And what may not the inventions of science do again for Arabia and Jerusalem? Is it beyond the range of even probability, that the genius of Fulton may cover the Nile herself with a thousand floating palaces, and drown the roar of her far-famed cataracts in the boomings of a hundred steamers! Is it too visionary to suppose that a line of levels may be carried from Acre, by Mount Tabor, over the plain of Jezreel to the border of the Sea of Galilee, thence down the Jordan, and by some ravine cutting across through the valley of Jehoshaphat to Jerusalem, thence to the Dead Sea and down the valley of El-Ghor to Akaba, the seaport of Solomon's navy? Is it beyond the range of possibility, that the same genius may disembowel the mountains of his native land, and convert the vast

masses of her iron ore into steam ships, and combine the latent fire of her anthracite with the waters of the Atlantic, the Mediterranean, the Nile, the Red Sea, the Indian Ocean, and waft the freedom, the literature, the enterprise and the religion of his native country to all the darkened nations of the eastern hemisphere?

Thus Christianity, by fostering science and patronising literature, promotes commerce and civilization, and these again carry forward the gospel in its triumph round the globe.

LECTURE IX.

THE LITTLE HORN OF THE FOURTH BEAST.

THE PAPAL POWER.

“And I considered the horns, and behold, there came up among them, another little horn, before whom there were three of the first horns plucked up by the roots; and behold in this horn, were eyes, like the eyes of man, and a mouth speaking great things. And of the ten horns that were in his head, and of the other which came up, and before whom, three fell: even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. And I beheld, and the same horn made war with the saints and prevailed against them. And the ten horns out of this kingdom, are ten kings that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws, and they shall be given into his hand until a time, and times, and the dividing of time.”—DANIEL vii. 8, 20, 21, 24, 25.

Its importance to the best interests of the human race, induces us, in our public administrations, often to present the thought, that civil government has no right to dictate in matters purely religious. Permit your attention to be called to the historical fact, that this, which we lay down as fundamental in any system adequate to secure the rights of man, has never been known to any nation unacquainted with Christianity. The Bible, and the Bible only teaches this doctrine. That such is a leading cha-

racteristic of the kingdom of the little stone, we shall see very sufficient reasons to believe. “My kingdom is not of this world,” and the kingdoms that are of this world have no title to rule in it. Yet in all antiquity we will search in vain for a civil dominion which laid no claim to the regulation of religious matters. The idea of an *imperium in imperio*—a spiritual society organized for the adjustment of religious affairs, yet untrammelled by civil power, and secluded from all interference with state politics—such an idea did not occur to men as practicable. Indeed the impossibility was assumed almost universally, as a maxim. Civil rulers, every where, deemed it their business to regulate, if not to control absolutely, ecclesiastical concerns. The religion of Rome was an affair of state. The emperor was high priest; and every thing was arranged by law. This, as before stated, we consider one of the essential features of Antichrist. Its application always tends to persecution, and generally arrives at that result. Such, from the beginning, was, and continues to be, the great image; such were all the four beasts; such the ten horns of the fourth; and such the little horn that sprang up among them.

The Jewish theocracy was a step in advance of this principle. In its theory, religion took the precedence, and civil affairs remained in the background. God being the king, and that even by the election of the people, the high priest was his prime minister, and the prophets his ambassadors. This theory was however interrupted by the revolt of the people; upon which God gave them a king,—another king in his anger; and the consequence was, frequent infraction of their ecclesiastic rights: for often the civil governor rudely intruded upon the sacred precincts of religion. Nevertheless, its officers, as such, were never put under the dominion of the state, by the principles of the Hebrew constitution. When they were so in fact, it was by usurpation. This system was not, however, designed to be permanent. The little stone had not begun to expand into

the great mountain. Messiah's kingdom must proceed still further in advance of all that men yet knew. It must be reorganized on the principles of entire independency upon civil power. The meretricious alliance with the state must be broken up; and the body of God's believing children maintain, and assert, at all hazards, a separate, social existence; under laws of their own, wholly spiritual, yet powerful for good to all the interests of men. The maintenance of such an organization has always characterized the true church of God,—the pure spouse of the heavenly Husband; and the succumbing of a nominal church to the polluting embrace of the civil arm, has ever marked the spiritual courtesan. Such is the little horn of the fourth beast, to which your attention is now invited. Extended detail you are not, however, to expect, at present. Other prophecies, as with the little horn of the goat, will lead us hereafter to be more minute. *Now*, we must follow Daniel in his general sketch.

1. The position of the little horn is *among* the others,—verse 8, “there came up among them, a little horn.” The ten horns had grown upon the unsightly beast; ten kingdoms, we have seen, sprang up in the Roman empire, and this constitutes the *eleventh*. We are, therefore, to look for this horn among the ten. The power symbolized by it, must be found in Europe, where the head and body of the beast are, and not in Asia, whither no part of it, except the arms, ever extended.

2. This eleventh power is subservient to the ten in the order of its origin. “And another shall arise *after* them,” (verse 24.) As the beast,—the Roman state had existed twelve hundred and twenty-nine years, before the deposition of Romulus Augustus Augustulus, in 476, by Odoacer, the Goth; so the ten horns—the ten kingdoms, existed before and during the springing up of the little horn.

The earliest of the ten kingdoms, that of the Huns, on the Danube, is dated by Bishop Lloyd, in A. D. 356, and by the Universal History (xvii. 138), in 376.

The last of them, the Lombards, or Longo-bards, so called from the length of their beards, ascended the Vistula from the borders of the Black Sea, and settled in Pannonia, and part of Hungary, in A. D. 526; so that all these horns grew upon the head of the nondescript beast in the space of one hundred and fifty years. Or, if according to Doctor McLeod, we leave out the Vandal kingdom in Africa and take in the Allemanni, a kind of eclectic nation, collected, as their name imports, from all others, who occupied the territory now included in the principality of Wurtemberg, and who, as early as the year 214, gave considerable trouble to the Emperor Caracalla, continued to press south, and settled in the beautiful valley of Alsace and along the foot of Mount Jura, as far as the Lake of Geneva: if we take these into the number of the ten, and omit the Vandals, it will not materially affect the case; there are ten kingdoms, *among* which, and *after* which, the eleventh is to rise up.

3. The eleventh horn is “diverse from the first” ten, (verse 24.) As the beast, on whose head it grew, differed in character from the first three, so we are to seek for something in this little eleventh horn, different from the first ten. Now this cannot be difference of location, of size, duration, or any of the properties common to it with the ten. For in this sense, the ten severally vary from each other: no two kingdoms are precisely similar. This diversity manifestly relates to essential character. This ruling authority is not constituted like the others. All the ten are simple despotisms or unlimited monarchies; this one has the substantial features of despotism in common with the others; but it has, moreover, its own peculiar distinctions,—“he shall be diverse.”

This is fatal to the interpretation of those who wish to make the little horn refer to revolutionary France. Besides that this exposition is utterly ruinous to chronology, its inconsistency with the diversity in the text, is palpable. In what essential matter did the French revolution and the military despotism in

which it resulted, differ from the revolutions in Italy or Spain in the days of the Gothic and Vandal invasions? But Mr. Galloway, quoted by Bishop Faber, confines the period of the little horn, to literal days, or years, not prophetic. With him, "a time, times, and the dividing of time," means simply, three and a half years; and he begins this period in September, 1792, and closes it in March, 1796. This, he says, was the reign of Atheism, during which the saints and witnesses lay dead and unburied. But these saints and martyrs of God,—who, think you, our commentator would have them to be? No others than the Roman Catholic clergy of France! Goodly saints, indeed! Holy martyrs! Rarely did a more debased body of men ever disgrace the sanctity of heathen temples, or the orgies of Bacchus. How hard is it for the friends of legitimacy to deal fairly with prophecy! Such an interpretation could find its way only into a mind filled with admiration of regal succession and hatred towards France.

Our position is, that the little horn of the fourth beast is the Papal hierarchy. Not the man who may at any time be seated on the Papal throne,—not the spiritual office of the popedom,—not the civil ruler called the Pope,—but the ecclesiastical, political power: that stupendous, complex despotism, which has trodden under foot the nations for so many centuries. This is the little horn: and the occasion, we may say the moral causes, of its rise, were the corruptions of the church.

As in the East, the prevalence of Arianism, and the idolatry of pictures, with all their accompanying abominations, were the moral cause,—in other words, rendered the scourge of the Mohammedan little horn necessary; so in the West, image worship, demonology, Pelagianism, and their inseparable attendant, moral delinquency, made necessary the scourge of the Papal little horn.

Let us look then, at the characteristics of this horn. This power "has eyes, like the eyes of a man" (verse 8).

First. He is a bishop. "By its eyes,"

says Sir Isaac Newton, (see Faber, vol. i. 127,) "it was a seer, and by its mouth speaking great things, and changing times and laws, it was a prophet. A seer, *επισκοπος*, is a bishop, in the literal sense of the word; and this church claims the universal bishopric." Here the great philosopher has pointed out the distinguishing peculiarity of the little horn. It is an ecclesiastical power. Whatever else it may include, this is its leading character. Now, it has been shown that the other horns did exercise authority in religious matters; but they were civil and military despotisms: none of them ever put forward the religious as their leading feature: no one of the ten ever established itself as a spiritual kingdom. They were all professedly, kingdoms of this world: but the Papal power is spiritual:—it is "diverse," and this diversity is generic. "A distant and dangerous station," says Gibbon, (vol. iii. 229,) "amidst the barbarians of the West, excited the spirit and freedom of the Latin bishops. Their popular election endeared them to the Romans: the public and private indigence was relieved by their ample revenue; and the weakness or neglect of the emperors compelled them (the Popes) to consult, both in peace and war, the temporal safety of the city. In the school of adversity, the priest insensibly imbibed the virtues and the ambition of the prince. The same character was assumed, the same policy was adopted by the Italian, the Greek, the Syrian, who ascended the chair of St. Peter; and, after the loss of her legions and provinces, the genius and fortunes of the Popes again restored the supremacy of Rome." Here we have a true and simple account of the way in which the Bishop of Rome gradually grew into a complex power, possessing temporal as well as spiritual dominion.

Secondly. This horn is distinguished by its pompous and arrogant pretensions. "He shall speak great words against the Most High." This language is prophetic, and of course is not to become applicable, in its fulness, to the power symbolized, in the earlier stages of its growth, but rather in its maturity. And who has

not heard of the bellowings of the Papal bull? What Christian nation has not trembled at the thunderings of the Vatican? Who, that has glanced into history, can be ignorant of the haughtiness of the Popes, the blasphemy of this apostate church, and her tyrannical head? Does not all the world know that she has lorded it over the nations for centuries? Her head styles himself the vicar of God upon earth, and authorizes his subjects to call him "our Lord God, the Pope."

He claims infallibility,—his judgments are necessarily right and true. We have an example of this in the bull of Pope Sixtus V., against *the two sons of wrath*, Henry, King of Navarre, and the Prince of Condé, beginning thus,—“the authority given to St. Peter and his successors, by the immense power of the Eternal King, excels all the powers of earthly kings and princes. It passes uncontrollable sentence upon them all. And if it find any of them resisting God’s ordinance, it takes more severe vengeance of them, casting them down from their thrones, though never so puissant, and tumbling them down to the lowest parts of the earth as the ministers of aspiring Lucifer.” Again, Pope Pius V., in his bull against Queen Elizabeth, says; “this one, (himself,) he hath constituted prince over all nations; and all kingdoms, that he might pluck up, destroy, dissipate, ruate, plant and build;”—and then he “absolves all the nobles, subjects, and people of the kingdom, and whosoever else may have sworn to her, from their oath, and all duty whatsoever, in regard of dominion, fidelity and obedience.” (See Barrow on Pope’s Supremacy, pp. 18, 19.)

Thirdly. “He shall think to change times and laws,” (verse 24.) And who, since Julius Cæsar, has arrogated to himself the right of regulating the calendar, and making law for the world?

Fourthly. Before him three kingdoms shall be “plucked up by the roots,” (verse 8.) We have here, almost the very phrase which the Pope used in his bull, against Queen Elizabeth: “he shall subdue three kingdoms.” And yet he is not arrayed in the habiliments of war.

He is an *ἐπίσκοπος*,—a seer, and has a charge which it is his employment to oversee.

St. Cyril, of Jerusalem, who flourished about the middle of the fourth century, speaking of Antichrists coming in the latter times of the Roman empire, saith, “we teach these things not of our own invention, but having learned them out of the divine scriptures, and especially out of the prophecy of Daniel, which was just now read, even as Gabriel the archangel interpreted, saying thus: *the fourth beast shall be the fourth kingdom upon the earth, which shall excel all the kingdoms*; but that this is the empire of the Romans, ecclesiastical interpreters have delivered. For the first that was made famous, was the kingdom of the Assyrians; and the second, was that of the Medes and Persians together: and after these, the third was that of the Macedonians: and the fourth kingdom is now that of the Romans. Afterwards, Gabriel interpreting, saith, *its ten horns are ten kings that shall arise, and after them shall arise another king, who shall exceed in wickedness all before him*: not only the ten, he saith, but also all who were before him. *And he shall depress three kings*: but it is manifest that of the first ten he shall depress three, that he himself may reign the eighth: and he shall speak words, saith he, against the Most High.” (Newton, i. 173.)

Here, it will be observed, Cyril gives not his own private opinion, but the general understanding of the church in that age, as Jerome did some time after: and Augustine refers to Jerome, as having given the true interpretation of Daniel.

Where are the three kingdoms which were plucked up before this little horn? Bishop Faber furnishes the most satisfactory response. Most naturally does he look for the three near to the locality of the little horn. As the others were plucked up to make room for it, we must search in its vicinity. But we have already seen that upon the deposition of Augustulus, in 476, Odoacer, the Goth, at the head of the Heruli and Turingii, proclaimed himself king of Italy. His kingdom was not of long duration; for

in 493, it was overturned by Theodoric, the Ostrogoth, and "from the Alps," says Gibbon, "to the extremity of Calabria, Theodoric reigned by the right of conquest. The Vandal ambassadors surrendered the island of Sicily as a lawful appendage to his kingdom; and he was accepted as the deliverer of Rome, by the senate and people, who had shut their gates against the flying usurper."

This conquest was made by the advice, and at the suggestion of the emperor at Constantinople, who sent the insignia of royalty to the new king, and thereby acknowledged the kingdom of the Ostrogoths in Italy. This is the second of the three, and in the suppression of the first, the senate of Rome, and her bishop, had their agency and their counsels. They hoped, at first, to make one horde of barbarians destroy another, and to reap for themselves the benefit; but it happened differently. Theodoric and his followers proved as troublesome as the kingdom of Odoacer.

"After a reign of sixty years," says Gibbon, "the throne of the Gothic kings was filled by the exarchs of Ravenna, the representatives, in peace and in war, of the emperor of the Romans;"—he alludes to the Greek emperor. This government would have been subverted at an earlier period, had not the sovereign become jealous of the subject. Belisarius, the most renowned general of his age, to whom Justinian was indebted chiefly for the military glory of his reign, became, through the machinations of others, an object of envy even with his master, whom he served with singular fidelity. Time after time he wrested Rome from the tyranny of the Ostrogoths, took captive their king, Vitiges, a most fierce and skilful warrior, and was upon the eve of subverting their kingdom entirely, when he was sent into Persia, Gibbon seems to surmise, out of jealousy,—but under pretext of giving him a more important command. "After the second victory of Belisarius, envy again whispered; Justinian listened, and the hero was recalled. 'The remnant of the Gothic war was no longer worthy of his presence; a

gracious sovereign was impatient to reward his services, and to consult his wisdom, and he alone was capable of defending the East against the innumerable armies of Persia.' Belisarius understood the suspicion, accepted the explanation, embarked at Ravenna his spoils and trophies; and proved by his ready obedience that such an abrupt removal from the government of Italy was not less unjust than it might have been indiscreet." (Gib. chap. ii.)

It was not long, however, until the affairs there required his presence. Italy fell again before the Gothic barbarians, and Totila, their king, a bold and experienced warrior, triumphed every where. The cry was loud and long, from Rome and Italy, for the restoration of Belisarius, their former deliverer. The transfer was made. "A hero on the banks of the Euphrates, a slave in the palace of Constantinople, he accepted with reluctance, the painful task of supporting his own reputation, and retrieving the faults of his successors." But the spirit of jealousy and envy never dies. The general was restored, but the legions whom he might lead to certain victory, and the necessary funds, were withheld. His complaint on this point, in his letter to Justinian, reminds one of the letters of the American Fabius to the Continental Congress. "If the war," says he, "could be achieved by the presence of Belisarius alone, your wishes are satisfied: Belisarius is in the midst of Italy. But if you desire to conquer, far other preparations are requisite: without a military force, the title of general is an empty name." But his remonstrances were of little effect. Rome was taken by Totila, in A. D. 546. In the next year Belisarius retook the city, and repulsed Totila, in three general battles, which that king fought for its recovery. Still, jealousy prevailed—the means were not furnished; and the general finally procured his own recall, and died not long after in private.

The eunuch Narses, brought up a mere household slave,—a man, nevertheless of uncommon natural talent, which raised him gradually in the con-

fidence of his master,—was sent into Italy, two or three years after, to complete the work which Belisarius, but for the emperor, would have finished in one short campaign. Narses fought a great battle, defeated and slew Totila: shortly after he made himself master of Rome. This was in July, A. D. 552; and in March of the following year, he fought another desperate battle with Teias, who had been elected king, immediately after the death of Totila. Teias, as his predecessor, fought like a fiend, and died like a madman. “He fell,” says Gibbon, “and his head exalted on a spear, proclaimed to the nations, that the Gothic kingdom was no more.” Thus ends the second of the three: it was plucked up before, as it were, in the presence of the little horn, as he was growing up.

Narses, the victor, was appointed by Justinian, governor of Italy, under the title of exarch of Ravenna. This office has been taken by some, for the third king, or as one of the three: but to this it is objected very reasonably, that it never was an independent government,—a kingdom. It was merely a provincial dependent of the Eastern Empire. We must look elsewhere for the third king; and with Bishop Faber, we find it in the kingdom of the Lombards, already referred to.

Many of the Lombards, who, as we have seen, established themselves on the Danube, in 527, had served in the army of Narses, and enjoyed the luxuries of Italy. Hence, after they and the Avars had vanquished the Gepidæ, in Wallachia, Moldavia, Transylvania, and part of Hungary, under the conduct of Alboin, their king, they poured down upon Italy. In a previous war with the Gepidæ, when quite a youth, Alboin had, with his own hand, killed the brother of Cunimund, then king of that people: and Cunimund having fallen in battle, he had a drinking cup made of his skull; yet notwithstanding this, the victor married his daughter. Just before the Lombards deluged the Italian plains, Narses, who is supposed to have invited Alboin to invade Italy, had been removed by the emperor, because of his avari-

cious oppression of the people, and one Longinus had been appointed exarch. He presented no resistance, and Alboin, without an important battle, was proclaimed king of Italy, A. D. 570. This kingdom continued two hundred and four years. About A. D. 772, a serious difference occurred between Desiderius, the last Lombard king, and the pope. The latter alleged that the former had unjustly wrested from him the city of Ferrara, and some other places, and not being able to cope with the Lombard king alone, he invited Charlemagne, the French monarch, over to his aid. This invitation was gladly accepted, and the result was, the annihilation of the Lombard power, and the coronation of Charlemagne as king of Lombardy. The ceremony of coronation occurred at Modestia, a town ten miles from Milan: the archbishop of Milan, at the order of the pope, placing on the head of the French prince the iron crown of the Lombard kings. Thus was plucked up before him, the third kingdom: and the pope afterwards rewarded Charlemagne by crowning him, at Rome, emperor of the Romans.

Fifthly. This eleventh kingdom having seen and been privy to the fall of three, is to be a persecutor of the true church of God. “I beheld, and the same horn made war with the saints, and prevailed against them,”—“he shall wear out the saints of the Most High;” he shall harass and afflict God’s holy ones for a long period.

And what is church history for the last thousand years, but an account of the atrocities perpetrated by the Papal power? What nation of Europe has she not clothed in sackcloth? In which of the ten kingdoms has she not kindled up the flames of persecution, and the torch of war?

Sixthly. We have to mark the period or duration of this troubled and depressed state of the true church. “And they shall be given into his hand, until a time, times, and the dividing of time.”

We can be at no loss, in regard to the force of the expression,—“they shall be given into his hand;” for the previous

context, by describing the distress of the saints under his persecuting power, render it unequivocal, that their delivery is the act of God, as a chastisement for the sins of the church. Displeased at his offending people, for their folly and their crime, he raises up, in the midst of them a terrible scourge: he permits the great beast, in his imperial, and subsequently in his divided head, to yield their influence to the little horn. The emperor and the kings gave their power to the Pope, and made it subservient in wearing out the saints of the Most High. So had he dealt with his church of old. "And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies, and they shall become a prey and a spoil to all their enemies." (2 Kings, xxi. 14.) "And the anger of the Lord was hot against Israel, and he delivered them into the hand of spoilers, that spoiled them." (Jud. ii. 14.) Such temporary deliverance up to the oppressor, is not inconsistent with the everlasting love of God to his church. He does not, therefore, cast off his people for ever.

The duration of this afflicted condition is twelve hundred and sixty years. The Chaldee word translated time, signifies a natural year. Nebuchadnezzar was driven out from among men until "seven times" had passed over him. This cannot be understood in the prophetic sense of Ezekiel,—“each day for a year;” for then he must have been deranged seven years of years,—seven times three hundred and sixty, or two thousand five hundred and twenty years.

Hence commentators are led, by the evident meaning of the thing, to accept the rule, that when the duration regards individuals, the prophetic day for a year is never used. Daniel thus furnishes a clue to his own meaning. (Chap. ix. 24–26.) The seventy weeks, until Messiah shall be cut off, cannot be expounded of any facts of history, unless they be taken in the prophetic symbolical sense; seventy weeks of years, or four hundred and ninety years. So, as we have seen in chap. viii. 14, a day is taken for a year. According to this

rule, these three and a half years, or a time, times,—that is, two times, and the dividing or half of a time or year, will be three and a half times three hundred and sixty, or twelve hundred and sixty years. To the end of that depression, which God in his holy providence will permit the little horn, or papacy, to exercise towards his true church, it will be twelve hundred and sixty years.

The question relative to the commencement of this period, we shall not now discuss; but will merely state the true position, leaving to a future occasion, the presentation of its evidence. In the year A. D. 606, the Emperor Phocas proclaimed Boniface, then Bishop of Rome, universal bishop; giving him spiritual dominion over all bishops and all churches. This we consider the bestowal or recognition of a power whose exercise leads necessarily to tyranny and persecution. The little horn of the fourth beast, having been slowly growing, now assumes a place amongst the other horns, as also does, at the same time, that of the Macedonian goat: consequently, if we are correct as to the time of beginning our computation, and if the days of the times are three hundred and sixty each, and if they symbolize natural, or solar years, as we suppose, we may look for the simultaneous downfall of the Papal and Mohammedan apostacies, about A. D. 1866. These three suppositions, however, will occasion as many distinct discussions hereafter.

Lastly. The kings who lend their power to the little horn, are to be shorn of it, along with him. "I beheld till the thrones were cast down." (verse 9.) Undoubtedly the thrones or governments represented by the horns are meant. Three of these were plucked up, to make room for the little horn. The other seven are to be cast down; their power is to be taken from them. It cannot surely be the destruction of the people over whom they rule; but only the abrogation, reduction, or annihilation of the despotic sway. This destruction is the result of a judicial process. God, the Father, the Ancient of

days, sits in judgment upon the kingdoms, passes a sentence upon them, and executes his wrath against the very powers he has raised up to scourge his disobedient children. Such, precisely, had been his course with all other kingdoms, or thrones,—the Assyrio-Babylonian, the Medo-Persian, the Macedonian, the Syrian, the Egyptian, the Roman,—all thrones which crush the people of God, must, in due time, be themselves crushed beneath the chariot wheels of their triumphant king, Messiah. The kingdom of the little stone will fall upon them, and grind them to powder.

This process we suppose began, or at least received a new impulse, in the former part of the sixteenth century. God then sat in judgment upon the nations: and by the Protestant reformation a blow was given to the despotisms in the hands of these various kingdoms, from which they will never finally recover. There has been, upon the whole, ever since, a weakening of the bands. The popular principle, whereby the church guarantees to her members the right of choosing their own spiritual rulers, is working its way against the hereditary principle. All the ten horns have felt the influence. The idea of power to rule descending from the crown to the people, is passing away: and the common sense, and scriptural doctrine, which secures to the children of God, the privilege of electing their own spiritual rulers, is taking its place, and is transmitting itself from ecclesiastical to civil matters, in Europe, as it has fully done in this country. The feet and toes of the vast image, will, in time, be resolved into their original clay, to be trodden upon, by every passer by. But whilst we would contend that these things are in progress, we suppose that the language in verses 9–11, has reference to movements, in the main, as yet future. The influence of truth upon the human understanding, is slow, but sure. The leaven of the kingdom is operating silently but certainly. All signs in the governments of the ten horns indicate their speedy decay. Yet they will rally once more. The beast is not slain: his

body is not yet given to the burning flame. He is wounded to death, and has retired to his den, to cherish his wounds, and to brood revenge. When he shall have been pursued even thither by his determined foes, he will come forth to a last desperate and fearful conflict. But we forbear:—these things will come before us more suitably in another connexion.

1. We remark, by way of summary, that ten kingdoms were to arise within the bounds of the Western Roman Empire, or body of the fourth beast. These we have seen did arise. There was to spring up behind these an eleventh, before which, three were to fall. This eleventh is the Papal power. The three which fell before it, were the Gothic kingdom of Odoacer, in 493, the Ostrogothic kingdom of Theodoric, in 554, and the Lombard kingdom of Alboin, in 774. All the characteristics of the little horn are graphically descriptive of the Papacy; its traits are generically distinct from those of the other ten: and its history is counterpart to the prophecy. There is no other power in Europe, nor has there ever been one, to whom the prophecies can, with any thing like plausibility, be referred. We rest then, in the conclusion, that the Roman Catholic Church, so called, is the little horn of the fourth beast. It embodies all the attributes of the fourth, and of all the four. It is tyrannical, arbitrary, persecuting,—claiming universal or catholic dominion over the whole world.

2. How grateful should we be that our lot is cast within a country and a government where such a sway is not established! We are permitted by a gracious Providence to breathe the air of freedom; and to offer up the aspirations of our hearts to Him who hath so blessed us, untrammelled by the limitations of an earthly master. We can pray for our public servants without having to wait for permission, and in words of our own dictation.

3. If the people of the saints of the Most High are to possess the kingdom,—if the truths of the Bible, in the hearts of men, are to govern the world, how dili-

gent ought we to be in searching for these inestimable doctrines, and in carrying them out in our practice! Sad is the state of those nations who have them not! Great, therefore, are our obligations to send the word of the Lord abroad every where.

4. How important the ministry of the gospel! And how necessary that it be composed of men of deep science, and of ardent piety! The influence of an ignorant and corrupt clergy in debasing the whole community is known but imperfectly, even to those who read and study the history of the church and the civil governments. But sufficient is manifest to fill the mind with horror. May the King in Zion save his church, and this nation, from such degradation!

APPENDIX TO LECTURE IX.

UPON revision, the author discovers, that the three questions relative to the commencement of the twelve hundred and sixty days, or the date of the rise of the Papacy, to the symbolic meaning of the day, and to the length of the year signified by it, have been partly overlooked, and have not received that full discussion which a promise in the foregoing lecture may have caused the reader to expect. There has, however, been thrown out, on several occasions, the substance of what was promised, at least so far as the last two questions are concerned, and so far as they are worthy of distinct consideration. For we do not think the allegation, that the years prophetic, can be any other than natural years. We cannot believe that prophecy for the general benefit should be trammelled in its interpretation by the methods which particular nations have taken to intercalate their civil, so as to make it collate with the natural year.

The effect of this would be to shorten the entire period by five and a quarter days to each year of the twelve hundred and sixty,—making nineteen years, two and a half months, and so bringing on the slaying of the witnesses in the year 1848. This, however, we

do not consider worthy of serious discussion. The scriptures speak the popular language: and popularly the Jews accounted the year to consist of twelve months, and these months consisted of thirty days each; and yet this is not exact to a day. But these fractional differences between the natural and civil year are lost sight of in the general prophetic computation.

As to the question, whether, in these prophecies, a day stands for a year, nothing farther need be added than is to be found in the body of the lectures. That it does so, has been settled into a canon of interpretation. It is too late to call in question this rule, though it is proper to refer to the evidence on which it rests.

The first of the preceding inquiries, is the only one which seems to demand a fuller illustration. The reasons for the opinions set forth in this lecture, and in several subsequent ones, are, in general, pointed out at the time. That the two grand apostacies from Christianity—the Unitarian apostacy under Mohammed in the East; and the polytheistic apostacy under the Pope in the West—did exist in the year 606, is admitted very generally. There is no dispute about the former. Mohammedism sprang up at that time. Nor is there any dispute as to the substantial existence of the papal power at the same date. But it is contended by many that the Bishop of Rome became Pope and Antichrist at an earlier date. The coincidence of the French Revolution with the era of Justinian's edict declaring the precedency in power and dignity of the Bishop of Rome, has made that date at present popular with British writers. This edict was issued in A. D. 533, which number added to the twelve hundred and sixty years of Antichrist's prosperity, brings us to 1793 as the time of his downfall. The near coincidence of this with the French Revolution has bewildered many of the British expositors. Bishop Faber, however, has clearly refuted this application, by showing so many points of inconsistency, that there is no accounting for the prevalence of the opinion,

but by reference to the strange effects of that terrible earthquake upon the British mind.

Justinian's edict did not proclaim the Bishop of Rome universal bishop, and place all churches in subjection under him; but simply settled the order of rank and dignity, and not of authority. All that Mr. Keith has written on this point alters not our convictions of Bishop Faber's correctness. That a strife, an unholy strife, did long exist between the Patriarchs of Rome and Constantinople is undisputed. That it was a strife for the pre-eminence, first of dignity and then of power, is also clear. This gave the emperor, who resided at Constantinople, no small annoyance. It could easily be seen that a well established priority of dignity and honour might soon lead to supremacy of power. This it was not the monarch's interest to concede: and this Justinian did not concede. But he did grant to the Roman, that he should be the first of all priests, and to the Archbishop of Constantinople, that he should have the second place, after the holy apostolic seat of the senior Rome; but it should be preferred before all the other seats.

That this was not designed to confer or to recognise universal spiritual jurisdiction, appears quite evident from the fact, that when afterwards John the Faster, Bishop of Constantinople, called a council (probably with the consent or by the order of the emperor) of the church, he styled himself Universal Bishop, he was severely reprimanded and censured by Gregory the Great, then or a little afterwards Bishop of Rome, for the usurpation. Gregory charged him with wicked pride and the assumption of an authority which constituted one of the essential features of Antichrist. Now, if the emperor had previously proclaimed the Bishop of Rome Universal Bishop, it is impossible to explain Gregory's conduct. Instead of charging John with assuming a power belonging to Antichrist, he must simply have accused him of intruding upon the honour and privilege of the Roman see. And if *Universal Bishop*, as used by

John, was merely a claim of priority in honour, he could only accuse him of pride, which would not involve an anti-christian usurpation.

But in 606, the Emperor Phocas, who reached the throne by wading through the blood of Mauritius, his predecessor, in order to secure Italy in his interest, formally declared Boniface III. of Rome Universal Bishop, and forbade the title to the Bishop of Constantinople. This, the Roman Catholics themselves, on the faith of Baronius alone, assert and admit or claim as their proof of the Pope's supremacy. Hence again we argue, that if Justinian had unequivocally granted and confirmed to Rome the universal bishopric in 533, there could be no reason for Phocas doing the same in 606: and if he had, it would have been mentioned as a confirmation, and would not have been referred to by the Romanists as the original grant. On the contrary, if the Romanists could have pointed to so renewed an emperor as Justinian, as having acknowledged and established their title to the supremacy, they most unquestionably would not have derived it from one so bloody and disgraceful as Phocas is universally admitted to have been.

But after all, the *a posteriori* argument is our chief dependence. For if the twelve hundred and sixty years are counted from 533, then the witnesses (see lec. xix. and xx.) must have been slain in 1793; and having lain unburied three and a half years, they must have been restored in 1797, and the great earthquake and fall of a tenth part of the city must have taken place: the Jews must have been restored in or before 1827 to their own land; the papal Antichrist must have been slain; and the Ottoman empire have been annihilated! The existing state of things, then, compared with the language of prophecy, very abundantly refutes this interpretation. None of these momentous events have occurred, which, as we have seen (or shall see in the following lectures), are to follow the termination of the twelve hundred and sixty years. These, consequently, could not have begun in

533. We therefore fall back upon the later period of 606 as the proper date for the rise of the papal and polytheistic Antichrist, and of course, in 1866 this despotic power will put to death the witnesses of God, as will be exhibited in a subsequent lecture.

LECTURE X.

THE VISION OF THE THRONE, THE FOUR LIVING CREATURES, AND THE FOUR AND TWENTY ELDERS.

Rev. chap. iv.

IN the investigation of the subject which has engaged our attention, we have been led, by a desire of preserving the symbols unbroken, to violate the chronological order of the history. We passed from the Mædonian goat,—the third universal monarchy, to consider his little horn,—the Mohammedan system; to which a part of his power was transferred. We proceeded, very naturally, from the head of Daniel's nondescript, the Roman state, to contemplate the eleventh horn,—the Papacy; and by necessity, have been carried past many events of very great interest and importance to the church and the world. Both of these persecuting powers grew up in the year 606. Beyond that date we were obliged to pass, that we might, by historical facts, locate the symbols respectively above all doubt.

But the six intervening centuries are not an hiatus in the great system of prophecy. Nor did the kingdoms of the little stone and of the great image pursue each its own distinct and independent course; so as to avoid all collision with the other. Far from it. Their interests are too perfectly antagonistical even to enjoy the same light of heaven, and to breathe in the same atmosphere without an encounter. It is inherent in the nature of the former,—for this purpose it exists,—to break the latter in pieces. Upon the feet of the image it will ever continue to strike, until, beneath its per-

petual blows, the mighty fabric crumbles. The war is exterminating, eternal. The dragon has taken his seat in the seven-hilled city; around him he has gathered the trophies of the vanquished nations; his erect crest and fiery eyeballs gleam fearfully in the distance and keep the world in awe. But strong as is his hold, terrific his power, and apparently uncontrolled and uncontrollable his sway, the church of God is pledged for his destruction. With unblenching eye she marks his every movement. His snaky folds and slippery policy shall never entrap and enfold her to her undoing. Clad in the panoply of heaven, she moves on to the conflict firm in faith and secure of victory.

Preparatory to the history of these wars, during the first ages of the Christian dispensation, it is necessary that we look at the symbols of the New Testament prophecy. The book of the revelation of Jesus Christ, which God gave unto him and he to his servant John, divides itself into three parts. The prophet was commanded to write the things which he had seen,—the vision of the seven gold candlesticks and of the seven stars: "and the things which are,"—the present condition of the churches—"and the things which shall be hereafter,"—the prophecies of this book; from which last, mainly, it is called the *Apocalypse*, the *uncovering*, or *revelation*.

To the third and chief subdivision we come in this fourth chapter. "After this,"—after he had written the two former, he observed a door opened in heaven. *Heaven*, where the writer is setting forth things in *figurative* or *symbolical* language, means the *church of God*. The apostle had just been banished from the visible church, from the society and fellowship of the saints, on account of "the word of God and the testimony of Jesus." This occurred A. D. 95, in the fifteenth year of the reign of Domitian, and probably about the ninthieth of John's life. The "open door" in heaven, is his supernatural enjoyment of intercourse with the church, in the very views which were here given of her

trials and victories, and the consequent joys of his heart in this communion.

Under the Old Testament dispensation, the trumpet was used as the official instrument of warning and of command. It belonged to the priests and Levites alone to blow the trumpets under the provisions of law. John was authoritatively directed to arise to the high, holy, and glorious contemplation of the visions now about to be presented. "Come up, and I will show thee things which must be hereafter." Immediately the Almighty Spirit of God, who can communicate to man's spirit whatever views and thoughts he pleases, without and independent of the bodily organs, descended upon him, locked up, or suspended the exercise of the physical powers, and gave his soul a view of many strange and interesting things. The first object in the vision, is the central scene of all. "A throne was set in heaven." A throne is the official seat of ruling authority, the chair of state; the sign, therefore, of established, supreme power. This throne is in heaven,—the church. Jeremiah says, (iii. 17,) "at that time they shall call Jerusalem, the throne of the Lord: and all the nations shall be gathered unto it;" and, (xvii. 12,) "a glorious high throne from the beginning is the place of our sanctuary."

The next thing noticed, is the person who sits upon the throne. We are not told who it is, as in Isaiah, vi. 1: "I saw the Lord also, sitting upon a throne, high and lifted up, and his train filled the temple;" which may suffice to direct us here. The occupant of the throne is Jehovah: not the Mediator, but the God and Father, at the head of the dispensation of grace, conducting the whole by agencies of his own appointment.

His appearance is briefly described: "like a jasper and a sardine stone."

Jasper was one of the precious stones which were set in the breastplate of the high priest, (Ex. xxviii. 17–20.) It was the third in the fourth and last row, and so, the last of the twelve. Its colours are, white, yellow, green, red, and variegated. The most valued is the green,

with blood-red spots. What the hue of that on the breastplate was, we cannot certainly determine. It was perhaps white, a symbol of moral purity. Of the wall of the new Jerusalem, (Rev. xxi. 18,) "the first foundation was jasper."

The sardius or sardinus is a red stone, known to us by the name of *cornelian*, and was the first gem in the first row on the breastplate of the high priest. It is the sixth of the foundations in the new Jerusalem. On this stone was written the name of Reuben, the eldest son of Jacob, and on the jasper, the name of Benjamin, his youngest. It is impossible, therefore, that we should have any difficulty in regard to the meaning of the figures in the present case. The precious stones represented the tribes whose names they bore. The last and the first are here mentioned, as inclusive of all between; to teach us that Jehovah, whose throne is in Zion, claims the whole church as his own. Such, in general, without the preciseness and speciality of the Hebrew arrangement, is the figurative use of precious stones to this day. The crown jewels are emblems of the people over whom the sceptre extends.

The third object of attraction is, "the rainbow round about the throne, in sight like unto an emerald." This carries us back to the days of Noah. Since that period the bow has been a pledge of peace, love, and mercy. It was given as a token of God's covenant with Noah and his posterity; a memorial of the promise, that the seasons should come in their course, and the earth no more be destroyed by a flood.

The colour is green,—that of the emerald,—the softest and most pleasing to the eye of all the primary colours; and the one which predominates in the natural rainbow. On this stone in the breastplate, was written the name of Judah, the ruling tribe, and the one through which Messiah descended.

This bright bow of promise arches the throne of God's dominion in his church; beautiful type of that glorious covenant, which, whilst it vindicates with

blood, red as the sardine or cornelian stone, the justice of God's law, holds up his mercy, fresh and fadeless as the emerald, to the admiring gaze of the universe.

The fourth object of contemplation is the circle of thrones, which surrounded the great central throne. Verse 4. "And round about the throne were four and twenty seats,"—four and twenty *thrones*, in the Greek. It is the same word which is applied to the one throne, only in the plural number. Now if *θρόνος* be the symbol of permanent, fixed power, surely *θρόνοι* must have a similar signification. What good and sufficient reason, therefore, can be given for translating the latter word, *seats*? It is not dealing honestly with the text, and with the English reader, to make such a change, unless there be something in the place, to render it indispensable. That such necessity exists in the present instance, we deny. How then can the alteration be accounted for? Permit us to suggest, that our translators lived in a monarchical government; and that they acted under the order, and at the expense of that learned English monarch, whose policy was embodied in the well remembered phrase, "no bishop, no king." As James VI. of Scotland, he put forth considerable efforts to suppress the republican form of church government, which gives the lay delegates, or representatives of the people, equal power with the clergy in governing the church; and which asserts the right of the people to elect their own spiritual rulers. His opinion, that all ruling authority was, by God himself, deposited with the king, induced him to make incredible exertions to establish prelacy, or diocesan episcopacy, in Scotland. He plainly saw, that his idea of the divine right of kings, could never be forced upon a people who maintained the representative democracy, and from this resulted his unsuccessful attempt at the establishment of episcopacy. Now it must be remembered, that our translators were summoned together and supported by this same king; and a majority of them were in the interests of

prelacy. These things would of course influence them, even unwittingly, to use caution lest they should favour Presbyterianism, in their translation. If they had rendered the words "four and twenty thrones," the very phrase must have alarmed their master, who could not conceive of any but one throne in one kingdom. And especially would he have dreaded the consequences of publishing, in the language of the people of Scotland, a Bible which would have presented to their minds the conception of four and twenty *thrones*, and on them seated four and twenty presbyters. If presbyters,—elders,—are represented as sitting on thrones, clothed in "white raiment,"—an intimation of their purity, and of the upright manner in which they exercised their authority, and having "on their heads crowns of gold,"—where then are the bishops to sit? What higher honours are reserved for them?

Now, we do not think it imputing too much to human weakness, or indeed, it may have been to human policy, to yield to the monarch's whims, in order to place before the world a translation, after all, incomparably accurate. The same spirit, either of servility or policy, most probably influenced them to translate *ἐπίσκοπος*, in Acts xx. 28, *overseers*. Had they represented Paul as speaking to the *elders* or *presbyters*, and saying to them, "take heed to all the flock, over which the Holy Ghost hath made you bishops," as he really does say, King James would, perhaps, have taken umbrage, and either have suppressed their translation or altered it to please the advocates of the ecclesiastical aristocracy; and to shut out from the mere English reader, the evidence which this passage indubitably does contain, of the identity of the office of presbyter and bishop.

Here then, is presented in a semicircle, in front of the throne, the imposing spectacle of twenty-four other thrones, occupied by twenty-four presbyters, arrayed in white raiment and with crowns of gold on their heads. A crown is also a symbol of ruling power. It is the personal and portable, as throne is the fixed emblem of the same. What then does this

semicircle of thrones typify? Honesty cannot possibly mistake the general answer. Their number, equalling the twelve tribes of Israel and the twelve apostles of the Lamb, represents the ruling presbyters of the one church of God, which he hath purchased with his own blood. It is the evident design of the vision, to impress upon the beholder's mind, the important truth, that the chief ruler who filled the central, radiant throne, distributed his power and governed in and through the agency of the occupants of the twenty-four thrones.

The fifth matter that arrests attention is the "lightnings and voices and thunders," which proceed forth from the throne. There is here manifest allusion to the giving of the law at Sinai. There, fire was seen upon the mount; there was thunder,—the terrible natural display of divine power: and there were articulate voices, when the ten commandments were distinctly uttered. These bespeak the glory and majesty of Him who is King in Zion: and give promise for their exercise in the protection, enlargement and success of his church.

We notice, in the sixth place, "seven lamps of fire, burning before the throne, which are the seven spirits of God." Seven is the number of perfection; so that this represents the Holy Ghost in all that fulness of influence, which he exercises in carrying on the work of grace in the earth. When the light of the gospel emanates from the divine throne, the spirit accompanies, and renders it effectual. When God speaks, the spirit wings his message to the hearts of men, and they stand in awe.

Verse 6. "And before the throne, there was a sea of glass like unto crystal;" a transparent surface, clear and plain. Some have supposed, that this has reference to the laver by the tabernacle, or rather Solomon's brazen sea before the temple; as it is evident that the seven lamps of fire have an allusion to the golden candlestick. In chapter xv. 2, it is, however, mentioned in a way, which seems to set this interpretation entirely aside. He there saw those who had gained the victory, standing

upon the sea of glass. Ordinarily, in figurative language, the sea represents an agitated state of society; but here it is obvious, that the sea is a quiescent plain, a place of safety and rejoicing; they have harps in their hands, and are exulting at their victory over all that molested them. We therefore conclude, that the sea of glass in this sixth verse, is simply the fore-ground of the throne, and the platform on which the twenty-four thrones rest. Its transparency represents the purity, simplicity, and freedom from guile, of those who stand upon it. They have no concealments, there are no upheavings of "mire and dirt." So, to exhibit the purity, beauty and guileless simplicity that reign in the New Jerusalem, it and its streets are said to be of pure and transparent glass, (xxi. 18, 21.)

The eighth particular which attracts notice, is the four living creatures. Verse 6. "And in the midst of the throne, and round about the throne, were four beasts, full of eyes before and behind."

In approaching the exposition of this and the succeeding verses, the first remark regards the name,—“beasts.” It is an unhappy translation. A beast symbolizes violence and cruelty, as we saw whilst expounding Daniel's visions. John also uses the word in this sense, as we shall very fully see hereafter. To represent any holy, spiritual agency that God uses near his throne, by the same word, would be utterly to disregard the natural suitableness of symbols. This were as unseemly as to speak of the people of God under the idea of sheep, and their spiritual rulers as wolves. Such improprieties are never chargeable upon the prophetic types: the apostle is not guilty of such error. When he speaks of the great persecuting power, he calls it a beast, (Rev. xiii. 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." Here the word is *θηρίον*, a beast of prey, wild, devouring, ferocious. But the word before us is quite different; it is simply a *living* one; and its essential meaning intimates a relation to Christ himself. "I am he that *liveth*

and was dead, and behold I am *alive* for ever more." (Rev. i. 18.) I am, ἵ Ζῶν, he that liveth—so here we have the word Ζῶα—living ones.

The second thing requiring our notice is the relative position of these four living creatures,—“in the midst of the throne, and round about the throne.” The central throne is the one alluded to. But what idea of their position can be gathered from this description,—“in the midst of the throne?” There is already a glorious personage seated in the throne; how then is it possible, that there should be four others “in the midst of it;” and especially with our translation, four *beasts* in the midst of the throne? This is certainly inconceivable; how then could it be practicable?

But again, these four beasts are not only in the midst of the throne previously occupied by him whose appearance is “like a jasper and a sardine stone;” but, they are also “round about the throne!” Surely such enigmas are not set forth for our instruction: they could only bewilder and mislead.

These difficulties vanish upon a right understanding of the terms. The words translated *in the midst*, when two objects are presented in connexion with them, signify the *space between them*: and when one object only is presented, they mean the space between the extreme parts of that one object. The clearest mode of exhibiting the sense, in the former case, is to translate them by the word *between*. John saw, “between the throne and the circle of the throne, four living creatures.” Now, the circle is the four and twenty thrones and presbyters: between these and the central throne, were seen these living ones. So in chapter v. 6, “And I beheld, and lo, *in the midst*,—between the throne and the four living creatures, and in the middle space between the extreme parts of the elders, stood a lamb.” This mode of translation, which we submit without much apprehension, to the inspection of the Greek scholar, makes perfectly plain and intelligible a passage in chap. xxii. 2, which no commentator has succeeded in explaining for want of

it. “In the midst of the street of it, and on either side of the river, the tree of life.” More literally, “In the midst of its street and of the river, on this side and on that side.” This, however, has baffled commentators exceedingly. But now read simply, “between the street of it and the river, on this side and on that side.” Then there is presented, the river of the water of life, and a golden street on each side of it; and on each side an open space, between the river and the street, planted with the tree of life. This accords exactly with Ezekiel’s vision in reference to the same matter, (xlvi. 7–12.) “And by the river, upon the bank thereof, on this side and on that, shall grow all trees for meat.”

The relative position of the living creatures, is however less difficult to settle than their symbolical character, their moral locality, if we may so express it. A proper understanding of the former, will assist us in the latter question: still we must depend more upon, and shall be aided more by, their farther description.

“They are full of eyes before and behind.” The multitude of eyes bespeaks a high degree of intelligence. Whatever the creatures designate, they are characterized by accurate observation and the consequent acquisition of extensive knowledge. These numberless eyes look in both directions, so that the living ones see what transpires toward and upon the central throne, and also, toward and upon the four and twenty thrones and beyond them. Vigilance that never slumbers is most forcibly represented by this peculiar feature.

Verses 7. The faces of these living ones were various. The first was like a lion,—bold, courageous, strong. The second like a calf or ox,—patient to endure labour. The third had a face as a man,—intelligent, kind, and compassionate. The fourth was like a flying eagle,—of a keen and penetrating vision, and a daring and lofty flight, that scorns the low pursuits of earth and the dwellers in the vale.

Verses 8. “And the four living crea-

tures had each of them six wings about him." The wing is a universal emblem of rapidity of motion, and the six indicate this property in a pre-eminent degree. These are messengers to be employed on embassies requiring despatch.

"And they are full of eyes within." Their eyes before and behind exhibit their perpetual external observation: these depict with equal force their self-inspection. The beings shadowed forth by them, are characterized by self-knowledge and conscientious inward vigilance. The apostle proceeds to describe their incessant activity,—they have no rest. He does not mean that they are uneasy, like wild animals in a cage; but they know no pause or cessation in their delightful employment; but are ever engaged in proclaiming the glory of the triune God; saying "Holy, holy, holy, Lord God Almighty, which was and is and is to come. And when those living creatures give glory, and honour, and thanks, to him that sat on the throne, who liveth for ever and ever, the four and twenty presbyters fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour and power: for thou hast created all things, and for thy pleasure they are and were created." Thus these enthroned presbyters,—these golden-crowned elders, acknowledge that their whole power of ruling is derived from the divine throne; and dependent on him that sitteth thereon.

Let us now return to the investigation of these gorgeous emblems, and inquire into their hidden meaning.

We have already settled the central point. God's throne is in Zion. The bow of promise, flourishing in the emerald greenness of unfading beauty, links the white jasper of Benjamin to the red sardius of Reuben, and binds the twelve gems of Israel together in the coronet of the Eternal. Proceeding from this all-glorious centre, we find standing next to the divine throne, the blessed Mediator,

the Lamb that was slain; and with him the Holy Spirit of God. Their position is between the throne and the living creatures, and between the extremes of the circling twenty-four thrones. We have also seen, that here stand seven lamps of fire; here is the sacred Spirit, who always accompanies the Mediator's work.

And next to the slain Lamb and his Spirit, whom shall we expect to meet as we travel outward along the smooth plain of the crystalline sea? Who approach nearest to the most holy and sacred presence of the God of mercy? Who, in the church,—for be it remembered, this glorious scene is laid in the church,—who then of all the flock stand nearest to the Master Shepherd? The living creatures, therefore, are the symbols of the ministry of reconciliation, the preachers of the everlasting gospel, the men who stand between the living God, and a dead world, and command in his name the dry bones to hear the word of the Lord.*

That they are not angels is demonstrated by the fact, that they fall down and worship God, and say, "thou wast slain, and hast redeemed us to God by thy blood," (chap. v. 9.) A very brief notice of their relative position and their leading characteristics, will place beyond all doubt, in the mind of every candid person, the fact, that they represent the gospel ministry. Their relative position. They occupy the middle space between the twenty-four presbyters, and the Lamb, who stands between them and the throne. Jesus is the Mediator between the holy God and sinful man, and he employs the agency of men in carrying out his work of government, and of grace. Under the old dispensation, the priests and Levites only approached to God in the tabernacle: and the apostles and evangelists associated with Jesus in the days of his flesh.

Mark now their characteristics.

1. They are full of eyes. The true

* Since writing the above, I have been pleased to observe a coincidence of sentiment, in an essay by the Rev. Dr. M'Carroll of Newburg, N. Y. (See Christian Magazine. Ap. No. 1838.)

ministers of Christ have been in all ages of the world, the depositaries of moral and religious knowledge, and the channels of its communication from God to men. We may even lay down a broader proposition, and affirm that they have proved themselves to be the eyes of general science. Literature and learning look to them as their great patrons. Where shine the beacon-lights of science, that have not been kindled by the tapers of the church? Where is the unbelieving philosopher, that does not owe even his capacity of traducing the ministers of God, to the literary instruction afforded by those very men?

The eye, moreover, is all-important to the sentinel. His province it is to look out for danger, and to warn of its approach. And who, in all the world, have exercised a more sleepless vigilance than the watchmen of Zion? Their eyes are always directed to the divine throne, that they may learn and ever know the will of their Master; and yet, they are ever toward the church, and its subordinate officers. Describing false pretenders to the sacred office, Isaiah says, "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber," (lvi. 10.) But speaking of the true servant of God, he says, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night," (lxii. 6.) It is a ceaseless vigil which they maintain. This is the reason why the pastors of churches are called in the New Testament bishops, that is, inspectors, overseers. And who can be ignorant of the untiring energy and weighty influence, through his extensive learning, which one of these ministers of God exercised among that band of eagle-eyed patriots, who guided our political bark through the stormy ocean of our ever-blessed revolution? On the illuminated scroll of a nation's history, amid the lists of the noble and the brave, none stands forth more honoured and revered for keenness of penetration, for moral strength and soundness, and consequently, for practical sway, in that assembly of mighty

minds, than the name of the Scottish Presbyterian. Deeply had he studied, in his native land, the spirit that had been incarnate in the house of Stuart, and that had passed to their successors on the throne of the three kingdoms. Closely also had he investigated the doctrine of representation, as it had been embodied, ever since the days of John Knox, in the church of his own land. And therefore, well was he prepared to sway for good the counsels of his adopted country.

2. The second characteristic of the gospel ministry is their boldness. Whenever the providence of God called for it, lion-hearted courage stood forth, to the wonder, and often the vexation and dismay of the church's persecuting enemies. "The righteous are as bold as a lion." Mark the intrepidity of Paul before Agrippa,—on the Acropolis of Athens,—amid the tossings of the tempestuous ocean,—in the face of the mob at Jerusalem, at Ephesus, at Philippi. Look at Huss, before the council of Constance, and the pile of burning faggots,—at Luther, the lion of the Reformation, whom no threatenings of enemies and no entreatings of friends could restrain from the Diet of Worms; who, in the presence of the Pope's legate, the Emperor Charles V., the Roman Catholic nobility, and the entire host of Pelagian doctors, feared not to assert the grand principles of Christianity. Where can we find a picture of greater moral sublimity than the heroic reformer presents, as he exclaims, with hand uplifted, and eye glancing toward heaven, "Here I stand. I cannot do otherwise. God help me. Amen!" Lift your eye to the Alps, and behold Zuingle, the eagle of Northern Switzerland; then let it fall upon the city at their base, and think of the Paul of the Reformation. Read his letter to Francis I., a production which, as it issued from the pen of the first scholar of his day, stands even yet among the very proudest productions of literary genius. In its onward sweep, let your vision pause upon the rugged mountains of Scotland. Listen to the splendid eulogy pronounced over the body of Knox

by the Regent Morton, "there lies he who never feared the face of man;" then pay the meed that is due to the dauntless reformer of Northern Britain. Truly does the lion's face represent the spirit of the gospel ministry.

3. Another characteristic is, the patient endurance of toil. "Much increase is by the labour of the ox." By the uncomplaining endurance of her ministers is the church increased; by their slaughter is she fed. On them falls the stroke of persecution. The blood of the martyrs is the seed of the church. When the ox has performed his day's toil, he is released from the yoke, and sent to gather his own food, from a scanty pasturage,—perhaps from the wayside. So, alas, is it too often with those who expend their strength in the great work of disseminating the gospel.

4. The next trait to be noted is humanity. Affectionate sympathy with the sons and daughters of sorrow, is ever allowed to be a quality of God's true and faithful servants.

5. The eagle, in the elevation of his flight, and the keenness of his vision, beautifully represents that loftiness of soul, that singleness of heart, that quickness of penetration and promptness of action, which well become those men who minister in God's great name, and act as sentinels, to guard his timid flock in this wilderness world.

6. Connected less directly in the text, than in sentiment and feeling, are the inwardly directed eyes of the messengers of peace. They are self-searching men. They are required, first of all, to examine themselves, before making a tender of their services to the Captain of salvation. "Let every man be fully persuaded in his own mind." This distinguishes a true from a false ministry.

7. The heralds of mercy to a ruined world, ought to move with rapidity. In like manner, these symbolic animals have each six wings. The same truth is taught in chap. xiv. 6, where an angel is seen flying through the midst of heaven, having the everlasting gospel to preach.

8. Their incessant services indicate

the same. They are ever engaged in celebrating the praises of the three Holy Ones, who exist in the Lord God Almighty. This is, indeed, common to all holy beings; but it seems evidently here to sustain an official relation to the church.

Whilst these solemn and sacred services proceed, the four and twenty elders prostrate themselves and worship.

These presbyters represent the ruling authority in the church; and here is the key to unlock the whole arcana of these symbols. The office of presbyter is perfectly familiar to John. They are the council of rulers in Zion: they act for the people, and over them. They here prostrate themselves, and cast their crowns, not before the living creatures. They owe no subjection to them. They derive not their authority from them, but their crowns are subject to Jehovah, and to him is their allegiance due, and their homage paid.

From Doctor McLeod we are obliged to differ in this part of the exposition. He makes the twenty-four elders stand for the whole body of God's worshipping people; whereas, we cannot think it possible to complete the figure, without adhering to the direct and, in this point, literal application. The major part of the church are still without this circle; for the whole scene is in the church, and the hundred and forty and four thousand, and the multitude innumerable, mentioned afterwards, are this mass of the true church.

Here, then, we have a glorious representation of that spiritual government which God has established, and is conducting in his church, and by which he will cast down all the thrones of iniquity, and break off the yoke which Antichrist has imposed upon the necks of the nations. Out from beneath the emerald arch, where sits the Lord God Almighty upon his throne, must proceed, through the agency of the Lamb of God, and the Spirit of all grace, those holy doctrines, and those energetic influences; which shall, through the visible agency of the living ministry of the gospel, and the elders of the churches, destroy the great

image, and make the little stone a great mountain.

These figures are not wholly new. The same things are substantially set forth by the Cherubim and Seraphim of the Old Testament, which will engage our notice in the next lecture.

A few reflections, which are suggested by the subject under consideration, will form our conclusion.

1. Man cannot deprive his brother of the enjoyment of communion with God and his church. Domitian, the Lion, as Paul called Nero, had banished the apostle to a barren island, in the hope that he would be cut off from his friends and his God, and might perish; but God dwelt in Patmos, and the most glorious of all his visions, he exhibited there. The enemy's triumph was but short. Domitian, the last of the twelve Cæsars, was assassinated by his wife, the very year of the apostle's banishment, whereupon the exile was restored to liberty. God permits the enemy of souls to prevail only so far as may be for the best interests of his church, in the issue.

2. The Most High dwells in Zion; Jerusalem is his throne; his church is the jewel of his crown. "He that toucheth you," saith he to her, "toucheth the apple of his eye." "Sing and rejoice, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord," (Zech. ii. 8, 10.) Hence, we may safely infer, the infallible security of his church. He who dwells in her is mighty to save. "God is in the midst of her; she shall not be moved: God shall help her, and that right early," (Ps. xli. 5.) "For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her." What a feeling of security, and consequent happiness, must fill the mind where this faith dwells! How fearless must be his spirit who knows that Almighty Power is pledged for his defence! This is the secret of true moral heroism. Thus is explained the philosophy, otherwise mysterious, of the facts exhibited in the martyrology of the church.

3. Civil government has a deep inte-

rest in the purity of the church. To her is it indebted for all its accurate knowledge of those truths, which secure the commonwealth in an upright civil administration. Indeed, we must, in justice to her, go farther, and affirm, that she,—at least her members, and by reason of her moral force, are chiefly instrumental in keeping up the fires which burn upon the altars of natural science; and which are so necessary to national prosperity. The church is the salt of the earth, and the luminary of the world.

4. A learned ministry, learned in literature and science, in morals and in arts, as well as in theology, is all important to the prosperous administration of civil as well as religious affairs. They must have eyes without and within. If the blind lead the blind, both will be likely to fall, and plunge into the ditch of self-righteousness and crime. A blind sentinel, and a dumb dog, that cannot bark, will contribute little to the safety of a city. An uneducated ministry is a curse to the church: better she had no teachers, than be taught by ignorance: for darkness cannot engender light. Where narrow-minded men are the spiritual teachers, the Bible ceases to be understood, and the people are on the downward course toward barbarianism. "Pray ye the Lord of the harvest that he will send forth labourers into the harvest."

LECTURE XI.

THE CHERUBIM ARE SYMBOLS OF THE MINISTERS OF MERCY, AND SUBSTANTIALLY IDENTICAL WITH THE FOUR LIVING CREATURES OF JOHN.

Ezek. x., xli.—2 Chron. iii.—1 Kings iii.
Exod. xxv.—Gen. iii. 24.

THE generic meaning of the Hebrew word cherub, the plural of which is cherubim, is not settled with certainty. Some critics refer it to an Arabic source, and infer the meaning to be *nearness*,

contiguity,—hence, a *minister* or *servant*: and thus *cherubim* are the servants of God. Others deduce it from two Arabic words, which signify “as,” or “like to a boy.” They are most probably correct, who form the word from a Hebrew term that means to ride, (כִּרְכַב, *raukab*),

by an interchange of two of the letters. This is the opinion of Poole. We have the original, and the derived word brought into immediate connexion in Ps. xviii. 10. The Jehovah “*rode* upon a *cherub*, and did fly.” With a very slight modification, the word here translated, *rode*, is used to signify the car or vehicle of the cherub, in 1 Chron. xxviii. 18:—“and gold for the pattern of the *chariot* of the cherubin.”

But we depend not upon remote and difficult derivation for the meaning of terms. Many words are used in very different senses from those which their history would indicate. Our only safe method is to refer to the places where a given word is used, and to examine it in these various places: and thus it is that the signification is determined. We will pursue this method. We will refer to all the passages in which the word *cherub* and cherubim, are employed in the Bible. If we shall discover that it is always used as the name of certain figures of animals, less or more complex, but not any of them exact likenesses of any real existence, and always in connexion with a revelation of God’s mercy, we shall be shut up to the conclusion, that the cherubim are emblematic of the ministry of reconciliation. The plan of God in his revelation, is characterized by progression. First, an obscure hint; then a plainer statement; then a bright and clear shining of truth more and more unto the perfect day. Let us therefore, having already dwelt upon the evidence, full and undoubted, of the symbolical character of the living creatures of John, take a retrograde movement, and carry back with us into the Old Testament, the more lucid language of the New, thus making scripture the expounder of scripture.

We find three notable occasions on

which the cherubim appear. First, in the visions of Ezekiel. Second, the vision of Moses at Sinai, which was embodied in the covering of the ark, and in the temple of Solomon. And third, at the garden of Eden.

First. Ezekiel’s prophetic visions. It is plain, that in chapter xxxvii. and onward, he is describing a state yet future, of the Jewish church, or rather of the house of Israel. “These bones are the whole house of Israel.” Now, it will be recollected, that Ezekiel was among the captives, in the land of the Chaldeans, (ch. i. 1, 2, 3.) These prophecies may therefore, have a primary reference to the partial restoration by the orders of Cyrus, Artaxerxes, and other Persian kings. Yet, we think no one who reads the prophecies and the histories, can believe that they fully accord to one another. The wars of Gog and Magog, described in chapters xxxviii. and xxxix. are most certainly yet unfulfilled: and the glorious state of the church, depicted under the notion of a city measured off with a reed, and of a temple great and gorgeous, with chambers and galleries and carved work of cherubim and palm trees, is surely yet future. This entire description, which closes the book with a survey of the location of the twelve tribes, different from any thing heretofore existing, does certainly symbolize Zion, inclusive of the literal descendants of Abraham, in her millennial splendour. The waters which issue out from the temple, and become an impassable river,—waters to swim in,—most forcibly and beautifully set forth the spiritual influences that accompany the preached gospel. These constitute the river on whose “banks grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters, they issued out of the sanctuary, and the fruit thereof shall be for meat, and the leaf thereof for medicine,” (ch. xlvii. 1–12.) “In the middle space, between the street and the river, on each side of the river, were there the trees of life, which bare twelve manner of fruits, and yielded her fruit every

month, and the leaves of the tree were for the healing of the nations," (Rev. xxii. 2.) It is surely not possible, for any intelligent mind, to read Ezekiel's and John's descriptions respectively, and compare them together, without a thorough conviction that they are designed to represent the same general matter. They are symbolical prophecies of the future glory of one and the same church of God. Every such reader may, and will doubtless, be at a loss as to some of the minor items of these figures; but none can miss the general resemblance, and fail to perceive the substantial identity. John's living creatures are the types of the ministry of reconciliation in the church, of which that ministry is itself a part: and so also are Ezekiel's cherubim emblematic of the same. But before we close this argument, it behooves us to inspect the prophet's language in the early part of his prophecy. In chap. i. 4, he thus begins his description, "And I looked, and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness was about it." Though the word is different here, from that used in Gen. iii. 24, where Moses describes the cherubim and the flaming sword *turning every way*, yet it is equivalent in meaning, and exactly similar in construction. In Genesis it is a flame of a sword turning upon itself,—revolving itself, or more literally, *taking hold of itself*,—a circular flame. He then presents "the likeness of four living creatures;" where he uses the precise word which corresponds to the living creatures of John, and which is so translated in the Septuagint. These living ones are here delineated with greater complexity, and, of course, are more difficult to be understood, than in John's version. But whilst we cannot undertake to make the whole description plain, yet we can find all the essential features of each in both; or in other words, an essential agreement. They have each four faces:—those of a man, a lion, an eagle, and an ox, differing in this from John's *Zoa*, only in the combination, of the four in each living one; intimating, however, the same general sentiment. They have each four

wings; John's have six. These living creatures vary from John's, in the appendage of rings or wheels, which are also symbolical of rapid motion. The whole picture is difficult to comprehend; but it represents a chariot or triumphal car, so constructed as to run in any and every direction,—north, south, east and west,—on the four sides, without the necessity and the delay of performing a tedious and circuitous evolution: "they turned not as they went." There was a face looking every way, and a power of immediate motion in any direction. Above the living creatures, was a gorgeous canopy, or firmament of dazzling brightness. "And the likeness of the firmament, upon the heads of the living creatures, was as the colour of the terrible crystal, stretched forth over their heads above," (verse 22.) Over this firmament or expanse, this concave canopy of brilliant hue, was a throne, and one sat upon the throne. (Verse 26), "And above the firmament that was over their heads, was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was the likeness as the appearance of a man above upon it;" and over all was, "as the appearance of the bow, that is in the cloud in the day of rain, so was the appearance of the lightness round about. This was the appearance of the likeness of the glory of the Lord."

Now, we can be at no loss for the meaning, in general, of all this. It most assuredly exhibits Jehovah, as riding forth in the car of his triumph; over his head the bow of promise,—symbol of peace and mercy: beneath his feet, the dazzling canopy; sustained by the cherubim of glory.

In chap. x. 15, he tells us that these living creatures which he saw by the river of Chebar, were the cherubim. "This is the living creature that I saw under the God of Israel by the river of Chebar, and I knew that they were the cherubim," (verse 20.) And in verse 12, we are told that, "their whole body, and their backs, and their hands, and their wings, and the wheels, were full of eyes round about." Here again

they agree with the *Zoa* of the Apocalypse.

One remark only remains, and the substantial identity of these prophetic symbols, and their representation of the ministry of mercy, is established. This is the fact, that Ezekiel was favoured with the vision of them at the time when he is made the messenger of peace to Israel, bearing good tidings, of great joy. In chap. ii. 2, he says, "the spirit entered into me, when he spoke unto me, and set me upon my feet. And he said unto me, Son of man, I send thee to the children of Israel; I do send thee unto them, and thou shalt say unto them, Thus saith the Lord God." And in chap. iii. he describes the relations and responsibilities of the spiritual watchmen. So precisely with John the spirit entered into him, and gave him the vision and the message of mercy to man.

In Ezek. xxvii. 14, 16, the city of Tyre is called in a figure, the anointed *cherub*, and the *covering cherub*, in allusion to her wealth and splendour: but manifestly the language is a metaphor; and forms no exception to our general position, that the cherubim are symbolic of the ministry of the gospel.

Before we proceed to the cherubim of Moses, we will advert for a moment to Isaiah vi. where he describes the seraphim. It is, we suppose, a more brief representation of the matter. "In the year that King Uzziah died, I saw also the Lord, sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphim: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts; the whole earth is full of his glory."

The word *seraphim*, signifies *burning ones*,—bright, fiery-coloured, flaming ones. Their office and wings evince their identity with the living creatures of John and Ezekiel. Jehovah is also seen upon his throne, the seat or source of power, whence proceeds the ministerial commission. Accordingly, in im-

mediate connexion with this vision, Isaiah receives that heavenly charge, which he fulfilled in such a holy manner. "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar, and he laid it upon my lips.—Also I heard the voice of the Lord, saying, Whom shall we send, and who will go for us? Then said I, Here am I, send me. And he said, Go, tell this people." Go and preach the gospel, and warn sinners to flee from the wrath to come. Here again, the cherubic symbols are exhibited in connexion with the delivery of the ministerial commission.

Second. We proceed to those of Moses. In Exod. xxv. we have the account of the cherubim, which formed the end of the mercy-seat, (*ἰλαστήριον*—propitiation) which covered the ark of the testimony. The body of this ark was in size about four feet long, two and a half feet wide, and the same in height. In it were deposited the two tables of stone, on which were written the ten commandments. The lid of this chest was of solid gold, and so turned up at the ends as to form on each, one cherub, with its face or faces turned inward, and looking downward; their wings were raised, and extended toward each other, so as to meet in the middle. "Here," said God, "I will meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel." (Verse 22.)

It is to be remembered, that this was constructed according to the pattern which God had showed to Moses in the mount. The vision which he beheld amid the lightning, and the fearful swellings of Jehovah's awful trumpet, when he uttered, in articulate thunder, the ten precepts of the decalogue; this vision was the prototype of the cherubim: and consequently, they were exhibited to him on the summit of Sinai.

It is manifest at a glance, that the mercy-seat is the covering of the law

or ten precepts, and must be the emblem of Christ, as the fulfiller of the precepts of the law. This, and only this, is obvious at a glance. What else can be meant? The ten precepts—not any penalty, or threatened punishment, but simply and only the ten precepts—are deposited in the body of the ark: there they lie, encased in pure gold, and they are covered over with a solid plate of the same material. This plate or cover is called the *ἱλαστήριον*, or propitiation. This mercy-seat covers the precepts of the law, and is a type of Christ, as he is the fulfiller of the precept of law for his people: and this is evident at a glance, as was said before. And yet, how many thousands have, not only glanced at it, but studied it with all possible intensity, (we among the rest,) and yet never discovered it? Is it not amazing, that men should have found the doctrine of satisfaction for violated law,—have found *penalty* symbolized by the mercy-seat? Yet so it is, and perhaps always has been. But now, the altar of burnt offerings is the only proper symbol of this satisfaction. This is manifest, plain, and undeniable. Yet it is not more so, than that the mercy-seat is the type of Christ, as the fulfiller of the law's precepts,—as the justifying righteousness of his people.

But the cherubim are above the mercy-seat, and stand there, with outstretched wing and attentive eye; ready to wait the message of mercy to a ruined world, and well versed, by diligent study, in the glorious mysteries of redemption.

Does any reader of the Bible need to be taught that the law's ceremonial, and all the symbols established at Sinai, were typical of something about the person and work of Messiah? Can any one be ignorant that the law,—meaning not the moral law particularly, but the ceremonial institutions,—was the pedagogue to the church, to lead her to Christ, the great teacher? As impossible is it that any should be ignorant of the great burden of duty devolving upon the gospel ministry;—to teach man how he can be just with God. Therefore, the intimate connexion of the cherubim with the

mercy-seat, sets forth beautifully and forcibly the near relation which the gospel ministry bears to the Saviour of the world. Their unity with himself he distinctly affirms—"ye in me and I in you." (John xiv. 20.) "Except ye abide in me, ye cannot bear fruit."

It is not at all necessary, that we refer to the numerous places where the cherubim of the mercy-seat are named, or alluded to in the other scriptures; for none of these make a new case. They are all included under that of Moses in Sinai. We therefore have remaining only—

Third. The cherubim of Adam, (Gen. iii. 24.) And here we are constrained to abandon a long cherished traditional exposition. "So the Lord God drove out the man: and he placed at the east of the garden of Eden, cherubim and a flaming sword, which turned every way, to keep the way of the tree of life."

The traditional interpretation alluded to, is that which makes the cherubim flaming angels, placed at the entrance of the garden, to keep off our unhappy parents, lest they should endeavour to return, and to eat the fruit of the forbidden tree; which tree was a seal of covenant of works. Their agency is to prevent mankind from vain attempts to seek justification by their own works; which Paul says, is inconsistent with grace:—"if by grace, then is it no more of works, otherwise grace is no more grace. But if it be of works, then it is no more of grace; otherwise work is no more work." (Rom. xi. 6.)

To this, there are two or three insuperable objections. First. The word translated *keep*, never signifies to *keep off*,—to drive away: but generally, if not always, to keep in safety, to protect, to defend. In Gen. ii. 15, it means to watch, and take care of: Adam was placed in the garden, "to dress it and to keep it." "For I know him," says God concerning Abraham, "that he will command his children and his household after him, and they shall keep the way of the Lord," (ch. xviii. 19.) "Because that Abraham,—kept my charge," (xxvi. 5.) "I will again feed and keep thy flock," (xxx. 31.) And God said unto Laban,

“take heed that thou speak not to Jacob either good or bad;”—*keep thyself*, that thou speak not harshly to him, (xxxv. 24.) Let them “lay up corn in the hand of Pharaoh, and let them *keep* food in the cities,” (xli. 35.) These are all the instances of the word’s occurrence, (according to Trommius) in Genesis: and they clearly show, that the sense is not to *keep off*, or *drive away*; but, to *preserve*. So, in the passage in question, it must mean, to keep up a knowledge of the way of life,—to instruct men how they must walk, if they will enjoy life,—to keep constantly in the way which leads to it,—to walk in Christ, who is the way, that they may enjoy him as the life.

Second. We find no instance in the Bible, where cherub or cherubim means an angel, that is, a spiritual, created being, not connected with a body.

Third. The tree of life, is Christ, in communion with whom is life. The tree in the garden, was a symbol of that life: and the tree of life in Ezekiel’s and John’s visions, clearly exhibits him as the blessedness of the souls of men: his fruit is perpetual, and his leaves for the healing of the nations. Therefore, to exclude men from him, could not be the work of holy beings.

Now, we can easily perceive, how the cherubim, riding upon a car of glory like a fire, catching upon, or revolving itself,—being established there, and our parents instructed in the meaning of the whole symbol, should ever keep them in remembrance of the way of life. At this time, as far as our knowledge extends, was mercy first revealed to the moral universe; and at this time was established the cherubim of glory, as the representation of that agency, by which the way of life should be for ever pointed out to lost man. Moses therefore, having seen the same on Sinai, and embodied their likeness on the mercy-seat, afterwards, in writing a history of the creation, tells the Israelites, that God placed, or established the *cherubim*, (for the article is found in the Hebrew text,) which had now become, to the Israelites, familiar emblems of the ministers of sal-

vation. He placed these glorious figures in the East, at the garden of Eden, to instruct our race in the way of life. They are spoken of in this passage, as things known before: he placed *the* cherubim;—a mode of expression, which cannot be used in reference to a new and unheard of subject, or thing. The Hebrews had seen, or heard described, the cherubim above the mercy-seat: and this prepares them for understanding Moses, when he tells them that these compound figures of animals were not established now, for the first time, as representative of the ministry of mercy; but were appointed of God for the same purpose, when first mercy stooped to comfort our infant and unhappy race.

This may suffice, to evince the identity of John’s living creatures, with the living creatures of Ezekiel, the seraphim of Isaiah, and the cherubim of Ezekiel and of Moses; and to show the reality and significancy of them, as representations of the gospel ministry.

We return now to John’s vision. Chap. v. Having given a graphic description of the scene opened in the church, he proceeds to the action. In the right hand of God, upon the throne, he saw a book, written within and on the back, and sealed with seven seals. Books, you are aware, were, in that age, written upon parchment, and other materials, which were connected together in long pieces, like narrow webs of cloth, and rolled up in the same way; hence the name, *volume*, a Latin word, which means simply a roll. Such as were thus rolled, were usually written on one side; but that now exhibited, was written within, and on the back, or on both sides. Of consequence, being written all over, when rolled up, a part of the writing would still be visible, though the book were sealed. What is called the back, would be on the outside, when the scroll is rolled up. This scroll was sealed, and consequently, none of it could be read, except the small portion of the back, which then was outside. This portion, we may well suppose, contained the history of the things that are. The contents of the book are invisible to

the seals are removed. These seals, were not arranged along the end of the roll, so as to constitute a row, shutting up the end, and the whole book at once; for if this had been the case, no part, except the outside of the roll, could have been read, until the whole seven seals were broken. But, it is manifest, that when each seal was opened, a part of the volume was unrolled, and of course, a part of the contents became legible: the seals therefore, were placed lengthwise upon the roll, along the centre line. A part of it was rolled up first; then a seal was inserted, which made that part secure. Then another portion was rolled up, and another seal was placed in, and so throughout the whole seven. In reversing this operation, it is obvious, that when the first seal is broken, all that writing which lies between it and the second, is presented to view; and so of all the rest. The seven seals therefore, divide the whole book into seven parts, besides the already legible outside. The last part, we shall find to be much the largest, and to be variously subdivided. Of these subdivisions, however, we say nothing at present.

Books are alphabetical, or pictorial representations of things, present, past, future, or mixed: and they are used as aids to memory and judgment. Whatever affords us instruction, is a book. We talk of the book of nature,—the book of providence,—the book of revelation,—the book of experience. That before us in the vision, is the book of providence: a pictorial and alphabetical representation of things then future, as to man, but present all, to the divine mind, who gave to John a partial view of “things which shall be hereafter.”

Jehovah holds in his hand a volume of providence; who will unroll it? Who will take upon him the management of all the millions of minute, and of momentous movements, which it involves? This is the challenge of the angel, (verse 2.) After waiting in suspense for some time, and being deeply affected with the fact, that no one appeared willing and able to undertake the mighty task, John ^c relieved, (verse 5,) by one of the

elders assuring him, that “the Lion of the tribe of Judah,” the root of David, was both able and willing “to open the book and to loose the seven seals thereof.”

The apostle then beheld a Lamb, with the appearance of having been slain, who had taken his position between the throne, whose occupant held the roll of the book in his hand, and the four living ones, and between the bases of the semicircle of the thrones of the elders. This Lamb, sprinkled with the blood of his own self-sacrifice, had “seven horns and seven eyes, which are the seven spirits of God.” The seven horns are the perfect sign of his ruling power; and the seven spirits, sent forth in all the earth, are emblematic of those influences of the divine spirit, by which He controls the hearts of men every where. This Leonine Lamb is the Son of God,—Jesus, the Mediator. He is a Lion towards the enemies of his church, for their destruction, and her defence: He is a Lamb slain, towards the church herself.

The Lamb’s advancing, and taking the book, represents the Messiah, assuming the functions of that part of his mediatorial office, which consists in developing the principles of his moral government over the nations, in the punishment and rewarding of men, amid the various revolutions of time. God, the Father, has delivered into his hand the administration of the entire kingdom of providence.

No sooner do they behold this official investiture, than the four living ones, and the four and twenty elders, prostrate themselves before their King, with harps in their hands, and censers, or vials of odorous unguents: the significant meaning of which is explained,—the prayers of the saints.

This part of the action exhibits the teachers and rulers in the church, who for her sake are the servants of God, as conducting the solemn worship of his house, and presenting the supplications of Zion before her King. Their worship consists of praise. They ascribe to him worth and dignity to rule over men, for the good of his church. They state the

reason;—his sacrifice for his people, and their consequent redemption, and restoration to divine favour, and ruling influence in the church and over the world.

This pæan of gratitude and praise could only burst from redeemed men, and sanctified lips. None who were not redeemed and purified from sin, could unite in it. Angels of glory could not, for they have no sin from which to be redeemed. Infants could not, if they had never been sinners: but inasmuch as they have been, they too unite with the vast multitude, outside the circle of the elders, in this song of the redeemed. But then, there is another song. There is an immense concourse of angels, who are “all ministering spirits, sent forth to minister to them who shall be heirs of salvation,” who occupy an outer space, round about, and beyond the elders and the whole redeemed throng. These angels are interested in the glory of the Lamb; but not for their redemption. To afford to them also an opportunity of striking a note of praise, there must be a song sung, which implies not the redemption of the singers. Such we find in the eleventh verse. This is the angels’ song. Then follows a grand chorus, in which all, both redeemed and unredeemed, unite. “Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever.”

With a few observations, we pause for the present.

1. There has always been a gospel ministry among men,—a human instrumentality, by which God communicates and perpetuates the knowledge of his system of grace, his plan for the display of his mercy. That there was a regular order of succession, an agency to appoint others, and perpetuate the agency, prior to the call of Abraham, in the year of the world 2077, does not appear, in the extremely brief history of those twenty-one centuries. The probabilities are against it. Enoch and Noah, only, are mentioned as eminent preachers of righteousness. Doubtless, there were thou-

sands of others called as occasion required, and commissioned of God, to tell the blessed story of salvation, by the sufferings of the promised seed.

2. There was nothing in nature to set forth and teach this doctrine. There could not possibly be; for its essential character, the scheme for the display of the attributes of God’s mercy, must be hidden from man, until after he, by sin, had made it necessary for his welfare, and applicable to him. In the constitution of his mind, and of the material universe around him, there must necessarily be an absolute silence on this point. Of course, man’s knowledge of mercy could only be purely matter of revelation, and so must be the agency and symbols of it. Man’s *nature* is to seek happiness, as the reward of his own works. All have this disposition, and do for ever cherish it, until they are converted by supernatural grace, through the teachings of the revealed doctrine of salvation, by the imputed merits of Christ, and the almighty influences of his spirit in their hearts.

3. This gives the teachers of pure deism, that is, of the doctrine of salvation by works, a decided advantage over the teachers of salvation by free grace. The former have all men with them by nature, the latter have all men by nature against them.

4. It belongs to the rulers and teachers in the church to lead its public worship, and to encourage the timid, doubting, and distressed to confide in the power of the Lion of the tribe of Judah. The Presbyter relieved John’s fears in this way.

5. Jesus of Nazareth is the God of Providence, and the Governor among the nations, as well as in the church. This we shall see more fully hereafter.

The actual exercise of his supreme dominion is founded in this, that he himself has fulfilled all righteousness. Because, “he humbled himself and became obedient until death, even the death of the cross; therefore hath God highly exalted him, and given him a name above every name.”

LECTURE XII.

THE FIRST AND SECOND SEALS.

“And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four living creatures saying, ‘Come and see.’ And I saw, and behold a white horse; and he that sat on him had a bow; and a crown was given unto him, and he went forth conquering and to conquer. And when he had opened the second seal I heard the second living creature say, ‘Come and see.’ And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another; and there was given unto him a great sword.”—Rev. vi. 1-4.

THE prophet of God stands, “by the side of the great river which is Hiddekel.” He turns his eye far westward, towards the home of his boyhood, whence the hand of oppression has rudely dragged him, and whither the tender recollections of youth are ever wont to lead the hoary head and the pious heart. When lo! from the dim distance, his eager and inquiring eye catches a few rays of the star of Bethlehem; the starting tear transforms them into a bow of promise, and he almost feels himself standing beneath the bright canopy that surrounds the throne of God and the Lamb. His heart, with enraptured emotion, bounds forward, in its effort to annihilate time and space; and his tongue truly exclaims, “O my Lord, what shall be the end of these things?”

But every revelation has its time and season, as well as its manner and form; and the time for the church to understand these things is not yet. “Go thy way, Daniel, for the words are closed up and sealed to the time of the end.”

This sealed book, into whose contents the holy seer was so eager to examine, is now, at the juncture of time to which we have arrived, in the possession of “Michael the Great Prince, which standeth up for the children of thy people.” The “Lion of the tribe of Judah” holds in his hand that mysterious scroll on which are recorded the destinies of all earth’s kingdoms, so far as they materially affect that heavenly kingdom in which the God of glory has fixed his

throne. That hand alone, of all in the universe of being, is worthy to loose the seals, and to open the book. And that hand alone—delightful, soul-transferring thought,—was nailed to the cross for thy redemption, O, believer in Jesus! That eye of flaming fire alone, of all yonder countless throng, which, sparkling in splendour, reflects the radiance of the divine throne, is able to read the book! And that eye, O, unbeliever, looks down, and weeps over the impenitence of thy rebellious heart! Awake, arise! behold how terrible in its grandeur, and awful in its brightness, is that throne, and the face of him that sitteth thereon! But *there* stands also a Mediator between you and the throne—a Lion; but not a Lion only, this might fill thee with trembling dread. He is also a Lamb, a Lamb as it had been slain, our pass-over, sacrificed for us. Thus, to keep before our minds perpetually, the glorious and fundamental doctrine of redemption through the vicarious sufferings and death of Jesus, in the law, place, and room of his own people, whom he foreknew, John fixes our eye upon the bleeding Saviour. Let us never forget that the babe of Bethlehem is the Ruler of the universe. His voice, who groaned in Gethsemane, shall yet awake the sleeping millions of the dead; his head, which wore the crown of thorns, now wears the crown of glory. The power of his mighty arm is pledged for the eternal welfare of all those that believe.

With the full consolation of this truth swelling in our bosoms, let us draw nigh to him. Though he be the Lion, there is no terror in his eye, except to his enemies. There is no wrath in that countenance, except to those who trample under foot and despise his precious blood.

Before we proceed to the detail, it is proper that we should note the general contents of the book. It has been already intimated that the seven seals divide it into seven parts. These seals can only be opened successively. None but one is accessible at a time. This construction of the book is undoubtedly intended to intimate a chronological order in the matter covered by the seals, as to

its beginning. We therefore feel disposed to cast aside, as unworthy of being read, any exposition of this prophecy which sets out by confounding the chronology. The expositor who does not feel himself at once shut up to the necessity of considering the seals in a regular order, appears to lack entirely an indispensable requisite to success.

But you will notice the remark, that the chronological order regards the *opening* of the seals: that is, the introduction of some important transaction, or series of transactions: but not that all these transactions must be closed up and finished before the next seal is broken. The already opened seal can still be read after its successor also is exposed to view. Thus, the providential occurrences, commencing in the first seal, continue through others. The matter of one, because of its peculiar nature, overlaps that of another. The white horse does not disappear the moment that the red horse presents himself. On the contrary, he remains in the field; victorious, less or more, at various times, until his triumph is complete.

This scroll, as already mentioned, runs down to the end of time, and the judgment day. It is divided into seven parts by the seven seals. But the seventh seal, or seventh part, is divided into seven parts;—the seven trumpets: and again the seventh trumpet or part is subdivided into seven;—the seven vials: these continue until the introduction of the period of the millennium. So that we have, up to, and inclusive of it, four grand periods of time, which are most naturally marked thus:

- I. The period of the Seals.
- II. The period of the Trumpets.
- III. The period of the Vials.
- IV. The period of the Millennium.

There are some other matters comprehended in the book that might perhaps be separated into distinct periods. Dr. McLeod, upon the whole, the best expounder of the Apocalypse whom we have met with, adds, the period of subsequent deterioration,—of Gog and Magog; the period of the final judgment; the period of celestial glory. But as

it is not proposed to dwell long, or to attempt much detail in regard to these, it would be scarcely consistent to present them as heads in a general division.

PERIOD I.—THE SEALS.

The first question here regards the time of this period's beginning. Bishop Newton finds in the first seal, the victorious triumphs of Vespasian; which victories and triumphs resulted in his undisputed possession of the imperial throne, A. D. 69. Consequently, the bishop will have the first seal to open about this time. So respectable an expositor is worthy of a refutation when he errs; for the error of such a man may result in injury to the cause. A brief statement of the historical facts is therefore indispensable.

Vespasian commanded the Roman legions in the East, in A. D. 68, when Nero, who had been proclaimed by the Senate a public enemy, perished by his own or his wife's hands. A short time before his death, Galba revolted from him in Spain, and was proclaimed emperor. Otho, who was with Galba, and expected, because of existing friendship, to share the purple with him, irritated at him for adopting Piso, killed them both, before Galba had occupied the throne ten months. The competition for supremacy now lay immediately between Vitellius, who commanded in Germany, and Otho. The latter was worsted in battle, and felt himself obliged to do for himself the same kind of office which he had performed for his friend Galba. Vitellius took possession of Rome, and was acknowledged emperor. But the fourth competitor was still in the field. Vespasian was just about to press the siege of Jerusalem, when the death of Nero was announced. He immediately fell back upon Alexandria, where his army proclaimed him emperor. He sent his generals against Vitellius, who was routed, his legions cut to pieces, and himself slain. Upon the annunciation of this news, Vespasian sent his son Titus against Jerusalem: and he him-

self proceeded from Alexandria, and entered Rome with all the possible pomp and martial parade of glorious triumph. To these victories and rejoicings, Bishop Newton applies the first seal: but to this interpretation we demur.

1. Because, as will be fully shown in the sequel of this lecture, the horse is a symbol of God's providential agency. Consequently, the rider who guides the horse is the ruler of the kingdom of providence: but that ruler is the "Lion of the tribe of Judah,"—he only can open the seals and read the book.

2. This figure of triumph represents victory, connected with stainless purity. But the victories of Vespasian were with "confused noise, and garments rolled in blood." His triumph was that of cruelty, injustice, oppression, and crime.

3. This conqueror *goes forth* wearing his crown; but Vespasian *returned* after his victories, to take possession of his: and few conquests were afterwards achieved by him. Whereas, the phrase in the first seal implies continued progression; "he went forth, conquering and to conquer,"—he *went out*, conquering, and that he might conquer. This is not true of Vespasian. He ceased to conquer; and in the third year of his reign the temple of Janus was shut, for the sixth time, as a sign of universal peace. He went out, a general, and nothing more; he returned an emperor elect, and he then ceased to conquer. But the rider of the white horse went out, crowned, and no account is given, in this vision, of his return.

4. The crown was *given* to this bright conqueror, before he rode forth; but Vespasian's crown was *forced* from contending claimants; and, though given to him, amid the acclamations of a degraded and menial people, by a servile senate, yet was it in fact wrested from them at the point of the sword, and purchased with the carnage of a hundred thousand men, slaughtered at the shrine of bloodthirsty ambition.

5. But again, it is necessary, on the bishop's interpretation, to maintain that the Apocalypse was written before the wars and victories of Vespasian. He

affirms, accordingly, that John's banishment took place during the Neronian persecution, in 67 or 68. This position cannot be supported. Eusebius, (book iii. chap. xxiii.) expressly asserts John's return "from exile on the island, and the death of Domitian." He then adduces the testimony of Irenæus and Clement of Alexandria, to prove John's continuance until the reign of Trajan: and it is the common opinion now, that the vision occurred A. D. 95 or 97. Consequently, it could not be prophecy at all; it could not be of "the things which shall be hereafter," if it referred to Vespasian.

Nor can this *seal* relate directly and only to Constantine the Great; and the triumphant establishment of Christianity as the religion of the empire, as some dream: for the things prophesied of, as what must be, (ch. i. 1,) are to be *shortly*. This could not be spoken of events two hundred and thirty years in advance.

The first seal is the first prophetic part of the book, and must be broken shortly. The other extremity of the period of the seals, when the sixth is to be opened, we shall see reason to believe, is in A. D. 323, when the empire became Christian, on the accession of Constantine. The whole period will, therefore, extend from the time of the vision, about 96 or 97, to 323,—a space of two hundred and twenty-six or seven years.

"The Lamb opened one of the seals, and I heard, as it were, the noise of thunder, one of the four living creatures saying, Come and see."

The breaking of the seal is the development of the events in divine providence, which are under the conduct of Messiah.

Thunder is the voice of God, and is emblematic of any instrumentality he may use to arrest the attention of men, and to excite solemn awe and dread in the mind. "He uttered his voice, the earth melted," (Ps. xlvi. 6.) The special agency employed here, is that of the lion-faced, living one; that is, the ministry of the gospel in the attitude,

and with the air of bold and dauntless courage. This of itself at once indicates events in prospect, which will put to the test the heroic spirit of the church. The things that must be shortly, under the Redeemer's administration, will call for lion-heartedness and strength. Infinite wisdom always adapts his agency to his work. The church is now to go forth in the power of her King, to vanquish the world; all her energies will be called into requisition, and the lion's roar, the determined and fearless preaching of the gospel, is her call to action. "The lion hath roared, who will not fear?" Accordingly, in every age, when her movements must be aggressive, as before observed, we find such men as Paul and Huss, Zuingle and Luther, Calvin and Knox. By the thundering voice of the lion, is to be understood the preaching of the gospel, during the period referred to.

Thus summoned to the sight, John "saw, and behold, a white horse; and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."

The horse, as previously remarked, is used as a symbol of God's providential agency,—of whatever agency he employs to accomplish his purposes of mercy or of wrath. Thus Zechariah (vi. 1-8,) had a vision of four chariots coming out from between two mountains, "and the mountains were mountains of brass." "And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing before the Lord of all the earth." "He maketh his angels spirits, and his ministers a flame of fire." "God's chariots are twenty thousand, even thousands of angels."

The horse was much more honoured in ancient than it is in modern times. He was almost devoted to war, and was rarely used but in this service, and that of the kings and nobles. It is well known that the ancient Persians deified the sun, and consecrated horses to this god. They, being the swiftest of domestic animals, were best suited to symbolize the sun's rapid motion. Into this

idolatry Israel had fallen, prior to the reign of Josiah; (2 Kings, xxiii. 2,) who "took away the horses which the kings of Judah had given to the sun, at the entering in of the house of the Lord."

The colour here, is also unquestionably figurative. It betokens victory, and is the natural emblem of purity and truth. When therefore the Roman Senate voted a triumph to any victorious leader, it signified that he was privileged to make a formal entry into the city, in a splendid car drawn by white horses, with the vanquished kings and generals chained and led at his chariot wheels, together with a display of the spoils of the conquered nation. Thus the vision presents war, victory, and triumph.

This is more apparent when we regard his bow, the ordinary weapon of offensive war. We say *offensive* war; for, like the son of Jesse, he wears no defensive armour. He is in himself invincible. "No shaft of the adversary can pierce him."

"A crown was given to him." He is then a warring king: he fights under a crown which he did not acquire by usurpation, and the murderous havoc of slaughtered millions. He wears it, and goes forth to vindicate its rights. His aim therefore is, to bring his revolted subjects to bow before him in a cheerful obedience; or if they refuse, to assert his own title to their homage, by whatever means may be necessary.

"Conquering and to conquer," is an Hebraism for greatly conquering; and obviously bespeaks the purpose for which this king goes forth to the acquisition of new and splendid victories.

You will observe that there is no minute description now given of his person. Nor is it usual and natural to mark every particular in reference to the leader, as he starts upon his expedition, with the same carefulness and lively precision, as when he returns triumphant. Then all eyes are upon him;—all tongues resound his name, and proclaim his mighty deeds.

This picture of the conqueror, ex-

hibits Jesus, the King of Zion, and Lord of the whole earth. He has been baptized in his own blood,—has gone down beneath the stroke of devouring death,—has grappled with that grim monster, who is the king of terrors, and the terror of kings,—has gained the victory, and borne off the spoils of his empire, to the grave. He has received his kingdom, but it is in a state of revolt. He has pledged the jewels of his crown to bring it back to its lost allegiance. His work is before him, and he will accomplish it. His reward is with him, and he will bear it home to his Father's house, amid the shouts of redeemed millions.

No other evidence of the correctness of this interpretation can be necessary, than a reference to chapter xix. 11–16. “And I saw heaven opened, and behold a white horse, and he that sat upon him was called Faithful, and True, and in righteousness doth he judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself. And he was clothed in a vesture dipped in blood: and his name is called, the Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he shall smite the nations: and he shall rule them with a rod of iron; and he treadeth the wine press of the fierceness and wrath of Almighty God. And he hath on his vesture, and on his thigh, a name written, KING OF KINGS, and LORD OF LORDS.”

Is not this the same personage previously referred to? Who can hesitate for a moment to believe it? True there are several additional circumstances, and why should there not be? This warrior has been, for eighteen centuries, coursing the field of glorious conquest, and now he returns with the trophies of a vanquished world,—not chained in ignominy at his chariot wheel, but all upon white horses, with palms of victory in their hands, to lay at the footstool of his Father's throne!

This scene in the nineteenth chapter, as we shall see hereafter, if God permit, immediately precedes the introduction of millennial glory. Between the period of our text and this, there must intervene many a bloodless conquest of truth. Many a crown must supplant the thorny wreath of Calvary: many a giant heresy must be cleaved by that two-edged sword,—the Word of God: many a legion of obstinate and self-willed rebels must be trodden down in his anger, and trampled in his fury. Yet who can doubt that this is the man of Calvary,—the babe at Bethlehem born!

There is nothing in the picture, as already remarked, to intimate the return of the warrior, with his crown and bow. It is said only, that he *went forth*. It has been also remarked, that the seals respectively designate the introduction of an event or series of events; but not necessarily their termination: this may, and in the present case does, extend beyond all the seven seals, the seven trumpets, and the seven vials. This victor king keeps the field, even now; and he ever will keep it, whilst an enemy of God is found in this revolted province of his universe. His bow is bent: his arrows are set: his two-edged sword is drawn: the legions of error and death melt away before him. Lo! his banner is on the mountain tops. “He rideth upon a cherub, and doth fly: yea, he doth fly upon the wings of the wind!”

Let us remark again that this war of the crown-clad king, is aggressive in its movement, though defensive in its principle. Whilst the Mediator is apparently the assailant, his assaults are all based upon the natural and unalienable rights of his crown. His kingdom ruleth over all; it is a universal dominion: and consequently, even he cannot extend his conquests beyond the just limits of his own empire. He must reign till he have put all his enemies under his feet, and all his friends upon his throne. But he stands not still to await their approach: he goes forth. Nor must his living agency be stationary. The heralds of mercy,—the soldiers of the cross,—the missionaries of good tidings, must be

sent by the churches, and must go forth after the Captain of their salvation. In vain would the churches wait and pray in slothful inactivity. The heathen world would never be brought into the Christian temple, unless the church's warfare be aggressive. When God's providence hems us in by the mountain and the sea, so that we cannot go forward nor backward; to the right hand, or to the left, *then* we are to stand still, and see the salvation of the Lord. But when he has placed before us an open door, great and effectual, whereby we can enter upon Gentile territory, and possess it in the name of the Most High, is it a time for inactivity? Nor is such inactivity characteristic of the Lord's hosts. The breaker up of the ways has gone before us. His shout is in the valleys, and the mountain sides re-echo the songs of his joy. Let the church be up and doing. Bloodless victories are in reversion for the friends of truth.

But who may share in the glories of this warfare, and the triumphs of this king? Thou,—upon whose brow is the dew of youth,—even thou! This day we tell thee, with authority from the Monarch himself, that thine assistance is needed. His ranks are not full; they must be complete, or the cause will suffer. We tender thee in his name a commission in his royal army,—a commission not to be bought with gold, but with a heart of lion courage, that can dare to follow the Captain of salvation. This commission is offered thee, not in time of peace and quiet, when it might be ignominious to receive it,—when it might be that no opportunity would be presented for thee to win the applause of thy Commander, and the admiration of thy comrades. But it is pressed upon thee on the eve of a general war, when battles must be fought,—when victories must be won,—when the very possession of a commission is itself evidence of the King's confidence. The enemy's bulwarks must be assaulted ere long, and carried at the sword's point: and the high honour of leading the forlorn hope against some of these, is proffered

this day to thee! What a field for sanctified ambition is here! And who is he, that with a bounding heart, would not enter upon it? Who will take his life in his hand, descend into the plain, and follow the fortunes of the Son of David?

Ah! is there none,—none to say, "here am I, send me!" No youth whose soul tells him,—thou canst dare the conflict; surely thou canst trust the protecting power of the King!

If not;—then know, O, youth! that our Leader will not lack officers, nor soldiers, nor battles, nor conquests, nor glories unutterable; but thou shalt lack sword and bow in the time of conflict,—a voice of exultation in the hour of victory,—a crown of glory in the day of triumph!

But if thou art willing to serve this King, then gird on thy weapon, mount thy white horse, and descend into the field. Should the eyes of friends,—of kindred,—of country,—of the church, lose sight of thee for a time, amid the clouds of battle, what boots it? The burning eye of thy Commander is on thee, and thou shalt be found by his side when he returns in glory!

THE SECOND SEAL.

Verses 3, 4. "And when he had opened the second seal, I heard the second living creature say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given to him a great sword."

Upon the breaking open of the seal, another portion of the scroll is spread out. When the Redeemer unrolls the book of his providence, what was before laid up in the divine purpose, and out of man's sight, becomes visible. This picture, which is now apparent, most significantly represents war, havoc, and blood. And this destruction, whatever may be the instrumental agents in its accomplishment, is all under the direction of the Mediator.

But let us first advert to the characteristics, requisite in Gospel ministers, during periods of war and distress; and especially of persecuting wars. The second living creature calls upon the church, to come and see. This, we have said, is a representation of the ministry, as patient endurers of labour, toil, and suffering: and it is easy to perceive, that when the whole land is embroiled in scenes of carnage, and when the people of God are hunted by the bloodhounds of persecution,—it is easy to perceive how the public servants of the church must experience very great calamities, must endure excessive hardships, and usually fall the first victims for the word of God, and the testimony of Jesus.

The rider of this horse, is also the mighty Redeemer. He is so described in Isaiah lxiii.: “Who is this that cometh from Edom, with dyed garments from Bozrah?—Wherefore art thou red in thine apparel, and thy garments like one that treadeth the wine-fat? I have trodden the wine-press alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment.” And in Psalm xli. 8, it is said, “Come, behold the works of the Lord, what desolations he hath made in the earth.” The God of providence rules in the storm of battle; he giveth the victory to whomsoever he will. “The Lord is a man of war,” (Ex. xv. 3.) Hence he is so often called the Lord of hosts, or *armies*. He often raises up the sword of oppression to scourge his offending church. There is, therefore, no incongruity in supposing the rider here to represent the same person who comes from Edom;—Jesus is mighty to save, but he is also mighty to destroy.

The colour of the horse is again to be noted: the red or fiery hue clearly betokens bloody war, and accordingly, the rider has power given to him to take peace from the earth. So the Redeemer says, “I am not come to send peace on the earth, but a sword.” All that is necessary to light up the torch of cruel war, and the fires of fierce persecution over

the earth, is that the Redeemer withdraw the restraining influences of his grace from men, and every one’s hand would soon be imbrued in his brother’s blood. Being left to the freedom of their own wills, the natural corruption of the heart would take command of men, and the result would be wide-spread ruin.

The earth, when used symbolically, in opposition to heaven, represents the civil empire: and the warring period before us, may therefore be expected deeply to affect the whole land as well as the church. History, consequently, tells of conflicts and overturnings great and fearful. In the application of this seal, we can see no reason to dissent from Bishop Newton, and shall therefore freely appropriate his language. “This period,” says he, “commenceth with Trajan, who came from the West, being a Spaniard by birth, and was the first foreigner who was elevated to the imperial throne. In his reign, and that of his successor, Adrian, there were horrid wars and slaughters, and especially between the rebellious Jews and the Romans. Dion relates, that the Jews about Cyrene, slew of the Romans and Greeks, two hundred and twenty thousand men, with the most shocking circumstances of barbarity. In Egypt also, and Cyprus, they committed the like barbarities, and there perished two hundred and forty thousand men more. But the Jews were subdued in their turn by the other generals, and by Lucius, sent against them by Trajan. Eusebius, writing of the same time, saith, that the Jews, inflamed as it were, by some violent and seditious spirit, in the first conflict gained a victory over the Gentiles, who flying to Alexandria, took and killed the Jews in that city. The emperor sent Marcus Turbo against them with great forces, by sea and land; who, in many battles, slew many myriads of the Jews. The emperor also suspecting that they might make the like commotions in Mesopotamia, ordered Lucius Quietus to expel them out of the province; who, marching against them, slew a very great multitude of them there. Crotus treating of the same, saith, that the Jews, with an

incredible commotion, made wild as it were with rage, rose at once in different parts of the earth. For throughout all Lybia, they waged the fiercest wars against the inhabitants, and the country was almost desolated. Egypt also, and Cyrene, and Thebais they disturbed with cruel seditions. But in Alexandria they were overcome in battle. In Mesopotamia also, war was made upon the rebellious Jews, by the command of the emperor, so that many thousands of them were destroyed with vast slaughter. They utterly destroyed Salamis, a city of Cyprus, having first murdered all the inhabitants. These things were transacted in the reign of Trajan; and in the reign of Adrian, was their great rebellion under their false Messiah, Barchochab, and their final dispersion, after fifty of their strongest castles, and nine hundred and eighty-five of their best towns had been demolished, and after five hundred and eighty-five thousand men had been slain by the sword, besides an infinite number who had perished by famine and sickness and other casualties; with great loss and slaughter too, of the Romans, insomuch, that the emperor forbore the usual salutations in his letters to the senate.

“Here was another great triumph of Christ over his enemies: and the Jews and the Romans, both persecutors of the Christians, were remarkably made the dreadful executioners of divine vengeance upon one another. The *great sword* and *red horse*, are expressive emblems of this slaughtering and bloody period, and the proclamation for slaughter is fitly made by a creature like an ox, that is destined for slaughter. This period continued during the reigns of Trajan and his successors, by blood or adoption, about ninety-five years.”

Thus far the bishop: but we see no reason why we should not also include the persecutions under Trajan. For although Nerva, the successor of Domitian, revoked his edict, and so released John from Patmos, and other Christians from oppression; yet Trajan's edict still held Christianity as a capital crime, and many were punished with death for their

adherence to it. During the reign of Adrian also, although some abatement of their calamities occurred, yet in the former part of it, many suffered. Nor did they escape altogether under Antoninus Pius, although he interposed his authority in some provinces to prevent it. Under “the good Aurelius,” also, as the poet impertinently styles that ungodly persecuting philosopher, Marcus Antoninus, many Christians bled. This emperor, were he now alive, would be called a transcendental philosopher. He was a kind of pantheist. He had God always in him, and of course resembled his modern brethren. Many churches felt the terrible consequences of his malignity; but those of Lyons and Vienne in France, were almost exterminated.

Here then is blood enough to characterize the period of the red horse: but a reflection or two, and we must close.

It is the duty of the Gospel ministry to watch narrowly the policy and the plots of kings and thrones, that they may be able to point out to the church approaching calamities. The watchman who gives no heed to this may be caught sleeping when the enemy comes.

Let us remember that amid all these commotions, the Lord reigneth. It is the Redeemer who rides upon the red horse of war, and guides him whithersoever he will. It belongs to the prerogative of the great King, to send war or to conclude peace. It is therefore of some consequence to the nation to reverence the Messiah. His frown makes war, and the light of his countenance spreads abroad the sunshine of peace.

LECTURE XIII.

THE THIRD, FOURTH, AND FIFTH SEALS.

Rev. vi. 5-11.

“LIGHT is sweet and a pleasant thing it is for the eyes to behold the sun.” Hence the beauty of the metaphor,

“God is light and in him is no darkness at all,” which is explained, if it be possible to make the meaning more evident, by another; “I am the truth.” But there is in reality no need of illustrating the expression—“God is light.” When light is put for truth, the figure is so perfectly natural, and so beautifully expressive, that we perceive the meaning as promptly, when it is said, *God is light*, as when it is said, *God is truth*.

Correspondent to this, the opposite colour, black, is an emblem of ignorance and error. “Darkness covered the earth—gross darkness the people,”—ignorance pervaded the land.

But as the influence of light in enabling men to avoid accidents and evils, is obvious, so it is a sign of prosperity, of joy and gladness. On the contrary, darkness is often attended with danger and risk to such as walk in it; it is a diminution of comfort; and hence, an emblem of dulness and sadness. Ignorance, error, and falsehood, lead to mischief, misery, and wretchedness, and thus *black* becomes the sign of sorrow and mourning. And here lies the philosophy of the fact, that black is the mourner's colour,—the widow claims it as her own, and arrays her household in it. This is according to nature and sound sense: and therefore, opposition to any mourning dress, is an unreasonable, and unnatural prejudice. It is, moreover, a modern prejudice,—a novelty: for, from very remote antiquity, mourners have expressed their grief by assuming *black* as their dress. The sorrow of Israel was thus expressed; “What profit is it—that we have walked mournfully before the Lord:” (Mal. iii. 14;) the word translated *mournfully*, signifies *in black*. And Job, cursing his day, invokes darkness upon it, (iii. 4, 6.) In this chapter it is said that the sun became “black as sackcloth of hair:” and there can be little doubt but that sackcloth was always of a dark, sombre, or black hue.

There is also in scripture, a special appropriation of this colour to a specific calamitous state of society. “For the hurt of the daughter of my people am I

hurt. I am *black*; astonishment hath taken hold upon me.” (Jer. viii. 21.) If we look back to verse 13, we shall see, that this distress is occasioned, partially at least, by famine,—“there shall be no grapes on the vine, nor figs on the fig tree; and the leaf shall fade.” So in chap. xiv. 2, “Judah mourneth, and the gates thereof languish; they are *black* unto the ground:” and this because of famine: verse 12, “I will consume them, by the sword, and by the *famine*, and by the pestilence.” “Their visage is *black*er than a coal, they are not known in the streets; their skin cleaveth to their bones; it is withered; it is become like a stick. They that be slain with the sword are better than they that be slain with hunger; for these pine away, stricken through for want of the fruits of the field.” (Lam. iv. 8, 9.) “Our skin was *black* like an oven, because of the terrible famine,” (verse 10.) Agreeably therefore to scriptural usage, we interpret the colour as the natural ally of famine.

But war is the ordinary antecedent to famine; as pestilence is its usual consequent. We Americans cannot understand this so well as those who live in a dense population, where the consumer stands, with open mouth, watching every movement of the producer of bread;—where the swelling mass press upon the means of subsistence; yet a moment's reflection must convince us, that war, which arrests the production of bread, and wastes much that is produced, as it leaves the fields uncultivated, and often tramples them down in its wantonness, must necessarily bring famine in its train; so also famine, in a dense population, pollutes the atmosphere, and generates pestilence, and other contagious diseases.

The scriptural doctrine corresponds with the teachings of reason and observation. “For thus saith the Lord, How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast?” (Ezek. xiv. 21.) “They shall fall by the sword, by the famine,

and by the pestilence" (vi. 11); and in Jer. xxiv. 10, God declares, "I will send the sword, the famine, and the pestilence among them."

This natural and scriptural connexion and order, of war, famine, and pestilence, creates a strong presumption, that if the red horse is an emblem of war, the black is that of famine. Let us see whether the attendant circumstances consist therewith.

"And I beheld, and lo! a black horse, and he that sat on him had a pair of balances in his hand." The word translated *balances* frequently signifies a yoke—that piece of wood or iron which passes between the oxen or horses; to the middle of which the vehicle, or whatever is intended to be drawn along, is fastened. It is extremely easy to understand how this primary meaning of the word may be transferred to signify a pair of scales or balances. If a common yoke is held up by the ring to which the chain for draft is fastened, it forms a pair of scales,—it must balance.

But, it has been alleged, that the word is to be taken in its primary sense of a yoke; and then it is a symbol of bondage:—to pass under and bear the yoke intimates a state of subjection. This view has been forcibly dragged in to give a very uncouth and untenable interpretation to the whole seal. Mr. Keith and Mr. Croly, and perhaps others, maintain that the black horse and rider symbolize Popery; which, truly enough, is dark, and gloomy, and has its foundation in ignorance. The yoke, they affirm, is an emblem of that bondage which the Papacy has fastened upon the necks of mankind: and having bound it upon the nations of Europe, these commentators set the Pope to break up with them the fallow ground of his iniquity: he has sown crime,—he will reap, therefore, a harvest of blasphemy.

The chief regret we have in regard to this exposition is the advantage which its incongruity and disregard of chronological order gives to the Romanists. They may well ridicule it: and hold up Protestant inconsistencies as evidence of disagreement on the subject of the Pa-

pacy; whereas, it is just ground only of inference, that some expositors are whimsical as to minor matters.

Only one remark worthy of notice is offered in support of this strange exposition: it is, that the Greek word is never used in the New Testament to signify a pair of balances. The thing meant by *pair* of balances is not any where mentioned in the New Testament, or doubtless this very word would have been so employed. The reason why we feel confident of it is because in every instance where the word balances occurs in the Old Testament,—which is fifteen times,—this very Greek word, ζυγος, *yoke*, is used in the Greek translation. And most assuredly, had the New Testament writers had occasion to express the idea of scales, or balances, fifteen times, they would have used ζυγος every time. Nor is there any difficulty in seeing how a pair of scales, as here connected, may aid in representing a scarcity of food. "Moreover, he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem, and they shall eat bread by weight and with care; and they shall drink water by measure, and with astonishment." (Ezek. iv. 16.) The scales in a man's hand imply great precision in the distribution of small quantities: and such is usually the case when provisions are extremely scarce, and, of course, very high priced. In ordinary times of plenty, men are not so exact in weighing or measuring the grosser necessities of life.

To this the succeeding expressions agree. "A measure of wheat for a penny." The chenix, or measure here mentioned, is equal to nearly one pint and a half of our measure: and it is very generally agreed among antiquarians that a chenix of wheat was the ordinary daily ration of a working man. The denarius, or penny, is equivalent to about fourteen cents of our money: and there is a uniform agreement among the learned, that at that time the denarius was the usual wages per day of a labourer. "As there are thirty-two quarts, or one hundred and thirty-eight

half pints to a bushel, the chenix is not quite one-fortieth part of a bushel. Allow it, however, to be the fortieth part; and, at fourteen cents, the price of a bushel will be five dollars and sixty cents. This price, when the wages of a day-labourer was as low as fourteen cents, indicates great famine. Dabuz shows, from ancient authorities, that in time of plenty, twenty chenixes were sold for a denarius. The scarcity must be great when the price of wheat was raised twenty to one; and other bread corn in proportion." (McLeod, p. 94.)

"And three measures of barley for a penny." The proportional value of wheat and barley, then, was as three to one. The price of barley must have been equal to one dollar eighty-seven cents of our money; indicative of extreme scarcity.

"And see thou hurt not the oil and the wine." The word translated *hurt* signifies properly to *do injustice*; as, Matt. xx. 13, "Friend, I *do thee no wrong*." Acts vii. 24, 26, 27, "And seeing one of them *suffer wrong*, why *do ye wrong* one to another. But he that *did* his neighbour *wrong* thrust him away." Rev. ii. 11, "He that overcometh *shall not be hurt* of the second death,"—shall suffer no injustice from the second death. Chap. vii. 2, 3, "to whom it was given to hurt the earth and the sea, saying, hurt not the earth, neither the sea, nor the trees." In the verse before us, it appears to be taken in its primary sense of injustice; *do no injustice* in reference to the oil and the wine. These, it is well known, belonged mainly to the rich: they were luxuries, and were found only on the tables of the wealthy. As it regards them, there is thrown in a prohibition,—let the even balances of justice be used in their distribution. This again intimates strong temptation to mix, and medicate, and practise fraud, because of extreme high price: and is also a symptom of scarcity.

To this again corresponds the ministerial figures. In times of famine there is opened a wide door for the out-going of human sympathy. When, therefore, the seal is opened, the third living crea-

ture, having a face as a man, calls the attention of the church. If the children cry for bread, and there is none, it is a time for deep commiseration. How the heart's sympathy kindles at the interview between Elijah and the widow, who was gathering sticks to bake her last handful of meal! On no occasion is there a louder call for all that is tender in human affection, to be exercised by the ministers and members of the church, than in times of famine.

Let us turn our eye upon the historic page, and see if facts can be found to sustain this exposition of the symbol. Bishop Newton applies all this to the period of the reign of the Septinian family, about forty-two years; during which great scarcity prevailed. Vast efforts were made to prevent the consequent misery by laying up stores of provisions. But here, as before, we may conceive the seal to extend farther: and so cover all the famine that occurred in the period of the seals. Eusebius gives us an awful description of famine and pestilence, and seems to apply it to the reign of Maximin; but probably permitted his eye to take a farther range. "But," says he, "the rest of the inhabitants of cities under him were dreadfully afflicted both by famine and pestilence, so that a single measure of wheat was sold for two thousand five hundred Attic drachms. Immense numbers were dying in the cities, still more in the country and villages, so that now the vast population in the interior was almost entirely swept away—nearly all being suddenly destroyed by want of food and pestilential disease. Some, indeed, wasted away to mere skeletons, stumbled hither and thither like dead shadows, trembling and tottering from excessive weakness and inability to stand. So that now, in the midst of the streets and lanes, the dead and naked bodies, cast out and lying for many days, presented a most painful spectacle to the beholders." (Book ix. chap. viii.) The heart sickening details here described, it will be remembered, are pointed out by a cotemporary. They occurred, in part, during his own age, and may the more safely be confided in.

There was, also, severe famine in the first year of the reign of Gallus; and this was speedily followed by pestilence, which broke out in Ethiopia and spread throughout the empire with fearful havoc. (See *Uni. Hist.* xiii. p. 480.) Truly the Son of God displayed his indignation in fearful terrors when he rode forth upon the black horse of famine.

THE FOURTH SEAL.

Verses 7, 8. "And when he had opened the fourth seal, I heard the voice of the fourth living creature say, Come and see. And I looked, and behold, a pale horse: and his name that sat on him was death, and hell followed with him."

1. Let us note the colour,—“a pale horse,” (χλωρός), a livid green, like the complexion of a person long worn down by diseases which prevail on flat, low lands; where pestilential miasma abounds—the colour of a corpse. We have seen that the sword, famine and pestilence are the three leading instruments of God’s judgments upon the wicked nations. This represents the last.

2. The rider of the horse, he who directs this terrible scourge, is, of course, the Lion of the tribe of Judah. There is no disease mentioned in scripture, which is represented so immediately under divine direction, as the pestilence or plague; and the conceptions of man correspond to scripture. When David had offended in numbering Israel, he had his choice between war, famine and pestilence as the instruments of his chastisement. He chose the last, as being most entirely and immediately under the divine direction: “Let us fall now into the hand of the Lord.” “So the Lord sent a pestilence upon Israel.” And it is manifest, that the Angel destroyer that stayed his hand as it was stretched out over Jerusalem, is the uncreated Angel Jehovah, to whom David offered sacrifice.

But this rider’s name is *death*. Now the Mediator is Lord of life; there is therefore an incongruity in his being represented under the personification of *Death*.

To this objection, the first answer is the statement just made, that the plague or pestilence is peculiarly under God’s immediate direction. It is He that kills by the sword, famine and pestilence. This objection therefore, cannot be sustained against the matter of the figure. The pale horse is the Mediator’s agency to punish wicked men; he himself directs this agency. The objection then lies solely against the sign, not against the thing signified.

2. We have an analogous case in the serpent as a symbol of wisdom; and an emblem of Christ. It is undeniable, that the serpent elevated by Moses, was a type of Christ. So he himself applied it. “As Moses lifted up the serpent in the wilderness, so shall the Son of man be lifted up.” Now, the incongruity here, is the more striking, because the serpent was used by Satan as the instrument of the first temptation; and hence too, he is called, “that old serpent the devil.” Still it is an emblem of wisdom, and such was the use made of it by Moses according to divine direction. So here, Jesus represents himself as the executioner of death upon rebellious man. He directs the plague-stroke where to fall.

3. But moreover, the supposed incongruity is in our imagination. We have ever accustomed ourselves to view death as an object of extreme terror, and thus to personify and paint him in hideous colours. It will indeed, be very difficult for him who has stood mute and absorbed, gazing upon the horrible demoniacal figure which the genius of our countryman has placed upon the pale horse as he plunges down the hill-side,—happiness and health and life all fleeing at his approach; for such it will be difficult to overcome the influence of that most terrific vision, and to bring his feelings to endure the suggestion that death on the pale horse is the Prince of life, taking vengeance on men by the instrumentality of the plague. But let us not worship the painted canvass, nor shudder even at this combination of colours. It were as great folly to allow the artist to drive us off the ground of plain fact and common sense, by this

wonderful painting, as to permit Raphael to bend us down in humble adoration before his Madonna. Let us keep judgment on her throne, and set imagination to correct her own errors. If West had spent the energies of his great mind in giving us a painting of Death's visit to

"The chamber where the good man meets his fate,"

how very different must have been the result! Then indeed we should not have seen that grim countenance, that haggard visage, those fiendish eyes, that erect hair, intertwined with hissing serpents, that arm outstretched and nerved, and forked disease like electric sparks emanating from that clenched hand. Far from it. Death would then have come with a countenance arrayed in all heaven's loveliness, joy sparkling in his eye, grace upon his lips, robes of righteousness and a crown of glory in his hand. Like the messenger of Egypt's king, when he came to the cell of the captive Hebrew youth to array him in royal robes, and to put a chain of gold about his neck, Death would have been seen on the canvass riding in triumph and splendour to bear the ransomed spirit to his throne of brightness above the skies. But the painter's object was, to exhibit Death as he is viewed by wicked men; and doubtless, the Lamb of God is not an object of complacency and delight in the eyes of those who have sinned away their day of grace, in trampling under foot his blood. However difficult therefore, it may be for us to vanquish our imaginations, still the sober fact is, that the Mediator is the God of providence, and the pestilence is his ministering servant.

"And hell followed with him." The word translated hell, is Hades,—the grave opens wide her mouth to receive those whom the plague smites down.

We should observe, that the plague is, or at least has always been reputed a contagious disease, originating in physical impurity. Hence, the natural relation it sustains to war and famine, and the eagle eye of vigilance to detect its

approach. Whatever promotes cleanliness, will tend to arrest its progress. Desolating fires consume its generating causes. The city of London was terribly scourged with it in the reign of Edward III., and in that of Elizabeth, about 1563, twenty thousand persons were cut off by it in one year, in that city. In 1665, in the reign of Charles II., ninety thousand perished. In 1666, on a Sabbath day, a fire broke out near London bridge, and raged with fury for three days; thirteen thousand houses were destroyed. But this dreadful visitation cured the plague. The city was built up with wider streets and better houses, and that fearful scourge has not been known in London since. Turkish cities are sinks of filth, and consequently liable to the pestilence. Constantinople has suffered often, and it will continue to suffer, no doubt, until the moral fires of Christianity and the natural element shall combine for its purification.

Here we may note, that the vigilant eyes of the Christian ministry are represented by the eagle-faced living ones. Accordingly, during seasons of calamity from this disease, they are peculiarly active and watchful. Christianity has almost entirely banished the plague. Physically it dries up the fountains of this disease, by the habits of cleanliness which it produces. The sabbatic institution alone, is an antidote,—rather a prophylactic remedy against it. Wherever the sabbath and its attendant services meet with proper regard, there the mass of the people are lifted up to habits of natural purity.

Such is the fourth seal; and we have already cited Eusebius on the points of its leading feature, pestilence. Bishop Newton begins it with Maximin, the Thracian giant, who was a ferocious being, far more allied to the brute creation than to humanity. Fierce contests for power desolated the land, and famine brought pestilence in its train. An idea may be formed of the horrors of these times, by the fact, that from the death of Nero in 69, to the reign of Maximin, about 313—a space of two hundred and forty four years, there were more than

fifty emperors: nearly all of whom waded to power through blood, and then fell by violence;—only seventeen died a natural death.

The latter part of verse 8, refers, as we suppose, to the three seals which symbolize war, famine, and pestilence. Griesbach proposes and prefers a different reading,—introducing the singular instead of the plural. We have it thus: “And power was given unto *them* over the fourth part of the earth—” The question arises concerning the antecedent of *them*. Who are meant? If we adopt Griesbach’s reading, *him*, then the answer must be, Death: but if we retain *them*, it must be the red, black, and pale horses. For the apostle describes the manner in which they are to kill the fourth part of men; by war, famine, and plague, adding from Ezekiel, the noisome beasts, which are an accompaniment of the whole three. And so history has recorded it. Bishop Newton quotes a Latin writer, who affirms that, upon the approach of the ferocious Maximin and his entrance into a certain city, he encountered five hundred wolves: the inhabitants of the city having left it to wild beasts. The terrible exactions of taxation prevented much of the land from being cultivated, and the insecurity of property from this and other causes, produced scarcity, and this famine, pestilence; and all furnished carcasses for beasts of prey.

THE FIFTH SEAL.

Verses 9–11. “And when he had opened the fifth seal, I saw under the altar the souls of them that had been slain for the word of God, and for the testimony which they held: and they 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? And 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.”

The Christian religion is exclusive in principle and uncompromising in practice. It admits no other religion to be true, and for that reason it cannot trim and accommodate itself to the opinions of men. Like all other moral truth, it is immutable and eternal; and therefore, its direct and irreconcilable hostility to all false systems. Its war upon error is a war of extermination. During the Valerian persecution, between A. D. 257 and 260, Dionysius, Bishop of Alexandria, was brought before Æmilian, the Prefect of Egypt, and asked to recant and worship the heathen gods; he replied, “We ought to obey God rather than man; I worship God, who alone ought to be worshipped.” “Hear the clemency of the emperor,” says Æmilian; “you are all pardoned, provided you return to a natural duty, adore the gods who guard the empire, and forsake those things which are contrary to nature.” Dionysius answered, “All men do not worship all gods, but men worship variously according to their sentiments. But we worship ONE GOD, the maker of all things, who gave the empire to the most clement Emperors Valerian and Gallienus, to whom we pour out incessant prayers for their prosperous administration.” “What can be the meaning,” says Æmilian, “why you may not still adore that God of yours, (supposing him to be a God,) in conjunction with our gods?” Dionysius answered, “We worship no other god.” “From this remarkable question of the prefect, (says Milner, vol. i. 441,) it is evident that men might have been tolerated in the worship of Jesus, if they had allowed idolaters too to be right in the main, by associating idols with the true God. The firmness of Christians, in this respect, provoked their enemies.”

So, in the same persecution, Cyprian, Bishop of Carthage, was brought before the proconsul, and was asked by him—“Are you Thascius Cyprian?” “I am.” “Are you he whom the Christians call their bishop?” “I am.” “Our princes have ordered you to worship the gods.”

“That I shall not do.” “You will do better to consult your safety and not despise the gods.” “My safety and virtue is Christ the Lord, whom I desire to serve for ever and ever.” “I pity your case,” says the proconsul, “and could wish to consult for you.” “I do not wish,” says the prelate, “that things should be otherwise with me, than that adoring my God, I may hasten to him with all the ardour of my soul; for the afflictions of this present time are not worthy to be compared with the glory which shall be revealed in us.” The proconsul, now reddening with anger, says, “You have lived sacrilegiously a long time, and have formed into a society men of an impious conspiracy, and have shown yourself an enemy to the gods and their religion, and have not hearkened to the equitable counsels of our princes, but have ever been a father of the impious sect, and their ringleader: you shall therefore be an example to the rest and they shall learn their duty by your blood. Let Thascius Cyprian, who refuses to sacrifice to the gods, be put to death by the sword.” “God be praised,” said the martyr; and while they were leading him away, a multitude of the people followed and cried, “Let us die with our holy bishop.” His head was cut off by the sword. (Milner, vol. i. 423.)

These extracts illustrate the exclusive character of Christianity and its uncompromising resistance to all false religion. It can form no alliance with error. A true Christian can worship only the true God. He can perform no act, whereby the right of any idol to religious veneration is expressed. He is consequently looked upon by his enemy, as obstinate and unaccommodating. The infidel, whether nominally pagan or Christian, whose conscience is elastic, as a Jesuit's, can come and go over a large field; he is liberal, and will give and take: he is not bigoted and cramped by the tight bands of orthodoxy. Not knowing what truth is, and of course having no love for it, he cannot conceive how a person should find any difficulty in worshipping God the Creator, and at the

same time bowing the knee to the image of the emperor, or the Virgin Mary,—the Vesta of modern Rome. But, they whose souls have been enlightened from above, have been always ready upon their Lord's call, to seal their testimony with their blood, to hold fast the truth in the face of danger and of death. To reveal this characteristic is the province of the fifth seal. Its matter concerns times of persecution and martyrdom for the word of God,—on account of the doctrine of God and the testimony which they held. “And I saw under the altar, the souls of them that were slain.” This their position beneath the altar, most forcibly represents their dependence upon the atonement of Christ as the foundation of their hope. The altar of burnt offerings or place for sacrifices, is a symbol of Jesus, the Lamb of God, in all that part of his mediatorial work, which consists in suffering for his people, the penalty of the law. There is no other place of safety for sinful man, but under the altar, the covert of the Saviour's blood.

These souls of the dead martyrs are heard to pray with a loud voice, for the judgments of God upon the persecutors of the church. Or, perhaps it will be more correct to say, they inquire how long it shall be, before vengeance due, shall be inflicted. This implies their belief, that vengeance will come in its season. And the basis of this their belief, is expressed in the attributes they ascribe to their God,—*holy and true*. If God is holy and true, he will punish unholiness, and in so doing, prove true to his promise that he will avenge his own elect.

Let us moreover, mark the objects of this vengeance: “them that dwell on the earth.” That is, the inhabitants of the Roman empire—especially the emperors and leading men in the government.

From this, it is manifest that many and extensive persecutions had already occurred:—the day of retribution seems to be long deferred. This may aid us in locating the seal. The answer to the prayer farther leads to its chronology. They are informed, that they must remain contented and quiet for a time, until

another or other persecutions should be over. Legions of martyrs are yet to bleed, before the destroying power shall in turn be destroyed. If, therefore, we can find violent persecution at a late date of the Pagan empire, we may safely conclude, that this seal was opened a short time before that: in a period of comparative rest to the church. Such period occurred immediately after the death of the Emperor Aurelian, A. D., 275. Somewhat preceding this,—from 257 to 260, had raged the Valerian persecution. It was brought to a close by the captivity of Valerian, who was conquered and taken prisoner by Sapor, King of Persia. “All authors agree, that he was taken prisoner, carried in triumph into Persia, and insulted in the most disgraceful manner by that haughty conqueror; who, after having showed him loaded with chains in all the chief cities of his empire, treated him with great indignity, making him his footstool whenever he mounted on horseback. After his death, (which was at least nine years after his captivity,) his body was flayed by Sapor’s orders, preserved in salt; and his skin dressed, dyed red, and exposed in a temple; where, to the eternal ignominy of the Roman name, it was exhibited to all foreign princes and ambassadors, as a lasting monument of the power of the Persian monarch.” (See Univ. Hist. vol. xiii. p. 486.) Thus, God began to avenge his own elect, in the disgrace and death of their bloody persecutor: and thus ended the ninth general persecution.

Fifteen years later, Aurelian issued an edict to exterminate the Christians; but he was cut off by a conspiracy of his own nearest friends, A. D., 275. From this to the Dioclesian persecution in A. D., 303, the church experienced little distress of this kind: and here, we think, is the proper chronology of the fifth seal.

This season of rest came to a close, and legions of God’s witnesses were crowned with martyrdom. This time, is called in church history, the Era of martyrs, and the Era of Dioclesian, because of the vast numbers that suffered. From Eusebius, who lived in the midst

of it, we will present a few extracts as a sample of the whole. “We shall give an account of the end of one, leaving it for our readers to conjecture what must have been the character of the sufferings inflicted on others. He was led into the middle of the aforesaid city, (Nicomedia) before those emperors already mentioned, (Dioclesian and Valerius.) He was commanded to sacrifice (to the heathen gods), but, as he refused, he was ordered to be stripped, and lifted on high, and to be scourged with rods over his whole body, until he should be subdued in his resolution, and forced to do what he was commanded. But as he was immovable amid all these sufferings, his bones already appearing bared of the flesh, they mixed vinegar with salt, and poured it upon the mangled parts of the body. But as he bore these tortures, a gridiron and fire were produced, and the remnants of his body, like pieces of meat for roasting and eating, were placed in the fire, not all at once, so that he might expire soon, but taken by little and little, whilst his torturers were not permitted to let him alone, unless after these sufferings he breathed his last before they had completed their task. He, however, persevered in his purpose, and gave up his life victorious in the midst of his tortures. Such was the martyrdom of one of the imperial domestics, worthy in reality of his name, for he was called Peter.” (Book viii., chap. vi.)

We must bear in mind that this was the treatment of a man, in whom the emperor and his family had placed the most unbounded confidence, and toward whom they exercised a remarkable degree of affection, up to the very hour in which Dioclesian yielded to the urgency of Galerius, and consented to the persecution. He was a man whose tried integrity had won all hearts to himself in the most sincere friendship. His only crime was love to God and man, exhibited in his devoted worship, and refusal to bow to a heathen idol.

In chap. ix. the historian says, “But it would exceed all power of detail to give an idea of the sufferings and tortures which the martyrs of Thebais

endured. These, instead of hooks, had their bodies scraped with shells, and were mangled in this way until they died. Women tied by one foot and then raised on high in the air by certain machines, with their naked bodies, and wholly uncovered, presented this most foul, cruel, and inhuman spectacle to all beholders: others again perished, bound to trees and branches. For, drawing the stoutest of the branches together by machines for this purpose, and binding the limbs of the martyrs to each of these, they then let loose the boughs to resume their natural position, designing thus to produce a violent action, to tear in sunder the limbs of those whom they thus treated. And all these things were done, not for a few days or some time, but for a series of whole years." "We, ourselves, have observed, when on the spot, many crowded together in one day, some suffering decapitation, some the torments of flames; so that the murderous weapon was completely blunted, and having lost its edge, broke to pieces; and the executioners themselves, wearied with slaughter, were obliged to relieve one another."

And in ch. x. he continues, "For as every one had the liberty to abuse them, some beat them with clubs, some with rods, some with scourges, others again with thongs, others with ropes. And the sight of these torments was varied and multiplied, exhibiting excessive malignity. For some had their hands tied behind them, and were suspended on the rack, and every limb was stretched with machines. Then the torturers, according to their orders, applied the pincers to the whole body, not merely as in the case of murderers, to the sides, but also to the stomachs and knees and cheeks." Again, in ch. xii., "Some had their fingers pierced with sharp reeds run under the nails. Others having masses of melted lead, bubbling and boiling with heat, poured down their backs, and roasted especially in the most sensitive parts of the body."

Such is a sample of the methods used by Pagan infidelity, to convert men back to the faith of idolatry; such the means by which thousands and tens of thou-

sands were released from sufferings, and carried to the bosom of their God.

In conclusion, 1. There is no method of gaining the victory, and the crown, but by the blood of our victorious Redeemer. All acceptable prayer must begin at the altar: and there is no raiment of spotless white, but that furnished gratuitously from the wardrobe of our triumphant King,—the fine linen of our Saviour's righteousness, imputed to us and received by faith alone.

2. The doctrine of materialism is false; for the souls of God's redeemed exist in a state of conscious bliss, whilst separate from the body; and we have evidence that they do intercede and pray for themselves and others. But this is no reason why we should pray to them. Praying to them, implies their knowledge of us and our case,—their omniscience: "There is one Mediator." The angel-worship of modern Rome, is simply the demonology of Paganism.

3. The doctrine of purgatory, whether Pagan or Popish, is groundless. These souls were not in a place of punishment or purification. They were in a place of unspeakable felicity, arrayed in beauty and in glory. Secure from their foes, they prayed for their downfall.

It is the privilege therefore, and duty of Christians, to pray for the outpouring of vengeance, according to the good and holy purposes of God. "Give them blood to drink, for they are worthy."

4. The *doctrines* of the Bible are worth contending for, even unto death. So thought the martyrs under Pagan Rome. They had not found that elastic conscience, which many now suppose to be such a great discovery. Bending the knee, kissing the hand, would have saved the life of the body, but they would neither bend the knee, nor kiss the hand; for in so doing they must lose the life of their souls.

LECTURE XIV.

THE SIXTH SEAL.

“And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair; and the moon became as blood; and the stars of heaven fell unto the earth, even as a figtree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come, and who shall be able to stand?”—Rev. vii. 12-17.

“BECAUSE sentence against a wicked work is not executed speedily, therefore the heart of the children of men is fully set in them to do evil.” They forget that “one day is with the Lord as a thousand years, and a thousand years as one day.” They shut their eyes, and harden their hearts against the truth; but “though hand join in hand, the wicked shall not go unpunished.”

The same mode of reasoning often beguiles even the wise virgins. They sometimes slumber, and more frequently become impatient and discouraged, when the promised blessing of the covenant does not advance to meet them as promptly as their fond desires anticipate. They are ready to say, “Our Lord delayeth his coming,”—he hath forgotten to be gracious. So, if prayer is not answered in matter, form, and time, according to the wishes of the petitioners, they are too apt to conclude that God’s ear is no longer open to their cry, or his hand is shortened that it cannot save.

But both are in error. For every work of his hand, and every purpose of his heart, God has a time and a season, and he will do all his pleasure. The prayer of his own believing people he will hear, and the veracity of his pledged word he will vindicate, whether it be in works of wrath or of mercy.

He has regarded the cries of his bleeding church. He has ministered present comfort to the souls of the martyred saints, and has bidden them rest for a *little season*: after the expiration of which, vengeance just and due should be visited upon their cruel tormentors. This period now draws to a close, and soon must the retributions of righteous heaven be poured out upon the persecuting empire. Just as the persecution planned by Aurelian was about to burst forth, it was arrested, as we have seen, by his bosom friend’s assassinating the emperor. For a quarter of a century after this, the church enjoyed comparative rest, and during this time we have supposed the fifth seal to have been opened. The Dioclesian persecution, the last and bloodiest of all, commenced in A. D. 303, and during it, the “fellow-servants” of the martyrs, mentioned in verse 11, were slain. At the close of this period of blood, or *era of the martyrs*, which lasted ten years, the sixth seal was opened.

Verse 12. “And I beheld when he had opened the sixth seal, and lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood.”

All principles of interpretation lead us to look for the sixth seal in its regular order, after the fifth and before the seventh. To suppose that things mentioned in numerical order do not so occur, is to impute contradiction to the writing where it is found. Matters may indeed be so mentioned, as to time, which are not so in other respects. That which occupies the first place in regard to time, may be the last in importance. The numerical arrangement may have reference to the beginning, and not to the termination: as the seal which is first in its commencement will be the last in its completion. The victorious rider of the white horse leads the van, but he will also bring up the rear, and enter last into the heavenly Jerusalem. Still, in its proper sense, the seals numerically follow each other.

The fifth exhibited a fearful pagan persecution as just in advance,—a short

period from the date of the seal. We may therefore well look for the delayed vengeance for which the souls under the altar prayed, after the purpose and occasion of the delay have been realized. Therefore the propriety and necessity of applying this sixth seal to that wonderful revolution of the Roman empire from paganism to Christianity.

There was a great earthquake,—a *great shaking or concussion*. The original means simply a shaking: its verbal form is translated in v. 13, *shaken*; and in Matt. viii. 24, it is used to signify a violent agitation of the sea,—“there arose a *great tempest* in the sea;” a mighty concussion, by which the waters were thrown into wild confusion. So here, there was a great agitation, a fearful commotion. The particular nature must be determined by the nature of its subject. A glance forward teaches us that it was in the earth, because mountains and islands were moved, and the kings of the earth became terrified and hid themselves. The translation, *earthquake*, is therefore correct in this place, for the earth is the subject of the shaking.

Let us first examine other passages of Scripture, to see whether such language as this before us is used to describe and symbolize great revolutionary changes.

1. In Isaiah ii. we have an account of some mighty revolution “in the last days,” when men shall enter into the rocks, and hide in the dust:—“the idols he shall utterly abolish, and they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his power, when he ariseth to shake terrible the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made, each one for himself to worship, to the moles and to the bats.” (Verse 18.)

Here is a terrible shaking of the earth, by which must be meant the *nation* as a civil government. Yet the revolution concerns mainly the religious and moral system. The people are turned from idolatry to the true religion. The fear of God pervades the mass of society;

their idols are demolished, and they return to the true worship of God: the earth, or civil administration, must experience, therefore, an entire revolution in its policy.

2. Similar language is applied to the overthrow of Babylon, in Isaiah xiii. For nearly twenty-five centuries this prophecy has become history:—the rider of the red horse passed over her high walls, and through her brazen gates, and the beauty of the Chaldee’s excellency has faded away. Our chief concern is with the phraseology. Verse 10. “For the stars of heaven and the constellations thereof, shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine.” The stars of heaven being symbols of religious teachers, doubtless allude to the utter failure of her priests and wise men. Nor are we to be surprised at the intimate blending of the figures which refer, most naturally, to the civil empire, with those which are more properly understood of the religious system: for we must bear in mind that the two have always been united in fact, and never were known to exist separate and independent of each other, in any pagan country. So, in verse 13, “Therefore I will shake the heavens;”—the religious powers shall be greatly agitated,—“and the earth shall remove out of her place;”—the civil government shall be entirely overthrown.

3. In chapter xxiv. the prophet describes the utter destruction of Tyre, in similar phrase: “The windows from on high are open, and the foundations of the earth do shake. The earth is utterly broken down, the earth is clean dissolved, the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and shall be removed like a cottage.” (Verse 18.) “Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before his saints gloriously.” (Verse 23.) Such is the language in which God represents the overthrow of his church’s foes.

4. Very similar to this, is the mode of expression of the prophet Haggai, in reference to the first advent of Messiah, and the revolution which took place. "Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land. And I will shake all nations, and the desire of all nations shall come," (i. 6, 7.) This is applied in Heb. xii. 26, 27, to the change, whereby the Jewish ritual and the entire system of peculiarities established by the Sinai covenant, were set aside, and the order of New Testament worship introduced. "And this word, yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken, may remain."

A little farther on, the prophet adds, "And I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots, and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brethren," (verse 22.) We shall fully see that such is the result of the New Testament dispensation.

5. When Isaiah would present a fearful conception of the ruin about to descend upon Idumea, he says, "All the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll; and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree," (xxxiv. 4.) The context here evinces that the desolation of Edom is the thing meant.

6. When Ezekiel portrays the great havoc made in Egypt, by the Babylonian armies, it is in like terms. "And when I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God," (xxxii. 7.) In verses 11 and 12, we have an exposition of these strong figures. "For thus saith the Lord God, The sword of the king of Babylon shall

come upon thee: by the sword of the mighty will I cause thy multitude to fall, the terrible of the nations, all of them; and they shall spoil the pomp of Egypt, and all the multitude thereof shall be destroyed." These prophecies were fulfilled in the invasions of Nebuchadnezzar and Cambyses, whose dark clouds extinguished the glory of Pharaoh's throne.

7. In the same manner the people of Samaria, as described by Hosea, (x. 8,) in their terror and consternation, are represented as calling to the mountains, "Cover us, and to the hills, Fall on us."

8. The last case that we shall quote is the memorable prophecy of Joel. "The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come," (ii. 28.) This is applied in Matt. xxiv. to the great revolution in the church, from the Mosaic ceremonies to the simplicity of gospel worship.

Such are some examples of the strong and highly figurative expressions of the Old Testament, when any overturning, either civil or religious, or both, occurs in the affairs of a people. These are the prototypes of the context before us; they are every one borrowed from the prophets, and we are obliged to understand them in the same general sense in which they used them.

It will be seen that we do not profess to limit this phraseology to the times of the sixth seal. On the contrary, it must be manifest from the foregoing, that the same symbols may be applied to various revolutions, past and future. Undoubtedly it is used to describe the awful grandeur and terribleness of Christ's second advent, at the end of the world. Our position is, that this language is designed to exhibit the revolution in the Roman empire, from its pagan and persecuting character, to its Christian form.

Let it then be our next task to point out the historical facts which constitute the antitype of the prophetic seal.

In A. D. 312, Constantine the Great, the founder of the city of Constantinople, was emperor in Gaul. He had been proclaimed by the army, A. D. 306,

upon the demise of his father, Constantius Chlorus, who died at York in Britain, on the twenty-fifth of July, (Univ. Hist. xiv. p. 77.) At the same time, Maxentius was emperor in Italy, and had reduced Africa under his dominion. Maximin was master of all that part of the empire, which lay beyond the Thracian Bosphorus. Licinius, as Cæsar, held Thrace and Illyricum. In the year A. D. 305, Maximian, the father of Maxentius, and father-in-law of Constantine, had, together with Diocletian, abdicated the purple. But not enjoying himself in retirement as fully as he expected, he attempted to usurp the imperial dignity, first from his son Maxentius, in Italy, and afterwards from his son-in-law, Constantine, in Gaul. He had also, in this attempt, endeavoured to assassinate Constantine, who, suspicious of his design, had placed a servant in his own bed, whom Maximian actually killed, under the supposition that he was his son-in-law. Constantine having thus indubitable evidence of the disposition which his father-in-law cherished toward him, by way of returning the compliment, put him to death.

Meanwhile Maxentius, flushed with his African conquests, conceived the idea of cutting off the other three emperors, that he might enjoy the glory of a solitary throne, and of a sceptre extending over the whole Roman world. He levied great armies in Italy, and the provinces. Upon hearing it, Constantine wrote to him, dissuading him from the attempt. He persisted: Constantine determined to anticipate him, passed the Alps on the Mount Cenis road, and advanced upon Rome. His mind was greatly agitated; and he vacillated much in regard to the deity to whose auspices he should commend his campaign; for the custom was universal among the ancient pagans, of selecting some one of their gods, as the special patron of each enterprise and warlike movement. In regard to the same battle, his rival, Maxentius, when aroused to a sense of his danger, consulted the Sibylline oracle, which gave this reply: on "that day the enemy of the Romans will

perish,"—which, of course, they would construe in application to the vanquished, whoever he might be. (See Gibbon's *Decline and Fall*, chap. xiv.)

The reason, probably, of Constantine's hesitancy on this occasion was, that a large portion,—perhaps a majority of his army, and the best of it—was composed of Christians. This, and the fact that his father Constantius had a decided leaning towards the God of the Christians, and paid great respect to their religion, though there is no satisfactory evidence that he was truly a Christian himself, produced a divided heart: and during his state of mental indecision, he is said to have seen the celebrated vision of the golden cross. "Some God he thought needful to protect him. The God of the Christians he was most inclined to respect; but he wanted some satisfactory proof of his real existence and power, and he neither understood the means of acquiring this, nor could he be content with the atheistic indifference in which so many generals and heroes have since acquiesced. He prayed, he implored with much vehemence and importunity: and God left him not unanswered. While he was marching with his forces, in the afternoon, the trophy of the cross appeared very luminous in the heavens, higher than the sun, with this inscription, 'Conquer by this.' He and his soldiers were astonished at the sight. But he continued pondering on the event till night. And Christ appeared to him when asleep, with the same sign of the cross, and directed him to make use of the symbol as his military ensign. Constantine obeyed, and the cross was henceforward displayed in his armies." This statement is taken from Milner, (ii. p. 54,) which he condensed from Eusebius, who afterwards instructed Constantine more fully in Christian doctrine, and baptized him; and who affirms that he received this account from the emperor himself, under oath. Very many refuse to credit this story: but it appears more reasonable to believe, than to reject the whole. That God should interpose at this fearful juncture by some extraordinary display

of his power is extremely probable. Maxentius was a bloody tyrant, and put the issue of this battle expressly on the power of his gods, and in opposition to the God of the Christians.

Besides, that Constantine should dream on such an occasion, and just such a dream as he reported, is also extremely natural. The chief or only point of difficulty, regards the day vision, and the silence of other contemporary historians and of the army. If the whole army saw it, why does its validity rest solely on the declaration of the emperor to Eusebius! On the other hand, the fact is undoubted that Constantine did make the cross his ensign; and he did act consistently with the whole statement. It is therefore unreasonable to reject the whole story; for we cannot then satisfactorily account for unquestionable facts.

But to delay no farther: Maxentius, contrary to the expectation of Constantine and sound policy, marched to meet him; and the Gallic army was rejoiced to find the Pretorian cohorts and their emperor with other troops drawn up in battle array, at the Saxa Rubra, nine miles from Rome. There, on the twenty-eighth of October, 312, the Pretorian cohorts fought their last battle; and most of them were slain in the very lines they occupied. Those legions, which so long had ruled the senate, the people, and the emperors, fell never to rise again, on the same field where the cross first rose, never to fall. Maxentius endeavoured to escape by the Milvian bridge, according to Gibbon, (the Universal History says that it was on a bridge of boats;) but was crowded off into the Tiber, and sank deep in the water. His body was found next day, and his head was carried through the city elevated upon a pole. His death was a cause of great rejoicing to the Roman people. (See Universal History, xiv. 94.)

A few days after this, Constantine published an edict prohibiting the destruction of the Christians. Thus ended the Dioclesian persecution in the west, after ten years of dreadful suffering. The senate voted to Constantine all pos-

sible honours, and erected a triumphal arch to commemorate his victory, which does its duty to this day; witnessing still to every beholder, the conquests of the Christian's friend, and evidently alluding to his supernatural direction; for it says, "that by a divine instinct, and with extraordinary courage, he delivered the republic from the tyrant and his whole faction."

We have here the first heaving of this terrible earthquake—a heaving that was felt in the extremest verge of the Roman world. But the genius of Romulus had fled. The spirit of Numa Pompilius was no more. No Cincinnatus ploughed the furrowed fields of beautiful Italy. No Fabius led her armies. The venal senate which today placed the vilest of wretches among the gods, to-morrow, when the masters had changed, hurled him down with curses on his head, to Tartarus. The miserable rabble, who with three millions of tongues, sang pæans of adulation to a tyrant in the morning, shouted with ecstasy at his destruction before the setting of the sun.

Equally incompetent were the debased populace and the degenerate senate to estimate moral worth, and to stand up for their rights. Constantine had scarce left the city, when dissatisfaction displayed itself, because of his clemency towards the Christians: and Rome was never afterwards honoured with his presence.

In the month of March following were celebrated, at Milan, the nuptials of Constantia, the emperor's sister, and Licinius, his junior colleague. This gave great offence to Maximin, the remaining colleague: as it seemed to combine three fourths of the power into one interest. The Eastern Emperor had continued to carry out the edict of Dioclesian, with great severity against the Christians. His jealousy induced him to make a sudden rush upon Licinius; hoping to vanquish him before he could have time to call in aid from Constantine, who had passed the Alps into Gaul, to quell an insurrection there. Maximin advanced upon Thrace and Illyricum,

by forced marches. Licinius slumbered not in the lap of his Delilah. He met the fierce and bloodthirsty persecutor of the Christian church, and though his army fell short of half that of his foe, he routed him so completely, and so terribly, that in twenty-four hours from the time when the tide of battle turned, Maximin entered his palace at Nicomedia, a distance of one hundred and sixty miles from the field of his defeat. But heaven's vengeance was at his heels: he had shed much Christian blood, and God had doomed him to be spilt. Licinius pursued, and put him to death, with all his family. Valeria, also, the daughter of Dioclesian, and widow of Galerius, another persecuting emperor, with her mother, was taken and publicly executed, and their dead bodies thrown into the sea. "Thus," says the *Universal History*, (xiv. 110,) "were the families of Dioclesian, Galerius, and Maximin, entirely cut off and exterminated." The persecutors who took the sword, perished by the sword; and the Roman earth experienced another swell of the earthquake.

A third shock occurred the next year, 314, upon the occasion of Constantine's bestowing another sister upon one Bassianus, with a promise of sharing the empire. This promise being somewhat delayed, and Licinius being jealous of Constantine, he entered into an intrigue with Bassianus, to induce him to assert his right, and compel the emperor to redeem his promise. This resulted in a civil war between the two brothers-in-law. Licinius was worsted in two severe battles, and was content to make peace, which lasted eight years. This period was employed by Constantine in regulating and settling the affairs of his government, and enacting several laws favourable to the Christians: among which was one passed in March, 321, forbidding all secular employments on the sabbath day. (*Univ. Hist.* xiv. 106.) He also had occasion to conduct several military expeditions against the Goths and Sarmatians, in which he carried his victories beyond the Danube. Gibbon, ever the apologist of the persecutor, and

the perverter of historical facts, whenever it can be done to the prejudice of Christianity, without too barefaced partiality, admits, with evident reluctance, the criminality of Licinius, in interrupting this peace.

In A. D. 323, Constantine, pursuing the fugitives of a Gothic army which he had routed in battle, had occasion to pass a short distance beyond his own boundaries, as settled in the treaty with Licinius. The latter, who had long envied the prosperity and success of Constantine, especially in establishing the empire upon a pacific Christian basis, seized this as a pretext to break with him. The former immediately endeavoured to appease him by reason and remonstrance; but Licinius was bent on war. Constantine's army was almost entirely composed of Christian soldiers,—his rival's as exclusively pagan. No battle had ever yet been fought where there was such a distinction of forces. Licinius, to induce the pagans to join his army, had renewed the persecutions of the Christians, with great violence. (*Mosheim*, i. 254.) His calculation proved correct: the pagans flocked to his standard in vast multitudes, so that he outnumbered his rival greatly, both by sea and land. The fourth great shock of the earthquake occurred on the third of July, A. D. 323. It was a fiercely contested battle, but through the incredible and daring bravery of Constantine, it was soon decided in favour of the Christian army. He, accompanied by only twelve horsemen, first plunged into the river Hebrus, whose opposite bank was lined with barbarians, fierce, stern, and determined to prevent his gaining the shore. Emulating the perilous example of their leader, the army followed. One short hour,—and thirty-three thousand of the pagan host lay dead on the plain: the rest fled. They rallied at the Straits of Gallipolis, and were again routed by Crispus, the son of Constantine. Then followed a treaty, which Licinius immediately violated; for with incredible celerity he levied another army, and attacked Constantine at Chalcedon, the

site of the present town of Scutari, nearly opposite Constantinople. This was his last and most desperate conflict. It occurred on the eighteenth of September, 323, and resulted in the total slaughter of Licinius's army. He fled to Nicomedia, where he was soon besieged, and at the earnest entreaty of his wife, Constantine's sister, he was admitted to the emperor's presence, obtained pardon and his life on promise of submission and quietness. He was sent into Thessaly, and afterwards engaging in treasonable correspondence with the barbarians, he was executed by the emperor's orders.

Immediately after the final victory of Chalcedon, and the captivity of Licinius, Constantine, now sole master of the Roman world, extended the same clemency over the east, which the west had enjoyed ever since the battle at the Red Rocks. To perpetuate his name, and the glory of his success, he traced on the opposite shore the lines of a new city, henceforth to be the imperial residence: and there stands Constantinople, the monument of Christian triumph, and of the civil degradation of the seven-hilled city—for Constantine never returned, even to visit Rome—the living witness of the degeneracy of Christian governments—destined, at a future day, with Rome to sink, so far as she is a source of religious fanaticism and tyranny, in the chasm of some fearful earthquake,—and destined, too, to reappear, under the banner of some future Constantine, arrayed in the beauty and simplicity of Christian dominion, when the saints shall possess the earth.

Thus passed away for ever, the power of persecution from heathen Rome. Thus perished the principalities of paganism. Thus was smitten the giant image before the kingdom of the little stone. "Thus did the religion of Jesus,"—to borrow the language of the American Paul,— "thus did the religion of Jesus make her way through the world—against the superstition of the multitude; against the interest and craft of the priesthood; against the ridicule of wits, the reasoning of sages, the policy of cabinets, and

the prowess of armies; against the axe, the cross and the stake, she extended her conquests from Jordan to the Thames. She gathered her laurels alike upon the snows of Scythia, the green fields of Europe, and the sands of Africa. The altars of impiety crumbled before her march—the glimmer of the schools disappeared in her light. Power felt his arm wither at her glance; and in a short time, she who went forlorn and insulted from the hill of Calvary to the tomb of Joseph, ascended the imperial throne, and waved her banner over the palace of the Cæsars. Her victories were not less benign than decisive. They were victories over all that pollutes, degrades, and ruins man; in behalf of all that purifies, exalts, and saves him. They subdued his understanding to truth, his habits to rectitude, his heart to happiness." (Mason's Works, i. 266, 267.)

Thus did the God of the Christian spread over the face of the sun of pagan superstition,—the ruler of the Roman world,—the blackness of darkness for ever. Thus the baleful gleam of her pale moon has gone out in blood. Thus her lesser lights have hurried away before the looming brilliancy of the star of Bethlehem,—or have fallen from their zenith, "as fall untimely figs from the fig-tree, when it is shaken of a mighty wind." Thus departed her entire heaven, with all its host, as a scroll that is rolled together. Thus, from the hills of Caledonia to the mountains of Armenia,—from the frozen world beyond the Danube, to the cataracts of the Nile,—the Christian standard floated in triumph. The religion of Calvary, and of the cross, was henceforward the religion of the empire.

With these facts before us, evincing the happy adaptation of the grand, leading symbols, to express the prophetic and the postscript history, we can have no difficulty in regard to the expression that remains. If the departure of the heavens, like a scroll that is rolled together, represents the evanishment of the pagan religious system: the removal of mountains and islands is descriptive

of the upturning of the strongholds of pagan worship, and the extension of this revolution to the provinces also.

Verses 15, 16, and 17, exhibit the efforts of the emperors, princes, officers, and all description of people allied to the pagan interests, to save themselves. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens, and the rocks of the mountains; and said to the mountains and the rocks, Fall on us, and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand?"

Such has been, in all ages, the conduct of men driven to despair. History abounds in examples of even self-destruction, from Saul, on Mount Gilboa, to the record of the suicide of yesterday. Every great revolution leaves the leaders and warm partisans of the weaker side, in a most unhappy condition. Flight was unavailing in such a vast empire as that of Rome; for there was no passing over the limits of its power: so that after such disaster as befell Licinius and his generals, there was no safety but in insignificance. All the mighty, and the servants of the mighty, and the rich who sold their wealth to aid the vanquished, were doomed to death.

The better to understand this, it is necessary to know, that the custom was exceedingly common in that age, for the successful rival to exterminate every vestige of the family-blood of the conquered.

So did Licinius to Maximin: his children under eight years he slew; for they had the blood of an emperor flowing in their veins. When such a spirit pervaded the age, and constituted its well known characteristic, we can easily imagine how fearful must have been the consequences of defeat.

From verse 16, it is impossible not to see that the vanquished and now agonized fugitives from the vengeance of justice recognised the power of the Redeemer in their overthrow. Well did all

the great men in the Roman world know that eleven years before this Constantine was decidedly the friend of Christianity. Perfectly was it understood, that this war of Licinius was a war against the religion of the cross, and that, had he succeeded, Nero, Domitian, Dioclesian and Maximin would have become comparative, like the poet's "good Aurelius," amiable, and tender of Christian privileges: and the Licinian persecution alone would, in future, have attracted the notice of the church and of mankind. The enemies of Constantine themselves placed the war upon this foundation. Their cry, like that of the modern philosopher, was ever, "Crush the wretch!"—"Away with the Nazarene!" Hence their despairing exclamation, "Hide us from the wrath of the Lamb!"

A single observation, with a few illustrations of it, must close this lecture. The observation is, that *the triumph of Christianity over paganism is an evidence of its own divine origin.*

Rightly to appreciate this, it will be necessary to glance at the array of opposition; then at the agency and means which were employed to overcome that opposition; and then again at the Gospel's triumphant success.

Opposed to the religion of Jesus, was,

1. The vast system of the Jewish ritual. It had stood, the admiration of the Israelitish people, for fifteen centuries. Its very antiquity, apart from all the peculiar force of its sacredness, gave it immense power. But when we add the sanctity of religion, the solemnity of its visible forms, and the growing prejudices of so many ages, to the veneration which antiquity alone demands: we can perceive that a system which should spring up before it, and lay the Hebrew lawgiver in the dust, must come with a power little short of omnipotence.

2. The religious systems of the whole world were against it. We use the plural,—systems: because it is matter of historical verity, that whatever diversities in the forms of their divinities, and the modes of their worship might exist in the various heathen countries, they were *one*, so far as opposition to Chris-

tianity was concerned. The Roman Emperor was the high priest of the Roman religion. All the hierarchies of the world were hostile to Christ. With them, the cross waged a war of extermination. Not one of them could Christianity acknowledge as a religion. With all its professions of charity, it allowed no accommodation to Pagan prejudice; and, for this reason, it was so excessively hated of all.

3. A vast body of priests and dependants on the Pagan altar, were its determined foes. Tens of thousands, wholly devoted to them, and wholly supported by them, were ready to vindicate with their lives the religion of their gods. What hordes of heathen priests had the Gospel to contend with!

4. The dependants upon the altar, not priests, were still more numerous. Every description of trade or craft had directly or indirectly some gain by it. An example we have, in the case of the silversmiths of Ephesus.

5. Contemplate the monied power. To what do we turn our eyes, when we inquire for the heaviest investments of capital? Is it not to the temples of the gods? Witness the Pantheon at Rome, the Parthenon,—which, in sublime grandeur, looks down from the Acropolis of Athens, to this day the unrivalled perfection of architectural beauty,—the Temple of Diana at Ephesus, and a thousand others. On these, Genius had expended his talents; for these, Mammon had hoarded his treasures; by these, Pericles and Phidias, Augustus and Adrian, and even Dioclesian, are immortalized.

6. The literature and the philosophy of the world were equally stern in their opposition. "What will this babbler say?" was a compound of the opinion of the learned, in regard to the new religion.

7. The civil tribunals of the world, and the laws of the empire, which they were bound to enforce, made Christianity a capital offence.

8. The military prowess of Imperial Rome—her countless legions—her vast fleets—her consummate generals: how fearful a host this! And when combined with all the preceding, into one complete,

well-digested, and arranged system of opposition, what must be the strength that can resist and overturn this whole stupendous fabric? Where is the force that can do it? Who will enter the lists against such a foe?

Turn we now to the twelve fishermen of Galilee. What! these the instruments! these pupils of a crucified malefactor assault the united powers of earth's greatest empire! These poor illiterate Jews! —Yes,—such are the men destined to revolutionize the globe; to hurl down the gigantic systems of twenty-five centuries; to pour contempt upon the gods of the whole world, whose worship is sustained by the laws, the learning, the wealth, the military powers of the Eternal City; to pile Pelion upon Ossa, and dethrone Jupiter; to wrest the thunderbolts of war from the hand of Mars, and show the nations the weakness of his arm, and the contemptibility of his idols; to stultify all the philosophers of Greece and Rome, Egypt and Chaldæa; to teach and enforce a spotless morality, founded in a pure religion; to establish a representative government, the application of whose principles to the civil administration of nations, is destined to upturn all the thrones of tyranny, and found, upon the basis of imperishable truth, the freedom of the entire human race; to tear down every column of every heathen temple, and eject from the Pantheon itself Rome's thirty thousand gods; to cause the millions of Asia, Africa and Europe, to bow down at the shrine of a new divinity; to dip the imperial purple in the blood of Calvary, and wave the banner of peace over the home of the Cæsars! This is the work,—and the fishermen of Galilee are its agents! Are they equal to the mighty task? Let a disenthralled world reply!

But what achieved this bloodless,—this glorious victory? What, but the *omnipotence of truth*? Destroy this omnipotence, and we have an effect without a cause,—a stupendous miracle, without a power to produce it. Can the credulity of infidelity itself believe this? Therefore, we conclude that the Christian religion had its origin on high!

LECTURE XV.

THE SEQUEL OF THE SIXTH SEAL.

Rev. chap. vii.

THE blood of the martyrs is the seed of the church. This proverb contains an important truth. It is an historical fact, that the heroic endurance of pain, contumely, and death, operated as a powerful influence in arresting the attention of men, to the lives, characters, and principles of those who thus endured. Often the instruments of executing an oppressive edict became convinced of its iniquity: the slaughter weapon dropped from their hands, and they surrendered themselves victims of the rage which they were expending upon others.

It will scarcely be pretended, that the sufferings of Christian martyrs constituted an object of desire, and that for the sake of enduring the like, Pagan executioners became confessors, and thus exposed themselves to death. And yet, a modern Marcus Aurelius seems inclined to maintain the absurdity, in order to devise a reason for the heroism of Christianity, the unconquerable firmness of its adherents, and its rapid increase under persecution. But the Gospel's victories over the Roman legions, can never be accounted for, on the ground that man naturally loves novelty, distinction, pain and death. A good practical argument, that infidels do not believe their own theory here, is found in the fact, that with all their zeal for Deism, they do not wish it to be advanced by persecution unto blood and death. It is seriously to be doubted, whether either Hume or Gibbon would have preferred death and the advancement of infidel philosophy, to a good living and the continuance of the Christian superstition. Any person, who will look into the books of Martyrs, will surely not suppose their sufferings could operate as motives leading others to embrace their religion. The true philosophy has just been hinted at. Their patience under suffering convinced the spectators that they firmly believed their own doctrines; and thus

led them to examine; and so conviction spread from the martyr's stake. But if Christianity had been an imposture, a system of falsehood, these examinations would have led to its detection, and so to its ruin. To no religion but the true, which will bear close scrutiny, can persecution be permanently beneficial. False religions, or opinions of any kind, may gain by it a little temporary advantage. Distress will always excite sympathy; but if sympathy leads to close investigation into the false opinions, it will not end in their permanent promotion. No man will long suffer for false doctrine. It is the embodiment of the truth in the lives, the actions, and sufferings of Christians, that operates the influence in question. It was not the death of the martyrs that worked so mightily. Their moral heroism convinced all men, that it had a foundation in truth. We therefore contend, that the *growth* of the bush in the midst of the fire, is proof of God's presence in the midst of both. Not so with any false religion.

Let us not be told that all creeds have had their martyrs. It is not true in fact, as it is true with Christianity. Nor is it true with spurious Christianity. We admit that Quakers have been burnt, that Deists have been disfranchised, that French Atheists have been guillotined, that Prelatists and Romanists have been shot; still, it is not an historical truth that any of these, or any other sect of false philosophy or religion, have had their martyrs *in the sense* in which evangelical Christianity has had hers. It is not true that any false religionists have been persecuted unto death, by hundreds and by thousands and tens of thousands for centuries together, *formally* and *simply*, because they held certain religious tenets. Moreover, it never can become true. It is an impossibility in the physical constitution of the human mind, that men in great numbers, and for extended periods of time, should sell their lives for sake of falsehood. Insulated cases there have been, and cases where small bodies highly excited, have suffered death. But it has been more for the pride of consistency, the fondness of no-

tority, for the spirit of the body, than out of love to error. But that a succession of men should keep up the delusions of error, and die in great numbers, martyrs to falsehood, is as untrue in philosophy as it is in history. Had not a divine energy accompanied the testimony of the martyrs, and made the truth mighty, the church had sunk under the deathfires of the ten general persecutions and the multitudinous ones of a more limited extent. There is no reasonable and satisfactory mode of accounting for her survival, but upon the ground exhibited to Moses in the symbol; the bush which he saw in Horeb burned in the flame, but was not consumed, because God was there.

For two hundred years had the church been wading through blood; not of her foes, but her own. Many of her sons did employ carnal weapons, but not formally for her, or in her service. They entered the armies of their country; not to fight for the upbuilding of Christianity, but for their country. They were never enlisted as Christians, and yet God did so arrange it, that for the most part the army was Christian which achieved those victories of Constantine, which made him master of the Roman world.

Now, we are not to suppose that we have mastered history, because we have recounted the story of wars and battles, the rise and triumph of one dynasty, the destruction and fall of another. The Christian historian has other and far more important points in his eye. He has all along been watching the kingdom of the little stone, marking the development of truth and its influence upon human society; he has noted the secret working of the leaven of his kingdom; he has eyed with intense interest, the waning light of paganism; he has seen the elective principle eating its way towards the vitals of despotism. This did not escape the philosophic eye of the historian of the Decline and Fall. Even he has remarked the republican nature of the ecclesiastical organization, and in his apology for the Dioclesian persecution, alleges that as a reason, and in a degree, as a palliation, of the hatred

of the pagan emperors toward the Christians. They perceived, he intimates, the rising up of a republican government, under the forms of church policy. Whether or not they perceived it, the fact is so. The church in its elementary purity is a republican system—a system of representative government. Edmund Burke, arguing against the hostile measures of Lord North in regard to America, referred to our *democratic religion*, as evidence of our unconquerable attachment to the representative principle, and of the consequent folly of attempting to extend taxation where representation did not accompany it. The emperors of Rome had better reason of policy for persecuting the church than the kings of England had for taxing the colonies without their consent. But all availed not; for God is in the midst of Zion; her course is *onward*; and she finds at last a resting place where she may breathe freely, without the menace of a sword over her head continually. This consequence or rather concomitant of the sixth seal, we have in chapter vii.

In the exposition we find a very general agreement among interpreters. It is a description of the events consequent upon the opening of the sixth seal, and constitutes a very important part of its matter.

Verse 1. "And after these things, I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree."

"The earth," or Roman empire, was almost a rectangular figure, having its longer dimensions extending east and west, and its shorter north and south. Hence our phraseology, *longitude* and *latitude*, to mark distance in the two directions. From this also we form the conception of four corners, or angles, to the empire. Each of these is represented as the station of an angelic sentinel:—that is, the agency which God employs to send peace or war upon the people. The wind, which often sweeps over the land, and prostrates every thing in its course, is here emblematic of all the

instruments which God uses to execute his vengeance. The sea, as we have seen, is the mass of population, and the tree is the representative of all the productions of nature. The angels seen at their posts respectively holding in check the winds, do then forcibly exhibit God's agents, by which he restrains all the foul and fierce passions of men, in or out of power, that they may not desolate the world and distract and oppress the church.

Verses 2, 3. "And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels to whom it was given to hurt the earth, and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God, in their foreheads." This fifth angel doubtless prefigures the Gospel ministry, who pray for a continuance of peace and tranquillity, as favourable to the spread of the Gospel. And such was historically the case. There was a long period of quietness and great external prosperity, immediately consequent upon the victories of Constantine, which continued without much interruption until the death of Theodosius the Great, in 395,—a period of seventy-two years. There were, indeed, various agitations and commotions within the church; but there was no considerable violence from without. The feet of the great giant were lifted off from the neck of the church, and she was mercifully permitted to breathe freely.

The only material interruption occurred during the short reign of Julian, the Apostate, another particular favourite of the historian of the Decline and Fall. Julian was nephew to Constantine, and had been carefully instructed in the doctrines of Christianity. But becoming enamoured of the Platonic philosophy, he apostatized entirely to paganism, and exerted all his power, though cautiously, to restore paganism and suppress Christianity. To falsify the New Testament prophecies, he attempted, through the Jews, to rebuild the temple of Jerusalem; but was foiled by the supernatural interposition of fiery balls, issuing from the ground

and driving off those employed at the work. He did every thing that art could do to sow dissension and bitterness among the Christians, under pretence of reconciling them. He expelled most of the teachers, bishops, and others, from their schools, and many were forced to fly their country. He was peculiarly enraged at Athanasius, Bishop of Alexandria, the illustrious defender of the fundamental doctrine of the trinity. He banished him from his country, and would, beyond doubt, have executed him, had not policy prevented. "I swear," says Julian in a letter to Ecdicius, præfect of Egypt; "I swear by the great Serapis, that unless on the calends of December, Athanasius has departed from Alexandria, nay from Egypt, the officers of your government shall pay a fine of one hundred pounds of gold. You know my temper: I am slow to condemn, but I am still slower to forgive.—The contempt that is shown for all the gods fills me with grief and indignation. There is nothing that I should see, nothing that I should hear, with more pleasure, than the expulsion of Athanasius from Egypt. The abominable wretch! Under my reign the baptism of several Grecian ladies of the highest rank has been the effect of his persecutions." After making this quotation, his brother philosopher adds, "The death of Athanasius was not *expressly* commanded, but the præfect of Egypt understood that it was safer for him to exceed than to neglect the orders of an irritated master," (chap. xxiii.) He might with perfect truth have added, that nothing but their overwhelming numbers, in Egypt and every where, saved the Christians from a more than Dioclesian persecution. In truth, whenever philosophy ascended the throne, the church bled. The points of resemblance between Julian's sentiments and those of the transcendental Neologists of Germany, France, and now it may be added, America, are abundantly sufficient to prove the truth of Solomon's remark,— "There is nothing new under the sun; is there any thing of which it may be said, See, this is new." By the same

steps which carried Julian up to the summit of Olympus and the shrine of Jupiter, are the modern Platonists ascending through the regions of "the pure reason" into the *Τὸ εὖ*,—the pantheistic transcendentalism, which makes so near an approximation to the perfect sublime of "the absolute" atheism.

Had Julian succeeded in his Persian expedition, and returned with the spoils of the East and a victorious army, there can be little doubt, but that the happy tranquillity referred to on Constantine's medals, would not have been of long continuance. In mercy, however, to his church, God directed a Persian arrow to the vitals of the infidel philosopher, and so died the last pagan emperor, after an inglorious reign of twenty months.

But to return to the text. Sealing the servants of God in their forehead is a manifest allusion to the great increase of the church. Seals are impressed to give security. They are also a sign and mark of property, and it is probable there is reference to the custom then prevalent, of marking slaves with a brand. As the Roman master marked his slaves to secure them to himself; so God marks, with the seal of his covenant, his believing people. This seal is on the forehead, that it may be seen and read of all men.

Now baptism is, and ever has been, the public seal of God's covenant in the Christian church. Accordingly, history tells us of very great numbers being admitted into the church, by public baptism, during this season of tranquillity.

In verses 4, 5, 6, 7, and 8, the number is stated, and the proportion from each. One hundred and forty-four thousand; that is, twelve thousand from each tribe; except that Dan is left out and Manasseh is taken in, as a tribe. A definite number is here put for an indefinite.

The next object that attracted the apostle's notice, was an immense "multitude which no man could number, of all nations and kindreds, and people, and tongues, which stood before the throne, and before the Lamb, clothed with white raiment, and palms in their hands: and

cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." These, we are assured in verse 13, "are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." In other words, the martyrs of Jesus, whose souls were seen under the altar, and those who were afterwards slain by the sword of persecution. We are to note concerning them.

1. Their numbers are very great: so great, that man cannot east the mighty sum. The ingenuity of the learned historian, just referred to, is taxed to the utmost to fritter down this great multitude to an inconsiderable handful; as he labours to make the Pagan persecutions small, and merely local and incidental trifles: slight blemishes upon a vast and beautiful system. Not such is the infallible record of prophecy: nor such is the verity of historic detail. We may refer to Pliny's letters to Trajan, where he speaks of the whole province as in danger of being depopulated, as one among many testimonies in the face of the Pagan apologist.

2. Note their collection from all nations. In every tribe and family of the Roman empire, the persecutor's sword sluiced many a Christian's veins.

3. Their position,—“before the throne and before the Lamb.” God's holy martyrs are protected by the power of his moral government, and the arm of their Almighty Redeemer. They are admitted to very peculiar honour and happiness.

4. Their dress,—“clothed in white raiment, and palms in their hands:” the garments of purity and triumph, and palms of victory.

5. Their employment,—celebrating the praises of redeeming love. They ascribe their salvation to God and the Lamb.

6. The means of their purity,—“have washed their robes and made them white in the blood of the Lamb.” By this have they gained the victory equally over their own sins, and over their external foes.

7. The perpetuity of their worship,—“day and night in his temple.”

8. Their unspeakable felicity,—“They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat;”—no evils shall befall them. And their positive enjoyments shall be great; “For the Lamb which is in the midst, between them and the throne, shall feed them, and lead them unto living fountains of waters: and God shall wipe away all tears from their eyes.” Thus, beautifully is described their entire exemption from all pain, and their perfect enjoyment of inexpressible bliss.

In verse 11, the ranks of angels stand round, or rather have taken their station in a circle of the throne: they constitute an outer-guard, encircling the glorious scene. They are “all ministering spirits, sent forth to minister to them who shall be heirs of salvation:” and especially to the martyrs of Jesus.

In concluding the period of the seals, let us remember,

1. The star of Bethlehem came from the east. Westward the Sun of Righteousness takes his way. Steadily has the light travelled from the rising of the sun toward the going down of the same. Let it be our care, that we present no barrier to his progress; but rather assist in speeding his conquering car toward the Pacific waves, and the isles of the ocean.

2. Baptism is a public ordinance: the seal of God is in the forehead of his saints: therefore, the private administration of it is a contradiction. God’s martyrs are not ashamed to receive the impress of his seal in the most public manner.

3. Times of great external prosperity are not necessarily times of internal purity. Multitudinous additions are very likely to involve considerable numbers of self-deceived professors. We shall have occasion to notice hereafter, that the acts of toleration, and much more those of establishment, had an injurious influence upon the church: and it can readily be perceived how persecution keeps the body pure.

4. The angels of glory rejoice at the progress of the Gospel; though they cannot sing the songs of appropriating and triumphant faith. How will it be when the work shall have been completed, and all the ransomed throng shall stand before the throne, and before the Lamb?

5. Would you, my friends, each wear a white robe, and bear a palm of victory? Would you strike a note of joy in that grand choir? Cast yourselves then before the foot of the cross,—be sprinkled and washed in the blood of the slain Lamb: so shall your robes be spotless,—your victory certain.

Do not sorrow over guilt unforgiven, and mourn a heart impenitent and dead? Does the conflict with the law of sin in your members almost sink your soul in despair? Lift up your head. Jesus washes away all transgression by his blood,—all pollution by his spirit,—all tears by the hand of his love.

LECTURE XVI.

THE PERIOD OF THE TRUMPETS.

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour. And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints, upon the golden altar, which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God, out of the angel’s hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels, which had the seven trumpets, prepared themselves to sound.”—REV. chap. viii. 1-6.

TIME is a revealer of secrets. It is measured only by motion; and all its movements are under the control and direction of the God of Providence,—the Lamb that was slain. Time, therefore, and all time’s offspring, are practical disclosers of the divine purpose. God’s

will is made known in his works, and therefore the importance of studying both the book of revelation, and the book of providence;—the pre-script, and the post-script history. They are two mirrors, which reflect light mutually, and make the objects between, visible on all sides. Through a lapse of nearly three centuries we have been tracing this parallel. We have held up the two mirrors, and it is hoped, have obtained thereby many profitable visions, before unseen; or so imperfectly perceived, as to be practically useless. We have remarked the gradual and slow, but steady and sure progress of right principles. We have seen the truth, by its inborn energy, and the heroic sufferings of its friends resulting therefrom, moving on from victory to victory, until it fairly expelled the fiend of despotism from the strongholds of pagan polytheism, where it had fortified itself in confident security from the days of Nimrod, and of Nebuchadnezzar. For twenty-five centuries had the gods of the nations lent their influence over the minds of men, to the dynasties, whose power thus created, was again exerted for the upholding of pagan superstitions. It is now an admitted maxim in political science, that virtue, or sound morality, is indispensable to a free government. This maxim is the secret of the church's success. To embody it in human society is her constant effort. It has ever been her practice to aim at making men free from the pollutions of sin, and giving form to that freedom in the organization of her social system. She erects a spiritual dominion, whose life and soul is the representative principle; in order that her members may learn submission to law in the hands of their own chosen agents. In this way, the church directs her first blow to the root of despotism,—the corruption of the human heart; and having, by the doctrines of grace, and the power of the divine spirit which accompanies them, released the individual from the first and worst of all bondage, and placed him under a government of law, in the hands of rulers chosen by himself, she has made him,

in the highest and most important sense, free. This is Heaven's mode of unbinding the captive; and no other will ever avail. Its unchanging law is, liberty in fact,—afterwards liberty in form: deliverance from ignorance and sin,—then deliverance from their influences and effects in the hands of men. This order of things exists in the nature which God has given to his creatures; and therefore it cannot be reversed. The chains of political bondage might be broken from the Russian serf; universal suffrage might be bestowed upon the whole population of Britain and Ireland; but would they remain free? No; for the minds of the vast majority are held in grosser servitude than are their bodies. We see, therefore, the unreasonableness of attempting, by civil legislation, immediately to make men free. Can legislation, directly and at once, purify the heart, and enlighten the understanding? Is Mexico freer now than before the Spanish yoke was broken? God's plan is to release the individual from the bonds which sin has imposed upon him, and thus to prepare masses of men for self-government. In this way only can the sceptre of tyranny be broken for ever. In less than three centuries this plan quenched the lights of paganism, and kindled the torch of truth in most parts of the Roman empire.

We now proceed to the consideration of the symbolical earth under its Christian form.

We have at present before us the introduction to the trumpets.

“And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.”

The whole scene is still in the church; and silence in it betokens a deep and marked attention. There is also manifest allusion to the system of rites at the temple. When the priest entered into the most holy place, with the censer of incense, “the whole multitude of the people prayed without;” not by audible expressions; but in deep and solemn silence. From this Jewish custom, which was extremely natural, it can readily be perceived how the half hour's silence

represents a period of great anxiety, and an earnest expectancy of some strange events. The phrase, *about the space of half an hour*, plainly intimates that no precise and specific time is intended. It merely expresses a short pause, such as that which occurs when two armies, ready to engage, await the word of command.

The most probable date of this short silence is upon the death of the great Theodosius, the last of Rome's heroic emperors. He had been raised to the imperial dignity by the favour of the Emperor Gratian, and the acclamations of the army, A. D. 379. At this juncture the perils of the empire were extreme, because of the dark and terrible war-clouds that still lowered in the north. Gratian and the army looked on them with considerable emotion. The fierce hordes of barbarians, who had furnished to Constantine opportunities so numerous of displaying his valorous spirit and consummate skill, continued to bear down from the north and east. All eyes turned to Theodosius. He was the son of a noble Spaniard of the same name, who, standing high in favour and command with the Emperor Valentinian, had reaped his renown in Britain, Spain, and Africa. The son inherited the talents and had been trained in the camp of his father. His merits and his father's influence soon procured to him the command of Mœsia, under the title of duke. His military prowess had been farther developed by a great victory achieved over an army of Sarmatians. But the cruel and unjust execution of his father by the order or connivance of the Emperor Gratian, induced him, at once, to withdraw from the public service; which, by Gratian's permission, he did, and retired to his paternal estate, near Valladolid, in Spain. There he pursued the duties of private life, until his sword became necessary to the salvation of his country.

On the ninth of March, A. D. 378, the Emperor Valens fought with the Gauls the disastrous battle of Hadrianople, in which Valens was slain, and his army cut to pieces. The East then lay

open to the barbarians. On this occasion it was, that Gratian, the youthful Emperor of the West, who, advancing with all power and speed, to assist his colleague Valens when he fell, selected the exile of Valladolid as the bulwark of the empire. "During the season of prosperity," says Gibbon, "he had been neglected; but in the public distress, his superior merit was universally felt and acknowledged. What confidence must have been reposed in his integrity, since Gratian could trust, that a pious son would forgive, for the sake of the republic, the murder of his father! What expectations must have been formed of his abilities, to encourage the hope that a single man could save and restore the Empire of the East! Theodosius was invested with the purple in the thirty-third year of his age." The fondest hopes of all men were realized. For sixteen years Theodosius turned the torrent of war to the banks of the Danube; twice he crushed usurpation and cruelty and restored the Western Empire. But whilst the whole Roman world regarded him with just pride as their shield and protection, and anticipated the felicities of a long reign, he was suddenly carried off by a dropsical disease, A. D. 395. Thus four months only after his most decisive victory over the revolted general, Abrogastes, and Eugenius, the rhetorician, whom the former had set up as his tool, for an emperor, the hopes of the world and the church were blasted. It is necessary farther to remark, that Theodosius had, from the beginning, taken decided ground in favour of the Trinitarians against the Arians, and he had done much towards the annihilation of pagan idolatry. At his death, therefore, there was a general panic in the empire; and more especially in the church,—a dread and solemn pause. All hearts, particularly those of the Christians, trembled for the consequences: for it was known that the Gothic barbarians who hung upon the northeast, were decided Arians. "The Romans," says Gibbon, "were terrified by the impending dangers of a feeble and divided administration." This

is the "silence about the space of half an hour."

The trumpet is an instrument used to increase the power of the human voice, and to make its tones audible at a greater distance than if unaided. Its use was chiefly as a signal or call to some special duty, particularly to prepare for, and guard against coming dangers. For in such purposes it was divinely appointed. "Make thee two trumpets of silver: of a whole piece shalt thou make them, that thou mayest use them for the calling of the assembly, and for the journeyings of the camp.—And the sons of Aaron the priest shall blow with the trumpets.—And if ye go to war in your land, against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets." (Num. x. 1-10. See also Jer. iv. 5, 19, 20; vi. 17; Ez. xxxiii. 2-6; Joel, ii. 1.) The sound of the trumpet is thus an alarm, and a call to patient suffering or active resistance to coming calamity. The seven angels with the seven trumpets perform an office very analogous to that of the four living ones, accompanying the seals. It is not of material consequence whether we maintain them to be symbolical of the ministry, or to be the superhuman agency itself, whereby the designs of Providence are accomplished. Perhaps the latter would most perfectly correspond with what we are to notice next.

Verses 3, 4. "And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should offer it with the prayers of all saints, upon the golden altar, which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God, out of the angel's hand." There can be no diversity of opinion here. This is the gospel ministry, who stand before God, and begin all their work at the altar:—all their hopes of successful ministration are founded in the fundamental doctrine of atonement. Through their instrumentality, the prayers of the saints are called forth, and ascend and bring

blessing, or wrath, as the case may be.

Verse 5. "And the angel took the censer, and filled it with fire of the altar, and cast it into the earth." This is a different altar from the preceding one. That was the golden altar of incense, which stood in the holy place, immediately before the ark, and on the opposite side of the veil from it. But this is the altar of burnt offerings, whence always the coals were taken for burning the incense in the censer, and on the altar of incense. The act of throwing coals from the altar upon the earth, signifies that the calamities resulting therefrom, fall upon the empire from the doctrine of atonement itself. The abuse and corruption of this leading doctrine causes immense distress: and we shall see most abundantly, before we arrive at the close of this period of the trumpets, that the sins of men in denying, setting aside, or perverting it, have been fruitful sources of heresy in the church, and have made her the sport of her enemies; and we shall also see, that the interference of the kingdoms of the empire with this central truth, has resulted in vast controversy, confusion, and misery.

Verse 5. "And there were voices, and thunderings, and lightnings, and an earthquake." These are a compend of the whole substance of the trumpets: a kind of brief summary; the details of which we shall meet with as we severally examine them.

Verse 6. "And the seven angels which had the seven trumpets, prepared themselves to sound."

From this introduction to the trumpets, we may deduce some remarks for consideration.

1. We are taught the deep interest which the church of God has in the movements of the civil powers, and the revolutions to which they are subject. Whilst in the world, Christians, individually and collectively, are "not of the world:" but they are not therefore to remain unaffected by its commotions, and impossible is it that they should be indifferent spectators of them.

2. We cannot but perceive that the prayers of the people of God have an agency and instrumentality deeply affecting the nations. Men may scoff, and profess to feel regardless whether or not the church pleads for them, or invokes the vengeance of heaven upon them; yet this does not prove that they feel no concern, and have no desire to be remembered in the supplications of holy men; much less does it prove that they are without effect. So long as the incense of prayer ascends, so long will God's ear be open to hear, and his hand extended to deliver.

3. The heaviest judgments of the Most High will descend upon the degenerate church which perverts the doctrine of the atonement. The same fire that kindles the incense of acceptable devotion, lights up the flames of God's wrath. Let the church then guard with peculiar care the grand truth of redemption by the vicarious death of the slain Lamb: holding this in its purity, she cannot fall; forsaking and neglecting it, she cannot rise.

THE FIRST, SECOND, THIRD, AND FOURTH TRUMPETS.

Rev. viii. 7. "The first angel sounded, and there followed hail and fire, mingled with blood, and they were cast upon the earth: and the third part of trees were burnt up, and all green grass was burnt up."

Hail, fire, and blood cast upon the earth, very strongly exhibit some terrible invasions of the empire from the north. The destruction of trees and grass, as naturally represents the ruinous effects of such an invasion,—the desolations of fierce and savage war. The Western Roman Empire is pointed out by the phrase, *the third part*. A restraining influence had been operating for some time upon the northern barbarians. The four angels prevented them from "hurting the earth,"—from committing injustice, violence, and outrage upon the empire, its population, and resources. But now, the trumpet alarm

is sounded, and one of these angels withholds his influence, and this storm of hail, fire, and blood, bursts forth. The hail, we have said, indicates a northern origin; and, therefore, we may look to the northeast, where was stationed one of the four angels.

We have already seen, that the seventh seal opened upon the empire a view of their fearful loss in the death of Theodosius. A moment of breathless expectancy in the church was followed by the shrill and dread clarion of battle. History, accordingly, reflects back the light of prophetic symbols. "If the subjects of Rome," says Gibbon, (chap. xxx.) "could be ignorant of their obligations to the great Theodosius, they were soon convinced how painfully the spirit and abilities of their deceased emperor had supported the frail and mouldering edifice of the republic. He died in the month of January, and before the end of the winter of the same year, the Gothic nation was in arms. The barbarian auxiliaries erected their independent standard, and boldly avowed the hostile designs which they had long cherished in their ferocious minds. Their countrymen, who had been condemned by the conditions of the last treaty, to a life of tranquillity and labour, deserted their farms at the first sound of the trumpet; [had a Christian historian used such language, the unbelieving philosopher would have suspected him of writing with his eye on the prophecy] and eagerly resumed the weapons which they had reluctantly laid down. The barriers of the Danube were thrown open; the savage warriors of Scythia issued from their forests; and the uncommon severity of the winter allowed the poet to remark, that 'they rolled their ponderous wagons over the broad and icy back of the indignant river.' The unhappy natives of the provinces to the south of the Danube, submitted to the calamities which, in the course of twenty years, were almost grown familiar to their imagination; and the various troops of barbarians who gloried in the Gothic name, were irregularly spread from the

woody shores of Dalmatia to the walls of Constantinople."

Among the leaders of these vast hordes shone conspicuous, Alaric, who had long served as a mercenary under Theodosius, with large numbers of his countrymen. In the Roman armies he acquired that military skill which, when combined with his native courage, made him the most terrible scourge of the empire: so that "The Goths," continues our historian, "instead of being impelled by the blind and headstrong passions of their chiefs, were now directed by the bold and artful genius of Alaric. That renowned leader was descended from the noble race of the Balti; which yielded only to the royal dignity of the Amali: he had solicited the command of the Roman armies; and the imperial court provoked him to demonstrate the folly of their refusal, and the importance of their loss. Alaric disdained to trample any longer on the prostrate and ruined countries of Thrace and Dacia, and he resolved to seek a plentiful harvest of fame and riches in a province which had hitherto escaped the ravages of war." The historian proceeds to detail his invasion of Greece; but we must present it in a more condensed form. Alaric traversed without resistance the plains of Macedonia and Thessaly, and poured his vast troops through the Straits of Thermopylæ, upon the rich and fertile fields of Phocis, Bœotia, Attica, and the land of the immortal three hundred; but there was no Leonidas there; and the ashes of Miltiades brooked the insult of the barbarian host. There was no man in Greece, and but one in the world, who could draw a blade, and brandish his steel in the face of Alaric. Onward rolled the torrent of barbarian invasion, over the Arcadian groves, and the Peloponnesus: then its reflux wave turned north, and swept the mountain tops of Elis. But here it met a barrier. Stilicho had landed an army in the Gulf of Corinth, and advancing upon Alaric, soon enclosed him on Mount Pholœ, near the sources of the Peneus; he cut off his supply of water, and the fierce

Goth, with the spoils of Greece, was completely in his power, and must have become his prisoner, but for one of those strange freaks of folly which sometimes throw themselves in the track of great men, to make the world wonder. Secure of his prey, Stilicho went to amuse himself with the theatrical games and lascivious dances of the Greeks. Alaric chose the hour for making his escape, and when Stilicho returned to look for his prey, it was gone. Alaric was safe in Epirus; and before the Roman could overtake the Goth, an ambassador arrived with a treaty between Alaric and Arcadius, the emperor of Constantinople: the Goth was appointed general of Eastern Illyricum, and the Roman was ordered to retire from the territory of the Eastern emperor. Arcadius thus rewarded, with an honourable command, a revolted subject, and the ravager of his kingdom; and prevented the kind interference of his brother Honorius, from saving his empire by the sword of Stilicho.

As might have been expected, a peace bought with gold, and not with steel, was of short duration. In a few months the troops of Alaric, fattened upon the spoils of Greece, and thoroughly equipped from the exactions made off the provinces, lifted up the captain-general of Eastern Illyricum upon a shield, and proclaimed him king of the Visigoths.

In A. D. 403, Alaric descended upon Italy, with a large and well-furnished army of infantry and cavalry. Terror hung around his van, for desolation closed his rear. He swept over Pannonia, Istria, Venitia. The Adige, the Mincius, and other branches of the Po, presented no obstacle. Milan, the residence of the emperor, was threatened. Consternation seized the court;—all hearts failed. But Stilicho stood the shield of the Western Empire, as he had nearly proved that of the Eastern, against the same fierce foe. There was, however, no army in Italy to stand by him: he therefore left the court, with instructions to throw obstacles in the enemy's way, and evade him as they could, till he should return with a force fit to take the field. He crossed the Rhetian Alps to the north; arrived

in time to quell an insurrection; and drew off the legions from the garrisons along the Rhine, others out of Gaul, and even from the borders of North Britain. Meanwhile Honorius, the emperor, fled from Milan, and being closely pursued by the Gothic chief, was obliged to throw himself into a small town called Asta, in Piedmont: where Alaric immediately formed a siege, pressed it with great vigor, and had already summoned the town to surrender, when the terror and agony of the court were relieved by the approach of the earnestly desired aid. "At the head of a chosen and intrepid vanguard, Stilicho swam the stream of the Addua, to gain the time which he must have lost in the attack of the bridge; the passage of the Po was an enterprise of much less hazard and difficulty; and the successful action, in which he cut his way through the Gothic camp under the walls of Asta, revived the hopes and vindicated the honour of Rome. Instead of grasping the fruit of his victory, the barbarian was gradually invested on every side, by the troops of the West, who successively issued through all the passes of the Alps: his quarters were straitened, his convoys were intercepted, and the vigilance of the Romans prepared to form a chain of fortifications, and to besiege the lines of the besiegers." The battle of Pollentia followed, in which, "The skill of the general and the bravery of the soldiers, surmounted every obstacle. In the evening of that bloody day, the Goths retreated from the field of battle; the intrenchments of their camps were forced, and the scene of rapine and slaughter made some atonement for the calamities which they had inflicted on the subjects of the empire. The magnificent spoils of Corinth and Argos, enriched the veterans of the West: the captive wife of Alaric, who had impatiently claimed his promise of Roman jewels, and patrician handmaids, was reduced to implore the mercy of the insulting foe: and many thousand prisoners released from the Gothic chains, dispersed through the provinces of Italy the praises of their heroic deliverer." (Gibbon, ch. xxx.)

Alaric retreated, and directed his

course through the Rhetian Alps, intending to pour down the Rhine, and enter Gaul. But Stilicho prepared for him at the foot of the Alps, and a still fiercer battle was fought near the walls of Verone, and the Gothic king owed his life to the swiftness of his horse.

In A. D. 406, another hail-storm burst in from the North. Radagaisus, "the king of the confederate Germans, passed, without resistance, the Alps, the Po, and the Apennines;" and laid siege to Florence. Again the sword of Stilicho was the safeguard of Italy, and the besiegers were themselves soon besieged. "The proud monarch," says the historian, "of so many warlike nations, after the loss of his bravest warriors, was reduced to confide in the faith of a capitulation, or in the clemency of Stilicho."

A fourth heavy cloud charged with "hail, fire, and blood," arose in 408. The indomitable Alaric reappeared in the dark whirlwind, and ruled the storm. But there was now no Stilicho in Italy, or in the Roman world. This last of her mighty generals, had fallen by the hand of a cruel assassin, armed with the authority, or at least the timid connivance, of the base son of Theodosius. Stilicho had done too much for the emperor and for Italy ever to be forgiven. That subject to whom his sovereign is indebted for his life and his crown, is placed in a most perilous condition. Intrigue and faction were too strong for valour and heroism; and he, whom all the legions of the Goths and the Germans could not vanquish, fell before the murderous blade of envy: the last of the Romans died by the hand of a half-legalized assassin.

The impassable barrier being thus broken down, the Gothic hurricane swept over Italy; and Rome, which for six hundred years had not seen the face of an enemy, was doomed to feel the weight of the barbarian's sword. She purchased with her gold a short respite, once and again, but in 410, "The King of the Goths, who no longer dissembled his appetite for plunder and revenge, appeared in arms under the walls of the capital; and the trembling senate, without any hopes, prepared, by a desperate

resistance, to delay the ruin of their country. But they were unable to guard against the secret conspiracy of their slaves and domestics; who, either from birth or interest, were attached to the cause of the enemy. At the hour of midnight, the Salarian gate was silently opened, and the inhabitants were awaked by the tremendous sound of the Gothic trumpet. Eleven hundred and sixty-three years after the foundation of Rome, the imperial city, which had subdued and civilized so considerable part of mankind, was delivered to the licentious fury of the tribes of Germany and Scythia." (Gibbon, ch. xxxi.) Plunder, massacre, and violence were continued for six days in succession; during which, all conceivable crimes were perpetrated with perfect impunity, by the brutal and ferocious soldiery.

Whilst these four several storms were expending their force upon Italy and Greece, a similar fate was experienced by Gaul and even Spain. The Alani, Allemani, Vandals, Burgundians, and Gothic tribes innumerable, overran these provinces, and permanently established themselves in various parts. And immediately subsequent to the death of Alaric, which was caused by disease, a few months,—perhaps weeks only after the sack of Rome—as he was about to pass his army over into Sicily, and was also meditating thence an attack upon Africa, his brother-in-law and successor, Adolphus, was taken into alliance with the Emperor Honorius, married his sister Placidia, and was sent into Gaul as master-general of the Romans. Thus was Goth played off against Goth. He subdued the Gallic invaders, passed the Pyrenees into Spain, and was assassinated at Barcelona.

Placidia, his widow, was afterwards married to Constantius, a Roman general in Gaul, and became the mother of Valentinian III.; and after the death of her brother, Honorius, she ruled the West, as empress-regent for her son. Her two celebrated commanders were Ætius, the Patrician, in Italy and Gaul, and Boniface in Africa. Ætius plotted the ruin of Boniface, and succeeded in

making it necessary for him to revolt to save his life. Boniface, to strengthen himself, invited over from Spain Genseric, the Vandal king; but soon perceiving that he had called over a master instead of an ally, he endeavoured to oppose him, but without success. This was in A. D. 429.

The last great hail-storm under this trumpet, is the invasion of Attila the Hun. The Huns sprang from the interior of northern Asia, and moving westward from the borders of China, precipitated themselves upon Europe, and filled up the open space left by the various nations of the Goths; they had concentrated on the Danube, in the country now called Hungary, under Rugilas, their leader, whose power was acknowledged from the Pontus Euxinus, to the Hartz mountains. The death of this mighty prince placed the sword in the hand of his nephew, Attila. In A. D. 451, he invaded Gaul at the head of an army of seven hundred thousand men, and laid siege to Orleans. Ætius, the Patrician, in conjunction with Theodoric, king of the Visigoths, his ally, flew to the relief of that important town. Attila was forced to raise the siege, and retrace his steps. But his retreat was that of an angry lion. Ætius and Theodoric pressed too closely upon his heels to permit his escape, and upon the field of Chalons, was fought the last great battle of the Roman empire, and there was won her last great victory. The slaughter of that terrible day is variously estimated by historians, at from one hundred and sixty-two thousand, to three hundred thousand men. But this defeat only exasperated the Huns; for towards the close of this very year, or in the beginning of the succeeding one, Attila descended upon Italy; and the devastation of his march fully justified his savage boast, "that grass never grew where his horse's foot once trod." He left Aquileia, Padua, and most of the towns of Venetia, heaps of ruins. This invasion it was, which occasioned the rise of the modern city of Venice. Many fugitives betook themselves to

several small islands in the Adriatic, as a refuge from this "scourge of God," and there laid the nucleus of the city which led the way in modern commerce. Attila ravaged Italy without any other opposition than such diversions as Ætius was able to effect, with an insignificant force. The timid emperor and venal senate purchased the safety of Rome by an immense sum of money, given as the dower of Honoria, the sister of Valentinian, who was to have been bestowed upon the barbarous Attila at a future time, according to his demand. He returned to his rude palace beyond the Danube, added to his previous number another beautiful wife, and upon that very night, by a hemorrhage of the lungs, he was suffocated in his own blood. Thus die away the terrible peals of the first trumpet. It extends over a space of fifty-seven years,—from 395, to 452.

TRUMPET II.

Verses 8, 9. "And the second angel sounded, and as it were, a great mountain burning with fire, was cast into the sea; and the third part of the sea became blood. And the third part of the creatures which were in the sea and had life died: and the third part of the ships were destroyed."

The sea, to repeat it again, presents to our view an agitated multitude. We may then expect this burning mountain to be precipitated upon the Roman people before they recover from the excitements occasioned by the former trumpet. The Roman earth is the object under consideration. When therefore Rome is spoken of, in connexion with a burning mountain and the sea, the mind instantly reverts to the flaming tops of Etna and Vesuvius, which lay to the south, and were the only burning mountains familiar to that age.

A mountain, in its firmness and durability, is a natural emblem of strength; and symbolizes a government or nation. "The mountain of the Lord's house shall be established on the tops of the mountains, and exalted above the hills,

and all nations shall flow unto it." (Is. ii. 2.) In other words, God's kingdom shall be founded upon, and hold its sway over the kingdoms of this world, and the race of man shall be its subjects.

A mountain on fire, therefore, precipitated in its burning state into the sea, is powerfully significant of a kingdom or nation invading another by water. Literally the effect must be terrible.

The turning of the third part of the sea into blood, and the destruction of the third part of the living things and ships, betokens extensive devastation by means of a maritime invasion.

These figures are probably borrowed from Jeremiah li. 25, where he thus speaks of Babylon; "Behold I am against thee, O, destroying mountain, saith the Lord, which destroyeth all the earth; and I will stretch out mine hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain." The power which Babylon was permitted to exercise, was one of God's chastisements upon his degenerate church. In like manner, the power in question is to be a scourge upon the Roman sea, which includes the church.

This fearful judgment from the direction of the fiery mountains, occurred in A. D. 455. Genseric, the Vandal king in Africa, had, by incredible efforts, revived the naval power of Carthage, and had shown for some time a disposition to make a descent upon Italy. But Ætius was there, and he desisted. In 454, Valentinian assassinated Ætius with his own hand, and with the only sword he ever drew in a hostile way. He also offended Maximus, a very wealthy Roman, by an act similar to that which resulted in the ruin of Tarquin the Proud. Maximus procured two of the old soldiers of Ætius, employed by the emperor as household servants, to assassinate Valentinian, which they did openly in the Campus Martius; upon which Maximus was immediately proclaimed emperor. Eudoxia, the widowed empress, secretly invited Genseric to assault Rome, that she might be avenged on the murderer of her husband. This

invitation Genseric eagerly complied with. He was a bigoted Arian, and was pleased with an apology for giving a blow to the opposing party. He landed at Ostia, and rolled, like a huge burning mountain, upon the devoted city. The new emperor was utterly unfit for any service; and upon making his appearance in the streets, in his endeavour to fly from the city, was stoned to death. From the fifteenth to the twenty-ninth of June, 455, Rome was abandoned to pillage, massacre, and all possible indignities. Every thing which savage rapacity could lay its hands upon, that was esteemed sufficiently valuable to remove, was transported on board the Gothic fleet. "Among the spoils, the splendid relics of two temples, or rather of two religions, exhibited a memorable example of the vicissitudes of human and divine things.—The holy instruments of the Jewish worship, the golden table, and the golden candlestick, with seven branches, originally framed according to the particular instructions of God himself, and which were placed in the sanctuary of his temple, had been ostentatiously displayed to the Roman people in the triumph of Titus. They were afterwards deposited in the Temple of Peace; and at the end of four hundred years, the spoils of Jerusalem were transferred from Rome to Carthage, by a barbarian who derived his origin from the shores of the Baltic." (Gibbon, ch. xxxvi.) The Empress Eudoxia and her two daughters were among the captives carried to Carthage.

This trumpet comprehended not such extensive havoc as the first; it was of shorter continuance, yet in itself a fearful calamity.

Bishop Newton places this Vandal invasion under the third trumpet, interpreting that of Attila as the burning mountain. In this, for reasons already stated, we deem him in error. Faber, M'Leod, and others, place Attila under the first, or hail-storm desolations. Mistaking the matter of the first trumpet, Bishop Newton, of course, will be in error as to the matter of the second, third, and fourth. According to him,

therefore, Genseric is the star of the third, and Momyllus the sun of the fourth. These misapplications we will endeavour to correct as we proceed.

TRUMPET III.

Verses 10, 11. "And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers and upon the fountains of waters, and the name of the star is called Wormwood; and the third part of the waters became wormwood, and men died of the waters, because they were made bitter."

A star, as has been said, is typical of a prince or ruler. "There shall come a star out of Jacob, and a sceptre out of Israel," (Num. xxiv. 17.) This refers ultimately to Messiah, the King of Zion. Isaiah, also, in addressing Babylon, says, "How art thou fallen, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations," (xiv. 12.)

The character of the ruler thus represented, will depend upon the matter of the subject discussed. If the heavens, the location of the stars, are used as a symbol of political empire, then a star is a civil governor or prince; if ecclesiastical, then, of course, the star is a religious teacher or ruler. Virgil beautifully employs this figure, in application to an illustrious Roman of the Julian family. The civil government in our text, is the object of the trumpets, and consequently, the great star is the great ruler in the political sky.

The falling of the star represents the overturning of this prince, or ruler: the imperial dignity, the office itself, is the thing meant; not the *individual* who holds that office. This star is said to have been "lighted, as a lamp is lighted." It may, perhaps, be pursuing the metaphor too far; yet we cannot repress the notice of the beautiful adaptation of this phrase to express a leading characteristic of the Roman emperorship. It was throughout, in theory and in form, an elective monarchy: without the voice of the senate and people, no

emperor was duly invested with the purple; however talented and powerful he might be, he was an unlighted star, until his election: his authority to rule must be derived through the senate.

Rivers, where by the earth in general is understood the empire, will designate provinces, and fountains will refer to the smaller subdivisions: or if the earth be the body politic, rivers will represent the senate, and fountains the minor offices of state.

If a "star burning like a lamp" were plunged into water, there would be a hissing noise, an agitation, and a bitter, unpleasant taste. So when the great and brilliant light of the Roman world was extinguished, it left these uncomfortable results.

All human languages, probably, express pain, distress, affliction, by a metaphor derived from the sense of taste. "The Egyptians made their lives bitter." Job inquires "Why is life given to the bitter in soul?" "I will complain in the bitterness of my soul." "Surely the bitterness of death is past." "Waters of bitterness" are sore distresses.

The *star falling* is called wormwood, —bitterness itself,—and the effect of its fall upon the waters, is to render them bitter: and so to affect ruinously those who drank of them. Great sufferings are predicted to those who nearly or more remotely depend upon the imperial power for protection.

Dr. McLeod has noticed the error of Dr. Johnston in applying this star to the bishop of Constantinople: and the inconsistency of Bishop Newton, in interpreting it as Genseric, the Vandal, in the very summit of his triumph. A similar mistake is committed in the application of it to Napoleon, as first consul of the French, in his Italian campaign; and so construing the rivers and fountains literally, as the Po and all its tributaries. This exposition is mentioned simply to express a regret that it was ever published.

The true antitype to this symbol has been pointed out by Mr. Mede, whom Bishop Faber, Dr. McLeod, and others, follow. Romulus Augustus Augustulus,

the last of the Western Roman Emperors, is this great fallen star. In him the imperial dignity of Rome terminated. "The life of this inoffensive youth," says the historian so frequently referred to, "was spared by the generous clemency of Odoacer, who dismissed him with his whole family, from the imperial palace, fixed his annual allowance at six thousand pieces of gold, and assigned the castle of Lucallus in Campania, for the place of his exile or retirement."

The various Gothic tribes who occupied the fortresses of Italy, as mercenary troops, in the pay of the emperor, became impatient to obtain a fixed abode, and petitioned Orestes, the father of Romulus Augustus, who had procured the imperial dignity for his son, but who was himself really the ruler of Italy, that he would bestow upon them one-third of all the lands in Italy. Orestes refused; upon which Odoacer, the most distinguished of the Gothic leaders, bade defiance to the Romans, concentrated all the barbarian mercenaries into one army, attacked Orestes and the emperor in Paria, took the town by assault, slew Orestes, deposed his son, as above stated, and proclaimed himself king of Italy. Thus the last emperor, uniting in himself the name of Rome's founder and that of her first emperor, fell from his nerveless grasp, the sceptre of the Western world. Thus "the star of empire," which had dazzled the eyes of mankind from the rising of the Julian constellation, in the person of Augustus, sank for ever in the darkness of barbarian night. "This great revolution happened in the West in the year 476 of the Christian era, five hundred and seven years after the battle of Actium, when the Roman monarchy was first established, and one thousand three hundred and twenty-four years since the foundation of Rome." (Univ. Hist. xiv. 438.)

The state of Europe immediately after the fall of the imperial star, was long revolutionary. There was no settled peace. War after war desolated the earth. The fountains of power lay in the will of military chieftains, and sent forth the turbid waters of ambitious strife; and

the nations quaffed in the bitterness of their souls. "In the divisions and the decline of the empire," says the historian, "the tributary harvests of Egypt and Africa were withdrawn: the numbers of the inhabitants continually diminished with the means of subsistence, and the country was exhausted by the irretrievable losses of war, famine, and pestilence. St. Ambrose has deplored the ruin of a populous district which had been once adorned with the populous cities of Bologna, Modena, Regium, and Placentia. Pope Gelacius was a subject of Odoacer, and he affirms, with strong exaggeration, that in *Æmilia*, Tuscany, and the adjacent provinces, the human species was almost extirpated."

TRUMPET IV.

Verse 4. "And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."

The sun is the ruler of the day, as the moon and stars are of the night. These luminaries, therefore, are apt representations of governmental power in the political firmament. From the days of Romulus, the Roman senate was the sun of the Roman system; the moon and the stars, all the other offices, subordinate and dependent.

The Roman senate governed the Roman world, under all forms of its administration. Such is the undoubted theory, and the general fact. True, the pretorian cohorts, the standing army in the pay of the emperors, upon their demise, did often dictate to the senate and people, who could do nothing but echo back the shout of the camp. So also did the barbarian invaders. Still the senate was the sun, however obscured, of the system.

The consular power may fitly be symbolized by the moon; and the stars, in this connexion, are the inferior magistrates. Isaiah thus describes the downfall of Babylon. "For the stars of

heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine." (xiii. 10.)

Babylon is illustriously, as we shall see, a type of Rome. "The political heaven, although shaken (by the third trumpet), was not yet moved; neither were all its lights extinguished. In the time of Odoacer, the Roman senate, the consuls, and other magistrates, were only subjected to a suspension for two years. When Theodoric founded, in the year 498, the Gothic kingdom of Italy, he permitted Rome to maintain, in its ancient government, some appearances of its former splendour. It was in the year 566, after a series of bloody and doubtful wars, that Italy was reduced into the provincial form by the Emperor of the East; the whole form of Roman government was abolished; the senate and consuls, and other magistrates of Rome entirely put down; and the proud city, the queen of the nations, was reduced into the miserable condition of a tributary dukedom." (McLeod's Lectures, p. 138.)

In closing this lengthened lecture, we would recur again to the truth which, in pursuing the thread of prophecy and of history, we are too prone to forget. Our attention is called to the darkened sun, the waning moon, the falling stars, the rocking mountain, the heaving ocean, the trembling earth: emotions powerful, overwhelming, agitate our bosoms, and we can scarcely collect our thoughts sufficiently to inquire, why all these amazing revolutions? Amid this wild confusion, where is the God of order? Has the Grand Mover indeed resigned the helm of the universe, and abandoned the world to this elemental strife?

On the contrary, *He* who sitteth on the circle of the heavens, guides the tempest. He "dashes the potsherds of the earth against the potsherds of the earth," for mutual destruction, that he may remove every obstacle out of the way; and that he may prepare for the extension of that kingdom, whose sway shall be limitless.

But it will be said that the church

suffers in these commotions. So did she in the bondage of Egypt and of Babylon; so did she amid the agonies of Pagan persecution. But in this very thing God had a purpose to perform. Chastisement was necessary, for she had degenerated into various heresies. Many of her members had denied the deity of Jesus, and he now demonstrated it in the blood of the nations. Alarie and Attila, Genseric and Odoacer were semi-barbarians, who had embraced the cold-blooded heresy of Arius. Their swords were anointed with the oil of Arian love.

We may hence learn what the church and the world have to expect, whenever and wherever a totally corrupted Christianity shall gain the ascendant. Heresy in the minority is the sleeping anaconda: heresy in the majority is the roused monster, tightening his silvery folds around the crushed bosom, and the quivering heart of "the bride, the Lamb's wife." Let infidelity with its chameleon hues, Unitarianism, the present form of Arianism, Universalism, Deism, Agrarianism, —let these attain the majority in the land, and the monster is awake,—his eyes darting the fire of a Voltaire, his tongue uttering the blasphemy of a Paine, he will spring upon his victim, and, in his withering grasp, she will die.

But this shall not be. God has guarded the Ark of the Covenant hitherto,—he will guard it to the end. His ministers are full of eyes; the trumpet is at their mouth: the sword is in their hand; and while they do their duty, the republic is safe.

LECTURE XVII.

THE FIRST WOE TRUMPET, OR SARACENIC LOCUSTS.

"Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in the city and the Lord hath done it? Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

"And I beheld, and heard an angel flying through the midst of heaven, saying with a loud

voice, Woe, woe, woe to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound." —Rev. viii. 13; ix. 12.

THIS angel who announces the three woes, manifestly represents the ministers of the Gospel, who in their various places warned the people of the empire of the coming desolations of war. In accordance with this, there were many ministers in the army, at the terrible battle of Yermouk, mentioned in a previous lecture; and as the lines came together in close fight, "such," says Price, in his Mohammedan History, i. 80, "is represented to have been the noise occasioned by the mingled clamours of the priests chaunting their gospels, and the motions of their beads and chaplets, as to have been compared to the distant roll of thunder." Besides, there was a considerable remnant of true Christian ministers spread through the empire, and especially in the provinces, who lifted up their voices like a trumpet, and warned the world against the coming wrath, on account of the general spread of Arianism, Pelagianism, and image-worship. These woes are to fall upon the inhabitants of the Roman earth: and they indicate still more fearful destruction than the four preceding trumpets. The fourth, as we have seen, announced the entire dissolution of the old Roman fabric: the senate, the imperial dignity, the consulship, the inferior magistracy as dependent on them, all passed away: and in A. D. 566, Rome became a province of the Eastern Empire.

The fifth trumpet we are to look for after the fourth. Ch. ix. 1, "And the fifth angel sounded; and I saw a star fall from heaven unto the earth; and to him was given the key of the bottomless pit. And he opened the bottomless pit: and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and air were darkened by reason of the smoke of the pit."

This chapter extends over the pre-script history of Mohammedan imposture, from its rise in A. D. 606, until it attained its utmost height in A. D. 1672. But this period of ten hundred and sixty-

six years, is divided into three parts: the Saracenic invasion, the Turkish invasion, and the space that intervened between the summit of Saracenic power, and the rise of the Turkish. The first period comprehends one hundred and fifty years; from 612 to 762, when the Caliph Almanzor built Bagdad, and ceased from conquest. The second extends to 1281, when the Ottoman Turks wrested Cutahi from the Greek emperor, which was their first permanent conquest. This space of five hundred and twenty-five years is intermediate between the trumpets. The third is from 1281 to 1672, when Kameneic, in Podolia surrendered to the Sultan's bashaw, which was the last conquest of the Turks.

As to the first of these, detail is unnecessary here, for we have already traced the rise and progress of the Saracenic locusts, until the conquest of Jerusalem, by the Caliph Omar, in April 637, with a glance at the fall of Antioch, Tyre, Alexandria, Memphis, and all Egypt. All that is necessary farther to be said on this part, is simply an occasional word upon the language of the text.

Verse 1. The fallen star is the Nestorian monk Sergius, called by Arab writers Boheira. According to the Moslem historians, "upon Mohammed's first approach to Boheira, the monk observed a sort of luminous or transparent cloud round his head, that preserved him from the solar rays; as also, that the dry trees, on which he sat, were every where covered instantly with green leaves that served him for a shade; certain signs that the prophetic dignity resided in him." (Univ. Hist. xix. 15.) Many such fables they relate, plainly showing that Boheira's agency in framing the whole system was not small. The Koran itself contains abundant internal evidence of its selection from Jewish and Christian opinions, to a great extent.

The key given to this fallen star, is the means he possessed, of opening upon the world the bottomless pit,—the abyss of this system of abominations; and of course his opening the abyss is the concocting and digesting of this scheme of error.

The smoke of the abyss, is the erroneous doctrines of the Koran, which darkened the sun and the air, produced obscurity and confusion among the people, and eclipsed the glory of the Greek empire.

Verse 3, describes the manner in which the locusts came out of the smoke. "And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power." The Saracenic armies were collected and organized by the immediate influence of the system of false doctrine. It was religious fanaticism that created them.

In verse 4, the object against which the locusts had a commission is pointed out. "And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads." Many commentators seek a literal application of this, and their search is successful. The Saracenic invasion was remarkably different from those of the northern barbarians. The Prophet and the Caliphs always gave special instructions to their generals to spare the country, and especially not to destroy the palm-trees. There are very natural reasons for this. The palm-tree is of slow growth and very valuable on account of its fruit. The sandy deserts of Arabia are extremely destitute of trees, and therefore, the habits of the Arabs led to their careful preservation. This was not the case with regard to the northern invaders of the civilized world. But this literal accomplishment is probably not the chief thing designed. As the locusts are a figure of the horsemen, so ought we to understand the grass and trees to be the people whom they invaded. The precise object of their mission is not to destroy and cut off men as natural subjects of government. It is not men as men, but as rejecters of the true religion, "who have not the seal of God in their foreheads," who do not give open evidence that they hold the truth in the love of it. Infidels and nominal Christians are the objects of the trumpet.

It may be well here to advert to a few of the leading heresies which corrupted the doctrine and the morals of the church, and so made this Saracenic scourge necessary.

Arianism has been mentioned more than once. It was the ancient form of Unitarianism, and constituted one leading feature of Mohammedanism. It appeared early in the fourth century, and spread over most of the East, along the African coast, and also to the north.

The Nestorian heresy arose about a hundred years later. It took its name from Nestorius, a proud and impious bishop of Constantinople. This sect maintained such a distinction between the human and the divine natures in our Saviour, as amounted to a denial of the hypostatic or personal union, alleging that the Godhead dwelt in, and was united to, the man Jesus, only by *will* and *consent*. It prevailed to a vast extent over the East.

Opposed to this, and having its origin nearly at the same time, was the *Eutychian* heresy; or, as it might be called, the *Monophysite*, which denied the distinctness of the divine and the human natures, but maintained that they blended and coalesced into one.

The most fatal, however, of all the errors of this age was Pelagianism, not because it was the most glaring departure from truth, but because it preserved a semblance of truth and piety, whilst it undermined the whole fabric of Christianity. It appeared late in the fourth and early in the fifth century. "These monks, Pelagius and his friend Celestius, looked upon the doctrines which were commonly received *concerning the original corruption of human nature, and the necessity of divine grace to enlighten the understanding and purify the heart*, as prejudicial to the progress of holiness and virtue, and tending to lull mankind in a presumptuous and fatal security. They maintained that these doctrines were as false as they were pernicious; that the sins of our *first parents were imputed to them alone*, and not to their *posterity*; that we derive no *corruption* from their fall, but are born as pure and

unspotted as Adam came out of the forming hand of his Creator; that mankind therefore, are capable of repentance and amendment, and of arriving to the highest degree of piety and virtue by the use of their natural faculties and powers; that indeed, *external grace* is necessary to excite their endeavours, but that they have no need of the *internal succours* of the Divine Spirit." (Mosheim i. 391.) This heresy was exceedingly popular, for it accorded precisely with all the feelings of proud and corrupt human nature. Combined in various degrees with others, it reduced the church to a state of fearful degeneracy, and rendered it highly consistent with God's government to lay a heavy scourge upon her.

Yet the Christians were not to be destroyed and utterly cut off, but only greatly afflicted for five months;—that is, for one hundred and fifty days or years. It was, therefore, just that space of time from the first public efforts of Mohammed until the last conquests of the Saracens.

Verse 6, represents the extreme distress of the times: "And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them."

Verse 7, compares the natural locusts to horses, and the resemblance has often been noticed. "And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men." These horsemen had also crowns like gold. This refers to their turbans or mitres. Bishop Newton quotes Pliny, and other old writers, in proof that the Arabs always wore a kind of crown, or turban, which is their well-known custom at the present day. In verse 8, their long hair is spoken of, and yet, notwithstanding this feminine characteristic, they are fearful destroyers; which is exhibited under the idea of "teeth as the teeth of lions." Verse 9, gives a description of their defensive armour. "And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many

horses running to battle." The rapidity of the Saracenic conquests is represented by the wings of the locusts. As the natural animals fly in vast clouds, so as literally to darken the air, and make a great sound; so, in the charges of the Saracenic cavalry, their chief force, they flew and swept over the earth. In verse 10, allusion is made again to their scorpion-like tails, or the poisonous and pestilential doctrines, which they every where left in their train, and which were ever productive of the most distressing and painful consequence to the degenerate church. "And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months." Verse 11. "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." The abyss, or bottomless pit, is the seat and source of the smoke: and the angel of the abyss, is he who issues forth with the smoke. He who opens the door is a different person. This last we have seen to be Sergius. Mohammed could not write,—he could not *open* the pit of his own evil machinations: he was inspired by Satan, whose prison is the abyss: but it was not until the fallen star opened the door, by his learning, that Mohammed's demoniacal inspirations could burst forth. The power which rules for destruction has his name, *Abaddon*, which in Greek is *Apollyon*, and in English means a *destroyer*. Manifestly, he who regulates, impels, guides these ferocious hosts of death, is their king. But who is it? Satan,—Mohammed,—Napoleon Bonaparte,—or the Mohammedan religious system, as incarnate, first in Mohammed himself, and then in the caliphs?

In regard to the first, there can be no substantial difference between it and the last. It may, with perfect truth, be affirmed, that Satan is the destroyer, and the king of the Saracens. From him came the religious system, and he ruled in the caliphs.

As to the second, Mohammed, consi-

dered as a man, was not king: the ruling power he held and exercised for the time. In this sense as being the incarnation of Satan and his corrupt system of religion, we have no objection to the affirmation that Mohammed was Apollyon: for in this sense, Apollyon did not die with the man.

The third inquiry raises the question of applying this woe trumpet to the French Revolution. But this exposition seems so ineffably absurd, that we might, with equal justice, appropriate the name Apollyon to the commentator who has advanced it as to Bonaparte; for he is as much a *destroyer* of the sound interpretation of Scripture as was the latter of those who had not the seal of God in their forehead.

We decide then upon the last power. This destroying king is the religious system of Mohammedanism, whose visible form was embodied in the caliph. This officer, as the incarnation of the religion, is Abaddon. Life and death were his. Destruction always followed his orders to destroy.

After this brief exposition, let us take a rapid glance at the history, resuming from the capture of Jerusalem by the Caliph Omar, in April, 637.

In 638, the remaining towns and fortresses of Syria fell under the power of Omar: and Amru, his general, marched upon Egypt. Mesr, the ancient Memphis, presented little resistance, and finally, "Alexandria is taken by the Arabs, under the command of Amru Ebn Al As, on Friday, in the beginning of the month Al Moharrem, and the twentieth year of the Hegira, after they had besieged it fourteen months, and lost before it twenty-three thousand men." (Univ. Hist. xix. 329.) It was twice retaken by the Greeks, but eventually passed with all Egypt, into the power of the Saracens. (See id. 344, 354.)

In 647, the conquest of Africa, from Alexandria to the Atlantic ocean, was undertaken; and Abdallah, who succeeded Amru in Egypt, marched on that expedition with an army of forty thousand men. They took Tripoli, penetrated almost to Carthage, and returned to Egypt.

Another expedition, under Akba, in 665, was yet more successful, and penetrated to the Atlantic. Still it was not until near the close of this century, that all northern Africa was finally and permanently brought under the spear of the Arab, in the hand of Hassan.

They passed in 714 into Spain, and subverted the kingdom of the Visigoths; which had subsisted for nearly three centuries. Thence they were about to cross the Pyrenees into France, under their fierce and ambitious commander Muta, who had laid his plan to sweep over France, Italy, Illyricum, and Constantinople, thus encircling the Mediterranean; but having fallen under the suspicion of ambitious designs inconsistent with the glory of the Caliph, he was ordered home, and died in exile of a broken heart.

In 732, they again poured into France from the south, under the command of Aberame, and overran all the southwest. "A victorious line of march," says Gibbon, "had been prolonged above a thousand miles from the rock of Gibraltar to the banks of the Loire; the repetition of an equal space would have carried the Saracens to the confines of Poland and the Highlands of Scotland: the Rhine is not more impassable than the Nile or the Euphrates, and the Arabian fleet might have sailed without a naval combat into the mouth of the Thames. Perhaps the interpretation of the Koran would now be taught in the schools of Oxford, and her pulpits might demonstrate to a circumcised people the sanctity and truth of the revelation of Mahomet."

From such calamities was Christendom delivered by the genius and fortunes of one man. Charles, the illegitimate son of the elder Pepin, was content with the titles of Mayor or Duke of the Franks; but he deserved to become the father of a line of kings. In a laborious administration of twenty-four years, he restored and supported the dignity of the throne, and the rebels of Germany and Gaul were successively crushed by the activity of a warrior, who, in the same campaign, could display his banner on

the Elbe, the Rhone, and the shores of the ocean. In the public danger, he was summoned by the voice of his country; and his rival, the Duke of Aquitaine, was reduced to appear among the fugitives and suppliants. "Alas," exclaimed the Franks, "what a misfortune! What an indignity! We have long heard of the name and conquests of the Arabs; we were apprehensive of their attack from the east; they have now conquered Spain and invade our country on the side of the west. Yet their numbers, and (since they have no bucklers) their arms, are inferior to our own." "If you follow my advice," replied the prudent mayor of the palace, "you will not interrupt their march, nor precipitate your attack. They are like a torrent, which it is dangerous to stem in its career. The thirst of riches, and the consciousness of success, redouble their valour; and valour is of more avail than arms or numbers. Be patient till they have loaded themselves with the incumbrance of wealth. The possession of wealth will divide their counsels, and ensure your victory." Pursuing this policy, Charles kept aloof: but he spent not the time in sloth or timid concealment. Every nerve was strained to collect an army. The German, the Swiss, and the Frank, thronged to his standard. "No sooner," continues the eloquent historian, "had he collected his forces, than he sought and found the enemy in the centre of France, between Tours and Poitiers, (about one hundred and seventy miles, southwest of Paris.) His well-conducted march was covered by a range of hills, and Aberame appears to have been surprised by his unexpected presence. The nations of Asia, Africa, and Europe, advanced with equal ardour to an encounter, which would change the history of the world. In the first six days of desultory combat, the horsemen and archers of the East maintained their advantage: but in the close onset of the seventh day, the Orientals were oppressed by the strength and stature of the Germans, who, with stout hearts, and iron hands, asserted the civil and religious freedom of their pos-

terity. After a bloody fight, in which Alderame was slain, the Saracens, in the close of the evening, retired to their camp." The historian, after telling us that the Arab leaders quarrelled among themselves and decamped in the night, proceeds:—"The joyful tidings were soon diffused over the Catholic world; and the monks of Italy could affirm and believe, that three hundred and fifty, or three hundred and seventy-five thousand of the Mahometans had been crushed by the hammer of Charles; while no more than fifteen hundred Christians had been slain in the field of Tours." This is extravagant; but however be the numbers, "the victory of the Franks was complete and final: Aquitaine was recovered by the arms of Eudes; the Arabs never resumed the conquest of Gaul, and they were soon driven beyond the Pyrenees by Charles Martel, and his valiant race." From this glorious victory, he was surnamed Martel, or the *Maul*.

In the year 762, after various severe battles, chiefly for the suppression of insurrections and the completion and security of conquests, partly achieved before, the Caliph Almanzor founded the city of Bagdad, on the Tigris, called it *the city of peace*, and made it the seat of Mohammedan power, which it proved to be in his own dynasty for five hundred years. (See Gibbon, ch. xiii.)

Thus, from the first public preaching of Mohammed,—the issuing forth of the smoke and the locusts in 612, until the year 762, when the Saracenic conquests ceased, and their government settled down into a specific form, is one hundred and fifty years; equal to five prophetic months. Again the mirror of history throws back upon our delighted vision, the images of prophetic revelation.

This striking coincidence renders it proper, that we should again remark, the strong proof for the divine inspiration of this book and consequently of the system of prophecy! We have indubitable evidence of the existence of this tract of the Apostle's, five hundred years before the events transpired, which

it so graphically describes. What eye, not omniscient, could see these things all drawn out in order, time, and place, centuries before their actual occurrence? Who, but the Almighty Disposer of events, could so regulate, as to bring about every particular precisely accordant with the prediction?

Be it so, that in this book there are some prophetic symbols and language difficult to be understood, and whose harmony with facts is not clearly perceptible: yet should not such exact fulfilment, as we have seen in so many cases, lead us to the conclusion, that either the events to which they refer, are lost in the imperfection of our historical knowledge; or are yet beyond the range of actual existence,—still slumbering in the womb of time?

Be it so, that some explain and apply many of them, as they do this trumpet, to very different occurrences. To this, as an objection against the inference, it may be sufficient to say, that men often differ in matters much less likely to produce contrariety of opinion, than the interpretation of symbolical language. There is frequently an eccentric perversity which seeks distinction in singularity, and makes absurdity the means of carrying a weak mind into the public theatre. The self-willed commentator, moreover, has often strided the creature of his own imagination and ridden beyond the reach of reason and common sense, lest the plain and the figurative language of prophecy should be so interpreted as to expose the spiritual whoredom of a degenerate church.

Still there is meaning, definite meaning, in the prophetic language, in which the great body of honest and correct minds will and do agree. In the grand outline there is substantial concord: and in the unquestionable fulfilment of prophecy, indubitable evidence of its divine inspiration. Sound divines differ no more in their expositions of the leading prophecies, than do sound natural philosophers in their interpretations of nature.

It is difficult to see how those, if any such there be,—who deny that God "worketh all things after the counsel of

his own will,"—or, that he knows all things that take place from the beginning of the world, can explain these facts, in connexion with the prophecies, or feel any force in this proof of the divine origin of the Scriptures. Assuredly, if God does not absolutely foreknow all that he himself will do, he must "work by guess." And if he thus work, he must have conjectured here with admirable precision. The deniers of foreknowledge and predestination, must conceive, that Mohammed did not spring into being at the time, and place, and under all the circumstances attending him, in consequence of God's pre-arrangement: but it was a mere matter of chance. Sergius, was not created, and his fall did not occur according to God's plan, but by accident only. The progressive period of Saracenic invasion was not limited, and founded by any foreknowledge and ordination of God; but it merely "happened so." The wonderful coincidence of the prophetic language with the truths of history, is not in the least owing to an almighty, overruling power, bringing things to pass, as he had predicted, but is a most happy chance,—a beautiful, though entirely fortuitous jumble of atoms, through which is brought about this precise fulfilment of John's predictions! *Credat, Judeus Appelles!*

What a warning have we, in these wonderful coincidences, to beware how we corrupt the church, by departure from the truths of the gospel! The moral causes of the church's abandonment of the simple doctrines of Christ, Arianism and Pelagianism,—kindred errors, never long separated from each other,—had infected the eastern sections of it, and the scourge arose from the same doctrines. Here also is to be noted the mode of the divine administration. Sin induces its own punishment, and often out of itself. Every Mohammedan denies the deity of Jesus, and is a self-righteous man:—in other words, every Mohammedan is both an Arian and a Pelagian: and this scourge of God followed the track of these combined heresies. Such is the fact: and the philoso-

phy it is not difficult to see and understand.

Wherever these heresies prevail, the standard of piety and morality is always lowered to man's present ability. When that standard is lowered,—when the law is changed by diminishing from its rigid requirements to suit the present inability of its subject, it invites to immorality, for its higher claims are repealed. If a man cannot be bound by the law to do what he is now unable to do (which is the essence of Pelagianism), then repudiation is all that is necessary: the bonds of obligation are cancelled. My friends! the degenerate morality of the day, which threatens to disgrace these republics in the eyes of the world, springs from the degenerate religion of the day. Let the sentiment pervade the public mind, that a man is not morally and legally bound,—that he cannot rightfully be held to do, what now, *through his own folly and crime*, it may be, he is unable to do;—let this detestable sentiment pervade the land, and seize the conscience of the nation, and we will soon have universal repudiation. The foundations of morals, and consequently of society and government, would be swept away; anarchy and wild misrule would soon compel the miserable relic of a self-immolated people, to fly for prolonged existence to the protecting sword of whatever military chieftain might chance to command the largest force. To save the nation from such a fearful catastrophe, it becomes us to fix firmly the foundations of morality in a pure religion, which honours the Son of God with the whole glory of man's salvation, to the utter exclusion of human works; which makes the soul feel that it is spiritually dead, and utterly unable to perform any holy act, until made alive by the almighty energies of God's regenerating Spirit. This pride-humbling and Christ-exalting doctrine alone can constitute the basis of that morality, which will sustain the structure of a republican government, amid "the wreck of empires."

We once more repeat it;—that the Ark of God is the glory of the nation.

Why could not the Arab invader pass farther north? To use again the language of the brilliant but unbelieving historian, "the Rhine is not more impassable than the Nile or Euphrates, and the Arabian fleet might have sailed, without a naval combat into the mouth of the Thames." Why then did not the heroic and victorious Arab pour his overwhelming squadrons into the valley of the Rhine? Why did not the "overflowings of Cush," sweep the base, and roll back in terrific grandeur, from the summit of the Alps? Does it become the proud philosopher to rest in simple physical facts? Can he find no moral cause for this amazing phenomenon? What then is his explanation? Nothing at all but a side leer at the credulity of Italian monks for believing that the Saracens lost, on the field of Tours, such an immense number in proportion to the Christians. Does this become that haughty philosophy, which scorns to look upon history as a series of bald physical facts, without seeing in them the embodiment of important doctrines? Why was it, we ask, that Abderame with his four hundred thousand Arabs, who had never been known to turn their backs upon a foe;—many of whom had conquered in Persia, in Syria, in Egypt, in Africa, in Spain, in southern France;—why could they proceed no farther north? Why was it that three hundred thousand of them turned their backs to the field on the banks of the Loire? How came it that this vast victorious host passed away as the mists of the morning, before the battle-axe of the German, the arrow of the Swiss, the mail of the Frank?

We challenge a response; but infidel philosophy is silent. We turn to the Christian, and we have his reply. It was because the Ark of God was deposited in the British Isles. At this very period they were pre-eminently the abode of Christianity, and the land of missions. It was because from these Isles had gone forth the heralds of mercy; missionary stations had been taken all along the valley of the Rhine, and Germany was then young in the

love of God's truth. It was because in the deep fastnesses of the eternal Alps, the more eternal gospel of God's grace had taken deep root. And the historian is deaf as well as blind, who does not, in the death-clang of that fearful day, and above all, in the din of that terrible night, and the shouts of its triumph, hear the louder voice of the eternal God, "*touch not mine anointed; do my prophets no harm.*" This is the Christian's mode of accounting for the fact. In northern France, in Britain, in Ireland, in Germany, in Switzerland, and the verdant vales of Piedmont, the good Shepherd had placed his flock. There is the reason why a few thousands of men, collected in the hasty efforts of a few weeks, were enabled to give a death-blow to the Saracenic invasion in Europe. Pure religion is the only impregnable bulwark of a nation's defence. Oh, my country! wouldst thou survive the last battle for freedom? Wouldst thou drive the last arrow through the heart of giant despotism? Wouldst thou stand by when he falls, and mark his last convulsive throes? Wouldst thou light his funeral pile with the bright torch of liberty in thy hand? Cherish the religion of Jesus:—cherish it,—not in name,—not by law,—not by force,—not by power; but cherish it in practice, in holiness, in truth, and in love. "Blessed is the nation whose God is the Lord, and the people whom he hath chosen for his own inheritance."

LECTURE XVIII.

THE SECOND WOE.

THE OTTOMAN EMPIRE.

At the close of the fifth trumpet or first woe, the prophet proclaims, "One woe is past; and behold there come two woes more hereafter." No intimation is given in the expression, in regard to the lapse of time between the woes. It is merely said that two more shall come "*after these things,*"—after the facts

prophetically detailed under the fifth trumpet, whose historical developement we have passed over with necessary brevity: but how long after, must be learned elsewhere. Probably the safest method of prosecuting the inquiry, will be to pass through the examination of the context; and when we shall have thus settled the meaning of the language, to direct our attention to the chronicles of the past, with the view of ascertaining whether there be events on record correspondent to the grand outline of an honest exposition.

Verses 13, 14. "And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

This blast of the trumpet,—this announcement of some approaching event of great importance, is immediately followed by a cry from the four horns of the golden altar. But in his description of the general scene (chap. iv.), the Apostle does not mention the golden altar; neither does he speak of angels as forming the outer circle. These are brought in subsequently; and so the altar of incense is introduced here, as it had been, in chap. vi. 9. It is the type of Jesus, our Redeemer, in all that part of his mediatorial office which consists in intercession. The incense represents the prayers of the saints, which ascend acceptably only through the intervention of "our Advocate with the Father." The voice, therefore, is that of the Mediator, presenting the desires of his true followers, and directing the agency to be set on foot for the accomplishment of God's purposes of wrath. The three woes are to be executed upon "the inhabitants of the earth," or Roman Empire. This is one of the three, and whatever it may be, we have here the agents, receiving their commission. This commission is from the Most High, embodying as it were, the prayers of his chosen, for destruction upon the iniquity and violence practised within the church and empire.

The burden of the charge is to "Loose the four angels." These four angels are undeniably four warlike, devastating powers, for their task is, "to slay the third part of men." It is a work of blood which is put into their hands. They are messengers of heaven, of a very different character from many others; yet still they are sent to fulfil its purposes of vengeance.

The coalition of these four powers into one, in purpose and in action, must be noted. This might be supposed to lead to unity of organization. And consequently, we find them spoken of ever after as one body or power, composed of immense numbers of horsemen.

The condition and locality demand special attention. They are *bound*; this can mean nothing more nor less, than that they are so situated as to be checked and restrained, and thus prevented from rushing forth to the work of death. It plainly intimates their temper and adaptation to such employment; but that hindrances are providentially in their way, and they are restrained. Therefore their being loosed necessarily means such change in their relative position as presents an entrance for them upon a work to which they are eagerly inclined.

Their locality is in the vast Euphratean valley. The language is professedly figurative. To take it literally, *in the river*, when all else is symbolical, would be manifestly using great violence toward the Apostle. We are to look for these four powers in the valley of the Euphrates.

The period for which their services are required is described in verse 15,— "which are prepared for an hour, and a day, and a month, and a year." Taking then a day for a year, and an hour for a day, according to the prophetic computation, we have the sum of three hundred and ninety-one years and fifteen days. During this period of time therefore, we are to expect this quadruple power,—quadruple as to its origin,—to prevail and spread devastation in its van.

The specific object of this destructive

power is next to be remarked,—“the third part of men.” This phrase we have seen to be descriptive of the Roman Empire, whose lustre had departed. Still the imperial power existed. Constantinople claimed, and for some time exercised, dominion over Italy. She was looked upon as the seat of power, and the Greek emperor was acknowledged to be entitled to wear the purple. The eye of the prophet views the body of the empire as one.

Verse 16, presents the multitude and character of the troops. “And the number of the army of the horsemen were two hundred thousand thousand;” or two hundred millions: literally, two myriads of myriads:—a definite for an indefinite number. The design is evidently to convey the idea of vastly numerous armies, composed of a species of soldiery much more difficult to procure and sustain than infantry. Cavalry had always heretofore constituted a small proportion of the effective force. It is doubtful whether ancient history, or history prior to the period of this vision, ever exhibited any large army consisting chiefly of horsemen.

Verse 17, “And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and jacinth, and brimstone; and the heads of the horses were as the heads of lions: and out of their mouths issued fire, and smoke, and brimstone.”

This immense body of cavalry were arrayed in brilliant equipments. For the description is figurative. Their breastplates were not made of fire, hyacinth, and brimstone; they were simply of a fiery hue. So also of the other colours. It is the adjectives which are used, and they merely relate here to the appearance of the horsemen. Amongst them we are therefore to expect a prevalence of the flaming red, the brilliant blue, and the bright yellow.

The heads of the horses indicate great fierceness; they are said to be like lions. The warrior succeeds to an amazing extent in infusing his own terrible spirit into his steed; so that the docile and noble creature becomes infuriated, and

thirsts for blood with the eagerness of his rider.

“Fire, and smoke, and brimstone,” are seen to issue out of their mouths. This may be understood as bold and expressive figure. Job speaks of the war-horse having “his neck clothed with thunder,” and the glory of his nostrils as terrible. Of the leviathan he says, “out of his nostrils goeth smoke, as out of a seething pot or cauldron. His breath kindleth coals, and a flame goeth out of his mouth.” But as the language of our context is professedly symbolical, we agree with the common interpretation, which finds in these a representation of the smoke, fire, and brimstone, which are known to have been introduced into the customs of war, at a period long subsequent to that of the first woe trumpet. We may therefore expect to discover the use of gunpowder and fire-arms in this vast equestrian army. From verse 18, we are led to expect this new agent of destruction to become very efficient. “By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths.” This language seems designed, as it is admirably adapted, to forestall the former interpretation, which makes the fire, smoke, and brimstone merely a strong poetic figure of the horse’s fierceness; and to shut us up to the necessity of understanding it as an allusion to the new mode of warfare. It is the main instrument of the ultimate success in putting an end to the imperial power, or destroying the third part of men.

In verse 19, is described the power of their tails, in similar phrase as those of the Saracenic horsemen. This, as we have seen, represents the poisonous and deadly influence of the doctrines they left in their train.

Verses 20, 21. “And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands; that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk. Neither repented they of

their murders, nor of their sorceries, nor of their fornications, nor of their thefts."

We are here presented with a plain delineation of the moral causes of this desolating invasion; and by observing the most important facts, prophetically set forth, we shall be aided, in locating the prophecy upon history. We will mark, therefore, some of the leading vices of the church in the age referred to.

1. Demonology,—the worship of devils or rather demons. The word *demon* is used by Greek writers in the New Testament to signify separate spirits, good or bad.

The shades of departed heroes were deified, and became objects of a kind of secondary religious veneration, under the name of demons. Many of the philosophers supposed that some one of these spirits had charge of each person: and this opinion is not without countenance from the words of our Saviour, in which he says, concerning little children, that "their angels do always behold the face of their heavenly Father." But no authority can be produced from Scripture or reason, for the bestowment of religious worship on them. These demigods are man's invention. Now this demonology must prevail in the church at the period of the rise of these horsemen: and it will not be prevented, although it will be scourged by them. They will not repent of demon worship or cease its practice.

2. Another cause of this terrible visitation, and a characteristic of the people upon whom it falls, is idolatry; they will be found bowing down to idols of gold, silver, brass, stone, and wood. Images will be formed of these various materials, by the third part of men, for purposes of religious worship, and so extensively will this prevail as to become a crying evil, and call aloud for the outpouring of divine wrath upon them. Nevertheless the iniquity will survive the instrument of its chastisement.

3. When the religion of the pagan finds a lodgment in the heart of the Christian empire, the morality of the former may be expected in the latter. Degeneracy of morals ever follows cor-

ruption of religion. This idolatrous, demon-worshipping age, is consequently to be characterized by "murders, sorceries, fornications, thefts,"—evidences of an impure state of society: and this deluge of fire, brimstone, and blood, is precipitated upon the "inhabiters of the earth," as an expression of God's displeasure on account of these corruptions.

There are no less than sixteen particulars set forth by the prophet, corresponding to which, we are to look for the historical facts. First, there are four agencies or powers. Second, they must be bound, or restrained from destructive action toward the empire. Third, they must coalesce into one mighty power. Fourth, their purpose and aim must be conquest, havoc, and blood. Fifth, they must be located in, and spring up from, the Euphratean valley. Sixth, they are to advance and prosper for three hundred and ninety-one years and fifteen days. Seventh, their destination must be against the empire. Eighth, their armies must be immensely numerous. Ninth, they must consist very largely of horsemen. Tenth, they must use and depend for final success in subverting the empire, on gunpowder. Eleventh, their military equipments and standards must partake largely of the colours, red, blue, and yellow. Twelfth, the cavalry are to be distinguished for indomitable ferocity. Thirteenth, their poisonous influence after conquest, is like the Saracenic, and designates them a Mohammedan body. Fourteenth, the empire must be much addicted to demonology at the time of their rise. Fifteenth, it must be deeply sunk into the idolatry of image worship. Sixteenth, it must be degraded exceedingly in its moral character.

We are not aware that there is a diversity of opinion in regard to this subject. There is but one power, whose history accords to all this, and beyond doubt, it is the clearness of the providential exposition of the prophecy,—in other words, the precise correspondence of facts with the prophecy, which has produced such perfect unanimity among commentators.

Our eye must be turned to "the great river;" where have occurred most important and strange events. In this fair valley, man was placed in all the beauty of his first creation. Here he apostatized from happiness, holiness, and God. Here the green sod was first wet with his blood,—the blood of murdered innocence. Here was revealed to him the glorious doctrine of forgiveness of sin through the atonement. In this valley, he planted his first colonies after the flood. Here despotism had its first throne, and wielded its first sceptre. Here stood Nineveh, and Babylon; and here they fell. Here Saracenic power established itself, and from this centre, Mohammedan tyranny and oppression flowed far and wide. Over the eastern portions of these vast plains Ghengis Khan poured the crimson flood of his desolating invasion. And down from the boundless steppes of Tartary rolled into this valley, those immense masses of men, which harassed and conquered the Saracen, and were in turn vanquished by him. In general, these invaders embraced the Mohammedan religion, and took up their permanent residence in different places. Among these Tartar hordes, the Seljukian Turks became conspicuous, and procured a settlement for themselves at Iconium, in Asia Minor, about the year A. D. 1074. Their prince, or chief, was denominated officially, *soldan*, which is now softened into *sultan*: and the government itself was called a sultany. In process of time, three other governments of the same description were consolidated out of the relics of the Saracens, who united with the Tartar hordes, and held their seats of power respectively at Bagdad, Aleppo, and Damascus. Here we have the four angels, or powers, about to be united into one and sent upon a work of vengeance.

Almost simultaneous with the regular organization of these governments, called Sultanies, commenced the crusades. The Turks wrested Jerusalem from the Saracens in A. D. 1065; and treated the Christian pilgrims, who frequented that city, with such indignity, as to arouse

Peter the hermit, and other zealots, through whose agency, hundreds of thousands of European troops were precipitated upon the shores of Asia, for the purpose of redeeming the Holy Land. These wars of the cross continued from 1096 to 1270, and kept in check the gathering tide of barbarous population from the borders of Thibet and China, and the immense interior regions of Tartary. But this restraint ceased with the eighth crusade, about 1270. By the restriction which these wars imposed, were the four angels bound,—by its removal were they loosed.

About the middle of the thirteenth century, Erdogrul or Ortogrul, a Tartar chief of great talents, son of Solyman Shah, to whom the Turks proudly trace their origin, passing westward in quest of plunder and a new home, applied to Aladin, Sultan of Iconium, for employment and a residence for his followers. Aladin was troubled not a little to repel certain hordes of Monghul Tartars, who were pressing down upon him, and gladly accepted the offer. He had indeed been defeated, and was in imminent peril, when the seasonable aid of Ortogrul saved him. Aladin's new friends were permitted to settle in a district of the sultany, called Ancyra, the government of which he conceded to them. It was not long before Ortogrul found an occasion of quarrel with the Greek Christians, subjects of the emperor at Constantinople; and in the year 1281, he wrested from them Cutahi, the ancient Coteyeum. This was the first conquest of the Seljukian Turks,—their first victory over the imperial troops or dependents,—the first blow toward the killing of the third part of men. Bishop Newton adopts this interpretation.

A few years after this event, Ortogrul died, leaving Othman heir of his fortunes and talents. From him the Turks professedly derive their name and nation; for they dislike the epithet of Turk. About the same time, Aladin, Sultan of Iconium, also deceased, and was succeeded by his son of the same name. Availing themselves of the occasion, the Tartar hordes, who still passed down

from the North and East, assailed the youthful sultan, who was entirely routed, and fled for protection to Constantinople; where, according to some, he was imprisoned by the emperor. This, however, is not duly authenticated. It is nevertheless true, that the petty princes in this part of Asia Minor, whether with the advice and consent or in opposition to the will of Aladin, is not determined, did choose Othman as their leader, and either conferred on him, or he assumed, the title of Sultan or Emperor of the Othmans. This occurred in 1299 or 1300. (See Univ. Hist. vol. xxvii. p. 315, etc.) It is not necessary, nor is it probable, that the name Emperor or even Sultan, was at first given; nor that his followers were at first called Othmans. His elevation was not owing solely to his immediate followers. A common danger united the various leaders of provinces embraced within the mountains of Armenia to Western Phrygia; and as Othman was most likely to prevail against the Tartars, he became, by general and tacit consent, their commander. After checking these foes, he directed his victorious bands to the settlement and consolidation of his government, and thus paved the way for supreme and extensive dominion. But, as before observed, the first real acquisition from the Christian empire was Cutali in 1281. Eastward they extended their arms, and shortly brought into subjection, or perhaps rather united with themselves, the Sultanies of Damascus, Aleppo, and Bagdad.

In 1326, Brusa or Prusa, the capital of Bithynia, surrendered to Orchan, the son and successor of Othman. The next year Nicomedia fell before him. Six years later Isnick in Natoria, surrendered. Having crossed over into Europe, the Ottomans laid siege in 1361 to Adrianople, the capital of Romania, about a hundred and fifteen miles north-west of Constantinople.

In 1393 and 1396, the Hungarians were twice defeated with fearful slaughter, by Bajazet and the Turks, at Nicopoli, in Bulgaria, on the Danube. Bajazet was checked and humbled by the invincible prowess of Timour Bec, or

Tamerlane, the second Ghengis Khan of Asia; or doubtless his victories over the Christians would have been more ruinous, and have proved fatal to the empire.

In 1403, Sigismund, Emperor of Germany, was totally routed at Semendria, in Servia, by the Othman troops under the command of Musa, son of Bajazet, who acted as regent.

In 1429, Amurath II., the sixth Ottoman Emperor, wrested Thessalonica from the Venetians; but in 1435 and years following, his progress was checked, and he was vanquished in several severe battles by Hunniades, the intrepid commander of the Polish and Hungarian troops, sent against him by Ladislaus.

In 1444, Ladislaus, commanding the army in person, fought a great battle with the Turks at Varnes, in Bulgaria, in which the Polish king was slain, and his army lost the day.

In 1453, Mahomet II. took Constantinople by siege. Here, by way of pre-eminence, fire-arms were used with great effect. The cannon of Mahomet were immensely large. One of them required seventy yoke of oxen to draw it, and projected a ball of three hundred pounds. These balls were made of stone, and of course must have been three times as large as an iron ball of the same weight. The forces employed by Mahomet in this memorable siege and sack, are variously estimated at from two hundred and fifty-eight, to four hundred thousand men. In 1456, the Sultan advanced with his victorious squadrons up the Danube, and laid siege to Belgrade: but there stood the invincible Pole; Hunniades was again victorious, and the Othmans were obliged to withdraw.

The Sultan in 1480, formed the siege of Rhodes, with an army of one hundred thousand men. But the Knights of St. John were at this time the best disciplined troops in the world, and the most lion-like heroes. The skill and bravery of their defence, hurled back this vast host, and retained the Levant in the power of Christendom.

In 1514, Selim I., their ninth sultan, marched against Ismael, King of Persia, defeated him in the plains of Chalcedon,

and took Tauris. In 1516, he turned his arms against Egypt, and gained the battle of Aleppo, in which Kauson, Sultan of Egypt, was slain. The next year he gained a victory near Cairo, and after capturing his foes caused thirty thousand Mamelukes to be slaughtered. This ancient and renowned country has been ever since a provincial dependant on the Sublime Porte.

In 1521, Solyman II., their tenth sultan, formed the siege of Belgrade: and there being no Hunniades at the head of Polish lancers, that important post was lost to the Christians. The next year, he employed an immense force against Rhodes, which the knights were compelled to abandon, after one of the most astonishing defences of which history informs us. The indomitable relic of this Christian army, however, made good their retreat to Malta. In 1526, Solyman gained the famed victory of Mahatz, which Lewis II., King of Hungary, yielded only with his life. In 1529, he formed the siege of Vienna, with a vast army, but was forced to retire after a loss of eighty thousand men.

In 1535, he undertook the siege of Malta, and concentrated upon it all his military skill, and all his pride and power: but in vain. The Knights of St. John, who were organized to defend Christendom, withstood successfully his most strenuous exertions, and accomplished the most glorious defence recorded in the annals of war.—(Univ. Hist. vol. 28, p. 60.)

In 1638, Amurath IV., the seventeenth emperor, after long and severe conflict, recovered Bagdad from the Persians, and treacherously slaughtered thirty thousand men after they had surrendered on capitulation, and laid down their arms.

In 1663, Mahomet IV., the nineteenth emperor, defeated the forces of the Emperor of Germany, and captured Neuhausel, in Hungary, a little eastward from Vienna. But he was in turn vanquished the next year by the imperial troops under the command of General Montecuculli, near St. Gothard.

In 1669, he retook Candia from the

Venetians, and declared war against Poland. In 1672, after a siege of ten days, his bashaw captured Kameniec, the capital of Podolia in Poland; and Wiesnowski, the King of Poland, a deformed monk, whom Jesuitical intrigue had forced upon the throne in opposition to his wishes, made a disgraceful treaty with the Turk. Kameniec surrendered on the twenty-seventh of August, 1672. All Podolia, with this strong fortress, was ceded to the Othmans, and a tribute of twenty-two thousand ducats per annum was promised as the price of peace. (See Univ. Hist. vol. 49, p. 8.—Fletcher's Poland, 83.)

This was the last conquest of the Turks. The next year, in contravention of the treaty,* they invaded Gallicia; but they met a rock; John Sobieski, the hero of Poland's heroes, took the field. He advanced towards Kameniec, with the design of retaking it: but deeming it safest first to dislodge the Turks from Chotzan, a town some twenty miles from the great fortress, on the south of the Dneister, he determined to attack them. "But this was an enterprise scarcely to be attempted with his slender forces, which did not amount to thirty thousand fighting men. The Turkish army exceeded three hundred thousand men, including the troops of Moldavia and Wallachia; the bashaw was so certain of victory that he had already forged chains for the king and court, and sent word to the sultan, that before the end of the campaign, he would fix the Ottoman standard on the walls of Cracow." (Univ. Hist. vol. 49, p. 8.) The Wallachians and Moldavians, however, proved unfaithful to their Ottoman masters, and the Poles attacked them. "For three days," adds the history, "the Turk maintained his ground, and renewed the engagement by intervals; at last the skill and fortune of Sobieski, as well as the superior valour of the Poles, prevailed; a complete victory was obtained, terrible slaughter made, a multitude of prisoners were taken; and of

* Fletcher throws the blame of this violation upon the Poles.

the whole Turkish army not more than fifteen thousand were suffered to make their escape." Fletcher quotes Sobieski's speech before the last onset: upon viewing the gorgeous camp of the enemy, he concluded it by saying, "My comrades, in half an hour we shall lodge under those gilded tents." He kept his word.

The next year Sobieski was elected King of Poland; and in the year following, he fought with the Turks the desperate battle of Leopold, or Lemburgh, in Galicia; where, with six thousand men, he was attacked by the bashaw with an army of one hundred thousand. The Turks were, nevertheless, entirely routed, leaving twelve thousand dead on the field.

In the year 1683, the Turks with a vast army swept over Servia and Pannonia, and formed the siege of Vienna. The German emperor, Leopold, and his brother-in-law, the Duke of Lorraine, were ill prepared for such a visit. Consternation pervaded the capital, and the panic thrilled over Christendom. All hearts quailed; and the Christian world almost felt itself at the mercy of the Moslem. Agonizing and despairing Europe threw herself at the feet of John Sobieski. The appeal was not in vain. The Polish chief, with twenty thousand lion-hearted men, rushed to the rescue. "The victory," say the historians, "was complete, and it was entirely ascribed to the gallantry of Sobieski and the impetuous valour of the Poles, whom nothing could resist. The great Ottoman standard was taken; all the vizier's immense treasure and baggage, the ammunition, provisions, and train of artillery, amounting to one hundred and eighty pieces of cannon, were the reward of the conquerors, together with the glory of having defeated an army of two hundred thousand men, with the loss of no more than six hundred private men and three officers."

When one reads the history of these illustrious deeds, and casts his eye upon the map, with the inquiry,—where is Poland?—where the gallant kingdom, which twenty times rescued Europe from the scimitar of the Turk, and Christianity from the pollutions of Mo-

ammedism? and is answered—Poland! there is no such kingdom; she is expunged, blotted out, annihilated;—how the soul kindles in irrepressible indignation at the despotism of the czar,—the base treachery of the emperor,—the cold-blooded indifference of Europe and the world toward the land of Sobieski!

But our use of these facts is to illustrate prophecy. We have seen that the first conquest of the Ottoman Turks was Cutahi, in A. D. 1281. We have traced their chief steps toward empire. We have marked their last conquest,—that of Kameniec, on the twenty-seventh of August, 1672, exactly three hundred and ninety-one years from the capture of Cutahi. And could we ascertain the precise day of Ortogrul's first conquest, as we do that of his successor's last, the prophecy would, doubtlessly, be found true to a day.

The events subsequent to the fall of Kameniec it was important for us to know, in order to show that the cessation of Ottoman conquests was not the result of their policy,—was not for want of disposition or exertion on their part. Other battles they did fight after August twenty-seventh, 1672, very many and very bloody. Efforts at extending their dominion, great and vigorous, they did make, but they added no permanent possession to their empire. And wherefore was it that they were unsuccessful in their farther advances towards dominion?

Let the philosophic historian meet this question if he can. But until he admits the light of revelation, all will remain obscure. This only can make every thing plain. The Turkish horsemen were commissioned of God to scourge a degenerate church. Their commission was to carry them onward for "an hour, and a day, and a month, and a year," or for three hundred and ninety-one years and fifteen days; and when that term had expired, their progress was at an end. Thenceforward the crescent must wane.

In the facts developed, there are also all the other particulars of the prescript history. We have the four powers in, or contiguous to, the Euphratean valley;

they were checked by the crusades; they coalesced speedily into one; their armies were vastly numerous, and desperately ferocious; they were composed chiefly of cavalry; they made great and effectual use of gunpowder; their equipments and standards bore the mingled hues of red, blue, and yellow; they left the poison of the Mohammedan faith always behind them. The moral state of the church was such as the prophet describes it. Gold, silver, wood, and stone idols were every where commonly used in the churches; and lastly, the state of morals corresponded thereto. In all Roman Catholic Europe and the East, they had fearfully degenerated.

Here then, is a coincidence that demonstrates the truth of the prophecy, and at the same time, the divine inspiration of the Christian revelation, whilst it settles another great series of prophetic facts, and thus fixes our chronology of prophecy.

But there remains this question, of deep and practical import,—what is the final cause of the arrest of the Turkish and Mohammedan power? Why did God limit it to this time and territory?

This question is analogous to that raised at the close of our consideration of the first woe; and the answer must be similar. The valley of the Rhine was the cradle of the Reformation. There lay Heaven's most precious treasure, the pure reformed church. *Therefore*, the valley of the Euphrates could not disgorge a flood of desolation sufficient to overwhelm it. The eastern empire suffered severely in this war; because it was fearfully sunk into idolatry and crime. For similar reasons, the nations of eastern Europe, and the Venetians, were also called to endure much. Poland suffered gloriously; for Poland had for nearly a century received into her bosom the pollutions of the Church of Rome. It was not until Henry of Anjou had abdicated, and Stephen Batory, who brought in with him the Jesuits, was elected king, that the glory of Polish literature, religion and liberty began to melt away. Even Sobieski's iron nerve could scarce resist

the debasing influence of their intrigues. But for the Jesuits, Poland would this day be found in Europe.

So will God ever defend his true church; so will he lay the rod of correction upon her, until she return from her wanderings, and acknowledge him as the only object of her devotion; so will he guide all things to the advancement of her holiest interests, and his own eternal glory.

LECTURE XIX.

THE LITTLE OPEN BOOK.

Rev. x.; xi. 13.

It is not in the nature of penal evil to produce penitential feeling. Men's hearts are not made better, they are not won to the love of the law and its author, by the sufferings which it inflicts. The reason of this fact may be found in the original law of self-preservation; or that inborn and indestructible principle of our being which leads us to love life and seek happiness. Of course, this principle resists every thing that militates, or appears to militate, against our peculiar enjoyment. For its own sake, no man can love pain, nor can he behold with complacency, the voluntary author of his sufferings, as such. On the contrary, the minister of justice is very likely to become an object of dislike to him who suffers at his hand. It is not easy for the sufferer to avoid associating with his hated pains, the agent of their infliction, although his judgment may tell him that he is simply the executor of law, and must obey its requirements. The association revives the pain, and he suffers again in imagination the evils he had deemed past and gone.

Neither is it the *design* of penal evil to produce penitential sorrow and reformation of life. Its object is to glorify justice and maintain the honour of the laws. The ruler may, notwithstanding, associate with the distribution of justice, such other treatment of his subjects, as

is adapted to produce a mellowing influence; and thereby secure penitence. But unless some accompaniment of this kind do occur, in vain may we expect the vindication of justice to ameliorate the heart of man. We may not therefore be greatly surprised at the effects of the second woe upon the inhabitants of the earth. No repentance results among the third part of men; no general relenting and returning to God, among the survivors of the Ottoman victories. Demonology, idolatry, and immorality continue to prevail and abound. Consequently, the righteous Governor, who is a jealous God, will lift his hand higher, and inflict still heavier vengeance upon the rebellious earth.

To prepare for the third woe, by pointing out its object, and the moral reasons of it, is the design of the context before us. It is a new vision,—the fourth to which the Apostle's eye was directed.

This tenth chapter exhibits the agency by which the "little book" is brought from heaven; and the first thirteen verses of the eleventh, give the contents of the book itself. The former, we shall pass over with rapidity.

Verses 1, 2, 3. "And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun; and his feet as pillars of fire; and he had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices."

The phrase, "*another* mighty angel," implies that one had been previously seen. This we find to have been the case, in chapter v. 2, where the original is the same, but is translated, a "*strong* angel;" and where the connexion shows him to have been a created messenger of God. In the present case, however, we think, with Doctor McLeod, that the uncreated angel, Jehovah, is intended. This opinion is deduced from the context.

1. His clothing is a cloud. Jesus "was taken up, and a cloud received him out of their sight." (Acts i. 9.) And John, in this book, (ch. i. 7,) says of him, "Behold, he cometh with clouds." "And I looked and beheld a white cloud, and upon the cloud one sat, like unto the son of man." (xiv. 14.)

2. The "rainbow upon his head," leads to the same conclusion. It is a symbol of covenant promises, and stood above the throne. (Ch. iv.) No instance exists of this bow surrounding the head of created angels.

3. His face being like the sun, seems also to refer us to the description of Christ, in ch. i. 16,—"*his countenance was as the sun shineth in his strength.*"

4. His "feet as pillars of fire;"—this evidently directs our attention to the same account; "his feet like unto fine brass as if they burned in a furnace." (Ch. i. 15.)

These will satisfy most readers, that this angel is the Mighty God, our Redeemer. Yet his works and sayings, as we advance, will greatly confirm if need be, this conviction.

"He had in his hand a little book open," or rather opened. It was not, like the large book, given to him shut up, and sealed, to intimate that the matters comprehended in it were all yet future: but it was opened when he appeared with it in his hand. He descended with it, in the midst of passing events, and whilst they were in a course of development. *Therefore*, this little book is already opened. It is an episode,—a kind of large parenthesis, thrown into another book; having an important connexion with, and influence upon it; yet whose matter may be contemplated for a moment in a distinct form.

The right foot is that which we most naturally use when we wish to exert the greatest power. The act of placing the foot down upon any thing, very forcibly expresses the idea of absolute dominion and control over it.

This mighty messenger of God, clothed with a cloud, and adorned with a rainbow, whose face was bright as

the sun, and his feet like fire, asserts and exercises his authority over the agitated sea of human population, and rules amid their boisterous commotions, as well as in the calm. He then lifts up his voice, and by the thunder of his omnipotence, commands attention. To that dread voice, seven thunders respond.

Verse 4. "And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven, saying unto me, 'Seal up those things which the seven thunders uttered, and write them not.'"

It is manifest that the seven thunders are signs of the matters contained in the third woe. About to record what the seven thunders *had spoken*, the prophet was checked by a voice from heaven, and directed to seal them, and not to write them. This intimates with beautiful simplicity that the time for displaying or developing the things spoken by these thunders, had not yet arrived. If they were written, and the book opened, they would be at once legible; but the second woe is not yet over when this vision is presented; whereas, the matter of these thunders belongs to the third. He is therefore, directed not to write, but to seal up and preserve them until their proper time.

But this subject,—the last terrible judgments of Heaven upon the anti-christian powers, is cause of great interest to the Church, and of deep anxiety to her watchmen. It was in reference to this very thing, that the inquiry was so eagerly pressed by the man clothed in white linen:—"How long shall it be to the end of these wonders?" And the answer is: "Until a time, times, and the dividing of time." (Dan. xii. 6, 7.) In the present case also, and in regard to the same matter, the action is similar in form, and the same in substance.

Verses 5, 6, 7. "And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are,

and the sea, and the things which are therein, that there should be time no longer. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets."

The first particular to be observed here is, the form, or outward action accompanying the oath; "he lifted up his hand toward heaven," an act most significant of a solemn appeal to God, as every oath is. This form of oath was used by Abraham, Gen. xiv. 22; by God himself, Deut. xxxii. 40, expressing his custom; Ezek. xx. 5, 15, 23, 28, 42; xxxvi. 7; xlvii. 14.

2. The person by whom he swears,—the everlasting Creator; nor is there any other lawful oath than this. All by any other, are idolatry, profanity, and a robbery of God.

3. The matter concerning which he swears,—"There should be time no longer." Can this mean any thing less than the ushering in of eternity, or the end of measured duration? But do the latter part of the second woe, and the whole of the third, lie in eternity? Can the angel intend to affirm this? Impossible,—for the prophecy afterwards declares that "the second woe is past, and behold the third woe cometh quickly;" and so proceeds to detail the events of it. The apparent difficulty is entirely obviated by adopting the translation suggested by Mr. Mede and Bishop Newton, almost a century ago, and approved by most critics since; as it must be by every person who will look at it candidly. The Greek word, (ἐτι) here, in conjunction with the negative particle, *not*, translated, *no longer*, means simply, *yet*:—"the time shall not be yet." The only other instance in which this little word stands connected with (χρόνος) *time*, in this book, is in chap. vi. 11; where the souls of the saints under the altar are told "that they should rest *yet*, (ἐτι) for a little season." All we have to do for the entire removal of all difficulty, is to adopt this translation of both words, and then the mighty angel swears, that "the *season* shall not

be *yet*,"—or, the season for the things spoken by the seven thunders has not yet arrived; but it will come in its due order. So is this word translated often, "while he was *yet* speaking:" "there are *yet* four months, and then cometh the harvest," (John iv. 35.) "*Yet* a little while, a little season, am I with you," (vii. 33;) and the same occurs, xii. 35, xiii. 33, xiv. 19.

4. The angel, having thus checked the rising expectation, that the mysterious voice of the seven thunders must be immediately realized by the occurrences, proceeds to intimate *when* they may be looked for,—in the days of the seventh angel; they belong to the third woe. When the seventh trumpet shall begin to sound, the church must have every energy aroused, for *then* shall come the finishing up of God's mysterious work of vengeance; which shall be completed according to the predictions of the prophets.

5. The prediction referred to, is mainly that of Daniel xii., where the same subjects are spoken of; but the prophet's deep anxiety to know the time and season, was checked; and in this manner, the things were sealed up, and thus continued mysteries.

6. These awful predictions of ruin to the Antichristian powers, are joyful tidings to the church. The word translated, *hath declared*, is to *evangelize*,—to announce good news.

Verses 8-11. "And the voice which I heard from heaven spake unto me again, and said, Go, and take the little book, which is open in the hand of the angel which standeth upon the sea and upon the earth. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it and eat it up; it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey; and as soon as I had eaten it, my belly was bitter. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

We learn that the contents of the little book, which the prophet, like Daniel, was so eager to devour, would indeed be, at first, very agreeable, but afterwards should afford much anxiety and distress. The hope of deliverance, and the belief that it will be effected, animates the spirit, and buoys up the heart, even when the achievement, by means of necessarily attendant evils, gives much sorrow. The prospect and assurance of glorious victory, in just and honourable war, encourages the heart, but the realization of it is not without much bitterness of soul. Such we will soon discover to be the contents of that to which we now proceed.

THE LITTLE OPEN BOOK.

Chap. xi. 1-13.

This book may in general be divided into two parts.

First. The ordinance and duties of the Christian ministry during the twelve hundred and sixty years of Antichrist.

Second. The witnesses of God during the same period, and their enemy, the object of the third woe.

First. "And there was given me a reed like unto a rod; and the angel stood saying, Rise, and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple, leave out, and measure it not, for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months."

This, it will be observed, is a particular restriction to the internal operations of the ministry. In the first six centuries of the Christian era, the church's principal attention was to be turned outward; she was to be peculiarly a missionary body, and her foes were chiefly external. The cherubim, consequently, had their faces and eyes directed outward, not indeed exclusively, but mainly. Their faces looked in all directions. After the rise and growth of Antichrist, the case was different. The most dangerous foes of the church were within

her own bosom. Real Antichrist, under the guise of Christianity, became henceforth her most ruinous enemy. The spirit which was at work even in the days of our apostle, was six thousand years in consolidating his system; and so soon as the monster development occurred, there was war in heaven,—the visible church and her ministry of true-hearted men came to close conflict with a formidable foe. This evil had been foretold at an early period. The Thessalonians appear to have been excited on the subject of the day of Christ, as though it were at hand: but Paul quiets their fears by assurances that great and sore afflictions, in this state, await the church, previously to the second advent. A ruinous apostacy must first spring up, “and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he as God, sitteth in the temple of God, and showeth himself that he is God,” (2 Thess. ii.)

He thus proceeds to delineate the strong features of the Roman Catholic apostacy. It is during the prevalence of this, that the special ordinance before us becomes requisite. Let us examine into its details.

1. The first thing that meets our eye is the measuring reed, or calamus,—“like a rod.” It was a straight, slender cane, very convenient, and therefore very generally used, for a measure of longitude. In like manner, we call our longest actual measuring instrument a rod. In Ezekiel’s vision of the glorious city, the New Jerusalem, which is yet to be, and to the description of which, there is undoubted allusion here, the reed is said to be “six cubits long, by the cubit and a handbreadth,” (chap. xl. 5.) Preciseness of actual dimension is here of little consequence; the general idea of a definite rule or measure, being the thing intended. Our business is evidently with the symbolical meaning.

This meaning can only be understood by inquiring for the general use of the operation of admeasurement: and we find it always connected with the idea of

appropriation, or setting apart the thing measured to a special service. Land, which lies unappropriated, is unmeasured until it is about to be passed over to individuals. The product of the ground is measured when it is transferred from the producer to the consumer. The cloth on the merchant’s counter is measured when it is about to pass into the hand of the wearer. Appropriation for special use, is then the general idea of admeasurement, and whatever instrument is used for the purpose, is the instrument of appropriation. The act of measuring, indicates the transfer of the thing to the use of him for whom it is effected.

What, therefore, is the only true and infallible rule in things spiritual? Is not the word of God? Is not the church a selection of men separated from the world of mankind, by the energy of divine truth? A careful inspection of Zechariah, ch. ii., and of Ezekiel, ch. xli. 47, will convince any person, that the man with a line of flax and a measuring-reed in his hand, represents the active agency by which God lays out his spiritual city, and the instrument with which the agent works. In other words, the reed is emblematic of God’s word, and he who holds it, symbolizes the ministry of his church.

2. The person who measures, is next to be observed. It is John himself, who herein represents that ministry, in whose hands is deposited the power of governing the church according to the word of God.

3. The source of this power is set forth by the angel. He gives command, “Rise and measure.” This is the Angel Redeemer, from whom the ministerial commission must come. “All power in heaven and earth is given unto me; go ye therefore, and teach all nations;”—go ye to the mountains,—hew out the wood,—prepare the stone,—bring them together, and build the house.

But this duty has three specifications: the temple, the altar, and the people that worship in the temple.

The temple is the spiritual framework of the church; the entire system of doctrines, ordinances, and government; as

contradistinguished from the individual members of it. By measuring the temple, therefore, we are to understand the faithful application of the rules, principles, discipline, worship, and ordinances of religion to the social body, to see that all things be "ordered according to the pattern showed in the mount." During the prevalence of Antichrist, ruinous degeneracy will pervade the great mass of nominal Christianity; and therefore special care must be exerted by the true spiritual ministers, to preserve a pure body in the midst of such corruption.

The *altar* is that of burnt offerings: and the direction of particular attention to it, intimates at once, its great importance, and the untiring efforts that will be made to pervert the ordinance which it symbolizes. God, foreseeing that Satan would ever direct his chief exertions towards the abuse of this doctrine, and especially by that radical heresy of Antichrist, "the sacrifice of the mass," calls peculiar attention to it. He commands his ministers to apply the line and rule of his holy word to the altar, to keep uncontaminated the doctrine of atonement.

Those who worship at the altar and in the temple, are the individual members to whom discipline is to have more especial reference. Now the first and most important of all acts of discipline, is the admission of members into the communion of the church. This direction of the Saviour, intimates that during the reign of Antichrist, there will be great laxness. All kinds of iniquity and abomination will be tolerated within the corrupt church, if only its members will be obedient to the tyrant of Rome and his minions. Hence the necessity for extreme vigilance on the part of those whom God will raise up, to sustain a pure church and pure worship during this period.

4. The evangelist is commanded to leave out the court or area around the temple, and not to measure it. The court around the tabernacle was accessible to all Jews, but not to any Gentiles, until they had, at least, become proselytes of the gate. This class of strangers were

then admitted into it, but had not access to the altar and temple. Thus the court became the symbol of loose or nominal Christianity.

The translation, *leave out*, is not sufficiently strong; ($\epsilon\kappa\beta\alpha\lambda\epsilon\varsigma\ \epsilon\zeta\omega$) cast entirely out. It does not mean merely that in measuring he should *omit* it; but should throw it off,—eject it as corrupt members are ejected from the church. "Cast ye the unprofitable servant into outer darkness." "If thy right hand offend thee, cast it from thee." "But Peter put them all forth." We are here evidently taught, that the true spiritual church, in and by her ministry, has the power, and is bound to exercise it, of excommunicating the spiritual corruption of the apostasy.

The reason is then given. God hath abandoned this court of nominal professors to Pagan abominations. They became "mad upon their idols," worshipping images of gold and silver: and God hath said in his wrath, "they are joined to their idols, let them alone." "Come out of her, my people, that ye be not partaker of her plagues."

There can be no difficulty as to who is meant by the court possessed by the Gentiles. They are the same by whom the holy city is trodden under foot for forty and two months. The whole unbroken chain of prophecy binds us to the belief, that it is the same power which "is to make war with the saints, and to overcome them;" the Paganized, Christian Roman Catholic church. They are called Gentiles or heathen, because vast bodies of the barbarians who flooded the empire, were admitted into the church upon a mere profession of receiving Christianity, whilst they retained all their Pagan idols and worship. They were called Christians, however, by the debased clergy, who thus converted China and Japan; and are now baptizing the Sandwich Islanders, allowing them to retain all their idolatry, with the simple change of the names of their gods. Modern Rome exhibits the same demon-worship, which ancient Rome did in the days of Julius Cæsar. The Virgin and St. Peter, occupy the niches which the

Parthenon once yielded to Venus and Apollo.

5. We are next to mark the duration of this triumphant apostacy—*forty and two months*; or twelve hundred and sixty prophetic days or years. It is the same period during which the witnesses are to wear sackcloth, whilst they prophesy: and hence we proceed to the

Second Division of the Little Book: the History of the Witnesses.—In this we will be called to observe, 1. Their commission,—it is from God, the Redeemer. 2. Their general character,—they are witnesses. 3. Their number,—two. 4. Their duty,—to prophesy. 5. Their distressed condition,—they wear sackcloth. 6. The duration of their distresses,—twelve hundred and sixty years. 7. Their violent death, its cause and circumstances. 8. The exultation of their foes. 9. Their resurrection and triumph. 10. The destruction of their enemies, an overwhelming revolution.

1. The commission of these men is from God, the Redeemer. They are not unsent volunteers, but are called to perform a specific service, which is pointed out, and made plain before them. And of course he who presents the commission, will furnish all the means necessary for its execution.

2. Their general character. A witness is one who testifies or declares what he knows in a given case. In the Greek it is *martyr*; which we restrict in English, to this specific kind of testifying. Every one who declares what he knows, is not, properly speaking, a witness. There must be an occasion, and a lawful call for the declaration of the truth. Ordinarily, in human affairs, a person who would thrust himself forward to a tribunal, and voluntarily tender his testimony to the court, would be suspected of some sinister motive; and his testimony would lose in force by this gratuitous movement. A witness holds, in the judgment of mankind, a semi-official station. He is a minister of justice between man and man; and we have an undefinable feeling, that no one should take this office upon himself except he be called. So the Saviour, who

in a pre-eminent sense calls himself the “faithful and true witness,” assumed his office when called of God the Father. He came into the world to testify to the truth; and all the moral precepts of the Bible are his testimony. The prophecies themselves are embodied in it, for “the testimony of Jesus is the spirit of prophecy.”

All these forms of witness-bearing he still practises. By the agency of his authorized ambassadors, he still testifies in his law, his gospel, and his prophetic visions. Ministers of the gospel are his “witnesses of these things,” (Luke xxiv. 48.) This he declares after his resurrection, and after the delivery of the ministerial commission, yet in connexion with it. Though the ministry are, in a very important sense, the witnesses of Jesus; yet we are not disposed to deny this character and epithet to any private Christian, whom God by special arrangements of his providence, may call to stand forth in the maintainance and defence of the truth. Still we agree with Doctor M’Leod, that there were many true ministers and congregations of Christians during the period mentioned, who were not, in the emphatic sense of this passage, witnesses; not having been called upon to testify in the precise form meant. We also agree with Bishop Newton, that these witnesses or martyrs, are that entire body of faithful Christians, lay and clerical, who, during this period, stood up for the pure gospel in the face of opposition more or less violent, and contended against the evils of the papacy: many of whom sealed their testimony with their blood.

3. They are said to be two in number, in reference to the rule laid down by Moses, which accords with sound principles and the law of nature: that no capital crime should be considered as proved, unless two witnesses testify to the facts. God will have a competent amount of proof to establish against Antichrist, the truth of the scripture doctrines, and the corruptions of the man of sin: and these witnesses will confront him in the day of Heaven’s vengeance.

4. The duty of these witnesses is de-

scribed in a word,—*they shall prophesy*. Verse 3. “And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.” Verse 4, “These are the two olive trees and the two candlesticks, standing before the God of the earth.” They are preachers of the gospel especially: and they are what is symbolized by the candlestick and the two olive trees of Zechariah (chap. iv.) The olive tree produces the oil, the oil supplies the lamps, and thus light is perpetuated. This vision is an improvement upon the well-known symbol of Christ’s prophetic office,—the candlestick. Here was a golden candlestick and golden olive branches or trees, to represent the perpetuity of the supply of oil: the whole beautifully exhibiting that agency, by which Christ will keep up the light of his truth amid the dark ages of papal superstition. “The seven candlesticks are the seven churches;” and doubtless the lamps of the candlesticks shining like stars, are the ministers of the churches.

Their work is farther described, verses 5 and 6, in allusion to some ancient prophets:—“fire proceedeth out of their mouth, and devoureth their enemies.” There is allusion to Elijah, and the destruction which through him God made upon his enemies, in consuming them with fire at the word of the prophet. The second allusion is to the prayer of the same prophet, that “it should not rain upon the earth, and it rained not by the space of three years and six months.” The third is to the miraculous works of Moses in Egypt, when he drew down upon the land the fearful plagues of Jehovah. In like manner God’s witnesses, in the times of Antichrist, shall call down heaven’s vengeance upon the bloody, apostate church, and the nations whom she shall have corrupted with her sorceries. Not that these judgments shall come in miraculous form, like those referred to; but they will come in answer to the prayers of the witnesses, in all the fearfulness of a felt reality. As Mr. Faber well expresses

it, “when it is said therefore, that *they have power to shut heaven, to turn the waters into blood, to smite the earth with plagues, and to dart from their mouth consuming fire*; these expressions must all be understood, not in a causal, but in a consequential sense. The judgments which these prophets were severally empowered to inflict, were not *caused* by them as *active agents*, but were the consequence of their ministry being slighted.” (ii. 17, 18.)

5. Their distressed condition,—they are clothed in sackcloth, the garment of mourning. This represents the spouse of Christ, who was to be greatly afflicted; and of course her watchmen and her guardians mourn. Ministers of the true church, therefore, appropriately adopt black as their only dress; whilst Antichrist arrays himself in all the gorgeousness of mingled drapery.

6. The duration of this period of sorrow is the same twelve hundred and sixty years of the reign of Antichrist.

7. The death of the witnesses: verse 7. “And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them and kill them.” Verse 8. “And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom, and Egypt, where also our Lord was crucified.”

Particulars must necessarily be remarked here.

First. The time of their death: “when they shall have finished their testimony.” But they are commissioned to bear testimony forty and two months. Most assuredly, therefore, they are not to be slain until the end of this period. Whatever afflictions they may be called to endure, they must still hold up the light of the true gospel, and flare the glorious torch beneath the maddened eyeballs of the Lion, the Dragon, and the False Prophet.

Secondly. The death itself. The death literally of individuals cannot be meant: for those who have, during twelve centuries, borne testimony, have all died, yet God’s two witnesses still live. Individual martyrs by thousands,—yea, and

tens of thousands,—have fallen, but the two witnesses remain. What, then, is meant by their death? We would in turn ask,—what is meant by their life? If we have a distinct idea of it, we shall easily understand what their death is. They are a social body, consisting of a vast number of churches and their ministers. Now it is not the individual men, but the social action of the body, which constituted the testimony: and the life of these witnesses was found in their associated state. This is essential to their capability to bear witness: if they lose this capability,—if they are dissolved and dissipated, and their social existence is no more,—they are then dead.

A minister of the gospel is ministerially dead when his power of preaching is taken away, though the individual himself may be a living man still. If the capacity of a witness to testify is removed, the witness is destroyed: if it is restored, he is resuscitated,—he lives again. In the close of the tenth, it is said that “these two prophets tormented them that dwelt on the earth,”—the followers of the papacy. This was done by their proclamation of the truth, and by the administration of their ordinances. The social existence and public preaching of the witnesses is their testimony. It is accordingly suppressed, and shepherd and flock are scattered by the prowling wolf. This is their death; the Protestant trumpet is silenced; the social body that made its sounds to quiver in the heart of Antichrist is dissolved. It by no means implies that those who compose it are all dead as individuals; for the language is symbolical. Many individuals will then and during that period hold the truth: but not openly and socially.

Pure Christianity as a publicly heralded religion will be suppressed; and she will be compelled to hide her heavenly face from the buffeting and scorn of her pursuing foes.

But we must defer the remainder of this exposition to another lecture.

LECTURE XX.

THE LITTLE OPEN BOOK, CONTINUED.

THE DEATH AND RESURRECTION OF THE WITNESSES.

Rev. ch. xi. 7-13.

WHEREVER freedom of thought exists, there will be diversity of opinion. And yet, were human reason any thing like perfect, this would not be the case, in regard to the more obvious and important principles that lie at the foundation of society. Men might be expected to agree in great matters: and especially might Christian men, who profess to be guided by revelation, be expected to agree in their construction of its language. The truth, however, is, that they often differ in their interpretations of the language of the Bible: nor is this indeed surprising; for there is no subject on which it is so reasonable to expect men who indulge freedom of thought at all, to differ, as on the subject of religion; and there is no field of criticism in which we might as reasonably look for a diversity of opinion, as in the Bible. This is owing to two circumstances mainly;—the imperfect knowledge men have of the languages of the Bible, and the manners and customs of the people to whom it was first given; and the infinite variety of feelings with which men come up to the investigation of Bible language and doctrine. It would indeed be a marvellous miracle, if there should be a perfect concord in reference to minor matters. The utmost that reason will allow us to expect is a *substantial agreement* in the great leading doctrines. And this reasonable expectation is realized, as to the Bible in general, and as to prophecy in particular. We had occasion to mention several points of difference, and yet it is evident that there is a general agreement among those who, with proper preparation, enter upon the work of prophetic exposition.

This remark is prefatory to a point in which we are obliged to differ from

Bishop Faber, in regard to the death of the witnesses.

"*The witnesses*," he says, "first received political life in the years 1530, 1531, 1535 and 1537, by the formal association of the Protestant German Princes in the league of *Smalkalde*: and shortly afterwards the *Roman beast under his last head*, and at the instigation of his colleague the *two-horned ecclesiastical beast*, began to make open war upon them, with the view to crush the *Reformation* in the bud. Infinite wisdom determined to try the patience and faith of the saints," by making him for a short season completely successful in his projects. On the *twenty-fourth of April*, 1547, he totally routed the Protestants in the battle of *Mulburg*; in consequence of which defeat, their two champions, who had given them political life, the *Electors of Saxony and the Landgrave of Hesse*, were compelled to submit to the emperor on terms of absolute discretion.

The prophets were now politically dead; but they were not long to continue so: whence it is said, that they lay *unburied*. The place where their *dead bodies* were thus exposed, was a *street of the great city*, "spiritually called *Sodom and Egypt*, where also our Lord was crucified," (i. 2.) The bishop then proceeds to show, and does conclusively show, that the great city is not *Rome literally*, but the *Western Empire*: and the street is not within the city of seven hills literally understood; but within one of the kingdoms of the empire. He continues: "*The two mystic prophets* were not, at the precise time alluded to by St. John, to lie dead and unburied throughout the *whole of the great city*; but only, as he expressly informs us, in *one particular street or region of it*. Now, since their persecutor upon this occasion was to be the *beast under his last head*, the *street of the city* where they were to lie unburied, must evidently be *that region of the empire* which should be subject to the more immediate jurisdiction of the *last head*. Accordingly, in the *very year* 1547, when the prophets were *politically slain in Germany*, the *figurative street*

under the special control of the *last head*, they first obtained *political life* in *another street of the great city*, where the *last head* had no authority, by the accession of Edward the Sixth to the throne of *England*," (p. 24.) "Their bodies," he says, "must lie unburied in *this street of the city*, precisely *three days and a half*; that is, *three natural years and a half*." He then speaks of their defeat at *Mulburg* in 1547, the rejoicing of their enemies, the suppression of Protestantism in Germany, the restoration of the mass and other Popish rites, and thus leads on to the resurrection of the witnesses. "Accordingly, the Reformers again stood upon their feet at *Magdeburg* in the *October of the year* 1550; and in the *December of the same year* defeated the *Duke of Mecklenburg*, and took him prisoner. Great fear now fell upon all that saw them; but the time was not yet arrived, when they were finally to ascend into the *symbolical heaven*, in the very sight of their enemies. This was at length accomplished, by the peace ratified at *Passau* in 1552, and confirmed at *Augsburg* in 1555; by which the Protestants were allowed the free exercise of their religion. Then it was, that the *two prophets ascended into heaven*, or, in other words, became an acknowledged church," (p. 25.)

The first objection to this exposition is the indefiniteness of time in which the witnesses received life; in 1530, 1531, 1535, and 1537. They were, according to this, seven years in coming to life.

The next objection is to the kind of life which Bishop Faber attributes to them: it is "*political life*," and consequently they were "politically dead." They received this political life from "their two great champions, the *Electors of Saxony and the Landgrave of Hesse*," and this political life was necessary in order that they might be capable of political death, (p. 25.) Now, what is or can be meant by the political life of God's martyrs? Is it their ecclesiastical existence as a social body? If so, did the German princes create them a church of God?—a strange source this,

for God's witnesses to deduce their life from!

But thirdly, if their life, which they were seven years in receiving from the German princes, did not begin until A. D. 1530, how did they prophesy or bear witness before they were alive? The witnesses were to prophesy in sackcloth, twelve hundred and sixty years, whereas the prophesying of those who received their life from the German princes, could be but ten or seventeen years. Who, then, were God's martyrs from 606 to 1530? Was he without the competent number of witnesses for nine hundred and twenty-four years?

Again: they were slain in the battle of Mulburg, on April 24th, 1547, and "they first obtained political life, by the accession of Edward Sixth to the throne of England." They are slain on April 24th, 1547, and restored to life by Edward's accession, which took place on the 30th of the preceding January; and yet they must be dead three and a half years!

But farther still; they are killed in Germany, and their dead bodies (which are restored to life before life is taken away,) of course lie unburied where they fell; but they are resuscitated in England, another street entirely: and moreover, they stand upon their feet, in Germany again, at Magdeburg, in 1550!

The only reply to these objections is, that the witnesses prophesy individually, socially, or ecclesiastically, but they die *politically*,—the only death, Bishop Faber says, which a community can experience. But is not this an evasion? Are we to be told that the witnesses prophesy in one sense, and die in another sense,—prophesy individually, and die politically? or bear witness socially or ecclesiastically, and die politically?

The worm at the root of this gourd, is the European and Antichristian idea of a political or state religion. Evidently, the bishop's acute mind is bewildered with this thought. Scarcely can he conceive of a church at all, but as a complex, religio-political establishment. "Before the *prophets*," he says, "can

be capable of experiencing *political death*, the only death to which a *community* is liable, they must receive *political life*. This never was the case previous to the time of the Reformation; therefore *the prophets* cannot have been slain before the Reformation," (p. 20.) But what an assumption is this,—a body of God's most devoted spiritual servants suffering "*political death!*" May we not as reasonably speak of the Christian ministry suffering *literary* or *mathematical death!*

Away then with these Antichristian conceptions. God's two witnesses are, as Bishop Newton and the majority of sound interpreters agree, the entire body of the true church, who during the twelve hundred and sixty years of Papal oppression and persecution, are called upon in his divine providence to stand out in opposition to the corruptions of the Papacy; millions of whom sealed their testimony with their blood. Now, it is impossible to condense the historical matter covered by this preaching of the witnesses, into bounds consistent with the limits of these lectures. It would be most satisfactory to go into the detail, and to show, by quoting the authorities, that there have existed always many pure churches who never fell into the corruptions of the Papacy; but who still emitted rays of divine light in the midst of this darkness. There were congregations and ministers, associations and councils, not a few, who bore witness to the truth. But this detail would occupy too much space. Even Bishop Newton's excellent summary of this matter, in which he constantly quotes original authorities, must be merely referred to.

But, notwithstanding all, Bishop Faber had in his mind the correct idea of what the death of the witnesses consisted in;—the suppression of the true religion: "Protestantism," he says, "was in a manner suppressed," (ii. 24.) Under this seventh branch of our general division, we have pointed out the time of their death;—at the end of the twelve hundred and sixty years of their prophesying in sackcloth.

Thirdly, We proceed to the instru-

ment or agent by which they are to be slain,—“the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them and kill them.” This beast is said (ch. xiii. 1,) to “arise out of the sea, having seven heads and ten horns, and upon his horns ten crowns.” And in xvii. 3, 7, and 8, he is called “a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns;” “the beast that carrieth her.” “The beast that thou sawest, was, and is not, and yet is,” or as Griesbach prefers,—“shall be,”—“and shall ascend out of the bottomless pit, or the *abyss*.”

We may not here delay in proof and illustration, but simply state, that this is the same moral monster which sprang into being with the iron sceptre of Nimrod,—the same with Daniel’s lion, bear, leopard, and nondescript. Now it is the iron kingdom,—the *legitimacy* of our day. It was of old,—it is not now existent in any visible unity of head, and it shall be. At present it is divided. It ceased to be, as some will have it, upon the dethronement of Augustulus, in 476, and was revived by Charlemagne, in 800; or more correctly, it passed, as to its visible form, to the eastern emperor, on the fall of Augustulus, and was divided again on the coronation of Charlemagne. Upon the subversion of the eastern empire by Mohammed II., in 1553, the Emperor of Germany remained sole visible head, until the abdication of Francis II., in 1806. There is no concentrated unity visible now; still it exists; and the spirit and life are there. But “it shall be,” is the language of prophecy. We are speaking, it will be borne in mind, of unfulfilled prediction, and, therefore, let it be *remembered*, that we only state what will *probably* be. We arrogate prophetic power no more than when looking upon the heavens, we say, “it will be foul weather, for the sky is red and lowering.” It is *probable* then, that at a period not farther distant than twenty-six years from the present,* the king-

doms of Europe, embraced within the Roman empire, will concentrate their power into one, so as to resuscitate the Emperors of Rome. Which of the heads may be permitted to wear the imperial diadem,—whether Austria or France, it were useless in us to conjecture; yet of the general fact, there is strong probability. Before the slaying of the witnesses, the imperial dignity will likely be revived in the house of Austria, with something of its ancient vigour, and become the centre of that tremendous action, which will prostrate the cause of Protestantism in Europe, for a time.

Still, however, should the *formal* revival of the imperial dignity not occur, nor its *unity* become *visible* by the proclamation, or the tacit recognition of an Emperor of the Romans; yet the power itself, will concentrate into some Holy Alliance, all its interests; and we shall have in reality, a unity or headship, with a controlling power over the energies of the nations,—a grand league confederated against the liberties of the world.

Fourthly, The next circumstance relative to the death of the witnesses, is *the place*,—“in the street of the great city.”

In regard to this, no European has, in our opinion, struck the vein of truth. Nor is it probable that the publication of the true interpretation would be permitted within any territory under anti-christian rule; perhaps not even in Protestant England;—nor in the fatherlands of Luther and of Knox.

Two reasons support this opinion. God ordinarily draws a veil before the face of his own beloved people, when he is about to visit them with deep affliction. In great mercy, he conceals the future from our eyes, when our knowledge of it could not avert from us the coming calamities. Whose heart would not fail, if he knew all the trials that await him? Where is the soldier so heroic, that he would move on with the same firm step, if his eye could foresee all the havoc, and carnage, and blood, and death of the battle-field? Our

* This was written, January, 1841.

Lord's disciples, notwithstanding that the truth is so plain to us, could not understand from his language, the death before their Master. Undoubtedly, their eyes were mercifully holden, that they should not perceive it. So again will he in kindness hide from the eyes of the lambs of his flock who must be slaughtered, the slaughter weapon and the hand that wields it, until the time is near, that they may not anticipate the pains of ten deaths before they suffer one. It seems necessary for his own most holy purposes, that European Christians should be slow to understand and believe the prophecies that foretell these sad calamities, until the light gleaming from the sword of their execution, reveals the dread reality. This appears a satisfactory reason for the many strange and incoherent expositions given of the death of the witnesses by the most learned commentators of the old world. How can a pious English Episcopalian believe that "our most holy, apostolic church" shall again fall back, and for a time become a member of Antichrist? How can a warm-hearted English Dissenter ever see evidence in prophecy to convince him that the land of Magna Charta,—glorious England, shall again groan under the mercies of another Laud, and stand aghast in mute astonishment, at the mysteries of another Star Chamber?

How can a Scottish Presbyterian admit to his heart the terrible conception, that another Stuart shall again pollute the altars at which minister the descendants of Knox and Wishart? Or the sword of another Claverhouse again gleam in the peaceful glens of North Britain?

The other reason why these views cannot be current in Europe, is, that the interests of the aristocracy would not permit them. Certainly, they could not be published on the continent: probably, not in England.

But let us inquire for *the place*. This labour, the symbolical description renders light. It is in a part of that great city called, spiritually, Sodom. But Sodom is the Scripture figure for all

moral pollutions, and is another name for the spiritual courtesan,—the Roman city. The other symbol is Egypt, by which is meant, the land of bondage,—the tyrannical oppressor of the church. This also manifestly alludes to Rome, not the city literally, but Rome, the tyrannical antichristian power.

It is farther said to be the place "where also our Lord was crucified." The antecedent here is not Egypt, but the city, *where* our Lord was crucified. That is, where, spiritually, the Saviour is crucified by the corruption of his doctrines and the persecution of his saints. It is indeed literally true, that our Lord was crucified within the Roman state, and by the order or warrant of a Roman governor. But it would be doing violence to the text, to take it in this sense; for it is undeniably a figurative passage. This city or state is spiritually called Sodom; our Lord is spiritually crucified. And continually is Christ crucified afresh, throughout the Roman world, in the sacrifice of the mass so called. In it there is a total rejection of that one sacrifice which Jesus offered up on the cross; a denial of its sufficiency, and the substitution of man's work in its stead. This perpetual repetition of the sacrifice by the priests, and virtual denial of the efficiency of Christ's one offering of himself, has been and is practised to this day in all the ten kingdoms, and in nearly all, by express governmental authority. Thus our Lord is crucified in Sodom.

Another circumstance more particularly defining the place, is the street where the dead bodies are to lie unburied for three and a half days. Now if *the great city* is the Roman empire, then must the streets of it mean the particular kingdoms embraced within it. In some one of the ten kingdoms into which it was divided, must lie the unburied corpses of the witnesses.

It may be useful to remark here, that there are two words in the Greek testament, translated *street*. The one (*ἄστυ*) signifies any way or channel, as it were, along which people flow, without any reference to its width or capacity. The

other (πλάταια) means, a *broad way*, wide and capacious, a great public thoroughfare. We will cite all the places where they occur that the reader may, by inspection, satisfy himself of the correctness of this criticism. The former occurs, Matt. v. 2, Luke xiv. 21, Acts ix. 11, xii. 10. The latter, Matt. vi. 5, xii. 19, Luke x. 10, xiii. 26, xiv. 21, Acts v. 15, Rev. xi. 8, xxi. 21, xxii. 2.

It will be manifest that, as it is a most literal, so it is a most expressive translation, to call it, *the broad way of the city*,—the grand thoroughfare,—the great *mart*,—the *commercial emporium* of the empire. In that one of the ten kingdoms, which, at the time of their death, may and shall be, the *broad way of Europe*, shall the bodies of the witnesses lie unburied.

This is our next circumstance for special observation,—the state and condition of the true prophets,—they are *unburied*. Bodies remain unburied frequently through the contempt of the enemies who occasioned their fall; the victors sometimes refuse to permit them to be buried; or from the inability of the victors and the vanquished to give attention to them. The slaughter of even the victorious army may be so great, that they are disabled for a time from accomplishing this work; still more so with the vanquished. Or, again, bodies remain unburied, when the death has been sudden, and the circumstances create a suspicion that it is not really death, but only suspended animation, and there is therefore a possibility of resuscitation.

Of these causes, the two last may co-exist; and indeed *all* these causes may exist in reference to the two parties in the war, taken severally. The enemies may command the bodies to remain unburied, out of contempt, and the friends both from inability, because prevented, and from indisposition, because of a hope that they will revive. Now, that the last is the case before us, the issue seems to show. For the ninth verse appears to describe the conduct of the friends of the witnesses, whilst the tenth represents that of their foes. This opinion rests partly on the force of the word trans-

lated *shall see*. Its meaning is, *shall look upon*,—*shall carefully and intently inspect*. It is the word used so often in chapter vi., and onwards: “Come and see,”—*narrowly examine into*. It is well adapted to express the conduct of friends who are unwilling to believe the body dead, but who cling to the hope, and watch for signs of returning life, and will not therefore permit its burial.

Another ground of this opinion is, the form of expression made use of, “And they shall look *from the peoples*, and tribes, and tongues, and nations,” that is, from the other portions of the world, where reside those who shall have been made the friends of the witnesses, by the missionary labours described in ch. x. 11,—“thou must prophesy before many peoples, and nations, and tongues, and kings.” From these various peoples and nations, they shall look with intense interest, to that *broad way*, to see whether these, their friends, the witnesses, will not make another effort. Yea, they will look in the most confident expectation, founded upon the sure word of prophecy, that the Protestant cause, suppressed by force and violence, will soon rise again, and put its foes to confusion. Therefore, they will not suffer their dead bodies,—the great principles of church order and doctrines, to be buried,—to be cast off and abandoned to decay and hopeless ruin. They will feel and think as the Protestants felt and thought after the battle of Mulburg, or the massacre of St. Bartholomew’s day: “faint, yet pursuing.”

In farther support of this interpretation, which, for aught we know to the contrary, is novel, let us refer to the succeeding verse. If both the ninth and tenth verses speak of the same class of persons,—if those who shall see their dead bodies and shall not suffer them to be put in graves; and those who rejoice over them, are the self-same persons; then wherefore the necessity of the expression,—“And *they that dwell upon the earth?*” Is it not entirely superfluous and even burdensome to the sense?—“And shall not suffer their dead bodies to be put in graves; but shall rejoice over

them and make merry." This would be the most forcible and natural expression, if they are both used of the same persons. But the new phrase, "they that dwell upon the earth," is obviously calculated to point out a different class from them of the "peoples, and kindreds, and tongues, and kings."

The apostle therefore, proceeds to describe very opposite states of mind and conduct. "They from the nations and tribes," are looking with intent interest upon the bodies, and are utterly reluctant to bury them; but "they that dwell upon the earth," exult and make merry, and send gifts,—they are intent upon the spoils of victory: felicitating one another upon their deliverance from the tormenting influences of the witnesses. These heretics are now destroyed, their goods confiscated, their churches burnt or taken from them, purified by Popish lustrations and Jesuitical exorcisms, and fitted up for mass-houses, and idol-temples. The unadulterate truths of the Gospel are so hateful to all Catholic Europe, that its suppression, by the prohibition of Protestant preaching, will be cause of gratulation over the entire Roman earth. But whilst this exultation progresses throughout the empire, it will be far otherwise among other "peoples, and tribes, and nations." Some portions of Europe, perhaps Sweden and Denmark, which were never horns of the beast, America, and the missionary stations of the Protestant world, now strong Christian communities,—perhaps from these, all eyes will be directed to the *broad way*.

Nor does the language before us imply that the witnesses shall not be killed in any but one street of the city. The broad way is not the most hopeless of the nations, as it regards the true religion. On the contrary, we think it is the least hopeless. The witnesses will be slain and forthwith buried in all other streets. The confederate powers will completely succeed in suppressing freedom of thought, action, and worship. The Protestant churches in the other streets will be crushed, and their public testimony for the truth, put down without any

present hope of speedy revival. But in this *broad way*, it will be like the stump of Nebuchadnezzar's great tree; there will be such tenacity of life as to survive the desolating scourge: and it is the firm belief of this, that will turn the eyes of the whole Protestant world so intently upon the great thoroughfare. Nor will their expectations be disappointed.

9. We proceed to their resurrection and triumph. Verse 11: "After three days and an half, the spirit of life from God entered into them, and they stood upon their feet: and great fear fell upon them which saw them."

The period during which the dead bodies of the witnesses shall lie unburied, is to be three years and a half. So long will God be without witnesses,—without a body or bodies of his true and faithful followers, associated together, and bearing public testimony against the corruptions of the man of sin, and the tyranny of the Popish governments throughout the Roman earth. In other parts of the world, he will have a competent number of prophets, even during this season of terrible rebuke. But at the end of this period, the hearts of men will be revived by the power of the Holy Spirit: they will come out from their hiding-places, as they have been wont to do after the violence of the storm was over. "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." When this occurs, "Thy dead men shall live, together with my dead body shall they arise: awake, and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead." (Is. xx. 19, 20.)

Now, it is surely reasonable to expect them to come to life where they died, and their bodies lay unentombed. In the very same *broad way* therefore, we must look for this glorious resuscitation of the Protestant cause. From their places of secret retreat, and from the countries whither they had fled, will individuals issue forth, reorganize, and as public bodies, with their public men at their head, again publish the great doctrines

of the Protestant faith. This is the resurrection of the witnesses. Their revival will be accompanied by such evident tokens of the divine presence and power, —they will display such a spirit of holy boldness, of daring courage and spotless purity, as will overwhelm their persecutors in utter dismay. Their foes will gather from this display of heroism, and from other sources of intelligence, that the friends of free government and pure religion, “from the peoples, and tribes, and tongues, and nations,” allied and leagued together by an indissoluble covenant, are about to pour in upon them, with force and power irresistible.

In verse 12, the prophet proceeds to depict the triumph of the witnesses. “And they heard a great voice from heaven, saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.” This, as is generally agreed, describes their restoration to the state and condition of a regular church, with all the public ordinances of religion; and it affects the sense little, whether we understand the voice of God direct, or the voice of the church calling upon the recently dispersed and dissipated bands of witnesses to reassume all their rights and privileges, and to proceed as before their suppression, in their exercise. This reorganization will be effected in the face of their enemies, who shall be spectators of it. It will not be a private matter, done in a corner, and unawares; but in the face of all Europe; the inhabitants of the earth shall all behold it.

10. The last thing to be noticed is, the destruction of the church’s foes. Verse 13: “And the same hour was a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand; and the remnant were affrighted and gave glory to the God of heaven.”

First. The particular period is to be observed,—“in the same hour.” Contemporaneously with the restoration to a true ecclesiastical condition, or the public reorganization of the Protestant churches in the *broad way*, will there be

a great earthquake: and beyond question the powers and agencies which were chiefly instrumental in that restoration, will be instrumental also in removing the hindrances to it,—in breaking the arm of the oppressor.

Second. The earthquake, or, as we have already expounded the term, the *concussion*, results in the overthrow of the tenth part of the city; that is, the fall of one of the ten kingdoms of the Western Empire. Which one of the ten must be gathered from the context. This concussion is concomitant with the restoration of a body of people in the *broad way*, to a public social existence; a nation who had recently been crushed by violence, but who now recover their rights and stand upon their feet again. Can any one doubt, that the concussion is in this very *broad way*; and the fall, is the fall of this very tenth part of the city; which part is the subject spoken of and is the only separate part mentioned in the context? We cannot hesitate. The tenth part that falls is this very *platea* or *broad way* itself. But what is the fall? Does it imply the destruction of the *people* inhabiting the *commercial emporium*, or only that of the people or nation, as a *part of the city*? In other words, that the *broad way* falls off from, and ceases to be a part of the Roman city;—that this tenth horn, now the principal one as to influence and power, especially through her wealth and commerce, is henceforth severed from the head of the great beast?—that this toe no longer adheres to the iron foot? Manifestly the *broad way* or kingdom has become so thoroughly Protestant, and so fully imbued with the spirit of the two prophets, and their triumph in it is so complete, that it is no longer, and never will be, a part of the Roman Empire. It is a new, a renovated, a revolutionized kingdom, characterized by republican simplicity and gospel sincerity. For,

Third. Another accompaniment, or included circumstance of this revolution is, that titles of nobility are abolished,—“seven thousand names of men.” Bishop Faber, and many others cor-

rectly think, that this refers to titles of rank ; but incorrectly apply it to the suppression of titles in France during the democracy. Sufficient is it for us to see at present, that this revolution is attended by the suppression of all titles of nobility. The design and effect of titles hereditary, and occasionally conferred by mere *authority*, is to operate upon the imagination, and strengthen the hands of despotic power. Titles of office are quite a different matter.

Fourth. The effect of this renovation upon such of the witnesses' foes as do not perish in this *great street*, is the last thing described,—being terror-stricken, they give glory to the God of heaven. It is not said that they are all truly converted, though doubtless many will be ; but they all are constrained to recognise in the events before their eyes, the doing of the Lord, and to fear and tremble before him. It is not to be understood, that this remnant who are affrighted, extend beyond the *broad way*. It regards only the survivors of the revolution, within this tenth part of the city.

Before we proceed to the question, as to which of the ten kingdoms this *broad way* is applicable, we will advert to the only plausible objection that can well be raised against this interpretation. It is the allegation that the occurrences referred to, came in before the termination of the second and beginning of the third woe: consequently, that the death of the witnesses cannot be at, and after the close of the twelve hundred and sixty years ; but must refer to some other events. So Bishop Faber, as we have seen, applies it to the defeat of the Elector and Landgrave, A. D. 1547 ; and when he comes to the earthquake, in the very same context, and the fall of the tenth part of the city, he refers them to the French revolution, 1789 ; two hundred and forty-two years after the death of the witnesses : although the text says that these events, the death and the fall, occurred *in the same hour*. He has a critique to show that *hour* is used indefinitely, but fails to produce a case wherein it stretches over two and a half centuries. Agreeably to this, he

was before under the necessity of affirming that *τελειωσει*, does not mean *shall have finished their testimony*, but when they are *drawing near to finish it*. This is unwarrantable, yet even this will not help out his interpretation. For the whole period of their testimony is twelve hundred and sixty years, which he maintains ends in 1866. Surely then, it is unreasonable to say, that "they are *drawing near to finish it*," in 1547, when he affirms they were killed,—which killing must take place, when they shall have completed their testimony : and yet there remain three hundred and nineteen years of their testifying in sackcloth !

Now our answer to this objection, and one which would have saved Bishop Faber from many most unhappy misapprehensions, and acts of violence in this context, is simply the fact, that the little open book, is not an essential part and portion of the great sealed book. The little book begins with verse 1, chapter xi., and ends with verse 13. Its purpose is to designate in general, the object of the third woe, and to present a running history, or brief sketch of the witnesses. It runs back to their origin, and forward to their fall and final triumph. It comprehends, as to time, the first two woes, and a considerable part of the third ; but it does not contain a history of them. The circumstance of its being abruptly thrown before the eye of John, and upon his page, in the close of his account of the second woe, and just before he announced its conclusion, has led many a reader into the inference, that it is itself a part of the second woe. Bishop Faber comprehends in this little book the xi. xii. and xiii. chapters, which with its preface, the tenth, make four chapters: whereas the whole Apocalypse, from the first opening of the sealed book, consists of but seventeen. In actual volume, the bishop makes the little book nearly half as large as the other ; to which the most of its matter belongs. For it is evident that the second woe had progressed almost to its close, and the third had been spoken of and promised before the angel descended with

the little opened book in his hand. Bishop Faber's mistake therefore, in embracing these matters in the little book, is unpardonable. The most we can admit, is a palliation of his offence, from the fact that he is an Englishman, and writes amid the heat of battle with the French republicans.

We are now ready to meet that most interesting question,—what does the *broad way* symbolize? In which of the ten kingdoms of Europe is it probable that the witnesses will lie unburied for three and a half years? Where will Protestant Christianity revive in irresistible power, after it shall have been crushed to the earth and suppressed? What nation is first and for ever to be revolutionized and separated from European legitimacy and Antichristian tyranny?

This question shall form the subject of the next lecture.

LECTURE XXI.

LOCATION OF THE SLAIN WITNESSES.

“And their dead bodies shall lie in the street of the great city.”—REV. xi. 8.

In what street of the great city are the witnesses to lie unburied?

Which of the ten kingdoms is the *broad way*, the *commercial emporium* of Western Europe?

Before proceeding to the examination of this important question, allow me to repeat the caution, for your benefit and my own: let us not presume to prophesy, in the strict sense of the word. The future is God's, and ours only by his promise, which is a revelation. He has made it our duty to look forward and watch the signs of the times: and he who does this, in the use of reason and Scripture language, must form opinions as to coming events. But the Bible is not responsible for our opinions, unless they are deduced by fair and correct interpretation, and by sound logic, from its meaning. One may suc-

ceed in wrapping up a wrong opinion in the very dress and livery of Scripture, so that a discrimination cannot be made between it and the right opinion. The mistake, and the credulity which receives it as true, will not change the divine plan. God will unroll his own book in due order; and our erroneous idea of its meaning, in a given place, will be corrected. But must no man ever attempt to explain the language of the Bible referring to the future, through fear of committing such mistake? Who does not see that the principle of this objection would shut up and prevent investigation into the meaning of the historic and didactic portions of Scripture also? for errors are as frequent here as in the other. Would not this even foreclose the avenues to natural science? Men have reasoned incorrectly: they have misread many pages of the book of nature, and given wrong interpretations of her meaning; must the natural philosopher *therefore* arrest all farther inquiry into nature? By no means. We will ponder her page; and so will we study the book of revelation, notwithstanding there be some “things hard to be understood,” and in which many errors have been committed.

Another preliminary remark, which is also preparatory, is, that the prophecies before us are a chain, or series, running down from a distant period. Along this chain we have passed our hand; we have taken up and inspected many of its links, and marked their length, their strength, and the actual union of each with the preceding and subsequent one. Occasionally we have met with a few branching off from the main line; such as the prophecies concerning the Jews' captivity in Babylon, and their restoration;—the particular prophecies concerning the destruction of Jerusalem, and the present dispersion of that people: all these have their natural relations to the leading chain; and may constitute, and will form, to any patient inquirer, matter of interesting discussion. We are following out the great chain, and are told that it consists of a hundred links. Having passed

three fourths of them, we can be at no loss as to our present position: but can we tell where we shall be? We have compared the facts with the predictions, —the history with the prophecy, and find a most striking agreement. But hereafter, the facts lie in the future, and can we tell what they are? Here is language prophetic; and here is language historic. It is evident that they agree: now from this fact, or rather from a great number of such facts, we can not avoid inferring, that *similar prophetic language, yet unfulfilled, must refer to similar events*. From past coincidence of prophecy and history, we are shut up, and cannot escape: such and such must necessarily be, *in the general*, the occurrences yet future. We may be very certain of an important coming event, and have a very near approximation to a knowledge of time and place, while we remain ignorant of minute circumstances, precise locality, and specific time. We shall all die most certainly, and that before a given number of years pass away; and very *probably* we shall die in our own country, surrounded by our own friends. Here is accurate knowledge, and absolute certainty, *as to the generality*, and *the important matter*: probability only as to minor and minute circumstances; but enough of all for practical use. So, also, the great events of prophecy are fixed; although as to subordinate matters we are left in doubt.

That God's witnesses have lived and prophesied, is certain; that they are not now lying dead, or that they have never been killed, is certain; and that they will be put to death, and their bodies lie unburied for three and a half years, in the *broad way* of the Roman empire, is equally certain. Our question now relates to the locality of the broad way. The answer to this can only be *probable*; and yet it may be of infinite advantage to us to know the grounds of even that probability.

It is then probable that Great Britain is "the street" where the Protestant religion will be suppressed, and the powers of despotism prevail for three and a

half years;—where the cause of pure Christianity and freedom will revive, while for a time it will remain dead in all the other streets;—where the throne of tyranny will first be cast down, and titles of nobility be abolished, with the thing itself, which is a greater evil than the name.

But at once we hear the exclamation:—"Great Britain! She is the bulwark of the Protestant Reformation, and has been so since the days of her eighth Henry!" Very true;—she had indeed long been the upholder of Protestantism: and at this hour, the law regulating the succession, requires the sovereign to be a Protestant, educated in that religion. Consequently nothing short of a revolution can bring about such a change. These admitted facts are indispensable to the position we maintain. Let us proceed to the reasons for believing that Britain is the *broad way*.

1. This kingdom is a street of the great city, or western Roman empire,—a horn of the beast,—a toe of the iron foot. On this point we are not aware that there ever has been any diversity of opinion. All commentators agree here. At least we have never seen or heard of a list of the ten kingdoms which did not include England.

Now it is surely not necessary for us, in order to evince the fulfilment of the prophecy, to show that each of these ten kingdoms was, from its very beginning, a member of the antichristian power. The prediction is verified if they all were part and portion of it for a longer or shorter period. And as it regards England, there is on this point as little room for diversity of sentiment. It is not more certain that England was invaded by Julius Cæsar, and conquered by the Romans, than that she submitted herself to the yoke of Catholic domination, and bowed in subjection to the Sovereign Pontiff. Indeed few of the nations exhibited more debasing signs of abject and cringing submission. In the twelfth century Henry II. attempted to carry out "the Constitutions of Clarendon," which tended to secure the state in some degree from the encroach-

ments of the church. This brought on a most violent contest between the king and Thomas à Becket, Archbishop of Canterbury, in the progress of which the proud prelate was murdered by some misguided noblemen. In the issue, however, his cause triumphed, and Henry was obliged, by the Catholics, to walk barefoot to the tomb of the tyrant, whom the Pope, meanwhile, had raised to the condition of a demigod. When at the tomb the king was compelled to kneel down and lay bare his back to the scourge in the hands of the holy monks, who took Christian satisfaction out of his royal skin, for his disrespect to the Pope and his maltreatment of the Roman church and its members.

Other instances might be named of base subjection to Catholic Rome; and the soil of the three kingdoms did often drink in the blood of many of God's martyrs, shed in obedience to Roman Catholic dictation, by the arm of the civil power.

2. England is now the only nation that can lay any plausible claim to the epithet of "*the platea*,"—the commercial mart of Europe. There is not another to whom the title is applicable. If there be, who will point it out? Where is the nation that may be called the *broad way*? England claims this honour, and all Europe and the world award it to her. A narrow island, just visible upon the map,—yet is she the highway of the nations.

3. No kingdom in Europe embodies so much Protestantism and so much piety. Now where can we expect the witnesses to be killed, to lie unburied, and to revive again, but where they are? Can they die where they do not live? Can their testimony be suppressed where it never was publicly borne? Could the martyrs be slain at Rome, at Vienna, at Madrid? Clearly, then, the fact that England has been and is the stay of Protestantism in Europe, so far from creating a probability that she is not the *platea*, is prima facie evidence that she is. She has been a sad eyesore to the Pope ever since the revolution of 1688, when the Stuarts and

Catholicism were banished from the seats of her power.

4. But, in connexion with this, we may remark, that Protestantism is but another name for liberty and representative government; as Romanism is a most expressive term for tyrannical sway. During the long struggles of centuries which the British people carried on for liberty, the perpetual recurrence of arbitrary power for aid, was to the church. The Roman hierarchy was its main pillar, whilst the Protestant witnesses, before and after the days of Luther, were always found on the side of freedom against the mitre and the crown. The Reformation in England was indeed controlled and in a good degree checked by Henry VIII. The quarrel between him and the Pope, as in the case of Henry II., was simply for power; and it threw the incipient Reformation into the wrong hands;—the hands of a bigoted Catholic: for such was Henry. The only change he was peculiarly anxious to accomplish was the transfer of the mitre of supremacy in spirituals to an English head, and the retention of that head in England, within the reach and control of his own sword. Thus it happened, that the English hierarchy became, and continues, to the throne of England, the same main pillar which the Papal hierarchy had been: with this great advantage, however, that the king is the head of the church. The king appoints the English pope, whereas formerly the Pope made the English king. Hence the pith and political cunning of the maxim of James:—"no bishop, no king." But the true Protestants were, and continue to be, the real asserters of Christian and civil liberty. The English and Scottish Whigs fought the battles of freedom, and consolidated in the foundations of the British constitution the grand doctrines of the Great Charter. Now, we ask again, where should we expect to see the contest between despotism and liberty arrive at its final crisis,—where, so likely, as in the land of the Covenanters? Can any, except a country largely Protestant, and extensively free, become an object of peculiar vigi-

lance, of perpetual machination, and concentrated wrath, from the Pope and the Jesuits, the coalition of aristocratic interests, and the revived imperial head?

But it is evident that such is the fact with regard to Britain. Upon her the Papacy is concentrating its efforts. Hundreds of Rome's commissioned minions are now at work in that island. Special prayers are offered up beneath the dome of St. Peter's, for its conversion to Romanism.

5. Again: In no other nation of Europe can we see any probability of the Protestant cause being suddenly revived, and permanently restored, if it were crushed. But in Britain there are two peculiar characteristics which point to such probability; yea, to the certainty of such a result.

First. She is a kingdom of colonies. On her dominions the sun never sets. Of these colonies, of any great importance, Canada alone is largely Catholic. All the rest are Protestant, except as they cover and command a heavy Pagan population. These colonies never were within the Roman Empire; few of them existed, and none of any great force, until after the partial separation of Britain from Rome. When therefore the government, by a revolution, becomes Catholic, the colonial dependencies will be absolved at once from their colonial subjection, and retaining their principles, will, with the United States, which were once colonies, constitute "the people, and tribes, and tongues and nations," who will look on, and not suffer the dead bodies to be put in graves. Moreover, as before hinted, they are well adapted to become places of refuge for the fugitives, and to furnish auxiliaries for their return.

It is farther worthy of note, that the only strong colony, largely Catholic, lies in the neighbourhood of a people well able to check any movement made towards a Papal persecution. The Protestant population of these United States never will stand quietly by, and witness a Canadian St. Bartholomew's Day.

The second circumstance alluded to, is England's naval ascendancy. This

is indeed part of her colonial system, and may work wonders in these times. We can readily see how the supremacy of the Ocean, may be detached from the supremacy of the Island. As in regard to the colonies, so in the navy. This change of the government will be sudden: it must be revolutionary. The commanders of the fleets and armies, and those under them, will have sworn fealty to a Protestant crown, and will, of course, feel themselves absolved from their oath to the sovereign who will have forsaken their religion. They will therefore feel free to throw their fortunes and their forces in with the friends of liberty, religion and the witnesses. Particularly favourable to this are the practical results from the repeal of the test act. *Now*, very many of the Independent and Presbyterian dissenters hold commissions in the army and navy; and these will prove very unmanageable materials, when government wishes to support Popery.

We have an illustration in the recent case of a Scottish officer who was court-martialed at Malta, because of his refusal to attend as a guard at some Papal ceremonies. Thousands of such, we may be assured, will be found in command, when the cause of the witnesses shall need them. When orders shall come to them from a Popish crown, these men will lay their hands upon their sword-hilts:—"Our fathers fought against the House of Stuart and a Popish succession, and their blood still flows in our veins. We are for God, a free government, and a pure religion."

But still we meet the exclamation: How can these things be? How is it conceivable that Britain can become a Catholic kingdom? Are there any indications in Providence that such a change is possible?

Let those who waver under such questions, bear in mind that England was a commonwealth in 1660. Protestant dissenters,—Puritans and democracy, were in the ascendant: and in 1665, the Puritan rulers were cast down and persecuted by the bigoted James II. A change half so sudden as this may

bring about all that has been suggested as probable. "Come and see," whether the sky is red and lowering for such a storm; whether in and about this *mart of the nations*, we can discover any facilities towards such a sudden and great concussion.

Who can avoid noticing two grand and fundamental errors in the British constitution: the union of church and state; and the extreme defects in the representative system?

The former of these, as before stated, is antichristian. The church of Christ never can sustain that high and noble feeling of independence on the arm of flesh, which is so important to her spiritual welfare, when she is compelled, at every step, to lean for support upon the civil government. If the ministers of religion are maintained,—if their salaries are paid by government, to this whole extent are they under obligations to the civil power; and whatever of strength there may be in these obligations, is diminished from the ties that bind them to the church. Theoretically, we cannot perceive how a body of clergy, nurtured by the state, should ever have entire devotion of heart to the church; and practically, we think that it never is the case. Whenever religion becomes a state affair, it becomes a state,—or as Bishop Faber would say, a political religion. Of facts illustrative of this doctrine, ecclesiastical history, since the age of Constantine, has never lacked examples.

Nor let it be said that we speak uncharitably. Ministers of the truth ought to be pure-minded men, incapable of being influenced by such secular and debasing motives. They should not follow the Master for the loaves and fishes. What they ought to be, and what they *are*, we will find to be different questions. They are but men, and they will ever, whilst on earth, be influenced by the passions incident to humanity. We may readily admit, that they are, less than any class of men, under such influences: still they are under them; and the historical truth is, that the church has always lost in purity more

than she has gained in other respects, by an establishment. The moral nerve of her independence has always become paralytic, at the touch of Mammon's wand, in the hands of the magistrate.

This evil is deeply seated in the British system. It is completely interwoven into the web of her policy. She knows no other. She does not believe it practicable to keep up an organized church and a learned ministry, without a civil establishment. Even the members of the true church are so infected with this leprosy, that it will require them to be kept three and a half years in caves and dens of the earth, before they will be prepared to present themselves to the priesthood of a purer altar for readmission. It will take much effort to convince them, that the support of the church directly and immediately by its own members, will amount to no more than intermediately, through the civil tax-gatherer: and that this direct and voluntary support of the ministry by the people, must strongly tend to bind together pastor and flock. These lessons they will be obliged to learn, even though it be in the overturnings of revolution.

The other radical error is the extreme defects in their representative system; and we can only name some of them. In the popular branch of their legislature, there is but the semblance of equity in the election of members. It can scarcely be said that they are appointed by the people. In the upper House, there is not a pretension of the kind. The lords, spiritual and temporal, are under no obligations to the people. In regard to the former class, there is direct opposition to a fundamental law of Christ's house, in the fact of their existence as members of Parliament. "My kingdom is not of this world," and yet the bishops as such, form an important and very powerful part of the civil legislature. There is little probability this will ever be remedied by mild measures. Yet in a kingdom freed from Antichristian corruption, this can find no place. We can see from this, the inevitable necessity of *the great concussion*. The very principles on

which this House is organized, must be abandoned. The lords are either hereditary, or created by an act of the sovereign. Both and each of these are inconsistent with that principle of representation which is indispensable to secure the rights of the people, and which lies at the foundation of scriptural church government,—that right to rule over men never can exist without their consent. Whilst we contend, that government is an ordinance of God,—that man is so constituted as not to be able to exist without it. He has made man for government, yet the right to exercise it, no particular individual can have, but through the election of the governed. This fundamental principle is wholly unknown as to the House of Lords and the throne: and the introduction of it, whether through violence or by pacific measures, will be a revolution in the English government.

From the Pagan and Antichristian principle of a *state religion*, springs, by an inevitable necessity, if there is the least portion of freedom in thought and opinion, a class of dissentients; generally a number of classes. The very idea of the government, especially if it be founded in part on gratuitous and forced assumption of power, prescribing and enforcing a state religion, is calculated to produce opposition. This results in a variety of sects opposed to the state establishment: and it is to the dissenting sects we wish to call attention at present. In the three kingdoms united under the British crown, they are probably a majority, including the Catholics. Now, however these sects may differ among themselves, there is a point in which they all agree;—in a feeling of hostility toward the establishment, and, on this question, toward the government. Hence the union of dissenters, in opposition to the late test act, embraced Trinitarians and Socinians, Protestants and Catholics, Congregationalists and Presbyterians, Wesleyan and Whitfieldian Methodists, all creeds and classes, and men of no creed or class.

Add to this, what for its importance perhaps might have been put down as a

consideration by itself;—the *present position of the established church of Scotland*. It is Presbyterian, and yet there are several very powerful sects of Presbyterians, who differ in some small matters, and cannot go into the establishment. There are also Episcopal and Catholic, and other dissenters in Scotland. But concerning the main body who constitute the *established church*, there is a strong probability that there will be an excision and detrusion of the great majority from the establishment. On the question of patronage, the ministers and elders of the Kirk, are at direct issue with the government. They maintain that the people of each congregation have a right to choose their own spiritual guide, and that the patron and the government have no just power to force into a church a pastor whom the people have rejected by a deliberate vote. The cause has gone up to the present Whig ministry, and to the House of Lords; and they have virtually sustained the right of intrusion, or forcing upon the people an unacceptable ministry. The ministers and elders, in General Assembly met, have voted in direct opposition to the claim of the government; and the Scotch Presbyterians never will abandon their principle. They claim for themselves the right of electing their own spiritual teachers, and that right they will relinquish only with life. This conflict is now going on. The people will soon learn their strength, and they will not be slow to extend the same claim to their civil rulers, and assert their right to choose these also.*

A third circumstance, tending to show the probability of the English govern-

* This was first written in January, 1841. Since that time, Sir Robert Peel and a Tory ministry have come into power, and the whole appearance of things augurs for the establishment the most disastrous result. It is now, (May, 1842,) highly probable that five or six hundred ministers, with the great body of the elders and people of course, will be ejected from the legal establishment, and forced into dissent. Should this occur, and the dissenting interests combine, the English establishment will soon begin to totter; and it is exceedingly problematical, whether it can long survive a combined assault.

ment becoming Catholic, is the state of Ireland. She has a population of nearly six millions ready for any action, that they can be persuaded might probably succeed in extending the power of Rome. This population is the best possible material out of which to make victorious armies. Accustomed to rough and homely fare,—to absolute subjection to their spiritual rulers, without the thought of asking a reason, they have, for centuries, been influenced with a burning hereditary hatred towards Protestantism. This population, the Roman hierarchy are spreading all over England and Scotland with amazing rapidity, so that they may be on the very spot where they will be needed to slay the witnesses. The priests have now an army of Irish, spread over England and Scotland, under their unlimited control, abundantly adequate, if only they had the discipline, to set at defiance all the regular troops on the home service. And, farther, it is not at all improbable, that under cover of a "Temperance Society," the entire male population of Irish Catholics at home, in England and Scotland, yea, in America too, are leagued and sworn together as a Catholic party, and secretly pledged to matters and things very different from temperance. As to temperance, Sir Robert Peel's recent report in the House of Commons affirms, that the consumption of spirits in Ireland, has been increasing since the temperance movements; this clearly demonstrates, that Roman Catholic Temperance Societies, in Ireland at least, must be designed for some other purpose, or else they are a total failure.

Again, look at the combined efforts in favour of parliamentary reform for Ireland. There are constant meetings in that country, professedly preparatory to action on the question of reviving the Irish parliament; that is, in fact, for severing Ireland from the crown, and establishing a distinct kingdom. Similar meetings are holden in this country; and however attended and approbated by hundreds of Protestants, no man who has ever glanced at Popery can doubt for a moment that all these meetings

are got up through Jesuitical influence: they are Catholic movements. Now, on the question of right or wrong as to Irish independence, we say nothing at present. The simple *fact* of these movements, simultaneous with Catholic temperance societies which increase the consumption of spirits in Ireland, is all we refer to, as probable evidence of a coming revolution. The national debt of England, contracted largely for supporting wars, whose object chiefly was to sustain arbitrary power, is another of the circumstances bearing upon our question. It is never expected to be paid; and the payment of the interest, renders her corn-law restrictions necessary; and these again bear upon her immense population of uneducated operatives with a crushing weight. The condition of these, who are the majority of her population, is most deplorable, in regard to mere subsistence; still more so, in regard to religion and morals. A very large number are horribly atheistical and deistical, and are maddened to fury against religion, under the impression that Christianity and arbitrary power are indissolubly united,—that the Christian church is a political engine for oppressing mankind by exacting the tenth of all products. Here then is a vast mass reduced to that condition which makes men willing to sell themselves to whatever power has bread to purchase them with. Thus the government, so long as means can be had, can buy up as many of these unfortunates as may be necessary to answer any purpose; and if at any time therefore, it chooses to change its religion and can obtain funds from the Catholic powers, the Protestant cause may be suppressed.

The moneyed and hereditary aristocracy, which are partly identical, are deeply interested in the national debt. Never expecting to receive their principal, they feel much concerned in supporting that system of rule which will secure their interest. These dread the trenchings of the people upon the power of the upper classes; and there is every probability that this feverish state, produced by extreme exhaustion on the one

hand, and repletion on the other, will continue until the great earthquake, and be greatly instrumental in its production.

The present sovereign, it is highly probable, is married to a Roman Catholic. The royal consort is indeed a Protestant *politically*. He could not otherwise be the husband of England's present, and the father of her future sovereign. But his father and family being Roman Catholic, renders it very possible that he was so brought up himself, and if he made religion a part of his politics to place his blood on a throne, he may very reasonably be expected, in case of the emergency, to make politics a part of his religion to keep it there.

How then will the present infant and heir-apparent be educated? Of course, in the true Protestant religion, according to the act of settlement. But if his father have the spirit of a Catholic and the cunning of a Jesuit, would he wish him educated openly in the religion of Rome? Assuredly not. Such stupidity could not be transported across the English channel. No, but the future sovereign will be trained nominally a Protestant, but really a Catholic.

The theology recently divulged, and now rapidly spreading in and from the Oxford University in England, may have an important bearing upon this question. That University has always been *Tory*, always on the side of non-resistance and the divine right of kings and bishops. James II. in his efforts to re-establish Popery, first made trial of Cambridge as an instrument for that purpose; but found such a determined resistance as induced him to forbear. He then tried Oxford, which also at first resisted. But upon his changing some of its officers, and threatening others, it yielded and became his tool. Oxford is now fast becoming what James and the Jesuits wished it to be, really Catholic, though nominally Protestant. It is more than likely, that the Oxford divines, (the Tractarians) are Jesuits under a very thin disguise,—that they are in league with Rome.*

Now with such agency to guard the education of the sovereign and nobility, would the transition from Oxford high-church Episcopacy to Roman Catholicism, be a very great change? Would it be any thing more than laying aside a mask, which was so very like to the wearer, that his own friends could scarcely tell when his face was covered with it, and when it was laid off? How extremely easy therefore, may the transition become for the aristocracy and the monarch, from Protestantism to Popery!

Take then into consideration these facts. Look at the radical, antichristian error of a civil establishment of religion,—a union of church and state. Look at the unsufferable and incurable defects in the representative system; at the immense mass of dissenters and their increased and increasing privations under the oppressions of the establishment, particularly the probable ejection of the Scotch Presbyterians,—at Ireland, its Protestant and Catholic dissenters; its vast strength; its restless spirit,—at the national debt; its crushing weight falling mainly upon the labouring poor; its rallying the interests of the whole aristocracy to support the system; the impossibility of its ever being liquidated, but by repudiation, or by revolution. Look at the sovereign and nobility, and the strong possibility, that the next generation will be brought up with more than usual pliability of conscience as to religious scruples; the absolute growth of Catholicism in Britain. Weigh all these things and ask yourselves whether they can abide thus for a quarter of a century,—whether many of these evils are not intolerable, and some of them utterly inconsistent with a pure Christianity and a practical freedom,—whether they do not all portend a great concussion!

when but little had appeared to justify the opinion, in comparison with what is now before the public. It is now openly undeniable that a strong and growing party in English Episcopacy are real Romanists. Bishop McIlvaine has made out this charge clearly on many points, but especially on the great doctrine of justification. Let the Tractarians go on and prosper, and the Jesuits have little more to desire; Rome is transferred to England.

* This was first written in January, 1841,

That there has long been a heavy force pressing upon Parliament for reform in the House of Lords, is well known. That its power is increasing and concentrating is equally obvious. All advocates of the elective principle combine against that House. It may and will labour to strengthen its barriers, but assuredly the power increases faster than the resistance, and the longer and stronger, the more sudden and overwhelming will be the sweep when they at length burst away. We say when the barriers of the aristocracy *burst away*; for we assume it, that they never will yield to reason, persuasion and right. It is not in the nature of usurpation to abandon power voluntarily.

But even suppose it otherwise—suppose the English aristocracy, spiritual and temporal, and the crown, overcome by reason and timidity, should evince a disposition to yield to the people, to eject the bishops from the House of Lords, and to make its members elective: would the continental powers permit it? Would legitimacy on the Continent tolerate republicanism on the Island? Poland may answer the question. Mark the jealousy with which they eye American republicanism, three thousand miles distant. Would they tolerate it in their own bosom?

Therefore we conclude, that whenever the popular party will have so gained upon their political opponents, as to make them feel for their mitres, their titles of nobility, and their perquisites,—when the Lords spiritual particularly, perceive that their position is a tottering one, they will purchase interest. The Oxford Jesuits will make overtures to the O'Connell Jesuits. The former, in behalf of the high church party, will buy in the latter, acting for the Pope and Catholicism and the continental sovereigns. The court and the aristocracy, a majority of them at least, will become Catholic; the law of the Protestant succession be repealed or trampled under foot; and thus Romanism become the established religion of Britain; the Irish will rise at home and all over Britain, and tender their services

to the converted court. Care will have been taken to have the commanders of the fortresses and fleets at home, and as far as may be abroad, in the semi-Catholic interest. An act will be passed, settling the affairs of religion, containing a section to promote uniformity; this act will be enforced at the cannon's mouth, and thus will be lighted up the flames of another Smithfield, and the dead bodies of God's witnesses will be piled up in the great street of the city.

Such, or something like it, will *probably* be the extinction of the glorious lights of Protestant Christianity in the British Isles. Painful thought! How distressing to the heart that looks forward to the triumphs of religion under the auspices of British Christians! Yet from this thought we cannot escape. Yes! land of my fathers' sepulchres, thou art to be again drenched with the blood of God's holy martyrs! Yes! glorious England, thy high towers shall be prostrated;—thy defences, almost omnipotent, shall fall into the hands of thy real foes. The wild ferocity of the gigantic tornado will sweep over the cliffs of Albion,—the hills of Caledonia,—the green fields of Erin; and pour down in all their maddened rage upon the wide Atlantic.

Christian brethren! shall these billows reach us? We think so. The despotism of Europe will never rest *in victory*, whilst a free government exists,—especially a free government, whose people speak the English tongue.

Our true policy hitherto has been, to avoid European politics and alliances. But then the day will come when they will not keep aloof from us; and then we shall have no election. Flushed with victory and triumph in England, and enraged at the threatening encroachments of the spirit of liberty, they will come down upon us in great wrath, determined to destroy the nation which has so long been the source of this hated spirit.

LECTURE XXII.

POPERY IN AMERICA.

Rev. xi. 1-13.

Is it probable that the grand confederacy of all the aristocratical interests in Europe, after crushing the Protestant cause there, will attack America?

To this question an affirmative answer has been intimated. We have touched upon the general grounds of the opinion, and have promised some detail of reasons in its support. Before proceeding to this detail, it will be useful to state the general grounds; and the nature of the power itself must be kept in mind. We have supposed a coalition. All the interests of arbitrary government; the hereditary and titled nobility; the moneyed oligarchy; the mitred spiritual power; the crowned heads;—all these combined into one, and perhaps under the visible headship of the revived imperial dignity; and thoroughly imbued with the spirit of Popery, will have concentrated their forces upon the citadel of Protestantism in England and have prevailed. This success will have added strength to the bonds of their union; and it is to the essential character of this union, we wish to call attention. Consider the duration of this one complex power,—this all-pervading spirit of legitimacy; and bring it into contrast with the character of our government; and the uncompromising opposition of the two must be evident. They cannot be reconciled. The elective principle presupposes the power of civil rule to lie in the people; and to be derived through them to the magistrates, who are the agents of the people, employed by them for a specific service. But the European doctrine is, that all power resides originally in the mitre, the crown, and the aristocracy; and so far as the people have rights, they are merely concessions, kindly granted by their superiors, who received them from God. These are clearly opposing systems, and therefore the high presumption, that, in the great

crisis of right struggling against power, when the latter shall have succeeded in Britain and Europe at large, it will direct its victorious forces toward our shores. Let us inquire for particular circumstances favourable to this general result, and that augment its probability.

1. The vast increase of Roman Catholics in this country. They are now computed at one million, five hundred thousand, or one-twelfth part of the entire population. This will be accounted a trivial matter: one in twelve cannot effect much, even if inveterately hostile to our institutions. Persons who thus reason, seem to forget the difference between an enemy in the camp, under the guise of a friend, and one in the service and secrets of the opposing camp. One traitor had well-nigh lost to America the benefit of two campaigns.

2. This increase is by immigration. A case of conversion from Protestantism to Romanism, does occasionally occur, but nothing is gained in this country by proselytism. On the contrary, many more come out from them and unite with the true church, than apostatize to them from the Christian faith. So that, relatively to the Protestants, the Romanists would be losing ground every year, but for importation. The influx of foreign Catholics probably exceeds fifty thousand a year; which in twenty-four years would amount to one million, two hundred thousand. But their natural increase, and the stimulus to importation by our legislature, as hereafter mentioned, will most likely, for the whole of this period, cause the Catholic population to double twice for every once that the whole population doubles. This, by the year 1866, would give them about five millions, or one eighth of the entire Union.

There are two other sources by which Catholicism will gain,—their public hospitals and schools. In some states they have command of the public charitable institutions, and make them a means of promoting their sectarian interests. Their schools, however, are more influential. They are founded upon Jesuitical principles. Great efforts are directed

to the gratification of the eye,—the ear,—all the senses and appetites, and thus to win upon the good feelings of Protestant children, and through them, to pervert their minds. In the advertisements of their schools, they generally, if not always, pledge themselves not to say or do any thing calculated to change the religious belief of the Protestant children. At the same time, they profess to believe that these children are on the road to perdition: being heretical in their opinions, they must perish if they continue so; and yet these teachers bind themselves by solemn, public promises, not to attempt to change their religion. There is most gross inconsistency between this promise and profession. If they really believe that these children must be lost unless they renounce Protestantism, and embrace Romanism, how can they, with an honest conscience, promise not to teach them Catholic doctrines, nor draw them away from the damnable tenets of the Protestant heresy? Do any missionaries among the heathen, in order to entice pupils into their schools, *pledge themselves not to teach them Christianity?* Would any Protestant denomination in the world sustain such a missionary? Would any honest pagan make such a promise in regard to his own religion? Not at all. This duplicity is the invention of the “mother of harlots.”

But this promise is kept just in the same Roman faith in which it is made. Every thing that art and ingenuity can devise, is done in Catholic seminaries to influence the pupils favourably. The teachers never indeed traduce Protestantism in the presence of Protestant children. They never ask them to embrace Catholicism, or to read Catholic books. They never argue, or otherwise directly speak with them upon the doctrines of either party. But they place before them and in their way, the symbols of their superstition: they excite their curiosity to inquire their meaning, and being asked, they cannot withhold a word of explanation. They never urge them to worship the Virgin, or any other saint, but they themselves do it in

their presence; and, having won their confidence, they raise in their minds the question, “Can there be any great harm in this? My parents placed me here: my teachers are good and kind: they worship the Holy Virgin,—can it be wrong then for me to do it?” They rather, at first, prohibit in very gentle and mild terms, the newly admitted pupil from reading Catholic books. Yet they are careless to leave them occasionally in their way, knowing well that curiosity is not repressed by a prohibition so gentle, especially where the eye invites while the voice forbids.

Another means is that of guarding them from too free an intercourse with Protestant friends. They allow no pupils to write letters without submitting them to the governors of the school. Thus parents and guardians cannot learn to what extent the child is pleased or displeased with Catholicism; for nothing on this subject is permitted to pass.

But it is impossible even to name the ten thousand devices which they practise to allure their pupils within their toils; and it is matter of astonishment, that conversions to Romanism are not much more frequent in Catholic seminaries. For no Protestant children are ever sent to them, who have previously been religiously instructed at home; as none but parents who feel little interest concerning the spiritual instruction of their offspring, would ever think of placing them in such perilous circumstances.

3. Let us look at the character of this imported population in a religious aspect. They have been drilled from infancy into habits of perfect subjection to their priests. This fearful subjection results from their belief that the priest has power to pardon sin, or to seal it on the soul for ever. Pardon cannot be obtained without confession, and thus all the evil deeds which the individual has ever committed are known to the priest. It is the confessional that produces the cringing submission so characteristic of the laity; and the dogmatic tyranny of the priest, which so strikingly contrasts with the demeanour of Protestant clergymen. Confessedly, the priests can

keep the souls of the departed in purgatory, or deliver them from it. The people believe these absurdities, and, consequently, the conscience is in the priest's safe keeping. He can release it from trouble, or fill it with consternation. Never was there an oppression so fell,—so soul-destroying as this. The fear of God is nothing to an ignorant Roman; it is the fear of the priest that can make his soul tremble. This accounts for the fact so often realized on our public works, where we are feeding these slaves of a foreign foe, that after our civil officers and military bands have failed in preserving order, the priest has quelled a riot with a word. The same is true concerning mobs, which the priest, with his symbols of superstition, can suppress when their fury has baffled all other power. In such cases as these, do *our laws* or *Catholic priests* protect us?

4. The strong probability is, that this population will increase, not absolutely merely, but relatively to other immigrants, much more rapidly. If we gained proportionally of Protestant population, this influx would not augment our danger. But now a decided majority of this immigration is Roman Catholic. This is owing to various causes; among which we may enumerate, first, the efforts of the Leopold Foundation in Austria, Italy, France; at the head of which, as to influence, stands the Emperor of Austria and Prince Metternich, his arch-diplomatist. This extensive and most influential society do much to promote emigration to this country, *directly*, by extending aid to the indigent to bring them over to us; *indirectly*, by their emissaries and funds sent out hither, to accommodate these people when here. These appropriations are very great. They have twenty-one bishops in the United States, five hundred and sixty-two priests, five hundred and forty-one chapels, besides fifty in the course of erection; twenty-one colleges, forty-eight female seminaries, and a great many other institutions under various names; all of which are planned and managed for the spread of their sect,

which, they say, embracing the whole world, numbers a hundred and fifty-six millions.

It is not difficult to see how such liberal provision for their accommodation, and for the gratification of their religious prejudices, must operate in rendering them willing to emigrate. But again;

5. We hold out yet stronger inducements. We tell these poor, degraded slaves of spiritual and aristocratical oppression, that the moment they arrive upon our soil they are its owners. Land is given to them. They are not required to renounce allegiance to His Holiness, or other foreign masters. They are only asked to delay for six months or a year, and they may then be entitled to all the privileges of the inhabitants of the soil. This is the substance of our national legislation in reference to the public lands. American citizens have no advantage over foreigners; and of course, this will be made use of by the priests, who, by means of such arguments, can enlist thousands upon thousands of foreign Catholics to come hither. Accordingly, since the Pre-emption Bill of 1841 passed into a law, immigration has been rapidly increasing. A reference to the number of immigrants quarantined at New York, shows us that they have more than doubled.

That the Jesuits in this country have had no agency in producing the present system, we can no more believe than we can believe that their brethren in Europe will not avail themselves of this as an argument to promote immigration to our shores. We do not affirm that to win favour with them and their Catholic importations, in order to secure votes, is the *leading object* with our national politicians. But we do say, that we see not how any one who observed the Congressional debates on the Pre-emption Bill, could avoid perceiving that the speakers were exceedingly careful not to offend these immigrants.

This liberality of ours is very different from what the Jesuits expected: it obviates entirely the necessity of the fifth rule, chapter first, of their *Secreta Mo-*

nita, which is in these words: "In the commencement, let our members be careful in buying lands; but if they should purchase for us those well situated, let this be done in the fictitious name of some faithful and confidential friends; and that our poverty may better appear, let the estates which are near to places in which we have colleges, be assigned by the provincial to remote institutions, by which it will be impossible that rulers or magistrates can ever have certain knowledge of the Society." On the face of this rule it is evident that the Society expected to operate influences hostile to the magistrates of the countries where they might locate themselves. This chicanery and deception would not be prescribed, if honesty were at the foundation of their system.

6. But it will be proper here to give a slight account of the Society of the Jesuits. It was founded by Ignatius Loyola, a Spaniard, who obtained a charter from Pope Paul III. in 1540. Its declared object was to extend the power of Rome, which had been very much crippled by the Reformation. Loyola thus addressed the Vatican:—"Your ancient props no longer suffice; I offer you new support. You must have a fresh army which shall cover you with the arms of heaven and earth. Light makes war upon you. We will carry intelligence to some, darken knowledge in others, and direct it in all." (Illustrations of Popery, p. 350.)

But the oath of the Jesuits will better explain their intentions. It runs thus:

"I, A. B., now in the presence of Almighty God, the blessed Virgin Mary,* the blessed Michael the Archangel, the blessed St. John Baptist, the holy apostles, St. Peter and St. Paul, and the saints and sacred host of heaven, and to you, my ghostly father, do declare from my heart, without mental reservation, that his holiness Pope Urban is Christ's Vicar General, and is the true and only head of the catholic or universal church throughout the earth; and

that by the keys of binding and loosing given to his holiness by my Saviour Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths, and governments, all being illegal without his sacred confirmation, and that they may safely be destroyed: therefore to the utmost of my power I shall and will defend this doctrine, and his holiness's rights and customs, against all usurpers of the heretical or *Protestant* authority whatsoever: especially against the now pretended authority and church of England, and all adherents, in regard that they and she be usurpal, and heretical, opposing the sacred mother-church of Rome. I do renounce and disown any allegiance as due to any heretical king, prince, or state, named Protestants, or obedience to any of their inferior magistrates or officers. I do further declare that the doctrine of the Church of England, of the Calvinists, Huguenots, and of others of the name of Protestants, to be damnable, and they themselves are damned, and to be damned, that will not forsake the same. I do further declare, that I will help, assist, and advise, all or any of his holiness's agents in any place, wherever I shall be, in England, Scotland and Ireland, or in any other territory or kingdom I shall come to; and do my utmost to extirpate the heretical Protestants' doctrine, and to destroy all their pretended powers, spiritual or otherwise. I do further promise and declare, that notwithstanding I am dispensed with to assume any religion heretical for the propagation of the mother-church's interests, to keep secret and private all her agents' counsels from time to time, as they entrust me, and not to divulge directly or indirectly, by word, writing or circumstance whatsoever; but to execute all what shall be proposed, given in charge, or discovered unto me, by you, my ghostly father, or by any of this sacred convent. All which, I, A. B., do swear by the blessed Trinity, and blessed sacrament, which I now am to receive, to perform, and on my part to keep inviolably. And do call all the heavenly and glorious host of heaven to

* Here the omnipresence of Mary and others is assumed. This is idolatry.

witness these my real intentions, and to keep this my oath. In testimony hereof, I take this most holy and blessed sacrament of the eucharist; and witness the same further with my hand and seal in the face of this holy convent." (Illus. of Popery, 186.)

Substantially the same is the bishop's oath, as ordained by Pope Clement VIII. We quote a few of its expressions:—"I will be faithful and *obedient* to St. Peter, the apostle, and to the holy Roman Church, and to our lord, the lord N., Pope N., and to his successors, canonically coming in."—"Heretics, schismatics, and rebels to our lord, or his foresaid successors, I will to my power persecute and oppose." (See Barrow, Pope's Supremacy, 42.)

Here, then, we have

First. A claim put in upon oath, that the Pope, a temporal prince at Rome, is the head and absolute lord of the whole American churches, and we owe him allegiance.

Secondly. That this foreign potentate has power to depose heretical, that is, Protestant, kings, princes, states, commonwealths, and governments. Our commonwealth may be put under a curse by a foreign despot.

Third. The reason is given,—all states, commonwealths, and governments are illegal without his sacred confirmation, and may therefore be safely destroyed.

Fourth. Every Jesuit renounces allegiance to every state, government and magistrate, whom the Pope has not sacredly confirmed. His words are, "I do renounce and disown any allegiance as due to any heretical king, prince, or state named Protestants, or obedience to any of their inferior magistrates or officers." And moreover, that he *will do his utmost* to "destroy all their pretended powers, regal or otherwise." He is not to rest at mere dead opposition to our government, but he has sworn to destroy it. Thus the Jesuit, before he comes to our country, takes an oath that he never will owe our government any fealty. He never can become a citizen consequently, but by swearing in direct

opposition to this oath. Every foreigner, in becoming a citizen, swears that he renounces all allegiance to any and every foreign prince, king, or potentate whatever. But this oath he takes "being dispensed with," he swears falsely, and becomes a citizen of the United States. Yea, more; he renounces the Catholic religion, turns Protestant, and takes the oath of allegiance to a Protestant government and a Protestant church, *he remaining a Catholic still*, that by this deception and falsehood, he may promote Popish interests. In the eyes of his church and brotherhood, all this duplicity is perfectly right, and he receives for it the Pope's blessing.

Fifth. Notwithstanding this, every Jesuit is bound by his oath to "defend the doctrine," that the Pope has power to depose princes, states, and governments; that they are not legal without his sacred confirmation, and "may safely be destroyed." This the Jesuit's oath binds him "to the utmost of his power" to defend. Loyola's first proposition to the Pope and his council did not contain the pledge of unconditional submission to his holiness, and it was rejected. But some time afterward, he altered it, so as to bind every member of the body to unqualified submission to his superior, and the general of the order to the Pope. So that there is an absolute and unlimited subordination of every man's conscience to the ghostly central despot.

Sixth. Every Roman Catholic bishop is bound by his episcopal oath to be obedient (*obediens ero*) to his lord, the Pope, and to persecute and oppose, to the utmost of his power, *all Protestants*. But in this country his power is bounded by a stronger; otherwise we should have in every large town the holy office of the Inquisition; which, Bishop Hughes says, may have been a good thing abused.

As might be expected from their professed and sworn purpose, the Jesuits became very soon the master politicians of the day. They passed into all countries, and in all countries grasped at power. To an amazing degree they succeeded in throwing their toils around all the courts in Europe; and, by their

secret co-operation, could manage to make war or peace, just as might suit the policy of Rome. For two hundred years they were ostensibly or really the master diplomatists of the world, and had also arrogated to themselves almost the whole business of education. Under their vow of perpetual poverty, they amassed half the wealth of most Catholic countries, and were decidedly the richest body of men ever associated together in Europe. To this, Bishop Hughes's "good thing abused" greatly contributed. Overgrown wealth fitted men for the Inquisition, unless they parted with it freely to the society. When once suspicion of heresy fastened upon a rich man, and he sunk into the dungeons of the Inquisition, his eyes rarely saw the light of the sun afterwards. His property was confiscated to the church or society. The history of the Inquisition gives the best and most correct idea of the place of torment that could be collected from earth. There surely never has been so full and perfect an incarnation of the devil exhibited in our world, as was to be found presiding in its principal courts.

But a gracious God at length heard the groans and clanking chains from the deep recesses of these Jesuitical hells, and blasted the counsels of these incarnate fiends. They were permitted to overact, and in a degree to forget their fealty, and the principles by which they had so long prospered. Their intemperances in civil things, and their inefficiency, brought them into disrepute. They were forbidden privileges in various kingdoms of Europe, and finally the order was suppressed by Pope Clement XIV., in A. D. 1773, by the withdrawal of their charter. The depression of the papal cause in France, Spain, Portugal, and elsewhere, about the beginning of the present century, caused the Vatican to devise some means of reviving their cause; and they determined to revive the Society of the Jesuits. This was done by Pope Pius VII., in A. D., 1814.

This society has its agents and its organized bodies all over our country. Those who compose it are nearly all

foreigners, brought up under despotic governments, and sworn subjects of the master tyrant. They are all, and must all be unmarried men, who can never be bound by ties of direct descent to our soil and institutions. They cannot (at least legitimately) leave a drop of their blood running in human veins, to attach them to our land of freedom. Yet they pervade all our seats of government: especially are they keenly vigilant at our national capital. They study character; they scrutinize men; they weigh political principles and parties. No public person of any note; in church or state, is unwritten in their books. Their communication with their general at Rome and the Vatican is constant. The Pope's council of cardinals understand our public men better than most of their own fellow-citizens do. Our questions of policy are all canvassed there, and schemes are there planned which go down into all our elections and affect all our religious bodies.

How all this exists it is not difficult to perceive. The priest, by the confessional, can command the votes of all his people. He will not, however, concentrate his ten thousand upon any one candidate, except it be on some great occasions; such as the recent case of the school law in New York.

On ordinary occasions, however, their policy is to place their people upon different sides, in order to keep up the appearance of an entire absence of all concert and combination. But when they deem it necessary, the Jesuits and other priests can poll every Catholic vote; and they and their followers are bound by oath to do so.

Seventh. The nature of our government seems to invite to such union. In a close canvass, a small body, acting together and in moving mass, hold the balance of power. This is evidently the means by which the Catholics succeeded in recently carrying their point. Both political parties have long courted them, for the very reason of their ability to move in concert. Both parties are afraid of the Catholic priests and especially of the bishops.

Another of our peculiarities makes us vulnerable, that is, the entire severance of the church from the state: from which, by a slight perversion, has sprung up one of the most ruinous maxims by which the public understanding is led astray:—that religion and politics have nothing to do with each other. It is true, our government has and ought to have no control over religion. But it is not true that religious principle should exert no influence over political men,—that the citizen should not hold himself accountable to God for the exercise of his political rights,—that civil officers are under no religious obligations.

But mark now the practical use to which this maxim, in its bad sense, is put. If the nation from the pulpit is warned to beware of Jesuitical influence, which it can be demonstrated, is undermining the purity of elections and the foundations of the republic, the objection is raised, that this is preaching politics. If his Satanic majesty assume the cowl and hood, and exhibit the tonsure, and become preacher, the public press must henceforth be muzzled, for politics must not interfere with religion. If we tell our public servants that a Jesuit cannot become a citizen by swearing allegiance to our government, because his prior oath renders it impossible; their reply is, that religion has nothing to do with politics. If we prove that, whenever Roman Catholics have the power, their principles bind them to persecute; and that historically this is recorded fact; they tell us, that in this country, we are in no danger from Popery.

Eighth. The impossibility of awaking Americans to the conviction that there is any danger, we name as the last and not the least influential consideration, in producing the belief, that the despotism of Europe armed with bigotry and guarded by Jesuitism will pour its legions upon our shores. Demonstration after demonstration,—the most cogent and unanswerable arguments of all kinds, have issued from the Protestant press and pulpit; but all to little purpose. To these arguments there is no refuta-

tion offered. They are simply passed by. Our statesmen are afraid to touch them; probably from two reasons: they are ignorant upon the subject of Popery; and they wish not to be informed, lest their judgments should be convinced, that there is danger, and they would be constrained to say and do what might offend the Jesuits, and defeat their political prospects.

Take now into consideration all these circumstances. Think of the numbers already in our country under fealty to the despotism of Rome: their rapid increase; the sources of that increase,—their schools for Protestant children; but especially emigration from countries crowded to distress. Look at the great facilities and inducements to emigrate. Consider the efforts of the Leopold Foundation, chartered by the Pope and patronised by Prince Metternich, his master, and all the Catholic aristocracy of Europe. Look at the vast sums they are expending in cathedrals, chapels, colleges, in our country: at the strong inducements our national legislation holds out to them to emigrate, and the consequent rapidly increasing numbers. Consider the swelling legions of foreign Jesuits, all sworn to support their foreign master, and to use their utmost power to destroy our heretical government; men who with the other priests have the consciences of their people completely under their control. Think of the perfect facility with which they can turn the fate at an election, where there is a close vote. Observe the notorious character of the Jesuits for intermeddling in politics, which disposition and talent our free institutions invite them to indulge and exercise. Mark the perfect indifference of the great body of our people, and especially the unwillingness of our political men to look into this subject; and we may add, consider our contiguity to Canada, Mexico, and the heavy black Catholic population in the West Indies, capable of being turned in upon our southern country, with tremendous effect, as invading foes. Take all these circumstances into consideration, and then say whether it be not ex-

trremely probable, that the victorious armies of the grand Papal alliance, having suppressed Protestantism and liberty in Europe, will make a desperate assault upon us. With such facilities and inducements as these, is it conceivable that they will not turn upon us as their only remaining foes, and their last prey? To us, the probability appears so great, that we will direct all possible efforts toward preparation for such a result; shall not cease to blow the trumpet in Zion, and to sound the alarm in God's holy mountain.

It may be asked what the result will be. As we are suggesting probabilities, in reference to the future, what probably will be the issue of the fearful conflict which is anticipated? Does "the sure word of prophecy" throw any light upon the subject? We answer, that it does. This much in general is certain; Antichrist shall certainly be slain and his body be given to the burning flame. Protestantism, or the true religion, will most assuredly revive. Its defenders, after three and a half years of prostration, will arise and stand upon their feet: the religion of the witnesses will become triumphant, and walk forth in the *broad way*, unmolested and honoured in the highest degree: and the interests of the opposing power will be crushed.

Thus far, in general, we see the steady shining of prophetic light. But when we descend to particulars, it becomes us to speak with reserve and to suggest probabilities.

1. It is probable, that the combined forces of aristocratic Europe, in their effort to establish rule in this land, by establishing the Catholic religion, will be foiled. The exotic will grow in our soil, only in a forced and sickly manner. Its nourishment must be brought from Austria, Italy, or some sister country. It must be bedewed with holy water from the font at Rome, and the heat which nurtures it must be the fires of the auto-da-fê: and notwithstanding all, the plant will sicken and die. Nay, rather it will be hewn down by the two-edged sword of a free press and a free pulpit. We shall have a struggle, short

and transient; but fierce and most destructive to our invaders. The approach of it will unite all sects of religion and all parties in politics, and these States *United*, and fighting in defence of the religion of the Son of God and the liberty wherewith He has made us free, can never be conquered. Back from our shores they will be hurled with a tremendous overthrow. Nor is it to be believed that we will not follow them. Is it probable, that having been forced by them to depart from our wonted policy, to enter into alliances with the whole Protestant world, for the common defence, we will draw off as soon as they shall have retired with the shattered remains of their invincible armada?

If not, then and by that time, the grand Protestant alliance, at the head of which will stand in unassuming dignity, the *Republic*, will have matured their plans, and concentrated their forces, which will pour in from the North and the East, but chiefly from the West, to intercept and pursue the retreating fleet of the enemy. Those parts of the British navy, which shall have remained faithful, and shall have taken refuge in the East, and in our seas and harbours, the American navy, and a thousand privateers, will hang upon their rear. Meanwhile, the Irish, Scottish, and English Protestants will be active, though secretly, and the moment in which the combined fleet strikes the British strand, they will spring to their feet, and hail their deliverers.

2. Then will follow the concussion; the court and leader of the Catholic aristocracy, will be forced to fly to the continent, and leave England in possession of the friends of the witnesses. Thus will fall the tenth part of the city, as above described.

3. It is probable, that there will be organized in the British isles, a government much nearer the true principles of equal rights, than they have hitherto known. The hereditary nobility, the mitred and mammon aristocracy, and the national debt, will all perish together. This terrible earthquake, will leave not a wreck behind.

4. It is probable, that henceforth the ocean will be all and for ever Protestant, and the English language, be its mother tongue. This perfect supremacy of the sea, will give the recently revived witnesses full leisure to perfect their plans of government, and enable the dynasty of the people, to acquire by experience and practice, facility in the management of public affairs.

In view of such probabilities, or if they are barely possibilities, what ought to be our course of policy?

First. We should cherish the pure principles of the Christian religion. These will be pre-eminently the battles of the Lord: and he is manifestly preparing American seamen to fight them. The victory in that day, will not be to the strong, physically, nor to the multitude: but the Lord of hosts will fight for us.

Second. We must keep a vigilant eye upon Popery within our precincts. And, in regard to it, let us always distinguish between Popery and the people deluded by it. We should treat the people with kindness, and endeavour to enlighten them in the knowledge of the Gospel, and so break the yoke from off their neck. But the priests and nuns and their horrible impurities, particularly the Jesuits, we should watch narrowly. These are Popery. By that day, this party may have put in a President, some more of our national judges and congressmen, and in our legislatures, may baffle strong majorities exceedingly, even in a constitutional way, and by delay, do much to aid the enemy.

Third. We should attend well to our national defences. The true God is our defence, but he makes use of means. Let us look well to our wooden walls,—rather let us make floating walls of iron, and use all due diligence for our own safety, that we may not have occasion to reproach ourselves for having neglected a leading duty of the law of nature; and disqualified ourselves for the high and honourable service to which our God may call us.

LECTURE XXIII.

THE SEVENTH TRUMPET.

Rev. xi. 14-19.

WE have seen that the Saracenic invasion progressed for one hundred and fifty years, or five prophetic months. That is, from the first public preaching of Mohammed, in 612 to 762, when the Caliph Almansor built Bagdad, and ceased his conquests. We have also seen, that the hour and day and month and year, during which the Turkish horsemen were to *advance* in their work of desolation, commenced with the capture of Cutahi, by Othman, in 1281; and terminated at the end of three hundred and ninety-one years and fifteen days, by the capture of Kameniec in Podolia, in 1672. Between the close of the first woe then, and the opening of the second, there intervened a space of five hundred and twenty-five years. But we are told, that after the close of the second woe, “the third cometh quickly.” We are therefore to expect the events comprehended under this third woe trumpet, to commence within a period much shorter than five hundred and twenty-five years after the capture of Kameniec in 1672.

But we must bear in mind, that the period of time embraced in the seventh trumpet, is the last subdivision of the sealed book; it runs forward to the end, and is itself subdivided into the seven vials. Consequently, it must cover a very considerable portion of time, and comprehend a very great number of events.

These events, moreover, may be very different in their character and bearings. What is a heavy woe, a matter of deep distress to one class of men, may be matter of high joy to another. All the three woes are such “to the inhabitants of the earth,” (ch. viii. 13,) that is, to the citizens of the empire, who retain the corrupt system; whilst, to a great extent, they are means of relief and blessing, and consequently, cause of joy, to the true church of God, comprehend-

ed within the degenerate church and empire. Accordingly, we find the language of exultation and triumph in this context, not as limited to the beginning, middle, or end of the period, but as descriptive in general of the whole. Though still depressed, the true church has yet frequent cause of exultation.

Verse 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." This language has reference, obviously, to the period chiefly at its close, when all the thrones of tyranny shall be overturned, and the governments of the nations shall be re-organized, according to the representative democracy of the Bible, upon the pure foundation of Christian morality.

Verses 16-18. "And the four and twenty elders, which sat before God on their seats, fell upon their faces and worshipped God; 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 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."

These elders or presbyters, are the representatives of the churches. Their ruling authority, which is designated by the language, "sat before God on their seats or thrones," is received from God the Redeemer, and is exercised under him for the people's good. Their action here, bespeaks the existence of a church worshipping God, and yet not by intermediate objects, but directly. They glance their eye forward to the triumph of the true religion, the wrath and overthrow of the nations, and the vindication of the martyred saints.

Verse 19. "And the temple of God was opened in heaven, and there was in the temple the ark of his testament: and there were lightnings, and voices,

and thunderings, and an earthquake, and great hail."

This indicates freedom of access to a pure and spiritual worship; the temple being the symbol of the true church, which had been shut up by the corruption and tyranny of Rome; but is now opened by the Protestant Reformation. The ark of the covenant, therefore, which is the great standing type of *justification by faith*, is drawn forth to public view. The reference here is to the preaching of the Reformers, whose leading star was this very doctrine of justification by Christ's righteousness imputed.

The lightnings and their accompaniments represent great commotions among the nations.

The war of the *great red dragon*, to which we must now proceed, exhibits the same parties as were presented in the little book. It is another representation of the conflict between Satan and the true church of God. The principal part has reference to the period of the vials. But preparatory to that, we are carried back to earlier periods.

Chap. xii. 1, 2. "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: and she being with child, cried, travailing in birth, and pained to be delivered."

The word translated wonder, is *σημείον*, a sign. Now a sign is significant of something. The woman here signifies the true spiritual church, the Zion of God, the bride, the Lamb's wife. This true church is embraced, comprehended, as it were, within the larger body of the apostate church, though not owning its union. Nations, bodies of men, societies, are often symbolized by a woman.

"High on a rock, in solitary state,
Sublimely musing, pale Britannia sate;
Her awful forehead on her spear reclined,
Her robe and tresses streaming with the wind."

In a similar manner the true church is often spoken of as the virgin daughter of Zion, the mother of us all.

This symbolical woman is clothed

with the sun,—arrayed in light and beauty; the brightness of the Sun of Righteousness enshrouds her round about. The true church rejoices in the light of Zion's King. Yea, the very pavement beneath her feet reflects, like the moon, the brightness of that light in which she is clad. "The street of the city is pure gold, as it were transparent glass;" "and I saw, as it were a sea of glass mingled with fire,—and the saints stand on the sea of glass." So the bright moon is the pavement on which she stands. It may represent the laws, government, institutions of the church, which are but reflections of truth from the Sun of Righteousness.

The stars, whose figurative meaning has already been explained, have here manifest allusion in their number to the twelve apostles. This teaches, that the pure ministry is a crown of glory to the church: and that in the period referred to there will be a renewed issuing forth of the twelve preachers of the gospel. This gives promise of increase; accordingly, "as soon as Zion travailed she brought forth," and doubtless the allusion is to the advance of the church in the age of the Reformation.

Verses 3-6. "And there appeared another wonder (sign) in heaven; and behold, a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and cast them to the earth: and the dragon stood before the woman which was ready to be delivered, to devour her child as soon as it was born. 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. 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 three score days."

A great red dragon is the second significant thing. Naturalists now are acquainted with but one species of the dragon, and it is perfectly harmless. It is certain, however, that there were anciently fiery flying serpents of a venom-

ous and destructive kind. And it is not at all improbable that there were large and dangerous animals of this amphibious character, of which the species is now extinct. They were midway between the reptile or serpent, and the quadruped: and most likely also amphibious; for dragons inhabited water. (Ps. lxxiv. 13.) "Thou brakest the heads of the dragons in the waters." It is also certain, that there were "dragons of the wilderness." (Mal. i. 3.) The poets perhaps made them more savage and terrible than nature presented them. The race is now probably extinct, as other poisonous reptiles pass away before the face of man. The significant thing here, is evidently designed a monster. Nothing ever existed in nature like him, as a whole: and this poetic fiction is necessary, because it is a moral monster he is intended to symbolize.

This dragon has seven heads and ten horns. The former represent the seven hills on which Rome is built; the latter the ten kingdoms into which the empire was divided. He had also seven crowns upon his heads; which denote the seven forms of Roman government, of which we shall speak hereafter.

The third part of the stars of heaven, are the ministers of the visible church: and the dragon's tail drawing, or dragging them, and casting them down to the earth, is the corrupting influence combined with the violence which was exercised to degrade the clergy; and which succeeded in converting the mass of them into mere time-serving politicians. Of course the tail of the dragon, like that of the Saracenic locusts and the Turkish horsemen, designates the debasing doctrine he every where disseminated. A false religion emanated from him, and perverted the church by corrupting the ministry first.

Having thus overcome the great body of the clergy, and brought them into subserviency to his views, the dragon takes his position before the woman; in other words, the power symbolized makes arrangements for watching the increase of the church, with a view of

destroying that increase, and so of suppressing all true spiritual worship.

Here, with some hesitancy, we part from the critics and commentators generally. The fifth verse is mostly applied to the birth of Christ and his ascension to the divine throne. This had been our opinion too, but we have been constrained to apply the whole to Christ mystically,—that is, to the converts, those born into the spiritual kingdom. The reasons are these.

Its application to the Saviour personally violates the chronology. The matter of the third woe must be subsequent to the termination of the second in 1672, that number of years after the birth of Christ literally; and to refer it to that event seems improper.

Again: this application is literal, whereas the whole prophecy here is symbolical. The woman is to be taken figuratively for the true church, and her progeny ought to be understood in the same sense, for the body of professed Christians born.

The birth of the male child seems also to be subsequent to the degeneracy of the clergy, as designated by the dragon drawing them with his tail; but, if Christ personally be meant, it must be long prior to this degeneracy.

And further still,—the woman is the true church as contradistinguished from the larger body of nominal Christians in the ecclesiastical heaven: but this distinction could not be applied thus, without carrying us back to the Jewish church, within which Christ was born; and thus chronology is again set aside. Therefore we infer,

1. That the male child is the progeny of the true church during the period of the third woe: especially is there reference to the converts during the earlier parts of the Protestant reformation. They are represented by a male child, because of their characteristic strength and vigour, adapted to their work and sufferings.

2. The male child is to rule, *ποιμαίνειν*, to act the part of a shepherd over the nations, with a rod of iron; a strong and firm, but homely sceptre. It does

not mean with a severe and tyrannical sway. The language is taken from Ps. ii. 9, where of Christ, it is said, he shall rule the nations with a rod,—a shepherd's staff; yet made of unyielding materials. The sense is that, the sons of Zion at this period shall, by the influence and force of the pastoral office, through the preaching of the truth, operate a controlling power over the nations. And this accords precisely with the historical facts. Protestant Christians did then, and they will much more powerfully hereafter influence, and thereby govern the world, through the faithful preaching and exposition of the truth of God.

3. This male child is caught up, or *caught away*, as the same word is translated properly in the case of Philip, (Acts viii. 38.) God often interposed to deliver the Protestant reformers from the power of their foes. His holy arm was frequently made bare for their rescue; and they were separated from the mass of corruption, and organized formally into independent ecclesiastical bodies, apart from the Catholic body.

4. The woman flying into the wilderness exhibits the desolate state of the true church. It is the same as the saints prophesying in sackcloth; and the duration is the same. But the construction of the language does not render it necessary to understand the one thousand two hundred and sixty days, as all subsequent to the birth of the male child. It merely expresses the idea, that her wilderness or desolate condition is to endure that length of time.

Thus much for the war of the woman and the great red dragon, until the interposition of Michael: after that, it is the war of Michael and the dragon. Our first inquiry, is in respect to the belligerents. Who is Michael? Who is the great red dragon?

The word Michael signifies, *who is like God*. It is an epithet of our Saviour, "who is the brightness of the Father's glory, and the express image of his person." Daniel accordingly, describing these very same wars, says, "at that time shall Michael stand up,

the great prince which standeth for the children of thy people," (xii. 1): and he had mentioned him before under the same name, "But lo! Michael, one of the chief princes came to help me,"—"and there is none holdeth with me in these things but Michael your prince," (x. 13, 21.) Under the same name, Jude mentions our Saviour, "Yet Michael the archangel, when contending with the devil—" We may remark here, by the way, that there is but one archangel known to the Bible. The word means, prince or chief angel, and of course, there is but one head to the angels of glory. Poetry, not always orthodox, has indeed created many; theology knows but one, the Lord our Redeemer.

In regard to the great red dragon, the prophet leaves us no difficulty. Verse 9, "The great dragon was cast out, that old serpent, called the devil, and Satan, which deceiveth the whole world." The *devil* signifies, literally, *the deceiver, the entrapper, the circumventer*: and as a proper name, the prince of the fallen angels. Dr. George Campbell, of Aberdeen, has shown satisfactorily, as we think, that *diabolus*, which we have abbreviated into *devil*, is never applied in scripture to any but one of the fallen angels. It occurs only twice in the plural in the New Testament, and is employed both times in reference to wicked men and women, (2 Tim. iii. 3, and Tit. ii. 3) *διάβολοι, false accusers*. But as a proper name, it belongs only to the one arch-fiend. Demons many there are. Spirits foul and false are often mentioned, and this word is translated unhappily, by the word *devil*, in our English Bibles. There is, however, but one devil. He is symbolized by the great red dragon.

The suitability of the figure is very apparent, as we are familiar with the serpent in the same application. In nature, the animal called dragon, differs very little from the serpent: and this last was the instrument of Satan in the original attack upon man. Indeed, the words are interchanged: for the *dragon* of verse 3, is called *serpent* in verses 9 and 15. "That old *serpent*,—the *serpent* cast out of his mouth waters."

But as the serpent was merely the visible instrument which the *devil* used to deceive and ruin our first parents; so the same evil spirit, called the dragon or serpent, employs the Roman government as his agent to harass and torment the spiritual seed of the woman. This arch-fiend refuses no instrument that may be made available. A serpent, Imperial Babylon, Imperial Rome, a horde of French *Illuminées*, an ungodly philosopher, poet or historian; any thing he accepts that may conceal his own native hideousness, and within and from behind which he may succeed in injuring the saints of God. Herod was but the instrument of Satan, when he sought the young child's life: Babylon carried captives the Jews, but Diabolus ruled her tyrannical movements: pagan Rome sluiced the best blood of the empire in ten general persecutions, but the great red dragon was incarnate in her: and so here, the same seven-headed, ten-horned, and ten-crowned government, is the instrument: still it is that old serpent, the devil, that persecutes the true church of God.

Having by anticipation settled the question as to the belligerents in this war, let us now proceed with the context which describes the war itself.

Verses 7-9. "And there was war in heaven: Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great 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."

It will be observed, that the seat of this war is the ecclesiastical heaven. From the period of the apostacy of Rome, Satan used the corrupt antichristian church as his leading instrument in oppressing the true body of pure worshippers. From the time that Boniface III. was declared universal bishop, the devil made the apostate church his defences, Rome his head-quarters, and the Vatican his citadel. Thence he sent forth his

dark legions of error to execute the decrees of a gloomy superstition, and break down the spirit of the nations into a base and tyrannical subserviency. For more than nine hundred years his chief instruments of warfare against the saints of God were the ecclesiastical powers in their various branches. Here was the fiend incarnate. Ecclesiastical dictation governed the world. Crowns were empty baubles, until anointed, and placed upon the head by the Pope's authority. Even the imperial purple had no lustre, until the holy chrism permitted its brilliancy to shine forth. Oppression was ecclesiastical. Civil government was merely the Pope's hangman and the devil's executioner. It is an historical verity, that mankind, during these dark ages, felt little, and little dreaded the tyranny of the civil magistrate. Satan concentrated all his despotism into the leaden sceptre and the iron yoke of the "mother of harlots and abomination of the earth." These weighed down the spirit of the human race. Whatever the civil powers did toward crushing man to the dust, and destroying the seed of the symbolical woman, they did even this by the order of the church, as directed by the devil and his angels.

It was against these that the Son of God, Michael and his angels, fought. Sustained by his grace and strengthened by his power, the masculine progeny of the woman maintained the unequal but not doubtful conflict.

But the dragon and his angels prevailed not, *ἵσχυσαν*, had not strength; that is, to succeed in overpowering and destroying entirely the true church. On the contrary, he was obliged in the end to shift his quarters, so far as direct and active assault was concerned. An ejection was brought against them, and they were forced to betake themselves to another than mere ecclesiastical agency. The supremacy of despotic rule, which for a long time was acknowledgedly in the Papal power, or *ecclesiastical body*, passed again into the civil authorities. The long war of the investiture was determined in favour of the kings or ten horns, and these again became Satan's

main dependence in crushing the spirit of truth and of freedom.

Verses 10-12. "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. 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. Therefore rejoice, ye heavens, and ye that dwell in them. Woe 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."

1. The locality of this great voice first claims our attention. It is within the ecclesiastical world. The true church, it will be remembered, is geographically and nominally included within the great catholic body. But this is manifestly not the voice of this body, but of the followers of Michael.

2. It is the exulting language of the Protestant Reformers, who dared to express their joy upon the defeat of the Papal machinations.

3. The means of these victories thus celebrated. Two are mentioned. They conquered through the blood of the Lamb, by the great doctrine of atonement. And, that this was the leading doctrine of Luther, Zuingli, Calvin, and others, through which they preached salvation by free grace, in opposition to the Papal system of conditional salvation, all their writings testify.

4. The apostle next notices the cheerful self-devotion of the Reformers. They counted not their lives dear unto themselves, but willingly exposed them to the fierce opposition of their foes.

5. This partial destruction, this limitation of the Papal authority, this ejection of Satan from ecclesiastical power and success by it, is cause of joy to the true church,—the heavens and their inhabitants. The term is changed to the plural, that we may distinguish it from the symbolical heaven of the first verse. And who knows not the joy which per-

vaded the reformed ranks, when the Papal arm was crippled? when that power was no longer able to carry all before it?

6. But whilst as members of the true church, the witnesses rejoiced at the change, yet as members of the civil community, they with all other dwellers of the Roman earth, or citizens of the various kingdom, are assured of coming calamities, from the diabolical policy, that would now more than ever be practised in the civil departments. The political diplomacy and standing army system, more fully gone into since the wane of direct ecclesiastical power, and the stern and strong governments exercised in modern Europe, are a full comment upon this language. This period, when Satan ceases to be an ecclesiastic and becomes a politician, is to be but of short duration; yet during its continuance, he will display great energy, great wrath,—*θυμὸν*, rather spirit, life. And we think the history of modern diplomacy and wars answers to the prophetic delineation.

7. Satan's political career will be but short, comparatively. For nine hundred years, he played the monk,—he ruled as the head of the church; but as a politician, he will flourish little over three hundred.

Let us pause for a moment, and inquire, how the facts have been since the Reformation,—how are they now? Are not all the kingdoms or governments despotic? Are they not hostile to Christianity as a pure religion? Is not Christianity viewed in every one of them, and treated simply as an instrument of bolstering up their power? In Protestant England, incomparably the least diabolical of them all, how is it? Whilst it is true, that there is a large body of pure Christians, real and sincere worshippers of God, is it not equally true, that the government views religion merely as a part of state policy? Would not the monarch, who is the head of the establishment, crush all the dissenting churches at a blow, if it could be done with interest to the crown? Does it not support Romanism in Canada? and

did it not, through the East India government, until forced by public sentiment at home, oppose the introduction of Christianity into Hindostan? Does it not at this hour sustain, in some sense, paganism in that country? Could it not by a simple order put an end for ever to the bloody rites and horrible immolations of the suttee? But let us cite verse 13. "And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man *child*."

Is it not written in the face of European history, that the ten horns are hostile to every thing but the state religion? Have they not always been throwing obstacles in the way of strictly evangelical bodies? Have they not clearly discovered the republican tendency of pure Christianity? Look at Scotland, France, Geneva and other parts of Switzerland, and say whether the dragon is not even now persecuting the woman.

Verse 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."

Here is described in language not easily misunderstood, the retreat of the true church from the face of her tormentors. She is obliged to fly, and God furnishes her with wings, the means of escape. And how often have the Protestants taken refuge in mountain cliffs, and in dens and caves of the earth, that they might worship God their redeemer! How often have they assembled by flight, literally in the wilderness! Though, as before said, the desolate state is the chief thing intended to be represented.

Fond fancy has often applied this prophecy to the wilderness-land which we inhabit, and the fact of its having been a place of refuge for multitudes of oppressed Protestants. This we have long treated merely as a pleasing fancy. But a full and candid examination of the language, with a special eye to its chronology, has constrained us to look

more favourably upon it. Let us note particulars.

It is an historical verity, that the American colonies, now the United States, were originally planted by refugees from the oppressions of Europe—oppressions by the civil government, on account of religious opinions. The Huguenot from France; the Scottish refugee from Holland, with the Hollander himself; the English Independent; and the Scotch and English Presbyterians—these were the masculine progeny of the woman, whom the devil incarnate in European despotism forced from their native lands; but whom God furnished with two wings of a great eagle, by which they were wafted above the Atlantic billows, and the more relentless billows of antichristian persecution, to this wilderness. Prior to most of these, the heroic Admiral Coligni, and the noble Prince of Condé, had planned and partly executed the planting of a Protestant colony of Huguenots on the Florida coast. The time for this had scarcely arrived. God required the precious blood of these illustrious men to seal the damnation of the French monarchy on the eve of St. Bartholomew's day. It remained, at a later period, for some of their survivors in the same glorious cause, to throw in the richest blood of France upon our southern shores.

Look at the dates of these events. See whether the chronology of inspiration and of history agree. The former requires the colonies to be planted after the maiming of the Papacy by the Protestant Reformation. This reformation began in 1517; its advocates were denominated Protestants in 1529, from their protest at the Diet of Spire. In 1530, the league of Smalkalde was established; in 1552 the peace of Passau; in 1598, the edict of Nantes passed by Henry IV. of France gave rest to the French Protestants. But there was not a full and permanent settlement until the glorious Revolution of 1688.

America was discovered in 1492, when Martin Luther was just nine years old. The colony of Massachusetts bay

was planted by the Plymouth pilgrims, December 22d, 1620.

Do not chronology and history seem both to say that this land was discovered and prepared as a place of refuge from the devices of Satan, operating in the arbitrary governments of Europe?

Again,—the mode of her escape is to be observed; by eagles' wings. The true church often fled from her foes and escaped destruction. But on this occasion only is she furnished with wings, as if to lift her up when no other means are left. The fact here affirmed seems well adapted to point out her escape to a retreat otherwise inaccessible. Other retreats she sought and found without these aids; but now a refuge is provided, which she cannot reach unless wafted on the pinions of a great eagle. Driven to the utmost verge of Europe and just about to perish in the ocean's wave, she is supplied with such agency as enables her to seek a resting-place in the distant wilderness.

Now it is not necessary to maintain, that all the true church fled thus; but a portion did. Nor do we say that the natural wilderness is the main thing. On the contrary, it is the morally desolate state, the afflicted condition, that is chiefly intended. "O that I had wings like a dove! for then would I fly away and be at rest." (Ps. lv. 6.) And God says of his church, "I bare you on eagles' wings, and brought you unto myself." (Exodus xix. 4.) The means of escape is the thing implied in our text, and this was the shipping, by whose wings they are wafted to our shores.

Yet after all, who shall say that the Spirit of God, whose eye sees the end from the beginning, designed in this language, no reference to the eagle banner of the American Republic? What rule of sound interpretation is there to preclude this? And if there be none, are we not bound, by the rule which commands us to take out of every writing all that can be deduced from it by fair criticism, in consistency with the subject-matter discussed, to admit this very allusion?

Should we not therefore, allow that the Spirit of Omnipotence glanced forward and saw the persecuted Protestants flitting across the broad ocean,—saw an eagle-eyed ministry watching over the seed of the woman, and the outspread wings of the star-spangled banner cherishing the pure principles of religious and civil freedom in this western land! Who shall say that this eagle of the mountain cliff, commissioned as the messenger of Jehovah, may not, in the day of his appointment, dart across the wide Atlantic, strike his talons to the heart of Antichrist, and free at once the church and the world from the triple bondage of tyranny!

Verses 15–17. “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. 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. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keeps the commandment of God, and have the testimony of Jesus Christ.”

Let us keep our eye on chronology. The matters here described are subsequent to the eagle flight of the woman. Let us also remember, that the serpent is Diabolus, and that he at this juncture is using the horns of the great Roman beast, as his chief instrument of injury to the true church.

The word translated *flood*, is the same as that used in Matt. vii. 25, “the floods came and beat upon that house and it fell.” It means a large mass of water, confined by banks and rolling along with great rapidity and force. The banks are often undermined, and whatever is upon them falls into the turbid stream. Can we imagine a more striking symbol to shadow forth that philosophy, and those corrupt opinions, which undermine the edifice of individual and social morality; and cause the house to totter before we are aware of the danger? Thus infidelity sweeps off the whole structure. Civil government and religious institutions sink in the boiling eddy of the

foul stream which issues out of the mouth of the devil. Here is a most admirable description of that horrible system of ungodly philosophy which deluged Europe, and which more especially overwhelmed the people of France. Diabolus did not design to destroy Popery nor despotism with it. His aim was to destroy the religion of the Bible and the morality which springs from it, and so to engulf the nations in a flood of anarchy; well knowing, that from its wild waters must rise up an iron-handed oppression.

We are here taught, that after Satan shall have been compelled to abandon the hope of tyrannizing over the nations by means of the ecclesiastical monarchy as his chief instrument, he will betake himself to the civil governments again; and during the period of his dependence on them, he will use all manner of false doctrines to corrupt its members and destroy the foundations of society.

Among these may be named the all-pervading heresy, known as Pelagian—which is the grand error of the Papacy. By this radical falsehood has the church ever been tormented; for it is the root and foundation of all heresies. It beguiled man in paradise, and assuming a hundred shapes it continues to lead him down to perdition.

But the flood from the serpent’s mouth is a peculiar modification of this fundamental error. These turbid waters, are the vulgar infidelity of Voltaire and the French school; the polite system of Bolingbroke, Hume and the English school; the vile ribaldry of Paine, and the Anglo-American school, if school it can well be called, where stupidity teaches ignorance. All these came forth, foul and fetid, from the mouth of Diabolus, and were directed against the true church.

It is perfectly obvious that all these forms of infidelity coalesce in one end,—the destruction of the church of God. And it is equally clear, that they have a foreign origin; we mean as to the visible agency. Multitudes of native Americans have been drawn into the troubled whirlpool of their unbridled abominations. But still, the devil, who is the real author of them all, has en-

listed the various interests of despotism in Europe to facilitate his operations: and he must be already infected with the virus of this plague, who cannot see a systematic assault carried on against this republic, by foreign powers, through the agency of a corrupt and diabolical philosophy. War is indeed declared openly against the Christian ministry in this land and against the church of God; but under profession of warm attachment to religion. These men appropriate religion, but never disclose what their religious belief is. We may read their productions again and again, and find nothing that would commit them to any one of the peculiar distinguishing doctrines of the gospel. Their religion must be expressed in terms so broad and general as not to offend Christian, Turk or Jew; angel, man or devil. The effort here and now, like that of Voltaire and his accomplices, is directed to this one point; to engraft their infidelity upon the popular element,—to infect the poor and unlearned with their poison: well knowing, that if they can make this people believe that infidelity is a friend to freedom, infidelity will become the popular religion. Hence they are extremely anxious to muzzle the pulpit; and the scheme for accomplishing this is, to make infidelity a part of politics; then of course, the clergy must not expose it, for that would be interfering with politics.

But these schemes for our destruction, will be disappointed. The watchmen on Zion's walls will lift up their voice, point out the danger and the remedy: and the freemen of this land, will raise up an insuperable barrier to ward off these foul waters of death, that they may not undermine the glorious fabric of our political rights.

Verse 16. The earth helped the woman, by drinking the waters of infidelity from the dragon's mouth. But is it conceivable, that the despotic powers of Europe, under satanic influence, would knowingly yield to the woman any aid? If not, what is meant by this? The truths of history respond. The men who held political power, especially in

France, embraced, with avidity, atheistic doctrines; they monopolized them, as it were, for a time: and these doctrines very soon produced their legitimate fruits; upon which they themselves and the other nations of Europe, became terrified. Satan had proceeded too fast: and the fearful consequences of infidelity upon the civil affairs of the world, produced a tremendous reaction. Mankind stood aghast. The nations combined; atheism was checked by force, and the world was saved from a suicidal grave. Thus the earth helped the woman in Europe. So was it in our own country. The flood in some degree reached us; but God had preserved our Washington. He stood firm at the helm, and steered the noble vessel safely through the breakers, the eddies, and the whirlpools of an infidel philosophy.

Verse 17. But, it will be asked, why was the dragon so wroth at the woman and her seed, if it was the earth that interposed? The answer is simple. It was the woman's seed, the sincere worshippers of God, scattered up and down through the nations, that constituted "the salt of the earth," and saved the mass from putrefaction. But for the moral stamina of the really pious people, there had not been nerve and power in the world to resist the fearful onset. These things are most evident. Can any one be ignorant of the fact, that Britain was the grand barrier against which this flood spent its force in vain; and from which its billows rolled back upon their source? But it was the vast body of real Protestants, the male children of the woman, that made Britain the deliverer of Europe from the wars of infidelity. Hence the wrath of Diabolus, and his warring with the remnant of her seed. This conflict now rages. The dragon even now lashes himself to madness against the pure church. His head erect, turns in all directions, and his glaring eyeballs watch the woman and her seed. Even now, the eagle-eye of the American church is upon him; the piercing glance of her ministry meets him, and he blenches and quails: and thus will he be kept in check until the battle is over,

and he shall be chained and imprisoned for a thousand years.

In conclusion, we adduce a few practical thoughts.

1. All oppressive rule is through the agency of Satan. Government itself, civil and ecclesiastical, is from God; its abuse and corruption are from the evil one.

The degeneracy of the Christian ministry, and their degradation to mere time-serving politicians, is also from him. Every minister of religion who abandons the Redeemer's service, and devotes himself to political intrigue, ought to be cut off from the sacred office. Where do we find the outcry against ministers aiming at a union of church and state, but among those who have shown a disposition to fall into the wake of the red dragon? Upon their own heads be the censure of such a charge.

2. Let us remember that the dragon is in the seats of despotism. Hence are to arise the persecutors of the true church. Popery is indeed the secret instigator, but the civil powers are to make war against the witnesses and slay them. It is our duty to guard our shores, that Antichrist light not upon them, that he seize not our government.

3. Infidelity is the present hope of Satan: his present instrument of assault. He is now labouring earnestly to work it into the web of politics. The master-stroke on which his efforts all now concentrate in our country, is to consolidate such an interest with his followers, that they shall be courted by the two leading political parties. Should this occur, and should either party succeed in winning over to its ranks the anti-religious, the infidel, the agrarian, the anti-clergy party,—whichever may succeed in such a wooing, most assuredly will find God and his spiritual church opposed to them. In deep sincerity and with all becoming freedom, should we entreat those, whose duty calls them to public offices, to guard against such an unhappy state of things. We fondly hope, that both the great parties of our country will denounce the spirit of wicked, reckless infidelity, will rise in the ma-

esty of truth, and crush the spawn of this serpent, ere it hatches into life its hellish brood. Let them bruise Satan under their feet. It is his imps mingling in political strife that endanger the well-being of our country. Away with agrarianism, infidelity and atheism. Then our political horizon, freed from the vile exhalations which Diabolus engenders, will be pure for the breath of freemen: then our political contentions will be the emulation of brothers, and all end in the good of the republic.

May God give us wisdom to build on the solid rock of his own truth our state edifice; then let the flood beat as it may, we shall only laugh at the passing torrents as they roll and spend their fury in vain, against our impenetrable bulwarks.



LECTURE XXIV.

THE SECULAR AND THE ECCLESIASTICAL BEASTS.

Rev. xiii. 1-13.

DANIEL'S vision of the four beasts coming up out of the sea, after it was violently agitated by the four winds of heaven, exhibits, as we have seen, the rise of the four great monarchies from the ocean of human population, excited by the violence of corrupt passions. These monarchies though diverse are yet one: in form and accident differing slightly; in life and spirit one and the same. The vision of John described in this chapter, is manifestly identical as to its subject, differing as to some accidents.

Verse 12: "And I stood upon the sand of the sea, and saw a beast rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his head the name of blasphemy. 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."

The first thing that attracts notice

here, is the common origin of this with the beasts of Daniel. They come up out of the agitated sea: tyranny springs up from the midst of society, rendered boisterous and turbid by the agency of the prince of the powers of the air.

They are all (*θηρία*) beasts of prey: however diverse, yet one in spirit. The one beast of John comprehends the leading characteristics of the named three of Daniel. There is here the boldness and courage of the Babylonian lion, the rough barbarity of the Medo-Persian bear, the wily activity of the Grecian leopard. Here are also the ten horns of Daniel's nondescript. Now it is settled beyond reasonable doubt, that this monster of the ancient prophet is a symbol of the Roman empire; and with equal certainty do we conclude that this Apocalyptic monster is the Roman civil power.

We are, moreover, constrained to admit the substantial identity of the entire four; the latter embodying the visible peculiarities and the essential spirit of the whole. This unity, we have said, is set forth in the great image of our leading vision. The ten toes of the monster man are the ten horns of the monster beast.

Let us next observe the points of diversity.

1. He has seven heads. So was it said of the dragon (xii. 3); and also of the scarlet-coloured beast (xvii. 3), on which is seated the woman arrayed in purple and scarlet. But in verse 9, we are told that the seven heads "are seven mountains on which the woman sitteth," which points out Rome so distinctly that all hesitancy is annihilated. No one can doubt. These hills of the Imperial City are, the Palatine, the Capitoline, the Quirinal, the Esquiline, the Viminal, and the Aventine.

We are further informed (xviii. 10) that these hills are symbolical of seven kings. This last universal monarchy shall exist in seven different forms. Nor can it be insisted that these forms shall co-exist; no more than the *presentation* of the four beasts to Daniel at the same time make it necessary for us to sup-

pose that they all must flourish simultaneously. On the contrary, though seen in vision at once, they exist by succession. Here also, the heads are forms or modifications of the one supreme despotism. Accordant with this is the very general agreement of commentators, that these seven heads are the seven forms of government which have existed in Rome: the Kings, the Consuls, the Dictators, the Decemvirs, the Military Tribunes, the Emperors, the Patricians.

2. "Upon his heads the name of blasphemy." Each forehead has blasphemy inscribed upon it. Each of these forms of government is corrupt, and bears upon its very exterior the evidence of opposition to the true God, and the purity of his religion. Such is the historical truth. Rome has always been idolatrous. For a short period indeed under the emperors, after Constantine, polytheism and idol worship were suppressed; but previously to that, the emperors favoured idolatry, and afterwards fell back, and sold themselves to the same abominations.

Now the source of this power is pointed out. The dragon gave it to him: Diabolus formed this city and government for himself. He bestowed upon the government its wisdom, cunning, energy, and policy.

3. Another point of diversity is the wounded head, which was again restored. Verse 3. "And I saw, as it were one of his heads wounded to death; and his deadly wound was healed; and all the world wondered after the beast." One of these forms of ruling power was wounded; as a victim is bled for sacrifice, as an animal is stabbed in order to slaughter it. It was seen to bleed, and that nearly to destruction. This form was well-nigh abrogated; but before it was utterly ruined, relief was obtained, and it was restored. Here again history must be the interpreter of prophecy. Which then of the seven forms of government in the Roman state was it, that was suppressed for a time, and again revived? Which head was pierced, but did not bleed to utter ruin?

The wounded head is the sixth or

imperial form. Upon the death of the great Theodosius, in the year 395, the empire was divided between his sons; the eastern section being conferred by his will upon Arcadius, and the western upon Honorius. This might almost be considered a dangerous wound. But in 476, as we have seen, the western emperor was deposed by Odoacer, who proclaimed himself king of Italy. Apparently as to the Latin or western empire, with which we have to do, the head was dead; but it was not so in reality. The western half of the body was separated from the imperial head, and death must soon have ensued. But after seventeen years, the kingdom of Odoacer passed away, and that of Theodoric, the Ostrogoth, took its place. This too was but of short duration; for about 553, under the renowned Belisarius and Narses, the generals of Justinian I., emperor of the East, Rome and Italy were again reduced into subjection to the imperial power, and thus the wounded head was healed. The fame of Justinian's arms revived the recollection of the old Roman glory, and the influence of his code of laws arrested the attention and commanded the admiration of the whole empire: all the Roman world wondered after the beast.

Verse 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?"

All over the empire a fawning subserviency was manifested toward the tyrannical power, and through this, to Diabolus, who invested the emperor with this power, and by his influences in the hearts of wicked men, sustained the throne. This was indeed ever the case; but peculiarly so was it upon this occasion of the great restoration of the glory of the empire. It was peculiarly so also, fifty-three years afterwards, when Phocas created Boniface III. Universal Bishop. The doctrine still maintained in the empire of unconditional submission, is as old as Rome. The most servile adulation and base flattery was paid by the bishops of Rome and the mass of

the people to the very basest of tyrants. And it is worthy of particular notice that his power in making war is especially the object of wonder and veneration.

Verses 5, 6. "And there was given unto him a mouth speaking great things and blasphemies, and power was given him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven."

The source whence this power for evil is derived to him is not here particularly mentioned. That was already done in verse 2. The dragon invested him with authority. The two great blasphemies are, the divine right claimed for kings, and the power of appointing bishops. The scripture account of absolute despotism, is, that Satan gave it, and the blasphemous slander of God is the argument by which the doctrine of legitimacy is sustained from the Bible. "All power is of God; the powers that be are ordained of God," therefore iron-handed despotism is a divine institution. This is the conclusion of its friends, but the word of truth proclaims it to be from below. The same kind of logic will prove the devil's own usurpations to be right and proper. "It avails," says Dr. McLeod, "Beelzebub, the prince, as well as any of his servants or instruments. Satan is powerful; there is no power but of God; therefore it is wrong to resist the adversary."

The fallacy here lies in a false assumption. Paul says, "the powers that be," *ἐξουσίαι*, that is, the civil government, is an ordinance of God; but the assumption is, that he means arbitrary power, might without right. This is the logic by which Diabolus has blasphemed the Creator for a score of centuries.

The other blasphemy is, the civil ruler claiming to appoint the spiritual teachers. This was done pre-eminently by Phocas. Now God has never given that power to the civil magistrate, and whenever he assumes it, it is an arrogant intrenchment upon divine prerogative, it is a blaspheming of God. His church is not of this world, and right to exer-

cise the ruling and teaching offices in it, can never be derived from the governments of this world.

Our second remark on these verses refers to the extent of duration; forty and two months. Continuance of being is not designated here; but only continuance of action in opposition to the pure church. The word, *to continue*, is not justified by the Greek text: it is simply to act,—*ποιῆσαι*. It is the same word which in verse 4, is translated *to make, to carry on, to practise*: and marks the period during which the civil authorities of the empire will carry out their oppressive power derived from Satan, under his instigation, for the injury of the church.

Now that the ten horns, the civil kingdoms of the Western Roman Empire, have acted out these principles for the last twelve centuries, we aver, but cannot here go into the detail. It must be left to the reader of history.

One more observation is required on these two verses. These governments have blasphemed God's tabernacle and its worshippers, in that they have in ten thousand forms, interfered and corrupted religion, and traduced the sincere and faithful servants of the Most High. Every persecution which they have carried on, was allied with this blasphemy: for they justified it by false accusation and corruption.

Verses 7, 8. "And it was given unto him to make war with the saints, and to overcome them: and power was given unto him over all kindreds, and tongues, and nations. 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."

The war with the saints is the same as the war against the witnesses; and the universality of his dominion is, of course, limited to the Latin earth. All Europe acknowledged the supremacy of the emperor, and paid homage to him; except the true worshippers of God. These men would not acknowledge the divine right of arbitrary despotism, whilst they always admitted that civil

government is of God. Nor did they ever allow the right of the emperor and kings to dictate in matters of religion. The elect of God,—those "whose names were written, from the foundation of the world, in the book of life of the slain Lamb," are excepted from the universality of slavish and debasing adulation, especially in religious things.

There is here a slight infelicity in our English translation. It would seem from the arrangement of the words, as if the phrase "from the foundation of the world," was designed to mark the time at which the Lamb was slain; whereas it refers to the period when their names were written in his book of life. This infelicity has occasioned a most uncouth comment on the passage. The question arises,—how was the Lamb slain from the foundation of the world? It has been answered that he was slain in the divine purpose. But look at chap. xvii. 8, "and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world." Clearly the *period* marked is not *when* the Lamb was slain, but *when* the names were written in the book of life.

The precise matter affirmed is, that these registered soldiers of the cross, whose names were written from eternity in the Lamb's book of life, shall not worship the beast, but shall lift up the words of their testimony against him. Accordingly, as we have already seen, there were during all that period, and are yet, great numbers of determined and self-devoted men in the church, whose voices were raised against the tyranny of the Pope, the emperor, and the devil.

Verse 9, 10. "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. Here is the patience and the faith of the saints."

There is here, first, a solemn invitation and command not to be heedless. It implies that some are asleep, and cannot for that reason hear. Some are senseless, and have no capacity to understand the plainest language. They can

see no possible use in reading and studying the Word; at all events, the prophecies are too obscure to be profitable either for reading or explanation.

Still God will always have some to obey his voice. He has never given up all men to that carelessness and security which shuts its eyes and avers that there is nothing to be seen: stops its ears and affirms that no voice speaks in divine revelation and providence. It is undeniable that the obligation to hear is pressed upon us in this passage. But why is it thrown in just at this juncture, unless because there is special reason in the importance of the subject why men should attend? Is it not because there is peculiar danger that they will not feel without this particular call to the duty of studying the prophecies, that measure of interest in and devotion to it, which its importance demands?

The apostle then glances forward towards this long and dreary period of Zion's sorrows, and speaks of deliverance. Her captors shall themselves become captives: her murderers shall themselves perish by the sword. The day of God's vengeance and the year of his redeemed shall come. Here, in this wilderness, where the woman sojourns, is the place for trying the patience and perfecting the faith of the saints,—a patience that wearies out the tormentors of the woman and her seed,—a faith that rises triumphant above the smoke, and extinguishes the death-fires, of a thousand persecutions.

We proceed to the two-horned beasts of the earth; in reference to whom we shall have before us,

- I. The beast, with his two horns.
- II. His practice.
- III. The image of the beast.
- IV. His mark.
- V. His name.
- VI. The number of his name.

I. The beast and his horns. Verse 11: "And I beheld another beast coming up out of the earth; and he had two horns like unto a lamb, and he spake as a dragon."

The origin is to be observed,—*out of the earth*,—the Roman empire of the

West; not the sea, or the violent commotions in the state. These may, indeed, be great during the period of his production; but his ascending, (*αναβαίνων*) his rising above and from the earth is not directly owing to civil commotions. He is a wild beast like the other, and exists in the same region: a second fierce universal monarchy. How can this be? Two universal empires in the same world! Is not this a contradiction? Two suns in one system! Obviously, in the same sense, two universal despotisms cannot cover the same territory. But if one be a *civil*, and the other a *spiritual* or *ecclesiastical* power, the thing is not inconceivable. The ten-horned beast of the sea, is Rome *political*, and we will shortly see that this two-horned beast of the earth, is Rome *ecclesiastical*.

Toward the establishment of this position, let us proceed in search of the horns. We must bear in mind, that the horn is a symbol of power, or ruling influence. The two horns here must represent two kingdoms, or two forms in which the beast exerts its power. These horns are not *crowned*, as those of the other beast. Can this omission be an accident? If not, then wherefore was it made? Manifestly, to inform us that they possess the ruling and governing influence, without the formality of coronation: they are not truly separate powers independent of the beast; but they exert their energies under his control.

These horns are lamb-like, and of course, give the characteristic appearance of a lamb to the whole animal; thus making it a suitable emblem of a spiritual government, professedly on the principles laid down by "the Lamb of God, who taketh away the sins of the world." The animal thus becomes the representation of a mild and gentle power, exercising its reigning influence mainly through two branches, not independent on the original source of the power.

But these lamb's horns are, nevertheless, destined to carry out the sentences of a dragon's mouth. This beast speaks like a dragon,—like Satan. His teach-

ing, and ruling, and judging, are diabolical. Under a mild and unassuming form, and the most amiable professions, he bears down upon the true church with the spirit of the arch-fiend. This leads us to speak of,

II. His practice. Verses 12, 13, 14 : "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. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, 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 the sword and did live."

1. We learn that there is a perfect harmony between the two beasts. The ecclesiastical practises the power of the civil, avails himself of it at pleasure : and that not clandestinely, but openly, before him, at his very face. This must be either by concession or constraint. The civil power is openly controlled by the religious : and this, because it is used for their mutual advantage. The corrupt church brings the necks of the people, all over the Roman world, to bow servilely to the yoke of the civil beast.

2. Observe the arts by which this base bondage is brought about. It is by pretended miracles,—great signs. The entire history of the apostate Roman Catholic church is a comment upon this phrase : their thousands of professed miracles locate this part of the prophecy upon them.

But let us not suppose that the beast has power to work miracles or great signs, so as to make fire come down from heaven in reality. He practises these signs, (*iva*) *in order that, to the end that, he may even make fire come down.* His success in bringing it down is quite a different thing, from his success in deceiving men into the belief that he does it.

3. For we note again, that he is a deceiver of mankind. This is one of

the characteristics of Antichrist, as Paul describes him in 2 Thess. ii. 3-10 : "whose coming is after the working of Satan, with all power, and signs and lying wonders ; and with all deceivableness of unrighteousness in them that perish ; because they received not the love of the truth, that they might be saved."

4. His next practice results in the creation of an image of the beast. This ecclesiastical beast so manages to influence the dwellers in the Roman world, that they make an image of the secular beast.

Before proceeding to the image, it will be best to settle the question as to the meaning of the two lamb-like horns. The beast, we have said, is the universal ecclesiastical empire, the Roman Catholic church. It must be distinguished from the Roman civil despotism. It must also be distinguished from the clergy, from the Pope, and from the Papal office. It is that vast body of laymen and ecclesiastics, monks, nuns, bishops, priests,—all bound together by a system of rules and laws, which constitute them into one politico-ecclesiastic empire. This huge fabric embraces all the above-named classes. It is a stupendous power, which lays hold of the conscience, by its overwhelming influence, through the very conception of its magnitude. It strikes the soul of man with a kind of trembling dread. In view of its tremendous force, he feels unwilling to think for himself ; his spirit quails, and his understanding and heart bow.

He is commanded to think as the church thinks ; and to believe as the church believes. She claims dominion over his faith, and dictates the terms on which she will admit him to heavenly glory. To doubt her infallibility is heresy ; to refuse submission, is damnation. This is the beast of the sea, having the horns of a lamb, and the mouth of a dragon.

As to the two horns, we think Bishop Newton, Bishop Faber, Doctor M'Leod, and others, have given the correct interpretation. They are the two great bodies

of the Romish clergy ; the Regulars and the Seculars.

The former class are called Regulars, from their habit of living under certain peculiar systems of rules,—*regule*, which they have framed for themselves. They include the vast legions of the monastic orders, or the Monks. In order to understand the matter we must take a glance at,

MONASTICISM.

This form of superstition may be traced as far back as Origen, in the third century. He was a very learned man of Alexandria, and much addicted to the Platonic philosophy. We should probably not slander him by the averment, that he was the most successful corrupter of Christianity that ever appeared in the church, and yet he was not generally accounted a heretic. Origen did for, rather *against* Christianity, what the thousand and one German philosophers of our day are labouring to accomplish. He introduced into it a mysticism which obscured what was plain ; and hid what before was somewhat obscure. "The divine reason" of Plato is probably in its results about the same with the pantheism of the present German mystics. Origen gave an impulse to this mystical philosophy, and also, from the apprehension that all evil sprang from matter, encouraged its mortification by penances and self-inflicted macerations of the flesh. This literal mortification of the flesh, led speedily to a life of retirement, self-denial, and starvation, under pretence of keeping under the body.

Among these early hermits, one Paul became much celebrated. He retired into the deserts of Thebais, in Egypt, and lived for ninety years, much like a wild beast, only very religiously. His fame was trumpeted over the world, and operated wonderfully upon the self-righteous spirit of man, and induced numbers to flee to the deserts to seek celebrity. By the middle of the fourth century, these had multiplied so far that one of their number, named Anthony, conceived

the idea of collecting them together, and organizing a society of monks : a phrase containing a contradiction, as the word *monk* signifies *alone*. Anthony prepared a system of very strict rules of austerity, and organized his monastery in Egypt ; and thus began the *regular orders*, (Mosh. i. 290.) Similar bodies were speedily formed in Palestine, Mesopotamia, and all the East and West also, under various names, and with various modifications of the Regulæ. There were the Cœnobites, the Eremites or hermits, the Anchorites, the Sarabites, and many others.

That Satan was at the foundation of all this, it is not difficult to believe : and it is reasonable to suppose that collections of female recluses would be called for. If one sex draw off, it were a phenomenon inexplicable in human philosophy, if the other would not do the same. Accordingly, nunneries sprang up over Egypt and the world. The corruptions followed which Diabolus intended.

Monks who acquired reputations for learning and piety, were often selected as bishops. And as congregations in the cities and large towns became wealthy and numerous, and their pastors, of course, acquired influence and fame, these charges became objects of attraction ; and where the spirit of piety had declined, of unholy ambition. For such posts of honour, the monks were often successful competitors. The various monasteries and their inmates were subject to the spiritual authorities of the districts where they resided.

But about the beginning of the seventh century a change took place. "The progress of vice among the subordinate rulers and ministers of the church was, at this time, truly deplorable : neither bishops, presbyters, deacons, nor even the cloistered monks, were exempt from the general contagion, as appears from the unanimous confession of all the writers of this century that are worthy of credit. In those very places that were consecrated to piety and the service of God, there was little else to be seen than ghostly ambition, insatiable avarice, pious frauds, intolerable pride, and a

supercilious contempt of the natural rights of the people, with many other vices still more enormous. There reigned also in many places the most bitter dissensions between the bishops and monks. The former had employed the greedy hands of the latter to augment the episcopal treasure, and to draw contributions from all parts to support them in their luxury, and the indulgence of their lusts. The monks perceiving this, and also unwilling to serve the bishops in such a dishonourable character, fled for refuge to the emperors and princes under whose civil jurisdiction they lived; and afterwards, for their further security, had recourse to the protection of the Roman Pontiff. This protection they readily obtained; and the imperious pontiffs, always fond of exerting their authority, exempted, by degrees, the monastic orders from the jurisdiction of the bishops. The monks, in return for this important service, devoted themselves wholly to advance the interests and to maintain the dignity of the Bishop of Rome. They made his cause their own, and represented him as a sort of god to the ignorant multitude, over whom they had gained a prodigious ascendant, by the notion that generally prevailed of the sanctity of the monastic order." (Mosh. i. 453.)

For six hundred years these independent orders and establishments flourished in wealth and influence, religious and political. Many of them were called, by kings and emperors, to the highest offices of state. Their power was, at various periods, absolute, both in civil and ecclesiastical affairs. In the former part of the thirteenth century, the old existing orders had become peculiarly indolent, and excessively vicious and licentious; as indeed they had been, with little interruption, from the beginning. Hence their efficiency was diminished. There was a necessity of new instruments to crush the witnesses, and therefore the four new orders of the begging brethren, or mendicant friars, were instituted. This word *friar* is a corruption of the Latin *fratres*, by which the new orders were called. Many of

these were chartered and encouraged by Pope Innocent III. in 1215; but they increased so fast that the land was in danger of being beggared by them. Gregory X., therefore, by the agency of the Council of Lyons, in 1572, limited them to four: the Carmelites, the Hermits of St. Augustine, the Franciscans, and the Dominicans. (See Mosheim, ii. 368, 369.)

The two last mentioned took the lead; and by their vow of absolute poverty, and a sanctimonious display of their piety and devotion, became exceedingly popular. "The power of the Dominicans and Franciscans surpassed greatly that of the other two orders, and rendered them singularly conspicuous in the eyes of the world. During three centuries these two fraternities governed, with almost universal and absolute sway, both state and church, filled the most eminent posts, ecclesiastical and civil, taught in the universities and churches, with an authority before which all opposition was silent, and maintained the pretended majesty and prerogatives of the Roman Pontiffs, against kings, princes, bishops, and heretics, with incredible ardour, and equal success. The Dominicans and Franciscans were before the Reformation what the Jesuits have been since that happy and glorious period, the very soul of the hierarchy, the engines of the state, the secret springs of all the motions of the one, and the other, and the authors or directors of every great and important event, both in the religious and political world." "These two celebrated orders restored the [Roman] church from that declining condition in which it had been languishing for many years, by the zeal and activity with which they set themselves to discover and extirpate heretics [true Christians], to undertake various negotiations and embassies for the interests of the hierarchy; and to confirm the wavering multitude in their obedience to the Roman Pontiff." (Mosh. ii. 370, 373.)

These orders failed and became inefficient about the time of the Protestant Reformation, and the Pope, in 1540,

chartered another secret society for the same general purpose, under the name of the Society of Jesus, or the *Jesuits*, whose origin and character have already been described.

Thus we have found one horn of the lion-mouthed lamb; a powerful instrument of corruption and oppression. It existed, it will be borne in mind, contemporaneously with the beast, although it did not develop itself for some considerable time, so as to attract attention. This was true of the beast himself. Monks and nuns,—for the two are necessary to complete the system of moral pollution—flooded the east, and were also very numerous in the western or Latin church, before it raised itself up from the earth in its bestial character, in 606. Not long after this, the pontiffs made them independent of the bishops, as the Emperor Justinian had before exempted both from civil liabilities in some respects, and their property from taxation, and thus the right horn protruded from the monster's head. All these orders were dependent on the Pontiff alone, and were sworn to implicit obedience and subserviency to the Roman See. Many of the most conspicuous men in Europe were the abbots, abbés or *brothers*, as the word signifies, of the monasteries, heads of the various chapters of religious devotees. By virtue of their immense landed estates in England, they were admitted to seats in the House of Lords. This continued from the seventh century until Henry VIII. crippled the abbots by confiscating their estates and expelling them from the House.

The other horn of this leonine lamb, the secular clergy, grew up also gradually. In the first ages of Christianity, all presbyters were of equal authority to rule in the Church, and those who in addition to ruling, preached also, and spent all their time in looking after the spiritual interests of the people, were called, for distinction's sake, overseers or bishops, and among these also, there was perfect equality. (Acts xx. 28.) When, however, congregations, especially in the chief towns, became large and wealthy, these overseers acquired very

naturally a degree of influence proportionate to that of their churches, and thus the pure equality was *practically* disturbed. In our own day, with all our republican notions, it is extremely difficult to avoid giving *practically*, an undue influence in church courts, to city pastors. Human nature was of old as it is now, and thus to overseers or bishops of rich city churches, great deference was justly and duly paid. They were more frequently than less learned and more obscure country members, called to preside in the church councils. Their opinions were sought, just as they are now, in difficult cases, and had greater weight, as is just, than those of less prominent and learned brethren. All this was natural and right. But when piety and humility declined, as it always does in city churches, first, because of the corrupting nature of wealth upon the heart of man, then these influences and this actual power began to be *assumed*, and finally *claimed* by the bishops of the large towns. The first obvious and decided step here was the choosing of permanent moderators or presidents of their church courts. This, conceded for a while by the other members to the city overseers, was gradually claimed as a right.

Such is the origin of diocesan episcopacy. Even as late as A. D. 530, when the Arian heresy raged in Africa, and the parties were almost equally divided, the Vandal king, Hunneric, assembled at Carthage a council of orthodox bishops, to the number of four hundred and sixty-six, to dispute with the Arians. (See Gibbon, chap. xxxvii., who refers to Victor for a list of their names.) There must therefore, at that time, have been more than nine hundred bishops in Africa. Could these have been what is now meant by a bishop, in the high church sense of the term?

A similar strife for the pre-eminence among the city bishops very naturally followed. And as Rome and Constantinople were the two great cities of the Roman world, the overseers who in them had gained the ascendancy, were for the sake of distinction called pa-

triarchs ; and the contest between them and all others ceased by a universal concession of their superiority. Still between these two it continued, and was carried on with great bitterness ; until at length the question was settled by Phocas in favour of Rome. John, the Patriarch of Constantinople, had previously arrogated the title of Universal Bishop. This gave great umbrage to Gregory the Great, Bishop of Rome, who wrote to the Emperor Maurice, severely censuring John, and requesting the emperor to punish or restrain his pride. "And therefore I am bold to say," he remarks, "that whosoever adopts or affects the title of *Universal Bishop*, has the pride and character of Antichrist, and is in some manner his forerunner in this haughty quality of elevating himself above the rest of his order. And indeed, both the one and the other seem to split upon the same rock ; for, as pride makes Antichrist strain his pretensions up to Godhead, so whoever is ambitious to be called the only Universal Prelate, arrogates to himself a distinguished superiority, and rises, as it were, upon the ruins of the rest." (Jones's Church Hist. i. 220.)

Thus we see how the very same process of gradual assumption on the one hand, and concession on the other, which resulted in the establishment of the Papal supremacy, at the same time furnished to the ecclesiastical beast his other horn, the secular clergy. That is, it resulted in such a regular subordination of powers to each other, as rendered them in the hand of ambition, an effectual instrument of tyranny. The people are subject to presbyters of their own choice. This is the primitive arrangement. But now these presbyters are subordinated, not as in the Bible form of government, to the presbytery, but to the bishop ; the bishop to the archbishop, and the archbishop to the Pope.

Thus this vast ecclesiastical monarchy is furnished with two most efficient systems of agency ; independent of each other, and both independent of the civil government, as to the persons of their officers and the property of their respec-

tive bodies : but both dependent upon the dictation of the supreme head of the church. And mightily did these instruments of oppression and of power work. Often did men of these classes, professing the mild religion of the Lamb, act out all the wily and venomous policy of the serpent, and all the ferocity of the lion. We need only refer to Cardinal Richelieu, at once the servant and master of Louis XIII. and of France ; to Cardinal Mazarine, who long governed his country and his king, — whose counsels dealt such havoc to the Huguenots and Waldenses ; to De Retz, and Ximenes, and Wolsey. Do not these ecclesiastics, and hundreds of others, stand out upon the page of history as great plotters of wily and wicked policy ? What nation in Europe has not been made to feel the goadings of these horns of the leonine lamb ?

Illustrating the craft of Rome in working by means of these two horns, Bishop Faber remarks : "Well knowing the truth of the maxim 'divide and rule,' the artful pontiffs dexterously contrived to play off *one kingdom* against *the other* ; to govern *the secular clergy* by the instrumentality of *the regular*. 'Whenever any bishop,' says Puffendorf, 'attempted any thing against *the Pope's* authority, the mendicant friars, with their clamours and noise, pursued him every where, like so many hounds, and rendered him odious to the common people, amongst whom they were in great veneration through their outward appearance of holiness ; and from thence it came to pass that *the bishops* who opposed the Pope's authority, never could make a great party among the people. Besides this, *the friars* always kept a watchful eye over the actions of the bishops, giving continual advices concerning them to their generals residing at Rome : whereby the Popes were enabled to oppose timely any design intended against their authority.'" (ii. 152.)

And such precisely at this day is the use made of the Jesuit order of Regulars, as we have more than once intimated. Thus much for the two-horned beast of the sea, and his deceitful practice. The

other points will form matter of consideration for the succeeding lecture.

LECTURE XXV.

THE TWO-HORNED BEAST OF THE EARTH,
CONTINUED.

Rev. xiii. 14, 15, 16.

VERSE 14: "And he 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. 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."

The first question that arises here, is as to which beast allusion is made. Is it an image or likeness to the two-horned beast of the earth or the ten-horned beast of the sea that is intended? A careful inspection of the context will enable any one to answer this question. For it will be seen at a glance, that it is the two-horned beast, that so deceives the inhabitants of the earth, as to induce them to make this image for the beast that had the wound by a sword and did live. Through his lying wonders he deceives and entraps the people to rear up a system similar to the secular beast, or civil Roman despotism.

But secondly, the form which this image shall possess is that of the wounded head; which, we have seen, is the Imperial. The image, therefore, must be such a *form* of power as to resemble the Imperial. That it could be another supreme civil emperor or king, cannot reasonably be supposed, from the impossibility of two such existing in the same empire.

Bishop Faber thinks, that the idol-worship of the Roman Catholic church is intended; that the various images of their superstition, is the image made *to* or *for* the beast. Two objections appear

to us, unanswerable against this. These images are not representations of the beast, but are like innumerable other things, and are indeed more directly *for* the use and benefit of the two-horned, than of the ten-horned beast. But again, this is taking the words in a literal and plain sense; whereas they ought to be understood figuratively, as all the other terms of the context are. The sea, the earth, the beasts, the dragon, every thing is symbolically understood; so also should the image be. It must be the likeness of a universal monarchical head, and as above stated, it cannot be a civil head. Hence we agree with Bishop Newton, Dr. McLeod, and others, that, "This image is the Papacy. The Pope of Rome is the most striking representation of the old Roman emperors, that can be conceived by the imagination of man. He is the common centre and cement which unites all the distinct kingdoms of the empire; and by joining them, procures them a blind obedience from their subjects." (Whiston.) "He is the principle of unity," says Bishop Newton, meaning, as we suppose, the spiritual officer, not the man but the Pope,—"he is the principle of unity to the ten kingdoms of the beast, and causeth, as far as he is able, all who will not acknowledge his supremacy, to be put to death. In short he is the most perfect likeness and resemblance of the ancient Roman emperors; is as great a tyrant in the Christian world, as they were in the heathen world; presides in the same city; usurps the same powers; affects the same titles; requires the same universal homage and adoration. So that this prophecy descends more and more into particulars, from *the Roman state or ten kingdoms*, to the *Roman church or clergy*, in particular, and still more particularly to the *person of the Pope*."

Nor was this extended system of organization and of dependence part upon part, and ultimating in a perfect concentration of power in the spiritual head at Rome, a mere fancy speculation, a dead form, an abstract theory. The image of the beast was not, as some monarchs

in Europe are gradually becoming, mere automatons, lifeless forms moved by an influence not their own. The spiritual empire had power to give it life, and exerted that power. The energies of the whole spiritual empire, embracing the entire body of the Roman Catholic church, and especially and particularly, the two orders of clergy, were placed under the actual control and direction of the Pope; so that this emperorship became as real and energetical a government as the civil emperorship. And as the civil emperor required implicit obedience upon pain of death, so does the spiritual despot: disobedience to the Pope infers death.

Now, that such a power was actual and not merely theoretical, the history of a thousand years most mournfully testifies. Our difficulty, when we turn the pages of history for facts illustrative of this characteristic of the spiritual head, is to select from the records of blood and butchery: so terrible and so numerous have been the massacres ordered and enforced by Papal authority. Let us turn our eyes upon the Alpine regions of Europe. No fact is better known, than that Christianity took possession of many valleys upon the upper regions of the Po, the Rhone, and their countless tributaries, which pour down from these vast mountain piles. In these peaceful vales and retired glens, the pure worshippers of the true God, found for a long time, exemption from many of the trials and afflictions which others experienced. Especially on the Italian side had Claude, Bishop of Turin, watched over the flocks of God in the vales of Piedmont and prepared them for the slaughter. When persecution raged, they crept up the deep ravines and narrow dells, into which a regular army could not march, and made their dwellings among the rocks and worshipped God in the caves of the mountains. Again, after the storm abated, they would descend and occupy the lower valleys, and migrate to neighbouring cities and provinces. Their success in spreading the leaven of the kingdom, soon called up the activity of their foes. "A new order of holy war was pro-

claimed. And, by the authority of the Pope, (says Sismondi, in his History of the Crusades, p. 24.) the monks of Cîteaux, with a zeal outstripping that of Peter the hermit, the great preacher of the Palestine war, proclaimed a crusade against the Albigenses. In the year 1208, in the name of the Pope, and of the apostles St. Peter and St. Paul, they promised to all who should perish in this holy expedition, plenary absolution from all sins committed from the day of their birth, to that of their death." A campaign of forty days in so holy a cause, was reckoned, by Papal infallibility, merit enough to secure eternal salvation. "Bull after bull was fulminated from the court of Rome, and never had the cross been taken up with a more unanimous consent." "The preaching of a crusade against the saints of the Most High, was combined with the invention and active agency of the Inquisition, in wearing them out. While one class of monks preached in every church a war of extermination, year after year, another, with Father Dominic at their head, searched out in every village, the victims of Papal tyranny; and the fires of the Inquisition were added to all the horrors of a war, of which the barbarous atrocity never was exceeded. While the Bernardines were recruiting soldiers for the cross, Pope Innocent III. charged a new congregation, (at the head of which he placed the Spaniard, Saint Dominic,) to go on foot, two by two, through the villages, to preach the faith in the midst of them, to enlighten them by controversial discussions, to display to them all the zeal of Christian charity, and to obtain from their confidence exact information as to the number and dwellings of those who had wandered from the church, in order to burn them when the opportunity should arrive. Thus began the order of the preaching brethren of St. Dominic, or of the Inquisitors." Again, "As the crusade approached, the Bishop of Beziers, (a city in the south of France,) delivered to the legate of the Pope a list of those among his flock whom he suspected of heresy, and wished to see consigned to the flames. The citizens re-

fused to surrender them to the avengers of the faith, notwithstanding that the assemblage of the tents and pavilions of the crusaders was so great, that it appeared as if the world was collected there. All the inhabitants of the country had taken refuge in Beziers. The city was taken. The immense multitudes were massacred in the churches, whither they had fled; seven thousand dead bodies were counted in that of the Magdalen alone. When the crusaders had massacred the last living thing in Beziers, and pillaged the houses of all that they had thought worth carrying off, they set fire to the city in every part at once, and reduced it to a vast funeral pile. Not a house remained standing, not one human being alive. Historians differ as to the number of the victims. The Abbot of Citeaux, feeling some shame for the butchery which he had ordered, in his letter to Innocent III., reduces it to fifteen thousand; others make it amount to sixty. The legate was profoundly penetrated with the maxim of Innocent III., "that to keep the faith with those that have it not, is an offence against faith." (Sismondi, 22, 25, 34, 37.)

"In the siege and assault of Lavaur, the bishops, the abbots of Cordieu, who exercised the functions of vice-legates, and all the priests, clothed with their pontifical habits, giving themselves up to the joy of seeing the carnage begin, sang the hymn, *Veni Creator*. The knights mounted the breach. Resistance was impossible; and the only care of Simon de Montfort was to prevent the crusaders from instantly falling upon the inhabitants, and to beseech them rather to make prisoners, than the priests of the living God *might not be deprived of their promised joys*. Our pilgrims, (meaning the crusaders) continues the monk of Vaux Cernay, collected the innumerable heretics that the castle contained, *and burned them alive with the utmost joy*. The castle of Montjoyre was abandoned, but burned by the crusaders. The castle of Cassero afforded them more satisfaction, as it furnished human victims for their sacrifices. It was surrendered on capitulation; and

the pilgrims, seizing nearly sixty heretics, burned them with infinite joy. This was always the phrase employed by the monk who was the witness and the panegyrist of the crusade." (Sismondi, 76-78.)

"One of the articles of the capitulation of the castle of Minerva, provided that the heretics themselves, if they were converted, might quit the castle and have their lives saved. When the capitulation was read in the council of war, Robert of Mauvoisin, says the monk of Vaux Cernay, a nobleman, and entirely devoted to the Catholic faith, cried that the pilgrims would never consent to that; that it was not to show mercy to the heretics, but to put them to death, they had taken up the cross. But the abbot replied, 'Fear not, for I believe there will be very few converted.' The legate (the abbot) was not deceived in this bloody hope. The crusaders took possession of the castle of Minerva on the 22d of July, 1210; they entered singing *Te Deum*, and preceded by the cross and by the standards of Montfort. The heretics were in the meantime assembled, the men in one house, the women in another,—and there on their knees, and resigned to their fate, they prepared themselves by prayer for the punishment that awaited them. The Abbot Guy de Vaux Cernay, to fulfil the capitulation, came, and began to preach to them the Catholic faith; but his auditors interrupted him by an unanimous cry; 'We will have none of your faith, said they, we have renounced the Church of Rome, you labour in vain; for neither death nor life shall make us renounce the opinions we have embraced.' The abbot then passed to the assembly of the women; but he found them as resolute and more enthusiastic still in their declarations. The Count de Montfort, in his turn, visited both. Already he had piled up an enormous mass of dry wood. 'Be converted to the Catholic faith,' said he to the assembled Albigenes, 'or ascend this pile.' None were shaken. They set fire to the pile, which covered the whole square with a tremendous conflagration. And

the heretics were then conducted to the place. But violence was not necessary to compel them to enter the flames; they voluntarily precipitated themselves into them, to the number of one hundred and forty, after having commended their souls to God, in whose cause they suffered martyrdom," (64, 65.) In these wars against the Albigenses, "the number of slain, in France alone, has been computed at a million." (Mede in Apoc. 503. Keith.)

Two hundred and fifty years later, a similar demoniacal crusade was waged against the saints of the Most High, inhabiting the valleys of Piedmont. For many centuries, these vales had been vocal with the praises of redeeming love. "And the purer," says Keith, "that was the doctrine, and the holier the lives of the witnesses of Jesus, the more surely *were they clothed in sackcloth*, and the churchmen of Rome, thirsting for their blood, would not be satisfied till they were *drunken with it*. The emissaries of the Inquisition at first sought out their victims, who were either immured in the dungeons of Turin and secretly tortured or publicly executed, to intimidate heretics. But to quote the words of M. Acland.

"This was a process too slow and too partial to satisfy the unrelenting fury of the church of Rome. Bull after bull, and army after army, issued forth to the devastation of the valleys, the spirit of which may be collected from the following specimen. In 1447, (Pope) Innocent VIII. having commented on the heresies of the Vaudois, commands all bishops, vicars, &c., to obey his inquisitor, to render him assistance, and to engage the people to take up arms, with a view to so *holy and necessary an extermination*. Accordingly, he granted indulgences to all who would make a crusade against the Vaudois, and full authority to apply to their own use, whatever property they could seize. Animated by these spiritual and temporal stimulants, eighteen thousand regular troops, and six hundred uncommanded vagabonds, burst upon the valleys; and had not a feeling of compunction speedily

visited the sovereign, (Philip VII. Duke of Savoy,) the work of destruction would have been complete." Such was the merciless and more than fiendish havoc, which for three or four centuries desolated these valleys and parts adjacent. "It were loathsome," continues Mr. Keith, "to tell of children smothered in their cradle, or dashed from the rocks, or suffocated, together with their mothers, in a cave; of villages burnt to ashes, and their inhabitants exterminated; of women flying by hundreds from a blazing church, and butchered by a brutal soldiery; or of the execrations of an infuriated mob, whilst the witnesses of Jesus were suffering martyrdom. But such allusions may here be needful, while Piedmont is in view, that it may be afterwards more clearly seen how righteous are the judgments of God."

About two hundred years later, the same spirit continued to work at Rome and in Piedmont. Terrible was the havoc which the Duke of Savoy perpetrated among these innocent and most virtuous of his subjects. This excited the indignation and aroused the spirit of that great historical enigma, Oliver Cromwell,—a man whose character will never be understood, until republican government and the Christian religion, as modified by human infirmity, shall have been much more studied, than ever heretofore. "His name," says Jones, (see Church Hist. 505,) "was terrible throughout Europe;" and "it was hard to discover," says Clarendon, "which dreaded him most, France, Spain, or the Netherlands." It is related of Cardinal Mazarine, who at that time swayed the councils of the French cabinet, that he would change countenance at the very mention of Cromwell's name; and it passed into a proverb in France, that "Mazarine was not so much afraid of the devil as of Oliver Cromwell."

This wonderful man interposed. The lion shook his mane, and the bloody cardinal and the bloodthirsty duke, trembled, and the Piedmontese Christians enjoyed a respite. John Milton, Cromwell's Latin secretary, at the Protector's order, wrote to most or

all the sovereigns of Europe, and procured the arrest of this bloody persecution. The poet also threw his own feelings into one of those energetic rhapsodies which swell and carry off the full soul :

“Avenge, O Lord, thy slaughtered saints, whose bones

Lie scattered on the Alpine mountains cold ;

Ev'n them who kept thy truth so pure of old,
When all our fathers worshipp'd stocks and stones.

Forget not : in thy book record their groans

Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that roll'd
Mother with infant down the rocks. Their moans

The vales redoubled to the hills, and they

To Heaven. Their martyr'd blood and ashes
sow

O'er all th' Italian fields, where still doth
sway

The triple tyrant ; that from these may grow
A hundred fold, who, having learn'd thy way,
Early may fly the Babylonian woe.”

The allusion to mother and infant here is a touching case. Sir Samuel Morland, Cromwell's agent for the distribution of the subscriptions and collections made in England for the survivors of the Waldenses, (which subscriptions Cromwell headed with two thousand pounds out of his private funds,)—who lived three years among these scenes, wrote a history of the persecution, in which he says, “A mother was hurled down a mighty rock, with a little infant in her arms ; and three days after was found dead, with the little child alive, but fast clasped between the arms of the dead mother, which were cold and stiff, insomuch that those who found them had much ado to get the young child out.” (Jones, *Lec.* 507.) Another mode of torment and death practised by these minions of the Pope, was to cut the head off the young infant, and force the mother to apply the headless babe to her breast, in the position of a suckling. Such is the satanic spirit of Antichrist.

One more quotation must close the evidence of this spirit. It is from Hume, whose Tory sentiments and infidel principles, will not warp him toward the pure religion. It is the celebrated case of St. Bartholomew's massacre in 1572 :

when Charles IX. of France and the Catholic clergy planned and executed the murder of the Huguenots. Many instances of perfidious cruelty had been practised towards them, which had made their chief men, among whom shone conspicuously, the fearless old Admiral Coligni and the heroic Prince of Condé, very cautious how they committed themselves to their power. “The better,” says Hume, “to blind the jealous Huguenots, and draw their leaders into the snare prepared for them, Charles offered his sister Margaret in marriage to the Prince of Navarre, (a Protestant leader, afterwards Henry IV. of France,) and the Admiral (Coligni), with all the considerable nobility of the party, had come to Paris to assist at the celebration of the nuptials, which, it was proposed, would finally, if not compose the differences, at least appease the bloody animosity of the two religions. (Mark how the arch-infidel gives a blow to Protestant Christianity,—‘*of the two religions* :’ as though the Protestants were bloody persecutors.) The queen of Navarre, (the prince's mother, a decided Protestant,) was poisoned by orders from the court ; the admiral was dangerously wounded by an assassin : yet Charles, redoubling his dissimulation, was still able to retain the Huguenots in their security ; till, on the evening of St. Bartholomew, a few days after the marriage, a signal was given for the general massacre of the religionists, and the king himself, in person, led the way to these assassinations.

“The hatred long entertained by the partisans against the Protestants, made them second without any preparation, the fury of the court ; and persons of every condition, age, and sex, suspected of any propensity to that religion, were involved in an undistinguished ruin. The admiral, his son-in-law Teligni, Soubize, Rochefoucault, Pardaillon, Piles, Lavaradin, men who, during the late wars, had signalized themselves by the most heroic actions, were miserably butchered, without resistance ; the streets of Paris flowed with blood ; and the people, more enraged than satisfied with their cruelty,

as if repining that death had saved their victims from farther insult, exercised on their dead bodies all the rage of the most licentious brutality. About five hundred gentlemen and men of rank perished in this massacre, and near ten thousand of inferior condition. Orders were instantly dispersed to all the provinces for a like general execution of the Protestants; and in Rouen, Lyons, and many other cities, the people emulated the fury of the capital. Even the murder of the King of Navarre and Prince of Condé had been proposed by the Duke of Guise; but Charles, softened by the amiable manners of the King of Navarre, and hoping that the young princes (Condé and Navarre) might easily be converted to the Catholic faith, determined to spare their lives, though he obliged them to purchase their safety by a seeming change of their religion." (Cook's edition, vii. 191.)

Think of five hundred of the bravest and most noble-hearted men in France, men who had jeopardied their lives in a hundred battles for the glory of their country; think of ten thousand private citizens, the most virtuous, indeed almost the only virtuous citizens in it, all butchered in Paris in one night and day. Think of the spiritual teachers, the shepherds, becoming the bloody wolves of the flock. Think of the young king of a great nation plotting in cold blood the murder of the people he was bound to protect and make happy. Think of him enjoying, as an amusement, the sport of shooting at the Protestants as they floated down the river Seine, which he did from a window of a brick house, which yet stands; or at least did stand in 1816, and was shown to travellers as a relic of antiquity, interesting from this use of it. Think of this hell-born plot, and its dragon-like execution, and ask yourselves, is not this the work of that old serpent, the devil, and Satan, who is incarnate in the throne of despotism?

For, let it not be said, this is the work of an ignorant and semi-barbarous age, and the device of pagan brutality and superstition. Far from it. It was planned and executed under the express direc-

tions and by the agents of the Roman Catholic hierarchy; and the news of this bloody tragedy was received at Rome with the utmost ecstasy of joy; and Pope Gregory XIII. celebrated it in the church of St. Peter's with great pomp and excessive rejoicings.

Why should we delay to mention Patrick Hamilton, a young Scottish nobleman, who was burnt for heresy, at the gate of St. Salvator's College, St. Andrew's; or Henry Forrest, who was soon after burnt in the same city, for saying that Patrick Hamilton died a martyr; and whom John Lindsay, who assisted the bishop in burning him, advised that he should be burned "in some hollow cellar; for the smoke," said he, "of Patrick Hamilton hath infected all those on whom it blew?" But we cannot here write a book of martyrs. Sufficient examples have been advanced to show that, as it was prophesied, the Pope has and exercises the power to kill all who refuse to worship himself, the image of the former beast.

We proceed to the *mark of the beast*.

Bishop Faber and Sir Isaac Newton suppose the mark to be the cross and the sign of the cross, used to such an absurd extent in the Roman Catholic church. And truly enough, these ceremonies from the Roman missal, as he describes them, are too contemptible for even the plays of children, or the mummery of Paganism.

Bishop Faber's apology for his own church, in using, what he calls the mark of the beast, is, to our mind, an exceedingly lame one. He says, "When our dissenting brethren censure us for using *the sign of the cross* in the baptismal ceremony, because it is likewise used by the Papists, they ought to consider that the use of it is either innocent or not innocent, exactly according as it is religious or not religious. It was only by a vain and cruel abuse of *the sign of the cross*, that it became *the mark of the beast*: had a circle or square been thought by the Papists more convenient for their purpose, either of those figures would, in that case, have been as much *the mark of the beast* as a cross. If, in-

deed, the Church of England either proclaimed a *crusade* against the dissenters, or laid *any mysterious weight* upon the use of the cross in baptism, she certainly would not, *in these respects*, have purified herself from the corruptions of the *Papal beast*."

But now, we ask, is not the crossing which Bishop Faber describes from the Roman missal, a religious use? When a Papist crosses himself in the dark, is it not a part of his religion, as really as when a bishop crosses a babe at baptism? But it is the "vain and cruel abuse" of the sign of the cross, that makes it the mark of the beast. It is not the *sign* but the abuse, which constitutes the mark. Here is a crucifix suspended round the neck of an Oxford high churchman; and here is another, similar to it, pressed to the heart of a Papist; will some astute bishop tell us which is the mark of the beast, and which is not?

Again, the Bishop says, "She, the Church of England, disapproves of the endless *cruciform* evolutions of the Papists; but she can discover no reason why their *vain* mummeries should make it sinful or superstitious in *her* ministers to sign a baptized child with the sign of the cross, *in token that hereafter he shall not be ashamed to confess the faith of Christ crucified*." But then our difficulty lies here. We cannot see how the one signing of Bishop Faber, differs from the numerous signings of the Papist, except simply in number. But if it is proper to sign once, wherein lies the sin of crossing a dozen of times? Does the repetition corrupt the sacred ceremony? Will Bishop Faber or any other, explain how a gilded cross upon a Roman Catholic chapel, and a gilded cross upon an Episcopal bishop's dwelling really differ? If the one is the mark of the beast, of what is the other the mark?

We have two objections to the use of the sign of the cross in baptism. It is a Popish superstition, as Bishop Faber allows,—if any *mysterious weight* were laid upon it, it would be the mark of the beast. Now we put the question to those whom it may concern; is it not viewed

as a mystery? Is it not felt to be of some importance? Would the people think the baptism rightly performed if it were omitted? And as many who stickle for this ceremony, hold to baptismal regeneration, baptismal justification, and baptismal sanctification, would they think a person either sanctified, justified, or regenerated, unless he had been crossed in due form?

But the second and chief objection to this sign of the cross is, that the Bible nowhere enjoins it, either by example or precept. It is said of God's saints, "these follow the Lamb, whithersoever he goeth." Did Jesus ever use the sign of the cross in baptism? Did the Lamb ever command it to be done? Did any of his inspired apostles, who baptized sinners by thousands, ever cross any of them; or command them to be marked with this sign, or to wear it upon their person? If so, when, where, how? But it is said the sign of the cross was used long before A. D. 606, when the papacy sprang into Antichrist; it is therefore not a popish superstition. The fact of this ceremony existing before the Bishop of Rome became fully developed into Antichrist, we admit; but the inference is illogical: because nearly all the corruptions of papal Rome were introduced gradually, and most of them began, and many of them had advanced considerably before 606. There were many Antichrists in John's day; and the spirit was working from that time onward. Many self-righteous ceremonies existed, and image-worship particularly. The fact that crucifixes were worn and the sign of the cross practised in baptism and on other occasions, prior to the year 606, no more exempts them from the class of popish superstitions, than the fact of image-worship being practised before, exempts it.

But after all, it is very doubtful whether this is the mark of the beast. The more probable opinion is, that this mark is any thing and every thing by which men are known to belong to him. The shepherd marks his sheep; the master marks his slaves; the general marks his soldiers and his camp equipage. The

mark may be the initials of the owner's name, the whole name, his coat of arms, his signet, any arbitrary sign by which the thing may be distinguished as his. The mark of the beast must be that characteristic, or those characteristics, whereby the followers of Antichristian Rome are distinguished.

The mark or *character*, as the Greek word may be rendered, must be whatever points out them on whom it is impressed as members of the great system of despotic rule. It is the two-horned beast of the earth, that imprints the *character* upon men, which evinces their relationship to the civil despotism, as its subjects and its upholders. Now it will be remembered, that it is the same church that influenced the inhabitants of the earth to make the image of the beast, viz. the *Papacy*, which as a head regulates even the ten-horned beast himself. And it is by disseminating its doctrines and its ceremonies, its rites and superstitions over the empire, that the church impresses the character of the beast upon the mass of her population. This farther explains the language of verse 14, "they should make an image to, or *for* the beast." Because in modelling the papal power like to the imperial, and in bringing the nations to submit to the Pope's supremacy, they apply the principles, which, carried out, secure absolute submission to the civil despotism also. Thus it is to the ten-horned beast's advantage that the image is made; it is *for* him. Just as pagan Rome sent the image of the emperor to the provinces, and required the leaders to bow to it; so when the degraded populace bow down at the feet of the Pope, the image of the emperor, they acknowledge that supremacy, which is one and the same in the civil and the ecclesiastical empire.

But we have anticipated the text. Verses 16, 17. "And he causeth all, both small and great, rich and poor, free and bond, to receive a mark (*χαραγμα*), 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."

Here we must observe the phrase, "he maketh all;" it is the same word which in verse 5, is translated, to continue, and which we have seen, means simply to act, or *practise*. He practises upon all, small and great, and *to the end that*—*ἵνα δώσω*—he may give to them a mark. The leading design, and the practical operation of the Romish religious system, is to mould all classes of citizens into a certain character, which shall subserve oppressive power, and to limit, restrict, and confine, all rights and privileges, civil and religious, to such as have this character, and are thus subservient. The first step towards giving them this character, is blind submission to ecclesiastical authority. Believe as the church believes, and do as the church commands. Once imbued with this spirit of blind and unconditional submission, the people can be led just as the hierarchy chooses. This tame submission is the supreme Catholic virtue.

But to enforce it, temporal interests are also called in. And this leads to another *practice* of the two-horned beast. He so practises, "that no man might buy or sell." The privileges of commerce and trade are prohibited to all, but to the sworn minions and servants of the Papacy. Thus he exercises all the power of the first beast before him. In this we have the Pope's interdict represented. He claims, and has often exercised, the power of interdicting or forbidding all intercourse with a given individual or nation, which has incurred his displeasure: and in this case no other people must trade with, or in any way countenance the interdicted nation. Thus Pope Paul III., offended at Henry VIII., King of England, because that monarch had executed Bishop Fisher, who was also a cardinal, upon conviction of high treason, first cited Henry to appear before himself at Rome, and answer to his holiness for the horrible sin of punishing a Roman Catholic bishop; or in failure of attendance, he should be excommunicated, and England put under an interdict. Henry treated the Pope's impertinence as was proper; whereupon Paul excommunicated him and all his

adhering nobility,—“deprived the king of his crown; laid the kingdom under an interdict; declared his issue by Anne Boleyn illegitimate; dissolved all leagues which any Catholic princes had made with him; gave his kingdom to any invader; commanded the nobility to take arms against him; freed his subjects from all oaths of allegiance; cut off their commerce with foreign states; and declared it lawful for any one to seize them, to make slaves of their persons, and to convert their effects to his own use.” Here is arrogated a power beyond that of any king; and no head of any government in the world, but an imperial one, ever attempted the exercise of such tyranny.

His name, and the number of his name.

These we take together, for reasons that will appear early in the discussion. It has been, and is yet customary to employ the letters of the alphabet in writing numbers. The first letter of the Greek alphabet, for example, stands for *one*, the second for *two*, and so on. From this general practice arose the custom of writing, as a cipher or symbol of a person's name, not the letters proper in their order, but the numerical letters, or such as make up the number included in the name. Thus, the number forty-five expressed the name of our progenitor, Adam, according to the Hebrew notation. The number eight hundred and eighty-eight includes the name of our Saviour in Greek. Now the number six hundred and sixty-six, we are assured in verse 18, contains the name of the beast. “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 plain intimation here, of some little difficulty in the interpretation. It requires understanding to compute or sum up the numbers so as to ascertain the true name. And were the number alone necessary, it could present little difficulty. Many names might be selected which would contain this number. But the prophet defines by other characteristics the name intended.

1. It must be the name of a great tyrannical power, a universal monarchy; a beast, whose authority is exerted by two horns chiefly.

2. It must be the name of a people who constitute the root of this universal monarchy, and so is applicable to the nation.

3. It must be the name of a man, or the number of a man's name.

4. It must contain the number six hundred and sixty-six.

In view of this text, Papists and infidels, fastening their eyes upon the number only, have amused themselves and attempted to decoy others away from the chief characteristics: the former with this last view; the latter, to make this challenged wisdom mere folly, and so turn the Scriptures into ridicule. They tell us that the number six hundred and sixty-six is found, “in the names Ulpus, Trajanus, Dioclesian, Julian the apostate, Luther, Romüt, (the Hebrew for Rome, which is held by some who are neither Catholics nor infidels,) Louis XIV., Cromwell, George III., Napoleon.” But let us not be drawn away from the nest by this fluttering bird. There is a clearness and a definiteness here, which Jesuitry cannot so easily pervert, nor indolence leave unexamined under the plea of inscrutable mystery. “Here is wisdom,” says the apostle; and let no man say, here is folly. “Let him that understandeth, that hath a mind, count or sum up the number of the beast.” Does this mean that it cannot be numbered, that no *certain* interpretation can possibly be found? Has the Holy Spirit, whose words these are, called upon us to count, whilst he has made the thing impossible? Away with such impiety as this.

But men differ as to the meaning of this place: a hundred names contain this number. Men also differ about many texts in the book of nature. Thousands of ignorant beings in the world, and in this most glorious, at least most boastful, of all the centuries, laugh at the idea of the earth turning upon its axis and round the sun; of the sun

standing still, and the earth putting its dark body between the sun and the moon. Did this ignorance and stupidity stop the earth itself or the science which investigates its phenomena; and force the world into the conclusion that all astronomical philosophy is a silly riddle? He that studies God's books, whether of nature or of revelation, of providence or of grace, shall become wise.

Let us then search for a name, in which the four above-mentioned characteristics meet, and then let us rest assured in the certainty of truth.

Now it is remarkable that Irenæus, who lived in the second century, has given us the true interpretation here. He was a Greek by nation, but was long settled as a missionary at Lyons in France, a city so fully imbued with his spirit, that it stood out, for ages, a bright spot on the broad disk of the glorious Gallic church. This is the city of Peter Waldo; not indeed the founder, but the reviver of the Waldenses: and blessed be God, in this city the leaven of Waldensian doctrine is now working. Irenæus has delivered the true key to the meaning of this prophetic wisdom. Most likely he received it from his master, Polycarp, and he, from his master, John, the divine. "No name," says Bishop Newton, "appears more proper and suitable than that famous one mentioned by Irenæus, who lived not long after St. John's time, and was the disciple of Polycarp, the disciple of St. John. He saith that the name Lateinos contains the number 666; and it is very likely, because the last kingdom is so called, for they are Latins who now reign; but in this we will not glory: that is, says the bishop, as it becomes a modest and pious man in a point of such difficulty, he will not be too confident of his explanation." (Vol. ii. 203.)

The bishop gives the Latin in a note, and perhaps he mistakes Irenæus's meaning. *Probably, by sed non hoc nos gloriamur*, he means that against this *kingdom* we will not glory. It is to be noted here, that the use of *ei*, to express, in Greek the force of the long *i* of the Romans was frequent; and Irenæus, himself a

Greek, so writes it when he expresses the name in Roman letters.

Now, it is most reasonable, that John should use the numerical force of the letters in the language in which he wrote, and not in a different alphabet, where they, of course, might differ. In Hebrew the same name would make the number one hundred and fifty-nine. Besides, if the numerical force is not to be taken in the language in which John wrote, the same license may take the three letters by which the *number* is actually expressed by him in his Greek text, or their analogous letters in any other language, and thus make an entirely different number. But this would be to falsify, not to translate, the apostle's words.

Let us now inquire for the four leading characteristics.

1. Lateinos is the name of a man, the King of Latium: the founder of the Latin nation; which was indifferently called after him and Romulus. The latter prevailed chiefly as to the state, whilst the former adhered as the name of the language.

2. It is equally undeniable, that this name passed over to the people, who were called Latini. And the established phrase in ecclesiastical and civil history, especially after the division of the empire, was—the Latin church, the Latin empire; as contradistinguished from the Greek.

3. This word is also descriptive of both the beasts. This is the strong reason given by Irenæus; and how any objection can stand before it, we cannot see. Nothing is more undeniably true, than that the Latin is the fourth empire, the *novissimum regnum*, as he expresses it. If any thing is or can be certain, the Roman or Latin beast is the fourth and last. There is, therefore, as Bishop Faber most cogently argues, now no other; and moreover, the prophecies assure us there *will be* none other to whom the name can be applied. The kingdom which follows next after the Latin, is the kingdom of the little stone, grown into that of the great mountain. The stupendous chronological giant of Nebuchadnezzar, settles this question beyond

a doubt. After the days of John, there never was to exist, a new, universal, despotic empire, distinct and separate from the Roman or Latin.

4. Does the name Lateinos as clearly and indubitably express the mystic number six hundred and sixty-six? In Greek characters it stands thus :

Λ	30
Α	1
Τ	300
Ε	5
Ι	10
Ν	50
Ο	70
Σ	200

The number of his name, 666

Thus all the four characteristics conspire with chronology and prophecy, and make it indubitably certain that the Latin civil empire is the ten-horned beast; the Latin ecclesiastical empire is the two-horned beast; the Latin head of the church is the image of the beast.

It is worthy of remark, also, that in all these, Latin is the language of official communication and record. All international diplomacy must be in Latin; all records and laws in Latin; all ecclesiastical proceedings, and bellowings of the Papal bull, must be in Latin; all preaching and prayers in Latin. The Council of Trent went so far as to vote the Latin Bible to be the only true and originally authentic Bible. Every thing must be conducted in Latin, until the Protestant Reformation forced the Latin dragon out of his den, and compelled him, in part, to abandon the Latin tongue, that he might defend himself before the people in a language which they could understand.

We conclude the exposition of this important context with a general summing up. The Latin or Roman empire is the ten-horned beast of the sea. The Latin or Roman Church is the two-horned beast of the earth. The Latin or Roman Pontiff or Pope is the image of the ten-horned beast: the characteristics of European society, so far as they evince unconditional submission to arbitrary power in its amalgamated form of

church and state, are the mark of the beast; Lateinos is his name: six hundred and sixty-six the number of his name.

Some practical remarks will close this lecture.

1. Sabbath profanation is one characteristic in the mark of the beast. In what part of the Roman Catholic world, where her power is dominant, do we find the Lord's day consecrated to moral and religious improvement? Is it so in Montreal, in Quebec, in New Orleans, where Catholic influence is great, if not prevalent, and do we find the day kept holy to God? Go to Paris. Is there any such thing as a holy consecration of the day to sacred things? Wherever we can trace the track of the beast, we will find the crushed remains of God's holy institution. The car of this Moloch rides in fury over this hallowed day. But what is the philosophy of this fact? What is the policy of the two beasts, and of the dragon now incarnate in them? Manifestly this,—were the day kept holy to God; were the whole Sabbath devoted to the instruction of the people in the truths of the Bible and the exercises of devotion, they would become enlightened in the knowledge of their rights and duties, and acquire a disposition to improve and enjoy them; and this would of course be fatal to the interests of oppression. The light of a pure Christian Sabbath would dispel that darkness which is essential to the dominion of brute force.

But inasmuch as experience has fully taught mankind the necessity of a periodical relaxation of the physical energies, in order to physical health, it becomes the abettors of bestial dominion, to find employment for the mass of the people during this day of necessary relaxation. For, to turn out the whole population, without any thing to attract and divert their attention, would be unsafe. Hence, in all popish countries, it is a part of the policy of their masters, civil and ecclesiastical, to plan public amusements on the Sabbath. Hence all kinds of dissipation, theatres, balls, gaming establishments, military parades, promenades, gardens for pleasure. The

ecclesiastical mummeries occupy the morning; after which, the whole mass, people, priests, bishops, archbishops, nobles, and princes, all prostitute the remainder of the Sabbath to the service of Satan; all set the law of God at defiance. Few men ever think of the policy of their masters in this thing. These masters understand it well; for it is the scheme which they themselves have concocted, to occupy the attention of the people and prevent it from dwelling on their wrongs. Thus in England, when the Stuarts would restore Popery, they planned Sabbath amusements, and published a book of sports and plays authorized by royal license. The design ostensibly was to please the ignorant rabble; really to corrupt the public morals, and thereby to render necessary a compulsory dominion.

Such, to this day, is the practice of the same powers. Well do they know that an ignorant and immoral people can be governed by no other than an iron hand; therefore they foster corruption, in order to create and perpetuate the necessity for this mode of government. Can any one doubt that this policy is now working in our country? Is it not clear, that foreign influences are concentrating upon our large towns to corrupt their morals? Are not our theatres almost entirely sustained by foreign importations?

2. Roman Catholicism wears a lamb-like gentleness, until it gains the power, and then it speaks like a dragon. How very mild it is now in our land! How extremely fond of liberty and toleration! How decidedly opposed to an establishment of religion, a union of church and state! But how speaks the present reigning Pope? Hear his language. "Nor can we augur more consoling consequences to religion and the government, from the zeal of some to separate the church from the state, and to burst the bond which unites the priesthood to the empire. For it is clear that this union is dreaded by the profane lovers of liberty, only because it has never failed to confer prosperity on both." (Breckenridge's and Hughes'

Debate, p. 338.) Thus does the Pope maintain in theory, what he has always practised, when it lay in his power; combined the civil and religious authority into one practical despotic system. To carry out this it was, that Philip of Spain, instigated by the Popish ecclesiastics, sent the Duke of Alva into the Netherlands to crush all opposers of this doctrine. This fearful monster boasted, says Hume, "that during the course of five years, he had delivered above eighteen thousand of these rebellious heretics (the Protestants) into the hand of the executioner," (vii. 201.) And all these besides the tens of thousands who were butchered by his savage soldiery.

3. The horns of this beast are both in our country. The secular clergy, bishops and priests are all over the land. The regulars, Dominicans and Franciscans, but especially the Jesuits, are passing over us as the fiery dragons of the Arabian desert passed over the Israelitish camp. Now, we must ever remember that Rome has always claimed infallibility. She can never change her principles; consequently, the work of her clergy is now as it ever was: the service of their foreign master they must perform. They must put the mark of the beast upon our people, and so bring them into full and perfect subjection to the two beasts. Accordingly, the fact is plain, that they are much more zealous to educate our Protestant children than to teach the wretched, ignorant progeny of the Catholic population.

4. We, in these United States, do not dwell within the Roman earth, whence we infer, that we never will be brought under the dominion of Rome. Our safety, however, does not lie in our supineness. The living creatures are full of eyes, and the Argus eyes of the American ministry are upon the Church of Rome, and her machinations will not long lie hidden. Let us remember that Rome claims the same right to our soil that she did in the days of Columbus; and the same authority to interdict nations now that she exercised in the days of Henry VIII.; the same right to excommunicate and dethrone and burn here-

tics. All she lacks is the physical force.

5. The soul or mind of man must be brought into bondage to sin before his person can become a slave to tyrannical power. This is fearfully illustrated in the means by which the two-horned beast keeps in political bondage the population of Europe. It vitiates the morals of men by corrupting their religion. Why should the very basest of the human race tread upon the neck of the race? Why should the whole mass of a people be ground down under the oppression of one man? On no other principle can this strange phenomenon in the moral government of God be accounted for, but this: that sin blinds the understanding, debases the conscience, and corrupts the morals, and for punishment of these things they are delivered over to bondage.

Lastly, we learn from this discussion, the relation of pure Christianity to human freedom. It redeems the mind and conscience from the thralldom of sin and pollution, and makes the man morally free. It fits him for a government of moral law, and teaches him therein his right to enjoy it. Here is the solution of the historical fact, that every where Protestant Christianity is the handmaid of liberty and representative government; and Romanism the sworn ally of legitimacy or arbitrary power.

Hence the vast importance, to this nation and to the world, of a thorough reformation in religion;—the high and sacred duty of guarding ourselves against those who oppose the reformation principles, by a corrupt Christianity on the one hand, and by infidelity on the other.

Be this the care of the church; so shall the religion of Jesus become the religion of the world.

LECTURE XXVI.

Rev. xiv.

FROM scenes of tyranny, oppression, and blood, and the abominations which

give rise to them, the heart of piety turns away with disgust. To exhibitions of moral excellence, and the peace, happiness, and liberty, which results from them, the same heart turns with complacency, joy and delight. If the mind of man were perfectly pure, it might perhaps, contemplate the iniquities of Popery, and the horrors of despotism, without danger or injury. But as we are in fact tainted with evil, it is not safe to give long and constant attention to moral impurities. There is yet so much within us which tends to assimilate and coalesce with iniquity, that a prudent man will carefully guard against exhibiting continually before the eye of his mind, examples of deep depravity. According to this principle are the sacred Scriptures composed. Whether didactic, historic, or prophetic, they never keep us for any great length of time, in the contemplation of crimes. Soon, from the sickening scenes of impiety, they call us to behold the reverse, and thus, by contrast, make virtue and truth take the firmer hold upon our better judgment, and more thorough command of our benevolent feelings.

This forms a correct reason for the opinion, that good preaching consists in the simple exposition or explanation of the Scriptures, just in the order in which God has written them. This method we much prefer to mere sermonizing upon detached texts, without ever taking up the books of Scripture and expounding them continuously. And it is departure from this principle of continuous exposition, that constitutes an objection to the version of the Bible Psalms now in very general use. Doctor Watts has attempted, professedly, to *improve* upon the sentiment, the very matter, and the order, by various omissions and additions, to fit the Psalms for Christian worship. This is unfair. If Pope had taken the same license with the poems of Homer, all the amateurs of Greek poetry in the world would have cried, Shame on the presumptuous intruder! But it is a pious and zealous Christian divine who has taken this liberty with the songs of Zion, and almost the whole

church acquiesce in it. What would we think of the French poet, who, proposing to enrich French literature with a versification of the masterpiece of the English muse, should mangle and transpose the torn limbs of the *Paradise Lost*, until Milton himself might meet his first-born on the highway and not recognise it? And must this literary butchery be tolerated, because, forsooth, the victim is the inspired Psalmist? Why should the heaven-taught bard be misrepresented thus? Let us rather have the songs of inspiration as God inspired them, and as nearly as is possible, and consistent with the laws of English versification. God's *order* of thought is doubtless best for his church. If any one think he can write better spiritual songs than the sweet singer of Israel, let him do it: but let him not dress the savoury meat which God hath prepared, until all its substance and savour are gone, and then present it to us as an imitation of David's Psalms.

The order of thought in the Bible is no doubt advantageous to the church, and its diversity would effectually prevent monotonous sameness in the pulpit. If ministers would preach God's word,—expound the scriptures continuously, there would be an endless change of matter and discussion. We have just been viewing scenes of oppression, and blood, and affliction to the church. If we are weary of it, we have but to follow on in the order of the text, and we will find sufficient variety. In this xiv. chapter we pass from the blasphemies and blood of the man of sin, to the blaze of light from the Sun of Righteousness, and the Eden bloom of his redeemed church.

Verses 1-5. "And I looked, and, lo, a Lamb stood on the mount Zion, and with him an hundred and forty and four thousand, having his father's name written in their foreheads. 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: 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. 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. And in their mouth was found no guile; for they are without fault before the throne of God."

Let not the glow of this language, the splendour of this imagery, carry us away from earth, the present abode of the church. Let us not forget the chronological character of these prophecies, and transfer this language to the future state of heavenly rest, which it is so aptly calculated to describe, and whence it is indeed borrowed. It is a description of the spiritual state of the true church during the latter part of the twelve hundred and sixty years of her oppression. It is a vision of the Lamb, and his company and their doings. Let us examine particulars in their order.

1. The Lamb is the same who opened the seven seals; the Lord our Redeemer, in the precise character of atoner for his people's sins. Ever and anon do the scriptures bear us back and plant our feet on the fundamental doctrine, the Christ and him crucified. There is no room for hesitancy here, and no need for explanation.

2. Observe his position; he has taken his station and occupies it. Like the commander of a great army in the field and in the day of conflict, he has chosen his post, and marks the struggles of his hosts for that victory and triumph which his own wisdom and power have made sure to them in its proper season.

3. The place where he stands: Mount Zion, the city of the living God, the true church. "For the Lord has chosen Zion; he hath desired it for his habitation. God is in the midst of her; she shall not be moved."

4. His company,—an hundred and forty and four thousand, the whole body of his believing people, the witnesses of Jesus.

5. The mark of his people; his Father's name is written in their foreheads. If we look back a few lines, it is impossible we should not believe that this is a contrast to the mark of the beast. And this renders the exposition easy, in view of what we have said relative to that mark. The name of God is that by which he is known, that which expresses his essential attributes. His name upon his people's forehead is therefore his holy character impressed upon them, whereby they are known to be his. They are not merely secret and practical adherents of his; they have not his mark in their right hand, or on their forehead: they are openly and avowedly his. The followers of the beast were partly marked on their foreheads, openly and manifestly with him; many also were practically, though not *avowedly* antichristian: but these all have the Father's name on their forehead,—are professedly God's witnesses.

6. The spiritual joys of the church are described in verses 2 and 3. And the first audible sound is an immense burst of voices, the thundering acclaim of that vast multitude, symbolized by the hundred and forty-four thousand. There is, then, a distinction in the sounds, so that the notes of their music can be heard. Then the articulations of their sounds fall upon the ear: the sentiments they utter correspond to the glad feelings they experience. In the next chapter, it is called the song of Moses and of the Lamb.

7. The propriety of instrumental music in religious worship may possibly be inferred from this language. True, the action here is symbolical, and shadows forth the high spiritual joys of the militant yet rejoicing church. Still, the *efficiency* and the propriety of the symbol it would be difficult to perceive, if instruments were in themselves improper. Be this point settled as it may, we are certainly taught, that no music, instrumental or vocal, should destroy or drown distinct articulation. The voices should be such, that the words may be distinctly heard, and so the sentiments harmonize all hearts.

8. This song is sung in the presence of the throne. Still, we must remember, we are in sight of the scene described in chapter v. The services of God's rejoicing martyrs are conducted before him, and in presence of the living creatures, that is, the ministry and the eldership of the church.

9. This song is known and can be known only to the saints of God. "The secret of the Lord is with them that fear him, and he will show them his covenant." (Ps. xv. 14.) Into his secret only they who are redeemed from *the earth*, or rescued from the power of Rome, are introduced. History abundantly shows, that their bloody persecutors could never understand on what principles, and by what wonderful power, the martyrs of Jesus were upheld and enabled to rejoice in the midst of such unutterable anguish as they were compelled to endure.

10. The character of these hundred and forty-four thousand is expounded in verses 4 and 5. Six particulars are mentioned: 1. Their holiness. The symbol of this is female chastity. As the Scriptures often describe moral pollution, and especially that of the Roman Antichrist, under the figure of sexual impurity, so the spotless morality of the true disciples of Jesus in this age is represented by a virgin. 2. Their activity is described by their following the Lamb. They aim at entire conformity with his example. And truly the witnesses of God, during this period, gave most overwhelming evidence of their humble and devoted piety: they followed the Lamb in tribulation and sorrow. 3. The manner in which they became thus pure and devoted:—they were redeemed from the iniquities of men, and brought out and separated from the pollutions of the Papacy, by the blood of the Saviour, and the Spirit of his grace. 4. They stand related to a vastly greater number. The "first fruits" was a handful of grain, cut from the first ripe part of the field, and presented to God as a thank-offering, and guarantee or promise of the full harvest. This great multitude is to the vastly greater multitude of the millen-

nian period, only as the handful to the whole harvest. 5. Their guileless temper. And never did humanity exhibit more of this than among the Waldensian and Albigensian Christians. 6. They are spotless before God. The Father views his holy and faithful ones in the face of his dear Son, and he sees in them neither stain nor blemish.

But against this description of the character, condition, and joys of the saints in the period referred to, it may occur as an objection, that we have already contemplated them as excessively afflicted. They are harassed and persecuted in a most shocking manner. Where then is the consistency of representing them, *at the same time*, as filled with joy and exultation,—as singing and glorying in their blessed privileges?

These individual believers, and the true church, were indeed afflicted and tormented in one sense. As to temporal joys, and earthly pleasures, and worldly goods, they were poor and wretched beyond conception. But in regard to their better part, the undying spirit,—in regard to inward blessedness, they enjoyed a heaven upon earth. God filled the soul with an unwonted measure of the fire of divine love, whilst man was surrounding the body with the consuming flame. In this way only can we account for the calmness, even joyfulness, with which thousands of inartys marched to the stake. But no external tortures can extinguish the bright flames of divine love that burn within. How these things *can be*, we know not: but that they are so, hundreds who have ascended to heaven in chariots of fire, abundantly testify.

We have in the context, verses 6–13, inclusive, three several visions of angels, each angel announcing his own particular message for the church's instruction. They are all emblematic of the ministry of the church of God, but at different periods, and in different circumstances. Be it our care, from the circumstances and burden of their messages respectively, to ascertain the times and places, and, of course, the aggregate of persons intended.

Verses 6, 7. "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, 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."

In the application of this passage, there are diverse opinions, and some must consequently be incorrect. Those who pay little or no regard to chronology, are under constant misapprehension in their prophetic expositions. Similarity of phrase and circumstance often carries them far away from truth. Bishop Newton is peculiarly unhappy here. He seems to make the first angel to be Charlemagne; because that emperor called the Council of Frankfort in 794, which condemned image-worship. He also himself wrote, or caused to be written, four books against image-worship, which from him are called the Caroline books.

But the electoral emperor is the last head of the ten-horned beast, as the bishop maintains: he cannot, therefore, certainly, be the angel of this text. Perhaps, however, the learned prelate only means that the gospel preachers whom Charles encouraged, were the angel. This would not be so great an error, but still the chronology would be utterly disregarded.

Mr. Faber is almost equally far astray. He represents Luther and the Lutheran churches as the first angel; Calvin and the Calvinistic churches as the second, and the episcopal establishment of Britain as the third. Now we dislike the division of that one glorious revolution, the Protestant Reformation, into three parts. In fact, it is *one*, and its actors all felt it to be *one*;—one in origin, in life, in spirit, in act, in execution. It stands out, in the chronicles of ages, the brilliant spot, to which the finger of History can point us no equal in her biography of the world. This most illustrious of all historic dramas consists

of various acts, indeed, but the action is *one*.

More felicitous is the exposition of Dr. Scott, who applies it to the glorious Piedmontese revival of religion, to which we have already given some attention. The angel is called *another*, in reference to the angel whom John beheld flying through the midst of heaven, denouncing vengeance under the three woes, (chap. viii. 13.) This angel is the same ministry announcing to the entire Roman world the everlasting Gospel. History, in accordance with this, informs us that the Albigenses and Waldenses held aloft the light of truth in the midst of Papal darkness; and arrested the attention and the opposition of the corrupters of the church.

These messengers were to herald mercy, not only in the heart of the Roman earth, but to every "nation, and kindred, and tongue, and people" within it. For so ought it to be understood,—"unto them that dwell upon the earth, *even* to every nation." "Accordingly," says Dr. Scott, "after immense slaughter had been made of them by persecutions and bloody wars, they still retained their tenets; and being dispersed into all countries, they rapidly carried the everlasting Gospel with them; so that the Lollards in England, and the Bohemians, and many others in different places, seem to have principally learned the Gospel from them; the Reformation itself seems to have sprung from the seed which they sowed, and watered with rivers of their blood."

"It was," says Dr. McLeod, "in the year 1180, that this revival commenced among those who, for upwards of five hundred years, had been distinguished for their dissent from the established religion of the empire," (p. 465.) These heralds call upon men to fear God, and give glory to him, in direct contradiction to the preaching of the monks and clergy, who are symbolized by the two-horned beast, who constantly called upon men to worship the beast, his image, and the dragon who dwelt in them.

Their reason for this call is, that the

time for God to punish the apostacy is approaching,—“for the hour of his judgment is come.” This cannot refer to the period of the last judgment: the chronology and connexion forbid it. Other judgments of God innumerable there are.

“Now is the prince of this world judged.” On any and every occasion when large accessions are made to the true church, the adversary of souls is judged. The period referred to in our text, is one of extensive revival; when great numbers in Piedmont and adjoining territories of the Duke of Savoy, in the south of France and Switzerland were turned unto the Lord. The preachers became more bold. Encouraged by the support and countenance of Pierre Waldo, a wealthy merchant of Lyons, they urged the renunciation of idols, and the worship of the true God only.

It has been made a question, whether this last clause, “worship him that made heaven and earth,” is to be taken literally, or symbolically. We incline to the former, because when these preachers dissuade from idolatry, they naturally point out the true and only object of religious veneration. And instead of calling him Creator, they use a periphrasis, “*him that made heaven and earth.*” Worship ye God the Creator, and not man invested with power, or images, or pictures, or relics. The figurative interpretation, however, is not inconsistent with truth. It will then mean, Worship ye God, who, providentially, made this earth, or Roman state and church, this agitated sea of human society, and all the fountains of population that flow into it. The other appears to us the best sense. It enjoins, in a periphrasis, the worship of God, the Creator; in opposition to the man-worship of the Papacy, and the whole demonology of Rome.

Verse 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.”

Doctor Scott is not quite so happy in his explanation of this verse. He applies it to the Bohemian Reformation in the fifteenth century, and there is much

plausibility in his remarks. John Huss and Jerome of Prague, fought bravely against the legions of Rome, and triumphed gloriously, ascending like Elijah, in chariots of flame. The cause of pure Christianity greatly revived in Bohemia, and the ashes of Huss, which were thrown by his persecutors into the Rhine, appear to have purified its waters, so that they flowed not in the same direction of those in Ezekiel's vision, but with a similar effect. Wherever they flowed, the waters were healed,—every thing shall live whither the river cometh. A hundred years afterwards, the same doctrines spread along the banks of the lower Rhine. Still the Bohemian Reformation was not characterized by that extensive and permanent effect; it did not, viewed as distinct from that of the preceding and that of the subsequent century, give such a blow to Papal power as is implied in the language, "Babylon is fallen, is fallen." This language shuts us up to some great transgression that cripples the power of the spiritual Babylon, and whose effects leave her not till death. What can that be but the ever-blessed Reformation of the sixteenth century!

Popish persecution had driven out many of the Waldenses from their native land. The hungry pack of Papal wolves, under promise from Rome of rich prey, had rushed upon the flocks of the Good Shepherd in the peaceful vales, and driven all who were not slaughtered and devoured up the ravines into the higher Alps. Many passed entirely over the northern and western summits of these stupendous barriers; and Switzerland became the home of a thousand refugees from the thousand fountains of the Po. Switzerland! How the patriot blood warms at the mention of her name! History has never done justice to the land of Tell and of Calvin. When her genius shall have been converted to the true religion, and baptized in the Christian font, she will take her station on the summit of Mount Jura, and spreading out her unsullied tablets, will trace the records of truth for the world's instruction. And

these records will show, that the waters of life, like the countless Alpine streams, flowed down in all directions, from the country of Ulrich Zuingle, John Calvin, and Theodore Beza. From her commanding position, she will point to Mont Blanc as the appropriate symbol of the Genevan Reformer, whose genius, towering above all other reformers, as the monarch of the mountains above all surrounding hills, pours the streams of his light upon the churches of all surrounding nations. Or, snatching the pencil of the graphic muse, she will sketch forth, for the instruction of mankind, the image of a pure and simple republic, as it is reflected from the silvery surface of Lake Lemman.

Switzerland was foremost in the Protestant Reformation. "But it is well known," says Doctor Maclaine, "that so early as the year 1516, Zuingle had begun to explain the scriptures to the people, and to censure, though with great prudence and moderation, the errors of a corrupt church: and that he had very noble and extensive ideas of a general reformation, at the very time that Luther retained almost the whole system of Popery, indulgences excepted. Luther proceeded very slowly to that examination, from the prejudices of education, which Zuingle, by the force of an adventurous genius, and an uncommon degree of knowledge and penetration, easily got rid of. Zuingle had explained the scriptures to the people, and called in question the authority and supremacy of the Pope before the name of Luther was known in Switzerland. Besides, instead of receiving instruction from the German Reformer, he was much his superior in learning, capacity, and judgment; and was much fitter to be his *master*, than his disciple, as the four volumes in folio we have of his works abundantly testify."

It is very possible that the plot of the Dominicans, at Rome, seven years before, had given an impulse to the investigations of Zuingle. This plot had for its object the gaining of an ascendancy for their order over the Franciscans. The Franciscans affirmed the

immaculate conception of Mary, which the Dominicans denied. They used as their tool one Jetzer, in order to get up a series of miracles in Switzerland, for the benefit of their order; but pushing the thing too far, they were detected. Jetzer himself seized the prior of the abbey where these pretended miracles were wrought, and nearly killed him; he then escaped from the convent, and threw himself upon the protection of the civil power. Subsequently, a commission was sent from Rome, and four of the monks were tried, condemned, and executed. Thus the abominations of Popery occasioned their bolder denunciation by the Swiss Reformer.

At the same time it must be stated, to the honour of Luther, that he was as ignorant of the movements in Switzerland, as Zuingle was of those in Germany. In the following year, 1517, the Saxon broke with the Pope, and the Lion of the Reformation lifted up his voice, "Babylon is fallen, is fallen." This does not refer to the destruction of Babylon, as is generally assumed; but to her fall from the state and condition of the true and pure church. It was the doctrine proclaimed by Luther, Zuingle, Le Fevre, and the other reformers, that Rome had *fallen down* and worshipped idols: she was a fallen star,—an apostate church.

Our reasons for deviating here from the commonly received interpretation, will be given more fully when we come to treat of the third great period, (chap. xviii.) whose ministers will take up this very burden of Babylon.

This simultaneous origin, without privacy or concert, ought to be viewed at least as a striking providence and evidence that the spirit of the Lord was in the hearts of these two noble asserters of true doctrines, although they were mutually ignorant of each other.

The reason of this great providential development,—the immediate procuring cause of the terrible rebuke which Rome now receives, is said to be her exceeding corruption, and her influence in extending it over the nations. "She made all nations to drink of the wine of the

wrath of her fornications!" So debased had her clergy become, that they could no longer be tolerated; so desperate her tyranny, that the yoke could no longer be borne. God therefore raised up a host of fearless-hearted men, and the consequence was, that the corruption has been checked, and the yoke of her bondage greatly alleviated. The Pope has never since been able to dictate law to the world; and the vilest of her obscenities have been very much hemmed in by the walls of her monasteries and nunneries. For three hundred years Babylon has been in the dust,—Rome is the most debased of all powers.

It should be observed, before we turn from this subject, that this angel is not seen to fly in the midst of heaven, as the preceding was. The Waldensian revival did not result in an organic separation from the church of Rome. These numerous and revived churches still retained a visible connexion with the Catholic body, whilst *virtually* they were entirely separate. They were practical, though not formal dissenters. But the Reformation revival soon resulted in an organic separation; and hence this angel's locality is not defined by the phrase, in the midst of heaven, or the visible Catholic church. This is true also of the third angel.

Verses 9, 10. "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, in the presence of the holy angels, and in the presence of the Lamb." We will quote the particular passages, in immediate connexion with the characteristics of these heralds, and thus determine the locality of the prophecy.

1. The ministry symbolized by this angel, shall exhibit the lion-like spirit of the Protestant Reformers,—"*saying with a loud voice.*" Clear and decided language will they utter. No timid, doubting state of mind, hesitating whe-

ther to say hard things against the beasts and their image, or to speak smoothly and fawningly. Having come entirely out, and separated themselves from the corruptions of Rome, they will habitually look upon her as the "mother of harlots and abominations of the earth;" and their language will be the fearless and honest exposition of their thoughts and feelings.

2. The burden of their song is a denunciation of God's wrath upon the children of the apostacy. "If any man worship the beast." This regards the secular beast, in which at this time, the dragon, or Diabolus, is incarnate. Consequently, *worshipping the beast*, implies the maintenance of the whole doctrine of legitimacy,—the divine right of kings, the doctrine of non-resistance, of absolute and unconditional submission:—that system which looks upon kings as the fountains of power, and their concessions to mankind, as the original source of human rights.

Another point is the worship of the beast's image, that is, *the Papal power*. They are guilty of this sin who bow down to the Pope's supremacy; who look to him as the head ecclesiastic of the church,—as supreme in spiritual things. Thus all Roman Catholics worship the image of the beast. "After the Pope is elected, he is pompously dressed in his cassock, rochet, camail, a cap of red satin, and shoes of red cloth. Then he is carried in his chair before the altar, upon which the cardinals adore the Pope on their knees, kissing his foot and right hand. The Pope, in return, gives each cardinal a kiss on the right cheek. Then the first cardinal deacon announces the fact from the balcony, in these words, 'Annuncio vobis quadium magnum, habemus Papam: I bring you glad tidings, we have a Pope.' Upon which all the bells in the city are rung, the cannons from the Castle Angelo are discharged, and music of every kind resounds throughout Rome."

"In the evening, the new Pope is conducted to Sixtus's chapel, and being set upon the altar, is adored the second

time. After some childish ceremonies, the Pope is carried under a magnificent scarlet canopy to the great altar of St. Peter's church. There the cardinals adore him the third time, who are succeeded by the foreign ambassadors. The Pope having subsequently blessed the assembled multitude, is then placed in his chair, and twelve men, in long scarlet cloaks, support him on their shoulders to his apartments. It is a Roman dogma that the Pope's feet ought to be kissed after the same manner, and with the same respect, as the cross and other holy images are kissed." In conformity to which position, Pope Innocent III. in his decretal, affirms, "*The church being the spouse of Christ's vicar, brought me in marriage full power over all temporal and spiritual concerns. The mitre is the emblem of the latter; and the crown of the former; and they both intimate that the Pope is King of kings, and Lord of lords.*" When the ceremony of his coronation takes place, "Then the mitre is taken off, and the triple crown put on the Pope's head by the cardinal deacon, who thus addresses him. 'Receive this tiara, embellished with three crowns, and never forget, that *you are the Father of Princes, and Kings, the Supreme Judge of the universe, and on the earth, Vicar of Jesus Christ our Lord and Saviour.*'" (See *Illus. Pop.* pp. 532, 533.)

Such is the worship of the beast and his image, in all Roman Catholic countries. In England it is a little different. There the monarch is head of the church. And in this one particular, the English monarchy is more strictly antichristian than any other since the days of Phocas. The ancient heathen emperors were heads of the state religion, the chief pontiffs. But Phocas conferred this upon the Bishop of Rome, and ever since no sovereign in the empire has been head of the church, even within his own kingdom, until Henry VIII. assumed this power, which the crown still holds. This dependence of the church on the crown is purely antichristian.

Another point to be noticed is, the

acknowledgment, less or more publicly, of their supreme devotion to the interests of this corrupt system; "they receive his mark in their forehead and their 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." A strong expression of God's terrible judgments upon the apostasy; and which we shall hereafter see under the vials of his wrath.

"And he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb." Verse 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." This is also descriptive of the agonies which will follow upon the outpouring of the vials of God's wrath. We pass it over until that subject present itself in its order.

Verse 12. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." This is parallel with chap. xiii. 10, and need not detain us. During this period the perseverance of the saints, and their active and energetic faith, will be very fully displayed in the sight of men and God.

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."

3. Another characteristic of these preachers will be, their opposition to the popish doctrine of purgatory; and the doctrine of human merit or works. The theory is, that inherent and inwrought grace becomes a stock of grace with many saints, which is greatly increased by penances and confessions, and these works of supererogation,—works over and above, what the individuals need for their own justification, constitute a *fund in advance*, available through the agency of the priesthood as commissioned and authorized by the Pope; so that it may

be drawn upon to make up deficiencies of others. Then the souls in purgatory—a state of suffering, not hell, but a place of purification by fire, may be released and admitted to heaven, through the agency of the priests. But this agency must be well paid for. A draft or series of drafts on this stock may be purchased of the priest, for a certain sum of money, and a certain number of prayers and penances. Such, briefly, is the system. Now the prophet here tells us that this shall be opposed by the preachers of the third angel, who shall teach, that the dead, those who die in the faith of Jesus, do pass at once into a state of blessedness, ἀπ' ἄρτι, *from now*, at once: not after the priest shall have been paid to release them from purgatory; but from the moment of their soul's departure. Their good works do not precede them in the sense of merit, to procure them admittance; but follow them as evidences of their salvation by grace. The moment they cease from their toils and sorrows here they are blessed, and their uprightness on earth *evinces* their salvation by free grace.

Such being the works and doings of those symbolized by the third angel, we are prepared to answer the inquiry as to who they are. And as the third follows the second, we must look for them subsequently to the Protestant Reformation of the sixteenth century. We see no body of preachers and no general reviving of evangelical religion, with the features of deep and determined opposition to Popery, to whom the prophecy is applicable. The fulfilment is yet future: but confining upon the present. The alarm just beginning to be sounded, and the manifest growth of numbers and of zeal for pure Christianity in Geneva, Lyons, Montauban, Paris, and other parts of France,—in Britain and Ireland, in some parts of Germany; and especially in America,—these are the beginning of great events. This third angel is the body of evangelical ministers who now labour, and in years to come will labour much more efficiently, to make the church see the connexion between Popery and all who abet it; and

the terrible judgments that await it. Catholicism is manifestly waking up for a last desperate effort; and the unblushing effrontery of her emissaries, is arousing, and will arouse, the Protestant world to a sense of its danger. The present movement on the subject of Popery will continue; the prophecies that bear on it will be studied more and more. The fearful consequences of adhering to the despotic system will be still more clearly exhibited before the eyes of mankind, and the essential hatefulness and tyranny of the system be held up to the execration of the race, until the day of Antichrist's destruction shall come, and the vengeance be poured out that is written in the word of God. In conclusion:

1. The stability of the true church is beautifully represented by a mountain that cannot be shaken: and that because God is in the midst of her. The omnipotent Redeemer is the arm of her protection; she shall not be moved: and though the followers of the Lamb may appear few and feeble in our eyes, and in the eyes of the world; yet they are a very great multitude, which no man can number.

2. The true church presents an enigma, or a paradox,—a strong apparent contradiction. Sorrowful, yet always rejoicing: cast down, but not destroyed; weeping, yet filled with joy and gladness of heart.

3. The spiritual church of God's redeemed are characterized by purity. These follow the Lamb whithersoever he goeth. If we would follow him; if we would be ready for our duties in the trials of the coming times, let us study the history of God's martyrs. We should converse with the spirits of the persecuted Piedmontese. We should read the lives of the witnesses at the light of the burning fagots that consume them. We should emulate their purity.

4. It is no part of Christian charity to dress up the monster of spiritual abominations in the habiliments of the bride, the Lamb's wife. True charity prompts to tear off the harlot's mask, and expose her to the scorn and derision of the world. The

subjects of her delusions we must pity, and, if possible, pull them out of the fire. But with regard to the corrupt system of Popery, our motto should be that of John Knox, "Spare no arrows." For the destruction of Antichrist hasteth apace. His next overthrow will be his last, and the smoke of his torment shall ascend for ever and ever. If we would avoid the cup of the wine of the wrath of God, poured out without mixture, we must dash from us the cup of her abominations.

LECTURE XXVII.

Rev. xiv. 14-20; xv. xvi. 1-12.

"YE men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven." Thus were the disciples accosted by the angel, after the cloud had closed upon their divine Master, and hid him from their sight. "Behold he cometh with clouds, and every eye shall see him." The ascent and the descent of our mighty Redeemer is attended with the brightness of a cloud.

Verse 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."

This is the Messiah,—the Son of man, arrayed in glory and terrible majesty: his crown of royal authority upon his head, and in his hand the instrument for destroying. His field of harvest is the world. He is its lord and ruler: he has sowed and cultivated; and he now comes to reap it.

Whatever questions may arise as to the particular part of the great field, or the particular time of the cutting, there is no room for hesitancy, as to the personage and the work in general, which he comes to accomplish. Let us, as before on this chapter, make the matter our index to its interpretation; and already

we have settled two very important points.

1. The being symbolized by the cloud-enthroned personage, is the divine Redeemer, the possessor of the field.

2. The general object of his present advent is to *cut down*.

3. We may further remark, that the sharp sickle is the instrumentality which the Redeemer uses to execute his work of cutting down.

Verse 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 harvest of the earth is ripe." Verse 16 : "And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."

The third angel, (verse 9,) we have already seen, represents the body of faithful ministers, who, toward the close of the twelve hundred and sixty days, announce the downfall of Antichrist. In this verse, we have still another, a fourth angel, emblematic of the ministry in the true church. He came out of the temple, which, as the figure of the spiritual church, in opposition to the heaven or visible ecclesiastical body, (chap. xi. 19,) stands open. This fourth angel must therefore be the faithful ministry of God, engaged in another part of the Master's work. We accordingly see that their action is different from that of the third: he announced the fact of Babylon's fall as just at hand; this angel, in view of that proximity, cries with a loud voice,—the strong, bold language of an unwavering faith; and the burden of his cry is, that God would accomplish his work of cutting down. This is the language of prayer, and this angel is the ministry who present, in the age referred to, the prayers of the church to her glorious and exalted King; that he would accomplish his work, his strange work, and bring to pass his act, his strange act; that he would extend the right hand of his power and lay the foes of Zion low, as the grain falleth after the harvest-man.

This prayer is supported by two reasons; the season is come: and this because the harvest of the earth is fully

ripe. When the souls of the slaughtered martyrs (chap. vi. 10) prayed for this very same vengeance, they were commanded to be at "rest yet for a little season," until all the proper events should occur,—until the harvest should be ripe. The prophet has arrived at that period, and therefore *now* we have the same prayer, *officially* presented through the ministry of the church; and it is presently considered.

He thrusts in his sickle, and the earth is reaped. This unquestionably refers to a season of terrible calamity. It is the harvest of the earth. The harvest, indeed, might symbolize the gathering of the wheat into the Lord's garner, and some writers so understand it. According to them, the harvest is a dispensation of mercy, a season of spiritual increase, and, consequently, of joy to the church. But that it rather refers to the cutting off of his enemies, is, we think, decided by the fact of the vintage being thrown into the wine-press of the wrath of God. The vintage and the harvest here are undoubtedly emblematic of similar events: and the one, being unequivocally a wrathful dispensation, settles the character of the other. It is the Latin earth that must be reaped, it is the dwellers in it and participators and abettors of its policy that are to be cut down. Some great and fearful judgments of the Son of man upon apostate Rome are here described; of a general and sweeping character, like a harvest cutting.

Verse 17-20 : "And another angel came out of the temple which is in heaven, he also having a sharp sickle. 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. 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. 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."

Under this figure of a vintage, the prophet exhibits another great and fearful overthrow of the enemies of the chosen church. The angel of verse 16, who comes out with the sharp sickle from the temple, most probably represents the same person who previously sat on the cloud. His work is the same in kind; his instrument is the same; a similar prayer is offered up to him as was offered to the former; and Jesus is often called the angel or messenger.

The angel of verse 18, who comes out from the altar, represents the faithful ministry, now distinctly organized, and separate from the Catholic body. His coming out from the altar plainly intimates his being engaged in ministering in the service of the crucified One: it was moreover represented as being the place of refuge for the souls of the slain martyrs. This angel is also said to have power over fire, rather, *the* fire,—that is of the altar. Now, fire is a purifying agent. The fire of the altar, which consumed the victim, represents God's eternal justice, as the fire which consumed the sacrifice our Saviour offered. The angel's prayer, therefore, is a call upon the just and holy ruler of the Lord's vineyard, to thrust in his sickle, to execute a just sentence, and cut down the wicked and apostate enemies of his church. The reason in support of the prayer is the same as in the case of the harvest, though the expression be different. The maturity of the fruit marks the time and constitutes the reason of thrusting in the sickle. That is, when a wicked generation has filled up the measure of their iniquity, and made it manifest that farther forbearance yields no hope of reformation, then it is time that the avenging hand of God should be stretched forth, and the glory of his moral government vindicated in the infliction of merited punishment. This period has arrived; and the sickle of God's judgment is thrust in; the clusters of the great vineyard are gathered and thrown into the wine-press of God's wrath; the apostate Roman church, and the despotic Roman state, have re-exhausted the cup of God's forbearance.

For many centuries he has borne with them; and now, for the glory of his government, and the rescue of his oppressed heritage, he casts them down. There is a comparison here drawn between the terrible slaughter which must befall antichristian Rome, and the crushing of the grapes in the wine-press. As these are crushed beneath the foot of him that treadeth in the winefat, so shall these powers be dashed to pieces under the forces which God will bring against them. "I will tread them in mine anger, and trample them in my fury."

Verse 20 intimates the place of the wine-press and the terribleness of the destruction. It is located "without the city,"—the *Latin empire*. The place, therefore, of this last and fearful overthrow of God's enemies will be exterior to the western Roman world. It is farther described by its dimensions, "by the space of a thousand and six hundred furlongs," that is, two hundred miles. This, it has been observed, is about the extent of the Pope's temporal dominions. But the application of this to the Roman Pontiff's territory is out of the question; because palpably contradictory to the other point regarding locality: it is *within*; but the wine-press is *without* the city. Most reputable commentators apply it rightly to the extent of the land of Palestine.

The terribleness of the destruction is represented by the phrase, "blood came out of the wine-press, even unto the horse-bridles." Such is wont to be the actual fact in great battles of the warrior, which are ever with confused noise and garments rolled in blood.

The natural vintage commences in the East, from forty-five to sixty days after the harvest begins. It is the last general cutting down in the season: and therefore must synchronize with the last of the seven vials, for they are the seven last plagues, or strokes of God's judgments upon the antichristian powers.

As to the location of this prophetic symbol, Bishop Faber appears to be correct, and for the reason just mentioned. The seventh vial is the last tragical act of the sealed book, and closes with the

conflict of Megiddo in the land extending "a thousand and six hundred furlongs." But if the vintage denotes the last series of calamitous visitations upon Antichrist, which will end in his utter destruction; and if, as we shall see, this series will begin soon after the revival of the witnesses, probably, about 1870, then the six preceding vials must be already poured out.

We see no propriety in Bishop Faber's division of the seven vials into *harvest*, *vintage*, and *intermediate*. On the contrary, we think the harvest and vintage include all that remains of calamity. It is a division of the whole into two parts. The harvest includes six, and the vintage the seventh vial. Now, if the vintage begin to be cut down immediately after the revival of the witnesses, as we suppose, then this vintage must include the earthquake and fall of the tenth part of the city, (chap. xi. 13;) that is, the revolution which will for ever detach England, the extreme toe, from the giant image. This being the commencement of the vintage, A. D. 1870, if we deduct from it the medium space between the close of the natural harvest and the opening of the vintage, viz. forty-five days, it will bring us back to the year 1825, when the Ottoman emperor was in course of being compelled to acknowledge the independence of Greece. Let us, however, not anticipate, but proceed; and let the facts collated with the prophecy, evince the correctness of the opinion, that the first six vials are included in the harvest, and the last under the vintage of God's wrath.

Chap. xv. 1-8. This exhibits the arrangements preparatory to the pouring out of the vials. "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." A great sign: the vision is, therefore, symbolical; not to be understood literally. The angels are God's agents for executing his wrath, by inflicting his plagues upon the world. "For by them is completed the vengeance of God." Our English translation is not the most happy here. It is

manifestly drawn from the notion of vials afterwards brought forward: as it presents the idea of filling up a cup, vessel, or vial. This, however, is not the force of the original,—ἐν αὐταῖς ἐτελέσθη ὁ θυμὸς τοῦ Θεοῦ—"by them is *completed* or *finished* the vengeance of God:" in regard to the antichristian power, they are the completion or finishing of God's work of vengeance; by them will it be utterly destroyed. The great image will be reduced to impalpable powder, and dissipated and lost for ever.

"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. 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. Who shall not hear 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."

The discovery of artificial glass,—for it can scarcely be called an invention,—is generally referred to the fourth century before Christ. It is highly probable, that with all the boasts of modern improvement, we are yet far behind the ancients, in the more splendid productions of this article; though we outstrip them in extending its utility. During the lifetime of John, and some forty years before he wrote this book, Nero paid a sum equal to about two hundred and fifty thousand dollars, for two large glass vases; carved and embossed in a style superior to any thing known in modern days. The ancient methods of colouring glass are probably not yet fully recovered. The brilliancy, variety, and splendour of its hues made it a matter of luxury, attainable only by the very wealthy. Hence the propriety and force of the expression before us. The apostle saw the saints and martyrs of God, who had gained a victory over the powers of antichristian Rome, standing

on a sea of glass, variegated with the brilliancy of flaming fire. A few years previously, the two glass vases purchased by Nero, were the admiration of the empire. Now the pavement beneath the saints' feet shines,—wide as the land and broad as the sea, with a splendour that eclipses the vases of the imperial palace. What a forcible symbol of the moral beauty and grandeur of God's redeemed church! They plant their feet on all that is deemed most valuable in the empires of this world.

The posture of this glorious company, is that of a choir, prepared to celebrate the high praises of their mighty Redeemer,—“having the harps of God.”

Again, we must notice the matter of their triumph:—the song of Moses. The reference doubtless is to the triumphal procession, on the occasion of the overthrow of Pharaoh and his host in the Red Sea; when Miriam and all the women took timbrels and went out in solemn and grave procession,—unhappily translated *dances*,—and threw back to the male procession, in tones of exquisite sweetness and of thrilling power, the chorus responsive, “Sing unto the Lord, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.”

The song of Moses is one of triumph, on account of a victory, clearly and manifestly the Lord's. Hence its suitability as a memorial and prophetic sign of the still more splendid victory of the same Almighty Redeemer over anti-christian Rome. For,

We again remark here, that the subject-matter or moving cause of this triumph is the vengeance of God executed upon the wicked nations and corrupt church; “for thy judgments are made manifest.” This renders it plain, that the vision occurs, as to time, after the harvest and vintage. It will become a reality when Antichrist shall have been slain, and his body given to the burning flame; when the rider on the white horse returns to Zion, arrayed in glory and bearing the spoils of a vanquished and redeemed world.

“And after that I looked, and behold,

the temple of the tabernacle of the testimony in heaven was opened; 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. And one of the four beasts [living creatures], gave unto the seven angels, seven golden vials full of the wrath of God, who liveth for ever and ever. 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.”

The word here translated temple, signifies, the dwelling-place, or habitation; and is more especially applicable to the *most holy place*, where peculiarly God dwelt, between the cherubim. There is manifest allusion also, to the tabernacle structure and service. In this inner apartment was the ark, containing the two tables of the testimony—or the law. This apartment is called the tabernacle of witness. Into it the high priest only was allowed to enter, and that with blood from the altar of burnt offerings. The angel of the vintage (xiv. 18) came out from the altar. Here the whole seven are seen to come out from the temple or inner apartment, from God's immediate presence, his dwelling-place. How clearly does this show, that the messengers of destruction are commissioned of God: they are the ministers of his vengeance. From the very mercy-seat, the dwelling-place of the God of grace, they issue forth!

Their purity deserves notice. They are arrayed in clean and white linen. Spotlessly pure are the ministers of God's justice.

Again, they receive the vials, or rather golden goblets, from one of the living creatures. The cup of the Lord's vengeance is put into the hands of those who are commissioned and sent forth from God's holy habitation, by the ministers of the gospel. It belongs to God to take vengeance; but this he will do in answer to the prayers of his church. These prayers have long ascended, and the time being now come,

they ascend with increased fervour and frequency from the lips of the Protestant ministry; and thus they, as it were, deliver the golden goblets into the hands of those whom God providentially calls to punish the apostate church and empire.

“And the temple was filled with smoke.” There is in this evident allusion to the first erection of the tabernacle and dedication of the temple of Solomon, when the brightness of the Shekinah was so dazzling, that human eyes could not steadfastly behold it. The sentiment of this last verse then obviously is, that the final display of God’s wrath upon apostate Rome, will be attended by such glory and terrible majesty, as might overpower our vision and strike us blind with the effulgence of its light. Men will stand amazed and bewildered at the grandeur of the scene. Even his own people will perceive such new views of the glory of God’s justice, as will overawe their spirits, and make them shrink back, for a little, from the very brightness of his mercy-seat.

Chap. *xvi. 1, 2. “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. 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.”

Here, properly speaking, begins the **THIRD WOE TRUMPET**. The second closed with the cessation of Turkish conquest in 1672. Before this, however, the material of the third began to collect. The horrible corruptions of an apostate religion rankling in the veins of the body politic and ecclesiastic could not fail to break out in some part of the body. Before the middle of the seventeenth century the spirit of irreligion manifested itself under the name of Theism or Deism, or the religion of nature. Many of these were men of learning, who, sickened by the vile mummeries of Popery, and yet not discovering the true Christianity; but real-

ly supposing that the papal superstitions were the Christian religion, rejected it entirely. But though there were many Deists on the continent of Europe and in Britain, from the former part of the sixteenth century onward, yet it was not until about the middle of the eighteenth that the poison began to draw toward a grand centre, and at last to appear in a huge chronic ulcer upon the body politic. Such is the force of the word, and such the significant emblem by which the spirit of prophecy represents that system of infidelity which has scourged Europe for the greater part of two centuries. We agree with Bishop Faber in the application of the first vial: except indeed that his English blood seems unwilling to admit its holding in solution a due proportion of the poison.

The object of this vial is the earth. It was to be poured “upon them which worshipped the image of the beast”—upon the friends of legitimacy, the advocates of despotic power; and the admirers of the papal hierarchy. Now if we run our eye over Europe and mark out the plague-spots of *infidelity*, we will find it in all the kingdoms. But the virus of its poison most deeply infected France, for there most had been done to sustain the papal throne and the despotic sceptre. Other nations, Britain, Spain, Portugal, Italy, Belgium, Austria, felt it in diminished measure; but all felt it, and do still feel it. For we should have remarked that the vials, though they have a fixed and chronological order of commencement, do notwithstanding, *run* in part cotemporaneously. Infidelity still works—the corruption of this fretting sore yet infects the nations, although all the six vials have been poured out.

Verse 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.”

Mr. Keith, who, like too many of the British commentators, must find Napoleon and French democracy in almost every hideous figure, confines this vial to the maritime wars of the French Revolution; as he applies the first to

the revolution of 1793 itself. He thus takes the sea *literally*, which is to abandon all rules of symbolical language, and to lead us into interminable confusion. We concur again with Bishop Faber, in making the sea revolutionary France. There is here a natural order. The nations are infected, especially France, with a system of detestable doctrines, which tend to the subversion of all the moral foundations of society, civil and religious. The necessary and inevitable consequence is anarchy; and the farther consequence is blood and desolation. Without religion of some kind man is a fiend, an unchained tiger, a ravenous hyena.

Let us take in connexion, the

Third vial. Verses 4-7. "And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 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. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy; and I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments."

The wars of the French Revolution are here designated. In their progress, kingdoms, and thrones, and dynasties, were swept away as the chaff of the summer threshing-floor. At least the toes of Nebuchadnezzar's image,—the same as the rivers and fountains here,—were sorely beaten, and the clay and iron broken to pieces. The nations were drenched in their own blood. The republican eagle, hovering over the head of the First Consul, pounced and preyed upon the downcast nations, whom the antecedent infidelity had corrupted and rendered incapable of any other but the government of brute force.

By the angel of the waters, we suppose is meant, the ministry of the true church, spread over the nations. They ascribe to God righteousness in the midst of these terrible visitations; and point out the evidence of it. These nations have profusely shed the blood of saints

and prophets, and "Thou hast given them blood to drink, for they are worthy." And if we pass our finger over the map, tracing the track of crusading persecution, we will also trace the track of this terrible scourge. France, first of all, and above all, swam in suicidal blood; because France did most to sustain Papal persecutions. Then the kingdom of Savoy drank the blood of vengeance for the Waldensians slaughtered. Italy, Spain, Portugal, Belgium, and Switzerland, paid back again the blood of Zuingli and his murdered friends.

But the same wars which inflicted just vengeance upon the persecuting nations, by the republican army, also made provision for their still severer rebuke, under the stern hand of the Corsican, now vested with supreme power. This is presented in verses 8, 9.

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

Under the fourth trumpet, we considered the sun as symbolical of the supreme civil power remaining in the Roman senate after the fall of the imperial star. Here the sun is not introduced as an enlightening, but as a burning body; and, with Bishop Faber, we think, strongly represents the military despotism of the Emperor Napoleon. Under the tremendous energy of his administration, France and all Europe felt the intense fires of military law, and the fearful desolations of relentless war; to a degree, perhaps, not to be surpassed in any portion of their history.

Besides, these wars, and this despotic sway, and all the agonies endured from them, produced no moral reformation, no return to right principles, and the acknowledgment of God as the governor of the nations.

Verses 10, 11: "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. And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds."

The beast is the same secular, ten-horned beast of the sea, to which Satan (chapter xiii. 2) gave his power and his seat,—his *throne*. The throne must, of course, mean the supreme civil dominion. This supremacy has always been recognised in the imperial dignity. Accordingly, Bishop Faber applies this to the battle of Austerlitz, on December second, 1805, and the subsequent humbling of the house of Austria, and compulsory abdication of the purple, by the emperor, August first, 1806. It is highly probable, had the bishop written the note of June third, 1806, after the battle of Waterloo, and final abdication of Napoleon, he would have included that event too, under this vial. The imperial dignity had virtually passed, on December second, 1802, from Austria to France, when Napoleon was crowned emperor, by Pope Pius VII., in the church of Notre Dame. But upon his abdication, (June 22, 1814,) it became extinct. Ever since, there has been no imperial head; it is now wounded to death. Darkness covers the Roman sun. A congress of sovereigns attempts to supply the loss of the imperial unity; but they are evidently much embarrassed for a principle of action, which will not recognise the doctrine of representation and confederation. They gnaw their tongues for pain. The popular element, on the one hand, is yet too much infected with infidelity to render a free representation safe and practicable. Thus this bitter vial continues to run out upon the throne of despotism. The giant feels his strength passing away. The hand of God is upon him, and he knows it. The little stone smites his feet and toes, and he feels them crumbling to dust. But there is no repentance, no reformation, no cheerful and voluntary recognition of the true moral system, no willing abandonment of power and the corrupt and corrupting union of the civil and the ecclesiastical authorities. All advances toward free government are by the power of truth commanding

public sentiment, and all in opposition to the spirit of legitimacy.

Verse 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."

The sixth trumpet summoned the four angels, bound in the river Euphrates, and the Othman Turks and their myriads of horsemen issued forth to execute God's wrath upon an apostatizing church. The sixth vial announces the gradual extinction of this same power, under the symbol of drying up the waters of the great river. Those who are for applying this to Rome, appear too wide of the mark to merit any refutation.

We have already said, that if the witnesses are to revive, and the outpouring of the vintage vial begin about 1870, then running back forty-five prophetic days, the average space between the harvest and the vintage, we should find the time of the last harvest vial: that is, 1825 must mark the running of the sixth vial; when the process of drying up the symbolical Euphrates must be going on. With this the facts correspond. In 1817 the first movement toward the freedom of Greece, though it was not his object, was made by the revolt of Ali Pasha, in Albania. In 1821 Alexander Ypsilanti, burning for the liberation of his country, excited a revolt in Moldavia. His forces were crushed and himself taken prisoner. In 1822 his brother Demetrius succeeded in arousing his countrymen and convoking the meeting of Épidaunus,—the revolutionary Congress of Greece. They framed a constitution,—provided for a senate and an executive council. These bodies were soon organized, and Mavrocordato became the John Hancock of independent Greece. And Tripolizzi and Napoli di Romania, Missolonghi and Ipsara, Modon, Patras, Navarino, and all the Egean Sea, proclaimed to the civilized world that Greece was worthy of freedom: and the Ypsilantis, and Mavrocordato, and Colocotroni, and Capo d'Istria, Marco Bozzaris, and a thousand others,

convinced the world by their heroic deeds, that Greece was able to be free. At length popular opinion shamed the European governments into action on her behalf, and England, France, and Russia interposed; and by the terrible naval battle of Navarino, on the 21st of October, 1827, struck the last blow, whose result was the acknowledgment of Greek independence. Thus the drying up of the Euphrates was begun. The Barbary powers have but a nominal connexion, and will probably fall to France. Egypt has been nearly detached, but is for the present thrown back into the stream by an exterior force. Syria, including Palestine, is in a very precarious condition. The Persians are encroaching upon the Turks on the east, the Russians on the north; Austria watches on the west for her share of the spoil, and England will make sure of Egypt and Syria, with a view to connexion with the East. The next twenty-five years will see these waters evaporated, and the great river turned into stagnant pools. The crescent must wane, little by little, until its light goes out in everlasting night.

But whilst the ambition and cupidity of the great nations are thus drying up these waters, God's purposes are advancing. His end is to prepare the way for the restoration of the Jews,—rather of the whole house of Israel, to their own land. The common application of the latter part of this verse to the sons of Abraham, is undoubtedly the correct one. God, who gives us prophecy, and who makes history to suit it, has assured us that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth." (Isaiah, xi. 11, 12.)

That the great body of Israel were carried eastward is obvious: and, accordingly, this prophecy of their re-

turn, mentions chiefly the places in the great Euphratean valley, to which they were taken. Now they cannot be restored according to the promises of prophecy, until the Ottoman power is annihilated, the Mohammedan religion subverted. To prepare for that return, our text assures us, is the object of drying up these waters.

Where these kings of the East, or from the rising of the sun are, is somewhat doubtful. Sir William Jones expresses, hesitatingly, the opinion that the Afghan Tartars were a part of them. Dr. Grant has shown, satisfactorily, that the Nestorian Christians are not *the Israelites*, but a part of them. Other tribes in the East are clearly of Israelitish origin. Many are in Egypt, and not a few in the isles of the sea; that is, in countries to the west of Palestine.

Now, that God is preparing for the restoration of these to their fathers' land, is plainly obvious. He has put into the hands of Jews, in the isles of the sea, abundant pecuniary means. England and Prussia have united in establishing a Christian bishop, of Jewish blood, in Jerusalem, and are about to erect a cathedral there.

Probably, this will result in a quarrel between Protestant England and the Turk, whereupon England will seize Jerusalem and Egypt, and make them provinces of the British empire. But the future is God's. *How* these things will be brought about, we know not. The events, however, are not among the class of contingencies. God will restore the preserved of Israel in his own time, and his own way.

LECTURE XXVIII.

THE JESUITS REVIVED.

"And I saw three unclean spirits like frogs come up out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 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. 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."—REV. xvi. 13–16.

A CHIEF difficulty in the writing and the study of history is to preserve the chronology of simultaneous events. The mind of the reader is so perpetually prone to assume the occurrence of the facts in the order of the narrative, that an effort is necessary to guard against confusion of dates. Transactions perfectly simultaneous, but differing only in locality, must necessarily be related successively; and this inadvertently produces in our minds the idea that they took place at different times. The same is true in regard to prophecy. Simultaneous events must nevertheless be related successively: hence the appearance of their subsequence, as to time, and hence confusion results. Whilst the mystic waters of the symbolic Euphrates are drying up,—whilst the Ottoman Turkish power is wasting away; these three unclean spirits like frogs, are proceeding from the mouth of the dragon, the beast and the false prophet. We have seen that from 1825 and onward, there has been a rapid decline of the Mohammedan power. Let us now consider the unclean frogs of the same period.

They do not emanate from the stagnant pools of the dried up Euphrates; but from the devil, the beast, or civil despotism, and the false prophet, or the Papacy. A few particulars will enable us to determine what these symbolize.

1. The frog is an unclean animal, according to the law of Moses. "And all that have not fins, nor scales in the seas, and in the rivers, of all that move in the waters; and of any living thing which is in the waters; they shall be an abomination unto you." (Lev. xi. 9, 10.)

This is, therefore, a suitable emblem of polluting spirits.

2. Their source is indicative, also, of their character. The agency symbolized by them, is commissioned and sent forth

by the connivance, concert, and advice of this goodly triumvirate, Satan, the civil despotism, and the Papacy. At the head of this alliance, as to practical efficiency, is Satan. He has given to the beast, in his wounded and divided state, his power and talent for conducting diplomatic agency; and the spiritual power of Rome must cover over the whole with the cloak of religion.

3. They are spirits of demons,—demon-worshipping spirits. This agency encourages and enforces the veneration of saints; they are teachers of demonology, and prefer great pretensions of possessing the powers supposed to belong to the illustrious dead. Accordingly,

4. They are a miracle-working agency. Whatever may be symbolized by these frogs, they will practise miracles, so called, as a part of their system of deception, and means of success.

5. Perhaps the natural habit of this animal in regard to the *time* of its activity may be emblematic. It is chiefly in the twilight and the dark. During the day, they are in concealment; at least not conspicuously observable. So this Satanic diplomatic agency will work chiefly unscen. It will be a secretly plotting body of emissaries.

6. We must notice to whom they are sent,—“unto the kings of the earth.” These sly agents will find their way into all the courts or kingdoms within the Roman earth. But further; “of the whole world.” This phrase is used in Luke ii. 1, “all the world should be taxed;” obviously referring to the whole Roman empire, *proper* and *provincial*; and it is undoubtedly intended to teach us that the secret spies of the triumvirate will pass beyond the bounds of western Europe, and practise their skill in all the governments of the world.

7. The grand object of their mission is to gather them,—the kings, the governments of all nations, together “to a war of the great day of God Almighty.” This instructs us that this system of agencies will “practise” upon the governments, with a view to bring about an alliance against all interests opposed to the powers of despotism. This war here

referred to is to be attended by a display of the almighty power of God, in so signal, terrible, and glorious a manner, as to distinguish the battle with which it closes above all others. It is "a war of the great day,"—the day of God's overwhelming judgments upon the grand antichristian confederacy.

8. But we are informed that this coalition and conspiracy will not be looked for; it will be sudden and unexpected. "Behold, I come as a thief." God is said to come in any dispensation of providence which he brings about or permits. Thus the formation of this great, extended, and secret combination, is his coming upon his church with a call to duty and trial. By coming as a thief, is meant, his unexpected call upon his people to be up and doing.

9. The vigilant servant will meet a reward correspondent to his vigilance. "Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame." We are here shown, that however the great mass of men *in the whole world*, will be found slumbering at their ease, and utterly unconcerned and incredulous of such machinations and intrigues as these agents shall be carrying on, there will still be some on the watchtower. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace, day nor night."

Some commentators have found difficulty with this verse. They deem it out of place, for they cannot see what connexion it has with that which precedes or which follows it. Even so learned a man as Beza suggests that it has dropped out from the third chapter, after verse 18. Bishop Newton, although he rejects Beza's suggestion, seems to think this verse not in its proper position. But let us not attempt to improve the Bible. Its author knew where to throw in a caution of this kind. He knew that the great body of men, and even of Christians, at the period here referred to, would be slow to believe in such a union as the agents of the devil, the Emperor and the Pope, would be sent out to effect; and threw in this

important passage, to catch the eye of his own peculiar agents whom he would raise up to counteract the machinations of the Satanic diplomacy.

10. The success of their mission is next to be observed. Verse 18: "And he gathered them together in a place, called in the Hebrew tongue, Armageddon." A difficulty arises here in regard to the verb being singular,—*he gathered* them. We should naturally refer the action to the three unclean spirits who were sent forth to gather them. Some account for this change from the plural number, by following the Syriac translation, which, assuming an alteration in one letter of the Greek word, gives the sense in the plural,—*they gathered*. But for this there is no authority whatever. The prime mover in this unholy mission is Diabolus, who gave his power to both the beast and the Papacy; and, therefore, the dropping of the plural, and the adopting of the singular form of expression. He, the grand moving power in all these operations, collected together the kings of the earth, or western empire, and of the whole world, or those included in the eastern also.

Let us, before we designate the locality, apply the symbols. The preceding remarks leave no room for doubt as to the general agency referred to. It can be none other than the various means now in operation for the dissemination of Popery throughout Europe, and the entire world. The three principal regular orders may be represented by the number *three*, the Franciscans, the Dominicans, and the Jesuits. Perhaps this is only intended as a sign of completeness,—a perfect system of agents: or probably, the number is incidental, as merely alluding to their source. We will note the characteristics.

1. The polluting influences of Popery are proverbial: in a moral, religious, and political sense. The celibacy of the clergy as well regular as secular, has been, and now is, a means and occasion of most horrible impurities. The confessional is the scene of such practices, that delicacy will scarcely permit an

allusion to them. We have already seen how an oath can be dispensed with in order to serve a political turn in favour of the corrupt church: and, as formerly observed, for unprincipled chicanery there is not another word in the English language so expressive as *Jesuitism*.

2. That the vastly increased efforts of Roman Catholicism, now in progress, are put forth by Diabolus, the civil despotism and the Papal power, is no secret. And it is worthy of special remark, that the formal restoration of the Jesuits in 1814, and their gradual introduction to notice and confidence, runs parallel with the waning of the crescent. They are now found in all parts of the world. They are peculiarly active among the political intriguers of the age; and their missions ever follow, if they do not precede, Protestant missions. In the colonization of North America, they pursued the Protestants, and laboured to thwart their proceedings. So now they are harassing our missionaries in the South Sea Islands, and in every quarter of the globe.

The recent reception of Prince Galitzin of Russia, into the Romish communion, may be mentioned as an indication of their success beyond the bounds of the Roman earth. A nobleman so influential in the Imperial court, can hardly be supposed to have taken this step without the consent of his master. Nor could that consent have been given without a distinct expectation of more intimate relations about to be entered into between the Greek and Roman churches.

3. These agents are given to demon-worship,—to the veneration of departed spirits: and, are not the present Romish emissaries most active,—do they not seem to be turning special attention to the re-establishment, as it were, of this very kind of worship? Very recent developements show, that to reinstate the saints, and particularly the Virgin Mary, in the high honours from which they have measurably fallen since the days of the Reformation, is now a capital object of Papal exertions.

4. Equally clear is another point relative to these unclean spirits: they are a miracle-working agency. Now, that the various emissaries of Rome have recently been emboldened to put forth this pretension is notorious.

The miracles of Prince Hohenlohe of Germany are of late occurrence. Still more so, an *extatica* of Italy; and more recently still, the fooleries of Mr. Foley, a priest in Dublin. These things are increasing; and the state of religious credulity all over the world, and perhaps not less in our own country than in some less enlightened, is well adapted to encourage such pretensions. The human mind is prepared to receive almost any opinion. The world is passing over from the scepticism which characterized the eighteenth, to the credulity which characterizes the nineteenth century. The public mind is ripe for the delusions of a miracle-working priesthood.

5. Secrecy is also characteristic of this system of agency: and can any one be ignorant of the fact, that the religious orders are sworn to secrecy? We have already seen what the Jesuit's oath binds him to upon this point. How adroitly was the St. Bartholomew's tragedy managed,—the gunpowder plot,—the assassination of Henry IV.! These are things which must be managed in the dark. We may surmise the power that operates certain political influences, but the frogs are invisible in the clear light of day: if we attempt to drag them forth, the pure waters of truth instantly become turbid, and they hide themselves immediately in the pools of their own pollution.

6. The nations of the Latin earth, will, by these agents, be brought chiefly or totally to enter into an alliance for the support of religion and government: that is, of Romanism and tyranny. This confederacy is now in progress. It is clearly evident, that the governments of England and Prussia are moving in that direction: and late accounts from France show a governmental movement towards the oppression of the Protestant population. Intrigues are, at this moment, ad-

vancing in the Palace of the Tuileries, precisely similar to those by which Henry IV. was brought over from the Protestant ranks, and induced to put his conscience under the guardianship of Jesuits and Jesuit morality. We may soon expect to hear that Louis Philippe has accepted a Jesuit confessor.

Now, all these efforts are directed to the formation of one grand combination of the arbitrary powers; and will eventually in that war of opinion, to which all eyes, both in Europe and America, are turned.

The place to which these forces are drawn together, next demands our notice. The Hebrew name here given, is not found entire in any part of the Old Testament: the interpretation is, therefore, doubtful. The first part of the compound, may be derived from several Hebrew words, and having only the Greek letters indicative of general sounds, we cannot with absolute certainty, determine which of several possible derivations is the correct one. Of two, however, which chiefly divide the critics, it is not greatly important which we adopt. One signifies a *mountain*; the other *destruction*. The place will be named or called the *Mountain of Megiddo*, or the *destruction of Megiddo*. We incline, decidedly, to the latter, because it better accords with the sense of the prophet; and for the reason mentioned by Bishop Faber, that Arma, is the word used by Daniel, (xi. 44.) when he describes the going forth of the antichristian power, "with great fury, to destroy and *utterly to make away* many,—*to devote religiously to destruction*. It will be a war under pretence of religion, which the dragon, the beast, and the false prophet will bring about, by means of these unclean agencies; and God will return the utter destruction upon themselves, and their hosts at Megiddo.

As to the latter part of the compound, we have little trouble. The first mention of Megiddo is in Judges i. 27, where the historian is recording the instances of neglect of the general order or command of God to Israel, that they should utterly destroy or drive away the Ca-

naanites from the land. "Neither did Manasseh drive out—the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns."

In the same book we have a glowing poetic account of the discomfiture of the Canaanitish forces by the Israelites, under the command of Deborah and Barak. "The kings came and fought; then fought the kings of Canaan in Taanach by the waters of Megiddo: they took no gain of money.—The river of Kishon swept them away, that ancient river, the river of Kishon." (v. 19.)

Again, it is mentioned in 1 Kings, iv. 12,—"Baana, the son of Ahilud, to him pertained Taanach and Megiddo, and all Beth-shean, which is by Zartanah, beneath Jezreel, from Beth-shean to Abel-meholah—" Again, among the purposes for which Solomon raised revenue are mentioned, "to build the house of the Lord, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and Megiddo and Gezer." (ix. 15.) This proves that it was a place of some note; a fortified city. Accordingly, when Ahaziah, King of Judah, retreated from Jehu, after his ally Joram, King of Israel, had fallen by the hand of that avenger of Naboth; "Jehu followed after him, and said, Smite him also, in the chariot. And they did so at the going up to Gur, which is by Ibleam. And he fled to Megiddo, and died there." (2 Kings ix. 27.) At this city also, was fought that disastrous battle, in which fell one of the best kings that ever swayed the sceptre of David. "In his days Pharaoh-necho, King of Egypt, went up against the King of Assyria to the river Euphrates; and King Josiah went out against him: and he slew him at Megiddo, when he had seen him. And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre." (2 Kings xxiii. 29, 30.) To this sorrowful event Zechariah has reference in a prophecy relating to these same times of the last battle. "In that day there shall be a great mourning in Jerusalem, as the mourning of Hadad-

rimmon, in the valley of Megiddon." (xii. 11.)

We are thus able to settle the geographical position of this place. Barak and his ten thousand men had encamped on Mount Tabor. Sisera, with his army and nine hundred chariots of iron, lay along between the foot of the mountain, and a branch of the Kishon river. The waters of Megiddo, by which they fought, can be none other than this "ancient river" of Kishon. The city of Megiddo, according to Professor Robinson's estimate, is about twelve miles distant from Jezreel, which has given the modern name of Esdrælon to the great plain that stretches from the foot of Mount Carmel and the Bay of Akka, Acre, or Ptolemais, towards the east, and parts into three valleys, passing through to the river Jordan.

Professor Robinson's account of this locality is peculiarly interesting. Having given a statement of the position of Nazareth, situated about thirteen miles north of Jezreel, he proceeds: "After breakfast, I walked out alone to the top of the hill, over Nazareth, where stands the neglected Wely of Neby Ismail. Here, quite unexpectedly, a glorious prospect opened on the view. The air was perfectly clear and serene; and I shall never forget the impression I received, as the enchanting panorama burst suddenly upon me. There lay the magnificent plain of Esdrælon, or at least, all its western part; on the left was seen the round top of Tabor over the intervening hills, with portions of the little Hermon and Gilboa, and the opposite mountains of Samaria, from Jenin westwards to the lower hills extending towards Carmel. Then came the long line of Carmel itself, with the convent of Elias on its northern end, and Haifa on the shore at its foot. In the west lay the Mediterranean, gleaming in the morning sun, seen first far in the south on the left of Carmel; then interrupted by that mountain; and again appearing on its right, so as to include the whole Bay of Akka." "Seating myself in the shade of the Wely, I remained for some hours upon this spot,

lost in the contemplation of the wide prospect, and of the events connected with the scenes around. In the village below, the Saviour of the world had passed his childhood; and although we have few particulars of his life during those early years, yet there are certain features of nature which meet our eyes now, just as they once met his. He must have often visited the fountain near which we had pitched our tent; his feet must often have wandered over the adjacent hills; and his eyes, doubtless, have gazed upon the splendid prospect from this very spot. Here the Prince of peace looked down upon the great plain, where the din of battles had so oft rolled, and the garments of the warrior been dyed in blood; and he looked out too, upon that sea, over which the swift ships were to bear the tidings of his salvation to nations and to continents then unknown. How has the moral aspect of things been changed! Battles and bloodshed have indeed not ceased to desolate this unhappy country, and gross darkness now covers the people; but from this region a light went forth, which has enlightened the world and unveiled new climes; and now the rays of that light begin to be reflected back from distant isles and continents, to illumine anew the darkened land where it first sprung up."

On the same subject, another traveller remarks: "Here, on this plain, the most fertile part of all the land of Canaan, (which though a solitude, we found like one vast meadow, covered with the richest pasture,) the tribes of Issacher 'rejoiced in their tents.' In the first ages of Jewish history, as well as during the Roman empire, the Crusades, and even in later times, it has been the scene of many a contest. Here it was that Barak, descending with his ten thousand from Mount Tabor, discomfited Sisera, and 'all his chariots, even nine hundred chariots of iron, and all the people that were with him,' gathered 'from Harosheth of the Gentiles to the river of Eisher,' when 'all the hosts of Sisera fell upon the edge of the sword; and there was not a man left,

when the kings came and fought the kings of Canaan in Taanach, by the waters of Megiddo.' It has been a chosen place for encampment in every contest carried on in this country, from the days of Nebuchodonosor, King of the Assyrians, (in the history of whose war with Aphaxad, it is mentioned as the great plain of Esdræelona,) until the disastrous march of Napoleon Bonaparte from Egypt into Syria. Jews, Gentiles, Saracens, Christians, Crusaders and antichristian Frenchmen, Egyptians, Persians, Druscs, Turks, and Arabs,—warriors out of 'every nation which is under heaven,' have pitched their tents upon the plain of Esdræelon, and have beheld the various banners of their nations wet with the dews of Tabor and of Hermon." (Clark's Travels, vol. i. 303.)

Such is the stage pointed out by the finger of inspiration for the final act of the great moral drama. There, in full view of the spot where the Captain of our salvation spent most of his earthly pilgrimage, will he make bare his holy arm for the destruction of his foes.

We are now prepared to look into the detail of the seventh vial, which we will defer for the present, that we may turn our attention to a few thoughts of a practical nature.

1. Moral abominations are the antecedent causes of oppressive government. Physical power becomes then only necessary when moral power fails to secure the desired result. Were it not for delinquencies physical force would not be called in. It can therefore be understood how despotic governments have an interest in preventing the circulation of the scriptures, and that measure of religious training which fits man for self-government. Therefore the bulls of the Pope against the Bible Societies: and for this reason, when all the other diplomatic agents at St. Petersburg favoured the formation of the Russian Bible Society, the minions of the Pope opposed it; and, after a few years of secret operation, brought over the Emperor to oppose it also. Hence, as in the case of Henry IV. of France, the

Jesuits always pander to the lusts of princes when they discover that they can by this means manage their own purposes.

2. We may infer that secrecy, sworn secrecy, in any association, is *prima facie* evidence of criminal intention. The stagnant pools of a corrupt church gender in silence the frogs of Jesuitism. No sooner were the *secreta monita* discovered, and the records brought before the civil tribunals in France, than the influence of the Jesuits was broken. Their invisibility was the magic spell of their power. By this invisibility we do not mean that the men, and the existence of their society, were unknown. They were, before their suppression, much better known than now. They were owners of vast property, and the individuals wore a dress peculiar to their order: now it is not so. They walk among us and we know them not. By secrecy, therefore, we mean that their plans and policy are invisible. All such agency is dangerous to a community; and this feature alone, so inconsistent with free institutions, and especially with the openness, and candour, and liberality of American systems of organization, constitutes good and sufficient reason to suspect evil designs. Honest freedom abhors concealment; roguery loves to work in the dark. "For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be re-proved. But he that doeth truth, cometh to the light, that his deeds may be made manifest that they are wrought in God."

3. Combination springs from conscious weakness. It is only for the accomplishment of works beyond individual ability, that men associate. It is only because the Pope and the other powers feel their weakness, and consequent peril, that the present extended agency is set on foot to bring about the great confederacy. The giant is prostrate and feeble,—apparently unable to call his powers into full action for the recovery of his almost lost dominion; and the sorceress is again applying her cup to his lips, in the hope that the magic waters of her enchantment will again

thrill along his nerves, and rouse up all his dormant energies, that shall crush the kingdom of the little stone, and leave Mystery, Babylon, in possession of universal sway.

4. An age that can tolerate Mormonism, Millerism, and other such fanaticisms, may be conceived very well adapted to embrace the miracles of Popery. We are perpetually told that the absurd mummery of Roman miracles can never impose upon a people so enlightened as we are. How delightful a self-complacency this! We are too intelligent a people to be misled by Jesuit priests! No, my friends; the laxness of this age in regard to religious belief; the liberality falsely so called; the boastful pretensions to freedom of thought: these fit us to become the dupes of designing intriguers; and irresistibly invite them to practise their frauds upon us. We have a vast population, to whom all religious belief is alike; and these will embrace any doctrines at all which interest or caprice may dictate.

5. We see how naturally indifferentism in religion,—liberal charity towards all opinions, glides off, and makes religion a tool of state policy. This universal charity exposes itself for sale, and demagogues are the bidders. He who feels equally friendly to all religious opinions, can, of course, accommodate himself to each, in turn. Napoleon is an infidel philosopher in Paris, a Catholic at Rome, a Mohammedan in Egypt. This is being “all things to all men,” in the Jesuitical sense of the phrase. The politician must be a Catholic at matins, an Episcopalian at morning service, a Presbyterian in the afternoon, a Unitarian in the evening, and a Methodist at night. Few who aim at high office, therefore, ever attach themselves to any Christian church, until after they retire from public life. They feel that it might prevent their advancement, for they perceive that the nation requires suppleness of conscience, and laxness of principle in her public servants.

6. The real incredulity of the ignorant, and the scepticism of the knowing ones, as to the existence of a Popish

party,—a secret system of agency to bring about a combination of interests to sustain Popery, is one of the scriptural evidences that this time is near at hand. It is to come upon us by surprise. The Protestant world, particularly Europe, will slumber and not rouse up fully, until the enemy have matured their plans, and are ready for action.

Finally, the time approaches when the ground must be inspected for the last war. Every valley must be accurately examined; every hill measured; every harbour on the coast surveyed; its soundings and its bearings ascertained: that when the period arrives, the friends of truth and righteousness may be ready to take their respective stations. And here it is worthy of remark, that American travellers have performed their share in this part of the preparatory work. Professor Robinson’s labours have aided this cause much; but others, more at leisure, will, no doubt, enter more fully into the detail of this survey, so that a complete military map of the country will be in readiness. These things, the God of Providence, who rules the destinies of nations, will have arranged in their proper order, time, and place. Nothing can come unawares to the Captain of our Salvation, who will rule the storm in the battle of “that great day of God Almighty.”

LECTURE XXIX.

THE INTRODUCTION TO THE SEVENTH VIAL, AND THE DESIGNATION OF ITS OBJECT.

Rev. xvi. 17-21; xvii.

THE existence of vast multitudes of spirits, some holy and some unholy, unconnected with bodies like our own, is as plainly taught in the word of God, as it is universally believed among men. A professed Sadducee, indeed, may be met with occasionally, who denies such existence; but it is doubtful whether Sadduceism is any thing more than

self-conceit puffing up a vain man to seek singularity by speculative oddities. For after all his efforts to believe in the non-existence of spirits, he cannot habitually repress his conviction according to the common faith of mankind. Of the essence of spirit we are as ignorant as we are of the essence of matter. We have indeed a more immediate knowledge of the former than we have of the latter. We have the evidence of consciousness,—the highest possible evidence of our mental activities, and through them, of the qualities of matter. But we have no knowledge whatever, except by the actions of mind.

Equally ignorant are we of the mode of existence, activity, and intercourse of separate spirits. We know no more of the manner in which spirit operates upon spirit, than we do of the manner in which it acts upon, and influences matter. But no philosopher, no man of sense, concludes that his soul does not influence his body, because he cannot describe the *modus operandi*. So no man of sense will deny that spirits, apart from bodies, influence and hold intercourse with one another, because he understands not the method of such intercourse. Nor is it reasonable to murmur against God, because of this ignorance. It is doubtless best for us to be thus ignorant, and when the necessity for it ceases, he will give us farther insight. What the Scriptures teach in relation to angels, good and bad, we may not delay at present to inquire fully. One branch of the subject, however, lies directly in our path. We are informed that "the spirit which now worketh in the children of disobedience," is the prince of the power of the air. This reference of the apostle (Eph. ii. 2,) is to a general belief that evil spirits, who are under the control of a leader or prince, called Diabolus, inhabit the air. They are spoken of as "principalities and powers and spiritual wickednesses." They seem to dread the deep, for "they besought him that he would not command them to go out into the deep,—or abyss." (Luke viii. 31.) This abyss we have seen is the source of the Saracenic locusts, and of the

beast, (Rev. xi. 7; xviii. 8;) and into it Satan, upon being bound, is cast and shut up, (chap. xx.) It is evident then that Satan and his subordinate apostles much prefer the air as an abode, to the abyss, and that for a time they are permitted to move up and down therein.

"The seventh angel poured out his vial into the air,"—the peculiar mundane abode of Satan and his legions. Whilst confined in the abyss they are harmless. It is when roaming at large that they exercise an immense influence for evil. This figurative action therefore teaches us, that the very origin, source and energies of that empire, which the beast of the sea,—the civil government,—and the two-horned beast of the earth—the ecclesiastical tyranny—unite in conducting, is to be assaulted and destroyed. The five first vials affected the great antichristian power, in various departments:—the earth,—the western empire in general,—suffered from the poison of infidelity: the sea,—the vast population,—was agitated by it into a bloody commotion; the rivers,—the distinct nations,—all experienced this thirst for blood, and were made to drink it: the sun,—the military despotism of Napoleon,—scorched or wasted the men with fire: so also the throne of the beast,—the imperial dignity, which was suppressed by the abdication of Francis of Austria: the sixth then dried up the mystic Euphrates, and simultaneously summoned the missionaries of Antichrist to assemble the nations. These vials are all included in the harvest of God's wrath. That upon which we now enter, announces the vintage,—a cutting down; still better adapted to represent that bloody dispensation of wrath, which he conducts, who cometh "with dyed garments from Bozrah,"—treading his enemies in his anger, and trampling them in his fury, and staining all his raiment with their gore.

This vintage vial, it will be remembered, like the natural vintage, which is the last season of the summer's labour, closes up the period of the church's toil. As a vial, it respects the dispensation of wrath upon the king's

enemies ; but, as is the case in regard to some of the others, (the sixth, for example,) there are concomitant and simultaneous events which still more deeply interest the church. Consequently we have here a great deal of detail. The remaining verses of this chapter we consider as a kind of general summary statement of the grand points. Let us examine them in order. The object of this vial, we have mentioned ; it is the air, or abode of Satan.

2. The issuing of the voice from the temple and the throne, has a reference to the description in chap. iv. He who sits on the throne is God the Father, as presiding over the whole. This voice is therefore that of God himself.

3. The word,—“It is done.” To understand this, we must refer to chap. xxi. 6, where the same expression occurs ; and it comes in after the finishing of God’s judgments upon the Babylonian Antichrist. It would therefore seem to apply to the same matter contained in the former part, or preface to the little book (chap. x.) ; when the angel commanded the apostle not to write the matters uttered by the seven thunders, but to seal them up ; and gave as a reason, which he confirmed by an oath, that the time was not yet ; “but in the days of the voice of the seventh angel, . . . the mystery of God shall be finished.” In the order of events, the time has arrived : therefore the divine voice utters, “It is done.” The mystery of God is finished ; he has revealed his wonderful designs in permitting this tyranny to rise up, and oppress his church for forty and two months.

4. There were voices, and thunderings, and lightnings. These are the same as in chap. x. 3, 4. There, indeed, the number of perfection is used,—*seven thunders* : and when we enter upon the detail, (chap. xix. 6,) we shall find them called “mighty thunderings,” and discover their application to the voices of triumph in the ranks of the redeemed.

5. “And there was a great earthquake, such as was not since men were upon the earth ; so mighty an earth-

quake, and so great.” This foretells that a revolution in the kingdom of Satan, which he exercises through his agents, will take place. His dominion will be completely overturned : a revolution such as has not occurred since the establishment of the Roman empire, will result in the utter destruction of this power.

6. Verse 19 : “And the great city was divided into three parts.” This is the spiritual Babylon. The phrase “divided into three parts,” has divided critics into a greater number. Some understand it literally as the city of Rome ; some as the western empire, and suppose that it will be geographically separated into three kingdoms ; some, that there will be three factions, or national alliances. Neither of these appear to us correct. We are forced on to new ground.

It is evident that the great city “which reigneth over the kings of the earth,” has been constituted, or created, as we may say, by a gradual combination of the three powers,—the religious, the civil, the military.

We believe, and have before, we trust, proved, that wherever this concentration occurs, there is the *spirit* of Antichrist. But it is not *the Antichrist*, until the Christian religion is thus prostituted to the purposes of tyrannical rule. This apostle elsewhere teaches us that there were many Antichrists in the world even then ; but he speaks of one as the subject of previous prophecy, who is pre-eminently *the Antichrist*. (It is to be regretted that our translators omitted the article, 1 John ii. 18.) This is undoubtedly the same whom Paul denominates “the man of sin,—the son of perdition,—who opposeth and exalteth himself above all that is called God, or that is worshipped.”

Now this amalgamation of powers took place gradually, from the age of Constantine until the era of Rome’s universal bishopric. Then *the Antichrist* stood forth fully revealed. We believe that the terrible judgments of God predicted in this entire scheme of prophecy, have direct and main reference to this complex, yet consolidated

power. The punishment of this "mystery of iniquity," and remedying of all its evils, is *the* design of all these trumpets and vials; but especially of this last. We believe, moreover, that the cure which this vengeance is designed to effect, will consist of a dissolution of that union which constituted the Antichrist; that there will be a complete deliverance of the holy spouse of Christ from the polluting embrace of the civil arm, and the unjust inflictions of the sword; that as Christ's kingdom is not of this world, it must and it will be perfectly disenthralled from all earthly entanglements, and stand forth a vast society of pure and holy men, under a simple spiritual discipline, whose application will secure entire purity to its members, and harmony in the working of the whole, without in the slightest degree interfering with the legitimate action of the civil governments of the world. On the contrary, it will prepare and constrain them, by inward principle, to the most perfect discharge of all the duties devolving upon them as members of the body politic.

In like manner, the events of this vial will teach man the true line of demarcation between the civil and military powers. This lesson the world has not learned: it never has yet been under a pure system of moral discipline, so as to place before the minds of all men, distinctly and clearly, the idea of moral power, in contradistinction from physical force, governing the human family.

Now, we think that the complete separation of these three powers will take place under this last vial,—that the only Being in the universe who can safely be entrusted with all three, will, in the day of his vengeance, teach the great city, and the whole world, that government of man over man must be divided into three parts,—that He, himself alone, can, with safety to his universe, wear the crown, the crosier, and the mace.

Such is our understanding of this triple division of the great city. Such division is the death of the Antichrist. But should any one hesitate,—should he adhere to the opinion that the *great city* is the civil

government on the one hand, or the church on the other, then our general conception is also at his service. For, the partition of ruling powers into the legislative, the executive, and the judicial, either in church or state, amounts substantially to the same thing; and wherever this exists, there is the home of freedom and the rights of man.

A glance at the past history and present position of western Europe, must satisfy the candid that such a separation has been progressing ever since the Reformation. The human mind has been groping its way, and its every government tends toward this threefold division. It is undeniable that the entire interests of Antichrist are arrayed against it; and are putting forth a desperate effort to sustain the old order of things, by tightening the bands of allegiance between church and state; but all will not avail.

"And the cities of the nations fell." By *the cities* of the nations are meant the complex power alluded to before, as it exists in the kingdoms of the ten horns. The same system, which before the Reformation was much more consolidated than since, still exists in each and every kingdom of the ten. By the falling of the cities is therefore to be understood their falling off from the great city,—their abandonment of the church and state,—the antichristian system. We saw, when expounding the latter portion of the little book, that England will be the first thus to fall off. (See Lec. XX.) It is scarcely necessary to add, that the word *fell* is capable of this construction. It is chiefly applied in the Apocalypse to prostration, as an act of worship; but also to the falling of stars, as to the apostacy of the Christian monk. (Ch. ix. 1.) Thus the governments in the different nations will fall off from the grand antichristian confederacy; and will ultimately array themselves against the system, and will assist in destroying the body of the beast, and giving it to the burning flame.

The prophet then proceeds to point out the vengeance of God, which will overtake the great city. Verse 19:

“And great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath.” What a collection of epithets press upon our minds the terribleness of her destruction!

Verse 20: “And every island fled away, and the mountains were not found.” This refers, most likely, to the entire remodelling of Roman kingdoms after the concussion.

Verse 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.”

This imagery is manifestly borrowed from Joshua x. 11, where the Lord is said to have cast down upon the enemies of his people, as they fled from the conquering sword of their pursuers, “great stones from heaven upon them unto Azekah, and they died; and they were more which died with hail-stones, than they which the children of Israel slew with the sword.” This verse is therefore a representation of the fearful interpositions of divine power for the destruction of the great apostacy. It also teaches us that this destruction will not be a simple conversion of Papists to Christianity: for they blaspheme God; their afflictions do not soften their hearts, at least, not the hearts of all, and turn them away from their idolatries. All such exposition is mere perversion. From no part of the Bible, it is believed, are we permitted to affirm that Popery will be destroyed by the conversion of its deluded followers, until after a most fearful massacre of its combined forces.

Thus much for the introduction, or general contents, of the vintage vial. Chapter xvii. defines, in considerable detail, the objects of these judgments. It presents no entirely new conception, but is evidently designed and well adapted to shut out all doubt, and cut off all possibility of cavil; so that even the most careless reader may not avoid perceiving Rome, Rome, Rome in the whole.

Verses 1, 2: “And there came one

of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither; I will show unto thee the judgments of the great whore that sitteth upon the many waters; with whom the kings of the earth have committed fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.”

Doubtless, this is the angel that had the seventh vial of judgment. He who was commissioned to execute, would be the most suitable to point out the substance of his own mission, and explain its object and design.

Dan. vii. 9-15: “I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool: his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued, and came forth from before him: thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. I beheld then, because of the voice of the great words which the horn spake; I beheld, even till the beast was slain, and his body destroyed, and given to the burning flame. As concerning the rest of the beasts, they had their dominion taken away: yet their lives were prolonged for a season and time. I saw in the night-visions, 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 languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed.”

This glorious scene is peculiarly fitted to suggest the awful realities of the last great day of judgment; and so it is, perhaps, generally understood. Nevertheless, the context shuts us up to the necessity of applying it to the same judgment described in the above verses of the Apocalypse. The thrones cast down, are the thrones of oppression,

embraced in the antichristian confederacy. The Ancient of days, is the God of providence, arrayed in all the grand and terrible attributes of the God of vengeance. The destruction of the beast, and the delivery of his body to the burning flame, is manifestly the same with the judgment of "the great whore," mentioned in the chapter before us, and which is executed in chapter xix. Of course, "the Son of man" is the Michael of chap. xii., and the "King of kings" of Rev. chap. xix. The "everlasting dominion," is the kingdom of the little stone, which shall fill the whole earth.

2. We have said that the vial is a judgment. Perhaps the representation of the same, under the symbol of a vintage, is designed to show that the visitations of God upon his enemies, have a tendency to profit the church. The cutting down and treading of the grapes, destroy them as grapes, and represent the ruin of the wicked; but, concomitant with this, is the profit of the vintager, which exhibits the calamities of her foes as blessings to the church.

3. This judgment has for its object "the great whore that sitteth upon many waters." Perhaps no human relation is oftener employed in sacred writ to designate that which the believer or body of believers sustain to Christ, than that of marriage: and no moral virtue more efficiently denotes the holiness of true religion than chastity. Accordingly, all violation of its laws are used figuratively, to describe unfaithfulness to God our redeemer. Idolatry being the great spiritual whoredom, the organized system of idol-worship within the Christian church, or rather, under the Christian name, is designated by the spirit of inspiration by the ungainly epithet of "the great whore."

4. The locality of this spiritual abomination, is said to be upon "many waters," which is explained in verse 15, of "peoples, and multitudes, and nations, and tongues." This is well adapted to convey the idea of a vastly extended influence for evil.

5. The governments of the Roman earth here carried on an illicit traffic

with this corrupting sorceress. As marriages, or promiscuous intercourse between the sons of God and the daughters of men before the flood, generated monsters of iniquity, and led on the flood of God's judgment, so the unholy union of the powers which we have been considering, resulted in such evils as insure the visitations of the Most High, in most fearful forms, even to a deluge of fire.

6. Like the victims of sexual impurities, this spiritual abomination has her intoxicating bowl of bewildering delights, with which she stupifies the inhabitants of the empire, and leads them after her as an ox goeth to the slaughter, whilst they know not that it is to the destruction of the precious life.

The prophet is then carried in spirit into the wilderness, and there a vision is presented and explained to him. Verses 3-7, "So he carried me away in spirit unto the wilderness; and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads, and ten horns. And the woman was arrayed in purple and scarlet-colour, and decked with gold and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornications. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATION OF THE EARTH. And I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and ten horns."

This promised explanation is given first, enigmatically as it were, to excite a still higher degree of wonder. Afterwards, the detail leaves no remaining difficulty. The astonishment of the apostle, arose probably from two causes. The sight of such splendour combined with such pollution; and the idea of a woman, formerly used as a symbol of the true church, now representing a

fearful persecuting power, rioting in the blood of God's martyred saints.

We proceed with the angel's explanation. Verse 8, "The last beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition: and they that dwell upon the earth shall wonder, whose names were not written in the book of life, from the foundation of the world, when they behold the beast that was, and is not, and yet is."

Let us enter into some of the particulars.

1. It is a wild beast,—a beast of prey: fit emblem of a persecuting power. It is the same essentially with the fourth beast of Daniel: that is, the Roman Empire, differing only in some accidents.

2. The enigma,—“it was, and is not, and yet is,”—is solved the moment we fix the chronology of the vision; or the time in which the scene was presented. Now this is when the woman arrayed in purple is seated on the beast: this woman is the apostate church uniting with the civil power, which brings us down to the middle ages, past the period in which the Antichrist was developed. Locating ourselves in this period, when the empire was divided, we shall easily understand why this apparently contradictory language is used.

The wild animal was,—it existed ten hundred and seventy-eight years in a Papal state: it then ceased to be a beast of prey devouring the church. From the days of Constantine until after the woman ascended it, and became its governess, *it is not* a wild beast of prey; but *it yet is* a vast and mighty power, though divided into ten kingdoms: and upon feeling the corrupting influence of the “Mother of harlots,” it becomes again a ravenous beast.

3. The source is the bottomless pit,—the abyss. Its origin is the same as that of the dragon (ch. xii. 3), who is affirmed expressly to be “the devil, or Satan.” So also the Saracenic locusts come out of the abyss. The “great red dragon” has seven heads and ten horns. These verses compared, as before mentioned, prove that the Roman

Empire was from the beginning a diabolical government, subservient to Satan, and conducive to the spread of his dominion.

4. This power is ultimately to be abolished,—“it shall go into perdition:” not that the people of the ten kingdoms which compose the body of the beast shall be destroyed; but the system of tyranny shall be utterly overthrown.

5. The admiration of the dwellers upon the Latin earth is next to be remarked. The angel characterizes them by an exception, which implies that this admiration of the beast will be general; all except those whose names were written from the foundation of the world in the book of life will be carried away with the mysterious and astonishing operations of the beast and his rider. A body there will be, during this period, who, understanding the relations of the beast and the woman, and their own duties, will not be thus borne away in gazing wonder at pretended miracles and pompous parades.

The angel proceeds in verse 9 with a word of encouragement to study these subjects. “Here is the mind which hath wisdom.” Similar in force is the Saviour's admonition in regard to Daniel's vision,—“whoso readeth, let him understand.”

6. “The seven heads are seven mountains on which the woman sitteth.” These are the seven hills on which the city of Rome was built, whose names have been already given; and these are also emblematic of the seven forms of government which have prevailed in Rome. Verses 10, 11: “And these are seven kings; five are fallen, and one is, and one is not yet come, and when he cometh he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.”

This passage is almost universally applied to the forms of dominion in Rome, which were mentioned in a previous lecture. Five of these had passed away before this vision, and the sixth, the Imperial, was then in power: the Patriciate was not yet established. This

form was substantially the same with that known as the Exarchate of Ravenna, whilst dependent on the eastern emperor. "But," says Gibbon, "the most essential gifts of the Popes to the Carlovingian race, were the dignities of France, and of patrician Rome. After the recovery of Italy and Africa by the arms of Justinian, the importance and danger of those remote provinces required the presence of a superior magistrate; he was indifferently styled the exarch, or the patrician; and the governors of Ravenna, who fill their place in the chronology of princes, extended their jurisdiction over the Roman city." The historian having spoken of the transition of this power to the Carlovingian race, proceeds: "The Roman ambassadors invested these patricians with the keys of the shrine of St. Peter, as a pledge and symbol of sovereignty. Nor was the Frank content with these vain and empty demonstrations of respect. In the twenty-six years that elapsed between the conquest of Lombardy and his imperial coronation, Rome, which had been delivered by the sword, was subject, as his own, to the sceptre of Charlemagne. The people swore allegiance to his person and family; in his name money was coined and justice administered; and the election of the Popes was examined and confirmed by his authority. Except an original and self-inherent claim of sovereignty, there was not any prerogative remaining, which the title of emperor could add to the patrician of Rome." (Chap. x.)

This form or head "must continue a short space." Accordingly, in about twenty-six years, Charlemagne was crowned emperor by the Pope, and thus the sixth head is revived, and becomes the eighth, although it be really one of the seven. When treating the parallel passage, (chap. xiii. 3,) we had occasion to say that the wounded imperial head was restored or healed by the recovery of Italy, and its reunion to the empire, under Justinian. To this we may add here, as not inconsistent, that this wounded head was more properly healed by the coronation of Charlemagne as

emperor. Verses 12, 13, "And the ten horns which thou sawest are ten kings, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and shall give their power and strength unto the beast." This is prospective: at the time when John saw the vision, these kingdoms were not in actual and formal existence. They are to receive authority as kings, in conjunction with the beast, at the same time when the "mother of harlots" mounts upon him, and he again becomes a wild beast, or persecuting power.

We agree with those who think that the *one hour* marks, not the duration of their power; for this would imply a very short period; whereas the ten kingdoms have existed more than thirteen centuries; but we think the design of the angel is, to teach us that the rise of the ten kingdoms, and the return of the empire to its proper character, as a persecuting power, occurred about the same time. Such is the historical truth. The division of the western empire runs chronologically parallel with the growth of the Papacy, which is sustained by the civil arm, and influences it to become again a persecutor of the church. Moreover, the subordination of the ten to the imperial monarchy is here noticed by the angel. They have received no *kingdom*, (*βασιλεία*) or independent royal authority; they are quasi-kings,—as kings they receive *authority* at the same time in conjunction with the beast; in subordination and dependence on the imperial throne. Thus the western empire again became ferocious, is divided and yet united, and its strength and power for evil to the saints of God, remain deposited with the imperial head, which is anointed by the sorceress, and intoxicated with her cup. How astonishingly comprehensive this præ-script history! Gibbon and Hume, Volney and Voltaire, could scarcely compress the historical matter of these two verses within the space of one hundred octavo pages. The first has actually spread it over four or five large volumes. Verse 14, describes the outgoings of this per-

secuting spirit, from these kingdoms, against the people of God. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords, and King of kings; and they that are with him are called, and chosen, and faithful."

The succeeding verse, as already said, defines the locality of the spiritual courtesan. Verse 16, is undoubtedly, prophetic of a period more distant than the preceding. "And the ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate, and naked, and shall eat her flesh, and burn her with fire." Verse 17: "For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast until the words of God shall be fulfilled."

The words of God here referred to, are the prophecies concerning this apostate church and empire, and the havoc which they will make in their war against the Lamb: and *therefore* he puts into men's hearts to agree, and conspire together against the Lord and his anointed and his redeemed, that his will to afflict, and scourge, and humble his true church may be accomplished. So he put it into Pharaoh's heart to oppress the church in Egypt; and so the Assyrian king was made use of as a rod of correction. We have here a divine interpreter to explain all these historical mysteries. God *wrote* the record first, and then God himself *made* history to correspond.

But again, there is to be a time when these very governments shall hate the harlot. This too the finger of Heaven has written: the facts historic are not yet brought about. They lie spread out before Jehovah's infinite mind, but a veil, which He only can remove, conceals them from our eyes. Yet most assuredly the time of their revelation is not far distant. The nations were indeed partly aroused, and some perceived dimly, the oppressive domination of the sorceress, and a flush of indignation passed over them. Now she is applying her medicated bowl again to their

lips; but when Jesuitism shall have revealed its plots, and the civil powers of the world shall have detected her true character, their indignation will rekindle, and burn with the fire of unquenchable vengeance.

To cut off all possibility of mistake as to the symbol, the angel adds, verse 18, "And the woman which thou sawest, is that great city which reigneth over the kings of the earth." There was no power then, but Rome, and there has been none other since that period to whom this language can be applied at all. Every effort, therefore, of the Papists to pervert and turn aside this context from themselves, is utterly futile. God has rendered it so plain, that all the smoke of the bottomless pit cannot avail to create a medium so obscure as to conceal the truth, that the Roman Catholic church is "the mother of harlots, and abominations of the earth."

That Rome is meant here, is expressly admitted by Calmet. "St. Peter," says he, "in his first Epistle, verse 13, has marked it out by the figurative name of *Babylon*. *The church that is at Babylon, elected together with you, saluteth you*. St. John, in his *Revelation*, points it out more than once by the same name, and describes it in such a manner, as can only agree to *Rome*; by its command over all nations; by its *cruelty* towards the saints; and by its situation upon seven hills. Rev. xviii." (See articles, *Rome, Babylon*, vol. ii.) This is candid for a Roman Catholic, and renders it the less necessary for us to dwell upon this topic.

Permit us farther to remark, that the colour of the beast and of the woman is equally unequivocal. Red, in all its hues, has ever been a favourite colour with Rome. A large proportion of the priestly robes, and even the very caparisons of the horses and mules on which the Pope and his cardinals ride, are of this hue. So strongly is this distinction claimed, that it has been made a criminal offence in any but a cardinal to wear a red cap. Every traveller who attends the great festivals of the Romish church, at the centre of its power, is struck with

the correspondence between the prophecy and the living reality, as exhibited in our day. This is a chief reason why the "mother of abominations" is so careful to conceal these scriptures from the eyes of the people. She fears to let them have the opportunity of comparing the language of John, with the things passing before their own eyes.

We are called to observe again the decorations of this woman. How gorgeous,—how costly,—and how imposing and well-adapted to deceive the unwary! Accordingly, Roman Catholic historians themselves, as well as others, have given full and detailed accounts of various splendid exhibitions connected with the important ceremonies of the church. Indeed, they boast of outdoing, on some occasions, in the brilliancy of their displays, the most costly and dazzling cavalcades of the mightiest sovereigns. The coronations of the Popes are generally turned to advantage in this way. "Alexander Donatus hath drawn a comparison between ancient and modern Rome, and asserts the superiority of his own church, in the pomp and splendour of religion. You have a remarkable instance in Paul II., of whom Plotina relates, that in his pontifical vestments, he outwent all his predecessors, especially in his *regno*, or mitre, upon which he had laid out a great deal of money in purchasing at vast rates, diamonds, sapphires, emeralds, chrysolites, jaspers, unions, and all manner of precious stones, wherewith, adorned like another Aaron, he would appear abroad somewhat more august than a man, delighted to be seen and admired by every one. But lest he alone should seem to differ from the rest, he made a decree, that none but cardinals should, under a penalty, wear red caps; to whom he had, in the first year of his Popedom, given cloth of that colour, to make horse-cloths, or mule-cloths of, when they rode." (Newton, ii. 220.)

Again, she rides upon the scarlet coloured beast. The rider governs the animal that bears him. This is, therefore, intended to instruct us in regard to the domination of this sorceress over the western empire. But, notwithstanding her

imposing appearance, like other courtesans, her very efforts to render herself attracting have written her name upon her forehead,—have made it plain to all who have any powers of perception, what her true character is. She wears a threefold inscription.

Mystery. She puts in strong claims to hidden knowledge and secret enchantments. Calmet, in his enumeration of the Christian mysteries, places among them the "real presence in the Eucharist,—the virginity of the Virgin Mary;" and says, "the word *mystery* in the *Greek* is equivalent to *sacramentum* in *Latin*. It expresses the sacraments and mysteries of the *Christian* church, and chiefly the Eucharist, which is the most sublime of all our mysteries." After representing the apostles and primitive preachers as in the habit of keeping back and concealing parts of Christian truth and ordinances, and speaking of the Pagans as doing the same in regard to their religion, he concludes, "But the secrecy that was observed concerning our mysteries was chiefly founded upon their excellence and sublimity, which made them inaccessible to the human understanding, unless it was assisted by the light of faith."

The other parts of her frontal inscriptions we have already noticed sufficiently. The only thing that calls for farther remark is her persecuting character. "I saw the woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus." This phraseology may appear tautological. It may be supposed that "the blood of the saints," and "the blood of the martyrs of Jesus," must mean the same. But it will be borne in mind that not every saint, nor even every one who was put to death on account of religious belief, is a *martyr* in the specific sense of this Apocalypse. A *martyr* or *witness* is one who has been duly called upon to testify: and *the martyrs* of Jesus are specially those associated bodies or churches who bear public testimony to his truth, and seal it by the sacrifice of their lives. Private Christians, suffering indiscriminately in the crowd, are saints, and in a limited

sense martyrs; but *the martyrs* are peculiarly such as are formally called upon to record their testimony in their own blood.

Already have we seen "the great harlot" rioting and exulting in the slaughter of God's witnesses: so that it is unnecessary to dwell upon this feature of her character here. Our closing remark, after so extended an exposition, must be brief.

1. We mention as a truth indubitable where the Bible is believed, that a revolution awaits the world, and is not very far in the distance; in comparison with which all past revolutions among men must sink into insignificance. This, if we place any confidence in him who is truth itself, we cannot refuse to believe. The special object of it will be to punish the corrupt church and the nations polluted by her. Hence the corollary,—moral impurities must sooner or later cause the outpouring of the vials of God's wrath. The nations which sell themselves to any system of falsehood, will meet the rebukes of incensed justice.

2. The identity of the "mother of harlots" and the Roman Catholic Church is here so perfectly demonstrated, as to exhibit the denial of it in no other light than that of the most abandoned effrontery. The brazen sorceress herself can scarcely display a greater degree of impertinence. He who disbelieves must do it in the face of the fullest and clearest evidence.

3. Modern refinement has outstripped the Bible, and left its delicacy in the shade. We can with difficulty bring ourselves up to the task of pronouncing, even officially in the pulpit, the names by which the spirit of inspiration so frequently designates the great defilements of the apostate church. The popular sensibilities are so extremely tender that even a side allusion to them is deemed a breach of decorum. This is probably the case in a peculiarly high degree within the ordinary walks of the harlot herself. Roman Catholics are horrified at the name, and shrink away from the profane obscenity of its utterance. This is both curious and natural. Indignation against a crime is displayed often

most violently by its last perpetrator: it assists concealment. "Such is the way of an adulterous woman: she eateth, and wipeth her mouth, and saith, I have done no wickedness," (Prov. xxx. 20.) Assuredly this delicacy springs not from the high moral purity of the age. How far it may result from the very opposite, is a problem to be submitted for demonstration to the moralist.

4. We have here another illustration of the doctrine that "God worketh all things after the counsel of his own will," and yet that the executors of the divine purpose are held accountable. God put it into the hearts of these kings to give their power unto the beast, and yet he punishes them for doing so. The reason is obvious: they act voluntarily; they mean not to honour God by afflicting his people; but on the contrary, they design to gratify their wicked lust. Therefore the Judge of all the earth will put the cup of calamity to their own lips, and they shall drink it to the dregs.

LECTURE XXX.

THE SEVENTH VIAL.

PREPARATORY ARRANGEMENTS, CONTINUED.

Rev. xviii.; xix. 1-10.

THE lion hath roared, who will not fear? The Lord God hath spoken, who can but prophesy? In view of the iniquitous and oppressive system depicted in the preceding chapter, how can one whose soul has been sanctified by grace, and his understanding enlightened by the teachings of the word and Spirit of God, refrain from the expression of his indignation? And if he be also called of God to minister in holy things, how shall he not lift up his voice like a trumpet, and let the church and the world hear of these abominations which make desolate, and of the judgments of Almighty God, which must speedily overtake the son of perdition. Should such things be, and such judgments be about

to come, and the true ministry be ignorant of them and silent concerning them? Surely the Lord God will do nothing, but he revealeth his secrets unto his servants the prophets; and surely this revelation is not for their individual benefit; but for the church: therefore, the prophets must proclaim the message.

Now, as the reasonable expectation is, so is the scriptural fact. This context presents the action of at least a portion of the Christian ministry, immediately anterior and preparatory to, the grand catastrophe.

This is the same angel, or in other words, symbolizes the same body of evangelical preachers, referred to in chap. xiv., who herald the third glorious revival of religion. The first, it will be recollected, is the Piedmontese revival. The second is the more illustrious revival of the sixteenth century, when men began to proclaim aloud the doctrine, that Rome had become apostate from Christianity. "Babylon is fallen, is fallen." This we intimated does not refer to her destruction, but to her degeneration. We then promised to touch upon this exposition more fully. We repeat the remark made in the last Lecture, that the Greek word *fall* (πέσσει) is often used in the Apocalypse to describe a falling down in adoration, and for worship. Of twenty-one cases in the whole book, it is used ten times in this sense; it is also applied to represent a falling off, an apostatizing, a forsaking one's position and taking up another. The stars of heaven fell (ch. vi. 13),—rulers forsook their stations. Most probably the ministers of religion and the church became secularized. The fallen star of the fifth trumpet (ch. xi. 1) is an apostate minister of religion. So the fallen Babylon is a degenerate church. She has fallen from the state and condition of a true church, from heaven, to that of a secularized one. This doctrine the Reformers every where preached, and it was by this they aroused the nations and themselves to look more narrowly into the doctrinal principles essential to a true church; and with what vigour they sustained their attack upon

her abominations, and with what success, the world's history testifies in its brightest pages.

But however bold, and determined, and vigorous, and successful, their assaults upon the strongholds of Roman iniquity, the third revival will be characterized by "another angel coming down from heaven, having great power; and the earth shall be lightened with his glory. And he cried mightily with a strong voice, Babylon the great is fallen." 'This angel's voice we now begin to hear. He has, however, not yet lifted it up to its full and commanding tones. The subject of Rome's apostacy is only beginning to arrest the attention of the ministry. A few peculiar characteristics of this ministry we will notice.

1. They have great power, *great authority*,—(ἐξουσίαν.) It refers not to their talents, abilities and understanding of the subject of Romanism; but to the right and propriety of stripping the harlot, and exposing the impieties and pollutions of her idolatry and oppression. It is obvious, that the body of Christians and ministers are not yet up to the line of duty in this thing. Private Christians seem sometimes disposed to doubt the propriety of ministers attacking Romanism. "There are good and bad in all sects," say these mistaken persons; "there are some good Catholics; we ought to be charitable!" But who taught you that charity, like the world's love, is blind? How did you discover that the mother of harlots is the spouse of Christ, and the parent of a holy seed? Away with such charity! She borrowed her robe from "Mystery, Babylon;" she wears a veil very pleasing to the harlot. True charity comes forth with the Master's commission and authority to proclaim the apostacy of Babylon.

2. This ministry will not tolerate the covering up of this subject. Light will attend them. Their preaching will not consist of empty declamation and vague skirmishing,—"the earth was lightened with his glory." They will so study as to understand the subject, and so understanding, they will make the world to

understand it also. "The earth was lightened;" the governments and people within this earth will be made, by the Protestant ministry, to see in its proper character, the Romish system on the one hand, and the true Bible doctrine on the other; and this is preparatory to their falling off from Antichrist, and to the great earthquake.

3. Their ministry will not work in secret, by an invisible agency, like Rome. The faithful servants of God are not a secret society: they seek to be known openly. They have no private rules of faith or principles of action. All their efforts are directed to the greatest possible publicity. They lift up the voice like a trumpet. These men will cry mightily with a strong voice: they will not steal around and whisper their fears into the ears of courtiers, and magistrates, and kings, that, "*perhaps* Rome is wrong, possibly she is astray in some things and ought to be reformed; peradventure the union of church and state may be of corrupting tendency; it might be prudent to inquire whether patronage and intrusion of ministers upon the church, by civil force, against the people's wish, may be an error." No such course will they pursue. They come in the spirit and power of Elias, of Paul, of Luther, of Calvin, of Knox. They lift up the voice, as when a lion roareth. "Babylon the great is fallen;" Rome has apostatized, she is no true church of God. She has degenerated into a synagogue of Satan, the habitation, not the *temporary residence*, but the *fixed abode* of demons and demon-worship; her every temple, from St. Peter's, down, is a pantheon, full of heathen idolatry; all unclean spirits like frogs, find in her a stronghold, and she is the "cage of every unclean and hateful bird." What a graphic description this, of the Popish nunneries, or "prisons for unmarried women." Look at these large and massive piles, these strong stone walls, these iron-grated windows, and say are not these *prison* cages of every unclean and hateful bird? Why the repetition of the word prison here, if it be not designed to point out

the two classes of filthy abode? "The hold, (*φυλακή*)—prison of every foul spirit:" this represents the monasteries or prisons of unmarried men, whence indolence and vice send forth their vile influence to pollute the atmosphere and vitiate the moral health of the land;—"and a cage (*φυλακή*), a *prison* of every unclean and hateful bird:" these are the nunneries. These prisons are commonly contiguous to each other. The nunneries are accessible to the monks under such regulations and restrictions as best subserve in each, the purposes of their existence.

From such well-adjusted agency to promote her spiritual and natural abominations, the great scarlet courtesan might reasonably be expected to be a monster of iniquity. Accordingly, we are informed of impurities, in Rome literally, and in all the courts and countries that came under her spiritual dominion, such as puts entirely in the shade, the less horrible impurities of pagan Rome. These things are alluded to in verse 3, which may and ought to be taken in both a literal and spiritual sense: and these it is the authorized privilege and the unpleasant duty of the ministers of God, to point out and expose to public scorn.

4. Verses 4, 5: "And I heard another voice from heaven, saying, Come out of her, my people, ~~that~~ ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities." This is but another voice of the same ministry. In the former, they pointed out her wickedness and pollution; now they designate the duty of entire separation from her. Observe,

1. Within the pale of this corrupt church, there are yet people whom God hath chosen, and whom he will call out by his divine spirit, as he here calls them by his living ministry. The church, and especially the messengers of God, have an important service to perform towards those who are entangled in the toils of the harlot. A very clear and noted distinction there is between the

woman and the people whom she leads captive. The former must be destroyed, and it will be by violence in part; but many of the lambs of Christ's flock, who are led astray and imprisoned by her, may and will be delivered. This distinction it is easier to observe in theory than in practice; and to this difficulty we ought to address ourselves, that we may enable the deluded followers of the wanton to perceive that in opposing their deceiver, whom they yet love, we are not opposing, but favouring them; that in letting light into the darkness of her cells, we really show kindness to the immured victims of this superstition, convert the nun into a Magdalen, and overturn the seraglio itself.

2. The ministers of the gospel will teach and press upon those embraced within the Papal influence, their responsibilities for her crimes. If they knowingly and wilfully remain in her communion, they are partakers of her sins; and, of course, the punishment of them they cannot escape.

3. The near approach of her judgments they will point out. How this can be done without looking for the signs of the times; and how the signs of the times can be perceived, in the total neglect of the prophetic Scriptures, are inquiries for those who are thus negligent. Such neglect will not, and it does not characterize the ministry who shall herald the great revival concomitant with the seventh vial. They, with loud and earnest importunity, entreat the unhappy victims of these delusions to flee her impurities, if they would escape her punishments.

In verses 6 and 7 we have the denunciations of this angel: "Reward her even as she rewarded you, and double unto her double, according to her works; in the cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her; for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow."

These injunctions are laid upon those who shall, either recently or remotely, have obeyed the command to come out

from her,—the same referred to in chap. xvii. 16. The governments and people of the nations, upon a correct understanding of the nature and tendencies of the antichristian system, will feel it to be their duty, in obedience to this command of God, utterly to destroy it; and in executing this sentence upon the Antichrist, undoubtedly much individual suffering will occur.

Her *own cup* shall be used to measure her own punishment. That is, she shall suffer in like manner as she afflicted the saints; but in a much higher degree. Double unto her a double punishment. There is to be a constant reference to her previous treatment of the worshippers of God. Her torment all along appears to be retaliatory; not that personal or individual revenge can have any thing to do with it: but it is God's vengeance; his righteous retribution upon the most unholy and wicked of all human associations.

Her degradation and torment are also to bear a relation to her pride and loftiness. This makes it proper to remark again the difference between the harlot and the mass of individuals whom she led astray in their ignorance. For it is well known that the great body of private persons in Roman Catholic countries do not live in ease and comfort. They are much more abject and wretched than in Protestant lands. But this very abjectness results from her tyranny; and will aggravate her own punishment when these oppressed individuals shall discover her iniquities and forsake her.

Her destruction is spoken of under the idea of a besieged city; in one day, at once, her plagues shall come: death, and mourning, and famine; and after these comes frequently fire, for the entire destruction of the city. This language regards the future, and we waive the question concerning literal fire. We may notice it when we arrive at the crisis of the calamity, in chap. xix.

From verses 9 to 19, inclusive, we have a detailed account of the lamentations of kings, merchants, mariners, and all descriptions of persons who have

profited by her traffic. They send up loud wailings over her misfortunes. We doubt not these things have had partially, and will have more fully, a literal accomplishment; just as the crime used to represent the spiritual apostacy has a literal fulfilment in the atrocities of the nunneries and confessionals. Yet we are concerned more immediately with the principal things intended, the sense of loss and consequent distress, experienced by the deluded followers of the spiritual abominations. This whole context is designed to impress the one lesson, that great consternation and anguish will pervade the whole interests of the Antichrist, upon the demolition of the system.

A single explanatory remark seems to us necessary. It relates to the ninth verse, where the kings of the earth who have been in league with the scarlet-coloured woman, are represented as taking the lead in this lamentation. Whereas, in verse 16 of the preceding chapter, they are said to hate her and burn her with fire. The observation is, that these relate to different periods of time; not far distant, indeed, but still somewhat removed. The latter passage refers, as we think, to a period subsequent to the destruction of Megiddo, where the beast and the false prophet will be taken. After this defeat, the kings, who till now will be her allies, will fall off, and prove her most bitter foes. This we shall see hereafter.

Verse 20: "Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her." The remark is scarcely necessary here, that the whole church of God, and especially her officers, must take the side of God her redeemer, and rejoice at the overthrow of his and their enemies.

The mighty angel taking up a stone like a great millstone, (verse 21,) and casting it into the sea, is strongly expressive of the suddenness and perfection of her overthrow: "thus with violence shall that great city Babylon be thrown down, and shall be found no more at all." The apostle proceeds to

depict the irrevocableness of this destruction.

Verses 22, 23, 24: "And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee; for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of all that were slain upon the earth."

Chap. xix. 1-10: "And after these things I heard a great voice of much people in heaven, saying, Alleluia; salvation, and glory, and honour, and power, unto the Lord our God: for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. And again they said Alleluia. And her smoke rose up for ever and ever. And the four and twenty elders and four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. And he saith unto me, These are the true sayings of God. And I fell at his feet to worship him. And he said unto me, See thou

do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus; worship God; for the testimony of Jesus is the spirit of prophecy."

This context is evidently a prolepsis in the vision, an anticipation of the result of the great battle. Some think it has special reference to the conversion of the Israelites; and we see no reasonable objection to the speciality. But be that as it may, it is plain that the church, strong in faith, and assured, because of the infallibility and omnipotence of her king, of a glorious triumph, raises the victor shout and the triumphal song before the hour of conflict. In this are to be observed,

1. The quarter whence this voice arises is the church. For shortly after it becomes evident, from the mention of the throne, the *Zōa*, and the elders, that the scene first presented to the apostle's mind, (chap. iv.) was still in his eye. This thundering acclamation is from that vast multitude who surround the circle of the elders, the whole body of the church. This shout of praise and thanksgiving, is in obedience to the command given a short time before in chap. xviii. 20, "Rejoice over her, thou heaven."

2. The matter uttered by this great voice: Alleluia,—praise ye the Lord, or Jehovah. From this arises the presumption, that the context at least includes the calling of the Israelites. This is the first and the last word of the five Psalms, from cxlvi. to cl. inclusive, from this called by the Jews, the Hallel, which were sung usually at the passover, and understood by them to refer to the coming of Messiah. Its fourfold repetition within a few verses, greatly strengthens this opinion. It is explained here, as an ascription of salvation, and glory, and honour, and power, unto him. Notwithstanding their own active agency in the discomfiture of their foes, and their own consequent deliverance, they feel that the whole efficacy and power are from the Lord their God: to him therefore is it ascribed. "Not unto us, O Lord, not unto us, but unto thy name be the glory."

3. The reasons of this triumphant shout. God's judgments, which they see as it were accomplished, are according to truth and righteousness: true, inasmuch as they are agreeable to his promise of avenging his own elect: righteous, because the iniquities of the grand apostate were amply meritorious of such a reward; and because these judgments are highly calculated to promote righteousness and truth in the earth. Whereas, the long tolerance of such abominations emboldens crime and promotes unholiness.

4. The perpetuity of her destruction: her smoke ascends for ever and ever; for ages and ages. Babylon had received many checks or temporary judgments, from which she recovered: whilst we write, she is recovering from a severe blow; but the overthrow here celebrated prospectively, is final; there is no deliverance, no respite, no partial restoration. The evidences of her torment ascend eternally.

5. In this jubilee of joy, the officers of the church, of course, unite; and that, if possible, with a more profound adoration. They prostrate themselves, and worship God that sitteth on the throne, saying, Amen, Alleluia.

Verses 5 and 6: "And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great! And I heard, as it were, the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia; for the Lord God omnipotent reigneth." By coming out of the throne cannot be understood here, the voice of him who sat upon the throne, for the matter spoken seems to imply different persons. God himself would not say, *Praise our God*. Therefore, it must be understood as proceeding from one or more of the living creatures who stood near the throne, and so would, in reference to those at a distance, appear to come in reality from it. It is the call from the ministry of the church, upon the whole inhabitants of the ecclesiastical heaven, both small and great; that is, private men and public officers, to unite

in the high praises of their victorious King.

Immediately, this call is obeyed, and the loud acclaim of redeemed millions bursts upon the ear like the roarings of rushing waters; like the voice of God himself, when with mighty thunders he rends the sky. The sentiment of the voice, is, in part, the same, *Alleluia*, praise ye the Lord. And they add the reason,—“for the Lord God omnipotent reigneth.” This is the same scene, and the same ascription, which we have in ch. xi. 17, and anticipates, as it does there, the Mediator’s full assumption of his ruling power. This is more evident from the next verse, where this vast multitude swell the one note of gladness and exultation and ascription of honour to the Saviour; because of the conversion of the Jews and Gentiles, and the just opening splendours of the great spiritual marriage-supper.

Under this figure is set forth the union between the Redeemer and the nations, Jew and Gentile, now recently converted unto God; and the joys consequent thereon. This forms a bold contrast with the unhallowed union between the beast and the kings of the earth and “the mother of abominations.” Several points of contrast may be adduced.

1. Spotless purity characterizes “the bride, the Lamb’s wife.” “To her was granted, that she should be arrayed in fine linen, clean and white.” But the apostate church is an harlot, exhibiting to the moral sensibilities the most disgusting impurities.

2. The robes of the pure spiritual bride are conferred upon her by the condescension of her Lord; to her it was *granted* that she should be arrayed. The fine linen is the righteousness of saints: not their personal righteousness or obedience to law; for then it were no gratuity. Her own “righteousness is as filthy rags,” utterly unsuitable to appear in, but those granted to her are spotlessly pure. Not so the dress and decorations of Mystery Babylon, which are of her own procuring. The wages of her iniquities have “arrayed her in purple,

and scarlet colour, and gold, and precious stones, and pearls.”

3. The union itself and the tendencies are a contrariety. The bride of the heavenly husband is bound by the law to her heavenly husband as long as he liveth—for ever; it lifts her up to dignity and honour; it results in blessedness unspeakable and full of glory. The connexion of the other is illicit, temporary, debasing; and infallibly leads downward to eternal shame and everlasting misery.

Hence the instruction of the angel to John, “Write, Blessed are they which are called to the marriage-supper of the Lamb.”

This exhibition of the divine condescension, accompanied by the angel’s affirmation that these doctrines are true and from God, seem to have produced upon the apostle’s mind the impression that the angel who talked with him was none other than the angel Redeemer; and he fell down at his feet to worship him. He was immediately corrected. “See thou do it not: I am thy fellow-servant,—only a created messenger,—and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy.”

This passage is not without difficulty. If this is an angel, a superior, human, created spirit, how can he call himself a fellow-servant with John? How should he say he was one of the apostle’s brethren that have the testimony of Jesus? Besides, the parallel case (chap. xxii. 9) increases the difficulty. “I am thy fellow-servant, and of thy brethren the prophets.” We are thus in a dilemma. We must either maintain that this is the spirit of some departed prophet, sent as a messenger of Jesus, or we must find some explanation of this language different from what would at a first glance seem to be its meaning. To the latter we incline, because we have no example of redeemed spirits being sent as visible messengers of God.

Fellow-servant: although the word is every where else in the New Testament undoubtedly applied to men, as being

employed in serving the same Master, is yet not inconsistent in its meaning with its application to different orders of intelligence, engaged in serving the same Master, although their services may very essentially differ.

Again; the Greek text most literally rendered in both cases, diminishes the difficulty materially. "I am a fellow-servant of thee and of thy brethren having the testimony of Jesus;" and chap. xxii. 9, "I am a fellow-servant of thee and of thy brethren, the prophets, and of those keeping the doctrines of this book." The texts do not say that the angel is one of the apostle's brethren, as our translation may be, and probably is often understood to say. It simply affirms that he is a fellow-servant of his and a fellow-servant of his brethren. There is nothing in this inconsistent with the idea of his being a superhuman spirit: for he was at the moment serving, along with John, the very same divine Master. He was also keeping the testimony of Jesus and the doctrines of this book: as intimated in ch. i. 1; he sent his angel and signified this revelation to his servant John. This angel thus communicates the message of Christ to the churches; and so the testimony from Jesus is the spirit of prophecy: it is by the Holy Spirit, speaking in the angel and in the prophet, that Jesus, the true witness, bears his testimony.

Let us sum up the leading practical truths of this exposition.

1. To point out the delusions of the apostate church, and warn all men to beware of the intoxicating bowl of her delights, is no dereliction of ministerial duty. On the contrary, the signs of the times plainly indicate that the requisitions of God's word to cry with a loud voice that she is an apostate, are specially binding upon the ministry of this generation. "The prophet that hath a dream, let him tell the dream; and he that hath my word, let him speak my word faithfully: what is the chaff to the wheat? saith the Lord."

2. We learn the duty of separation from a corrupt church. Yet is there

some practical difficulty to know the time and manner. Is a man justifiable in separation for trivial errors, or slight inconvenience? Is not this the sin of schism? The only safe rule, we presume, is to remain and not break communion, so long as one can remain with a free conscience; that is, whilst he is permitted to worship God and enjoy the ordinances in purity. But when the body of a church forsake the foundation of gospel truth, and endeavour to force upon the members things in themselves sinful, then the voice of God is, Come out. Obedience to this voice is virtual excommunication of the corrupt mass, who have separated from God.

The matter of transit from one sect to another, is quite a different affair where the sects are both recognised as true churches of God. There is here no coming out, no separation, no excommunication. It is only a transfer of a soldier from one department of the great army to another. But even this ought not to be attempted without the authority of the commander. No private Christian or minister is justifiable in making such transfer of himself, but upon clear conviction, that in the new connexion or location, he can better serve the cause of truth and righteousness.

3. The kings of the earth, the governments of western Europe, feel the doctrines of Romanism to be of great importance to them. Hence legitimacy fondles upon the church, meaning by *the church*, the civil establishment. Of course, all who do not remain in the communion of the state religion, are looked upon with a jealous eye; they are not allowed to be members of the church: but are kindly left to the uncovenanted mercies of God; that is, they are delivered over to Satan. Protestant Catholics do not indeed, like the Romanists, expressly say, that communion with the state church and her aristocratic hierarchy is indispensable to salvation; but they only do not say it: they mean it.

Hence too, the rapid increase of the Pusey faction, and the high favour to which they are ascending in the English Church. Their doctrine is the true

legitimacy, and will undoubtedly force the evangelical part of the Episcopal Church into its own ranks, or into dissent; as they have done the great body of evangelical piety in the Kirk of Scotland.

4. The testimony of Jesus, delivered to the church under the supernatural guidance of the Holy Ghost, is his grand instrumentality for the destruction of Antichrist; and therefore it is, that Bible Societies, and all other means of disseminating the Word of God, without note or human comment, are so odious and hateful to the great "mother of harlots and abominations of the earth." This opposition is manifestly sound policy in her. It requires almost no sense to perceive, that where the scriptures circulate freely among a people competent to read them, the tyranny which lords it over the conscience, and viliſies the right of private judgment, cannot long suppress the truth and retain the intellect of man in chains of darkness.

5. We learn the purifying influence of true religion. The constitution of man places his mind under the government of truth. His faith rests on truth, as his mind conceives it to be; and his actions will accord thereto. Consequently, if his conceptions are correct, if he properly perceive the relations he sustains to God's law, his gospel, his people, the feelings and actions of the man will be consistent therewith: he will be holy. Error leads to crime, but truth to virtue. Darkness yields unfruitful works; light, the fruits of righteousness, peace, and purity. The saints are arrayed in fine linen, clean and white.

If these things are so, most naturally may we expect happiness to follow. God is truth, and action according to truth is action according to God; this his righteousness approves, and he will reward with boundless felicity. Holiness and happiness are inseparable. The scriptures, therefore, continually represent the state of holy beings as one of high enjoyment: and every approximation to entire purity, has its correspon-

dent degree of blessedness. We may hence infer:

6. The deep interest we have in progressive sanctification. Every virtuous action, every successful resistance to evil, every flowing forth of the heart in holy adoration to God, brings with it its own reward, and gives a new motive to increased activity in the ways of well-doing. Thus is practically refuted the objection against the doctrine of gratuitous salvation, that it leads to licentiousness, makes men indifferent to personal holiness and active piety. We see here, how the effect must be just the reverse: and experience and observation correspond to theory. The truth is blazoned all abroad, that those who depend solely on the grace that is in Christ Jesus for their salvation, are the most virtuous of the human race.

7. We remark, the gratuitousness of the church's salvation. She is arrayed in robes of righteousness indeed; but they are the donation of her Saviour. She is purified and made white, but it is in the blood of the Lamb. The entire Bible and the experience and testimony of the whole redeemed church show, that salvation is all of grace. Let it then, my friends, be our concern to apply in due time and manner, at heaven's wardrobe, that we may be gratuitously arrayed in fine linen, and thus be fitted to sit down at the marriage-supper of the Lamb.

LECTURE XXXI.

THE KING OF MANY CROWNS.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written that no man knew but he himself: and he was clothed with a vesture dipped in blood; and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean.

And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture, and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS."—REV. xix. 11-16.

AMONG the preparations for the final overthrow of the great antichristian confederacy, we have noted, the agency employed and now at work, towards its thorough organization: the unclean spirits like frogs, have gone forth to the various governments of the world. We have attended to the apostle's introduction, or summary contents of the seventh vial.

We have endeavoured to follow the text in its very accurate, clear, and full description of the *object* of divine wrath: this description we have seen is so minute and graphic, that it cannot be mistaken; nor can it be mystified and prevented so as to conceal the intention of the sacred Spirit in the premises. Western Europe embraces the kingdoms, whose apostacy has united them into one interest, as completely as before the dismemberment of the empire; and this interest is under the control and direction of the impure woman clothed in scarlet.

We have adverted to the counter-agency which has been sent forth from the throne of God to warn the nations of the coming trials, and to proclaim the approaching judgments which he is about to inflict upon his foes. We have glanced hastily at the distraction, vexation and disappointment of the various worldly interests affected by the complete destruction of the great city. And we have hearkened to the shouts of triumphant joy, as they burst from the lips of the great multitude who follow the Lamb, and sit down ultimately at the marriage-supper.

Before he develops the crisis, the inspired penman has now only to present us with a view of the head and leader of the armies of light. This he does in the context, to which attention is now called.

1. The scene of this vision is laid within the church: he saw *heaven opened*.

This phrase is well adapted to suggest the idea of the church standing forth clearly distinct in her character from the kingdoms of this world, fully revealing all her doctrines; without bars or gates to shut in or keep out any. So, in chap. xxi., where the description is much expanded, it is said, "The gates of it shall not be shut at all by day;" and that "there shall be no night there;" the gates are always open: perfect freedom and perfect security, as well as safety, characterize the church in this age.

2. The principal figure in this picture is the white horse and his rider. This whole scene we understand, as the other visions in this book, in a figurative sense. A literal horse and rider, in the literal heaven, none will contend for. The question is, whom does it represent? Our response has long since been given. Under the first seal we saw him ride forth conquering and to conquer. Ever since has he kept the field, vindicating the cause of his friends, and holding in check his and their enemies. Let us remark some points of contrast between him and his antagonist, whom he will overthrow.

His array is white. That of the other beast and his rider is red, scarlet, or purple. The rider is faithful and true; the power opposed to him is faithless and false. The one judges and makes war with entire rectitude; the other displays unrighteousness in both. In the administration of civil affairs within the western Roman dominion, tyranny and oppression have long prevailed, and even all the light of the Protestant Reformation has not availed to correct these abuses; cruelty has long presided in her warlike movements. To a very great extent they have been waged for purposes of injustice and iniquity.

His omniscience is represented by his eyes being a flame of fire. They are light itself, searching, penetrating, radiant with glory. Our divine Redeemer is thus described in chap. i. 14 and 18: "These things sayeth the Son of God, whose eyes are as a flame of fire." "All things are open and naked unto the eyes

of him with whom we have to do"—who is our Judge.

We may notice next, his universal dominion; his headship over the nations; "on his head were many crowns." The crown or diadem, we have fully seen the symbolic meaning of. Jesus went forth with his bow, and one crown; now, he wears many; plainly intimating his successful war upon the usurpations of the antichristian beast with his ten crowns upon his heads. The very design of this war is to subvert unrighteous domination, to place the ruling authority among the nations of Europe in the proper hands, and make the world to know, that Jesus, our Immanuel, is universal governor. How appropriate the symbol! As the elders cast their crowns before him, acknowledging their subjection to him; so all diadems of glory must be placed on his head. His is an everlasting dominion, and all kingdoms must serve and obey him.

Let us not be understood in a literal sense, in regard to this context. Christ, we have no doubt, will appear in our world personally, a second time; but this advent is providentially. In and by the agency of his church, he will enlighten the world in the knowledge of gospel truth and moral law; and by their power in the hearts of men, he will sway his sceptre over a subject earth; and thus his head wears many crowns.

3. The inscrutability of his being and perfections. In his humanity, he is not indeed unsearchable: he may be known and read of all men. But in his higher nature, as the Son of God, who can find him out unto perfection? What is his name, or his Son's name, if thou canst tell? The name of a thing is that by which it is known and distinguished from every thing else. God's name is the sum of his incomprehensible attributes,—his infinity, eternity, unchangeableness, omnipotence, omniscience, omnipresence. These all existing in the person of our Redeemer constitute his name.

4. "He was clothed in a vesture dipped in blood." No one, we think,

can read this context and compare it with Is. lxiii. without imbibing the conviction, that they regard the same person and in the same circumstances. "Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength?" Some mighty conqueror, riding in the car of victorious war, and crushing all opposition beneath his feet. "Who is this?" His response is, "I that speak in righteousness, mighty to save?" Terrible indeed to destroy; but it is in righteousness that I judge and make war: and this same power, that in justice spreads havoc among my malignant foes, is equally potent for salvation.

But if thou art mighty to save, whence these tokens of blood and devastation? How do these consist with saving men? "Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat?" These are not evidences of a saving work.

"I have trodden the wine-press alone; and of the people there was none with me. This work of vengeance is not for the hands of mine own beloved ones; but I will myself execute my purposes upon those who are my people's foes, for I will tread them in mine anger and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. They have had time and space for repentance. Their day of grace was lengthened out. But they would none of my counsel, and despised all my reproof. They have filled up the measure of their iniquity, and the vial of my wrath is also full, for the day of vengeance is in my heart, that I may avenge mine own elect who cry unto me day and night; and the year of my redeemed is come; the time of their deliverance has arrived and the oppressor's arm must be broken."

Most certainly the blood upon his vesture is the blood of his foes, sprinkled upon it, as the blood of the grapes upon the clothing of him that treadeth in the winefat. This induces many critics to prefer here, the reading of some ancient

manuscripts and translations, a vesture *sprinkled* with blood, as Isaiah has it. The word *dip* implies putting the garment into blood, which is obviously not the case here. The secondary sense of *βάπτω*, however, *to colour, tinge, or dye*, after becomes the leading sense; so it is here; and so Isaiah says, "I will *stain* all my raiment."

5. "His name is called the Word of God." "In the beginning was the Word, and the Word was with God, and the Word was God." The *Logos* is an epithet of Messiah, and is used to signify his eternal wisdom and the communication of his doctrine to his church.

In verse 14, his armies are presented to our view, following him, arrayed in fine linen, white and clean. Their following him teaches, that in war, as well as in peace, we may not act independently of his example. Let us see to it that his footsteps are before us.

Again: their riding upon white horses and wearing white raiment, indicates the justice of their cause and the purity of their characters. It is also worthy of remark that they have no armour, offensive or defensive. Does this teach that they are not to fight, at least in the work of blood; that they follow him to partake of his triumph only; that the work of destruction will be accomplished by himself alone, or by some other agency than that of his people? The prophet's language, "I have trodden the wine-press alone, and of the people there was none with me," (Is. lxiii. 3,) seems decisive. To this agrees the apostle's language, verse 15: "And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron; and he treadeth the wine-press of the fierceness and wrath of Almighty God."

The source of this sword would seem to indicate a spiritual weapon only,— "the sword of the spirit, which is the word of God." This proceeds from his mouth. The doctrines Christ taught in the days of his flesh, and still continues to teach, are the sword by which he brings down many strong men wounded and slain. In this sense the language

accords with the general current of Scripture. There can be no doubt that the preaching of the word is the grand instrument of converting the world, and thus of destroying its enmity against God and his Christ; and that this is the peculiar office of the gospel ministry. But the ruling with a rod of iron and the treading the wine-press of God's wrath,—these cannot be fairly explained without the admission of judgments and miseries great and very terrible. There is such a heaping up of epithets here as cannot be reconciled with any but the idea of exceeding great calamities upon the nations.

We may not, however, be perplexed with these apparent inconsistencies. For be it remembered, the mercies of God and his judgments, which are tokens of his wrath, are often very nearly connected, both in time and place. His vengeance toward the foes of Zion is but the burning of his love toward the dwellers in his spiritual Jerusalem.

Verse 16: "And he hath on his vesture, and on his thigh, a name written, KING OF KINGS, AND LORD OF LORDS." This title has been usurped by the Pope of Rome, and in substance, if not in form, applied to him by his admirers. They claim, "that the Pope, as *supreme king of all the world, may impose taxes on all Christians, and destroy towns and castles for the preservation of Christianity.*" "God hath made the political government subject to the dominion of the spiritual church." (See Barrow on the Pope's supremacy, pp. 15-18.)

Such is the blasphemous presumption of Antichrist: and hence the necessity of the King in Zion exerting his almighty power, and vindicating his own right to the headship of the nations. Therefore, hath he his title of supreme and universal dominion written or enwoven, according to the custom of the great in those days, into the texture of that part of his vesture which covers the thigh, that it may be seen and read of all men.

Thus arrayed in grandeur and in glory, the Redeemer is represented as proceeding to the final conflict, which is

to terminate the power of the grand confederacy against his church; to break in pieces the iron, the clay, the silver, and the gold, and to dissipate for ever the fragments of that gigantic power, which for so many centuries has trampled upon the church of God and the governments of the earth.

Verses 17, 18: "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye 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."

In chapter xii. we had occasion to show that the sun is an emblem of moral light and purity, as well as of governing power. The woman clothed with the sun, and the moon under her feet, is the church arrayed in the light of gospel truth. The beauty of the emblem is quite obvious.

The sun by its attractive force governs the physical system, and thus represents the controlling power in any system of government, but as the source of light, it is well adapted to designate moral force; for it is by truth that moral agents must be governed.

In the passage before us, the angel standing in the sun is the Christian ministry, or some particular portion of them, that probably represented by the eagle, a bird that approaches nearest to the sun, and is said to be able to look directly in its face. He is enrobed in light—clearly and fully instructed in the grand doctrines of Christianity, and especially in reference to its moral bearings upon the destinies of mankind; but perhaps, more especially, thoroughly furnished with a knowledge of the prophetic writings, and thus enlightened by the sun of righteousness. His position is also well adapted to express the idea of perfect publicity; he occupies no dark corner; he is not, as many of his fellow-servants have been, thrust into some doleful cave or inacces-

sible forest of the mountain, but in the very centre and focus of light and of power, he lifts up his voice, and delivers his Lord's message.

2. The matter of this message is an invitation to all the fowls of heaven, to come to the supper of the great God. The detail must be kept in subserviency to the main design. Therefore, the necessity and importance of ascertaining this, before we proceed to particulars. The whole context presents the alarming and revolting idea of a vast aceldama of slaughter; where mighty princes, and their countless troops and squadrons, having mingled in hostile conflict, now lie, in ghastly devastation, spread all over the great plain, a prey to the beasts of the field, and to the fowls of the air. Invariably, such are the accompaniments of bloody war. Here God represents this incident of war, as a feast provided by him for the birds of prey. In Ezek. xxxix. 17, a similar invitation is given, in reference to the war of Gog and Magog; and is extended to beasts, as well as birds. "Speak unto every feathered fowl, and to every beast of the field, Assemble yourselves, and come; gather yourselves on every side to my sacrifice that I do sacrifice for you, even a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink blood."

Now, it can be perceived, how this must be in a literal sense. But, are we justified in holding to a literal meaning only, or can we with any propriety understand one part of the context literally, and others figuratively? If not, what is the symbolical meaning? If the angel is part, at least, of the Christian ministry, what is heaven? what are the birds? what the supper?

Heaven is the church; the fowls, therefore, within the church, are the inhabitants of heaven, the members of the church. This accords precisely with the interpretation just given of the angel: he preaches in the church, and its members hearken to his voice. This language is then an invitation to the Christian world to come up to a feast provided by her King. But what a feast! "That ye may eat the flesh of kings, and the flesh of captains!"

Let us not be revolted. The natural fowls do devour even human flesh with great zest, and this animal enjoyment bears an analogy to the enjoyment of God's people, upon beholding the entire overthrow of his and their enemies. This is the supper to which they are invited. We see no incongruity in this understanding of the figures. This angel ministry, calls upon the members of the church to rejoice and be glad at the utter destruction of her inveterate and irreconcilable foes, as the birds of prey do upon the discovery of a fresh battle-field flooded with blood.

Verse 19: "And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army." The application here is plain. This describes the effect of that mission to which our attention was called, under the emblem of unclean spirits, like frogs. They went forth to the kings of the earth to gather them together to battle; and now we see them assembled; at their head, the beast of the sea. This strengthens the presumption, that the kings of the Roman earth, will, prior to the final catastrophe, conspire to resuscitate the imperial dignity; as the centre of unity to the antichristian interests. As already hinted, the house of Austria will, probably, regain the purple, and stand forth the head of the last Papal confederacy. Her present efforts in disseminating Popery in our country, falls in exactly with this idea.

But, as before stated, whether there shall be a formal resuscitation of the imperial head or not, the power is there; and there are the kingdoms who give their influence to him. Their armies are present. This we are not obliged to take figuratively, for the obvious reason, that its literal construction is necessary to fill up the picture and render it consistent, after we have taken the beast and the angel as symbolical.

The object of this congress of kings, and their armies, is also explained,—“to make war against him that sat on the horse, and against his army.” It is a war under pretence of religion; waged against

Messiah himself, for the destruction of his government and people, and the maintenance of the system of oppression under which the church of God and the people of the nations have groaned for ages.

We have now, in reference to that great war of opinion to which the world looks forward with deep anxiety, pointed out the parties; they are the same who have been in the field of conflict since the days of Paradise: the same whom Daniel beheld under various aspects; the two great and irreconcilable interests of sin and of holiness: the same kingdom of the giant image and of the little stone. The real parties, to reiterate the sentiment once more, are Satan and Jesus Christ. The latter comprises the much smaller portion of people within the same territory, who hold the fundamental principle, that God gave the earth, and all its contents, to man, and not to kings.

Such are the antagonist and irreconcilable interests, which must and will come together in this war; but which cannot part, unless we choose to say that nonentity parts from substantial existence. The greater visible power will be annihilated. The less will triumph, because it is the stronger, through the almighty energies of its divine leader.

We have pointed out the object of this war,—the final destruction just alluded to, and which follows in verse 20, “And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.”

It is worthy of notice that the kings are not mentioned here, but the false prophet is; whereas in the preceding verse, they are named among the beligerents, but he is not. This seems plainly to imply their comprehension within the beast; but moreover, the false prophet not being put forward as a warrior, is accordant with the general course of the Papal policy, as it was

that of the Caliphs, or successors of Mohammed. Whilst warlike movements were planned and directed to a great extent by them, they themselves kept in the background as to actual conflict on the ensanguined plains.

The seizure of the beast and the false prophet, and their plunge into the burning lake, are the chief things before us. These are not abstractions merely; but organized, incarnate, living realities. The men in whom these powers are for the time vested, and by whom they are exercised, are the impersonation, as it were, of the powers, and consequently the powers that oppress and persecute are seized when the men are seized in whom they reside. *The beast was taken.* The ordinary force of the word translated *was taken*, is that of seizure by force, as a legal officer seizes; or a soldier seizes the enemy and retains him a prisoner. The person *taken* comes under the power of the captor.

In this case the first seized is the beast, that is, the person or persons who stand at the head and embody the civil power. These are immediately to be made prisoners. And along with them the false prophet or spiritual despotism. This is defined by a reference to its operations.

It wrought miracles before the beast; by means of which he deceived—not the beast, it will be observed; for he knew the tricks of the Popish minion,—he perceived the legerdemain, and understood all the private machinery by which these false miracles were sustained,—but he deceived by them the people who had the mark of the beast; that is, before explained, who had been brought over to his views, principles, practices, and character, and that worshipped his image, or bowed down to the Poppedom, in supreme veneration, as being the emperor spiritual. This system of deception is now advancing, as already noticed, over most parts of Europe; although it is probable it will not progress in Catholic countries as well as in Protestant; for the reason that novelty there cannot aid it so much as it may among us. We are, perhaps, better prepared and more

willing to be deceived by pompous show even than the ignorant masses of European population. But the deception is referred to here as past; it was by means of these arts that they adopted the mark and worshipped the image. The civil used the spiritual despotism as an instrument of deception, and became dependent thereon, and thus the dependence having become mutual, the coalition is cemented by the necessities of its parts. This cemented combination is the Antichrist. Hence the union of these parties in their seizure. The high probabilities are, that the Pope himself will be present with the grand army of the antichristian confederation; at least, representatively he will be, with a large body of his most active agents; who, together with the civil leaders, will be arrested by the Christian forces on the field of death.

But the literal is only a partial and very subordinate fulfilment of the prophecy. These arrested parties are to be thrown alive into the burning lake. The individuals, being incorrigible offenders, must experience the vengeance of eternal fire; a fire, of which the burning lake, beneath whose scorching billows sank Sodom and Gomorrah, and the other cities of the plain, to rise no more, is but a feeble emblem. The fiery billows of Jehovah's unquenchable wrath will close in upon them for ever.

Nor can we, without violence to the text, indulge that spurious charity which dethrones justice by supposing that this is all figure, but shadows forth nothing. They are cast *alive* into the lake. Surely this is designed to convey the idea of *real, conscious* misery. It is not their dead bodies, but themselves *alive*, that are thus precipitated amid fire and brimstone. And as the head so with the body. The system must perish with the men who embody it. Nothing can more forcibly represent their utter, hopeless, and painful destruction, than the language before us.

After the seizure and utter destruction of the leaders in this way, there shall be a remnant, we are told, who shall be slain. Verse 21: "And the remnant were slain with the sword of him that

sat upon the horse, which sword proceeded out of his mouth: and all the fowls were filled with their flesh."

The *remnant*, or the *remaining ones*, evidently implies a large abstraction from the number of the whole armies. Their leaders are cut off, and with them vast multitudes besides; still there are some left; and of these the apostle speaks in this verse. We infer, that the grand conflict is over; the hosts of rebellion are vanquished and chiefly slain. This corresponds precisely with the statement already examined (chap. xi. 13), where the same phrase occurs, and in reference to the same transaction: "the *remnant* were affrighted, and gave glory to the God of heaven:" "the *remnant* were slain with the sword." Can these signify the same thing? Let us examine.

The sword that slew them proceeded out of the mouth of the Captain of the Lord's hosts. But we are told that out of the same mouth proceedeth blessing and cursing; and this is true qualifiedly of Messiah. It is the same mouth that pronounces the opposite sentences of judgment, Depart ye cursed, and, Come ye blessed. If then we understand by the sword, the *word of God*, it is true in relation to that portion that were slain or cast alive into the fiery lake, in the former sense,—the sword of judgment has fallen upon them. But as to the others, the remnant, it is true in the latter sense; they became affrighted; they are convicted of sin, and converted, and give glory to God. They are slain with the sword, in the sense of Hosea: "Therefore have I hewed them by the prophets; I have slain them by the words of my mouth." (Chap. vi. 5.) If this construction be maintained, this slaying is a dispensation of mercy. The sword of the Spirit enters the hearts of this remnant; they are convicted and turned to the Lord: their enmity is slain. If the other meaning be carried out, it is the word of God's judgments that arms the sword of his vengeance for their total destruction. To the former we incline, mainly because the passage already examined (chap. xi. 13) undoubtedly implies, that a remnant of the hostile

army will be converted: and other places, as we shall hereafter see, encourage the belief that a very great dispensation of mercy will immediately follow this fearful judgment. Bishop Faber thinks it probable that the Jews will be in this hostile army, in an unconverted state, and will be suddenly and miraculously turned unto God. The fowls were filled with their flesh: the triumphant Christian army will be enriched by the spoils of the vanquished. All the treasures plundered by their foes from Egypt, Jerusalem and other places, will be found in the camp and on the field of combat. But there is a higher and more important meaning. The converted remnant will more fully enrich the victors with a feast of spiritual rejoicing. With what heartfelt exultation will the Redeemer's friends throw open their arms to receive the nations that will thus be born in a day!

Such is the apostle's brief account of the crisis, in this great and extended conflict, between the two kingdoms of Christ and of Antichrist. Henceforth the kingdoms of the earth will be remodelled, on principles essentially different from the former, and compatible with the welfare of the church and the glory of her Head.

We have several collateral passages of Scripture to examine, which bear upon, and throw light on this same transaction; but must defer them for the present, and close with a few practical remarks.

1. War may be conducted on principles of righteousness. But it must be, like the wars of Prince Messiah, for the vindication of right, and not for conquest beyond the rights of the crown. Wars of mere ambition are of course iniquitous, and must sooner or later bring down the wrath of the King of kings.

2. The grand defect in the bond of our national union is the absence of the recognition of God as the Governor of this world. We have omitted—may it not be said refused?—to own him whose head wears many crowns, as having any right of dominion over us. The constitution of these United States contains no express recognition of the being

of a God : much less an acknowledgment, that *The Word of God*, sways the sceptre of universal dominion. This is our grand national sin of omission. This gives the infidel occasion to glory, and has no small influence in fostering infidelity in affairs of state and among political men. That the nation will be blessed with peace and prosperity continuously, until this defect be remedied, no Christian philosopher expects. For this national *insult*, the Governor of the universe will lift again and again his rod of iron over our heads, until we be affrighted and give this glory to his name.

3. Deception is unwise as the means of increasing a party. The false prophet deceived mankind into his toils. "The lying tongue is but for a moment." Such converts and the system which is thus built up, must come to nought in due time. In politics it is unsafe ; in religion it is despicable. If misrepresentation and manœuvring be practised to gain converts, heaven's blessings may not be expected to follow it. "My children are men of truth, that will not lie." Pretended miracles, strange and marvellous conversions, and all such scenes to deceive the simple, savour of the man of sin, and belong, whether formally or not, to the son of perdition : and to perdition with him shall they go, in the proper time.

4. That charity which is too tender to inflict punishment due upon crime, belongs not to the King of kings. It is spurious and sickly. Sufficient for the servant that he be as his Master. If the tenderness of our sympathies equal his, it will be well with us. But let us take heed how we throw out our hand to arrest the downward strokes of the rod of his judgments. When he treads the wine-press of the fierceness and wrath of Almighty God, let us beware how we censure him, or how, prospectively, we revolt at the expressed purposes of his vengeance.

5. We learn from this context, that tyranny never lets go its grasp ; its sceptre is held with the gripe of death. Many good people seem to think, that

the kings of the earth are gradually relaxing as light pervades the mass of the people ; and they are thus prepared for self-government : the powers that be, are yielding quietly to them. Thus, it is supposed the element of freedom will gradually advance, until Europe will stand disenthralled, and that without a struggle. Vain delusion ! Does not every one see that all concessions from kings to the people have been granted, simply because they could not longer be withholden ? Has not the trenching of the popular element upon power been the work of centuries ? And yet how much remains to be wrested in this way ! Prophecy tells us, that the sceptres of oppressive rule must be broken in the hands of those that hold them, or snatched from them ; or rather, that sceptre and hand together will be thrown into the burning lake.

LECTURE XXXII.

THE LAST DAY—THE TIME OF THE END
—THE WAR OF THE KINGS OF THE
NORTH AND SOUTH, AND OF GOG.

Dan. xi. 40-45 ; xii. 1.

INTO questions of chronology this course of lectures has often led us. There are, however, two or three points yet unsettled ; or at least, certain questions relative to two or three points have not been fully examined.

When treating of the rise of the Papal and Mohammedan apostacies, we placed the date at A. D. 606, without sufficiently discussing the whole subject ; especially in reference to the former. It may be proper now to redeem our promise in this behalf. (See Lec. ix.) On this question depends the date of the great events yet future.

It was intimated to Daniel that the book would be sealed and not intelligible "even to the time of the end ;" but that then there would be new light shed upon it,—“knowledge shall be increased.”

Admitting that God's design is to conceal *precise dates*, we may nevertheless, without any presumption, study and compare scriptures that speak of times and seasons, with a view to a general idea, and the *probable* period of "the great earthquake." Preparatory to this, we now take up the phrases, "last days," or "latter days," and "time of the end," as having an important bearing upon these important dates. We agree in the main here, with Bishop Faber; but shall endeavour to bring the argument for our opinion to a more thorough close. He has well remarked, as the truth is, that *last days*, and *latter days*, are phrases by which the same Hebrew words are rendered into English. But he has not said all that truth required here.

The Hebrew word for *last*, (אַחֲרֵית) means *uttermost part*, or *most distant part* of a thing, as was remarked when speaking of the rise of the Mohammedan power. Dan. viii. 23,—“in the latter time of their kingdom;” *latter time* here, is the very word before us, and should be, *last part*, referring, as the same word does in Ps. cxxxix. 9,—“*uttermost parts* of the sea,” to place, and not to time: it marks the locality of the goat's little horn, the *last* or *most distant part*.

But the chief defect is the omission of the article, which the Hebrew text has prefixed to days; *the days*, or *these days*. Such is the proper force of the article: it is not only definite, but it is also demonstrative; it specifically points out the subject. Thus, Psalm ii. 7, “Thou art my son, *this day* have I begotten thee.” So in the phrase before us; *in the last part of these days*, signifies a certain specific period, or number of days, whose close or end is referred to.

With these explanations, let us examine cases; if not all, at least a sufficient number to satisfy our judgments as to the force of the phrase.

Gen. xlix. 1. Jacob calls together his sons, that he may tell them what shall befall them “in the last days.” But his prophetic delineations of Judah's and Joseph's character run on to the times

of Israel's restoration, and the glorious reign of Messiah.

Num. xxiv. 13: “I will advertise thee what this people shall do to thy people in the last days.” The unhappy prophet then depicts, in glowing colours, the future glory of Messiah's kingdom. “I shall see him, but not now; I shall behold him, but not nigh: there shall come a Star out of Jacob,—out of Jacob shall come he that shall have dominion.” It is a prophecy of the kingdom of the great mountain; it refers to the end of *the days* of Israel's depression, at and after which Zion shall arise and shine.

Deut. iv. 30: “When thou art in tribulation, and all these things are come upon thee, even in the latter days, if thou turn to the Lord thy God, he will not forsake thee, neither destroy thee.” And xxxi. 29,—“and evil will befall you in the latter days.” In the former of these, it is unequivocal; it has reference to the evils for which Israel was cut off, and to the close of the period of his depression. The latter refers to the same evils which caused the dispersion; but it is elliptical, and consequently, not so specific,—appearing to apply the phrase to the earlier times of Israel's sins, rather than to the close of those times. This passage must be explained in connexion with the former, which, on the same subject, is more full, and thus bears relation to the concluding period of Israel's evil-doing and suffering.

Isaiah ii. 2: “And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it.” This is perfectly clear; it expressly speaks of the restoration of Israel: of course the last part of these days alludes to the days or period of Israel's dispersion and disgrace.

Jer. xxiii. 20: “The anger of the Lord shall not return, until he have executed, and till he have performed the thought of his heart: in the latter days ye shall consider it perfectly.” Equally plain is this passage. We have here the same dispensation of Jehovah's wrath upon the seed of Jacob for their iniqui-

ties, and the same repentance on their part, which is immediately followed by their restoration.

Jer. xxx. 24: "In the latter days ye shall consider it:" and in the next verse it is added: "At the same time,"—the last part of *the* days of distress,—“will I be the God of all the families of Israel, and they shall be my people.”

In chap. xlvi. 47, the prophet speaks of the restoration of Moab from captivity, and in xlix. 39, of the restoration of Elam: both at the latter part of the days; and Daniel mentions Moab as one that shall escape the power of the anti-christian tyranny in the end of the days. These may, therefore, be fairly placed as examples of the same specific period.

Ezekiel, (xxxviii. 16,) speaking of the war of Gog, says, "Thou shalt come up against my people of Israel;—it shall be in the latter days." According to the more generally received interpretation, this would place *the last part of these days* beyond the millennium: certainly then not at a time anterior to the restoration of the whole house of Israel.

Hosea iii. 5: "Afterwards shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and his goodness in the latter days."

Micah iv. 1: "But in the last days it shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow unto it." These are almost the precise words of Isaiah, and leave, like those of Hosea, no room for hesitancy.

Thus all the passages we are able to refer to, combine to settle the question of relative date; *the latter days*, or *the last days*, mark the last part of the season of sorrow and depression to Israel, and of course also confirm, or synchronize with, the period of his restoration.

We proceed to the other phrase, (עֵת־קֶצֶת—*eth ketz*.) If our search has not been unsuccessful, (as it readily may be, having no Hebrew Concordance at hand,) it occurs only in Daniel:

our labour, therefore, will be light. The first case in order is in chap. viii. 17: "Understand, O son of man, for at the time of the end shall be the vision,"—the vision will be accomplished. This is embraced in Gabriel's explanation. Daniel had seen the ram and the he goat, and was exceedingly anxious to understand the meaning of the symbolical things and the symbolical actions; and especially as to the polluting triumphs of the little horn. He had asked as to its duration, and was answered, that the pollutions should be brought to an end in two thousand three hundred, or, as a reading mentioned by Jerome, two hundred days. But Gabriel is directed farther to explain; and he proceeds to say, that the indignation, that is, of God, against his own people for their sin which caused these calamities, had an end and bound fixed to them; verse 19: *the last part* of the indignation; for there is a determined period of the end. So in Hab. ii. 3: "For the vision is yet for an *appointed time*;" it hath a specific period for its accomplishment. The word here used is the same as in Dan. viii. 19, but different from the phrase before us, and thus expository of it. There is a *season*, as the word translated, *time* of the end, means,—a season within which the vision, as to the events which Daniel felt to be peculiarly interesting, shall take place.

The other term, *end*, signifies simply, *cutting off*, or *cutting down*, as in Hab. ii. 10: "Thou hast consulted shame to thy house in *cutting off* many people." Thus the force of the phrase is evident,—*the season of the cutting off*. Gabriel here refers Daniel to the period or portion of time allotted by God to the work of his vengeance, in cutting off the wicked nations, as the season also of the purifying of the sanctuary.

In chap. xi. 35, we have the next instance of this phrase,—“to try them, and to purge, and to make white, even to the time of the end,”—the season of cutting off.

In chap. xii. 4 and 9, we find the only remaining cases: "Shut up the words, and seal the book, even to the time of

the end:" and upon the prophet's expressing great anxiety to understand farther the vision, he is told again, "Go thy way, Daniel; for the words are closed up and sealed to the time of the end." When that season approaches, "many shall run to and fro, and knowledge shall be increased;" the book of providence will be expository of this prophecy; "the Lion of the tribe of Judah" will open the seals, and reveal the secrets they cover; "none of the wicked shall understand, but the wise shall understand."

It is plain then that not a point or juncture of time,—not a particular moment in duration, is marked by this *season of cutting off*, but a period or portion comprehending a number of different and complex operations and events. To our mind there cannot be raised a just objection against the application made of this phrase to the period which Gabriel mentions as commencing immediately upon the close of the "time, times, and an half," (xii. 7.) The termination or *last part* of these twelve hundred and sixty days or years, marks the beginning of the end, or cutting off. The period itself comprehends seventy-five years, divided into two sections, one of thirty prophetic days, or years, and one of forty-five, (chap. xii. 11, 12.)

We may here notice another view of the times of Israel's depression,—*the days*. It is held by the Rev. Edward Bickersteth, and the Literal School, that the expression, *seven times*, which occurs in Lev. xxvi. 18, 21, 24, 28, is to be taken for seven prophetic times or years; that is, seven times three hundred and sixty, or two thousand five hundred and twenty years, as marking the duration from the captivity of Jacob, which took place six hundred and seventy-seven years before Christ, when Manasseh, King of Judah, was carried captive to Babylon, (2 Chron. xxxiii. 11.) From this they discover that the restoration of Judah will occur in 1843: because the two sums make just two thousand five hundred and twenty.

Other coincidences are also pointed out. Tiglath Pilezer, it is said, was

called in by Ahaz, King of Judah, to assist him against Israel: he slew Resen, King of Israel, and carried off a part of the people. This occurred B. C. 740: and just two thousand, five hundred and twenty years after, the French were called in by the Americans, and imparted revolutionary principles back to France. In B. C. 731, Sbalmaneezer invaded Palestine, and brought Samaria under tribute; two thousand, five hundred and twenty years after, in 1789, the French republican movement commenced. In B. C. 727, the same king carried Israel into captivity; and two thousand five hundred and twenty years after, in 1793, the French Revolution burst upon the world. Some other coincidences of the kind are presented, and hence the inference is strengthened, that these several dates are so many beginnings and terminations of the days of indignation or depression of Israel. Particularly 727, is relied upon; because of a double coincidence. Half the period of two thousand, five hundred and twenty, is equal to the prophetic days of Daniel and of John: and deducting B. C. 727, from twelve hundred and sixty, brings us to A. D. 533, the year in which Justinian issued an edict, declaring the Bishop of Rome, Universal Bishop,—the era on which this school fix for the rise of the Antichrist; then adding the twelve hundred and sixty to this, we are brought to 1793, the era of the French Revolution, which many English commentators fix upon, as at least the inchoate end of the days, restoration of Israel, and death of Antichrist.

Against all this, there is one insuperable objection. At the end of the days, the witnesses are to be slain, lie dead three and a half days, and then revive. But no event answering to these took place immediately after 1793. This scheme, therefore, though ingenious and curious, is fanciful. There is also a little trimming necessary in order to make the dates suit.

Let us proceed now with the exposition. Verse 40, "And at the time of the end shall the king of the south push

at him ; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships ; and he shall enter into the countries, and shall overflow, and pass over."

The date first calls for our attention, "at the time of the end," in, or *during* the season of cutting off. It is consequent upon the last part of the days of depression ; after the slaying and revival of the witnesses. For it will be remembered they are to be slain when they shall have finished their testimony ; and they were to testify twelve hundred and sixty days clothed in sackcloth. The war of these two kings must therefore be posterior to the revival of the witnesses.

It will be less difficult for us to determine what power the king of the south is, by determining first the character and locality of his adversary. The former shall wage war with the wilful king mentioned in the preceding verse,—the Antichrist : then the latter will assail him with great spirit, and at first, with triumphant success. Who is this northern power ?

Our position here is, and one previously maintained, that there will be a grand alliance of all the interests of despotism, not simply in the Roman earth, but in all *Europe*, and especially including Russia. This alliance is "the king of the north," and its leader is the Gog of Ezekiel (xxxviii.) We invite attention to this last position ; which claims to prove the identity of Gog and the king of the north.

This is evinced by the dates of the wars : these are nearly the same ;—*at the time of the end*. So in Ezekiel, verse 16, as already quoted and examined, it is, "in the latter days," in the last part of the days. But this corresponds with the beginning of *the season of cutting off*. The war of Gog must therefore be expected shortly after the termination of *these days*, and so, consequently, within *the time of the end*.

The quarter of the world whence this invasion comes leads to the same conclusion. His name and the direction of

his march show him to be the king of the north : and so the names of Ezekiel's nations and his declaration, are decisive ; verse 6,—"Gomer and all his bands ; the house of Togarmah of the north quarters, and all his bands ;"—verse 15,—"thou shalt come from thy place out of the north parts."

The restoration of Israel, and their occupancy of the country of their fathers, is expressly affirmed in the prophecy of Gog, and it is against the restored nation that the war is waged. Verse 8,—"In the latter years thou (Gog) shalt come into the land that is brought back from the sword, and is gathered out of many people, against the mountains of Israel, which have been always waste ; but it is brought forth out of the nations, and they shall dwell safely, all of them :"—safely, or *securely*, apprehensive of no danger. Israel shall be dwelling safely, all of them without walls. The whole prophecy renders this exceedingly plain.

The same is true as to the war between the kings of the south and the north, though not so explicitly mentioned by Daniel here. "And he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain." From these expressions it is a fair inference, that the land is at the time occupied by the people who constitute it a glorious and holy land : at present, as trodden down by the abomination of desolation, it is not glorious and holy. Besides, we have seen that the end of the days is the termination of the captivity. Thus, this war of Gog is a war against restored Israel, and is evidently occasioned by dissatisfaction with the restoration. Thus an object with both is to afflict and crush restored Israel.

Another object is common to both. It is "to take a spoil,—to take a prey, to carry away silver and gold, to take away cattle and goods, to take a great spoil." (Ez. xxxviii. 13.)

So the king of the north "shall have power over the treasures of gold and of silver, and over all the precious things of Egypt." (Dan. xi. 43.) This unity of object is not without force towards identifying the expeditions.

We may notice their course farther as to remote points of their invasion. "Persia and Lybia with them." (Ez. xxxviii. 5.) So Daniel also says,—“the Ethiopians and Lybians shall beat his steps,” (xi. 43.)

Their armies are similar. Gog has “horses and horsemen, . . . many people with thee, all of them riding upon horses.” The king of the north has “chariots, and horsemen, and many ships.” Ezekiel does not indeed mention chariots nor ships. But no army is without the former; and he speaks of their destination to the isles (xxxix. 6), which implies the possession of the latter. Their forces are also both very numerous, and consist of various nations,—a confederacy.

The similarity of phrase and figure, as to the manner of their invasion, is also worthy of notice. Gog shall “ascend and come like a storm, thou shalt be like a cloud to cover the land.” So “the king of the north shall come against him like a whirlwind.”

Gog perishes in the holy land. “Thou shalt fall upon the mountains of Israel,” (xxxix. 4.) So “the king of the north plants the tabernacles of his pavilion in the glorious holy mountain,” and there Michael the Prince stands up and smites him to destruction.

Thus the king of the north and Gog enter upon their expedition at the same time; they proceed from the same quarter of the world; their armies are immensely numerous, and are composed of the same kind of forces; they are collected from the same nations; they come with the same storm-like sweep; they pursue the same track; they terminate their most southern elongation at the same Arabian and Lybian deserts; they fall upon the same restored Israel; they both seek the same gold, and silver, and spoils; and they both perish in “the glorious, holy land.” Can any one doubt their identity? Gog, we then conclude, is “king of the north,”—the head and leader of the antichristian combination.

Other prophecies there are which refer to this same war: two or three of the principal we must also identify.

The war of the valley of Jehoshaphat (Joel iii.) is the same with that of Gog and the kings of the north and south.

The word Jehoshaphat is the proper name of the son of Asa, King of Judah (2 Chron. xvii. 1, 2), one of the most distinguished of David's line. It is the name, for some time allotted, though not in scripture, to the valley which divides Jerusalem from Mount Olivet. It is presented as the name of a valley in the prophecy of Joel now before us. Some have supposed that Joel alludes to the valley near Tekah, about twenty miles south of Jerusalem, where King Jehoshaphat gained, without fighting, a very celebrated victory over the united forces of Ammon, Moab and Seir. (See 2 Chron. xx.) The allusion we think is undoubted; but not so as to use the term Jehoshaphat as the proper name of the place of the victory: there is no evidence of its even having been so called. The allusion is simply to the completeness and the character of the victory. It was a signal judgment of God, and the place was called, from the thanks and benedictions of the Israelites, the valley of Berachah, or blessing.

But farther: the word Jehoshaphat, in English, signifies *the judgment of the Lord*. There is here a beautiful paronomasia, whereby an historical allusion, most forcibly illustrative of the completeness and nature of the coming victory, is made by the word, as a proper name; and also a graphic description of the coming war in the word understood as an appellative,—the judgment of the Lord. So the place is called “the valley of the Lord's judgment.” “Let the heathen be wakened, and come up to the valley of Jehoshaphat, the valley of the Lord's judgment, for there will I sit, (Shaphat,) to judge all the heathen round about.” (Joel. iii. 12.) Thus the prophet explains the figure and allusion. We cannot avoid perceiving here the similarity of circumstance to the scarlet-coloured woman and beast of the Apocalypse. “Come hither, I will show thee the *judgment* of the great whore.” (xvii. 2.) This judgment is the seventh or vintage vial, in the season of cutting off;

and in describing the leader of the opposing forces, it is said, "in righteousness doth He *judge* and make war." The destruction of mystic Babylon is *the judgment of the Lord*, and the place where it will occur may well be called the valley of decision, the valley of Jehoshaphat.

The time of this judgment identifies it with Gog's war with the king of the south. It is at the time of Israel's restoration; verse 1: "when I shall bring again the captivity of Judah and Jerusalem." And to prevent the mistake of referring it to the restoration from Babylon at the end of seventy years, we are told that it relates to a captivity among the western nations. Verse 6: "The children also of Judah and the children of Jerusalem, have ye sold unto the Grecians, that ye might remove them far from their border." But now this restoration synchronized with the wars in question, and thus the war in the valley of the Lord's judgment must be identical with that of Gog.

The generality of this war evinces the same. "I will gather all nations." "Assemble yourselves, and come, all ye heathen." "Multitudes, multitudes in the valley of decision." In such manner the nations are congregated in God's army.

Their destruction is entire; God will triumph; and his enemies be completely destroyed in both alike.

We may add here, while the text is before us, a proof of the identity of all these wars with the war of the seventh or vintage vial of the Apocalypse. "Put ye in the sickle, for the harvest is ripe; come, get ye down, for the press is full, the fats overflow; for the wickedness is great." (Joel iii. 13.) The vine-gathering is evidently referred to; and the word translated harvest, is applicable to the collecting of the grapes, as well as grain. So in Isaiah xvi. 9: "I will bewail with the weeping of Jazer the vine of Sibmah,—for thy harvest is fallen." In Joel also (i. 11) this word is applied to the vintage: "Be ye ashamed, O ye husbandmen; howl, O ye vine-dressers, for the wheat and for the barley; be-

cause the *harvest* of the field is perished." Hence is borrowed the Apocalyptic symbols of the harvest and the vintage, the two great periods of cutting off; and thus we identify the vintage of Joel and of John.

The same war is mentioned by Zephaniah, (chap. iii. 5, 6, 19,) in connexion with the restoration of Israel, "from beyond the rivers of Ethiopia," the overflowings of Cush, the most distant ravages of the Saracenic locusts, or Cushites. Haggai also names it, and specifies that "the horses and their riders shall come down, every one by the sword of his brother."

Zechariah is the only other which we may delay to notice particularly. His language is probably designed not to be fully understood until after the event. Still its obscurity does not justify us in neglecting it altogether. We may partly understand, and may profit much by it. He will have us to know that Israel will be restored to his own land. "The Lord also shall save the tents of Judah."

This restored people shall be assaulted by a general confederacy of the nations; the city shall be taken, and the people carried away. Chap. xiv. 2: "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." Now this accords with the war of Gog and the King of the North. It is waged against restored Israel, and they succeed at first, and carry off much spoil, as, in verse first, is here mentioned.

Then the Lord's indignation will turn from his people to their foes. Verse 3: "Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle." This is the Michael of Daniel, and the King of kings of John. This is he who says, "My fury shall come up in my face; for in my jealousy and in the fire of my wrath have I spoken, Surely in that day there shall be a great shaking in the land of Israel; and I will call for a

sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone," (Ezek. xxxviii. 18.) This language is adopted in the Apocalypse, when the overthrow of the confederacy is described under the vintage vial, as we have fully seen.

Having thus identified the war of Gog, of the King of the North, of the valley of Jehosaphat, of Zechariah's congregation of nations, and of John's field of Armageddon, we are entitled to use any points in the prophetic history of any one of them, in illustrating and explaining any other. With this advantage, let us proceed with the context. "He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps. But tidings out of the east and out of the north shall trouble him; and therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain; yet he shall come to his end, and none shall help him."

The first position is, that the king of the north, or Gog, is the Roman Catholic antichristian power. It is undeniably a confederation, including most of the European nations. Russia is mentioned by name; "Set thy face against Gog, the chief of Rosh, Meshech, and Tubal." The word translated, *prince*, as many critics, with the Septuagint, have shown, ought to be taken as a proper name. Rosh, Mesach, and Tubal were modified in progress of

ages, into Russia, or Russians; Moschi, or Muscovites; and Tobeli, by whom probably Tobolsk in Asiatic Russia was settled. Gomer was the progenitor of the Cimbric tribes; and Togarmah occupied a station, first in northern Asia Minor, and thence migrated into the north quarters. But this co-league will embrace, at least in its progress, Cush and Lybia. Perhaps France by that time may have brought all northern Africa into a state of colonial dependence, and so may furnish from her Lybian subjects, a conscription for the grand army.

5. The king of the south is, of course, the Protestant confederation. It will be recollected, that in expounding the *little book*, we stated the *probability* and the reasons at full length, that England is the street or broad way where the witnesses being slain, will lie unburied for three and a half years; that they will then, upon the near approach of friends and allies from all parts of the Protestant world, and particularly from America, come forth from their hiding-places, reorganize, and take the field; that the antichristian confederacy, having been foiled in their assault upon the United States, will retreat, and about the time of their arrival in Europe, will meet the reorganized Protestant bands in England; that they will find the freedom party so strong as to be, with these allies on the rear of the retreating fleet, too overwhelming for them; that they will abandon Britain, which will fall off from Rome, and be for ever Protestant: this is the tenth part of the Roman city which is to fall in the earthquake. Now we suppose (and we beg it to be borne in mind, that we do not pretend to prophecy, but from known fulfilled prophecy, we conjecture what the meaning of the language is, which is yet unfulfilled) we suppose this Protestant combination, now consisting of the principal people who speak the English language, together with a large number spread over all the other nations, but too few to sustain a distinct church organization in any, during these times, will revolutionize England and all her colonies,

and reorganize her churches on Bible principles, and her political institutions on the representative doctrine; that they will strengthen all their outposts by all possible means; they will take a very active part in the restoration of the Jews, which, as Bishop Horsely on Isa. xviii. shows, will be effected by a great maritime power; they will also have an army in the east for the purpose of their defence; this army is the king of the south. He will fall back upon Egypt, on the approach of the vast northern tornado, and probably will have a fleet in the Red Sea, to which they will betake themselves, and thus elude the king of the north. By this time, the English will probably have colonies on the Euphrates, and a line of steamers plying its waters; the king of the south may ascend this stream, or return by the Elonitic arm of the Red Sea, with forces greatly strengthened by detachments from the valley of the Ganges, and plan a junction near Jerusalem with reinforcements by sea from Europe and America.

Tidings of this movement from the east and from the north will reach the King of the North, whilst in Lybia. He will face about with great promptness, and full of fury will rush forward to prevent the Protestant forces from forming a junction; but, too late for this, will pitch the general's tent and his camp in the great plain of Esdrælon: "between the seas in the glorious holy mountain; and there he shall come to his end and none shall help him." It is almost superfluous to dwell upon this language. "Between the seas," and "at the mountain of the splendour or glory of holiness," surely points out that portion of the Holy Land which lies between the Mediterranean and Dead Seas, or the Sea of Tiberias; and as the great plain extends from this last named sea, to the first, there appears no room for hesitancy between it and the Dead Sea. The locality of this last encampment is, undoubtedly, the same so often referred to in the scriptures, and in these Lectures. It must have occurred to every reader, that little is said of the King of the South in any of these pro-

phesies. Daniel barely mentions him in verse 40, and passes directly on without farther notice. Ezekiel leaves him out of view altogether, except incidentally, where he says, "I will call for a sword against him," and in speaking of his agency in burying Gog. He does not distinctly affirm that he shall fight at all. Zechariah informs us that, "Judah also shall fight at Jerusalem," but throughout, the Lord is represented as a man of war; Michael, the King of kings fights for the destruction of his foes. Therefore,

3. The subversion of the antichristian confederation will be chiefly miraculous. We say *chiefly*. The King of the South and the restored of Israel, will constitute a band of fighting men; but small relatively, and characterized by a firm dependence upon the power of their Almighty Redeemer. Like David with his smooth stone, confronting the giant with all his warlike accoutrements, offensive and defensive, will the little stone oppose itself to the colossal image. By blood, indeed, Gog will be cut off; but chiefly by the sword of his allies, and by pestilence and famine. The design of this is,

4. That Israel and Judah, God's witnesses and their friends, as well as their foes, may see and know that this is Jehoshaphat, the Lord's judgment; "and I will be known in the eyes of many nations, and they shall know that I am the Lord." "And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed."

Chap. xii. 1: "And 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, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

We have sufficiently illustrated the first clause of this verse. The second is parallel with the destruction of Gog, where the prophet enters much more into detail; and gives us truly an account of most terrible havoc. Seven years shall the wood of the weapons and carriages of this annihilated army,

suffice the neighbouring inhabitants for fuel; and seven months shall the house of Israel be in burying the dead carcasses. So extensive shall be the slaughter, that dead bodies shall, for that period, be found scattered up and down the valley and the adjoining hills. The same idea of the extent of ruin is set forth by Ezekiel, and Isaiah, and John, under the figure of a great supper, where flesh and blood of man and beast shall be served up to all the fowls of heaven, and all the wild beasts of the earth.

The last clause of this verse may refer only to the deliverance of those who were quite recently captured by Gog's army, as mentioned by Zech. xiv. 2. "But at the very same time, thy people shall be slipped away, every one found written in the book." The language seems to imply a removal, quietly effected, without hurry and confusion: and that it shall be complete as to the whole body of them,—every one that is registered or enrolled. To this opinion we incline, rather than to suppose this marks the juncture of their restoration to their own land. Because this restoration has already been effected. Still, both may be true. The return of Israel will assuredly have been in part effected, before this period, and the captured portion of the restored Israel, may thus be covered by the hand of Jehovah in this day of battle, and so secured from danger; and afterwards a more full and perfect restoration of all Israel be effected. But this point, we may not at present press. Nor can we now discuss the question raised by the next verse, relative to a pre-millennial resurrection. Deferring this to a subsequent Lecture, we conclude with a brief remark.

This last battle will be characterized by great ferocity. It will be the closing and agonizing effort of despair: the dying struggle of the giant, maddened and convulsed by the presentiment, that his time is short and his destruction certain. He will, therefore, fight with the ferocity which aims to die in the act of self-revenge.

How safe the church of God is, and how secure she will feel as this season

of cutting off opens up and progresses! There will be such intimations of the Saviour's providential presence and power, as will call into exercise a high degree of faith; and like King Jehoshaphat, she will stand still and see the salvation of the Lord. Particularly will this be the case with the restored Israel. Fresh in the joys of recent espousals, will Judah be animated with a burning zeal and love to the Lord, and Israel will do valiantly.

LECTURE XXXIII.

THE SECOND ADVENT OF CHRIST, AND ITS OBJECT.

"This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven."—Acts, i. 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. 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. 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. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."—REV. xx. 11–15.

NOTHING is too absurd for human belief. Every person who reads the gospel history at once perceives, that there was a child born at Bethlehem, called Jesus Christ; that he lived in humble condition; that about his thirtieth year, he entered upon the functions of a public preacher; that in a little more than three years after this he was arrested, arraigned, and put to death by crucifixion; that he arose from the dead and manifested himself to many of his followers, and finally was separated from them, and ascended, amid clouds, beyond their anxious gaze. These facts are set forth so plainly, that, to deny

them, would seem a betrayal of gross unbelief in the gospel history, or of mental aberration; and yet there have lived many people, professing profound respect for and confidence in the Scriptures, who nevertheless maintained that this was mere appearance and not at all reality,—that Jesus had no true and real body, but only a body of air, a phantom; that all his actions were merely apparent, not real,—his birth, life, death, resurrection, and ascension were only ideal conceptions.

It were surely a vain employment to enter into serious debate with the derailed intellects of such men. But is it less idle seriously to debate the question, whether Christ will come a second time,—whether he will descend with a shout, with the voice of the archangel and the trump of God? Should a Christian allow himself to discuss the point, whether his Master's words, oft repeated and varied, so as to express the idea in different forms, are true or not? We shall not do it. We shall rather assume, as indubitably true, that the Redeemer's second personal advent will be literal and certain as his first. We shall not account it a debatable question at all, whether this same Jesus shall so come in truth and reality as he went; whether he shall descend indeed; whether "the Lord Jesus shall be revealed from heaven, with his mighty angels; in flaming fire, when he shall come to be glorified in his saints, and to be admired in all them that believe;" whether "the Son of man shall sit upon the throne of his glory, and before him shall be gathered all nations." These questions, rather this question, is not debatable; except with him who denies the inspiration of the Bible. But with those who admit the Scriptures to be the word of God, we must consider this question as settled.

Nevertheless, whilst we believe the human nature of our Lord to have a local abode, and, that it will move from one portion of space to another, when he shall descend as he ascended, yet are there many subordinate questions, in reference to the second advent, to which

our attention must be for a short time given.

The first of these is the distinction between the providential and personal advents. By the former are meant simply those exercises of the divine wisdom and power which affect the church and its members, the world and the dwellers therein. The Saviour is said to *come* in the movements of his providence. Thus he came to the churches of Ephesus and Pergamos, "Repent—or else I will *come* unto thee, quickly, and will remove thy candlestick out of his place—and will fight against thee with the sword of my mouth." (Rev. ii. 5–16.) His visits of mercy, too, are spoken of as a coming. "In all places where I record my name, I will *come* unto thee and I will bless thee." (Ex. xx. 24.) Parallel to this is the promise, "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. xviii. 20.) In this sense Jesus *comes* whenever he lifts the rod of his anger and visits individuals or communities. He *comes* in sickness or in death; in showers of blessings upon the land, and of heavenly rain and refreshing dew upon his spiritual heritage; he *comes* to dispense his blessings in peace and prosperity on the nations; he *comes* to hold the cup of his indignation to the blasphemer's lip, and to smite the earth with a curse.

Now to distinguish these providential advents from his personal coming is no difficult matter theoretically, and when the mind conceives of the two; but cases there are, where the scriptural mode of expression leaves the subject dubious. There is positive difficulty in determining whether the personal or providential advent is intended. But these difficulties do not in the least degree shake the mind's confidence in the truth and reality of either kind of advent; we believe in both, whilst we are uncertain to which of them this or that particular context may refer. A similar difficulty precisely occurs relative to the first and the second personal advents in several of the Old Testament prophecies. Two objects are seen at a distance,—two lights, for ex-

ample, in the darkness of night, and nearly in the same right line; one may be twice as far off as the other, and yet the beholder be at a loss to say which is the nearer, or whether they are both alike distant. What naked eye can measure the depth of space between itself and two stars, respectively to itself and to each other, and determine which of the two is the farther off? So were scriptures relating to the first and the second appearance of the Star of Bethlehem. The bright rays of promise, prophetic of each, mingled as they passed through the vast tracts of time, and fell with confused but delightful radiance upon the gazing eye of the Hebrew's faith, and lit up his soul with the bright visions of hope that the Sun of Righteousness would ere long arise with healing in his wings. To him the personal advent of Messiah was the all-absorbing conception; but to him, the distinction, and the distance of his first and his second *coming*, were of little practical consequence. For a thousand years his departed spirit has basked in the effulgence of that sunshine, a few rays only of which reached him in the dim distance of this dark world; and how utterly insignificant and trivial must seem the errors and confusion under which his mind laboured whilst here! So unimportant, in truth, therefore, do we consider the controversies which still remain, as to whether certain passages of scripture refer to the first or to the second personal advent, or to providential advents only. These controversies cannot reasonably produce a doubt as to the truth of his providential coming, or of his second personal coming. These remain firm and indubitable, whatever opinions men may form as to the application of particular texts to either. Of course it falls not within our prescribed limits to touch these portions of scripture in detail. It may be proper only to remark, that each must be determined by the general drift of the context, according to the rules of construction; and common sense will greatly aid the interpreter.

It has been already assumed, but is

worthy of formal statement, that there are but two personal advents spoken of in the scriptures. The first was when the Saviour came burdened with the guilt of his people, bearing our sins, the sins of the world which he redeemed. The other will be at the end of the world. "Unto them that look for him shall he appear the *second* time without sin unto salvation." (Heb. ix. 28.) The same he promised very explicitly in his sacramental address at the last passover, and first supper: "And if I go and prepare a place for you, *I will come again*, and receive you unto myself." (John xiv. 3.)

There is nothing express and direct in scripture to show that he will not come a third or fourth time personally. It is not any where affirmed that he will not so come. But the passages which speak of his coming, when fairly and candidly examined, do result in the conviction, that there is but one personal advent after his ascension from Mount Olivet; and though the phrase *second advent*, or *second coming*, is not strictly scriptural, yet all expositors acquiesce in the thing expressed by it—the Redeemer will come.

The manner of his coming regards four things. His actual motion from above, or a real descent, which has been already before us. The personal appearance and accompaniments. "Behold he cometh with clouds." (Rev. i. 7.) A cloud received him, and in the clouds of heaven will the Saviour descend. He cometh "in flaming fire,"—and it is a "fiery indignation" which he will come to pour out upon the wicked. "But the heavens and the earth, which are now, by the same word, are kept in store, reserved unto fire,"—"the heavens being on fire, shall be dissolved, and the elements shall melt with fervent heat." (2 Pet. iii. 7, 12.) There will be such a display of flaming grandeur as we cannot now comprehend; "who shall abide the day of his coming, for he shall be as a refiner's fire?" This glory mortal eye cannot behold. He will come *without sin*. He had borne this away for ever at his first coming; now he is entirely free from all its effects,—

poverty, shame, sorrow, death, all are gone. There will be a great sound of a trumpet and the voice of the archangel; that is, Jesus himself will utter his awful voice, and command the sleeping dead into his glorious presence.

"When, lo! a mighty trump, one half concealed
In clouds, one half to mortal eye revealed,
Shall pour a dreadful note: the piercing call
Shall rattle in the centre of the ball;
Th' extended circuit of creation shake,
The living die with fear, the dead awake."

His escort will be innumerable and inconceivably glorious; "and all his angels with him." "Behold he cometh with ten thousand of his saints." A vast concourse of unredeemed angels and redeemed souls of men, will triumph in his train.

The purpose of the second advent is, to "take vengeance on them that know not God,—to be glorified in his saints, and to be admired in all them that believe." (2 Thess. i. 8-10.) "He shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left; then shall the King say to them on his right hand, Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world. then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." (Matt. xxv.)

It will be difficult to induce the plain reader to believe, that between the two branches of this sentence,—“come, ye blessed,” and “depart, ye cursed,” there will actually elapse the space of a thousand years. This is affirmed by the Millenarians. They contend that the dead in Christ are raised at the beginning of the millennium, and the wicked at the end of it. It appears to us, that there is no good reason for such violence as must, on that hypothesis, be practised on this context. We have here an exceedingly simple process described; and we feel confident that no one ever obtained the Millenarian notion from and out of the context. On the contrary, it describes one scene, one process of judg-

ment, and conducted at one time. The results are summed up in a single brief and very plain sentence. "And these shall go away into everlasting punishment; but the righteous into life eternal." Would any rational man ever dream, that between the former and the latter clauses of this verse, one thousand years must intervene?

The same remark may be made as to verses 31, 32,—“He shall sit upon the throne of his glory: and before him shall be gathered all nations;” the righteous and the wicked are there and then congregated for judgment, at the time “when the Son of man shall come in his glory.” After all that we have seen on this, we cannot believe that one part of these “all nations,” viz. the saints, have been before him, in the obvious sense of the place, for a thousand years; and now, at the end of it, the wicked are also brought up.

Other passages indeed, perhaps all that treat of the judgment, seem to represent the sentence as passed upon the two classes as simultaneous; “for the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good, to the resurrection of life; and they that have done evil, to the resurrection of damnation.” (John v. 28, 29.) The two are co-existent; that is, at or near the same time; it is one judgment, and not two long and tedious processes.

The parable of the tares of the field, and the draw-net with its good and bad fishes, is a further exemplification: the severance of the kinds, the casting away of the one, and the treasuring up of the other, are simultaneous. The Literalists, with all their talent and ingenuity, and it must be acknowledged, they display a very considerable degree of both, appear to us to fail here. Surely between the gathering together of the good, and the casting away of the bad, the Lord does not intend us to understand that there will intervene the whole millennium!

It should be remembered that much figure lies around this subject, in all probability. With the Millenarians, we

will admit, that we are liable to carry our notions of human judicial forms to the divine procedure, perhaps to an improper extent. We imagine a bench, a bar, witnesses, and subordinate officers, and seem to think that a single day of twenty-four hours, will wind up the grand assize. But with all due allowances for our imperfect conception of these matters, we must think the Literalists do unwarrantably depart from the literal meaning, and indulge in fancy. Their idea of the judgment is surely a vast departure from the *literal* meaning; the Anti-Millenarians, or advocates of the post-millennial advent, are much better entitled to the epithet of Literalists: they contend for a literal judgment, according to the plain force of the Scriptures, whereas the others interpret the language very differently. If we understand the Millenarian views, as spread out in the Literalist, one, and it is the chief, argument for the pre-millennial advent of Christ, is deduced from that class of texts which speak of the gospel dispensation as characterized by a mixed population of good and bad, tares and wheat, sheep and goats, wise and foolish; and these will continue until *the Son of man comes*,—until the second personal advent of Christ; therefore they infer that the millennium cannot precede this advent; for then there would be found no such mixture, because in the millennium all will be holy.

To this we reply, that the parable of the wheat and tares is expressly given to illustrate the nature of the kingdom of heaven; which is, the reign of Christ, as we have long since shown, and which was begun before Daniel's vision, and his interpretation of Nebuchadnezzar's dream. The little stone then existed, and was acting against the giant image; it exists now, and will exist, even on earth, in a yet far purer state; still it is one and the self-same kingdom, under varied circumstances. Now, the Literalists limit it to the millennial state, and suppose that there is not now any kingdom of God at all; it is merely an *ens potentialis*, but not an *ens realis*. It can and will be, but is not. Hence,

they continually argue, from the expressions which regard its future state, that it exists not now. This has led to some very highly spiritual, or anti-literal interpretations of Scripture. For example: the kingdom of God is within you—"the kingdom of God shall be taken from you, and shall be given unto a nation bringing forth the fruits thereof." (Matt. xxi. 43.) They will not allow us to say, that the kingdom of God was already come in fact, but only in *possibility*.

It was proffered to the Jews, but they rejected it. At this juncture, we affirm, it was given to the Gentiles. The Literalist, however, replies, that it was postponed for about two thousand years, and now exists only potentially. But when Paul said to the Pergamese Jews, upon their obstinate resistance, "It was necessary that the word of God should first have been spoken to you: but seeing ye put it far from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles," (Acts, xiii. 46,) is it not manifest, that he acted out the declaration of our Lord above quoted? He turned to the Gentiles, and offered them the kingdom, and they received it. The invitation to the supper was in like manner refused: the Jews rejected the kingdom. We contend that the servants, the gospel-preachers, went out immediately, and as immediately compelled them to come in, and the wedding was furnished with guests. This proves that there was not a delay of eighteen centuries during which the table stood spread, but unsupplied with guests. Is not such a delay of a prepared feast unseemly! But the Literalists affirm it when they deny that the kingdom was actually given to the Gentiles: they did not receive it,—its bestowment "was postponed until the second advent at the beginning of the millennium." Is this dealing fairly with the scriptures? Let any person, not previously warped to a theory, duly compare these passages together, and we are persuaded, he will conclude, that when the kingdom, that is, the coming under the reigning influence of Jesus, was rejected by the Jews; when the persons first bidden to the supper refused it, it

was then given *forthwith* to the Gentiles, the persons gathered from the highways and hedges. But the Literalists insist, that this gathered church is the elect church, distinct from, and not the real kingdom of God: this present state is not Messial's reign, but a kind of interregnum between the dethronement of the prince and his restoration,—that eighteen centuries have already elapsed since the kingdom was rejected by the Jews, but it has not yet been given to the nation bringing forth the fruits thereof; this nation is now gathering together, but not yet gathered. Christ has yet no kingdom.

But to the other point of the Literalist objection, we have a ready answer, which, however, will require an inspection of another section of the Apocalypse, (chap. xx. 7-10.) After the thousand years shall come to an end, Satan will be let loose, and will go forth upon his old errand of deception. Gog and Magog will be stirred up. This is a different event entirely, as we have seen from Ezekiel's war; involving the nations from the same quarters, indeed, but distant from them in time by the whole millennium. It is, moreover, likely that the names are used here in express allusion to the similarity, or indeed identity, of the parties in most respects. All we need say on the subject is, that another grand apostacy will take place after the termination of millennial blessedness. There is no way to avoid this construction of the context. It cannot be explained away: a terrible, rapid, and very great apostacy will succeed the millennium, and there will be a fearful onset of the apostate nations, to crush the church of God.

Now, we contend, that just in the crisis of this revolt and war, the second advent will occur. Is there any difficulty in finding tares among the wheat? The Son of man has for a thousand years been cultivating his field with good seed; the tares are all removed, and the fruits of righteousness have been yielded very abundantly; but now, at the close of this long and successful culture, the enemy hath stolen forth in the dark and sowed his tares, and hence the second war of Gog. Let it not then be asked,

where are the wicked to come from, whom the Son of man will find at his second advent? This objection is forestalled. It is more. We turn this sword back upon our pursuers. On their theory, that Christ shall reign personally on earth during the thousand years, in what way do they account for this second war of Gog? Where now is the king? Could not his personal presence overcome the adversary? We submit it, therefore, to the judgment of the student of prophecy, whether this objection does not come with tenfold more force against the Millenarian; whether our answer is not conclusive?

Nor will the reply suffice, that the Gog and Magog of Revelation, "the number of whom is as the sand of the sea," are the wicked dead raised to life again.

Because, first, the text says that they are "the nations which are in the four quarters of the earth," whom Satan goes out to deceive. This cannot be applied to those who have been dead as to the body for a thousand years and under the tormenting power of Satan.

Second. These could not be subjects of their master's deception. The very idea of Satan's deceiving them, implies an apostacy from the truth, a turning away from the friendship of Christ and his church to the enemy.

Third. They go up and compass the camp of the saints. This is evidently a movement voluntary and aggressive, led on by Satan; but the resurrection of the wicked dead is not by Satan's power, but by Christ's; it is not voluntary on their part, but is constrained; they are dragged forth by the omnipotence of their Judge.

Fourth. They assault the camp of the saints; but the wicked dead will be arraigned before their Judge and the saints as assessors, and condemned; a process very unlike that here described.

Fifth. But farther still the judgment and the resurrection come *after* this war of Gog. There is first a fire from God, which devours this vast army; then the throne of judgment is set, and the dead are raised, arraigned, condemned, and executed.

It may be contended, in opposition to this last objection, that this white throne, and the dead, small and great, standing before it, are not posterior in order of time to the war and destruction of Gog, but only in the order of the text. And such cases, as we have already shown, do often occur; but this is not one of them. Gog's army are judged, but it is not described by any terms that justify the supposition of its including any but the deceived nations, who, after the millennium, assault the camp of the saints: they perish in war, and, of course, under a *judgment*; but it is partial and not general,—it includes men of war, not small and great. Fire came down and devoured them; and Satan that deceived them is cast into the lake of fire; but these are not so cast in,—they are simply destroyed on the field of battle: whereas the result of the judgment which follows is “the second death.” We therefore find no difficulty in explaining, on our supposition, the fact, that when Jesus comes after the millennium he finds tares as well as wheat in the field. So far from this creating a difficulty, it is a part of our scheme. At the end of the world, the Son of man will come personally and destroy the last grand confederacy, gather up the tares, bind them in bundles, and cast them into the fire of a temporal destruction; raise all the dead, justify the righteous, and cast all these wicked into the furnace of his eternal wrath.

There is considerable stress laid by the Millenarian writers upon the fact, that the second personal advent of Christ was very generally expected in the primitive ages of Christianity: and indeed they builded not a little upon the prevalence of this expectation down to the eighteenth century. Of course, these are not adduced as evidence direct of the correctness of the opinion. Still they have no small influence upon many persons; and therefore, we feel disposed to make a remark or two on the subject.

The *opinions* of the early Christians on doctrinal subjects and the meaning of the language of scripture ought to have no great weight with us; and par-

ticularly in regard to prophecy. In our view, their *opinions* have swayed later times most unreasonably. Primitive Christianity in the first and second centuries was like primitive Christianity in the nineteenth. At the present time, if we wished a sample of simple, childlike confidence in God, of unaffected purity of character, we would go to some prosperous missionary station, and would find the Hawaiian believers to excel most American Christians in these respects; but we would not expect to find them deeply versed in Christian doctrine; and would not, by any means, go to them, nor even to their religious teachers, though educated in Christian countries, to have difficult questions of interpretation solved. They, like the primitive Christians, have had means of instruction much inferior to ours.

Every age is degenerate in *that age*; the former times were better than ours: nevertheless the degenerate nineteenth century possesses a great deal more knowledge of scripture doctrine than the first or second, the third or the fourth; we need not go to these for light. Assuredly we should put more confidence in the critical acumen of a pious scholar now, than we should in a pious scholar of the early ages. That an opinion, as to the meaning of scripture, was held in the second century, even by a devout and learned man, is not as good a reason to confide in it, as that it is at present held by one who is pious and learned.

But again, there is very special reason, why the opinions of the early ages, concerning the second advent, should have little, if any *influence* with us at present; it is because, *they were grossly erroneous*. It is not denied, but much insisted on by Literalists, that the early Christians expected Christ to come in person very soon, and in not a few instances, this expectation concentrated upon particular times, and produced very great excitement. Deluded people urged themselves on to crowns of martyrdom, in the distinct and expressed hope of very shortly rising and reigning with Christ. That many sinned under this

delusion, by exposing themselves unnecessarily, and rushing upon death uncalled for, is not to be denied; and has been often deplored. But God's providence has a thousand times written *delusion* and *folly* upon this course of action. It is as clearly undeniable, that they misunderstood the Bible language on this subject, as it is that Mr. Miller has been labouring under the same delusion. Now, are these undeniable errors proof that the same opinions are true at present? The primitive Christians were pre-advent-millenarians, and were grossly misled; does this prove the correctness of their interpretations of these scriptures? Mr. Miller is a pre-millenarian-advent advocate, and has deluded himself and thousands of others; does this prove his opinion correct? This is one of the most singular arguments we have met with; and yet we do meet with it continually in the writings of very learned and laborious divines.

This misapprehension of scripture appeared in St. Paul's day, and he rebuked it: "be not soon shaken in mind, or be troubled, neither by spirit nor by word, as from us, as that the day of Christ is at hand. Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition." (2 Thess. ii. 1-12.) He proceeds to describe Roman Catholic Antichrist with a graphic pen; and had the primitive Christians understood these matters as well as the church now does, they would not have fallen into the very mistakes against which Paul here warns them. Shall their errors be an argument for their own repetition? Because they went astray in the very face of the apostle, must we believe the same opinions?

The other remark refers to the notions of later ages. More weight is attached to these than is just. Millenarians claim all authorities down to the eighteenth century. That Christ should come a second time was generally believed. But that he should come personally prior to the millennium, has been much oftener

imputed to authors than was justifiable. We cannot enter upon this question; but from the frequent quotations in the Literalists to prove this position, which nevertheless do not prove it, we should expect a scholar who should undertake the investigation, to ascertain that the doctrine of the pre-millennial-advent, has been often found by its advocates where it never existed. For example, the Westminster Confession of Faith has been alleged in favour of Millenarianism; but an examination of its contents will not, we are persuaded, sustain the allegation. But he who seeks for ghosts, can find them almost any where after nightfall. Let us curb imagination and spur up judgment.

Again: Literalists allege that their views of the second advent, and the mode of its occurrence, operates a powerful influence for good upon the minds of men, by keeping up constant vigilance: that this alone secures full obedience to the important command, "Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh;" and it is argued that the post-millennium advent views, lull to sleep, and retain in inaction.

So far as this is used as an argument, it contains a *petitio principii*: it assumes the very matter in dispute. For nothing but truth can produce a good influence, and excite the Christian grace of watchfulness. The entertainment of a false expectation cannot call out a holy vigilance; it may excite to foolish means of escape, and foolish preparations; ships may be chartered to sail upon the ocean when the land shall be on fire, and robes be in readiness, in which to meet the Lord in the air; but it may well be questioned whether these vain preparations draw sinners to the only means of extinguishing the flames of God's vengeance, and of arraying themselves in the wedding garment of the Saviour's righteousness. Great numbers, no doubt, may be deluded into the church in this way; but they would be in less danger out of it, and the church would be purer and more efficient, lacking them. Before it can be logically

inferred, that this kind of watchfulness is a grace and a benefit, it must be proved that it springs from right principle; and this cannot be inferred from the effects, unless they are uniformly good. On the contrary, we allege that these excitements are delusive; and the history of these opinions shows that they result in spiritual declension. After the heat of a millenarian fever passes off, a deadly coldness follows; and at this present hour the collapse is in progress, necessarily arising from the advent promised a month or two ago.

But farther: we are constrained to believe, that this view diverts attention from that advent which Jesus mainly intended in his command to watch, because of the uncertainty of the time of his coming; that is, his *providential advent* in, calls to special trials and particularly in death. Men are led to suppose that the literal and physical is more important than the spiritual advent; whereas the reverse is true. The former derives all its importance from the latter. Christ will come to our souls at death, and for this coming we must be ever watching and ever ready; and this is the principal thing. If we have on the robes of his righteousness; if we are washed in his blood; if we are born of and living in his Spirit, then are we watching in the principal sense, for his coming in death: and these relations only make his personal, physical advent of any consequence.

The great error and delusion of the earlier Millenarians lay in magnifying the literal above the spiritual advent, and thus, fixing their eye on the wrong object, they saw not at all the plain Scriptures, which would have told them that the literal advent could not take place for many centuries, viz., until after the reign of Antichrist. The daily and hourly expectation of the personal coming had its foundation in falsehood. There was no ground in Scripture for it. On the contrary, Paul's declaration, above quoted, and many other Scriptures, chiefly the whole grand system of chronological prophecy, made it clear to all but those blinded by Millenarian-

ism, that it could not be for many hundred years; the entertainment of this expectation was, therefore, a delusion, in direct opposition to express and specific Scripture testimony. It must, therefore, have led to mischief continually. And this *a priori* inference is as true *a posteriori*. History has set her seal to it. The wildfire of Millenarianism has always burnt out the spirit of piety in the church, and left a sad ruin to be rebuilt by the sober expectants of a spiritual millennium, and the thousand intervening spiritual advents of Christ to his afflicted church. We go farther than a simple repelling of the argument drawn from the absence of a Millenarian stimulus to watchfulness. They say that Christ might have come, and may now personally come at any moment, and this belief produces vigilance. We say, the second personal advent could not occur until after the revelation of Antichrist, and therefore the expectation of it before was deceitful; it could not be founded on truth, and must be productive of evil only.

Rev. xx. 11-15: "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. 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. 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. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire."

This is a description of the general judgment: a few remarks must comprehend all we can say upon the subject.

The Redeemer is this judge; to him hath the Father committed all judgment, because he is the Son of man.

It is difficult, and perhaps not prudent,

to say how much of figure may be in these words. Will there be a great white throne literally, or is this merely in reference to human procedure? The Judge is a real person, in full possession of human nature; why not allow the throne to be as real as the person who occupies it?

From the splendours of this throne the heavens and the earth fled away. Is this literal, or does it mean the symbolical heaven or ecclesiastical system, and the civil government? In this sense, it is doubtless true. The government of man is now at an end. But how far it may be true literally, we cannot say. "No place is found for them," and where then will the judgment be held, if neither in heaven nor on earth? Here, our wisdom is to stand still; what this means will be known then and probably very imperfectly known before.

After a tribunal is created, and all the awful solemnities are adjusted, the next step is to bring forward the persons to be judged. The dead, small and great, stand before God. This, in verse 12, is undoubtedly a prolepsis, an assumption of the fact stated in verse 13, where the fact of the resurrection is distinctly affirmed. The sea gave up her dead. Death is personified; he is the king of terrors; and hell, Hades, is the invisible world, the kingdom of this king. Both king and kingdom deliver up all under their control. If the small and great of the saints had been raised more than a thousand years before, where the propriety of this language, which certainly seems to imply all that ever were in the state of the dead.

The good and bad appear to be involved in this judgment. "The books were opened;" the book of the law, and the book of the record of facts, and another book 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. The judgment involves both classes, exactly according to the Saviour's representation in Matt. xxv: if so, what becomes of the Millenarian idea, that the saints had all been raised and judged a thou-

sand years before? We think the plain reader would conclude from this language, that all mankind, small and great, good and bad, were, on this occasion, raised from their long slumbers, cited before the same solemn tribunal, and judged according to their actual character.

The glorious fact,—let it ever be remembered, that the Lord our Redeemer will come, and will not tarry. At the very moment fixed upon in the councils of eternity, before the world was, he will descend with a shout, with the voice of the archangel and the trump of God. Arrayed in the fiery habiliments of eternal judgment, he will descend, and all his saints with him. Surrounded with ten thousand times ten thousand mighty angels, he will come to be glorified in his saints, and to be admired in all them that believe. How difficult it is for us to realize the fact! This same Jesus, whom ye have seen buffeted, and scourged, and crowned with thorns, and nailed on the accursed tree,—this same star that set in blood on Calvary, shall arise,

"A sun, O how unlike
The babe at Bethlehem! How unlike the man
That groaned on Calvary! Yet he it is;
That man of sorrows! Oh how changed! What
pomp!
In grandeur terrible all heaven descends!"

"The day is broke, which never more shall
close;
Above, around, beneath, amazement all!
Terror and glory, joined in their extremes—
Our God in grandeur and our world on fire!"

We shall each one be present on that day, at that solemn scene. Whatever diversities of opinion may exist on other points, there is perfect unanimity among all readers of the Bible, in this. We shall be there in our own proper persons; these spirits and these bodies will be there; these eyes shall see that grand spectacle,—these ears shall hear that thunder-toned trumpet.

Our respective relative position then and there will be fixed and determined long before that, by our actual character at the hour of death. With the trooping trains that descend in glory effulgent, we

will come; or from beneath with the legions of woe, we shall be dragged forth to meet our Judge. Awful thought! A few brief years,—it may be months or days,—will decide our doom for ever! How important the improvement of present gospel privileges! “Now is the accepted time, now is the day of salvation.” “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him.”

How, in view of these fearful and undeniable realities, dwindles the question, whether our Lord’s personal advent will precede or succeed the period of millennial blessedness! Of what great consequence can it be to the saved, whether the soul shall reign with Christ on earth or abide with him in heaven during that period? If our calling and election are made sure by true faith and real repentance, however this question may issue, unspeakable, full, and perfectly unalloyed bliss is ours, for ever and for evermore.

LECTURE XXXIV.

THE IMPRISONMENT OF SATAN—THE FIRST RESURRECTION.

Rev. xx. 1–6; Dan. xii. 2.

“AND I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, 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 shall be fulfilled: and after that he must be loosed a little season. 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, nei-

ther his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. 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.”

Ever since the introduction of sin into our world, the maxim “might gives right” has been practically adopted. The stronger man has served himself of the weaker. The more powerful tribe or nation has disregarded the rights and privileges of the more feeble, and borne upon them with the hand of oppression. To such a degree has this been the case, that many contend that man’s natural state is one of war. Assuming this as true, it would indeed follow, that the preponderance of physical force gives the right of dominion. The vanquished is first prisoner and then slave to the victor. From this bitter root has sprung the whole deadly upas of oppressive slavery. Traffic in human flesh results from the admission, that strength is the measure of right. This, of course, must be admitted practically, so soon as moral power ceases to be the ruling principle. Man is social, and must be governed, and in his government, either the moral or the physical element of his nature must take the lead; if the former, he is free; if the latter, he is a slave. Therefore, the latter has prevailed almost universally; and man has accounted his inferior in this sense as under his control. Captives in war, until Christianity corrects the evil, have always been considered slaves, and generally been treated as articles of traffic. Prisoners have been bound, especially prisoners of distinction, and led away in chains, to grace the triumphs of their captors.

To these customs there is a slight allusion in the context before us. The rebel hosts have been subdued. That species of power to which they betook

themselves in their war upon the true church, her Almighty King has exerted for their overthrow. We have seen the visible agents and leaders in this war vanquished and seized, and "cast alive into the lake that burns with fire and brimstone." But there is also an invisible agency. The true originator of the war and all its devastations is not yet reached. This agent, too, must be brought into subjection, and placed in that position of degradation and suffering to which his folly and crime entitle him. For the execution of this work, an angel is seen to come down from heaven, with the key of the abyss, and a great chain in his hand.

This angel symbolizes the ministers of the gospel,—that vast body of holy men whom God will raise up, whom he is now raising up and imbuing with the heroic spirit of the ancient martyrs, to bear the glad tidings to all the earth. After the restoration of the house of Israel, multitudes of them will become heralds of mercy, and preach with all the zeal and energy of the primitive martyr-preachers, Stephen, and Paul, and Peter. Of the Gentiles, much greater numbers will devote themselves to the work of the ministry, and with a measure of the spirit of missions, of which the church now knows nothing, will unite with the revived sons of Abraham in spreading the savour of Messiah's name over all the earth. This great body of evangelical teachers, full of zeal and of the Holy Ghost, will, in the strength of the Lord their God, seize Satan, bind him in chains, and thrust him down into the abyss,—the place of his torment, and fasten him there. In other words, the power of the Lord Jesus, accompanying the word preached, will expel the foul spirit from the hearts of men and from the governments of this world, and drive him out from the air, where he now dwells; and force him into his own place of torment; so that he shall no more tyrannize over the nations, the souls and the bodies of men, for the thousand years.

Such appears to us, to be the mind of the Spirit in these verses. It differs, it

will be perceived, from the commentators generally; and for thus presuming, we must render our reasons.

As to those who represent this angel as Constantine the Great, and Satan as Paganism, it is surely not, at this age of the world, necessary to say a word, by way of refutation.

The ordinary explanation is, that this angel is Christ our Redeemer. The Literalists, or pre-millennial-advent advocates, allege that he will come *personally*, before the thousand years, and remain on earth all or chief part of that time; that at the commencement of the period he will bind Satan, not in a strict and literal sense with a chain, as we understand them; but by his force and power, he will raise the bodies of the dead martyrs, and indeed all the saints, and they with him shall live on the earth, and be his ministers of state and officers in the government of the world.

There are then three opinions before us. The one first stated, that the angel is a figure of the gospel ministry in their revived state; that the angel is Christ himself, but not precisely as the Literalists' understanding; and that it is Christ personally and prior to the millennium.

To the second, with a little extension, we have no objection; and are disposed to believe, that if its advocates were called upon to explain and particularize, they would speedily arrive at what we have mentioned as the first, as we have stated it. For if the angel be Christ, it must be either providentially or *personally* that he comes down from heaven. If providentially, and not personally, it must be by some visible agency; the vision implies it. "I saw an angel come down." All we object to, is the impropriety of maintaining the angel to be the same personally with Michael the Prince. For if it be meant that the energy and power by which Satan is bound is the Lord's, and that the ministry of the gospel is the agency by and through whose means he will exert this power, then this coincides with the first view stated. To this the Hillel (Ps. cxlix.) refers, "Let the high praises of God be in their mouth; and a two-edged

sword in their hand; to execute vengeance upon the heathen: and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron: to execute the judgment that is written; this honour have all his saints." The judgment is not less the Lord's, because of man's agency in its execution.

Against this view, it may be objected, that the key of the abyss cannot be entrusted to human hands, however holy and full of zeal. But is it not obvious that the keys of the kingdom are committed to the elders of the church, who have power to bind and to loose men, and does not the Psalm quoted, show that there is a sense in which they bind princes. We have seen the key of the bottomless pit in the hand of a fallen star, an *apostate* Christian minister. Sergius, the monk, opened the abyss; he unlocked the door, and let out the locusts. Is there then, any incongruity in the true ministry of God holding the same key, and chaining down the great foe of God and man? Has the Redeemer any other official visible agency to counteract Satan and his works, to restrain and check, and ultimately to suppress his power over men, but the gospel ministry? Now this phrase, all of it is well adapted to express these influences of gospel preachers. The key and the chain, the seizure and binding of Satan; the thrusting him down, locking him fast, and setting a seal upon the door: surely these are not designed to be literally understood; they are not physical operations, but spiritual, suited to the spiritual nature of the culprit so seized and imprisoned. The object of the imprisonment is to prevent the archfiend from injuring the church by deceiving mankind; and the doctrines of the Bible are the appropriate instruments of this restraint. By these two-edged swords do the saints slay the prince of evil, and bind the nobles of the land to the throne of Messiah: by these they thrust the arch-foe out of Christ's kingdom, and keep him at bay, under the impassable barriers of his prison.

The thrones mentioned in verse 4, are

the same which the prophet describes in chap. iv.; the seats of the presbyters and symbols of their authority. The truth here taught, is therefore exceedingly simple. During the thousand years, the presbyters, or ruling officers of the church, will reign along with Christ, and in the same sense in which he will reign; differing from him only as to the *measure* of their influence. In what sense the Mediator will reign a thousand years has already been hinted. He will not be personally present; he will not sit, in his humanity, upon a throne literally, as kings are wont. We do not believe in the doctrine of the pre-millennial personal advent of Messiah. But as this belief now excites considerable attention; as there is much more plausibility in it than many seem to suppose; as it is often spoken against, by persons who seem to understand not whereof they affirm, we deem it worthy of a distinct discussion, and we shall defer it, therefore, for the present, and proceed with the context.

Our idea of the governing power of the church and its officers during the millennium, has been in substance stated before. The Redeemer and his people, rather, he in and through them, will rule by the power of truth and moral principle in the heart. At great length, and at the risk of being censured for repetition, we have laboured to show that entire separation of the church and the civil government is indispensable to human freedom. Of course, in the millennium the ecclesiastical will be wholly distinct from the civil organization, yet powerfully co-operate to its support, by its internal moral force; and in this sense it is that Christ and his saints reign on the earth.

On this point we may here notice the Millenarian view. It is precisely contrary of the above. There will be but one organization. Christ will be king, and the raised martyrs his subordinate governors, judges, executors of law, and there will be no other civil and no other ecclesiastical government.

In view of this, we will admit that the position often advanced, of the necessity

of separating the two, in order to human freedom, is not infringed upon in reality, because that position is limited to government in merely human hands; but this is, by hypothesis, under the direct personal control of the divine Saviour, and, of course, must be infallibly free from all injustice and oppression. If, therefore, the pre-millennial advent could be sustained as an event foretold, there would arise against it no just opposition on the ground we maintain.

On the other hand, there can be against us no valid objection, when we maintain that during the millennium the Saviour will reign providentially in his church, by holy influences, governing all hearts by abundant infusions of light and love, and thus, and only thus, will the saints sit on thrones of civil dominion. The fact of their being members of the church will not place them on civil thrones and invest them with civil authority; but the fact of their being truly holy and upright will cause them to operate an incalculable and controlling influence over all men. The very same individuals who compose the church, and some of whom shall be its most influential rulers, will be citizens of the commonwealth, and by the legitimate working of the representative system, will be rulers in civil government. Thus standing in a twofold relation to the church and to the civil government, he brings the light, purity, and love furnished by religion, and its Author, to bear upon the direction of the civil power entrusted to him: and this being the case with the great body of mankind, the dominion will be thus given to the saints, and the little stone will become a great mountain and fill the whole earth. This dominion is not founded in grace, as the fanatical Millenarians of the sixteenth century believed: but the right exercise of it is secured by grace. It comes indeed from Christ; but it is given to man as man, and not to men as church members, nor even as subjects of grace. Civil government is an original institution of God; the gospel is a remedial dispensation, or the dispensation of a remedial law, and comes

in after civil government, which is lawful and right when rightly administered, even in pagan countries. But the want of light secures immense defects in the administration, until true religion enters and rectifies the understanding and purifies the heart: then its evils are corrected, and it acknowledges the Lord as sovereign of the world. In the thousand years, this will be universal, or nearly so. The angel, martyr-spirited ministry will bind Satan, and restore the world to freedom from the yoke of his debasing bondage.

We proceed to the first resurrection. Our position is, that the remaining part of verse 4, and the whole of Dan. xii. 2, refer to a spiritual resurrection,—a revival of religion which brings back, as it were, the spirit of the long-since-beheaded martyrs; just as John Baptist was a revived Elias, because he came in the spirit and power of the ancient prophet. Concomitant with the restoration of Israel and the destruction of Megiddo, the spirit of the primitive martyrs will animate the ministry of the church, and produce such zeal and devotion to God's glory and man's salvation, that it will be like life from the dead. Such, we understand to be the meaning of this first resurrection. For illustration and proof, let us advert to a most important event of that age, predicted by another prophet.

Ezekiel (xxxvii.) gives us a detailed account of a glorious revival in Israel and Judah. This vision of the valley of dry bones, is a most lively description of one important branch of the first resurrection. It is expressly applied by the spirit to the conversion of Israel and Judah, their union and restoration to their own land. "And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers dwelt: and they shall dwell therein, even they and their children, and their children's children for ever: and my servant David shall be their prince for ever." (Verse 26.) Now, it is to be specially noted, that this immediately precedes the war of Gog, which is in the time of the end. Can any one doubt the identity in part of this revival with the living and reign-

ing with Christ in the Apocalypse? We said in part, for there are other and more extensive branches of the same general revival; but surely the conversion of Israel, which will be a nation born in a day, will be as a resurrection from the grave.

Again, our Saviour in John v. speaks of a twofold resurrection, one spiritual and the other bodily. Verse 25, "Verily, verily, I say unto you, The hour is coming and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live." He had just asserted the connexion between believing and life, and, perceiving the rising doubts of his auditory, he strengthens his expression, and assures them that he speaks not of a coming to life at a future time, but it now is,—the dead do now hear and live. Most certainly, here is a spiritual resurrection, a rising of the spiritually dead. Then in verses 28, and 29, he affirms the bodily resurrection; "the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth; they that have done good to the resurrection of life, and they that have done evil to the resurrection of damnation." This is equally unequivocal. It relates to the bodily rising, and is analogous to the two risings here mentioned. The first is limited to the martyrs; indeed, if we insist on exact literalism, to a small portion of them only, viz. the "*beheaded* for the witness of Jesus." It refers not at all to their bodies, but expressly to their souls.

Let it not be said here, that the word souls is taken figuratively for the entire persons; as when it is said, "and there were added unto them about three thousand souls;" for if this sense be insisted on here, it must be maintained also in chap. vi. 9, where the souls are seen under the altar. Will it be admitted that the entire persons here are intended? If such sense be wholly inadmissible in the former, so it must be in the latter case. If the human persons of the martyrs were not seen under the altar, neither here are the human persons of the same martyrs raised to life: it is the

spirit ($\psi\upsilon\chi\eta$), the feeling intelligence, and therefore there arises a very strong presumption, that the bodies are not here designed; but only that the spirits of the martyrs,—not in the sense of a metempsychosis or Pythagorean transmigration, but in the scriptural sense in which John the Baptist came in the spirit of Elias,—were seen to animate the revived church, and arm its missionaries for heroic deeds. That such a revival is to take place is not disputed, however, and we may not dwell in proof: the only doubtful point is whether the language before us is designed to teach it. Our business is to remove the difficulties from the way of this application: and we think there are but two remaining. It is said, "But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection!" The rest of the dead *revived* not,—this is the most literal meaning. The souls of the martyrs *revived*, lived again, in the persons of those millennial believers; but the souls of the other portion of the dead *revived* not,—they *did not live again*,—did not reappear in the millennial believers or unbelievers: for the rest of the dead consist of these two classes. Using the term then in the very same sense in application to these two classes, as to the class of martyrs, the meaning is plainly this: the souls of the ordinary believers who had not the martyr spirit, did not revive; a more bold and self-denying spirit characterizes the whole millennial church than was found in them; nor did the souls of the unbelievers revive: in that glorious day such a class will not be found; they will not hurt nor destroy in all God's holy mountain; and there will not be need any more to teach every man his brother, saying, Know the Lord, for all shall know him.

Nor does the sixth verse present any greater difficulty. The first resurrection is the blessed revival of the martyr spirit in the church; and the second death undoubtedly is the soul's death in hell, its banishment into eternal destruction. Now we believe that every soul that is born of God shall live for ever;

he that believeth in the Son hath everlasting life. If then all believers have eternal life, and shall not come into condemnation, but are passed from death unto life, how much more certainly those in the millennial day, who will have drunk in the spirit of Paul and all the blessed martyrs! On such the second death hath no power.

Nor is there any thing here necessarily implying that the *individuals* shall live a thousand years; that literally there shall be no death; although this even would scarcely be a miracle. Human life once approximated that age; and when grace shall have purified the soul in a degree beyond what was realized in the antediluvian believers, who shall say that these bodies may not experience almost immortality on earth, and outlive Methuselah himself? With the felicity and holiness of that period, every analogy leads to the conclusion that the life of man will be greatly prolonged. But this is not a question for us; it lies not in our way. Sufficient is it to show, that such language as is before us is used in scripture to express a revival of the spirit and a mystical or figurative resurrection; where the design is not to affirm a literal raising of the body to life. If it has been satisfactorily done, we are ready to proceed to a similar inspection of the parallel passage in Daniel, (chap. xii. 2.)

“And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.” The chronology of the writer leads us here to understand this of the same spiritual awakening; and yet the force of the language in our English translation, has led most commentators to the conclusion that a real, bodily resurrection is intended. The Literalists or Millenarians agree with us here as to chronology, as they do in the former case, and sustain from it their doctrine of a pre-millennial resurrection of the bodies of the saints. The point between us, is therefore, simply as to the applicability of these two terms to a spiritual awakening. Still, we hold the chronology to be a part of a sound

argument for our view. At the acknowledged season of this awakening, it is admitted, there will be a great spiritual revival of religion; if then the phrase is at all applicable, without doing violence to scripture usage, we are entitled to the benefit of the synchronism; and may infer the identity of this awakening from the dust, and the admitted great coming revival.

Again: the word translated sleep, signifies to be languid, faint, nerveless. It is, perhaps, used on three occasions, as significant of bodily death. “For now should I have lain still and been quiet, I should have *slept*; then had I been at rest.” (Job iii. 13.) “So man lieth down, and riseth not; till the heavens be no more they shall not awake, nor be raised out of *sleep*.” (Job xiv. 12.) “I will make them drunken, that they may rejoice and *sleep* a perpetual sleep and not awake, saith the Lord!” (Jer. li. 39, 57.) But, ordinarily, when in the Old Testament sleep is used for death, a different word is employed. This always occurs in the very common phrase, “*slept with his fathers*,” a periphrasis for death. It means simply to lie down, without regard to the kind, or manner, or purpose of the act. Now we submit it, whether, if Gabriel had designed to express natural death here, he would not have used the word applied so constantly in the scriptures for that purpose? Why should he use a term, whose meaning is quite doubtful, whilst there was one at his command which long practice had appropriated to such a use? There arises thus, a high presumption, that bodily death is not meant; but only a great degree of languor and heartless indifference to the interests of religion.

But again, this presumption is strengthened by the connected phrases, “Many from the sleepers of earthly dust;”—sleepers or *sleeping ones* of earth’s dust, may very well be understood to mean, persons in love with earth and earthly things; in whom is no life, and activity, and energy in regard to spiritual things; who in these are dull and lifeless. And farther, “many from the sleeping ones of earth’s dust *shall arise*.” The word

translated *shall arise*, signifies, to stimulate or rouse up from languid inaction to vigorous effort. As in Psalm xxxv. 23, "Stir up thyself; and awake to my judgment,—my God and my Lord." It cannot mean here, and it never does mean, the beginning of life, but only the recalling to energetic action of the life or powers which were in an inactive or nerveless state. Thus the natural and proper force of the language does not at all involve the idea of dead bodies of men coming to life again; but only of persons in a careless and secure condition, being aroused, rather arousing themselves to vigorous action, shaking off the dust of indolence, and calling their powers forth into exercise.

Such will be the state of the world and the church, immediately prior to the great revival which ushers in the millennium: the latter will be only half aroused, as it now is; and the former will be wholly stupid and languid as to the great events in prospect. In verse 1st, the angel assures Daniel, that in this season of unparalleled trouble, the Israelites should be restored, as Ezekiel teaches: "Thy people shall be delivered." And farther, the very clods of Gentilism, the sleeping ones of earthly clay, shall stir themselves up, and inquire after the Lord; not only the bones, the inanimate fragments of the whole house of Israel, spread up and down the open valley, "the dust of Jacob" will be stirred and moved, bone to his bone; but the cold earth, that has slept for ages in all the darkness of paganism and delusion, shall be thrown into vast commotion; the blinded heathen, "multitudes, multitudes in the valley of decision," and all over the world, shall rouse up and act vigorously in reference to religion and eternal things. Of the vast masses of mankind who shall thus be brought into energetic action, some will inquire successfully, and find the way to salvation, "and so shall live for ever;" "some to everlasting life;" others will spend their faculties in perverting and opposing the truth, as the Romans, Pagans, and the Mohammedan-pagans, and all forms of heretics now do, and shall utterly perish,

"in shame and everlasting contempt." Such is the spiritual awakening which John denominates "the first resurrection."

It will be objected to this, that it is not consistent with the plain meaning of the English text, and tends to shake confidence in our translation, and in any fixed sense of scripture. All this is true. Our translators undoubtedly did intend to express the idea of bodily resurrection here, and English readers do all so understand it; and to take a different meaning from the words, must operate to weaken their confidence in the translation. Still, a faithful interpreter should disregard all authority uninspired; and all readers ought to know that there is no ultimate judge of controversy but the original scriptures. By the context and the natural force of the original terms, we are shut up to this interpretation, and must conclude that we have in it the mind of the spirit. These words do not teach a resurrection of the body.

Paul makes evident allusion to the resurrectionary character of Israel's restoration, in Romans xi., where he treats of their cutting off and casting away, and the incidental effects of it upon the Gentiles. "Now if the fall of them be the riches of the world; and the diminishing of them be the riches of the Gentiles, how much more their fulness . . . if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead?" Here is something very like a resurrection: *life from the dead*. And referring to the sense of several scriptures, he says: "Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." (Eph. v. 14.) This, he intimates, is scriptural doctrine; the arousing of attention to the soul's welfare is a resurrection; but if on a large scale, it may well be called, in allusion to the raising of the body to life, the first resurrection.

It may be well here to throw a difficulty in the way of the Literalist's view of Daniel xii. 2. They contend that a resurrection of the bodies of the saints

will occur at the commencement of the millennium, and that the second resurrection will be of the bodies of the wicked, after the close of the thousand years. But if the awaking of these sleepers from the dust of the earth be a bodily resurrection, then it contains too much for the Millenarians: because it is expressly said, that some of the sleepers shall awake to shame and everlasting contempt. This therefore is a resurrection of the wicked as well as of the righteous, and consequently cannot be referred to the first, if the first is only that of the saints.

But again: the awaking from sleep is one and the same, in reference to both parts of the awakened; many shall awake, and of *these many*, some to life, and some to shame and everlasting contempt: clearly therefore, there is not an intervention of a thousand years between the awaking of the former and that of the latter. They awake at the same time, and consequently this text is not only unavailing to the pre-millennial theory,—it is fatal to it. If this text teaches a bodily resurrection, it certainly comprehends both righteous and wicked; and it is pre-millennial. We conclude that it contains not this doctrine; but simply affirms a great awakening to the subject of religion, which eventuates in the conversion of vast multitudes to God; whilst many, who are aroused up for a time, fall back to perdition.

But the Literalist objects, that if we deny the first resurrection to be bodily, the same mode of interpretation will lead us to deny the second also.

We reply, that no second resurrection is any where spoken of in the Bible, and we think even this fact no small evidence, that there is not a first and a second bodily rising from the dead. But farther: there are abundant scriptures, and of great variety, which declare that the bodies of saints and sinners shall be raised from the dust of death. Jesus raised from the dead Lazarus, the widow's son, and himself, literally, and under circumstances to cut off all possibility of gainsaying, and to prove by

facts the doctrine which he had previously proved from Moses. It therefore appears to us, that Bishop Newton's and the Literalist's fears are groundless. There can no injury result to scripture doctrine by contrasting their plain and obvious meaning. If we have been wrong in our apprehensions of their meaning, let us not fear to rectify the error. God's word is perfect and consistent with itself.

In conclusion, observe:

1. The ministry of the pure gospel are the appropriate agents for rescuing the world from the dominion of Satan; they only can bind the dragon, thrust him down into the abyss, and lock him in. Civil rulers may bind the bodies of men, and inflict punishment upon them for crime committed; but to chain the spirit, to curb the licentious passions, to bring the self-will of man under the power of law, and to prevent the perpetration of iniquity by the implantation of holy dispositions, they are not the appropriate agents; this is the work assigned by the Author of spirits to the spiritual teachers whom he has sent into all the world, to preach the gospel to every creature.

2. Nearly allied to this is our second remark, that there is no cure for the maladies of our sinful world, but the balm in Gilead, and no efficient applier, but the Physician there. The doctrines of the gospel reach the heart, and rescue man from the tyranny of crime; and so, from the power of Satan: and thus the enemy of souls is bound. His power to deceive the nations is taken away by the blessed light of the glorious gospel.

3. We may conclude from these verses, that there is an actual confinement and limitation of Satan; he is localized and prevented from roaming abroad. Created spirit has, necessarily, a local habitation; it cannot be present in two places at once, however rapid its passage from one place to another. Besides this, Satan is to be imprisoned. God has permitted him, thus far, to walk abroad through our world. Whether this license extends beyond our globe, we are not informed; but certain it is, that such permit he has long enjoyed on the earth

and in the air. Yet this extends not to all and every kind of action for evil. He is restricted by the divine power, and cannot do every thing which his malignity prompts. As in the case of Job, he was kept from destroying his life, so, we may well believe, in all cases, that his limit is marked out; his bounds are fixed, which he cannot pass, to harm the church or any of its members. This is by an invisible operation of the divine power, as is implied in that petition of the Lord's prayer, "deliver us from the evil one." But the language before us goes farther than this: his power to hurt is restrained within different limits for the thousand years: yea, his person is arrested: the privilege of walking to and fro through the earth is cut off, and the sanction of law seals his imprisonment.

It were vain for us to inquire where this abyss is; sufficient let it be for us to know that the arch-fiend will be so bruised under the feet of the gospel ministry, that the church will enjoy a millennium of blessedness, free from his accursed machinations.

4. The millennial spirit is essentially a Popery-bating spirit: it is the spirit of the martyrs, who have not worshipped the beast, nor his image, neither received his mark in their hands or upon their foreheads. Such are they who shall live and reign with Christ. The admirers of despotism and Popery, yea, even those who palliate and apologize for her abominations, shall then be unknown. But those who abhor her iniquities and rejoice at her overthrow shall be blessed, and being priests of God and of Christ, shall reign with him a thousand years.

LECTURE XXXV.

POST-MILLENNIAL SCENES—PERMANENT STATE OF EARTH AND OF MAN.

ONCE more in the close of these lectures let me remind you that they are not prophecy, but only expository of

frequently, that when we came to speak of matters yet future, we used a guarded language. We stated probabilities, and about the time and in the manner mentioned. But we do not prophesy. The propriety of repeating this caution here will be evident, if you will but reflect how often the scripture predictions themselves have suffered from the confidence of interpreters, and the disappointment of readers; and this bad logic which substitutes the inspiration of man in the room of the inspired prophecy, and then concludes from the expositor's mistakes, that the words of inspiration have no certain meaning. We are therefore exceedingly anxious, that the distinction should be clearly made between *our opinions* and the teachings of God's holy word. "Let God be true, but every man a liar;" his predictions will all be fulfilled in their true and proper sense, notwithstanding our errors and mistakes.

Let these repetitions have full application for the present Lecture. With caution we should always speak of the future, where the language of inspiration is in any degree obscure, and its meaning doubtful; with peculiar seriousness and awe upon our spirits, when many points are thus uncertain around a subject so solemn, important, and grand. The final judgment,—the eternal doom of man,—the closing scene in earth's revolutions,—the most transcendent display of Messiah's glory and power,—the permanent, the everlasting results of his whole mediatorial service, in the future and unchangeable condition of our globe! In view of such subjects, let us keep our eyes upon that which is written, and be cautious how we attempt to go beyond it.

It is not our design to give a full exposition of these two chapters: but only to seize the leading points presented in them and in parallel predictions; and to hold them up in such terms of generality and probability as shall be consistent with the preceding caution; prefixing a remark or two not comprehended in these chapters.

The first of these relates to the place

of the general judgment. Where will Messiah's great white throne be established, when before him shall be gathered all nations? Will it be on earth, in heaven, or in the air?

This inquiry calls our attention to Zechariah's words: "And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley." (Ch. xiv. 4.) This passage and Ezek. xi. 23, where is described the glory of the Lord as going up from the midst of the city and standing on the mount which is on the east of Jerusalem,—the Mount of Olives, is with plausibility used in favour of the pre-millennial advent. The same may be said of Ezek. xliii. 7, where the Lord speaks of "the place of his throne and the place of the soles of his feet, where he will dwell with the children of Israel for ever." All these, however, are highly figurative, and we must not allow ourselves to speak with confidence. A candid and prayerful reading of them, and of such others as represent Jerusalem as the throne of his glory for ever, will probably induce to the opinion, that the second personal advent and the general judgment, will occur near to the place where the Saviour was last seen by his disciples. What modifications of the whole surface of the surrounding lands and mountains may be effected by his divine power, we cannot say. But the judgment of reason finds an obvious propriety in the manifestation of his glory being made on the very spot where his humiliation occurred, and where his enemies for a time triumphed. Without attempting to fix upon the precise locality, we may advocate the opinion that the judgment will take place upon earth, from the general expressions used in reference to it, as the object of Christ's *coming*. The Bible often speaks of his *coming* to judge the world, which obviously implies the accomplishment of that solemn service, *here*. If not *here*, then to accomplish it, he must go *away*, instead of *coming*.

Difficulties may be raised in the way of this opinion. How could the literal coming, and the literal erection of a throne, and the literal arraignment of the human race,—how could all this occur on any one area? Where is the space for so immense a court-room? In view of such interrogations, we only reply, that all difficulties arising from our ignorance merely, ought to have little weight. The King will find a throne and a place for it; the necessary area for the parties judged, and all the other requisites for the completion of his glorious work. Let us leave the detail to him, to be revealed in due season.

It is probable, that after the judgment is past, the saints, now justified, will be lifted up from the earth; and will remain for a time separated from it. They are, at this juncture, possessed of spiritual bodies, incapable of dissolution, and independent of material support and subsistence. Where? how long shall they remain? how to be sustained? how employed? are inquiries we are not curious to answer; we will rather advert to the scriptures which seem to sustain the opinion of their ascension.

Paul, in 1 Thess. iv. 13–17, endeavours to allay certain fears and sorrows of believers, relative to the departed Christians; he states the doctrine of Christ's second personal advent, as we have already seen; that of the resurrection of the dead; and, omitting to mention the change of the bodies of the living believers from gross flesh and matter to spiritual bodies, (which he mentions in 1 Cor. xv. 51,) he proceeds, "Then we which are alive and remain, shall be caught up together with them (the raised dead believers) in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."

The expression in the preceding verse,—"the dead in Christ shall rise first," has been applied improperly, by the Literalists to prove the doctrine of a first and a second bodily resurrection. Doctor Wardlaw's criticism is, undoubtedly, sound and true; viz. that *first*, refers to the ascension of the living. We who are alive at the coming of the Lord shall

not prevent, *anticipate*, go before them which are lying in their graves. On the contrary, the dead in Christ shall rise *first*: they shall come up out of their graves *before* the living shall ascend: *then* (ἔπειτα,) *afterwards*; *first* the raising of the dead, *afterwards* the ascension of dead and living, now both possessed of spiritual bodies. This is the true sense, and the Literalists' attempt to explain it away is an utter failure and cannot be justified.

This context shows, that the saints, raised from the dead and changed into spiritual bodies, are caught up into the clouds. The same word is used here, as is employed when Philip was *caught away* by the spirit, after the baptism of the Ethiopian prince. In like manner Paul was caught up to the third heavens, (2 Cor. xii. 24.) The man-child, (Rev. xii. 5,) was *caught up* to God and to his throne. Elijah was often carried thus from place to place. It is idle, therefore, to raise difficulty about the physical possibility of the thing. The law of gravitation is the will of God, and he may dispense with it or modify it at pleasure.

All the scriptures that speak of the burning of the world, may be referred to, as proof that the saints are first removed from it. In Matt. xxv. we are told that these shall go away into everlasting punishment, into the lake that burns with fire and brimstone; but the righteous into life eternal; that is, *shall go away*, he does not say, ascend or go upward, but it is a reverse departure from that of the wicked, which is downward.

Correspondent with this idea is the language of our context: "I, John, saw the holy city, new Jerusalem coming down from God out of heaven;" it must therefore have gone up previously. We submit it then, whether it be not highly probable, that after the sentence of judgment, the saints and their Redeemer-Judge, do rise from the earth and pass away in glorious triumph from all its pollutions, to dwell for a time in some other portion of his vast empire. But we may be aided to a correct opinion by our next remark.

Immediately after the final judgment, and the ascent of the righteous, this globe will be overwhelmed in a deluge of fire; and this will be the commencement of that burning which will never cease upon the persons of the finally impenitent and unbelieving. Thus their punishment begins on the very earth where they have so often seemed to triumph: and indeed, at this very last departure of the Saviour and his people, seemed to triumph. For, it may be, that at the pronouncement, as it were, of the sentence, the fiends of hell and the apostate sons of Adam, who are in the league and condemnation with them, will make a rush upon the saints to destroy them; upon which, the almighty power of their Lord will lift them up from their foes on earth, and carry them away in glory. This hint is thrown out, not as an *opinion* even, but as a possibility, and as a thing suggested by the phrase, *caught up*. The scriptural use of the original, is in application to snatching away by force, to prevent another from having and possessing the thing borne away. We refer to all the cases, and leave them to be examined at leisure. Matt. xi. 12; xiii. 19; John vi. 15; x. 12, 28, 29; Acts viii. 39; xxiii. 10; 2 Cor. xii. 2, 4; 1 Thess. iv. 17; Jude 23; Rev. xii. 5. As Enoch was snatched away from the outstretched hands of his persecutors, so perhaps may it be with the righteous, from the judgment seat and from earth.

But however this may be, certain it is, that this globe shall be subjected to a fearful and fiery catastrophe,—a real conflagration. The account of this matter given in 2 Peter ch. iii., precludes the possibility of a figurative interpretation. "The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein shall be burned up." The preceding context shows that this must be understood literally; for it is directly compared with the destruction by the flood of waters, and he argues that so certainly shall it be dissolved by

a flood of fire. The apostle is answering the taunts of unbelievers in our day as well as his own. These argued as those did, from the apparent delay (rendered apparent by their own ignorance in misunderstanding the promise itself,) of the promised coming of Christ; "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of that by the word of God (the creating *logos*, Jesus,) the heavens were of old, and the earth standing out of the water and in the water; whereby the world that then was, being overflowed with water, perished: but the heavens and the earth, which are now, by the same word, (the divine *logos*,) are kept in store, reserved unto fire, against the day of judgment and perdition of ungodly men." If the deluge was a literal flood of water, this must be a literal flood of fire. But the water did not annihilate the matter of the globe. It modified its form, and left it as the habitation of man, who, having floated his destined period, descended and re-occupied it.

What changes the fire may effect in the structure of the globe, perhaps even modern geology may find it difficult to surmise; but doubtless such, and only such, as God wills. Nor can we be censured as indulging in speculation and fancy, if we suppose he will make it, by this agency, a beautiful and a glorious world, excelling, if possible, that new and fair creation which he pronounced *very good*, but which Satan and sin soon defaced and deformed. He will make it a fit abode for holy beings, possessed of spiritual bodies.

Peter speaks a language here which places this idea above the category of probabilities. "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." He has just described the dissolution of the globe and its reduction to a fiery chaos. The heavens being on fire shall be loosened, separated one portion from another; and the elements,—the primary particles of

matter,—*burning* shall liquefy, shall flow in a liquid state.

We come now directly to the chapters cited at the head of this lecture. After this fiery process, we, believing God's promise, expect new heavens, far brighter and more glorious than those which now shine with so much beauty. The grosser matter that now hides from our view the chief splendours of Jehovah's works, will be removed from our atmosphere; or rather the atmosphere itself will give place to a new element, which will let in upon our dark world all the glories of the eternal throne. This new heaven and new earth are mentioned in the *xxi.* chapter before us. "And 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." We have not here so much detail as in Peter's description of the physical accommodations for the renovated and redeemed church; it being the leading purpose of the Spirit to describe the spiritual heaven or church: he therefore simply says, that the first heaven, and earth, and sea, are no more; but there is a new order of things physical, adapted to the new order spiritual; which last he immediately proceeds to describe.

"And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband."

As Noah and the infant church were caught up in the ark, and again descended to the earth; so the whole body of God's redeemed, who *were caught up* immediately before the universal deluge of fire, will again descend and take up their residence upon the renovated earth, and there they will abide for ever. Peter informs us that in this new earth righteousness dwelleth. On this idea, the apocalyptic vision enlarges very fully. From verse second to verse eighth inclusive, it exhibits the beauty, felicity, and glory of this redeemed multitude; their nearness to God, his abode with them, his kindness to them, their freedom from all pain, anguish, sorrow, death; the faithfulness of their Redeemer, the abundant communication of all spiritual

joys; and the utter banishment, or exclusion of all workers of iniquity from the renewed world, into "the lake which burneth with fire and brimstone: which is the second death."

Again: from verse ninth to verse fifth in the next chapter, the same things are brought forward, in a highly figurative, but very beautiful description, in which the renovated church is spoken of as "the bride, the Lamb's wife," and symbolized by a great city, constructed of costly gems, in allusion to the twelve tribes and twelve apostles, and the representation of them by precious stones. This gorgeous description, we cannot enter upon in detail. It is well calculated to impress the mind with a sense of the beauty, glory, and perfection of that happy world.

We may note, however, particularly, the pure river of the water of life, clear as crystal, proceeding out of the throne of God and of the Lamb, as the standing scripture type of the Spirit and his heavenly consolations: the tree of life yielding twelve kinds of fruits, or rather *twelve fruits*, fruit for every month, as an emblem of Christ in his health-giving and life-preserving influences; the presence of the God and Lamb, upon his throne, reigning over an obedient and adoring world; and the effulgence of its light as emanating from the Lord God, even the Lamb.

This, it appears to us, is the true, proper, and full meaning of those scriptures which speak of the saints inheriting the earth. Disposed to repine at the prosperity of the wicked, and their iniquitous plots, David admonishes himself, or the Lord admonishes him, not to murmur, "For evil-doers shall be cut off; but those that wait upon the Lord, they shall inherit the earth. For yet a little while, and the wicked shall not be; yea, thou shalt diligently consider his place, and it shall not be. But the meek shall inherit the earth." (Ps. xxxvii. 8, 9, 10, 22; Isa. lx. 21; lxx. 9; Matt. v. 5.) "Blessed are the meek, for they shall inherit the earth." "But the saints of the Most High shall take the kingdom, and shall possess the kingdom for ever, even for

ever and ever." "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 everlasting kingdom, and all dominions shall serve and obey him." (Dan. vii. 18, 27.)

Other texts, almost innumerable, there are, which bear in the same direction, and many of which, like these, do not seem to admit of any natural and unconstrained interpretation, but the one we propose. We therefore feel shut up to the opinion of a literal restoration of the earth, in a purified and probably in a vastly enlarged form, to man, and of man to the earth. Other reasons may be given besides the plain and literal expressions of scripture.

As already observed incidentally, the natural operation of fire is not to annihilate even the combustible bodies: it only changes the form. The burnt body still exists in its elements; not one particle of its matter is annihilated. On the supposition of the earth's never afterwards becoming the habitation of man, the question would arise, to what use will it be appropriated? Will it abide for ever, a fiery chaos, and the residence of the wicked? If so, how will the advocates of this hypothesis explain the texts above quoted? If it do not continue the abode and place of punishment of the wicked, nor the beautified and glorious habitation of the righteous, will it remain for ever a globe of chaotic liquid fire?

To both these hypotheses we state the insuperable objection, which may be considered the second general reason for our opinion; that for the earth to abide the hell of the wicked, or a desolate chaos, would be a triumph to Satan. The Redeemer leaves the battle-field in possession of the enemy. A portion of earth's inhabitants, indeed, he bears to another and a happier sphere; but still the fact that a world is desolated by sin, stands a gloomy memorial of Satan's success. Whereas, on the supposition of its purification, and of redeemed man, and his glorious Redeemer returning and abiding interminably upon it, in a state of felicity superior to that which Satan at

first disturbed, the triumph of God the Saviour over the powers of hell has here an everlasting monument. And, though a small portion of the human family are still under the adversary's tyranny, yet he and they are banished from the world, or at least from its beautified exterior, into the place of endless torment.

We may possibly be asked, whither Satan and his legions are to be driven, and where is the place of their abode? If the querist will tell us where the abyss is, we may possibly be able to answer his query. Is the abyss, or bottomless pit, where Satan is to be chained a thousand years, within the earth, or is it in some other sphere? Should the former opinion be entertained, our answer is obvious. God may continue the prison of apostate spirits within the body of our earth. A vast concave, subterranean, sulphureous habitation may now exist, "prepared for the devil and his angels, where they shall be tormented day and night for ever and ever." These apostate spirits are not omnipresent, they have a local habitation, and that in the aggregate. They are driven away in company; and the natural presumption is, that they abide for ever together, mutual torments to each other. Their locality will be such as most effectually to subserve the ends of eternal justice; and for aught appears, the idea that the abyss may be within the earth, and may be the everlasting prison of lost souls, is congruous in itself and not inconsistent with scripture. Equally so is the idea that the surface of the globe may be the inheritance of the saints for ever. These would seem to answer the ends of justice and to justify the divine government of the victorious Messiah.

But again: these thoughts lead us on to the magnificent conception, that this earth of ours may be the battle-ground of the moral universe,—the vast and only field on which the war of sin against holiness is to be brought to a final issue. God may have selected this, out of a thousand worlds, as the theatre on which he would permit moral evil to enter, and to come in collision with holiness, with the view of exhibiting the

otherwise unknown attribute of mercy in bold contrast with justice. Who will affirm that sin has ever appeared in other spheres,—that the Son of God has been sent to quell insurrection in other departments of Jehovah's boundless domain? Who will deny the possibility of this being the only revolted province of God's empire,—the only one to which a Saviour could be sent,—the only one wherein the Son of God could be born and live, serve and suffer, bleed and die, rise and reign in eternal union with a created nature? Who can assert that the organization of this mundane system, for such a purpose, might not give occasion meet for the morning stars to sing together and all the sons of God to shout for joy? And who then can aver, that the glorious idea of Jesus Christ being a confirming head of influences to the whole moral universe, is a mere conception of fancy?

To us, this idea appears too magnificent to have had its origin in created intellect. If not taught in the sacred scriptures expressly, at least it is by implication. Doctrines are laid down, less or more distinctly, which imply and suggest it. In his Epistle to the Hebrews, Paul takes occasion to repel the arguments against the Messiahship of Jesus of Nazareth, grounded on his low condition at his first advent, and the catastrophe with which he closed his brief career among men. He avers that such a life and such a death were not inconsistent with the glory of his character, if the *relations* in which he stood be taken into consideration. He was sent by God the Father on a most important mission; the final cause or ultimate end of which was to reveal the glorious attribute of God's mercy, whilst he should sustain unsullied the throne of his justice.

The moral universe had an illustration of divine justice in the punishment of the angels who kept not their first estate; and a display of the divine goodness in the blessedness of all those who retained their integrity. But the coalescing of these two in mercy to the lost, had not yet been held up to their admiring gaze.

Now, to exhibit the meeting of justice and mercy, in, upon, and in relation to the same moral beings, was the object of this world's creation and of our Lord's mission to it, including all that followed. Standing in such relations both to God, to man, and to the universe of intelligent creatures, the humiliation of Christ is not inconsistent with the character of God as the creator and governor of all worlds. On the contrary, "it became him, for whom are all things, and by whom are all things, in bringing many sons into glory, to make the Captain of their salvation perfect through sufferings." (Heb. ii. 10.) The end does not sanctify the means. But if the end be right and worthy of the great God, and nothing subversive of the principles of his law and government be found in the means, and they be well adapted to ensure the end, all is right and consistent. Such is the case here. The end is the bringing of many sons unto glory,—the display of God's mercy in the salvation of the lost. This is right and worthy of that Being who is light and *love*. The means are the humiliation, suffering, and death of his own Son. Is there nothing wrong in this? Not if that Son is the Lord of life, and voluntarily surrenders his life for the accomplishment of so glorious a purpose. And such is the truth. Jesus gives himself up most willingly to death, for us all. Being Lord of life, he might lay it down of himself, and resume it again.

Now, that these means were well adapted to accomplish the end, the whole gospel revelation, and the experience of redeemed millions, plainly testify; consequently, there is a beautiful and glorious consistency of the entire humiliation of the Son of God, with the character of God himself as he stands related to the whole creation. "It became him," as the final cause and end of all things, "for whom are all things;" and "it became him," as the efficient cause, the creator, upholder, and governor of all things, "by whom are all things," to accomplish this work by these means. Here we have the grand idea. God's relation to the whole universe makes

it proper and becoming that he should save sinners by his Son's death. This death and its consequences are happily adjusted and adapted to the other departments of the divine administration.

Two modes of this adaptation may be mentioned,—two ways in which the death of Christ materially affects the whole moral creation. First, it gives the highest conceivable evidence of the immutability of God's justice; and thus gives confirmation to rational intelligence, that he will never change the principle of his government; but sin shall always be punished, and holiness always be rewarded. If he would not relax the strict claims of his law, in the case of his own Son under his assumption of the sins of men which he bore, can it be supposed that he will ever relax? If he spared not the man that groaned in Calvary, amid tears and sweat and blood, appealing to a father's love, whom will he ever spare when sin lies upon him? In like manner, if he will reward with everlasting consolation, the *righteous*, even though righteous by the robes of the Saviour's procurement and gift, and the washings of his spirit, and not by their own personal merits, who, that are righteous, will he ever cast off? Thus holy angels are confirmed in their assured hope; and, may it not be that inhabitants of other worlds may be informed of these things, and be thus established in their trust and confidence?

The other mode of giving confirmation to the moral universe may be this new form of manifesting the love of God. A question might arise, a fear spring up in the bosom of holy angels, upon their perceiving some apostatizing and cast out of heaven, whether such might not be ultimately their own fate. What security have we that these crowns of glory we shall always wear, that these harps of praise shall always in our hands be tuned to celebrate the divine perfections? May we not also fall? If such is the nature of God's love, that he permitted some angels to fall, oh, where is our assurance that it may not be thus with us? If man in yonder world has

been left to sin and die, are we beyond the possibility of so dreadful a doom? Where is the expression of God's love, to which we can betake ourselves for security against such fears, and safety against such danger?

To these anxious palpitations in angelic bosoms, we may well suppose, the promises pledged in the councils of eternity for man's redemption, would give direction toward Calvary. Of the mission of the Son of God to our world, the holy angels cannot be supposed ignorant. They knew its object was to destroy the works of Satan: and though many things about his work they did but dimly conceive, yet enough was known to produce a feeling of intense interest. Such an embassy, for such an object, must enlist every holy feeling of the immortal nature. Accordingly, Messiah becomes the archangel in the war upon Satan and his legions: he leads the trains of light down to this revolted province. Is it conceivable, that they shall minister unto him and fight under his command, and yet feel no interest in the result? Assuredly, they stood in close squadrons around Gethsemane in the dark hour of hell's last assault. Assuredly, they clustered round his cross, when man forsook him and fled. Assuredly, they escorted his pure spirit to the abodes of

bliss. Assuredly, they hovered over the sepulchre, and when he burst the mortal bondage of the grave, they felt that all was safe. Now our crowns are secure for ever. That love which struggled and bled and groaned and died for rebels, will never cast us off. Oh, does it not become the moral Governor of the universe to make the Captain of our salvation perfect through sufferings? Is not he a confirming head to that universe? What a magnificence does this throw around Gethsemane and Calvary! In what splendour does it array the globe we inhabit! Polluted indeed, and debased, it has been and is, by sin; but renovated it shall be, and radiant with the splendour of Messiah's throne, it shall shine evermore the brightest star in the galaxy of heaven!

Sinner, dost thou wish to occupy a place in this glorious world? Does thy heart aspire to this blessedness? Then hearken now to the accents of mercy. "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the Root of David, the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst, come: and whosoever will, let him take the water of life freely!"

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