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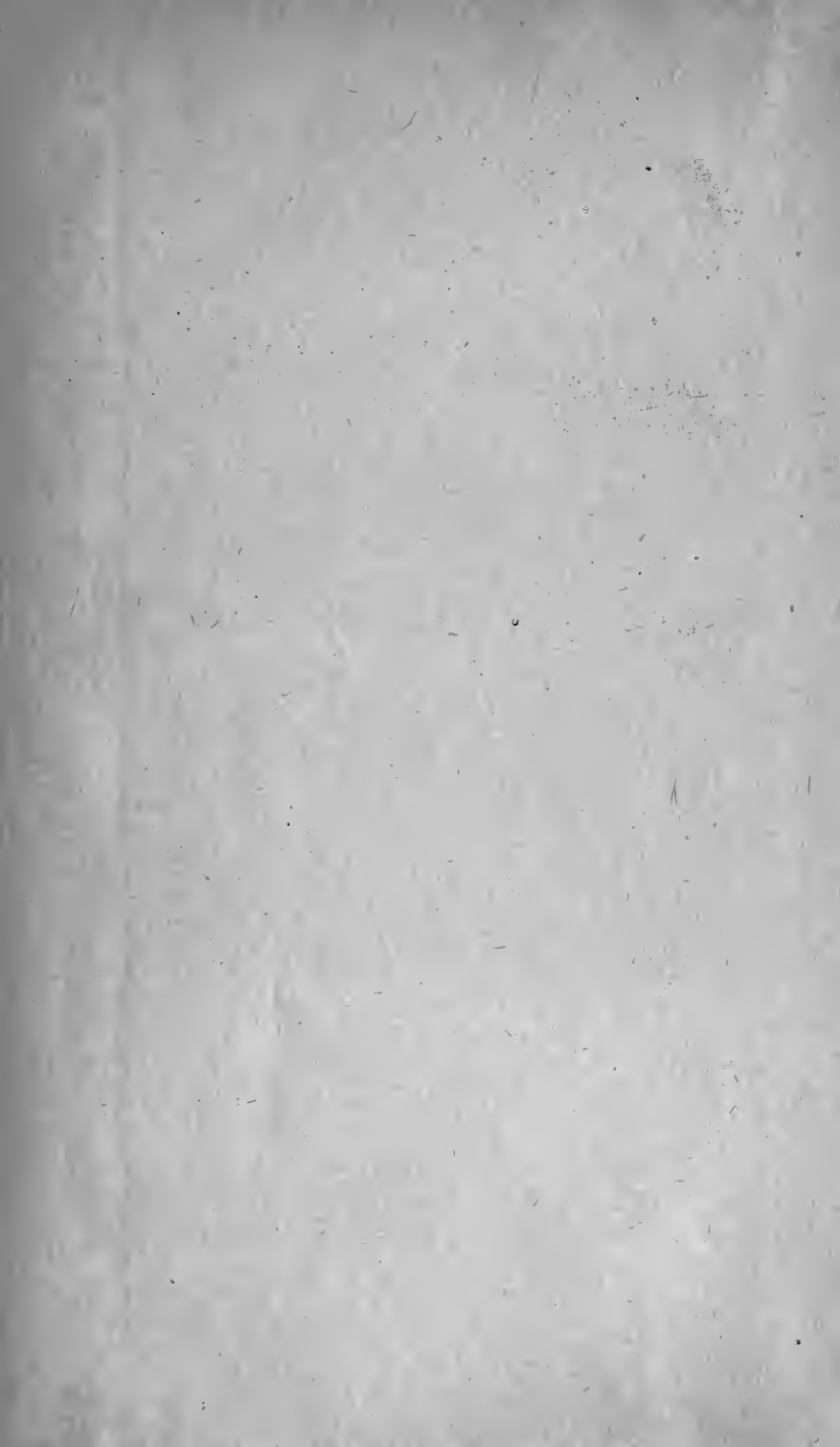
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THE
THREE WOE TRUMPETS;

OF WHICH

THE FIRST AND SECOND ARE ALREADY PAST;

AND

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THE THIRD IS NOW BEGUN;

UNDER WHICH

THE SEVEN VIALS OF THE WRATH OF GOD ARE TO BE
POURED OUT UPON THE WORLD.

BEING

THE SUBSTANCE OF TWO DISCOURSES,

FROM REV. xi. 14, 15, 16, 17, 18.

Delivered at the Chapel in Parliament Court, Artillery Street, Bishopsgate
Street,

On FEBRUARY 3, and 24, 1793.

BY ELHANAN WINCHESTER,

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July 17, 1917

DISCOURSE I.

REVELATIONS xi. 14.

THE SECOND WOE IS PAST; AND BEHOLD THE
THIRD WOE COMETH QUICKLY!

I THINK I may address you as our Lord did his hearers upon another occasion: "This day is "this Scripture fulfilled in your ears." Were I to search the sacred prophecies over from beginning to end, I could not find a passage more in season than this. I am persuaded that the *Second Woe* is now just past, and that the *Third Woe* cometh quickly, and will begin immediately to follow the conclusion of the Second.

In order to cast what light I can upon this passage, I shall take notice in a brief manner of the Three WOE TRUMPETS: Two of which I believe are now finished, and the Third just beginning to found. For though it is very evident that all the Trumpets brought great woes and destructions upon the Earth, yet the Fifth, Sixth, and Seventh, are by way of eminence called, the *Woe Trumpets*, as

B the

the destructions and miseries that have befallen, and shall befall mankind under them, are far greater, and of longer continuance than those under the first four. For after the four first angels had sounded, and very awful judgments and desolations had followed, which refer to events long since past and gone, St. John says, "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 trumpets of the three Angels
 " which are yet to sound." Chap. viii. 13.

We are naturally led from this proclamation to expect very awful woes and desolations to follow; and we shall not be disappointed.

Chap. ix. 1. 2. "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 the air were dark-
 " ened, by reason of the smoke of the pit."

By this Star, I understand the impostor Mahomet, by whom a false religion was set up, which has had a very extensive spread, insomuch that it has filled a considerable part of the world with error and darkness; and which religion did not come down from heaven, but rose out of the bottomless pit, and has been extended by the agency of the angel of the bottomless pit, or the great destroyer of mankind. It seems astonishing, that a religion so false, senseless, and stupid, should have ever prevailed where Christianity in its purity had been known! But it was permitted by God, as a dreadful woe, to punish those Christians who had lost the truth, life, and

and power of their religion, and had in a manner turned their light into darkness, and degenerated into mere idolators. And besides, it was propagated by the sword, without which it would never have been spread in the world at all. This false prophet is very aptly and justly typified by a blazing star, or meteor, and his religion by smoke and darkness out of the bottomless pit, which darkened the sun and the air.

Verse 3. "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."

Most expositors agree that these locusts represent the armies of the Saracens, who came forth with the doctrine of Mahomet in their mouths, and arms in their hands, to destroy the remains of the Christian Faith, and to conquer the finest parts of the eastern empire. The Arabians are properly compared to locusts, not only because numerous armies are frequently compared to them, but also because swarms of locusts often arise from Arabia, and also because in the plagues of Egypt, to which constant allusion is made in these trumpets; the locusts were brought by an east wind, and came from Arabia, which lies eastward of Egypt: and also because in the book of Judges the people of Arabia are compared to locusts or grasshoppers for multitude. As the natural locusts are bred in pits and holes of the earth, so these mystical locusts are truly infernal, and proceed with the darkness from the bottomless pit. "These had power, as the
"scorpions of the earth have power;"—a proper similitude to express their great power to destroy and torment mankind.

Verse 4. " And it was commanded them that
 " they should not hurt the grafs of the earth, nei-
 " ther any green thing, neither any tree ; but only
 " thofe men which have not the Seal of God in their
 " foreheads."

This plainly fhews that they are not natural locufts, which commonly feed upon grafs and green things, but figurative locufts, which are rightly explained to mean the Arabians ; to whom thefe orders were given, when they were marching to invade Syria, " Destroy no palm-trees, nor burn any
 " fields of corn : cut down no fruit-trees, nor do
 " any mischief to cattle, only fuch as you kill to
 " eat." Their commiffion was to hurt only thofe men who had not the feal of God in their foreheads ; that is, thofe who were not the true fervants of God, but corrupt and idolatrous Chriftians. Their wars were chiefly intended for the propagation of the Mahometan religion ; their aim was not fo much to hurt individuals in their property, as to eftablifh their principles among them, in oppofition to a corrupted Chriftianity that had taken place. And it appears evident from hiftory, that in thofe countries of Afa, Africa, and Europe, where the Saracens extended their conquefts, the Chriftians were generally guilty of Idolatry, in worfhipping faints, if not images ; and it was the pretence of Mahomet and his followers to chaftife them for it, and to re-eftablifh the unity of the Godhead.

Verse 5. " And to them it was given, that they
 " fhould not kill them, but that they fhould be tor-
 " mented five months ; and their torment was as
 " the torment of a fcorpion, when he ftriketh a man."

Thefe Saracens, or Arabians, compared to Locufts, were only to hurt thofe men who had not the
 the

the seal of God in their foreheads, and they were not commissioned to kill or wholly destroy them politically; but were allowed greatly to harass, distress, and torment them. And this was to be the case for five months, which time is twice repeated.

The five months are supposed to agree with the incursions of the Saracens, in several respects. First, It is in the five summer months, from May to September, that the Locusts destroy the productions of the earth; so in these months the Saracens made their invasions. Locusts are observed to live about five months, viz. from April to September; and if we take these five months for natural months, then as the natural Locusts live and do hurt only in the five summer months, so the Arabians made their excursions in the five summer months, and retreated again in the winter. It appears that this was their usual practice, and particularly when they first besieged Constantinople, in the time of Constantine Pogonatus. For from the month of April until September, they pertinaciously continued their siege, and then despairing of success, departed to Cyzicum, where they wintered, and in spring again renewed the war: and this course they held for seven years, as the Greek annals tells us.

Secondly, Some think that the time of five months is to be understood prophetically, for one hundred and fifty years; and it is very remarkable that within that time the Saracens made their principal conquests. Their empire might subsist much longer, but their power of hurting and tormenting men was exerted chiefly within that period. Read the history of the Saracens, and you will find their greatest exploits were performed, and their greatest conquests

conquests made, between the year six hundred and twelve, when Mahomet first opened the bottomless pit, and began publickly to teach and propagate his imposture, and the year seven hundred and sixty two, when the Caliph Almanfor, built Bagdat, to fix there the seat of his empire, and called it, THE CITY OF PEACE. Syria, Persia, India, and the greatest part of Asia; Egypt, and the greatest part of Africa; Spain, and some parts of Europe, were all subdued in the intermediate time.

Thirdly, If these months be taken doubly, for three hundred years, then according to Sir Isaac Newton in his Observations on the Revelations, “the whole time that the Caliphs of the Saracens “reigned with a temporal dominion at Damascus “and Bagdat together, was three hundred years; “viz. from the year six hundred and thirty-seven, “to the year nine hundred and thirty-six inclusive,” when their empire was broken, and divided into several principalities or kingdoms. So that let these five months be taken in any possible construction, the event will still answer, and the prophecy be fulfilled; though perhaps the second method of interpretation and application is best.

Their torment being like the torment of a scorpion when he striketh a man, signifies, that as a scorpion puts a man to extreme pain and torture by piercing his natural body, so the Saracens tormented by piercing and wounding the political body of the Roman empire.

Ver. 6. “And in those days shall men seek “death, and shall not find it; and shall desire to “die, and death shall flee from them.”

The Saracen woe must have been great and terrible indeed, to cause men to wish for death, rather

ther than to see and feel the miseries caused by their invasions and irruptions; it would have been far more desirable to the nations they harrassed to have been made provinces of their empire, and thereby to have enjoyed peace, than to be continually tormented with their invasions.

Verse 7. "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."

In this and several following verses, the nature and qualities of these locusts are described, partly in allusion to the properties of natural locusts, and the description given of them by Joel the prophet, and partly in allusion to the manners and customs of the Arabians, to shew that not real but figurative locusts are here intended.

The first quality mentioned is their being *like unto horses* prepared unto the battle; which is copied from Joel ii. 4. "The appearance of them (the locusts) is as the appearance of horses, and as horsemen so shall they run." Many authors have observed that the head of a locust resembles that of an horse. The Italians therefore, call them *Cavalette*, as it were little horses. It is a striking and beautiful representation of the swiftness and expedition with which an army consisting of horsemen, invade and ravage a country. The Arabians have in all ages been famous for their horses and horsemanship; their strength is well known to consist chiefly in their cavalry.

Another distinguishing mark and character, is their having *on their heads, as it were, crowns like gold*; which seems to be an allusion to the head-dress of the Arabians, who have constantly worn turbans or mitres, and boast of having those ornaments in
their

their common attire, which are crowns and diadems with other people. The crowns may also signify the kingdoms and dominions which they should acquire : For, as Mr. MEDE excellently observes, “ No nation had ever so wide a command, nor ever were so many kingdoms, so many regions subjugated in so short a space of time. It sounds incredible, yet most true it is, that in the space of eighty, or not many more years, they subdued and acquired to the diabolical empire of Mahomet, Palestine, Syria, both Armenias, almost all Asia Minor, Persia, India, Egypt, Numidia; all Barbary, even to the river Niger; Portugal, Spain. Neither did their fortune or ambition stop here, till they had added also a great part of Italy, as far as to the gates of Rome; moreover, Sicily, Candia, Cyprus, and the other isles of the Mediterranean sea. How great a tract of land! how many crowns are here! Whence also it is worthy of observation, that mention is not made here, as in other trumpets, of the third part; forasmuch as this plague fell no less without the bounds of the Roman empire than within it, and extended itself even to the remotest Indies.”

Their faces being like the faces of men, shews them not to be real, but only figurative locusts: and it is said that the Arabians wore their beards, or at least mustachoes, which gave them a manly appearance; and possibly their faces being like men, may intend their pretences of using reason and arguments like men, in order to spread and propagate their religion in the world.

Verse 8. “ And they had hair as the hair of women, and their teeth were as the teeth of lions.”

Though

Though they wore long mustachoes to make themselves appear like men, yet they wore long hair, dressed and plaited, or flowing like that of women. This was the custom of the Arabians, as several authors testify, and is another proof that natural locusts cannot be intended, but the Saracens, who are all along described in this vision. Their effeminacy and lust, to which they were extremely addicted, are hinted at here, as well as their manner of dress and attire. *Their teeth as the teeth of lions*, is a description copied from Joel's prophecy respecting the natural locusts, "A nation, whose teeth are the teeth of a lion, and he hath the cheek teeth of a great lion:" Joel i. 6. that is, strong to devour; and it is wonderful to observe with what rapaciousness the natural locusts bite and devour all before them, and gnaw, as Pliny says, even the doors of houses. And how amazingly strong the Arabians were, like lions, to devour and eat up the riches of the people, during the time that God permitted them to ravage and destroy the countries!

Verse 9. "And they had breast-plates, as it were breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle."

There seems in this description of the figurative locusts, or Arabians, constant allusions to the Prophet Joel's description of the natural locusts, as any one may perceive that compares them together. In chap. ii. verse 8. speaking of the locusts, he says, "When they fall upon the sword they shall not be wounded." And it is observable, that the natural locust hath about its body a pretty hard shell, of the colour of iron; so that herein the

symbol of the breast-plate is exactly suited to the natural locust. This metaphor is designed to express the defensive arms of the Saracens, as *the teeth of lions* was designed to express their offensive and destroying weapons.

Joel also describes the natural locusts in their march, in much the same language as St. John here uses: Joel ii. 4, 5. "The appearance of them is as the appearance of horses; and as horsemen so shall they run. Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array."

The locusts when they come in large bodies make such a noise with their wings, that they might almost be taken for birds. *Their wings, and the sound of their wings*, denote the swiftness and rapidity of their conquests; and it is indeed astonishing, that in less than a century they erected an empire, which extended from India to Spain. They not only conquered and possessed all Spain, except a few inaccessible places in the mountains which they despised, but they passed over the Pyrenean mountains into France; and after many ravages in several parts of the country, they came to a decisive battle with Charles Martel, in which *Abdirachman* was killed, with his numerous army. They advanced, as to a certain victory, with their wives and children, as designing to dwell in France; their army consisted of about four hundred thousand; and there was fought one of the most bloody battles, and most obstinate fights that the world ever beheld. The slaughter was almost incredible; three hundred and seventy thousand were killed. This was about the year 734; and if this battle had not put a stop to their
their

their progress, they in all probability would soon have conquered Europe, and possessed the whole Christian world, so called. But after this defeat the Saracens or Moors made no farther conquests in Europe, and were afterwards quite driven out of Spain also. France, in that instance, stood as the great rampart of Christianity, by preventing these locusts of the bottomless pit from overspreading all the earth.

Verse 10. "And they had tails like unto scorpions, and they had stings in their tails; and their power was to hurt men five months."

These Arabians are thrice in this description compared to scorpions; verses 3, 5, 10. "*Unto them was given power, as the scorpions of the earth have power; and their torment was as the torment of a scorpion when he striketh a man; and they had tails like unto scorpions, and there were stings in their tails,*" &c. These expressions shew that they were hurtful and very mischievous, and exceedingly tormented mankind; and not only so, but they drew a poisonous train after them, and wherever they carried their arms, there also they distilled the venom of a false religion; thereby doing more essential injury to the souls of men, than scorpions could do to their bodies. Their invasions caused great pain, uneasiness and torment wherever they came, so as to make men wish for death; and they carried with them the poison of error and delusion, which has ever since prevailed over many millions of the human race; and they not only destroyed learning and knowledge, but in a great measure put out or obscured the light of the gospel, by their darkness, through all the east countries, where it had shone with the greatest splendor. We must not suppose that they did not kill

or destroy multitudes of men, as individuals, but they did not overthrow or totally destroy the kingdoms of the earth, or the eastern part of the Roman empire; that was reserved for another power, as we shall see presently; but they continued for a certain time to hurt, distress, torment, and almost to ruin the several kingdoms and states into which they made their inroads.

Ver. 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."

It is an observation of Agur, "The locusts have no king, yet go they forth all of them by bands;" Prov. xxx. 27. Though the natural locusts have no king, yet these figurative locusts have one, who is called, *the angel of the bottomless pit*, whose name in both Hebrew and Greek signifies a destroyer. This might seem to intimate that Satan, or the Devil himself, was by way of eminence the king or leader of the Saracens, and the prime author of their religion and government: and there is no doubt but he had a principal hand in the matter, and that they were under his influence, and devoted to his service, and they seem to have been inspired with his spirit. But Bishop Newton, and some others, think that Mahomet himself is intended; the following are his words: "It is farther added, that *they had a king over them*: The same person should exercise temporal as well as spiritual sovereignty over them; and the Caliphs were their emperors, as well as the heads of their religion. The king is the same as the *star or angel of the bottomless pit*, whose name is *Abaddon* in Hebrew, and *Apollyon* in Greek, that is, the de-

" *stroyer*."

“ *stroyer*. Mr. MEDE imagines, that this is some allu-
 “ sion to the name of *Obodas*, the common names of
 “ the kings of that part of Arabia from whence Ma-
 “ homet came, as *Pbarach* was the common name of
 “ the kings of Egypt, and *Cesar* of the emperors
 “ of Rome: and such allusions are not unusual in
 “ the stile of Scripture. However that be, the name
 “ agrees perfectly well with Mahomet and the Ca-
 “ liphs his successors, who were the authors of all
 “ those horrid wars and desolations, and openly
 “ taught and professed that their religion was to
 “ be propagated and established by the sword. *”

Verse

* It may, perhaps, be agreeable to the younger part of
 my readers, to give here a short account of this Leader or
 King of the Saracens, out of Prideaux’s Life of Ma-
 homet.

“ About the year of Christ 606, *Mahomet* began to
 pretend to Revelation, and converse with the Angel *Ga-*
gabriel, in a solitary cave, near *Mecca*, in *Arabia*.

“ In the year 608, which was the fortieth of his age,
 he began to take the stile of the Apostle of God; and to
 propagate his imposture, he pretended not to deliver a
 new religion, but to revive the old religion God first gave
 to Adam: and by many other specious pretences of receiv-
 ing his Revelations from the angel *Gabriel*, he gained
 several profelytes. Yet the people of *Mecca*, where he
 lived, were so averse to his imposture, that they resolved to
 strike at the root, and prevent the spreading of farther mis-
 chief, by cutting him off who was the chief author of it;
 so that he was forced to fly from *Mecca* to *Medina*, then
 called *Yathreb*. This was in the year 622, from which
 flight of Mahomet, the *Hegira*, or computation of Time
 among the Mahometans, begins.

“ From

Verse 12. "One woe is past, and behold there
"come two woes more hereafter."

I trust

"From this time he tells his disciples, his religion was not to be propagated by *disputing*, but by *fighting*.

"Accordingly the next year, 623, he fell upon the traders of *Mecca*, though guarded by a thousand men, and beat them; and spent the rest of the year in robbing, plundering, and destroying all those who would not come in to him, and embrace his religion.

"The next year he continued the same course, and fought a battle with a larger number of his opposers, in which he was overborne, and himself grievously wounded. To prevent the ill effects this disgrace might have on the minds of his followers, he taught them, that the time of life being determined by God, they who should be slain in battle, died no sooner than they must otherwise have done; and as they died fighting for the faith, they gained the crown of Martyrdom, and the rewards of Paradise.

"In the year 627, he was attacked by an army of ten thousand men, from which danger he very dexterously extricated himself; and the same year was inaugurated in the supreme authority, and made Head in all things civil and religious.

"In the year 629 Mahomet had an army of ten thousand men; so that he very soon brought most parts of *Arabia* into his power.

"In the year 630 he turned his arms towards *Syria*. In the year 631, all the *Arabs* came in, and submitted to him; and in the following year 632, he himself died, being 63 years of age, by the Arabian account, which make only 61 of ours. So that Mahomet within the space of twenty-four years, founded a new religion, and a new empire, throughout the large country of *Arabia*, a country bigger than

I trust it is very evident, by what has been observed from the foregoing verses, that the rise, progress, and conquests of Mahomet and his successors, and the ravages of the Arabians, may properly be called *the first woe*; as it was indeed a most dreadful woe to the Christian world so called, and to the inhabitants of all the countries where they committed their depredations.

The similitude between the *Locusts* and the Arabians is so great, that it must strike every curious observer; and a farther resemblance is noted by Mr. Daubuz: that “There hath happened in the extent of this torment, a coincidence of the event with the nature of the locusts. The Saracens have made inroads into all those parts of Christendom where the natural locusts are wont to be seen and known to do mischief, and no where else; and that too in the same proportion. Where the locusts are seldom seen, there the Saracens staid little: where the natural locusts are often seen,
“ there

than *Germany, Italy, Spain, France, Great Britain, and Ireland* together. Which, says Dr. Prideaux, “God has permitted, in his all-wise Providence, to continue a scourge unto us Christians, who having received so holy and so excellent a religion, through his mercy towards us in Christ Jesus our Lord, will not conform ourselves to live worthy of it.”

It is indeed a most astonishing event, that this one man should have risen from nothing, in so short a time, to such great power, authority, and dominion; and that the imposture which he propagated for religion should have continued already for almost twelve hundred years, and during that time should have as many professed adherents as Christianity itself, if not more! But I hope this will not remain the case much longer.

“ there the Saracens abode most ; and where they
 “ breed most, there the Saracens had their begin-
 “ ning and greatest power. This may be easily veri-
 “ fied by history.”

The sudden invasion of the Saracens, the swift and almost incredible progress of their arms, many circumstances peculiar to this people, and their invasions, which sufficiently distinguish them from all the invasions of the northern nations, very properly answer the prophetic description of these locusts out of the bottomless pit. And the amazing miseries which they caused wherever they came, slaying many, carrying many others captive, seizing the spoils and treasures of the countries, destroying libraries, the repositories of learning ; abusing women, subjecting them to their brutal lusts, and especially propagating a false religion in the world ; all these things proved them to be the first terrible woe, which took place under the sounding of the fifth Trumpet. This woe is past long ago, and I should not have noticed it so particularly, but in order to throw light upon the subject I am about to treat of, viz. the conclusion of the second woe. At the end of the first woe it is said, *One woe is past, and behold there come two woes more hereafter.* This is added not only to distinguish the woes, and to mark more strongly each period, but also to suggest that some time would intervene between this first woe, of the Arabian locusts, and the next of the Euphratean horsemen.

We now pass to notice, briefly, the *Second Woe* ; which begun with sounding the Sixth Trumpet, and is just now ended. And though I cannot speak of all the events that have taken place under the sound of the Sixth Trumpet, in this discourse, yet
 it

it will be a satisfaction if I should be able to point out with certainty any event that was to take place at the beginning of the Second Woe, and another that was to close it, and shew them both to be past; then it will appear evident to all, that the Second Woe is both begun and finished. I know of no better way to express my thoughts, than to read the prophetic description, and then set down the historic account.

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, who had the Trumpet, Loose “ the four angels which are bound in the great ri- “ ver Euphrates.”

Another dreadful plague, or woe, was about to come upon the world, as a punishment for their sins; and therefore a voice was heard from the four horns of the golden altar, ordering the angel to loose four destroying angels, to destroy mankind. Such a voice *proceeding from the golden altar*, is a strong indication of the divine displeasure; and plainly shews the sins of men must be very great, when the altar which should have been their sanctuary and protection, called aloud for vengeance upon them.

I take these four angels to be the four sultanies, or four leaders of the Turks and Othmans. For there were four principal sultanies, or kingdoms, of the Turks, bordering upon the river Euphrates. One at Bagdad, founded by Togrul Beg, or Tangrolipix, as he is commonly called, in the year 1055 another at Damascus, founded by Tagjuddaulus, or Ducas, in the year 1079: a third founded by Sjarfuddaulus, or Melech, in the same year 1079: and the fourth at Iconium, in Asia Minor, founded by

Sedyduddaulas or Cutlu Mufes, or his son, in the year 1080.

These four Sultanies subsisted several years afterwards; and the Sultans were *bound* and restrained from extending their conquests farther than the territories and countries adjoining to the river Euphrates, primarily by the Providence of God, and in a secondary sense by the Croisades or expeditions of the European Christians into the holy land, in the latter part of the eleventh, and in the twelfth and thirteenth centuries. Nay, the European Christians took several cities and countries from them, and confined them within narrower bounds. But when an end was put to the Croisades, and the Christians totally abandoned their conquests in Syria and Palestine, as they did in the latter part of the thirteenth century; then the four angels were loosed that had been before bound in or near the great river Euphrates.

Soliman Shah, the first Chief and founder of the Othman race, retreating with his three sons from Jingiz Chan, and the Tartars, would have passed the river Euphrates, but was drowned, the time of *loosing the four angels* being not yet come. Discouraged at this accident, two of his sons returned to their former habitations; but Ortogrul the third, with his three sons Condoz, Sarubani, and Othman, remained some time in those parts, and having obtained leave of Aladin, Sultan of Iconium, he came with four hundred of his Turks, and settled in the mountains of Armenia. From thence they began their excursions; and the other Turks associating with them, and following their standard, they gained several victories over the Tartars on one side, and over the Christians on the other.

Ortogrul died in the year 1288, and Othman
his

his son succeeded him in power and authority; and in the year 1299, as some say, with the consent of Aladin himself, he was proclaimed Sultan, and the founder of a new empire: and the people afterwards, as well as the new empire, were called by his name. For though they disclaim the name of *Turks*, and assume that of *Othmans*, yet it is certain that they are a mixt multitude, the remains of the four Sultanies above mentioned, as well as the descendants of the house of Othman.

Verse 15. “ And the four angels were loosed, which were prepared for an hour and a day, and a month and a year, for to slay the third part of men.”

In this manner, and at this time *the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, to slay the third part of men.* I reckon them to be loosed from the time of Ortogrul, who begun to encroach upon the Christians, and who laid the foundation of the present Turkish empire. The Turks, or Othmans were certainly prepared, for a season, not only to torment, but *to slay the third part of men*; that is, the men of the Roman empire, and especially in Europe, the third part of the world. The Latin, or Western empire, was broken to pieces under the four first Trumpets; the Greek or eastern empire, was cruelly *hurt and tormented* under the fifth Trumpet; and it is predicted that under the sixth trumpet it is to be *slain* and utterly destroyed. Accordingly all Asia Minor, Syria, Palestine, Egypt, Thrace, Macedon, and all the countries which belonged to the Greek or Eastern Cæsars, the Othmans have conquered and subjected to their dominions. And they at present have one of the largest empires in the world, and possess the most lovely parts of the globe;

globe ; almost all the countries that are mentioned in the Scriptures belong to them at this time ; yea, the Holy Land itself, of which we read so much in the Bible, forms but a very small and diminutive part of their dominion.

They first passed over into Europe in the year 1357, in the reign of Orchan, their second emperor. They took Constantinople, the capital of the Eastern empire, May 29th, 1453, in the reign of Mahomet their seventh emperor. Then they slew Constantine Paleologus the last Greek emperor, and put an end to that empire, which had subsisted from the time of Constantine the Great. And in time all the remaining part of the Greek empire shared the fate of the capital city.

The last of their conquests was Candia, or ancient Crete, in the year 1669, and Cameniac, in the year 1672.

We may reckon the Turks as the greatest destroyers of the human race that were ever raised up ; and therefore they are said to be prepared to slay the third part of men ; and it is likely that in the course of their wars they may have actually slain as many persons as would amount to nearly one third of all the people now living upon the earth. The expression, *the third part of men*, may not be intended to convey the idea of exactly one third of men, but may chiefly be designed to signify many, or a considerable part of the whole ; and to destroy the third part of men will then intend, that the destroying armies, now looted from the river Euphrates, which had been one of the great boundaries of the empire, should take away the lives of a great number of persons, whose coun-

countries they should on this permission invade and conquer.

For the execution of this great work, it is said that they were prepared for *an hour, and a day, and a month, and a year*; which will admit either of a literal or a mystical interpretation; and the former will hold good, if the latter should fail. If it be taken literally, it is only expressing the same thing by different words, as *peoples, and multitudes, and nations, and tongues*, are jointly used in other places; and then the meaning is, that they were prepared and ready to execute the divine commission at any time, or for any time, any *hour, or day, or month, or year*, that God should appoint. If it be taken mystically, and the *hour* and *day*, and *month*, and *year*, be a prophetic *hour, and day, and month, and year*, then a *year* (according to St. John's computation, who follows that of Daniel) consisting of three hundred and sixty days, is three hundred and sixty years; and a *month* consisting of thirty days is thirty years; and a *day* is a year; and an *hour*, in the same proportion is fifteen days. So that the whole period of the Othmans *slaying the third part of men*, or subduing the Christian States, in the Greek or Roman empire, amounts to three hundred and ninety-one years and fifteen days.

Now it is wonderfully remarkable, that the first conquest of the Othmans over the Christians, was in the year of the Hegira, 680, and in the year of Christ 1281. For Ortogrul, in that year, (according to the accurate historian Saadi) crowned his victories with the conquest of the famous city Kutahi, from the Greeks:—Compute three hundred and ninety-one years from that time, and they will terminate in the year 1672; and, in that year Mahomet

homet the fourth took Cameniack from the Poles, and forty-eight towns and villages in the territory of Cameniack were delivered up to the Sultan, upon the treaty of peace. Whereupon Prince Cantemir hath made this memorable reflection, " This was
 " the last victory by which any advantage accrued
 " to the Othman state, or any city or province
 " was annexed to the ancient bounds of the em-
 " pire."

Other wars and slaughters have since taken place. The Turks even besieged Vienna in the year 1683; but this exceeding their commission, they were defeated. Belgrade, and other places have been taken from them, and surrendered to them again; but still they have subdued no new state or potentate of Christendom, for the space of an hundred and twenty years past; but on the contrary, the Russians of late, within that time, have taken part of their dominions from them; and it is likely will diminish them more and more.

Here then the prophecy and the event agree exactly in the period of three hundred and ninety-one years; and if we had more accurate and authentic histories of the Othmans, and knew the very day on which Kutahi was taken, as certainly as we may know that wherein Cameniack was taken, the like exactness would doubtless be found in the fifteen days.

But though the time be limited for the Othmans, slaying *the third part of men*, yet no time is fixed for the duration of their empire. I am persuaded that they will be the principal leaders in the army that shall come against the children of Israel, after their return to their own land, and shall be destroyed at the coming of the Lord, as mentioned by the Prophets Ezekiel and Zachariah.

But

But as the ending of the *first woe* did not mean that the Arabians should be wholly destroyed, but only that their time of hurting men should be past; so also the ending of the *second woe* does not intend the total destruction of the Turkish empire, but only that their time of destroying *the third part of men* is at an end.

Verse 16. "And the number of the army of the
"horsemen were two hundred thousand thousand :
"and I heard the number of them."

The Turks are well known to be very numerous, and to have large bodies of cavalry; but the amazing number of two hundred million, or *myriads of myriads*, cannot be supposed to be brought into the field at once; as all the men upon the earth would scarcely amount to such a number; but we may easily suppose that from their first rise to their final overthrow, they may produce such a number of fighting men in all. And altho' they cannot all be on earth at once, but in succession, yet St. John could hear their numbers at once, as they were known to him who gave the Revelation to that beloved Apostle.

It is likely that this was nearly their combined sum in round numbers, as St. John particularly says, *And I heard the number of them*. Or it may be used to express their immense and innumerable multitudes, without being designed to set forth their exact number. The Othman Emperors have often brought very large armies into the field. When Mahomet the Second besieged Constantinople, he had about four hundred thousand men in his army, besides a powerful fleet of thirty large, and two hundred smaller ships. - And often, in their wars with the Christian powers, they have brought prodigious hosts into the field, chiefly of horsemen. The

Timariots, or horsemen holding lands by serving in the wars, are even at present the strength of the government; and some say these are about a million of fighting men. And besides these there are Spahi's, and other horsemen in the Emperor's pay.

Ver. 17. "And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of 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."

In the vision, the riders upon these horses, appeared to have breast-plates of fire and jacinth, and brimstone. The colour of *fire* is red, of *jacinth* or hyacinth blue, and of *brimstone* yellow: and this as Mr. Daubuz observes, "hath a literal accomplishment; for the Othmans, from the first time of their appearance, have affected to wear such warlike apparel of scarlet, blue, and yellow." Of the Spahi's, particularly, some have red, and some have yellow standards, and others red or yellow, mixed with other colours.

The appearance of *the heads of the horses were as the heads of lions*, to denote their strength, courage and fierceness; and it appeared to the apostle in the vision as though *fire and smoke, and brimstone issued out of their mouths*. A manifest allusion to gun-powder and great guns; which were invented under the Sixth Trumpet, and were of singular service to the Othmans in their wars. St. John had never seen gun-powder, nor artillery, but he almost describes the composition of gun-powder, *fire, smoke, and brimstone*; and the appearance of the discharge of fire-arms from men on horseback; which

at a distance seems like fire, and smoke and brimstone, coming out of the horses mouths.

Verse 18. " 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."

By the use of gunpowder and great guns, the Othmans made great havoc and destruction in the Eastern empire. Amurath the Second broke into Peloponnesus, and took several strong places by the means of his artillery. But his son Mahomet employed such great guns as had never been used before. One is described to be of such a monstrous size, that it was drawn by seventy yoke of oxen, and by two thousand men. There were two more, each of which discharged a stone, of the weight of two talents. Others emitted a stone of the weight of half a talent : But the greatest of all discharged a ball of the weight of three talents, or about three hundred pounds ; and the report of this cannon is said to have been so great, that all the country round about was shaken to the distance of forty furlongs. For forty days the wall was battered by these guns, and so many breaches were made, that the city was taken by assault, and an end put to the Grecian or Eastern empire.

Now is it not wonderful that St. John should have beheld in vision this new way of destroying men, and taking cities, by the force of gunpowder, so different from all the methods that had ever been used in his time, or for many ages afterwards, even until the Turkish empire arose? But the same kind of instruments of destruction are now used by almost all nations.

Verse 19. " For their power is in their mouth, and in their tails ; for their tails were like unto

“ serpents, and had heads, and with them they do
“ hurt.”

The Turkish army of horsemen, carried destruction before and behind; the discharge of their artillery might appear to St. John as coming from the tails of their horses, as well as fire and smoke and brimstone from their mouths. But I rather think, with Bishop Newton, that their tails being *like unto serpents*, and having *heads* with which *they do hurt*, intend their likeness to the Saracens, only the different tails are accommodated to the different creatures, the tails of *scorpions* to *locusts*; the *tails* of *serpents* with *heads*, to *horses*.—“ By this figure
“ it is meant, that the Turks draw after them
“ the same poisonous train as the Saracens; they
“ profess and propagate the same imposture; they
“ do hurt, not only with their conquests, but also
“ by spreading their false doctrine; and wherever
“ they establish their dominion, there too they esta-
“ blish their religion. Many indeed of the Greek
“ Church remained, and are still remaining among
“ them: but they are made to pay dearly for the
“ exercise of their religion; are subjected to a ca-
“ pitation-tax, which is rigorously exacted from
“ all above fourteen years of age; are burdened be-
“ sides, with the most heavy and arbitrary imposi-
“ tions upon every occasion; are compelled to the
“ lowest and most servile drudgery; are abused in
“ their persons, and robbed of their property; have
“ not only the mortification of seeing some of their
“ friends and kindred daily apostatize to the ruling
“ religion, but have even their children taken from
“ them to be educated therein, of whom the more
“ robust and hardy are trained up to the soldiery, the
“ more weakly and tender are made eunuchs for the
“ seraglio. But notwithstanding these persecutions and

“ op-

“ oppreffions, fome remains of the Greek Church are
 “ still preferved among them, as we may reasonably
 “ conclude, to ferve fome great and myfterious ends
 “ of Providence.”

I truft it has been made apparent that the *Saracens* were the firft woe, under the Fifth Trumpet; and the *Turks* the fecond woe, under the Sixth Trumpet; which Trumpet has juft now finifhed founding; and the fecond woe is paff, as I fhall endeavour to prove.

Verfe 20, 21. “ And the reft of the men which
 “ were not killed by thefe plagues, yet repented
 “ not of the works of their hands, that they fhould
 “ not worship devils, and idols of gold, and filver,
 “ and brafs, and ftone, and of wood: which nei-
 “ ther can fee, nor hear, nor walk: Neither re-
 “ pented they of their murders, nor of their force-
 “ ries, nor of their fornication, nor of their thefts.”

It was a dreadful judgment, which befel the Eastern Churches for their idolatries in worshipping faints, that the Saracens were permitted to chaftife and torment them; but this plague working no reformation in them, they were again chaftified by the ftill greater plague of the Othmans; were partly overthrown by the former, and were entirely ruined by the latter. But though the Eastern churches were ruined and deftroyed by thefe plagues, yet the Western churches, who pretty well efcapef thefe calamities, were not at all reclaimed, but ftill perfifted in the worship of faints, or demons, the fouls of dead men, and what is worfe, the worship of images, *which neither can fee, nor hear, nor walk*; and the world is witness to the completion of this prophecy to this day. *Neither repented they of their murders, their perfecutions and inquisitions; nor of their forceries, their pretended miracles and revelations; nor of their*

fornication, their public fests and abominable uncleanness, for which they are noted; *nor of their thefts*, their exactions and impositions upon mankind: and they are as notorious for their licentiousness and wickedness, as for their superstition and idolatry. They have refused to take warning by the two former woes, and therefore the third woe will fall upon them with all its force, and which is now immediately to commence. For,

“ THE SECOND WOE IS PAST, AND BEHOLD, THE
“ THIRD WOE COMETH QUICKLY.”

It cannot be expected that I should take notice of all the events that have fallen under the sound of the Sixth Trumpet: but I have noticed what events took place at the beginning, and must now, agreeable to my design, notice an event, which plainly shews that scene to be at an end; the second woe to be past; and the Sixth Trumpet to have done sounding. But before I come to speak directly to this, I shall notice a verse or two in the tenth chapter of this prophecy, in the oath of the angel, who set his right foot upon the sea, and his left on the earth, and lifted up his hand to heaven, “ And
“ swear 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.” (or that the time shall not be yet, or that the glorious state of the church, which God hath promised, shall not take place under the sound of the sixth trumpet.) “ But
“ in the days of the voice of the seventh angel, when
“ he shall begin to sound, (there shall no longer be any delay of time, but) “ the mystery of God should
“ be

“ be finished, as he hath declared to his servants the
 “ prophets.” Rev. x. 6, 7.

These words have been strangely misunderstood by some, as though the angel swore that there should be an immediate end of time, and that it referred to the last judgment, and destruction of the world. But this is evidently contrary to common-sense; the plain meaning, according to several judicious interpreters, is what I have mentioned above. Mr. Lowman thus paraphrases on the words,
 “ But though I was not allowed to reveal what the
 “ seven thunders had uttered, yet the angel pro-
 “ ceeded to give a farther revelation of the provi-
 “ dence of God, towards the world and his church
 “ in general; and to confirm the truth and cer-
 “ tainty of his revelation, he took his oath in the
 “ most solemn manner; for lifting up his hand to
 “ heaven, he swore by the eternal God, the Crea-
 “ tor of all things, that the time of the glorious
 “ state of the Church, though sure to be accom-
 “ plished, according to God’s promise, in its due
 “ time, should not be as yet. But in the next pe-
 “ riod, or in the days of the voice of the seventh
 “ angel, who was yet to sound, the mystery of
 “ God, in his providence towards the Church,
 “ should be perfected; and then, as he had pro-
 “ mised in the prophetic Oracles, the glorious
 “ state of the Church should be no longer deferred.”

And to the same purpose speaks Bishop Newton :

“ Then the angel *lifted up his hand to heaven*, like
 “ the angel in Daniel, xii. 7. *and swore by him that*
 “ *liveth for ever and ever*, the great Creator of all
 “ things, (in the original) *that the time shall not be*
 “ *yet*; but it shall be in the days of the Seventh
 “ Trumpet, that *the mystery of God shall be finished*
 “ and the glorious state of his Church be perfected,
 “ agree-

“agreeably to the good things which he hath promised to *his servants the prophets*. This is said for the consolation of Christians, that though the little book describes the calamities of the western church, yet they shall all have a happy period under the Seventh Trumpet.”

I have nothing to add to the above explanations of those 6th and 7th verses: their meaning is plain and rational, so that he that runs may read.

The Sixth Trumpet has sounded long, from about the year 1281, to the present year 1793. But I am to shew, that it is now finished; and that *the second woe is past*.

There is an event mentioned in the verse immediately before my text, that points out the conclusion of the second woe, in as plain and direct a manner as possible; and such an event having taken place before our eyes, it is easy to see that the prophecy is now fulfilled.

Rev. xi. 13. “And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men (as our translators render the words, but the original words are literally, *names of men*) seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.”

By the great earthquake, we are to understand a great political shaking of some nation, whereby the government shall be overthrown and broken in pieces, as really as any part of the earth was ever broken and destroyed by a natural earthquake; and not only so, but this earthquake is to happen in one of the ten kingdoms, constituting the great hierarchy of *Rome*, which is often in this book stiled by way of eminence, *the great city*; and this earthquake is to be so violent, and to continue so long, that the tenth part of the city is to fall; that is, the king-

kingdom where this earthquake is to happen, will not only be broken in pieces itself, but will entirely fall off from Rome, and will no longer support the papal government. And in this earthquake, which will be a sudden and surprizing Revolution, different from all others, there will be slain of names of men seven thousand; or, the whole number of the titles, or names of distinction will be destroyed; and all this will take place in a most sudden and unexpected manner.

Now look at the Revolution, and overturning of the government in France, and see if this prophecy is not exactly fulfilled, and therein a full proof given that *the second woe is past*, beyond all dispute; and this epoch is therefore interesting to all Christians in the highest degree.

France is certainly a tenth part of the city or hierarchy of Rome, it is one of the ten horns of the beast, one of the ten kingdoms that gave its power and authority to the beast, which it has done in a most remarkable manner, from the days of Pepin, and his son Charlemagne, or Charles the Great, until the late Revolution. These kings of France, were the very persons who first made the Pope of Rome a temporal prince, by conquering Italy, subjecting the same to the Bishop of Rome, and laying the keys at his feet. And France has all along been a steady and constant supporter of the papal religion, power and dignity; but it is now fallen, from that connexion, to rise no more.

But it may be said, that *England* itself might as well be called a tenth part of the City as *France*; and the same may be said of *Ireland*, *Scotland*, *Sweden*, *Denmark*; for all these were horns of the papal beast, and all have fallen off from their attachment to Rome; how then is it to be known that the Revolution

tion in France is particularly intended in this passage?

I answer, If the Spirit of Truth had not given such marks as distinguish the falling of France from the falling of all those other powers, then we should have been still at a loss. But it is to be observed, that in the earthquake or total Revolution that hath taken place in France, that there has been an entire slaughter of the *names of men*, that is of all *titles* of every kind. This is an event, however trifling in itself, that marks this period with the utmost precision and exactness. This has never taken place in any one of the kingdoms before that has fallen off from its connection with Rome; and consequently proves the Revolution in France to be intended. And thus this event was predicted by the Spirit of prophecy, not for the importance of it considered in itself, but to mark it out precisely as the conclusion of the second woe, or the end of the sounding of the sixth Trumpet. And so this otherwise trifling occurrence, serves as a mark to the mariner, to let him know where he is, and what course to steer; and as seamen narrowly observe a noted certain sea mark, not for the intrinsic worth and beauty of the object, but for an inconceivably higher purpose, to know where they are, and how to steer; so we may observe this event, as a certain mark or sign of the close of the sixth angel sounding his Trumpet; and so it becomes of the greatest consequence in this point of light.

Before this event took place, it was difficult to tell what was meant by *names of men*, which is the Greek expression; our translators could not see why such a phrase was used, and therefore rendered it simply *men*, nevertheless the true rendering is preserved in the marginal reading, where it is *names of men*.

men. But now the event having taken place, it is easy to see the exact correspondence between the prediction and its accomplishment.

It is a very remarkable circumstance, that *Peter Jurieu*, a famous French divine of Rotterdam, more than an hundred years ago, not only predicted the Revolution which has taken place, but understood the slaughter of the *names of men*, as a destruction, not of the persons of men, but of their names, or titles of distinction, and of the several religious orders, which he said would be abolished and destroyed, no more to be revived in France. And what is more extraordinary still, he predicted the time, when it would happen, allowing himself a latitude of ten years, from 1780 to 1790. This testimony of that worthy and venerable man, is almost sufficient of itself, to prove that what has lately taken place in France, precisely marks the conclusion of the second woe trumpet. But the matter is now so plain, as to be evident to every discerning eye.

There was also a religious discourse by Mr. Robert Fleming, printed in London in the first year of this century, 1701, in which are these words, Page 68. “ So that there is good ground to hope, that about
 “ the beginning of another such century, things may
 “ again alter for the better; for I cannot but hope,
 “ that some new mortification of the chief supporters
 “ of Antichrist will then happen—And perhaps the
 “ French Monarchy may begin to be considerably
 “ humbled about that time; that whereas the pre-
 “ sent French King, takes the sun for his emblem,
 “ and this for his motto, *Nec pluribus impar*: He may
 “ at length, or rather his successors, and the mo-
 “ narchy itself, at least before the year 1794, be
 “ forced to acknowledge, that in respect to neigh-
 “ bouring Potentates, he is *singulas impar*. But as

“ to the expiration of this (fourth) vial, I do fear, “ it will not be till the year 1794.” Here he gives his reasons.

Page 74. “ I must tell you, I have nothing further to add to what I have said, as to time, but “ as to the manner how this is to be done, our text “ lays a foundation of some more distinct thoughts. “ Therefore in the fourth and last place, we may “ justly suppose, that the French Monarchy, after it “ has scorched others, will itself consume by doing “ so ; its fire, and that which is the fuel that maintains it, wasting insensibly, till it be exhausted at “ last, towards the end of this century:”

This is also a very extraordinary prediction, coming so very near the time of the destruction of the French Monarchy ; though I cannot agree with him, that it is done by the pouring out of the fourth vial ; (none of which I apprehend to be yet poured out) but by the great political Earthquake, which has shaken that kingdom in pieces, and caused it to fall away from its connection with Rome ; by which a tenth part of the City, or hierarchy of mystical Babylon is sunk down and destroyed, and the remainder will soon share the same fate, by the pouring out of the vials ; which awful dispensations will take place under the sound of the Seventh Trumpet, which from this very time begins to sound : and the Third woe will immediately commence.

It was said, at the close of the first woe, “ One “ woe is past, and behold there come two woes more “ hereafter.” Chap. ix. 12.

This suggested, that some time would intervene between the first woe of the Arabian locusts, and the next of the Euphratean horsemen. But when the second woe is past, it is said, *Behold, the third woe cometh quickly.* There will be no intervening
time

time between the second and third woes; but upon the ceasing of the *second*, the third (which will bring the utter destruction of the prophetic beast) shall instantly begin.

Though this subject is so very plain, and though I have understood a long time, that this prophecy of the great earthquake, the fall of the tenth part of the City, and the slaying of the names of men, referred to what has happened in France; yet it never struck me that the second woe was actually past, till about three days ago, hearing the latter part of this eleventh chapter of the Revelations read, I was surprized to find immediately after the account of the earthquake, and what was brought about thereby, this solemn declaration made:—THE SECOND WOE IS PAST; and BEHOLD THE THIRD WOE COMETH QUICKLY. And then the Seventh Angel is immediately introduced as sounding his trumpet; which is the most awful and important of all, and under which the third and great woe shall take place. A new and surprizing scene opened to my mind: I saw very plainly that the Sixth Trumpet was finished, and the Seventh beginning to sound; that the second woe was past, and the third coming immediately; and I could not help being surprized that I had not observed it before, as the connection is so plain.

I regard the late events in France, therefore, as Signs of the Times, and they mark the close of the preceding period with great exactness; and in this light their consequence is very great: they shew us whereabouts we are, and tend to confirm the authority of the Scriptures, and especially the book of the Revelation of St. John.

A new and very important period is now begin-

ning to take place, under the sound of the Seventh Trumpet, which will continue to sound from this time, 'till after the personal appearance of JESUS, 'till all the seven vials of the wrath of God are poured out, and until *the kingdoms of this world are become the kingdoms of our Lord, and of his Christ.*

But great will be the woes and desolations that will come upon the world before this happy event will take place. And for this reason, the seventh trumpet is properly denominated *a woe trumpet*, for the woes that will take place while it is sounding, will be great beyond example, and terrible beyond description.

Let us all flee for refuge to lay hold on the hope set before us, and pray with the Psalmist, (Psalm lvii. 1.) “ Be merciful unto me, O God, be merciful unto me : for my soul trusteth in thee ; yea, “ in the shadow of thy wings will I make my refuge, “ until these calamities be overpast.”

The divine admonition to us seems at present to be as it is expressed in Isaiah xxvi. 20, 21. “ Come, my “ people, enter thou into thy chambers, and shut “ thy doors about thee : hide thyself, as it were, for “ a little moment, 'until the indignation be overpast. “ For behold, JEHOVAH cometh forth out of his “ place, to punish the inhabitants of the earth for “ their iniquity : The earth also shall disclose her “ blood, and shall no more cover her slain.”

The same great destruction is also spoken of by most of the Prophets, and the advice given by Zephaniah is now much in season : “ Gather your- “ selves together, O nation not desired : Before the “ decree bring forth, before the day pass as the “ chaff, before the fierce anger of the Lord come “ upon you, before the day of JEHOVAH's anger “ come upon you.”

“ Seek

“ Seek ye the Lord, all ye meek of the earth,
“ which have wrought his judgment; seek righte-
“ ousness, seek meekness: It may be, ye shall be
“ hid in the day of JEHOVAH's anger.”

“ Therefore wait ye upon me, saith JEHOVAH,
“ until the day that I rise up to the prey: for my
“ determination is to gather the nations, that I may
“ assemble the kingdoms, to pour upon them mine
“ indignation, even all my fierce anger; for all the
“ earth shall be devoured with the fire of my jealou-
“ sy. For then will I turn to the people a pure
“ language, (or lip) that they may all call upon the
“ name of JEHOVAH, to serve him with one consent
“ (or shoulder).” Zeph. ii. 1, 2, 3. Chap. iii. 8, 9.
So that it is evident that very dreadful scenes will
first take place, and then most glorious dispensations
will succeed.

May the Lord prepare us for what is coming, and
hide us from the evil, under the shadow of his
wings, for his name's sake. Amen.

The first part of the paper is devoted to a general
 consideration of the subject. It is shown that the
 theory of the subject is not yet complete, and
 that there are many points which require further
 investigation. The author then proceeds to a
 detailed examination of the various aspects of the
 subject, and shows how they are interrelated.
 The second part of the paper is devoted to a
 detailed examination of the various aspects of the
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 The third part of the paper is devoted to a
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 The ninth part of the paper is devoted to a
 detailed examination of the various aspects of the
 subject, and shows how they are interrelated.

DISCOURSE II.

Rev. xi. 15, 16, 17, 18.

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 (OR TO THE AGES OF AGES). AND THE FOUR AND TWENTY ELDERS, WHO SAT BEFORE GOD ON THEIR SEATS, FELL UPON THEIR FACES AND WORSHIPPED GOD, SAYING, WE GIVE THEE THANKS, O LORD GOD ALMIGHTY, WHO 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 SHOULDEST GIVE REWARD UNTO THY SERVANTS THE PROPHETS, AND TO THE SAINTS, AND THEM THAT FEAR THY NAME, SMALL AND GREAT; AND SHOULDEST DESTROY THEM WHO DESTROY THE EARTH.

IN the sermon which I had the honour to deliver in this place three weeks ago, I trust it was made apparent that the second woe was past, the founding
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of the sixth trumpet at an end, and the seventh beginning to sound, and the third woe coming quickly. That discourse treated almost entirely of things that are past; but this will be wholly filled with things that are to come.

I shall therefore directly proceed to set before you in their order, as plainly and as briefly as I can, the several events that will take place under the seventh trumpet, which is now beginning to sound.

The seven vials of the wrath of God, or the seven last plagues, are all of them to be poured out under this trumpet, none of them being yet fulfilled. Bishop Newton says, “ These seven last plagues
 “ must necessarily fall under the seventh and last
 “ trumpet, or the third and last woe trumpet; so
 “ that as the seventh seal contained the seven trum-
 “ pets, the seventh trumpet comprehends the seven
 “ vials. Not only the concinnity of the prophecy
 “ requires this order; for otherwise there would be
 “ great confusion, and the vials would interfere with
 “ the trumpets, some falling under one trumpet,
 “ and some under another: but, moreover, if these
 “ seven last plagues, and the consequent destruction
 “ of Babylon be not the subject of the third woe,
 “ the third woe is no where described particularly,
 “ as are the two former woes. When four of the
 “ seven trumpets had sounded, it was declared,
 “ (Chap. viii. 13.) *Woe, woe, woe to the inhabitants of*
 “ *the earth, by reason of the other voices of the trumpets*
 “ *of the three angels which are yet to sound.* Accord-
 “ ingly, at the sounding of the *fifth* trumpet (Chap.
 “ ix. 1.) commences the woe of the Saracen or
 “ Arabian locusts; and in the conclusion is added,
 “ (ver. 12.) *One woe is past, and behold there come two*
 “ *woes more hereafter.* At the sounding of the *sixth*
 “ trumpet (Chap. ix. 13.) begins the plague of the
 “ Euphra-

“ Euphratean horsemen, or Turks; and in the conclu-
 “ sion is added, (Chap. xi. 14.) *The second woe is past,*
 “ *and behold the third woe cometh quickly.* At the
 “ sounding of the *seventh* trumpet, therefore, one
 “ would naturally expect the description of the *third*
 “ *woe* to succeed; but there follows only a short and
 “ summary account of the seventh trumpet, and of
 “ the joyful rather than of the woeful part of it. A
 “ general intimation indeed is given of God’s taking
 “ *unto him his great power, and destroying them who des-*
 “ *troy the earth;* but the particulars are reserved for
 “ this place; (Chap. xvi. &c.) and if these last
 “ plagues coincide not with the last woe, there are
 “ other plagues and other woes after the last; and
 “ how can it be said, that *the wrath of God is filled up*
 “ *in them,* if there are others besides them? If then
 “ these seven last plagues synchronize with the se-
 “ venth and last trumpet, they are all yet to come.”

The account of the pouring out of the vials, con-
 tains in brief the awful judgments that shall come
 upon the enemies of our Lord, under the sound of
 this seventh trumpet, and especially upon the
 Church of Rome, and her adherents; and therefore
 I shall read the prophecy of the pouring out of those
 vials, and make some brief remarks as I pass along.
 But before I speak particularly of the pouring out
 of the vials I would just call your attention to one
 expression in the words that I first read, and which,
 being so plainly and remarkably fulfilled in our view,
 is fully sufficient to prove, that the seventh trumpet
 hath already begun to sound; and that is, *And the*
nations were angry: this is a sign of the times indeed,
 for was it ever seen before, that such great and ge-
 neral preparations for war were made in Europe, as
 are making now! And as for the anger, wrath, and
 rage that are evident in all the European nations,
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which are now prepared and preparing for battle, the like has never been seen or heard of before. There seems such terrible anger on all sides, as though the *wrath* of God was *come*, and that the nations were gathering to pour out the vials of wrath upon each other. Even in this nation, where we may reasonably expect the most coolness, and calm deliberation, it has been said, that we ought to enter into the war, without considering in the least what effect it might have upon our commerce, trade or wealth, and that if the nation should be reduced, not only to the last guinea, but even to the last shilling, that ought to be no object at all. Yea more, some go so far as to pray, that an earthquake, or a volcano, or some other dreadful convulsion of nature should swallow up or bury these Islands in the deep, with all their numerous inhabitants, multitudes of beasts, and immense riches, rather than that even a change of politics should take place here. With much more to the same purpose, which is sufficient to prove, that even this cool and serious nation is very angry. What then is the state of the other nations of Europe, whose passions are naturally more irascible and vindictive? their rage is indescribable; as their speeches, threatenings, writings and manifestoes evidence, and above all their vigorous preparations for war, and their determination *to conquer or die*. I do not so much as enter into the matter in a political view, I mean to soar as far above that sphere as the heavens are above the earth, and only speak of these things as wonderful illustrations and fulfilments of prophecy.

The nations are now gathering on all sides, like black clouds, charged with wind, hail, rain, thunder and fire, ready to discharge their baleful contents upon the astonished world; and soon such scenes will

will be opened to view, as shall terrify the senses of all who shall see and hear.

I shall now pass directly to the pouring out of the seven vials of God's wrath upon the earth. Rev. xvi. 1. "And I heard a great voice out of the temple, saying, to the seven angels, Go your ways, and pour out the wrath of God upon the earth." On this verse Bishop Newton says, "In obedience to the divine command, the seven angels come forth to pour out the vials of the wrath of God upon the earth; and as the trumpets were so many steps and degrees of the ruin of the Roman empire, so the vials are of the Roman Church. The one in polity and government is the image of the other; the one is compared to the system of the world; and hath her earth and sea, and rivers, and sun as well as the other: and this is the reason of the similitude and resemblance of the judgments in both cases. Some resemblance too there is between these plagues and those of Egypt. Rome papal is distinguished by the title of *spiritual Egypt*, (Chap. xi. 8.) and resembles Egypt in her punishments as well as in her crimes, tyranny, idolatry, and wickedness."

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

This first vial is poured out upon the earth; and so the hail and fire of the first trumpet were cast upon the earth, (see Chap. viii. 7.) whereby great destructions came upon the Roman empire: I apprehend that this first vial betokens great judgments to fall upon some inland part of the continent of Europe, and especially upon that part of it that has been most

noted for supporting the papal tyranny and superstition; and it strikes me that this first vial will fall and spend itself upon *France* the *Netherlands*, and *Germany*, that vast inland country, the inhabitants of which have had the mark of the beast and have worshipped his image, for ages past. These powers are now assembling to destroy each other, or, in the language of prophecy, to pour out the contents of this vial of God's wrath upon the earth. The great trouble, pain and sorrow now ready to fall upon that part of the globe, will be as terrible to the body politic, as the most noisome and grievous sore would be to the natural body of a man, or as the sixth plague of Egypt, to which reference seems to be had, which was a boil breaking forth with blains, (Exod. ix. 10.) was to the inhabitants of that unhappy country.

This plague is to be particularly inflicted upon the men who had the mark of the beast, and upon them who worshipped his image; which is to be understood of the others also where it is not expressed. These wars will finally issue in the ruin of the papal power and authority in those countries, and this will greatly grieve and vex the adherents of Antichrist, and will be indeed a very noisome and grievous sore to them, which will pain them beyond expression.

Verse 3, 4, 5, 6, 7. " 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. 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,
 " who 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

“ heard another under the altar say, Even so, Lord
 “ God Almighty, true and righteous are thy judg-
 “ ments.”

The second vial is *poured out upon the sea*, and the sea becomes *as the blood of a dead man*, or as congealed blood : and in like manner under the second trumpet, a burning mountain *was cast into the sea*, and *the third part of the sea became blood*, &c. (Chap. viii. 8, &c.) The third vial is *poured out upon the rivers and fountains of water*, and they became blood : and in the same manner, under the third trumpet, the burning star *fell upon the rivers and fountains of water* : (Chap. viii. 10.) There is a close connection between these two vials ; and the consequences are similar to the first plague of Egypt, when *the waters of Egypt*, and *their streams*, and *their rivers*, and *their ponds*, and *all their pools of water became blood*. Exod. vii. 19.

Waters in the prophetic style of this book, signify as explained (Chap. xvii. 15.) *Peoples and multitudes*, and *nations*, and *tongues* ; seas and rivers of blood manifestly denote great slaughter and devastation ; which will fall upon the nations which have been guilty of committing fornication with the Church of Rome, and have shed the blood of the saints like water, and have been drunken as it were therewith ; these countries shall be made to drink blood in abundance, as a retaliation of the vast quantities of innocent and righteous blood which they have shed. I think by the *sea*, *rivers and fountains of waters*, may be more particularly intended the maritime countries which are connected with Rome, and which have been guilty of idolatry, tyranny, cruelty, and especially persecution : and in this light it strikes me that Spain, Portugal, and the islands and maritime parts of Italy, will drink very deep of these vials of wrath, which will fall heavy
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upon those places, and upon all who have shed the blood of the martyrs under the popish influence. For God hath long ago judged the Pagan Empire of Rome, for the vast quantity of Christian blood which it shed, and for which it was broken to pieces, overturned and destroyed: this took place under the four first trumpets; but now under the vials God will punish the Papal Empire more severely than he did the Pagan, and it shall fall and rise no more, as its tyranny and blood-thirstiness have more than equalled what were found in the empire while it was still heathen. I should be sorry to be the messenger of heavy tidings to this land; but these islands were once under the Papal authority, and shed a considerable quantity of innocent and righteous blood, which cries aloud for vengeance, and makes me fear that even these lands may drink in some measure of these vials. God grant that the early renunciation of Rome, and the reformation that hath since taken place, with the piety, benevolence, and many virtues of this nation, may prevent the execution of the wrath which is threatened upon persecutors, and upon their children, who approve of their deeds! I hope that none in these countries approve of those wicked deeds of their forefathers. It was a prevailing opinion in the east, that a particular angel presided over the waters, as others did over other elements and parts of nature; and mention is made (Chap. xiv. 18.) of *the angel who had power over fire*. This angel of the waters celebrates the righteous judgments of God, in adapting and proportioning the punishments of the followers and worshippers of the beast to their crimes; for no law can be more just and equitable than that they who have been guilty of *shedding the blood of the saints and prophets*, should be punished in the effusion of their own blood.

“ When

When the fifth seal was opened, St. John says, "I saw under the altar the souls of them that were 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?" (Chap. vi. 9, 10.) So we find here, that when the vials are poured out upon the persecuting nations and peoples, an *angel out of the altar*, as the representative of all that have been sacrificed by the papal persecutions, declares his assent in the most solemn manner, *Even so, Lord God Almighty, true and righteous are thy judgments.* They who have read and impartially considered the authentic accounts of the oceans of blood that have been shed by those nations that have been attached to the religion of Rome, will not be surprised to see very great desolations come suddenly upon them: and as for the inhabitants of heaven, many of whom have suffered death by that blaspheming and persecuting power, they are called to rejoice aloud at its destruction. See Chap. xviii. 20. xix. 1, 2, 3, &c. and all must confess, that however dreadful these dispensations of destruction appear to us, God is just and true in all his judgments.

Ver. 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, who hath power over these plagues: and they repented not to give him glory."

As the fourth trumpet affected *the sun* of the Roman western empire, (Chap. viii. 12.) and caused a total change at Rome, by destroying the very name of Emperor; so I apprehend that the fourth vial will

will be poured out upon the Pope himself, who is the *sun* of the papal empire, as the Roman emperor was of the empire of ancient Rome, and as Christ our Lord is the *sun of righteousness*, the *sun* of his people; from whom their light, love, graces and fruitfulness proceed; he gives forth laws, and claims obedience. So does the Pope of Rome; and the people have long obeyed him, and considered him as the head and director of that kingdom; but the fourth vial shall be poured out upon him, and he will no longer reign, his power and his very name shall be destroyed. Nevertheless many of his former adherents will be so far from being converted to God by this evident token of his displeasure against that cruel and persecuting religion, that they will be full of rage and malice when they see their sun destroyed. They will be inwardly tormented, and shall grievously complain; they shall, like the rebellious Jews, (Is. viii. 21.) “fret themselves, and curse their king, and their God, and look upward.” Look upward not to pray, but to blaspheme; they shall not have the sense or courage to repent, and forsake their idolatry and wickedness. But, on the contrary, they shall continue in rebellion, and blaspheme God, as though he had forsaken the true Church, and suffered his promise to fail: for having this idea in their minds, that the Church of Rome is the only true Church, and the Pope its infallible head, when they see that he is fallen, and destroyed, they will be apt blasphemously to conclude that Christ has failed to perform his promise, and that the gates of hell have prevailed against his Church. But why should the Church of Rome imagine herself secure? Where is the Church of Jerusalem, of Antioch, of Alexandria, of Constantinople, of Ephesus, &c.? Have they not gone to decay, and most of them
 ceased

ceased to exist? But the Christian religion, and the Christian Church, and the witnesses of Jesus have been found in every age.

Ver. 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 fifth vial is to be poured out upon the seat or throne of the beast, and his kingdom becomes full of darkness, as Egypt did under her ninth plague (Exod. x. 21.) "This," (says Bishop Newton,) "is some great calamity which shall fall upon Rome, and shall darken and confound the whole antichristian empire. But still the consequences of this plague are much the same as those of the foregoing one: for the sufferers, instead of *repenting of their deeds*, are hardened like Pharaoh, and still persist in their blasphemy and idolatry, and obstinately withstand all attempts of reformation."

At the pouring out of the fifth vial I apprehend the city of Rome will be taken and sacked, and its destruction will then commence, which will be matter of great astonishment to the Romanists, to see not only the Pope fall, but the city of Rome itself taken, that city which they imagine to be as much God's peculiar possession, as ever the Jews believed Jerusalem to be so: and this event shall cause them to be filled with great astonishment, and shall make them *gnaw their tongues for pain, and blaspheme the God of Heaven*, as was observed before.

But though the destruction of Rome may begin by war, it shall be completed by fire, but whether fire from Heaven, as was upon Sodom and Gomorrah, or by a volcano breaking out in the city, I can-

not say, but I conclude the latter. The adjacent countries are known to be of a sulphureous and bituminous soil; and there have been even at Rome eruptions of subterraneous fires, which have consumed several buildings; so that the fuel seemeth to be prepared, and waiteth only for the breath of the Lord to kindle it. And as sure as the word of divine revelation is true, so sure that famous city shall be utterly burnt with fire, and rendered for ever uninhabited and uninhabitable. For amongst a great variety of expressions which the Lord makes use of to declare the total and utter destruction of the city on seven mountains, which in the Apostles time, ruled over the kings of the earth, which all, even Romanists themselves, confess to be Rome, there are things mentioned which shall no more be found in her after her final overthrow, which are alone sufficient to prove that the city shall remain for ever desolate. “The voice of harpers, and musicians, and of pipers, and trumpeters,” (for which Rome is now, and has been so long famous) “shall be heard no more at all in thee.”

2. “And no craftsman, of whatever craft he be, shall be found any more in thee.” So that there shall be no artificers, mechanicks, merchants, manufacturers, traders, or labourers there any more.

3. “And the sound of a millstone shall be heard no more at all in thee.” There shall be no food prepared there, not even bread, the staff of life, and consequently there can be no inhabitants.

4. “And the light of a candle shall shine no more at all in thee.” How famous Rome is at present, for a vast profusion of lamps and candles! burning them both day and night in their churches, but the time shall certainly come when not one sin-

gle candle shall be lighted there, and therefore certainly not one single person shall lodge there.

5. " And the voice of the bridegroom and the bride shall be heard no more at all in thee."

There shall be no *musicians* for the entertainment of the rich and great; no more *tradesmen* nor *artificers* to furnish the conveniences of life, no more *servants* or *labourers* to grind at the mill, and supply the necessaries of life; nay, there shall be no more *lights*, no more *bridal songs*; the city shall never be again peopled by new marriages, but shall remain desolate for ever. Her smoke shall rise up (*eis tous aionas ton aionon*) for the ages of ages, or during the Millenium; she shall be made as signal a monument of divine vengeance as Sodom and Gomorrah. This is the purpose of the Lord respecting Rome, who is mystically called *Babylon* in this book, and shall be as certainly and utterly destroyed, as ancient Babylon of the Chaldeans was, and many of the prophetic expressions of the destruction of the one are applied to the other.

I have just touched upon the subject of the total destruction of Rome in the account of the fifth vial, as I shall not have time to speak of it more particularly in this discourse; though the description and destruction of this city are matters of such vast importance, that two whole chapters, besides part of two others, are taken up therewith; and its final overthrow will be under the seventh vial, just after the coming of our Lord.

Ver. 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."

Here the scene appears to me to change, from the Papal to the Mahometan powers, and from Eu-

rope to Asia. As at the sound of the *sixth trumpet*, the Turks were *loosed to slay the third part of men*, so at the pouring out of the *sixth vial*, shall their power be weakened; diminished, and so far dried up, that they shall no longer be able either to hinder the Jews from returning to their own land, or to prevent the eastern nations which lie beyond them from receiving the gospel: both of which they hinder at present.

After the pouring out of the sixth vial, the Jews shall be gathered into their own country, and shall dwell for a little time in peace and safety, after which their enemies shall be gathered together against them, as foretold by Ezekiel, chap. xxxviii. xxxix. and by Zechariah, chap. xiv. These numerous foes of God and his people, shall be gathered in great numbers, and shall for a time prevail, but at the coming of the Lord, they shall be terrified and destroyed.

Ver. 13, 14. “ And I saw three unclean spirits “ like frogs come out of the mouth of the dragon, “ and out of the mouth of the beast; and out of the “ mouth of the false prophet: for they are the spi- “ rits of devils working miracles; who 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.”

This great army appears to be composed of the Pagan, Mahometan and Papal powers united, gathered together by marvellous diabolical influence; with an intention to destroy and swallow up the Jews.

Ver. 15. “ Behold I come as a thief. Blessed “ is he that watcheth and keepeth his garments, lest “ he walk naked, and they see his shame.” Though this verse being here inserted, seems to disturb the
sense

fenſe and break the connexion, it is introduced for a great purpoſe, and exactly in proper time. It not only ſhews that Chriſt will come ſuddenly and unexpectedly, and that thoſe are truly bleſſed who are prepared to meet him, who watch and pray, and walk in holy converſation and godlineſs; but it points out alſo the very time or ſeaſon when he will come, viz. between the pouring out of the ſixth and ſeventh vial, and when this great army ſhall be gathered together.

Ver. 16. “ And he (or rather *they*, that is, the ſpirits of devils working miracles) “ gathered them “ together into a place called in the Hebrew tongue “ *Armageddon.*” That is *the mountain of deſtruction.* This mountain of deſtruction appears from other parts of the ſacred volume, to be a place not far from Jeruſalem; there theſe enemies ſhall fall and be deſtroyed, in the battle of that great day of God Almighty, when, as Zechariah ſays, “ JEHOVAH, “ ſhall go forth, and fight againſt thoſe nations, as “ when he fought in the day of battle. 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 miſt “ thereof toward the eaſt, and toward the weſt, and “ there ſhall be a very great valley; and half of the “ mountain ſhall remove toward the north, and half “ of it toward the ſouth.” (Zech. xiv. 3, 4.) It ſhall be as evident as poſſible, when theſe words ſhall be fulfilled; the Lord will appear, the mount of Olives ſhall divide and remove, and this mighty hoſt ſhall be deſtroyed, and fall in a ſudden and awful manner. There will not then the leaſt ſhadow of a doubt remain. The ſame prophet informs us of the manner of their deſtruction, “ Their fleſh ſhall “ conſume away while they ſtand upon their feet, “ and

“ and their eyes shall consume away in their holes,
 “ and their tongue shall consume away in their
 “ mouth.” Ver. 12.

So that it shall be seen to be the work of the Lord,
 But as I have treated of this subject at large in my
 Lectures on the Prophecies, I shall forbear, and pro-
 ceed to the last vial.

Ver. 17. “ And the seventh angel poured out his
 “ vial into the air; and there came a great voice out
 “ of the temple of Heaven, from the throne, say-
 “ ing, it is done.”

The five first vials appear to be poured out on Eu-
 rope, on the Papal powers; the sixth upon the Turk-
 ish empire; but this seventh is *poured out into the air*;
 the seat of Satan's residence, who is emphatically
 stiled “ the prince of the power of the air,” (Ephes.
 ii. 2.) and is represented as a principal actor in these
 latter scenes; so that this last period will not only
 complete the ruin of the kingdom of the beast, but
 will also shake the kingdom of Satan every where;
 and will prepare the way for the kingdom of Christ,
 by destroying his stubborn enemies, whether Pagans,
 Romanists, or Mahometans. The effects of this
 vial shall be very great and extensive, far exceeding
 any of the others, or all of them put together.

Upon the pouring out of this vial a solemn pro-
 clamations is made *from the throne* of God himself, IT
 IS DONE; in the same sense as the angel before affirmed
 (Chap. x. 7.) that “ In the days of the seventh
 “ trumpet the mystery of God should be finished.”
 Under the pouring out of this vial, which will take
 place, as before observed, after the coming of Christ,
 the third woe shall be finished, and all the dreadful
 judgments shall end, and then immediately the glo-
 rious kingdom of Christ shall take place.

Some

Some of the immediate effects of the seventh vial are mentioned in the following verses.

Ver. 18, 19. "And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts; and the cities of the nations fell; and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath." These *voices, thunders, lightnings, &c.* portend very great calamities, and are the usual attendants of God, especially in his judgments. At the giving of the law at mount Sinai, "There were thunders, and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; And mount Sinai was altogether on a smoke, because JEHOVAH descended upon it in fire; and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly." (Exod. xix. 16, 18.) So likewise in this very book of the Revelations, before the opening of the seven seals, (Chap. iv. 5,) we read, "And out of the throne proceeded lightnings, and thunders, and voices." So again before the sounding of the seven trumpets, (Chap. viii. 5.) "There were voices, and thunders, and lightnings, and an earthquake." And again at the opening of a new vision, we read (Chap. xi. 19.) "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament, and there were lightnings, and voices, and thunders, and an earthquake, and great hail." No wonder then that at the pouring out of this seventh vial, by which such great things are to be finished, that we should read of *voices, and thunders* and

and *lightnings, &c.* *Great earthquakes*, in prophetic language, signify great changes and revolutions; and this, which shall take place under the seventh vial, shall be such an one as men never felt nor experienced before, *such as was not since men were upon the earth.* There is no doubt with me but that there will be great natural, as well as political earthquakes at the coming of our Lord, and before the full establishment of his peaceable kingdom. But the mighty revolution that will take place when the kingdoms of this world will become the kingdoms of our Lord and of his Christ, may well be compared to a *great earthquake*, such as never was known before, *so mighty an earthquake and so great.*

Great Babylon, or Rome, at this time will particularly come in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath: This is a subject of great consequence, and therefore it is afterwards particularly resumed, and a large account follows in the next chapters; but as I have already briefly noticed it, in speaking of the fifth vial, I shall not say any thing farther upon it.

Ver. 20, 21. “And every island fled away, and the mountains were not found. 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.”

It is said in Chap. vi. 14, that “Every mountain and island were moved out of their places;” which was intended to signify the subversion of the Heathen religion, and its removal out of the Roman Empire, in the beginning of the fourth century; but in this place the expressions are much stronger, *the islands fly away, and the mountains are not found*; these words can import no less than the utter

extirpation of all idolatry out of the whole world, where it hath reigned almost ever since the flood; for more than two thirds of mankind are at present mere stupid idolaters, and have been so in all ages to this day. But then all idols shall be utterly abolished, and all idolatrous worship shall be destroyed, in order that all men that shall remain, may worship *one Lord, who shall be King over all the earth.*

Great hail often signifies great judgments, and when it is very large it is in itself a dreadful judgment. We read in Joshua x. 11, that when the Children of Israel pursued the Amorites, “It came to pass as they fled from before Israel, and were in the going down to Beth-horon, that **JEHOVAH** cast down great stones from Heaven upon them unto Azekah, and they died; they were more who died with hailstones, than they whom the Children of Israel slew with the sword.”

And God threatens the great army of Gog, which shall be gathered to the battle of that great day, in this awful manner, “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 peoples that are with him, an overflowing rain; and great hailstones, fire and brimstone.” Ezek. xxxviii. 22.

There hath frequently been very large hail, I have heard credible persons say, that they have seen them as large as goose eggs. Diodorus, a grave historian, speaks of hailstones, which weighed a pound and more. Philestorgius mentions hail that weighed eight pounds; but these hailstones are *about the weight of a talent*, or about a hundred pounds, probably a strong figure to denote the greatness and severity of these judgments, which shall take place at the pouring out of the seventh vial. But still

many men continue obstinate, and *blaspheme God because of the plague of the hail*: they remain incorrigible under the divine judgments, and must be destroyed before they will be reformed. This is the third time, in this chapter, that men are represented as *blaspheming God, the name of God, and the God of Heaven*, under the most sore and dreadful judgments that can be inflicted in this life, and therefore it is highly probable, as I have shewn in my Lectures, that by far the greater part of mankind will be destroyed; sooner than submit to the government of Christ. But this is no argument at all that he can never bring them to bow in a future state, as some would suppose, because they are hardened under these plagues, as Pharoah and most of the Egyptians were under the plagues of Egypt. For let it be considered, that all these plagues are inflicted upon men in this present life, and by which they are slain, so that none of these troubles can long continue here upon the most stubborn and rebellious; but God hath corrections after this life, which are far severer than any that can be felt for a moment here, and they shall continue till all are subdued. So that none of this blaspheming is spoken of as being the effect of God's punishments hereafter; but only in the present life, under those plagues which shall come upon the earth and its inhabitants, before the kingdom of our Lord shall take place.

This chapter which I have now read, and endeavoured to explain, is indeed an awful chapter, and contains a sketch in miniature of the third and last woe, which shall take place under the sounding of this seventh trumpet, which I apprehend is now begun. I might say much more upon the dreadful judgments that shall come upon the rebellious; but there are a number of other matters in the words of
my

my text, which demand our consideration, and which are joyful subjects, of the greatest importance.

Under the seventh trumpet our glorious Saviour will personally appear; I have already observed, that he will come between the time of the sixth and seventh vial; all these awful dispensations that are taking place are solemn preparations for that event; and therefore our Lord charges us when we hear of wars and rumours of wars, to *see that we be not troubled; for all these things must come to pass.* St. Matt. xxiv. 6. St. Mark xiii. 7. St. Luke xxi. 9. And he points out the signs of his coming in the following manner, “And there shall be signs in the sun, and
“in the moon, and in the stars; and upon the earth
“distress of nations, with perplexity, the sea and
“the waves roaring; mens hearts failing them for
“fear, and for looking after those things which are
“coming on the earth; for the powers of Heaven
“shall be shaken. And then shall they see the Son
“of Man coming in a cloud, with power and great
“glory. And when these things begin to come to
“pass, then look up, and lift up your heads; for
“your redemption draweth nigh.” St. Luke xxi. 25, 26, 27, 28. The coming of our Saviour in glory, is such a joyful event in itself, and will be followed by so many glorious consequences, that it is almost impossible for a true Christian to think of it without exultation. And this will actually take place under the sound of the seventh trumpet.

Another event that stands connected with the sounding of the seventh trumpet, is the *first resurrection*, or, the resurrection of the just, for the time of the sounding of the seventh trumpet is *the time of the dead, that they should be judged*, and consequently they must be raised, and we are assured that when Christ shall come, he shall come with all his saints,

1. Theff. iii. 13, " For if we believe that Jesus died
 " and rose again, even so them also who sleep in
 " Jesus, will God bring with him. For this we
 " say unto you by the word of the Lord, that we
 " who are alive and remain unto the coming of the
 " Lord, shall not prevent them who are asleep.
 " For the Lord himself shall descend from Heaven
 " with a shout, and with the voice of the archangel,
 " and with the trump of God: and the dead in
 " Christ shall rise first. Then we who are alive
 " and remain, shall be caught up with them in the
 " clouds, to meet the Lord in the air: and so shall
 " we ever be with the Lord." 1. Theff. iv. 14.
 15, 16, 17.

" When Christ, who is our life shall appear,
 " then shall ye also appear with him in glory." Col. iii. 4. Thus this great event of the resurrection of the dead saints, and the changing of those who are prepared for it, who shall be found alive, are some of those grand events which shall take place at the coming of our Lord, and consequently under the sounding of the present seventh trumpet.

The giving rewards to the just, is another of those glorious events which shall come to pass under the sound of this trumpet. Thanks are ascribed to God that the time is come, *that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great.* We have great reason to rejoice, that the rewards of the Millenium are not confined to the prophets, apostles, martyrs, and first saints, but extend to all that fear or revere the name of the Lord, both small and great. If none were mentioned but first rate characters, it would be discouraging to the weak, feeble, and tempted Christians, who yet fear the Lord, and endeavour to walk in his ways with sincere hearts: but

but for the encouragement of such, all that fear the Lord, both small and great, are included in the promised reward. When St. Paul exulted in view of the celestial crown, he did not confine it to himself alone, nor to the Apostles, nor to the martyrs, " I have fought, (says he,) a good fight. I have finished my course, I have kept the faith; Henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day: and not unto *me only*, but unto all them also that love his appearing." 2 Tim. iv. 7, 8. The least true lover of Jesus is here included, so that none have reason to be discouraged.

St. James, says, " Blessed is the man that endureth temptation; for when he is tried, he shall receive a crown of life, which the Lord hath promised to them that love him." James i. 12. That glorious passage in the twentieth chapter of this book of Revelations, which describes those who shall have a part in the first resurrection, though it first mentions the martyrs, includes all the faithful worshippers of God, and such who had not worshipped the beast, &c. " 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 who had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. 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

“ priests of God and of Christ; and shall reign with
 “ him a thousand years.” Rev. xx. 4, 5, 6. It is
 plain that all whom God brings with him shall have
 a part in the first resurrection, and we have already
 seen that those *who sleep in Jesus, will God bring with
 him.* And the Lord, by the Prophet Malachi, after
 speaking of the dreadful day that shall consume the
 wicked doers, adds the following words for the
 comfort of his people, “ But unto you that fear my
 “ name, shall the sun of righteousness arise with
 “ healing in his wings; and ye shall go forth and
 “ grow up as calves of the stall.” Mal. iv. 2.

“ Then they that feared JEHOVAH, spake often
 “ one to another, and JEHOVAH hearkened, and
 “ heard it, and a book of remembrance was written
 “ before him for them that feared JEHOVAH, and
 “ that thought upon his name. And they shall be
 “ mine, saith JEHOVAH of Hosts, in that day when
 “ I make up my jewels, and I will spare them as a
 “ man spareth his own son that serveth him.”
 Mal. ii. 16, 17. Here you see are gracious promises
 to all that fear the Lord, and that think on his
 name; and no man deserves so much as the name
 of a Christian, who doth not do so. Moreover the
 blessed Saviour secures all who believe and trust in
 him from the second death, which I take to be im-
 plied in these words, “ I am the resurrection and
 “ the life; he that believeth in me, though he were
 “ dead, yet shall he live: And whosoever liveth
 “ and believeth in me shall never die.” St. John
 xi. 25, 26.

“ Verily, verily I say unto you, He that heareth
 “ my word, and believeth on him that sent me,
 “ hath everlasting life, and shall not come into
 “ condemnation; but is passed from death unto
 “ life,” St. John v. 24.

“ Verily,

“ Verily, verily I say unto you, He that believeth on me hath everlasting life.” St. John vi. 47.

“ Verily, verily I say unto you, if a man keep my saying, he shall never see death.” St. John viii. 51.

These are all very encouraging passages of Scripture, and point out who shall obtain the reward in such a manner, as not to discourage any who truly fear God, believe in Jesus, and obey the Gospel.

What are those rewards which God shall give to the prophets, saints, and to those who fear his name, both small and great? These I must but barely mention, and shall confine myself to this book of the Revelations.

1. They shall not be hurt of the second death; Rev. ii. 11.

2. They shall have a part in the first resurrection; Chap. xx. 6.

3. They shall eat of the tree of life, which is in the midst of the Paradise of God; Chap. ii. 7.

4. They shall eat of the hidden manna; Ver. 17.

5. They shall be clothed in white raiment; Chap. iii. 5.

6. They shall have a white stone given to them, and in the stone a new name written, which no man knoweth saving he that receiveth it. Chap. ii. 17. which implies an entire freedom from all condemnation.

7. Their names shall not be blotted out of the book of life; Chap. iii. 5.

8. Their names shall be confessed with honour by our Lord Jesus, before his Father, and before his Angels; Ver. 5.

9. They shall walk with Christ in white, being judged worthy of so great an honour; Ver. 4.

10. Christ

10. Christ will write upon them three great and honourable names ; thus expressed by himself, *The name of my God, and the name of the city of my God, New Jerusalem, which cometh down out of Heaven from my God : and my new name :* says the blessed Jesus : Ver. 12.

11. They shall have power over the nations ; and they shall rule them with a rod of iron, to subdue them, even as Christ received of his Father : Chap. ii. 26, 27.

12. Each of them shall have a crown of life ; Ver. 10.

13. They shall be priests of God and of Christ, and shall reign with him a thousand years : Chap. xx. 6.

14. They shall sit with Christ in his throne, even as he overcame, and is set down with the Father in his throne : Chap. iii. 21.

15. Christ will make them pillars in the temple of God, and they shall go no more out : Ver. 12.

16. He will give them the morning star : Chap. ii. 28.

17. They shall see his face ; and his name shall be in their foreheads : Chap. xxii. 4.

18. They shall have a right to the tree of life, and shall enter in through the gates into the city, the New Jerusalem. Ver. 14.

19. They shall inherit all things ; Chap. xxi. 7.

20. They shall reign for ever and ever ; in the new earth. Chap. xxii. 5.

These glorious rewards are sufficient to animate the hopes of all that fear the name of the Lord, both small and great. But I must not enlarge.

The great event of all, which is contained in the words of my text, and which is celebrated in the praises of the elders, is the kingdom of Christ on earth,

earth, and his dominion over the kingdoms of this world.

I have already spoken of his victory over Antichrist, and some of the methods whereby he shall destroy his stubborn and rebellious foes, who *will not have him to reign over them*. When this is effected, his kingdom and government shall take place universally through the globe, and prevail over all.

There is one method which he will take to bring all nations to submit to his government; which is the most effectual that could possibly be devised, and that is, that there shall be no rain upon the countries of those people who refuse to do homage to him; for it is certain that this is one of the most irresistible means in nature, and will certainly be effectual in all those lands which depend upon the showers of Heaven for their food; and there is an exception made respecting those countries which have no dependence upon rain for their fruitfulness, and for the subduing of which another judgment is appointed. Though this is prophesied of but once, yet it is a most plain and positive prediction, and expressed in clear and determinate language. See Zech. xiv. 16, 17, 18, 19. “ And it shall come
 “ to pass, that every one that is left of all the
 “ nations which came against Jerusalem, shall even
 “ go up from year to year to worship the King,
 “ JEHOVAH of Hosts, and to keep the feast of
 “ tabernacles. And it shall be, that whoso will not
 “ come up of all the families of the earth unto
 “ Jerusalem, to worship the King, JEHOVAH of
 “ Hosts; even UPON THEM SHALL BE NO RAIN.
 “ And if the family of Egypt go not up, and come
 “ not, that have no rain; there shall be the plague
 “ wherewith JEHOVAH will smite the heathen that

“ come not up to keep the feast of tabernacles.
 “ This shall be the punishment of Egypt, and the
 “ punishment of all nations that come not up to keep
 “ the feast of tabernacles.”

The matter is exceeding plain, and it is impossible to spiritualize it away; for it is not the withholding of the spiritual rain of righteousness and grace, that would ever make the nations submit to Jesus, but the withholding of the natural rain will soon bring them down. Besides, would any person assert that Egypt, that was once famous for christianity, never had any spiritual rain? this would be absurd to the last degree. Let the words stand as they are, and they make good sense, but alter them any way, and they become nonsense. If Egypt, and other African countries that have no rain, refuse to submit, the inhabitants shall be cut off by a sudden and terrible plague, similar to what is mentioned, Zech. xiv. 12. And all other countries that refuse to bow shall be absolutely deprived of rain until they submit.

It is very easy to see that in a very short time all nations shall be brought to yield obedience to him; and *the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign, eis tous aionas ton aionon*; which our translators have translated, *for ever and ever*, but which appears in (Chap. xx. 2, 3, 4, 5, 6, 7,) to be only *a thousand years*, and is six times limited to that period. So that here the words which are used imply *hidden duration*, or *ages of ages*, without specifying the exact length of the periods: but in Chap. xx. the time is made known with great exactness. It is true that Christ shall reign much more than a thousand years in all, *for he shall reign till he hath put all enemies under his feet*: 1 Cor. xv. 25; but his reign over the *kingdoms of this world*, before the second resurrection, the general

neral judgment and the conflagration, shall be a thousand years. And this the period spoken of in the words of my text. There is nothing in this view of the kingdom of Christ, that has any tendency to give umbrage or dissatisfaction to the present monarchs, kings, rulers, or governors of the earth, for though all the kingdoms of the world shall become the Lord's, and his Christ's, yet this is no encouragement for any usurpers to rise and seize upon them, under a pretence of their being the Lord's people, and that they are going to take possession of the kingdoms for him; for Christ himself will come in person, to take the kingdoms of this world under his government, so that this part of my text will not be accomplished till after his appearing in glory, and the first resurrection has taken place.

But although there is nothing said here which can reasonably give the smallest offence to the kings of the earth, yet if I had the honour of addressing them all at this time, I would press earnestly upon them the advice which David gave them so long ago. "Be wise now, therefore, O ye kings! be instructed, ye judges of the earth! Serve JEHOVAH with fear, and rejoice with trembling; kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him." Psalm ii. 10, 11, 12.

Christ our Saviour is the rightful heir to all the kingdoms of the world, and he will at length obtain possession of his right; "yea, all kings shall fall down before him: all nations shall serve him." Psalm lxxii. 11.

He will be just such an absolute monarch as all good men would wish should govern the world, and reign over mankind.

1. He will possess infinite *wisdom*, will know all the affairs of his empire; without any possibility of being deceived; his laws will be a compleat system of rectitude and harmony; and all his rules shall be such models of perfection, that he shall never have occasion to make any alteration in them.

2. His *power* shall be as great as his wisdom, so that he shall reign absolute every where, and make his laws universally obeyed; and during the whole time of the Millenium all mankind shall serve him, and glorify his name.

3. His *goodness* shall equal his power, and his government shall be the greatest blessing to mankind that ever they enjoyed; or even formed an idea of; it being calculated to produce the greatest sum of happiness that their situation will then admit of.

4. He shall not die, and leave his empire to a successor; and consequently there shall be no possibility of his government degenerating into tyranny, as has often been the case with good governments.

I will now as a close of this discourse, just mention the blessings of the Millenium, or the personal kingdom of our Lord upon the earth. And I must but just mention them, and refer you to the second volume of my Lectures on the Prophecies, for a full account and description of them. And therefore I shall mention them in the same order in which I have treated of them there.

1. The kingdom or government of Christ shall be absolutely universal, and shall extend over the whole earth: all nations shall know his name, and shall serve and obey him. “ He shall have dominion
 “ also from sea to sea, and from the river unto the
 “ ends of the earth. They that dwell in the wil-
 “ derness shall bow before him; and his enemies shall
 “ lick the dust. The kings of Tarshish and of the
 “ isles

“ *isles shall bring presents, Sheba and Seba shall offer gifts. Yea, all kings shall fall down before him; all nations shall serve him.*” Psalm lxxii. 8, 9, 10, 11.

2. His government shall be *just, equitable, righteous*, friendly to mankind, especially to the poor and needy: There shall be no oppression, injustice, or defrauding amongst mankind during the time of his reign. As his laws shall be *just*, so his government “ shall be as the light of the morning when the sun riseth, even a morning without clouds; as the tender grass springing out of the earth by clear shining after rain.” 2 Sam. xxiii. 4. “ He shall judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressor. For he shall deliver the needy when he crieth: the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight.” Psal. lxxii. 4, 12, 13, 14.

3. Another blessing that shall take place under the Messiah’s government, shall be universal and constant *peace*, during the whole period of his reign. This is prophesied of in the most express terms, both by Isaiah, Chap. ii. and Micah, Chap. iv. in these words: “ And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.” Isaiah ii. 4.

“ And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into plow-shares, and their spears
“ into

“ into pruning hooks, (or scythes) nation shall not
 “ lift up a sword against nation, neither shall they
 “ learn war any more. But they shall sit every man
 “ under his vine and under his fig-tree; and none
 “ shall make them afraid: for the mouth of JEHO-
 “ VAH hath spoken it.” Micah iv. 3, 4.

“ The mountains shall bring peace to the people,
 “ and the little hills by righteousness. In his days
 “ shall the righteous flourish; and abundance of
 “ peace so long as the moon endureth.” Psal. lxxii.
 3, 7.

“ And he shall speak peace unto the Heathen;
 “ and his dominion shall be from sea to sea, and
 “ from the river even to the ends of the earth.”
 “ Zech. ix. 10.

“ In that day, saith JEHOVAH of Hosts, shall ye
 “ call every man his neighbour under the vine, and
 “ under the fig-tree.” Chap. iii. 10.

Thus it is evident, that war shall be no more
 known in that happy time, nor shall it be taught as
 an art, nor shall weapons of war be made, nor any
 thing tending thereto be encouraged, but on the con-
 trary. This plainly shews that the time has never
 yet been; for to this day wars have been made, and
 preparations carried on: but then it shall be so no
 more.

4. In the time of the Millenium it appears from
 prophecy, that all enmity shall be destroyed from
 among the animals, and they shall be brought nearly
 into the state they were in when they were first creat-
 ed. “ The wolf also shall dwell with the lamb, and
 “ the leopard shall lie down with the kid; and the
 “ calf, and the young lion, and the fatling together,
 “ and a little child shall lead them. And the cow
 “ and the bear shall feed, their young ones shall lie
 “ down together; and the lion shall eat straw like
 “ the

“ the ox. And the sucking child shall play on the
 “ hole of the asp, and the weaned child shall put
 “ his hand on the cockatrice den. They shall not
 “ hurt nor destroy in all my holy mountain: for
 “ the earth shall be full of the knowledge of JEHO-
 “ VAH, as the waters cover the sea.” Isaiah xi. 6,
 7, 8, 9.

“ The wolf and the lamb shall feed together, and
 “ the lion shall eat straw like the bullock; and dust
 “ shall be the serpents meat. They shall not hurt
 “ nor destroy in all my holy mountain saith JEHO-
 “ VAH.” Chap. lxxv. 25.

5: Another blessing that shall take place and con-
 tinue during the Millenium is *plenty*; the curse shall
 be taken from the earth, and it shall yield immense
 increase with but very little labour. “ Then shall
 “ the earth yield her increase; and God, even our
 “ own God shall bless us.” Psal. lxxvii. 6. God
 says, “ And I will cause the shower to come down in
 “ his season, there shall be showers of blessing:
 “ And the tree of the field shall yield her fruit, and
 “ the earth shall yield her fruit, and the earth shall
 “ yield her increase, and they (the people) shall be
 “ safe in their land. And I will raise up for them a
 “ plant of renown, and they shall be no more con-
 “ sumed with hunger in the land.” Ezek. xxxiv.
 26, 27, 29. Whether this plant of renown is the
 bread fruit-tree, (which government has taken such
 pains to transplant from the island of Otaheite, to the
 West Indies) or any other plant that shall be raised
 for the same purpose, I shall not pretend absolutely
 to determine; but it is very certain that the fear of
 famine shall be wholly removed in that time. “ And
 “ I will call for the corn, and will increase it, and
 “ will lay no famine upon you. And I will multi-
 “ ply the fruit of the tree, and the increase of the
 “ field,

“ field, that ye shall receive no more reproach of
 “ famine.” Ezek. xxxvi: 29, 30.

The earth shall be filled with *plenty*, as well as
peace, and neither war, famine, pestilence, nor the
 terrible fierceness of wild beasts shall annoy, hurt,
 destroy or even terrify the inhabitants of the earth
 in those blessed days.

6. I consider it as highly probable, if not abso-
 lutely certain, that in the time of the Millennium,
 women shall bring forth the fruit of the womb
 without danger, and with little or no pain; being
 delivered from the curse pronounced at the fall.
 “ They shall not labour in vain, nor bring forth
 “ for trouble: for they are the seed of the blessed
 “ of JEHOVAH; and their offspring with them.”
 Isaiah lxxv. 23.

7. And as the danger and pain of child bearing
 shall be in a great measure, if not wholly removed,
 so they shall not have that sorrow which is now so
 common of being deprived of their children in their
 infancy; “ There shall be no more thence an infant
 “ of days, nor an old man that hath not filled his
 “ his days: for the child shall die an hundred years
 “ old; but the sinner being an hundred years old
 “ shall be accursed.” Isaiah lxxv. 20.

Or as Bishop Lowth renders the passage,

“ No more shall be there an infant short lived;
 “ Nor an old man who hath not fulfilled his days;
 “ For he that dieth at an hundred years shall die a
 “ boy;
 “ And the sinner that dieth at an hundred years shall
 “ be deemed accursed.”

So that it is evident that no infants shall die.

8. It is plain from the same words, and from the following verses, that the ancient longevity of men before the flood shall be restored.

- “ And they shall build houses, and shall inhabit
 “ them ;
 “ And they shall plant vineyards, and shall eat the
 “ fruit thereof.
 “ They shall not build, and another inhabit ;
 “ They shall not plant, and another eat.
 “ For as the days of a tree shall be the days of my
 “ people ;
 “ And they shall wear out the works of their own
 “ hands.
 “ My chosen shall not labour in vain ;
 “ Neither shall they generate a short lived race ;
 “ For they shall be a seed blessed of JEHOVAH ;
 “ They, and their offspring with them.”

Ver. 21, 22, 23.

Lowth's translation.

9. In the Millenium, or during the thousand years of the reign of Christ, the earth will answer the great purpose for which it was made ; for God “ created “ it not in vain, he formed it to be inhabited.” Isaiah xlv. 18. but it hath never since the flood been a quarter populated, nor a tenth part of it cultivated ; and a great part of it at present cannot be inhabited and tilled, because of its barrenness in consequence of the curse ; but when the most barren deserts shall become fruitful fields, and the curse shall be removed, and the earth shall yield its increase : and when wars, famines, pestilences, plagues and desolations shall be no more, and no children shall die in their infancy, the world shall soon become very populous ; and according to the calculation which I have made in my Lectures, more than five hundred times the number may be born during the

time of the Millenium, than have been born since the creation, even allowing sixty persons to have been born every minute from that time to the end of six thousand years.

So that our Lord may be able with truth to say, that there are more happy under his government at once in the time of his kingdom on earth, than ever sin and death tyrannized over, put all together from the beginning of time:

10. In the time of our Saviour's reign on earth, the world shall not only be full of people, living happily in *peace, health, and plenty*, under the most excellent government, but they shall all know, fear, love, serve, and adore the Lord, with all their hearts. The knowledge of God shall be universal; for thus his word declares. "For the earth shall be filled with the knowledge of the glory of JEHOVAH, as the waters cover the sea." (Hab. ii. 14.) "As truly as I live, all the earth shall be filled with the glory of JEHOVAH. Numbers xiv. 21.

"For, from the rising of the sun to the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering: for my name shall be great among the Heathen, saith JEHOVAH of Hosts." Mal. i. 11.

"For the earth shall be full of the knowledge of JEHOVAH, as the waters cover the sea." Isa. xi. 9.

"They shall teach no more every man his neighbour, and every man his brother, saying, Know JEHOVAH; for all shall know me, from the least of them unto the greatest of them; saith JEHOVAH; for I will forgive their iniquity, and remember their sin no more." Jer. xxxi.

These passages sufficiently prove that the knowledge of God shall be universal at that time. God will write his laws upon the hearts of all men, and they shall serve him willingly, with the highest delight and satisfaction. Then shall it be far more difficult to find vice upon earth than it is now to find virtue; as I trust I have made evident in my Lectures, to which I refer you.

11. In those blessed times there shall be no differences of sentiment: all shall be harmony and love: no contradiction in the public instructions: all ministers shall agree, in principle and practice, in faith and worship. “Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when JEHOVAH shall bring again Zion.” Isaiah lii. 8. So that there shall be no division among the teachers; but they shall be *perfectly joined together in the same mind, and in the same judgment.* 1 Cor. i. 10.

12. Then shall our Saviour’s prayer for unity in his Church be answered and accomplished, and the glorious consequences shall follow. “That they (who believe in me) all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me.—That they may be one, even as we are one. I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me.” St. John xvii. 21, 22, 23. When this perfect unity takes place among believers, the conversion of the whole world will soon follow. These are some of the great and glorious blessings that will take place under the government of the Lord; in the time of the Millenium; and which will render his kingdom
worthy

worthy of being the subject of the highest exultation and praise of all the hosts of Heaven, who will say as in the words of my text, with which I shall conclude, " WE GIVE THEE THANKS, O LORD, " GOD, ALMIGHTY, WHO ART, AND WAST, AND " ART TO COME; BECAUSE THOU HAST TAKEN " TO THEE THY GREAT POWER, AND HAST " REIGNED."

F I N I S.



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