

0  
PROPHETIC EXPOSITIONS;

OR

A CONNECTED VIEW OF THE TESTI-  
MONY OF THE PROPHETS

CONCERNING

THE KINGDOM OF GOD

AND

THE TIME OF ITS ESTABLISHMENT.

---

BY JOSIAH LITCH.

---

IN TWO VOLUMES.

VOL. I.

BOSTON:

PUBLISHED BY JOSHUA V. HIMES,  
14 Devonshire Street.

1842.

## INTRODUCTION.

THE great design of this work is to embody and present more compactly and distinctly, a great variety of facts and arguments which bear on the subject of prophecy, and are now scattered and dispersed through many works. We are out upon a wide field; an inexhaustible mine of truth presents itself; new thoughts and arguments are continually coming up and strengthening our positions. For the purpose of condensing, combining, and more strongly, if possible, presenting this light as it now shines upon us, it has been thought important to issue the work now presented to the public.

There has been for some time past a demand for a more full reference to historical and chronological data, to be put into the hands of those who were desirous of thoroughly investigating the Second Advent doctrine. Such a work is especially a desideratum with those, who, at this late day, awake to the subject, and feel an anxious wish to do something to awaken their fellow-men to a sense of the coming events. They feel themselves uninformed, in many instances, on the subject of history, and with the haste with which they must go out, if they go at all, they can hardly spend time to wade through many volumes of history, to select what they need for illustrating the prophecies. The work now offered to the public, is designed in some

measure to supply this demand. The most important historical and chronological facts necessary to understand and illustrate the prophecies of Daniel and John, are in this work carefully selected, and arranged under their appropriate subjects. The references are also generally given where the historical extracts are found, that with little trouble the original may be examined, as also the context.

It has been a prime object of the writer, to give in this work a clear and distinct view of the nature of the Kingdom of God; believing a correct view of that subject highly important to the correct understanding of the Sacred Scriptures. Indeed, so important does it appear that this subject should be understood, that no other qualifications, as a biblical student or expositor, can atone for the want of an understanding of this subject.

The "fall" of the Jews is a subject which is presented, perhaps, in a somewhat new light from what it has been viewed before. The chapter on the *Jewish question*, it is hoped, will serve to settle some minds, at least, on the points of their national return to Palestine, and their general conversion.

On the fulfilment of the time, times, and dividing of a time, of Dan. vii. 25, and the forty-two months of Rev. xiii. 6, the argument is more full than has before been presented to the public in any of our works, together with more copious historical facts than have before been given.

The argument on the 2300 days, the reader will find presented in some respects in a new light: *First*, dating the period in the twentieth year of Artaxerxes, and the commission given to Nehemiah to rebuild Jerusalem, following Archbishop Usher, Rollin, and the translators of our Bible, rather than Prideaux, and some modern commentators. But the chronological data is not left to the

## INTRODUCTION.

uncertainty of conjecture, or human records, but is demonstrated to have been fulfilled, by the testimony of Christ, and by astronomical calculations. *Secondly*, predicating the argument of the fulfilment of the vision, not on the import or character of the little horn, but on the meaning of "*the last end of the indignation.*" The new argument given us by the rendering of the word "*determined,*" in Dan. ix. 24, rendering it "*cut off,*"—seventy weeks are *cut off,*—presents the connection between the eighth and ninth chapters in a more clear and striking light than heretofore.

The signs of the times—the import of the term "*this generation*"—the ten virgins—the seven last plagues—and the New Jerusalem, close up the first volume. All these subjects the reader will find to be fraught with interest.

It has been thought advisable to publish the work in two volumes; the first containing the subjects which are of the most general interest, and less incumbered with long historical detail; and then embody the more historical portions of the work in a second volume.

In the second volume will be found a full and elaborate illustration of the eleventh and twelfth chapters of Daniel. The first thirteen verses are taken entire from Bishop Newton's Dissertations on Prophecy:—from that onward a new track is pursued, showing that from the fourteenth verse, the main subject of prediction is the Roman government, rather than Antiochus Epiphanes. From the 36th to the 39th verse, the French revolution is presented; and from the 40th to the 45th, the career of Bonaparte. The twelfth chapter will be fully investigated, and the question so frequently asked, "Did not Christ say, 'Of that day and hour knoweth no man?'" fully answered.

Also an explanation of the prophetic periods of the twelfth chapter, and the time of their end.

The sounding of the seven trumpets, and the slaying of the two witnesses, will be illustrated by copious historical references and quotations.

That the work will be found faultless, is not to be expected. It has been prepared in the midst of a great pressure of other duties and cares, and in many respects under most unfavorable circumstances. And nothing but a deep conviction that the interests of God's cause demand such a work, and the shortness of time in which we can work, could have induced the present effort. But the work, such as it is, is humbly submitted to the public, with the earnest prayer that God's blessing may attend it, and that in his hand this feeble effort may be the means of awakening some of the slumbering virgins to trim their lamps, procure oil, and prepare to meet the Bridegroom at his coming.

J. L.

Boston, Oct. 12, 1842.

# CONTENTS.

## CHAPTER I.

### THE KINGDOM OF GOD.

- (1.) Adam and his race, kings—this earth their kingdom, p. 9.—(2.) Jesus Christ is to fill the place of the first Adam, 10.—(3.) The Gentiles now have the dominion of the whole world, 11.—(4.) The person and character of the king, 14.—(5.) His kingly character and dominion, 18.—(6.) The territorial dominion of Christ, 21.—(7.) The metropolis of the kingdom of God, 23.—(8.) The saints of God will be fellow-heirs with Christ, 25.—(9.) The time and circumstances when the kingdom of God will be set up, 26.—(10.) The embryotic state of the kingdom, 29.—(11.) The miniature exhibition of the kingdom of God, 33.—(12.) The qualifications necessary to enter that kingdom, 35.—(13.) The millennium after the resurrection of the just, 38.—(14.) The first resurrection, 45.—(15.) Gog and Magog, 48.—(16.) Gog and Magog in the new earth, 48.—(17.) The meaning of the term "judge," 49.—(18.) The trial must precede the execution, 50.—(19.) God, "the Ancient of Days," will preside in the trial, 52.—(20.) The Son of man will execute the judgment, 52.—(21.) The time of the trial of the dead, 53.—(22.) The twenty-fifth chapter of Matthew, 54.

## CHAPTER II.

### THE JEWS.

- (1.) Are the Jews, as such, to be restored to the land of Palestine? 55.—(2.) Are the Jewish nation, as a nation, to be converted to Christ? 59.—(3.) Explanation and paraphrase of Romans ninth, tenth, and eleventh chapters, 59.—(4.) Other remarks on the conversion of the Jews, 75.

## CHAPTER III.

- (1.) The vision of the four beasts, Daniel, seventh chapter.—The coming of the Son of man and his kingdom to succeed them, 77.—(2.) The condition of the papal power after his dominion was taken away, 89.—(3.) The length of "a time" —or, how much is two-times? 91.—(4.) A second argument on the fulfillment of the 1260 years of papal authority, or exposition of Revelation twelfth and thirteenth chapters, 93.—

The dragon of the twelfth chapter, 93.—The beast of the thirteenth chapter, 95.—This beast is identical with the little horn of Daniel seventh, 96.—The date of the forty-two months of the beast's power, 97.—The forty-two months' duration of the beast's power, 104.—The deadly wound healed—beast with two horns, 106.

## CHAPTER IV.

The consummation, or era of the second advent, 112.—Various readings of the period, 115.—The import of "the sanctuary"—its cleansing, 117.—The last end of the indignation, 124.—Recapitulation of the foregoing argument, 125.—Remarks on "the daily and the transgression of desolation," 127.—The date of the two thousand three hundred days not in the eighth chapter, 127.—The connection between the eighth and ninth chapters, 128.—Gabriel's appearance to Daniel—the object of his mission, 132.—Explanation of the vision, 133.—Fulfillment of the seventy weeks, 137.—Who is the little horn of the eighth of Daniel? 141.

## CHAPTER V.

### THE SIGNS OF THE TIMES.

Scorners in the last times, 146.—Gospel preached in all the world, 147.—The signs foretold in the twenty-first chapter of Luke, 149.—Dark day of May 19, 1780, Recapitulation, 155.—The certainty and definiteness of our knowledge of the time, 160.—The ten virgins—Matthew twenty-fifth, 162.—Another sign—Isaiah xl. 1–6, and Nahum ii. 3, 4, p. 170.

## CHAPTER VI.

### THE SEVEN LAST PLAGUES.

Reasons for believing the seven last plagues yet future, 175.—The vials and their effects, 177.—A synopsis of Ezekiel, thirty-seventh, thirty-eighth, and thirty-ninth chapters, 183.—The close of the plagues, 195.

## CHAPTER VII.

### THE NEW JERUSALEM.

Introduction of the subject, 197.—Quotations from Professor Bush, 200.—Who is the bride, the Lamb's wife? 205.

## CHAPTER I.

### THE KINGDOM OF GOD.

THERE is no subject in the whole circle of Christian literature which is more important in its bearings on the right understanding of the Bible, than the meaning of the term "THE KINGDOM OF GOD." This term is sometimes used, perhaps, in reference to God's universal kingdom or government over all worlds and beings; but generally, as used in the Scriptures, it refers to a dispensation of God among men, on earth. In this work it will be my object fully to present and discuss this subject.

#### I. ADAM AND HIS RACE, KINGS—THIS EARTH THEIR KINGDOM.

That God made this earth for man, and man for the earth, is very clear from the account given of the creation, in the first chapter of Genesis. After the creation of all things, God saw that there was not a man to till the ground. "And God said let us make man in our image, after our likeness; and let THEM have *dominion* over the fish of the sea, and over the fowls of the air, and over the cattle, and over ALL THE EARTH, and over every creeping thing that creepeth upon the earth." Gen. i. 26.

The evidence is here distinct, taken in connection with Gen. ii. 5—8, that the world was made for man; and man for the world. The dominion given to *them* constituted *them* kings. The territorial dominion of Adam and his progeny, was “*all the earth,*” and *all* that was in earth, air and sea. All was subject to him while he was subject to God; but when he rebelled against God, the whole animate creation rebelled against man; and even the elements of nature themselves, have become his enemy. Man lost the kingdom, and the devil obtained it.

Two causes concurred to deprive man of the kingdom and dominion of the world. 1. The revolt of all creatures from his authority when he sinned; and 2. His own mortality. For, had the inferior creation remained in perfect obedience, he could not continue in authority because of death. But death was not in the original plan. Death entered the world by sin. “So death passed upon all men.”

## II. JESUS CHRIST IS TO FILL THE PLACE OF THE FIRST ADAM.

“The first man, Adam, was made a living soul; the last Adam, a quickening spirit.” “The first man is of the earth, earthy; the second man is the Lord from heaven.” 1 Cor. xv. 45, 47. The first Adam having lost the earth, together with his life, the second Adam came to purchase and restore both the one and the other. Thus the apostle, in Eph. i. 13, 14: “In whom also, after that ye believed, ye were sealed with that holy

spirit of promise, which is the earnest of our inheritance until the redemption of the PURCHASED POSSESSION." Heaven, the heaven of heavens, was never under the dominion of any other but the God of heaven, that it should be purchased. But this earth was lost, and Jesus Christ has purchased and will redeem it. Adam's race were dead in law; Jesus Christ has tasted death for them, that he might bring them forth into second life from the grave; "they that have done good, to the resurrection of life; they that have done evil, to the resurrection of damnation." The one class will come forth to "*everlasting life*," the other to "*shame and everlasting contempt*." Then the dominion of Christ shall be from sea to sea, and from the river to the ends of the earth.

### III. THE GENTILES NOW HAVE THE DOMINION OF THE WHOLE WORLD.

In the third year of Jehoiakim, king of Judah, and the first year of Nebuchadnezzar, king of Babylon, (Jer. xxv.) began the famous 70 years' captivity of the Jews in Babylon. In the second year of Nebuchadnezzar, he had a dream, (Dan. ii.) which none of his wise men could either tell or interpret. But Daniel, being divinely instructed, did both. He said, "Thou, O king, sawest, and behold a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay.

Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

“This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all.” Dan. ii. 31—38.

The universality of a kingdom could be no more strongly asserted in human language than is this dominion of the king of Babylon. No spot on the round globe, where an animate being dwells, that is not included in his ample dominion. The Jews had previously enjoyed an independent government from the world; but then the Jewish and all other governments were merged in this one government. Whatever historians may say to the contrary, it is certain that, according to inspiration, God looked on that monarchy as being the head and representative of all governments on the globe. The church has never, from that hour to this, either in her Jewish or Christian form, enjoyed an independent government, free from dependence on, or tribute to the Gentiles. Nebuchadnezzar was only the beginning of a series of just such universal monarchies.

“Thou art this head of gold.” “After thee shall arise another kingdom (the breast and arms of silver) inferior to thee;” (*Medo Persian*;) “and another third kingdom of brass, that shall bear rule over ALL THE EARTH.” This was the *Macedonian* kingdom, under Alexander the Great and his successors. Here is the same universality again declared as in the Chaldean kingdom.

“The fourth kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all these, shall it break in pieces and bruise.” This fourth kingdom is the *Roman empire*, and was to succeed to the same great government of the world which its predecessors had enjoyed. And to gain that empire, it was to break in pieces and bruise all the former kingdoms. The latter part of the kingdom, shadowed forth by the feet and toes which were to be of iron and clay, was to be of a divided character, partly strong and partly broken. But even in this divided and weakened state, it was to be the great leading government still.

In its last extremity, while its feet were in existence, a stone, cut out without hands from the mountain, was to smite the image on his feet, that were of iron and clay, and grind them to powder; iron, clay, brass, silver and gold together, like the small dust of the summer threshing-floors, and the wind carry them away, and no place be found for them.

The image is to be *annihilated* before the stone and wind; for that which has no place cannot exist. To exist, a thing must have place. Hence, that which has no place cannot exist. The governments of this globe, all of them being in-

cluded in and shadowed forth by the image, will be annihilated by the fall of the stone, and leave the earth vacant or destitute of government, unless some other is provided to fill its place. The reign of these four monarchies is called by the Saviour, (Luke xxi. 24.) "the times of the Gentiles;" and by Paul, (Romans xi. 25,) "until the fulness of the Gentiles be come in."

This image is to be destroyed, it should be observed, not by the *rolling* of the stone until it grinds it to powder, increasing its own size as the image decreases; or in other words, rolling up Anti-Christ, the image, into Christ, the stone, until it becomes a great mountain and fills the whole earth; but by dashing in pieces the image, sweeping it all away; and then, by a sudden expansion, filling the earth. This process of demolishing the image and enlarging the stone, is thus explained in the 44th verse: "In the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; it shall break in pieces and consume all these kingdoms, and it shall stand forever." But if it dashes them in pieces and annihilates the Gentile kingdoms, and fills the earth which they now fill, then the two cannot be contemporaneous, but must succeed each other; the last of them to endure eternally. In examining the nature of this kingdom I shall notice—

#### IV. THE PERSON AND CHARACTER OF THE KING.

1. *The person of the king.* We learn this from Rev. xi. 15: "There were great voices in heaven, saying, the kingdoms of this world are become

the kingdoms of our LORD AND HIS CHRIST, and he shall reign forever and ever." The event here described is the sounding of the seventh and last trumpet. The kingdoms of this world are the great image of the king of Babylon, to be broken by the stone, and make way for the kingdom of God. The king, then, is *the Lord Jesus Christ*. He is the stone, and "on whomsoever *He* shall fall, he will grind them to powder." Matt. xxi. 44.

2. *The character of the king.* "And he shall be great, and shall be called the Son of the Highest." "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore that holy thing which shall be born of thee shall be called the Son of God." Luke i. 32, 35. The great king is here called the Son of God, and the reason why he is so called is distinctly stated. He is the *only begotten* Son of God. That holy *thing* or *creature* which was born of Mary, is the Son of God. This can only refer to the humanity of Jesus Christ, not to his uncreated, eternal nature. He was also the Son of David, because the son of Mary, a daughter of David's line. Through Mary, his mother, of the race of Adam, he partook of Adam's blood or life, (for his blood is his life,) yet without the contamination of Adam's nature, because brought into being by the immediate "power of The Highest." Thus, he was at once in his *human* nature, both the Son of God and the Son of man. (See Dr. A. Clarke on the sonship of Christ.)

As the Son of God, the *only begotten* of the Father, he is also possessed of a self-existent living principle, distinct from the blood of Adam. "The dead shall hear the voice of the Son of

God, and they that hear shall live. For as the FATHER hath life in himself, so hath he given to the SON to have life in himself." John v. 25, 26. That self-living principle was, not blood, such as quickens Adam's race, but a quickening spirit, essential to the very being of Christ's humanity, derived from the Father; but supplying the same place as the blood of Adam, and producing the same effect on its possessor. 'The natures were blended in one, and yet distinct. "The last Adam a quickening spirit." In this mysterious being "dwelleth all the fulness of the Godhead bodily." The *Word* or *Logos* which was in the beginning with God, and was God, dwelt in the Son of God, the man Christ Jesus. So that, although he is the "child born," and the "Son given," yet he is "the Mighty God, the Everlasting Father, and the Prince of Peace." "Such a high-priest became us, who is holy, harmless, undefiled and separate from sinners; made higher than the heavens." "The children being partakers of flesh and blood, himself also took PART of the same." It was not altogether FLESH and BLOOD, but *spirit*, a self-living spirit, which he possessed, as a part of his humanity; "that through death he might destroy him who had the power of death, that is, the devil; and deliver them who through fear of death, were all their lifetime subject to bondage." If Christ had been entirely dependent on his self-living spirit for life, and had been only the Son of God, he could not have died; because that spirit is undying and immortal. But without the shedding of blood there could be no remission of sins, no resurrection. The penalty of the divine law was DEATH. It was abso-

lute and irrevocable in its nature. One sinned, and by that one sin death entered into the world, and is passed upon all men. Adam, becoming mortal by sin, could not transmit to his posterity what he did not possess, immortality in the body. They, partaking *of* and living *by* his blood, must be subject to the same fate, death: cessation of life by the action of Adam's blood. There being no provision in the law by which this penalty could be commuted, the culprit must remain forever in death, unless some atonement could be made. Such an atonement Christ made when "he bore our sins in his own body on the tree, and tasted death for every man."

"But," it may be objected, "you said that the penalty of the law was an *interminable* death; and if so, how could the death of Christ for only three days, atone for such a sin and redeem the sinner from the penalty?"

The answer is, Jesus Christ laid down his life derived from Adam, *eternally*. When he arose from the grave, he was quickened, not by the blood of Adam, but by the spirit, that self-existent principle derived from *the Father*, by which he had life in himself. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh but quickened by the spirit." 1 Pet. iii. 18.

Being the Son of man, and partaking of the blood of Adam, he laid down that blood or life *forever*. But being also the Son of God, and possessed of that quickening spirit, he rose triumphant from the grave, *spiritual*; and because *spiritual, immortal*. His resurrection body, al-

though of flesh and bones, and not spiritual in the sense of etherial, but spiritual as opposed to carnal, or natural and corruptible, as is the human body while it is animated by the blood of Adam. The spirit or nature of Jesus Christ, by which he was raised from the dead, is imparted to every true believer in the Son of God; and "if the spirit of Him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall quicken your mortal bodies by his spirit which dwelleth in you." Rom. viii. 11.

*The king, then,* is a perfect human being, the Son of man and the Son of God; now possessed of flesh and bones, but not of blood, because that he shed for the race of Adam; but of an immortal, quickening spirit, by which he is alive forevermore, and will raise all his saints at the last day. In him dwells also the *Logos* or *word*; all the fulness of the Godhead. In this perfect nature he is in heaven, and will so come again in like manner as he went into heaven.

This being the character of the king, I shall now consider—

#### V. HIS KINGLY CHARACTER AND DOMINION.

1. *He is the promised Son and heir of David.* That Christ is David's Son, and the Son of promise, and his Son "according to the flesh," is abundantly established by Peter, Acts ii. 30: "Therefore being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne." This

promise and oath to David is found, 2 Samuel vii. 12, 16: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom. And thy house and thy kingdom shall be established forever before thee: thy throne shall be established forever." According to these strong testimonies, David's throne and house is to be perpetuated eternally in Christ. The temporal succession of kings of David's line have failed. But the everlasting succession has not failed, nor will it; this, David foresaw, and spoke before of the resurrection of Christ, that his soul was not left in hell, neither did his flesh see corruption. The same flesh that went into the tomb came up, and is now in heaven. And he has "the key of David," (Rev. iii. 7,) signifying that he only has the heirship of that house so long shut, and can open and no man shut, and shut and no man open. That house was shut when Nebuchadnezzar destroyed Jerusalem and carried Zedekiah captive to Babylon. God pronounced the doom thus, by Ezekiel, (xxi. 25, 27:) "And thou profane, wicked prince of Israel, whose day is come, when iniquity shall have an end." "I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him." From Zedekiah's captivity and the ruin of Jerusalem, there has been no king of David's line reigning in Jerusalem. There never will be, until he comes whose right it is, and takes the kingdom. "The Lord God will give to him the throne of his father David, and he shall reign over the house of Jacob forever,

and of his kingdom there shall be no end." Luke i. 32, 33. "Of the increase of his government and peace there shall be no end, upon the throne of David and his kingdom, to order it, and establish it, with justice and judgment, henceforth and forever."

2. *His reign is to be personal and visible.* This is clear from the fact that Christ is the Son of David according to the flesh, and is to sit on David's throne. That throne was on earth and at Jerusalem. And "The Lord of Hosts [is to] reign in Mount Zion, and in Jerusalem, and before his ancients gloriously." Isai. xxiv. 23. "The tabernacle of God is with men, and He will dwell with them." Rev. xxi. 3. Were he, in his peculiar kingly character, a pure spirit, like the infinite God, without body or parts, his reign like God's, might be a purely spiritual reign. But not so; for, although all the fulness of the Godhead is in him, he is a man; and in his humanity consists his peculiar and everlasting kingly character; and a period is to arrive in the history of his existence, when in some subjected sense he is to reign as the Son, "and God be all and in all." 1 Cor. xv. Being then, a king "according to the flesh," and of David's line, and his reign being over the saints, it must be a personal and visible reign.

And for this purpose he is to come again on earth, just as he went into heaven, which was bodily and visibly; with a body of flesh and bones. Luke xxiv. 39. If it be objected to this, that Christ did not go into heaven with the same body in which he arose from the dead, but that it was spiritualized when he ascended to heaven; I

reply, I shall grant it when the law and the testimony can be produced which declares it: But the Bible not only affords no intimation of such a change, but the whole tenor of its testimony is, that he went up as he arose from the grave, and will come again in the same manner.

#### VI. THE TERRITORIAL DOMINION OF CHRIST.

1. It is to be all the territory now occupied by the great image of Nebuchadnezzar's dream. "Wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he given into thy hand, and hath made thee ruler over them all." Dan. ii. 38. "A stone was cut out without hands, which smote the image." "Then was the iron, the clay, the brass, the silver and the gold broken to pieces together," "like the chaff of the summer threshing-floors, and the wind carried them away." "And the stone that smote the image became a great mountain and FILLED THE WHOLE EARTH." Dan. ii. 35. Then, in verse 44, when the explanation is given, it is said, "In the days of these kings the God of heaven shall set up a kingdom which shall never be destroyed. It shall break in pieces and consume all these kingdoms, and it shall stand forever." The stone is to break these kingdoms, and the kingdom of God is to do it. Then the stone, Christ, and the kingdom of God, are the same. The enlargement of the stone will be by gathering together, in the fulness of the dispensation of times, all things in him, whether they be things in heaven, or things in earth, or things un-

der the earth, even in him. Eph. i. 10. Thus will his body be perfected and his kingdom organized. Then the meek will inherit the earth. The second Psalm is also another testimony on this point: "Yet have I set my king on my holy hill of Zion. I will declare the decree: the Lord hath said unto me thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the **UTTERMOST PARTS OF THE EARTH** *for thy* POSSESSION." The testimony here is decisive on the point, that the Son of God is to possess the uttermost parts of the earth. He adds, "thou shalt break them [the heathen] with a rod of iron, and shalt dash them in pieces like a potter's vessel." This is all the conversion of the heathen promised in the second Psalm.

2. The Saviour himself has taught us the same thing in Matt. xxv. 34: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." There was a *kingdom* prepared for and given to man as soon as he existed, and even before he was brought into being. That *kingdom* or *dominion* was "all the earth;" and also all that earth, air, and sea contained. Gen. i. (See Sec. 1.) The Bible furnishes us with no hint that God ever prepared any other *kingdom* for man when he laid the foundation of the world. This kingdom, then, Christ is to restore and give to his saints.

3. A text already noticed, (Rev. xi. 15,) teaches the same doctrine: "There were great voices in heaven, saying, the **KINGDOMS OF THIS WORLD** are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." Numerous

other texts might be presented, all showing the same thing. But these must suffice for the present.

## VII. THE METROPOLIS OF THE KINGDOM OF GOD.

1. *Its locality.* It is Mount Zion and Jerusalem. Ps. ii. 6: "Yet have I set my king on my holy hill of Zion." Isai. xxiv. 23: "Then the moon shall be confounded, and the sun ashamed, when the Lord of hosts shall reign in mount Zion, and in Jerusalem, and before his ancients gloriously." The throne of David, which Christ is to inherit, and on which he is to reign forever, was established there, and is forever to be there. Ps. cxxxii. 11—18: "The Lord hath sworn in truth unto David, he will not turn from it, of the fruit of thy body will I set upon thy throne. If thy children will keep my covenant, and my testimony that I shall teach them, their children shall also sit upon thy throne forevermore. For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest forever: here will I dwell; for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed. His enemies will I clothe with shame; but upon himself shall his crown flourish." Nothing can be more clear and strong than this declaration of the Lord that he will dwell there forever, and the throne of David be there, and his horn (kingdom) flourish there.

2. *The city.* Not "Jerusalem that now is, and is in bondage with her children," "but Jerusalem that is above, and is free, and is the mother of us all." Gal. iv. The "New Jerusalem, which cometh down from God out of heaven, prepared as a bride adorned for her husband." Rev. xxi.

It is the city for which the patriarch Abraham looked, (Heb. xi. 10,) "which hath foundations, whose builder and maker is God." For this city he looked as the promised inheritance of the land of Canaan. And a city twelve thousand furlongs, or fifteen hundred miles square, as is the city described in Rev. xxi., would require all the territory promised Abraham, for its location. And if all the saints of God are to "have right to the tree of life, and enter in through the gates into the city," such a city would be none too large for their ample accommodation. This is "the city of the living God;" the tabernacle of God which shall be with men, in the NEW EARTH.

Until that time comes, Jerusalem is to be trodden down of the Gentiles, even until the times of the Gentiles be fulfilled; or until the great image is dashed in pieces, and no place is found for it, and the stone fills the whole earth. Then there will be a race at Jerusalem who shall say, "Blessed is he that cometh in the name of the Lord." They will be the redeemed from the east, west, north and south, who shall sit down with Abraham, Isaac and Jacob, in the kingdom of God; while the unbelieving Jews will be cast out into outer darkness, where there shall be weeping and gnashing of teeth.

VIII. THE SAINTS OF GOD WILL BE FELLOW-HEIRS  
WITH CHRIST.

The inheritance, by purchase and by promise, belongs to Jesus Christ, the *Son* of God. "But as many as receive him, to them he gives power or privilege to become the *sons* of God, even to them that believe on his name." God sends forth the spirit of his Son into their hearts, crying, Abba, Father. And the Spirit itself beareth witness with our spirit that we are the children of God; and because children, then heirs, heirs of God, and joint-heirs with Christ. Rom. viii.

Christ is the head, and the church the body composed of the members of Christ. He is the true vine for whom the goodly vineyard, the land promised to Abraham, and once occupied by the men of Judah, (see Isai. v.) was prepared, and to whose use it is now soon to be devoted; his believing people are the branches of that vine, and with the vine and root, or good olive tree, they will be transplanted into that holy soil, to flourish in immortal bloom and vigor forever and ever. In the explanation of the vision of the four beasts, (Dan. vii. 18,) it is said, "But the saints of the Most High shall take the kingdom and possess the kingdom forever, even forever and ever." Also, in the 27th verse of the same chapter, "The kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High." Again, (Matt. xxv. 34,) "Come, ye blessed of my Father, inherit the kingdom." These constitute the seed of Abraham. "If ye be Christ's, then are ye Abraham's seed, and heirs according to the

promise." Gal. iii. These, too, constitute the house of Jacob, over whom Jesus Christ is to reign forever and ever. Luke i. 33. They will reign with Christ as his subjects, and assist, under him their king and head, in the government of the kingdom; and enjoy all its immunities. The kingdom will be the same as when God originally gave it to Adam and his family. *They* had dominion, but Adam, by virtue of his relation to *them*, was their superior and head; but they were all children, and were to reign with him. "Let *them* have dominion." Christ is the last Adam, and sustains a similar relation to the church as Adam did to the race. Adam gave them mortal life; Christ eternal life. Now if we suffer with him we shall also reign with him.

#### IX. THE TIME AND CIRCUMSTANCES WHEN THE KINGDOM OF GOD WILL BE SET UP.

1. *It will be when the times of the Gentiles shall be fulfilled.* The governments of the Gentiles, shadowed forth in the great image, (Dan. ii.) have certain predicted changes to pass through, and cannot pass away until they have fulfilled the prediction. When they have done that, the stone, Jesus Christ, will demolish them, and the God of heaven set up [or cause to stand] his kingdom.

2. *It will be when one like the Son of man shall come with the clouds of heaven.* "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him, and there was given him dominion;

and glory and a kingdom," &c. Dan. vii. 13. This kingdom is not to be given to the Son of man until he comes in the clouds of heaven. He cannot set up his kingdom until it is given him. But he has not yet come with the clouds of heaven. Hence, his kingdom is not yet set up. But it will be when he so comes.

3. *It will be when the seventh trumpet sounds.* The seventh is the last trumpet; and at it the dead are to awake. "In a moment, in the twinkling of an eye, at the *last trump*, for the *trumpet* shall sound, and the dead shall be raised incorruptible, and we be changed." 1 Cor. xv. Thus also the Revelator, chap. xi. 15: "The seventh trumpet sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." "Saying, we give thee thanks, O Lord God Almighty," "because thou hast taken to thee thy great power and hast reigned; for 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, the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth." Until that time comes, Christ is not to receive the kingdom.

4. *It will be when the Nobleman (Christ) who is gone into a far country to receive a kingdom, returns.* The object of the parable, (Luke xix. 11) —27, was to correct the false notions of those who "thought the kingdom of God should *immediately* appear." The parable taught them that Christ, the nobleman, would first go away and re-

ceive his kingdom, and in the meantime leave his servants in possession of his property to occupy till his return; that at his return, he would reckon with and reward his servants if faithful, and cast them off if unfaithful: and then bring forth and slay his enemies. Such a return of the nobleman has not yet taken place, nor have the servants of Christ yet received their reward in his kingdom. Nor have his enemies yet been destroyed. Then he has not yet received his kingdom or set it up.

5. *It will be at the end of this world (or age.)* The parable of the tares of the field, (Matt. xiii. 24—30, 36—43,) is designed to teach us the same great doctrine. "The kingdom of heaven is likened unto a man that sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way." Both the tares and wheat sprang up, and the servants came and inquired, "Sir, didst not thou sow good seed?"—"from whence then hath it tares?" "An enemy hath done this." "Shall we go and gather up the tares?" "Nay, let both grow together until the harvest," &c. "Declare to us the parable of the tares of the field." "He that soweth the good seed is the Son of man; the field is the world;" (*kosmos*) the globe and its creatures. "The good seed are the children of the kingdom," its heirs. "The tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be at the end of this world. The Son of man shall send forth his angels, and they shall

gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father." Now the tares grow together with the wheat in the world, or what is promised to Christ for his kingdom; then the tares will be cast out, and the righteous be glorified in the kingdom of God. It cannot take place until the end of the world, or *age*, which began with the preaching of John the Baptist, until which time the law and the prophets continued. But since then the kingdom of heaven is preached. That was the last *age*, or dispensation, of probationary time. When it ends, the tares and wheat will be separated, and the one be burned up, and the other glorified. Until that takes place, there can be no such state on earth as that wherein all shall know the Lord, from the least to the greatest. Then it will be thus; for they shall see, not through a glass darkly, as now, but face to face.

#### X. THE EMBRYOTIC STATE OF THE KINGDOM.

There are various texts in the Bible which seem to convey the idea of the present existence and the progressive character of the kingdom of God. It is from such texts the notion has been derived that Christ set up his kingdom at the time of his first advent. Some of those texts we will consider.

1. *The parable of the mustard seed.* Matt. xiii. 31, 32: "Another parable put he forth unto them,

saying, The kingdom of heaven is like to a grain of mustard seed, which a man took and sowed in his field: which indeed is the least of all seeds; but when it is grown, it is the greatest among herbs, and becometh a tree, so that the birds of the air come and lodge in the branches thereof." The usual construction of this parable, is, that the seed represents the smallness of the church in its beginning, consisting only of the twelve apostles of Christ sent out to evangelize the world; that this little beginning is to eventuate in the universal triumph of the church of Christ, and the conversion of the world and introduction of millennial glory.

But is not the meaning obviously this, that Christ is the mustard seed; that in his death he was planted, and in his resurrection he germinated into new life; and that every soul saved through his death and resurrection is an additional branch to the tree? The branch of the mustard tree no more literally lives and flourishes and bears fruit by its union with the stock and root, and the sap it receives from that root, than the Christian has spiritual and eternal life from the indwelling of that quickening spirit which raised up Christ from the dead. It is to the church the sap of life. The indwelling of the quickening spirit of Christ in the believer is the mystery of godliness. It is religion; so that each believer can say, I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh is by the faith of the Son of God. It is the resurrection power and eternal life. The blood of Adam, which all men derive by natural generation, does not give them second life, or raise them from the

dead to eternal life! But the spirit of him that raised up Christ from the dead, if it dwell in us, will quicken our mortal bodies also. This being the case, it will readily be perceived that the perfection of the tree cannot consist in its universal triumph all over the world in any one age of probationary time. For while there is yet one more member to be added to the tree, or while death reigns in the world, the tree must of necessity be in a state of imperfection and immaturity. But in the *dispensation* of the fulness of the times he shall "gather together in one, all things in Christ, both which are in heaven, and which are on earth, even in him." Eph. i. 10. Then there will be a perfection of the tree, and each branch will be in its place, mature and perfect. It cannot be before.

2. *The parable of the leaven.* Matt. xiii. 33: "Another parable spake he unto them: The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal, till the whole was leavened." This, like the former parable, has been supposed to predict the ultimate and universal triumph of Christianity in this world. The leaven is the gospel, the three measures of meal the world of mankind; the leavening process the increase of the means of grace and conversion of sinners through those means, until the whole world shall be converted.

But does it not rather express, by a figure, a definite for an indefinite number of persons; each one of whom receiving the spirit of Christ, will, if the leaven be permitted to work there, be conformed; when Christ appears in glory, to his glorious image.

“And when Jesus doth appear,  
Soul and body, soul and body,  
Shall his glorious image bear.”

But those measures of meal, (persons,) which do not receive this spirit, have no life in them; they can have no hope of glory. Reader, have you that blessed spirit dwelling in you? Examine yourself and see whether you be in the faith. Christ is in you except you are a reprobate. But if the three measures of meal mean the whole world of mankind, then the leavening process will go on till all are saved; *and Universalism is true.* But it is not so; but each of Adam's race is a measure, and each must receive the spirit for himself, or not be saved.

This spirit is what I call the kingdom of God, or the germ of that kingdom in the believer. It was in Abel, as well as in Paul and the beloved disciple. So were Abel and Enoch, and a host of worthies in Old Testament times, in Christ by faith, as well as apostles and martyrs under the gospel; the embryotic kingdom was begun when the great plan of redemption by Jesus Christ was first promulged. It was no new kingdom which Christ established when he came on earth. He introduced a new dispensation or age, and the last one which the world will enjoy before his kingdom comes.

Christ was born to be a king; but his kingdom is not of this world. That is, say some, it is not an outward and visible kingdom; but a spiritual reign. Nay, but Christ has nowhere taught us that his reign is spiritual; but, it is “according to the flesh” he is David's son, and is to sit on David's throne. His kingdom, although to be a

visible one, and on the renewed earth, yet is not of this world, under its present organization, and while the Gentiles have the dominion of it, but in the world to come. Christ is now exalted to his Father's throne, to be "A PRINCE, and a Saviour." He is an heir to, and expectant of a throne; and will come to it at the time appointed of the Father. But a prince, although an heir to a throne, is not *de facto*, a king. He is to set on his Father's throne until his foes be made his footstool. Then he will come to dash his enemies in pieces, and give his saints the kingdom.

#### XI. THE MINIATURE EXHIBITION OF THE KINGDOM OF GOD.

*The transfiguration.* Luke ix. 27—36. The Lord Jesus had just told his people of their sufferings and self-denial, if they would follow him, and also the consequence of being ashamed of him before men; viz., that he will be ashamed of them "when he shall come in his own glory, and in his Father's, and of the holy angels." Then, that they might have the assurance of his so coming, and know that it was not a fable, he told them, "I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God." This promise he fulfilled about "an eight days after," in his transfiguration on the mount, in the presence of Peter, John and James.

1. Jesus Christ appeared there in his own personal glory. His countenance shone like the sun, and his raiment was white as the light.

2. *The glory of the Father was there; it was*

“a bright cloud” of the divine glory, out of which came the Father’s voice, saying, “this is my beloved Son; hear him.”

3. *The glory of the holy angels, (messengers,) was there.* Two men, which were Moses and Elias; the one from the dead, the representative of those saints who shall be raised at Christ’s coming, and clothed with glory; the other, Elias, the representative of those who will be alive and be changed at the appearing of Christ.

4. *This scene was revealed on earth, not in heaven:* thus teaching the disciples that the kingdom of God will be revealed on earth at the appearing of Christ.

5. *The use the apostles made of the scene.* The apostle Peter was one of the witnesses; and in view of the importance of the kingdom of Christ, he, in his 2d Epistle, has given the church of all coming ages instruction how they may ensure an abundant entrance “into the everlasting kingdom of our Lord Jesus Christ.” “For we have not followed cunningly devised fables when we made known to you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty: 2 Pet. i. 16. This he says was “when we were with him in the holy mount.” The scene was a demonstration of the reality of Christ’s second, personal and glorious appearing, to reward every man according to his works.”

When this kingdom is set up, then it will be true that the least saint who shall enjoy its glories will be greater than ever John the Baptist was in this world of temptation, sufferings, sorrow and death. Then Peter—when in Christ’s kingdom, with his fellow apostles, he shall set on his

throne with his master, to judge the world—then Peter can with safety be entrusted with the keys of the kingdom of heaven. But it does appear to me, that, in this world of passion and prejudice, it would be rather hazardous to entrust the keys of the kingdom of heaven either with Peter or the Pope. There, under the immediate eye of the great Master, and with passion and prejudice removed, and a rectified judgment, it will be safe, if it so seem good to the Lord, to place Peter at that post.

#### XII. THE QUALIFICATIONS NECESSARY TO ENTER THAT KINGDOM.

The Lord Jesus himself has settled this question, by his own divine authority. Matt. xviii. 3: "Verily I say unto you, except ye be converted, and become AS little children, ye shall not enter into the kingdom of heaven." As the little child is, such must all be, or they can never enter that kingdom. Hear the Saviour again: "Suffer little children to come unto me, and forbid them not; for of such is the kingdom of God:" Luke xviii. 16. How are *they*? Answer. 1. They are innocent, and God loves them. 2. They possess a fallen and corrupt nature, but are not guilty on that account. Christ has cancelled the guilt of Adamic transgression, and in the resurrection at the last day, all the effects of the fall on the innocent, or justified, will be removed, not before. 3. They are branches of Christ, by the indwelling of the spirit of Jesus Christ; and are in a state of grace. They transgress the letter of the law, but not knowingly; they have a continual justification.

through the blood of Christ for all those unknown violations of God's law. But when they know the right and the wrong, and yet voluntarily forsake the right, and commit the wrong, they become guilty, and must repent, believe, and be converted, in order to enter the kingdom of God. It may be to some a startling proposition that infants are in a state of grace, and have the spirit of Christ dwelling in them; but I can draw no other conclusion from the declarations of Christ respecting them. No one can be Christ's unless he has the spirit of Christ. No one can be quickened from the dead and raised up to eternal life unless he has the spirit in him which quickened Jesus Christ from the dead. But little children, being the subjects of the kingdom of heaven, must have a resurrection from the dead to eternal life, in order to inherit it. But if that spirit be not in them they cannot be so raised; then they must have it and be Christians. I cannot see that it is necessary that the child should ever be anything else but a Christian. If they are under the necessity of sinning voluntarily when they come to years, it cannot be accounted to them as sin; for they only do what they must. That they do usually follow their evil nature, rather than the teachings and strivings of the Spirit, is freely granted; but not that there is any necessity that they should ever become voluntary offenders, or be anything else but true Christians. They come into being under the covenant of grace, and they may remain so. To enter the kingdom of heaven, all men must become what the *little child* is.

**L.** *We must become innocent.* This can only be by obtaining pardon of God through the atone-

ment of Jesus Christ. We are told very distinctly how this may be obtained. 1 John i. 9: "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Such a confession as is here required is a penitent, believing, and obedient confession of all our sins and sinfulness. When we do this the pardon is sure. He is faithful and just to grant it. He cannot do otherwise; nor can he fail on the same condition to cleanse us from all unrighteousness. The innocent, God loves; and whom he loves, to them he grants his spirit to dwell in them, and cleanse the thoughts of their hearts, that they may perfectly love him; and worthily magnify his name. They are as innocent in his sight as though they had never sinned; and immediately become partakers of the spirit of Christ, to govern and direct them in all they do. And while they are led by the spirit of God they are the sons of God.

2. But grace no more destroys nature in the adult believer than in the infant. That is not its design. Grace, which is nothing but the indwelling of the Holy Ghost in our mortal bodies, governs, regulates, and keeps nature in subjection; but glory is the grand antidote for poor fallen nature; and by that grand specific, the whole image of God shall be restored. All, both children and adults, will be glorified together.

There is no state of grace to which we may attain in this life where our old nature derived from Adam will expire; but every true believer in Jesus Christ is in a state where he does not serve sin; it has not dominion over him. The law of the spirit of life in Christ Jesus has made him

free from the law of sin and death. And while his faith continues in exercise, by which he is united to Christ, he has victory over all sin and does not commit sin. Tempted we always shall be; a war with nature we always shall have; but the victory, through the power of an indwelling Christ, is certain. The love of God dwells in the believer, because the Holy Ghost dwells there; and is a spirit of love. Where God dwells, love dwells; "for God is love." The love of God dwelling in us, it will be the moving motive power of all our acts. An action flowing from love may be erroneous, wrong in itself, but it cannot be imputed to the believer as sin, nor can he be condemned for that ignorant violation of God's law. He rests, not in his own obedience for justification, but in Christ alone; and through him has a continual justification, and the witness abiding of his sonship. God is both faithful and just to cleanse from all unrighteousness all whom he forgives: We cannot obtain forgiveness until we confess our sins; when we do that, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. It is only unbelief which says he is not thus faithful.

#### XIII. THE MILLENNIUM AFTER THE RESURRECTION OF THE JUST.

The doctrine of the universal triumph of the gospel for a thousand years before the second advent of the Saviour, thus making the reign of Christ on earth as king of saints, purely spiritual, and saying that the Lord delayeth his coming for at least a thousand years, next demands our attention.

The doctrine of the world's conversion will first be examined in the light of Scripture.

1. It is argued that there must be such a state of universal holiness on earth, and before the second advent, to fulfil such promises as the following. Heb. viii. 11: "They shall not teach every man his neighbor and every man his brother, saying, know the Lord; for all shall know me from the least to the greatest." Again, Isa. xi. 6—9: "And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 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 ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Also, Isa. ii. 4: "And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plough-shares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more."

It is alleged that these promises can never be fulfilled, if they are not fulfilled before the second coming of the Lord. And that a fulfilment of them implies a state of universal holiness. In replying to this argument, I would remark, it is impossible to fulfil them in this world unless there is an entire change in the constitution of

both man and beast. For while man remains under his present depraved constitution, and comes into the world as he does now, there can be no such thing as an universal knowledge of God without instruction. But in that promised state they will need none, but all, from the least to the greatest, will know the Lord without it.

But it is said in reply, by most persons who adopt the theory, "we do not expect that every one will be pious, but the great mass will." Then you have no right to claim the text in question for the support of your cause; for it proves too much for you, and you abandon it when we apply it to your theory. If it proves aught for you, it proves the universal knowledge and holiness of the human race on earth at that time. The constitution of brutes must be changed. For it is now the nature of "the wolf" to devour "the lamb," and for the leopard to tear the kid. It is the nature of "the lion" to eat flesh, not straw; and for the cockatrice and asp, to bite, sting, and poison the hand that approaches their den. But it is answered, "We do not expect that it will be literal; but that the wolfish and ferocious passions of the human heart will be subdued; and that these strong expressions are used to represent the great change which will be apparent in human society." *Indeed!* And have we not just the same right to the figures, if figures they are, to express our millennium, and the universal peace of the heavenly state, the kingdom of God, under the great Prince of peace? But we are willing, if it shall so please the great Deliverer, that he should bring back Paradise, with all its beasts, birds, and reptiles. And, as we know nothing of that state

but what is revealed, if God has revealed the fact that they will be there, and has nowhere said they will not, it will be the part of wisdom to believe God, and not man's tradition.

The Psalmist, in the eighth Psalm, has ascribed to "*the Son of man*" universal dominion over all creatures, beasts, fowls and fishes, and declares he was made a little lower than the angels, to have dominion over the works of God's hands. Paul has taken up the Psalm, in Heb. ii. 5, and onward, and says that it is the dominion of Jesus Christ in "the world to come," (literally, the *oikoumene*, the habitable earth to come,) "whereof we speak." That now, although "we see Jesus, who was made a little lower than the angels," "crowned with glory and honor," yet, "we see not yet all things put under him." It is in *the world to come*, that the 8th Psalm will be fulfilled; when the kingdom given to man, and prepared for him from the foundation of the world, will be given to the saints, by Christ. All there is in the Bible, is in favor of the restitution of the brute creation; but I know of nothing, from Genesis to Revelation, to contradict it, and say it will not be thus. I have long looked on Mr. Wesley's argument on this subject, viz., the restitution of the brutes in *the new earth*, as conclusive and irrefutable, and do so still. The reader will find his view in his sermon on *the general deliverance*.

If these texts are to be understood in a literal sense, it must carry us forward to a state when there will have been a radical change in the constitution of human nature above what grace can do for it; and a change in the brute creation, such as we are not authorized to expect until the

great deliverance from the unwilling vanity to which they are now subjected. That will be, in the restitution which God hath spoken by the mouth of all his holy prophets since the world began.

"*Learn war no more.*" This cannot be the spiritual reign of Christ in the millennium, and so sustain that theory; for according to it, there will be at the end of that period such an apostacy from Christ, and array of armies of the nations against the beloved city, as was never known before. The nations, on this hypothesis, will learn war again then. But on our view of the subject, although the wicked in their resurrection will be gathered and brought up around the camp of the saints by the deceptive pretence of a battle, yet not a blow will be struck, but the divine vengeance interpose and execute on them his just judgment. Universal and everlasting peace will prevail among all the inhabitants of the earth, for the meek only shall inherit it forever. This, then, must also be fulfilled under the reign of the great Prince of peace, in a state of glory and blessedness.

2. I object to the doctrine of a universal triumph of the church of God, because it contradicts the express declaration of God's word.

That word teaches us that the servant is not above his master. "If they have not heard me they will not hear you; if they have kept my sayings they will keep yours also." The time never was in Christ's ministry when all the people heard him and received his instructions. Although at times, as in modern revivals, under some strong influences the multitude were moved, and it

seemed for the time they were all about to embrace him, yet how soon the same multitude were ready to stone him!

This is a fair sample of human nature, according to the experience of six thousand years. It is all the dependence which can be placed on it. If the Master himself succeeded no better, how can his servants hope to?

It contradicts the parable of the sower in Matt. xiii. There were four kinds of ground on which the seed, the word of the kingdom, fell. And from only one of those grounds was fruit received. Universal experience has shown how true the parable is to the facts in the case. Christ has nowhere told us that it will ever be otherwise while the "word of the kingdom" is preached.

The parable of the tares of the field teaches also the same doctrine. The field is the world, the globe with its human inhabitants, where the tares and wheat will grow together until the harvest, or end of this world, (*age*.) the Christian age which began with John and will end with the second advent of the Saviour. Then, not before, "he will gather out of his (territorial) kingdom (the world) all things which offend, and them which do iniquity, and cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father."

3. I object, *thirdly*, to the doctrine of the universal conversion of the world as the introduction to the millennium, because the Bible throughout represents the universal kingdom of Christ as to be introduced by the violent destruction of the wicked, and the everlasting reward of the righteous.

(1.) The second Psalm is one of the passages often quoted to prove the conversion of the world, as the introduction of the glorious spiritual reign of Christ. "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." And here they stop and infer the world's conversion. Why do they not go on through the passage, and read what he is to do with them when they are given up to him? "Thou shalt break them with a rod of iron; and shalt dash them in pieces like a potter's vessel." Is this a promise of the conversion of the heathen? What then would be the language in which their destruction could be expressed?

(2.) The stone is to smite the image, grind it to powder, and the wind sweep it away, before God's kingdom fills the whole earth.

(3.) In the vision of the four beasts, of Daniel vii., the beast, the last of the four, is to be slain, his body destroyed and given to the burning flame; and then the Son of man come in the clouds of heaven, and there be given him dominion, glory, and a kingdom, to endure forever.

(4.) Anti-Christ, that wicked, that man of sin, spoken of by Paul, (2 Thess. ii.,) is only to be destroyed by the brightness of Christ's coming. Until Christ comes, Anti-Christ will reign and oppose the saints.

(5.) The kingdom of Christ is not to be universal until the seventh trumpet sounds. Rev. xi. 15. The seventh is the last trump, and at it the dead will be raised incorruptible, and the living saints be changed. 1 Cor. xv.

(6.) The idea of such a state contradicts the declaration of Christ to his church, that in the

world she shall have tribulation; as also the doctrine that through much tribulation we must enter into the kingdom of God. It would disqualify those who enjoyed the state, to join the innumerable company of the redeemed who will have come up out of great tribulation.

(7.) I object to such a view of the *millennium*, because the only scriptural account there is of the thousand years' reign of the saints with Christ, is, that it will be—

#### XIV. THE FIRST RESURRECTION.

The only passage in the Bible which speaks directly of the thousand years, is in Rev. xx., where it is said, "I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark in 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 which hath part in the first resurrection: on such the second death hath no power; but they shall be priests of God and of Christ, and shall reign with him a thousand years."

This is the true millennium, and the only one found in the word of God.

From this we learn that the "blessed and holy" will be raised a thousand years before the rest of the dead.

No doctrine is more distinctly taught in the Bible than that of two distinct resurrections of the dead. Some of the numerous passages where it is either directly or indirectly taught, will be noticed.

1. The conditional promises of Christ, John sixth chapter, of "*raising up at the last day*" those who comply with those conditions; clearly implying, that if they did not do so, he would not then raise them.

2. The promise of the Saviour to those who should, in making a feast, call in the poor, who could not recompense them, that they should be recompensed at the resurrection of the just. Luke xiv. 13, 14. If there is to be but one resurrection, why name the resurrection of the just? Why not say, as is generally said at this day, "At the resurrection?"

3. Jesus Christ has said, (John v. 28, 29,) "The *hour* is coming when all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." There are in this text, two distinct resurrections recognised: "of life;" "of damnation." They that have done good will enjoy the former; they that have done evil, endure the latter. It is objected, the whole is said to take place in the same literal "*hour*." "The *hour* cometh." To this, it is replied, that the term "*hour*" merely signifies, the time will come when all will hear his voice, and live or come forth from the grave; but each in his own time. The word is manifestly used thus, in John v. 25. where it is said "The *hour* is coming and now is,

when the dead shall hear the voice of the Son of God, and they that hear shall live."

Even while Christ was on earth, the time was coming, yea, had come, that the dead, Lazarus, the widow's son, &c., should, and did hear his voice, and those that heard, lived. Were all these instances in one literal hour, or at one time? Clearly not. But, says the objector, it does not mean the dead in a literal but spiritual sense. Very well, we will look at its meaning *then*. The hour is coming and now is when the dead in trespasses and sins shall hear the voice of the Son of God, and they that hear shall live. Was this true, I ask, only that very hour in which he spoke; or is it true of all subsequent time to the end of the world? The latter is true, most clearly. Then the hour signifies, in verse twenty-five, the whole gospel dispensation; why, then, may it not, by the same rule, signify, in the twenty-eighth verse, a thousand years? It must be understood, in the twenty-fifth verse, in some other than its literal acceptance; then why not in the twenty-eighth verse? It is not necessary to go beyond the fifth chapter of John to settle the controversy, on the import of the term *hour*, as used in reference to the time of the resurrection.

The true millennium of Revelation, twentieth chapter, is not until the first resurrection, or the resurrection of the just. Rev. xx. 4—6. The classes enumerated in this text who live and reign a thousand years before the *rest* of the dead *live again*, include the "blessed and holy."

There is no such thing as a conversion of the world taught in the twentieth of Revelation, but only the thousand years between the two resurrec-

tions. The term resurrection is never used in the Bible in any other than its proper sense of bringing to life the bodies of the dead. I would dwell longer on this point, but so much has been said upon it that the fable of the spiritual reign is well nigh dissipated from the mind of the great mass of the church. The clergy and theological professors, it is true, still hold on upon it. But it will not go; the people are opening their eyes to look for themselves.

#### XV. GOG AND MAGOG.

Who are Gog and Magog, says one, whom Satan is to deceive at the end of the thousand years, if there are to be none but the raised and glorified saints on earth during that time? I answer, the same mentioned in verse 5, who are not to live again until the thousand years are finished; clearly implying they will live again then. If they are raised then, and Satan is loosed at the same time, he will find a great abundance of subjects of his deceptive pretence of a battle with Christ and his saints. And this is the only point of deception. There is no battle between the devil and the saints; but "fire came down from God out of heaven and devoured them." The fire of God's wrath will sweep them from the earth into the lake of fire.

#### XVI. GOG AND MAGOG IN THE NEW EARTH.

But it is asked, do you suppose Gog and Magog, or the wicked dead, will rise out of the new earth, and come upon it and defile it? I do suppose

they will be raised out of the new earth, 1. Because they are to be burned up (Mal. iv.) at the great day when God makes up his jewels, and burns the earth; and be ashes under the saints' feet. So, if they come up at all, as they assuredly will, it must be from the new earth. 2. It is in the new earth they are raised, because they will come around the camp of the saints and *the beloved city*. But the New Jerusalem is only to come with the new earth. Rev. xxi.; Isai. lxv. 17, 18.

"How can these things be?" is only an infidel inquiry, and shows the same error of which the Sadducees were guilty, "not knowing the Scriptures nor the power of God." I do not suppose they will defile the earth by treading on it, any more than the devil defiles the human mind by throwing in an involuntary wicked thought, which is instantly rejected. We have only to believe God's testimony, and all difficulties vanish. What he has promised, he is able also to perform.

#### XVII. THE MEANING OF THE TERM "JUDGE."

1. It is used in the Bible in the sense of a trial according to law and evidence; the idea being drawn from a civil or criminal court. The term is used in this sense in Luke xix. 22, in the parable of the nobleman and his servants. "Out of thine own mouth will I *judge* thee, thou wicked servant." This is clearly a trial.

2. It signifies a penal judgment; or the execution of judgment; and is so used, Acts vii. 7. "And the nation to whom they shall be in bondage will I *judge*, saith God." This judg-

ment on the Egyptians, when God delivered Israel, was clearly a penal judgment.

The terms are both used in reference to the judgment of the human race. 1. All men will be brought to trial, or into judgment, and all their deeds and their moral characters will be examined, and their everlasting states will be determined by the evidence produced from God's books, including the book of life, which will decide the moral character and everlasting destiny of each individual of Adam's race. If their names are found in "the book of life," they will be saved; and if not found there, they will be cast into the lake of fire, the second death. But the degree of reward or punishment will be graduated by what each one has done. If they have built on Christ, they will have their names in the book of life, and will be saved; if not, they will be lost. If they have built on Christ, of gold, silver, precious stones, they will receive a rich reward; if of wood, hay, stubble, they will have their work burned up, and suffer a great loss, but themselves be saved, so as by fire.

#### XVIII. THE TRIAL MUST PRECEDE THE EXECUTION.

This is so clear a proposition that it is sufficient to state it. No human tribunal would think of executing judgment on a prisoner until after his trial; much less will God. He will bring every work into judgment, with every secret thing, whether it be good or evil.

But the resurrection is the *retribution* or *execution of judgment*; for "they that have done good shall come forth to the resurrection of life."

“We look for the Saviour, the Lord Jesus, who shall change our vile bodies, and fashion them like unto his glorious body.” “In a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.” Here is clearly a retribution in the resurrection. It will be administered when the saints are raised. But no more certainly than they that have done evil will come forth damned, or “to the resurrection of damnation.” They will come forth to shame and everlasting contempt. The saints will be raised and be caught up at once to meet the Lord in the air; to be forever with the Lord. There can be no general judgment or trial after the resurrection. The resurrection is the separating process, and they will never be commingled again, after the saints are raised. No matter how long or short the period to elapse between the two resurrections; it is all the same so far as the separation which the resurrection produces, is concerned. If there is no more than a second which elapses between the two resurrections, the separation it makes is final.

These two senses of the judgment are recognised in Rev. xx. 12, 13. “And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.” This is the trial of the dead in the invisible and spiritual world, before Jesus Christ comes in the clouds of heaven. The only evidence on which the trial proceeds, is, the books and the book of life.

They tell the whole story, and we must abide the issue of the trial on that testimony. The *dead*, as *dead*, were judged. Then follows, in the next verse, the penal judgment, in connection with the resurrection. "The sea gave up the dead which were in it; and death and hell delivered up the dead which were in them, and they were judged (judgment was executed on them) every man according to their works." There is no reference here to a trial or the opening of the books; but simply a penal judgment. Judgment will be executed finally, on each party, the righteous and the wicked, each one at the time of their resurrection; the righteous at the first resurrection, and the wicked at the final resurrection.

**XIX. GOD, "THE ANCIENT OF DAYS," WILL PRESIDE  
IN THE TRIAL.**

1. Daniel vii. 9, 10, presents the Ancient of days coming on his throne of fiery flame; the judgment is set and the books opened. He is distinct from the Son of man, spoken of in the 13th verse, when he comes to the Ancient of days.

2. Revelation xx. 12, tells us it is *God*, before whom the dead stand and are judged.

**XX. THE SON OF MAN WILL EXECUTE THE JUDGMENT.**

Thus the Saviour declares, John v. 27: "And hath given him authority to EXECUTE JUDGMENT also, because he is the Son of man." Also, 2 Cor.

v. 10: "For we must all appear before the judgment seat of Christ, that every one may receive the things in body according to that he hath done, whether good or bad." Also, Paul's testimony in the Acts of the Apostles: "God hath appointed a day in which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance to all men, in that he hath raised him from the dead." What we are assured of by the resurrection of Christ, is, the *execution*, in the resurrection, of a righteous judgment on all men.

#### XXI. THE TIME OF THE TRIAL OF THE DEAD.

It is under the opening of the sixth seal of Revelation seventh chapter, where the servants of God are sealed preparatory to the resurrection. And under the seventh seal, (chapter viii. 1,) when there is silence in heaven about the space of half an hour; when the great Mediator ceases to plead for sinners, the day of grace ends; then the judgment or trial will proceed on the living inhabitants of the earth. That done, Christ will appear in the clouds of heaven, and come to the Ancient of days and the scene of trial, to announce the verdict with a shout, and deliver all his saints as soon as they are declared innocent or justified, and raise them to eternal life in the twinkling of an eye. We are now justified by faith; we must, however, be declared justified at the day of judgment, before the effects of the fall will be taken away, and the saints be restored to God's perfect image and glory.

## XXII. THE XXVTH CHAPTER OF MATTHEW.

This chapter does not, as has been supposed, describe the great trial, but the separation between the righteous and wicked, which will be accomplished by the resurrection of the just. And when the separation is accomplished, Christ will address each party, and show why he has made this separation. But through the whole scene, he acts the part of the executor of judgment. All nations will be before him, not in the body to be separated, but the living in the body and the dead in the spirit. They will be "judged, (tried) according to (by the same rule of) men in the flesh, but live according to God in the spirit." [*Query.* Did the judgment, or trial of the dead, begin or sit, when they took away the papal dominion in 1798? See Dan. vii. 26, compared with Dan. vii. 9, 10.]

## CHAPTER II.

### THE JEWS.

#### L. ARE THE JEWS, AS SUCH, TO BE RESTORED TO THE LAND OF PALESTINE ?

THIS question is of so great moment, in the estimation of many people, that, until it is met and fully disproved, no argument can avail with them in proving the speedy coming of Christ. I shall endeavor to meet the question in as brief a manner as possible and do it justice.

1. *They will not go back to Palestine as a nation, because they have no good title to the land.*

The Jews profess to be the proprietors of that land, first, on the ground of the title given by promise, to "Abraham and his seed." This, of course, is a good title, if they can prove themselves the subjects of it. If they cannot do this, their title to the land fails; it is null and void.

Let us test this question. Gen. xvii. 8: "And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God." Abraham and *his seed* are the heirs, and the *undoubted* heirs of that land. We will now turn to Gal. iii. 15, 16: "Brethren, I speak after the manner of men; though it be but a MAN'S covenant, yet if it be confirmed, no

man disannulleth or addeth thereto. Now to Abraham and his SEED were the promises made: he saith not and to *seeds* as of many, but as of one, and to thy *seed*, which is Christ." If there is any strength or point in the argument of the apostle, it is, that *Christ*, not the *Jews*, is the heir to the inheritance of Canaan.

If man had made and *confirmed* the covenant, it could not be altered; but it was God who did it; how much less, then, can it be changed. It was made to and confirmed in Christ; then Christ must possess the inheritance it gives, and not the Jews. But Christ is not the alone heir, but all the members of his body are a part of himself, and will share his glory and his inheritance. "For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; but ye are all one in Christ Jesus; and if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." Gal. iii. 27—29.

Every Christian, is, therefore, a rightful heir to the land of promise, with Abraham and Christ.

But, *secondly*, the Jews claim a right to the soil, on the ground, that, under the law of Moses, God brought them in, and put them in possession of the land of promise. This, Paul also meets as he did the other claim. He shows that if the inheritance be of the law, it is no more by promise; but God gave it to Abraham by promise. And having given it to Abraham and Christ by promise, the law which came four hundred and thirty years after the promise was made, could not break or

disannul that promise, by taking the promised inheritance from Christ to give it to the Jews.

But the Jew again asks, Wherefore then serveth the law, if it does not confer a title to the inheritance? Why was it given? See Gal. iii. Paul answers, "because of transgressions, till the seed should come to whom the promise was made." "Wherefore the law was our school-master to bring us to Christ, that we might be justified by faith." The true heir had not come, and God placed the Jewish nation in possession of the land until he should come. When he came, the husbandmen said, this is the heir, come let us kill him; and they cast him out of the vineyard and slew him. What shall the Lord of that servant do unto those wicked husbandmen? He will miserably destroy those wicked husbandmen, and let out the vineyard to other husbandmen. The Pharisees saw that he had spoken this against them. If there is any point to this parable of the vineyard, it teaches the doctrine of the forfeiture of the possession of that land by the Jews. The true seed has now come, and it belongs to him, and all who are in him by faith, and are thus Abraham's seed, and heirs according to the promise. But as yet, Jerusalem is trodden down of the Gentiles, and will be until the times of the Gentiles be fulfilled. Abraham, in his life-time, never had enough of the land that he could call his own, by virtue of the promise, to set his foot on. Acts vii. Christ, the true seed of Abraham, while on earth, had not where to lay his head. Abraham, together with Isaac and Jacob, heirs with him of the same promise, by faith *sojourned* in the land of promise as in a

strange country. These all died in the faith, not having received the promises. They looked for a city, the New Jerusalem, which hath foundations, whose builder and maker is God. They sought a better country, that is a heavenly; wherefore, God is not ashamed to be called their God, for he hath prepared for them a city. The new earth and the New Jerusalem will be their portion, and Christ and his saints will have it with them.

The land of Palestine belonging to Christ and his saints, and not the Jews,—all the unfulfilled promises of a return of Israel to their own land, or the land God gave to Abraham, must refer to the true Israel, in the resurrection, as they most clearly do in the 37th chapter of Ezekiel. There, God has promised to bring up the dry bones, “the whole house of Israel,” from their graves, to bring up flesh and sinews upon them, to cover them with skin, and to put his spirit into them and they shall live; and he will bring them “into the land of Israel,” “their own land.”

Then, in the resurrection, Abraham and all his seed will come in possession of the land together; and they will possess it for an everlasting possession: a thing they cannot do while death reigns.

## II. ARE THE JEWISH NATION, AS A NATION, TO BE CONVERTED TO CHRIST?

It is alleged by many that they are; and in proof of it, we are directed to the eleventh chapter of Romans. As this chapter is the strong-hold

of Judaism, I shall go into it at length, and for the purpose of presenting more clearly my views of its meaning, I shall give a paraphrase of the chapter.

### III. EXPLANATION AND PARAPHRASE OF ROMANS NINTH, TENTH AND ELEVENTH CHAPTERS.

Paul commences his argument on this subject by expressing (Romans ix. 1—5) his strong desire for the salvation of his Jewish brethren, the natural blood relatives, through Abraham, of Christ.

Verses 6, 7. He comforts himself with the fact that the word of God has taken some effect among them, and that it was all he had a right to expect. "For they are not all Israel who are of Israel;" that was not the promise of God; "neither, because they are the seed of Abraham are they all children: but in Isaac shall thy seed be called."

Verse 8. "That is, they which are the children of the flesh, these are not the children of God; but the children of promise are counted for the seed."

From the 9th to the 24th verse, he shows that God has always reserved to himself the prerogative of choosing his instruments both of mercy and judgment, according to his own will and wisdom.

1. Of the family or children of Abraham, he chose Isaac to be the holy family, or church; and through him to bless the world; and Ishmael was rejected.

2. He chose Jacob of the sons of Isaac for the same purpose, and Esau was rejected from that peculiar blessing or privilege. Is God unrighteous, thus to choose one to such an honor, to the neglect of another? "God forbid;" he only does as he has a perfect right to do.

Then, again, in selecting the instruments of judgment, God has acted on the same principle. He made choice of Pharaoh, a wicked and incorrigible man, and "raised him up" to the throne of Egypt, that he might show his power in the deliverance of Israel from his oppression, and thus his name he declared throughout the earth. He did not raise or bring Pharaoh into being, to make him a wicked man; but he having been brought into being, and proving himself a fit instrument, by his wickedness, for such a work, God made use of him to serve his own glory.

Just so the potter; he takes a lump of clay, puts it on the wheel and attempts to make some fine and honorable vessel of it. But the clay being unsusceptible of such a shape and polish as he designed to give to it, after a long effort he gives up the enterprise; and the vessel is marred in his hand. Will he throw away the clay? In no wise. But the potter will take the clay, the same lump, and put it into another vessel, of a coarser and more ordinary cast; a vessel unto dishonor. Now what if God does just so? He has endured with much long-suffering the vessels of wrath, the Jews, and done what he could to make them obedient and believing; but they were incorrigible, and he has fitted them for destruction, and will make his wrath known on them. And he will make known the riches of

his glory on the vessels of mercy, the believers, not of the Jews only, but also of the Gentiles. All who obey his call, will share that mercy.

3. Having thus always exercised the prerogative of choosing out of Abraham's seed, the church, he has still the right to do so. And this he has promised to do, in verses 25, 26; "As he saith also in Osee, I will call them my people, which were not my people, and her beloved which was not beloved. And it shall come to pass in the place where it was said unto them ye are not my people, there shall they be called the children of the living God." Who is the people who were not once, but are now the people and the children of the living God? The 24th verse answers: Even us, whom he hath called, not of the Jews only, but also of the Gentiles. All believers. How are they the sons or children of the living God? The question is answered, Gal. iii. 26—28: Ye are all the children of God by faith, baptized into Christ; and there is neither Jew nor Greek known in the matter. "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." God calls his church still of Abraham's seed; but not all of them the children of the flesh. The word of God had taken some effect among the Jews and some among the Gentiles. But whether Jews or Gentiles, all who believed were the seed of Abraham according to promise, and the children of God.

4. From verses 27—29, he proves that God had never promised that any more than a *remnant* of the Jews would be saved. This was the fact in the days of Isaiah as well as in the days

of Paul. That remnant, even in the days when the Jews constituted the exclusive church, was all that God considered "his people."

5. From the 30th to 33d verse, the apostle shows why the Jews had failed to continue to be the church of God, and be "his people;" and why the Gentiles had received that character and privilege. The Gentiles had obtained the righteousness of faith, although while the types and shadows of the law were in force they had not, by observing the ceremonial law, sought righteousness; but now Christ is come and the law annulled or become of no force, they believe in Christ and obtain righteousness. But Israel, which followed after the law of righteousness by observing the ceremonial law, hath not attained it, because they sought it not by faith, but by the deeds of the law. "For they stumbled at that stumbling-stone; as it is written, Behold, I lay in Sion a stumbling-stone, and rock of offence: and whosoever believeth on him shall not be ashamed." Christ is the stumbling-stone. The Jews were unwilling to give up the faith of their dispensation, faith in a Saviour to come, to believe in one already come and offered for them; and thus failed of righteousness. The Gentiles who believed, obtained that which the Jews failed to obtain, viz., salvation.

6. The apostle proceeds, in the 10th chapter, from verse 1—11, to show the difficulty in the way of the Jews, and how they stumbled over Christ. It was not the want of zeal, but of knowledge of the way of exercising that zeal. They went about to establish their own righteousness by performing the duties of the dead ceremonial

law, and would not submit to the righteousness of God, which is Christ; faith in Christ. For "Christ is the end of the [ceremonial] law for righteousness to every one that believeth." The faith in Christ which is requisite to salvation is, "if thou shalt believe in thy heart in the Lord Jesus, and shalt confess with thy mouth that God hath raised him from the dead, thou shalt be saved." Faith, and confession of that faith, is the condition and only condition for either Jew or Gentile.

7. Verses 12, 13. The apostle lays down the broad principle, that now, since this faith is come, and the law ended, "there is no difference between the Jew and the Greek." The law once made a distinction, and gave the Jew the pre-eminence, so that the Gentile could only come into the church through the door of Judaism and by the consent of the Jews. But now the scene is changed. The middle wall of partition is broken down, the law of commandment contained in ordinances; thus abolishing the enmity, nailing it to his cross, of the twain to make one new man, so making peace. Now, therefore, "the same Lord over all is rich unto all that call upon him." Who, then, with this plain declaration from God's word, that there is no difference between the Jew and the Greek, will dare to say, there is a difference still existing, and God has in store for the Jewish nation or race peculiar blessings, which are not common to the Gentile world? I dare not. "WHOSOEVER," then, "shall call on the name of the Lord, shall be saved."

8. The next point; from the 14—18 verse, he goes on to show that in order to their salva-

tion by faith, they must hear the gospel, "for faith cometh by hearing." "But they have not all obeyed the gospel." What is the difficulty? Where does the fault lie? "Have they not all heard?" Are they excusable for not having all obeyed the gospel, on the ground that they have not heard it? This is not the case. For "their sound went into all the earth, and their words unto the ends of the world." Then the difficulty is not there; they have heard.

9. But have not the Jews a knowledge of the fact that Christ is the Saviour, and that men are saved through his name? Verses 19—21. They certainly do know it. For Moses saith, "I will provoke you to jealousy by no people, and by a foolish nation I will anger you." That is, by calling the Gentiles into the Christian fold and making them my people, I will provoke the Jews to jealousy, and cause them to hear the great things the gospel does for the world. "But Esaias is very bold, and saith I was found of them that sought me not. I was made manifest unto them that asked not after me. But to Israel he saith, all day long have I stretched out my hands unto a disobedient and gainsaying people." They might have come if they would, but they would not. They stumbled wilfully, at that stumbling-stone, Christ; and refuse to believe when they have heard and known.

10. I come now to the 11th chapter, the strong hold of Judaism. In verses 1st and 2d, Paul shows that God hath not cast away his people, the Jews, so that they are shut out from the covenant blessings of God to Abraham. The proof he offers, is, "I also am an Israelite, of the

seed of Abraham, and of the tribe of Benjamin." "God hath not cast away his people whom he foreknew." It is now, as in the days of Elias. When he thought none were left on the side of God but himself, the Lord assured him, "I have reserved to myself seven thousand men who have not bowed the knee to Baal. Verses 3, 4.

Verse 5. "Even so, then, at this present time, also, there is a remnant according to the election of grace."

They were not God's people then on account of their being under the law, but because they looked through the law to its author and end, Christ.

Verse 6. "And if by grace, it is no more of works." It was the election of grace then; and is so now. There was only a remnant then that were thus elected; there was the same in Paul's day; and in our own day, it is the same. It has been thus in every age of the world since Moses. Some have not believed; others of the Jews have.

Verses 7, 8. "What then?" What is the conclusion we are to draw from this fact? Why, that "Israel," the Jewish nation as a whole, "hath not obtained that which he seeketh for," viz., righteousness or salvation, because they sought it not by faith; "but the ELECTION hath obtained it; and the rest were blinded, according as it is written" in Isaiah xxix. 10: "God hath given them the spirit of slumber, eyes, that they should not see, and ears, that they should not hear, unto this day." God has blinded the wilfully unbelieving Jews, according to Isaiah's prediction, but has saved the penitent and believing, whether Jew or Gentile.

Verses 9, 10. David predicted the same judi-

cial blindness in Psalm lxi. 22, 23: "Let their table," the law in which they so much glory, "be made a snare and a trap, and a stumbling-block, and a recompense unto them. Let their eyes be darkened that they may not see, and bow down their back ALWAYS."

The Jewish people stumbled at Christ. He was the stumbling-stone laid in Zion; and then the law, because of their rejection of the Saviour, was to be made a trap; they should be led into ruin by cleaving to it.

Verse 11. The apostle inquires, "I say then, have they stumbled that they should fall?" Has God given Christ, the stumbling-stone, for the purpose of making them fall irrecoverably, so that there is no hope for them? "God forbid: but through their fall," the death of Christ, the promised Seed of Abraham, in whom all the families of the earth were to be blessed, "salvation is come to the Gentiles." The Jews had, up to that point, constituted the holy family, because the blood of Abraham and of Christ flowed in their veins. That blood being shed for the salvation of the world, and Christ being quickened into new life by the Spirit, the bond of union between him and them ceased. They were broken off from Christ by the pouring out of his blood, and can only be united again by partaking of his Spirit. The Jew and Gentile are alike, by nature, aliens from Christ; but may both come on the same condition, and constitute one new man, the body of Christ. Thus, through the fall of the Jews, the death of Christ, "salvation is come unto the Gentiles."

Verse 12. "Now if the fall of them," the shed-

ding of Christ's blood, "be the riches of the world," has made the Spirit of Christ free for the world; "and the diminishing of them," by casting off all who do not by faith receive the Spirit of Christ, "be the riches of the Gentiles," has opened the door of mercy to the Gentiles, "how much more" rich the Gentiles would be in "their fulness," if they would all come in.

Verses 13, 14. "For I speak to you, Gentiles, inasmuch as I am the apostle of the Gentiles, I magnify mine office; if by any means I may provoke to emulation them which are my flesh, and might save some of them." As if he had said, being especially sent to the Gentiles, it is not consistent with my calling to turn aside to preach specifically to the Jews, but I will do my utmost while preaching to the Gentiles, to save some, at least, of my Jewish brethren. Paul did not expect a general or universal conversion of the Jews, but he did desire that all should be brought into the fold of Christ, who could be persuaded by any possible means.

Verses 15, 16. "For if the casting away of them," as a nation, from their church privileges, on the ground of their natural relation to the fathers, by the coming of Christ, and his constituting his church, not of any one nation any more, but of believers in Christ of all nations, "be the reconciling of the world," has provided a Saviour for all nations, and brings them nigh to God and proffers them pardon and eternal life, "What shall the receiving of them" again into the church "be but life from the dead?" This may be understood in two ways. 1. "What shall the receiving of them into the church be, but their conversion from spiritual death to spiritual life, by the

indwelling of the spirit of Christ, the seed of eternal life? 2. What shall the receiving of them be but the resurrection of the dead? The first of the two senses appears to me the most easy and natural. I much prefer it to the last. Then, although the body of the Jews fell from their church privileges by their rejection of Christ, when he came, yet every converted Jew, or each one who receives the seed of eternal life, and has eternal life abiding in him, is received again into the church.

“For if the first-fruit” of the church, Christ, “be holy,” a partaker of the Holy Ghost, “the lump is also holy;” the whole church must of necessity be like the first fruit. Christ was not the first-fruit of the church, merely because of the seed of Abraham, but because he is quickened into eternal life, and lives by the indwelling of the Holy Ghost. “If the root be holy,” be a partaker of that holy nature, “so are the branches.” They will all share the same nature with the root. True, they were the natural blood relatives of Christ, the good olive tree. But after the Saviour had shed or poured out the blood of Abraham from his veins, and was raised up from the dead by the quickening spirit which was in him, they, in order to continue branches, must partake of that same spirit. Failing to do so, they, by their unbelieving rejection of Christ, were broken off, or rather ceased to be branches of the tree. They cannot now be partakers of Christ, or claim relationship to Christ on the ground of blood-relation, for he has shed that blood, and does not now possess it. If they now become his brethren, it must be by being partakers of his new principle of life.

Verses 17, 18. “And if some of the [natural]

branches be broken off," or cease to be in Christ, "and thou, being a wild olive-tree, wert grafted in among them," who of the Jews still remained in Christ by a believing reception of his spirit, "and with them," who believingly remain branches, such as the apostles, evangelists, &c., "partakest of the root and fatness of the olive-tree," Jesus Christ, "boast not against the branches," the old Jewish branches, as though you were now better by nature than they. "For if thou boast, thou bearest not the root, but the root thee." Thou art not independent of Christ, and secure, so that thou canst never fall from thy present gracious state. For thou art still dependent on the root.

Verses 19—21. "Thou wilt say, then, the branches were broken off that I might be grafted in;" and for this reason I am better than those rejected branches. "Well, because of unbelief" in Christ as already come, "they were broken off," or ceased to be members of Christ; "and thou standest" in him as a branch, or partaker of his spirit, "by faith." "Be not high-minded but fear: for if God spared not the natural branches," when they refused to believe in Christ as crucified for them, "take heed lest he also spare not thee."

Verses 22—24. "Behold, therefore, the goodness and severity of God. On them which fell severity; but toward thee, goodness, if thou continue in his goodness; otherwise thou also shalt be cut off. And they," the Jews, "also, if they continue not in unbelief, shall be grafted in again; for God is able to graft them in again. For, if thou wert cut out of the olive-tree, which is wild by nature," not a descendant from Abraham, to whom the promise was made, "and art grafted contrary to nature," by partaking of Christ's spirit by faith, "into a

good olive-tree ; how much more shall these which be the natural branches, be grafted into their own olive-tree," their brother after the flesh of Abraham ? If he has power to do the former, there certainly can be no good reason why he cannot do the latter. BUT IS THERE ANY AUTHORITY FOR BELIEVING THAT THE JEWISH NATION, AS A NATION, EVER WILL BE GRAFTED IN BY BELIEVING IN CHRIST ? *This the apostle answers in the negative.*

Verse 25. "For I would not, brethren, that ye should be ignorant of this mystery," how long the Jewish people are to be in their present state of blindness and consequent rejection, "lest ye should be wise in your own conceits," and think they will some time or other be brought in, as a people ; "that blindness in part is happened to Israel," the Jewish nation, "until the fulness of the Gentiles be come in."

What is "the fulness of the Gentiles ?" Clearly, the same as "*the times of the Gentiles be fulfilled,*" in Luke xxi. 24 : "The times of the Gentiles" is the time allotted to the four great Gentile monarchies of Nebuchadnezzar's dream, in Dan. ii. and in Daniel's vision of the four beasts, or Gentile kingdoms, of the 7th chapter ; at the end of which the Son of man is to come in the clouds of heaven to receive his universal and everlasting kingdom. This blindness, then, must continue through all time until the coming of Jesus Christ, and the destruction of the wicked.

The subject receives more ample illustration from Isai. vi. 8—10 : "And I heard the voice of the Lord, saying, Whom shall I send, and who will go for us ? Then said I, here am I, send me. And he said, go and tell this people, hear ye, in-

deed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed." In this text we have the doom of blindness, which God by the mouth of his prophet, denounced on that faithless race. In the 11th verse the prophet enquires, "How long?" How long shall this blindness continue? And was answered, verses 11—13: "Until the cities be wasted without inhabitant." Until there is not an inhabitant in the cities, therefore, the blindness must continue. "And the houses without man." As long, then, as there is a man in any house, they will remain as they are. "And the land be utterly desolate." Until there is no one left in all the land or earth. "And the Lord have removed men far away," even taking his saints up to meet him in the air during the conflagration of the world, "and there be a great forsaking in the midst of the land."

I would now ask the reader most earnestly and seriously, can such a desolation and forsaking of city, house, and land, ever come before the final conflagration of the world? How can entire, perfect desolation be more vividly described than it is in this passage? Then the blindness must continue until that event. "But yet it shall be a tenth." For although this blindness has happened to that race through all time, yet all will not be lost; "for yet it shall be a tenth;" a tithes, or remnant will remain true to Christ, and be living branches; "and shall return," after men are removed far away from the earth, and it is

burned up and renovated; "and be eaten, as a teil tree, and as an oak, whose substance is in them when they cast their leaves." The bleak winds of autumn sear the oak, and we should be almost inclined to pronounce it dead; but the substance or sap is still there. And when the vernal sun warms it into new life, the green foliage will again appear. "So the holy seed," the believers in and partakers of Christ's spirit, "are the substance" of Israel. They will come back, and with Abraham and Christ inherit the land of promise, and be heirs of the world.

If it be objected, that the expressions, "cities, houses, land," &c., do not refer to the whole world, but only to the holy land and its cities and houses, I ask, if it has ever yet happened? If it has, then the blindness pronounced on them is already ended; and must have ended whenever the cities, houses, land, &c., were desolated as described. But if it be yet future, I ask when will that land be desolate, except when all the earth beside shall share the same fate?

Verses 26—27. "And so, all Israel," the holy seed, as above, who shall return, as the substance of the seared oak, "shall be saved," in the kingdom of God and unto eternal life. "As it is written" in Isai. lix. 20, "There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob." This is nearly a literal rendering of the Septuagint version; while the reading of our translation of the passage is a literal rendering of the Hebrew, as follows: "And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob." The obvious meaning is, that the Redeemer will come to set up

the throne of his father David on Mount Zion, and begin his glorious reign; and he will come to all the Jewish people who turn (now, have turned, then) from transgression, and receive the Saviour; and will raise and glorify them with himself.

Or, if we follow the rendering in Romans, then it means, the Deliverer came out of Zion, was the son, according to the flesh of David, the king of Zion. He shall, then, when the times of the Gentiles be fulfilled, "turn away ungodliness from Jacob;" and from all Jacob's true seed, by removing all the effects of the fall which the best of Christians endure. "For this is my covenant unto them, when I shall take away their sins." We are now justified by faith; but the fruits of original sin, and of our own acts of disobedience, are not removed; nor will they be, until God justifies us at the day of judgment; and removes all these direful effects. He will then take away all the sins of his people, and their effects will cease; and in the twinkling of an eye, at the blast of the last trump, announcing that justification, every saint will spring into immortal life. This is God's covenant to his people.

Verses 28, 29. "As concerning the gospel, they [the Jews] are enemies for your sakes." Because you, Gentiles, are permitted to come in and share in the blessings of the gospel, the unbelieving Jews are enemies to the gospel. "But as touching the election, they are beloved, for the fathers' sakes." Although the Jews for your sakes are enemies to God and his gospel, yet, the election or believers are beloved of God, whether they be Jews or Gentiles by nature. "For the

fathers' sakes." For the sake of God's covenant with the fathers, that in them all the families of the earth should be blessed. "For the gifts and callings of God are without repentance." He does not change his propises to justify, love, and save all who are of the faith of our father Abraham.

Verses 30—32. "For as ye in times past have not believed God, yet have now obtained mercy through their unbelief;" through Jesus Christ, the stumbling-stone, the cause of their fall and unbelief, you are admitted into the church, and to union with Christ. "Even so have these also, now, not obtained mercy," are broken off from Christ and the church, that through your mercy, your earnest efforts to bring them to Christ, "they also may obtain mercy," may be brought into Christ's body, the true church, and be saved forever.

"For God hath concluded them all in unbelief, that he might have mercy upon all;" that he might save them by his mere mercy, through faith, and not by the deeds of the law. They must all come on one common ground, whether Jews or Gentiles, and be saved by the mercy of God, or they must perish.

Verses 33, 34. "O the depth of the riches of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out! For who hath known the mind of the Lord? or who hath been his counsellor?"

I have thus given what I conceive to be the true meaning of this most difficult and important portion of God's word. I have not written for strife or debate, but if possible to arrive at the

truth on the great question of the ingathering of the Jewish people as a people, to the fold of Christ. It must be admitted that the doctrine, if taught at all in the New Testament, is taught in the 11th of Romans. But I ask the attentive reader of these pages, if it can be found there? If not, then the doctrine nowhere exists in the New Testament, or in the Bible. Every Jew is as free to come to Christ as the Gentile; and God will just as surely have mercy on him if he will come, as he will on a Gentile. And when they shall turn to the Lord, the veil that is over them shall be taken away. Probably as many Jews, in proportion to the whole number, have been converted since Christ, as there have been of the Gentile world. They are but a speck compared with the multitude of Gentiles; and so the number of conversions among them is apparently small. But I know of no age when there were none who professed to be of the stock of Abraham, who believed not in Christ. They have had an equal opportunity with the Gentiles to obtain gospel blessings.

#### IV. OTHER REMARKS ON THE CONVERSION OF THE JEWS.

The idea that either Jew or Gentile will obtain mercy after Christ appears, is most preposterous. It would violate some of the most plain declarations of God's word. We have already learned, from the 6th of Isaiah, that the blindness of the Jews is to continue until the Lord have removed men far away, and the earth is desolated. This will not be until the day of judgment and perdi-

tion of ungodly men. Then the saints will be removed, and the wicked destroyed; a new heavens and earth be made, and the holy seed return and possess it.

The Lord Jesus, in the 13th of Luke, taught the Jews, that when once the master of the house has risen up and shut too the door, that they, the Jews, the children of the kingdom, they who were the natural heirs to it through their relation to Abraham, should be cast out into outer darkness, where will be weeping and gnashing of teeth, and see Abraham, Isaac, and Jacob, and all the prophets in the kingdom of God. More; they shall come from the east and from the west, from the north and south, and sit down with patriarchs and prophets in the kingdom of God, while themselves are thrust out. They will then seek to enter in, but shall not be able. They will plead, but find no admission.

Again; Paul teaches the same thing in Romans, 2d chapter, where he declares that God will render to every man who doeth good, glory, honor and peace, to the Jew first, and then also to the Gentile; but to every soul of man that doeth evil, indignation and wrath, tribulation and anguish, to the Jew first, and also to the Gentile; "in the day when God shall judge the secrets of men by Christ Jesus, according to my gospel." Keep in remembrance, reader, that the doom of blindness is on them until the day of judgment. And then indignation and wrath is their portion.

## CHAPTER III.

L THE VISION OF THE FOUR BEASTS, DANIEL, SEVENTH CHAPTER.—THE COMING OF THE SON OF MAN AND HIS KINGDOM TO SUCCEED THEM.

THE prophecies of Daniel, relating to the successive events of time, are, above all the other prophets, consecutive and full, taking up long chains of events from his own day, and carrying us down the stream of time to the coming of the everlasting kingdom of Jesus Christ. So full is he, in his delineations of the characters of governments, and their relation one to another, that it would hardly seem possible for us to mistake the governments intended. In none of his visions, however, is he more clear than in the vision of the four beasts, in the 7th chapter.

This vision of Daniel is peculiarly striking, from the manner in which it is given; the leading events being three times repeated. 1. A series of emblematic representations passed in vision before his eyes. 2. He repeated what he had seen, in the form of an inquiry as to the meaning of the imagery. 3. A divine messenger explained, in order, each of the emblems seen in the vision. Each of these three repetitions of the events winds up by introducing an universal triumph of the saints, which shall never end.

1. *The prophetic imagery of the vision.*

The substance of the vision is as follows: The four winds strove upon the great sea, and four great beasts arose from the sea, diverse one from another. The *first* like a lion, with eagle's wings. The *second* like a bear, with three ribs in the mouth. The *third* like a leopard, with four wings and four heads. The *fourth* was a dreadful and terrible, and exceeding strong beast, with great iron teeth; and it had ten horns. Then there came up among the ten another little horn, before whom three of the first ten fell, or were plucked up by the roots. In this little horn were eyes like the eyes of a man, and a mouth speaking great things. Then appeared the ANCIENT OF DAYS on a throne of fiery flame: ten thousand times ten thousand stood before him: the judgment was set, and the books were opened. He saw also in vision the Son of man, coming in the clouds of heaven, and receiving an universal and everlasting kingdom and dominion.

2. *The inquiry respecting the meaning of the imagery.*

(1.) The meaning of the four great beasts; verse 16. (2.) The meaning of the fourth beast, diverse from all which were before it; verse 19. (3.) The meaning of the ten horns that were in his head; verse 20. (4.) The meaning of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth which spake very great things; and which made war with the saints, and prevailed against them, until the ANCIENT OF DAYS came, and judgment was given to the saints, and the time came that the saints possessed the kingdom.

3. *The answer of the explaining messenger to the foregoing inquiries.*

(1.) The answer to the first inquiry is found, verses 17 and 18: "Thus he said; these great beasts, which are four, are four kings which shall arise out of the earth; but the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever."

This text is a general explanation of the whole vision, and gives a comprehensive view of the course of events from then to the end of time. This course was comprehended under the reigns of four great kingdoms, or human governments, here called kings. But that the meaning of the term *here* is *kingdom*, is evident from verse 23: "The fourth beast shall be the fourth KINGDOM upon earth."

Beginning, then, with the days of Daniel, in the first year of Belshazzar, the last of the Chaldean monarchs, have four great kingdoms successively arisen, and followed each other, so as to form a perfect chain of events from Daniel to us? And does the last of them now exist?

The Chaldean monarchy was founded by Nimrod, the mighty hunter before the Lord. He was the great-grandson of Noah. "And the beginning of his kingdom was Babel, Erech, Accad, and Calneh, in the land of Shinar." Gen. x. 10. This kingdom continued to flourish, and in the time of Nebuchadnezzar it had extended its conquests over the then known world. See Dan. ii. 37, 38. "Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts

among them another little horn, before whom *THREE of the FIRST horns were plucked up by the roots.*" Observe, first, there were to be ten kings contemporaneously flourishing, before any of the number were plucked up; and, second, that *three of the FIRST ten HORNS* were to be plucked up by the roots, before the little horn's establishment. The kingdoms must then be the *first ten* established in western Rome. According to Machiaval, the historian, (Hist. of Florence, book 1,) and Bishop Lloyd, an excellent chronologer, (in Lowth's Commentary on the Prophets, pp. 381-2,) and Dr. Hale's Analysis of Chronology, (vol. 2, b. 1, pp. 536-8,) the first ten kingdoms were as follows:—1. The Huns, in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, A. D. 377. 3. The Visigoths, in Pannonia, A. D. 378. 4. The Franks, in France, A. D. 407. 5. The Vandals, in Africa, A. D. 407. 6. The Sueves and Alans, in Gascoigne and Spain, A. D. 407. 7. The Burgundians, in Burgundy, A. D. 407. 8. The Heruli and Rugii, or Thuringi, in Italy, A. D. 476. 9. The Saxons and Angles, in Britain, A. D. 476. 10. The Lombards, in Germany, A. D. 483. If in the mouth of two or three witnesses every word shall be established, then this point is abundantly proved.

(4.) The answer to the fourth inquiry is given verses 24—26,—*the meaning and history of the little horn, &c.*: "Another shall rise after them, (the ten kingdoms,) and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his

hand until a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end."

From this passage we learn the character of the little horn.

1. *He was to be a blasphemous power.* "Speak great words against the Most High." Such has Popery always been. To go back no farther than Sept., 1840, we shall find sufficient evidence of his arrogancy and blasphemy in his *Encyclical letter*. Title of the letter: "ENCYCLICAL LETTER OF OUR MOST HOLY LORD, Gregory XVI., by Divine Providence Pope." No being but Deity can claim and appropriate to himself such titles, or permit them to be applied to him by others, unreprieved, without robbing God of the glory he has declared he will not give to another, and incurring the charge of *blasphemy*. His arrogancy is also manifest in the same letter:—"Hence it is easy to conceive the state of anguish into which our soul is plunged day and night, as we, being charged with the superintendence of the *whole fold* of Jesus Christ, and the care of all the churches," &c. There is no title which Jehovah has ever claimed, or prerogative he has professed to exercise, but what the Roman pontiff has, at one time or other, professed to bear and exercise. "Sitting in the temple of God, showing himself that he is God."

2. *He was to be a persecuting power.* And how fully this trait has been exemplified in the popes of Rome, church history must tell. More than fifty millions of innocent, unoffending Christians, it is estimated, have suffered martyrdom

at the hands of that bloody power, during its dark reign. Thus were the saints worn out.

3. *He was to think to change times and laws.* He shall assume to dictate laws to the world. This will be illustrated too by some extracts from the letters and bulls of the popes. Pope Innocent III. writes, "So hath Christ established the kingdom and the priesthood in the church, that the kingdom is sacerdotal, and the priesthood is kingly. He hath set *one man over the world*, him whom he hath appointed his *vicar on earth*; and *as to Christ is bent every knee in heaven*, in earth and under the earth, so shall *obedience and service* be paid to his vicar by all, that there may be one fold and one shepherd." [Croley on the Apocalypse, p. 153.]

But the authority of the popes over kings is still more strongly asserted by Pope Gregory VII. in his epistles. "The Roman Pontiff alone is by right *universal*. In him alone is the right of making laws. Let all kings kiss the feet of the Pope. His name alone shall be heard in the churches. It is the **ONLY NAME IN THE WORLD**. It is *his right to depose kings*. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred; and the Scriptures testify, it never shall err." [Croley, p. 154.]

Again, the bull of Pope Pius, against Queen Elizabeth, reads, "This one he hath constituted **PRINCE** over *all nations*, and all kingdoms, that he might pluck up, destroy, dissipate, overturn, plant and build." [Ibid.]

4. *He was to have dominion over the saints, or*

*church, a time, times, and dividing of time.* This period, it is generally agreed, is three and a half years, of three hundred and sixty days each; each day standing for a year: the whole being twelve hundred and sixty years. The difficulty is to determine with certainty that it is so; and if so, when the period was to begin. The only certain means by which we may know that the period means twelve hundred and sixty years, is its accomplishment. But to determine whether it is accomplished, we must understand what was to precede, fill up, and immediately follow the time. The date of the last of the events which were to precede the period, will mark its commencement; and the date of the first event which was to follow or close the period, will mark its end.

*Events which were to precede the period.*

1. There were four great kingdoms successively to arise in the earth, and fill up all the time from Daniel to the coming of the Son of man in the clouds of heaven. All this has taken place, and the last now exists, and awaits the coming of Christ.

2. Out of the fourth and last of those kingdoms, ten kingdoms were to rise. They did so.

3. Another, a blasphemous, persecuting power was to rise after the ten kingdoms, and wear out the saints. Such a power, Popery, did so arise.

4. The saints were to be given into his hand. In A. D. 533, Justinian, the Greek emperor, passed an edict constituting the Bishop of Rome the head of all the churches; thus giving the saints over into his hand.

Mr. Croley, speaking of the acts of Justinian, says that he, in "the fullest and most unequivocal form, declared the Bishop of Rome the Chief of the whole ecclesiastical body of the empire." "His letter (of A. D. 533) was couched in these terms:"

"*Justinian, pious, fortunate, renowned, triumphant, emperor, consul, &c., to John, the most holy Archbishop of our city of Rome, and patriarch.*

"*Rendering honor to the apostolic see, and to your holiness, (as always was and is our desire,) and, as it becomes us, honoring your Blessedness as a father, we have laid without delay before the notice of your holiness, all things pertaining to the state of the church. Since it has always been our earnest study to preserve the unity of your holy see, and the state of the holy churches of God, which has hitherto obtained, and will remain, without any interfering opposition. Therefore we hasten to SUBJECT and to unite to your holiness, all the priests of the whole East. As to the matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly resolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass without the knowledge of your holiness, who are the head of all the holy churches. For in all things (as had been said or resolved) we are prompt to increase the honor and authority of your see.'*"

. If the pope was not here entitled the head of all the holy churches, then he never can be.

This title was confirmed and acknowledged by Justinian in his epistle to Epiphanius, bishop of Constantinople, of date 25th March, 533. He acknowledges his epistle to the Roman pontiff, and maintains that he is the head of all bishops, and that "by decisions and right judgment of his venerable see, heretics are corrected."

The same power, Justinian, in his *Novellæ*, gives to Rome the supremacy of the pontificate, and gave to the pope the precedence of all the priesthood :

"The authenticity of the title," says Mr. Croley, "receives unanswerable proof from the edicts of the 'Novellæ' of the Justinian code. The preamble of the 9th states, 'that as the elder Rome was the founder of the laws; so was it not to be questioned, that in her was the supremacy of the pontificate.' The 131st, on the Ecclesiastical Titles and Privileges, chapter ii., states: 'We therefore decree that the most holy pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome.'"—[Croley, pp. 114, 115.]

5. Three of the first horns, or kingdoms, were to be plucked up by the roots before him. (1.) In A. D. 493, ten years from the time of the establishment of the last of the ten kings, the Heruli, in Rome and Italy, were subverted by the Ostrogoths. (2.) In 534, the Vandals, another of the ten kingdoms, were conquered by the Greeks, for the purpose of establishing the supremacy of the Catholics. (3.) In 538, in the month of March, the Greeks conquered the Ostrogoths,

in Rome and Italy,\* and opened the way for carrying into effect the decree of Justinian, constituting the Bishop of Rome head of all the churches: for the Ostrogoths were Arians, and bitter enemies of the Pope and the Catholic faith; hence, while they held Rome, the decree could not be carried into effect. But when the same power that issued the decree conquered and possessed Rome, it could be established.

These are all the circumstances predicted to precede the period specified. We must, therefore, begin at that point, or we must leave a vacuum in the series of events; the chain will be broken.

*Predicted events during the period.*

1. *Blasphemy.* "He shall speak great words against the Most High."

2. *Persecution.* "He shall wear out the saints of the Most High."

3. *Assumption of authority.* "Change times and laws."

All history of those ages testifies as to the accomplishment of all these by the papal power.

4. *Dominion over the saints.* "They shall be given into his hands."

*The event to end the period.*

"They shall take away his dominion." In the month of February, 1798, Berthier, a French general, by order of the French republic, entered Rome with an army and took it; deposed the pope, abrogated his government, and in its place set up an entirely new form of government, viz., a republic, and then carried the pope a prisoner to France, where he died.

From 538, the date of the last circumstance

\* See Gibbon's *Decline and Fall of the Roman Empire*

predicted to precede the period, to 1798, the date of the event which was to terminate the period, was twelve hundred and sixty years. A more perfect demonstration than this cannot be desired,—

1. That the prediction of the reign of the little horn is a prediction of the great anti-Christian or papal apostacy.

2. That a time, times, and dividing of time, is twelve hundred and sixty years.

3. That the period has already passed by, and we are forty-three years this side its termination.

#### II. THE CONDITION OF THE PAPAL POWER AFTER HIS DOMINION WAS TAKEN AWAY.

*“To consume and destroy unto the end.”* The great error of most expositors, in calculating “the time, times, and dividing of a time,” and explaining the prophecy, seems to have been, in supposing that popery would cease to exist after the close of that period; whereas, the prophecy gives us most clearly to understand that it was to exist after that period, and undergo a consuming process, even from its fall “to the END.” This consuming process has been realized in its history.

1. One of the fundamental principles of popery was the suppression of the Scriptures. But since 1798, the word of God has been translated into more than one hundred and fifty different languages in which it was never before published; and is now scattered among nearly all nations, in their own languages. This work of Bible distribution is not confined to Protestant communities

alone: it has gone among Jews, Mahomedans, Pagans, Greeks, Catholics, and, finally, infidels. Yes, Catholic-infidel France, is receiving the blessed volume of truth. According to the report of the Bible Society, there were distributed in France, last year, 250,000 copies of the holy Scriptures; and also that eighty, out of one hundred and fifty colporters or Bible distributors were but a short time since, Roman Catholics. The very fact of the universal spread of the word of God is one of the heaviest blows that the papal superstition could receive. Under such a stroke it can but writhe and languish.

2. The Inquisition has been abolished since that period. The light of the 19th century will not tolerate such an engine of torture.

3. Monastic institutions in some of the darkest papal countries of Europe have been abolished.

4. Protestants are tolerated in all papal countries. Even in the city of Rome, the church of England has had a place of worship, and regular services each Sabbath, for some thirty years.

5. The pope acknowledges his own weakness and want of power to suppress heresy. He feels the smart of his mortal wound and the weakness of his broken arm, as the following extract from his ENCYCLICAL LETTER of September, 1840, will abundantly show.—[*Signs of the Times*, Feb. 15, 1841.]

He says, "Indeed, are we not compelled to see the most crafty enemies of the truth ranging far and wide with impunity?" Again;—"We refer you to facts, venerable brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and

as your pastoral duty requires, are by no means silent, are yet *compelled to tolerate* in your dioceses these aforesaid propagators of heresy and infidelity." "Hence, it is easy to conceive the state of *anguish* into which our soul is plunged day and night," &c.

Once, the *Holy Inquisition* could quickly check the audacity of heretics and infidels, and the pope and his priesthood were not "COMPELLED TO TOLERATE" them in *their* "DIOCESES;" but now they have no alternative but to submit.

6. Another heavy stroke in the consumption of that little horn, is, the recent quarrel between him and the Spanish government. That government, provoked at the audacity of the pope, has issued an act, declaring the supremacy of the Roman pontiff to be at once and forever abolished in the kingdom of Spain. Can we ask for a more explicit fulfilment of prophecy than we have of the consumption of popery from 1798 until now?

True, the pope is making gigantic efforts for the propagation of his system, but it is all done by Jesuitical trickery, not by the authority he once derived from Justinian to correct heretics, by decision and right judgment of his venerable see.

### III. THE LENGTH OF "A TIME"—OR, HOW MUCH IS TWO TIMES?

"A time" is an arbitrary period given by the Lord to measure the duration of prophetic events. It is used both in a literal and figurative sense; and the nature of the prophecy in connection with which the period is given must de-

termine its import. For instance, in the prediction and history of the banishment of Nebuchadnezzar from among men until "seven times" passed over him, the nature of the prediction shows that it must be understood literally. But when it occurs in the seventh and twelfth chapters of Daniel, it is so used as to show it must mean something beside literal time.

The length of a *time* is three hundred and sixty days, or twelve months of thirty days each; *times*, is seven hundred and twenty days, or twenty-four months of thirty days each; and a *dividing of time*, half a time, or six months of thirty days each.

This time is not, as most expositors say, Jewish time. The Jews reckoned their time by moons; 29½ days to a month, and twelve months or 355 days to a year. Two years of 355 days and the third year of thirteen months or 383 days. Once in nineteen years, one year of 355 days and two of 383 days. So that nineteen Jewish were equal to nineteen solar years. I have been utterly unable to find any evidence except bare assertion, that the Jews ever reckoned 360 days to a year.

But we are asked, "how do you know how long a *time* is, and how much is meant by *times*?" I answer, the Holy Ghost has defined it. In Rev. 13th chapter, the same power predicted under the emblem of the little horn in Dan. 7th, is brought to view under the emblem of a beast. Daniel has given the time of his power, "a time, times, and dividing of a time." John has given it, forty-two months. In forty-two months there are three and a half years. The

forty-two months are reduced, Rev. 11th and 12th chapters, to days; 1260 days. We are not, therefore, left to vague conjecture as to the import of the time, for the Holy Ghost has defined it. The seven times of Nebuchadnezzar's banishment would be 2520 literal days. The reign of the pope was fulfilled, as already proved, in 1260 full solar years. I call the time, then, neither Jewish time nor Chaldee time, but divine time; each day being the representative either of a day of twenty-four hours, or, if used figuratively, of a full solar year.

#### IV. A SECOND ARGUMENT ON THE FULFILMENT OF THE 1260 YEARS OF PAPAL AUTHORITY—OR EXPOSITION OF REV. TWELFTH AND THIRTEENTH CHAPTERS.

The Apocalypse, although of a highly figurative character, yet is a part of the revelation of God to man, and as such is worthy of our careful and prayerful study.

And the study of it is greatly facilitated by the great similarity existing between the prophetic characters of Daniel and this book. The two chapters before us, especially, receive great light from the visions of Daniel. The Roman government being one of the principal subjects of prophecy with him, it is very fully described in all its various changes and phases. The same characteristics again occur in Revelation, and must apply to the same powers.

#### THE DRAGON OF THE TWELFTH CHAPTER.

There are some traits in the chronology and

history of the dragon which cannot fail to fix his identity.

1. He was the government which existed or had jurisdiction at the time of the birth of "a man-child, who was to rule all nations with a rod of iron," and who "was caught up to God and his throne." Who this power is, there is no room for doubting. Jesus Christ, the Son of God, is the person who is to rule or break all nations with a rod of iron, even as he has received of his Father. See Ps. ii. 9; Rev. ii. 27. The Roman empire was the then reigning power, and under it Christ was crucified; and from its face was caught up to God's throne, until his foes be made his footstool.

2. Before the imperial Roman government the church in the east fled into her wilderness state, where she is nourished for a time and times and half a time, from the face of the serpent. At the same time the papal government in the west persecuted and made war on the saints, the eastern church was plunged into a state of darkness by the old imperial government, which still remained in the east, first in the Greek and afterward in the Turkish empire. The final casting out of the old dragon from the holy land, the inheritance of Christ, will be when Christ and his kingdom come; and the wrath of the dragon and his war on the seed of the woman, will be the battle of that great day of God Almighty, in the place called Armageddon.

The dragon was located in the west until the days of Constantine. He removed the seat of empire from Rome to Constantinople in A. D. 329. After his death the empire was divided

among his three sons; but in a very few years was again united under the eastern emperor, A. D. 353. In 356 commenced the conquest of the empire by the Huns. The imperial power, however, was variously disposed of; sometimes being entirely in the east, and at other times enjoyed by both the east and west. In 476, imperial power expired in the west by the conquest of Rome by Odoacer, the king of the Heruli; and by a vote of the Roman senate, imperial power was removed to the east. So that the eastern emperor was properly and legally the emperor of Rome, by vote of the Roman senate; and whatever shape or phase the empire assumed, it was properly a part of the dragon. Hence it is said the dragon had seven heads and ten horns, in allusion to the seven forms of government which Rome was to assume; and ten horns, in allusion to the ten kingdoms of the barbarians within the empire. These ten horns have already been given. The seven heads, or forms of government, are as follows, viz.—1. *Regal or kingly power of the Latins.*—2. *The dictatorship.*—3. *The prætors.*—4. *The consulate.*—5. *The triumvirate.*—6. *The imperial.*—7. *The papal government.* These forms of government have existed in the Latin kingdom, or masters of Rome.—[See Clarke on Rev. xvii. 10.]

#### THE BEAST OF REVELATION THIRTEENTH CHAPTER.

The beast is represented as coming up "out of the sea, having seven heads and ten horns, and upon his horns ten crowns." This beast is clearly a perpetuation of the dragonic government. The government of Rome had long been in the

hands of the imperial power; but at length that power was removed to the east, and another power came up amid the troubled elements of party strife which aspired to the supremacy of Rome, and ultimately obtained it. That power was popery. To this beast the dragon gave his power, his seat, and great authority—and of course the beast assumed all the characters and attributes of the dragon, when he received not his power only, but also his seat and great authority. He was a beast of seven heads and ten horns. The dragon giving his power and seat to the beast, the papal form of government thus created, became an appendage of the dragon, the seventh head; and the beast receiving the power and seat of the dragon, partook of all his characteristics: he became the offspring and image of the dragon.

**THIS BEAST IS IDENTICAL WITH THE LITTLE HORN  
OF DANIEL SEVENTH.**

The similarity between the two emblems of Daniel and John is most striking.

1. The little horn (Dan. vii. 25) was to be a blasphemous power. "He shall speak great words against the Most High." So also was the beast of Rev. xiii. 6, to do the same. "He opened his mouth in blasphemy against God."

2. The little horn (Dan. vii. 21) "made war with the saints, and prevailed against them." Thus the beast of Rev. xiii. 7, was also "to make war with the saints, and to overcome them."

3. The little horn (Dan. vii. 8, 20) "had a mouth which spake very great things." So like-

wise there was given the beast of Rev. xiii. 5, "*a mouth speaking great things and blasphemies.*"

4. Power was given the little horn of Dan. vii. 25, "*until a time, times, and the dividing of a time.*" To the beast also, (Rev. xiii. 6,) "*power was given to continue forty-two months.*"

5. The dominion of the little horn (Dan. vii. 26) *was to be taken away* at the termination of that specified period. The beast of Rev. xiii. 10, who led into captivity and put to death with the sword so many of the saints, was himself to "*be led into captivity and be killed with the sword,*" at the end of the forty-two months.

With these points of similarity in the two emblems, the little horn and beast, who can doubt their identity?

#### THE DATE OF THE FORTY-TWO MONTHS OF THE BEAST'S POWER.

The date of the twelve hundred and sixty years of the pope's reign, is a matter of a good deal of doubt and uncertainty in many minds. But why should it be so? No argument was ever more clearly made out, than the argument on the time of the little horn's reign, from 538 to 1798, as already given. But I will here give another argument, based on the thirteenth chapter of Revelation.

1. *The beginning or origin of his power.* Verse 2: "And the dragon gave him his power, his seat, and great authority."

*The power of the dragon was transferred.* The dragon, the imperial government, from the

days of Constantine to the time of Justinian, had been supreme head of the church. The councils and bishops had been under their control. The Greek or eastern emperors had the supremacy in the eastern third or division of the empire; so that the tail of the dragon drew a third part of the stars of heaven and did cast them unto the earth. What, then, I ask, did Justinian, the Greek emperor, do, but give his power to the beast, and cast the third part of the stars to the earth, when, in 533, he "hastened to SUBJECT and UNITE to [his] holiness all the priests of the WHOLE EAST." And also when he *determined* not to "suffer anything which belonged to the state of the church, however manifest and UNDOUBTED, that [was] agitated, to pass without the knowledge of [his] holiness, [whom he declared] the head of all the holy churches?" Also, when in his letter to the Bishop of Constantinople, he declared that the pope of Rome "is the head of all bishops," and that by decisions and right judgment of his venerable see, heretics are corrected." Likewise, when he decreed that "the most blessed bishop of the elder Rome is the first of all the priesthood."—[See Justinian's Letters and Decree, pp. 86-7.]

It is all vain, after such a plenitude of power as was here given to the pope by the dragon or imperial power, to talk of the grant of Phocas, 606, of the title of "universal bishop," as the beginning of his supremacy. What was that grant compared with this? Just nothing. Mr. Croley, speaking on the subject, says:

Page 117: "The highest authorities among the civilians and analists of Rome spurn the idea

that Phocas was the founder of the supremacy of Rome; they ascend to Justinian, as the only legitimate source, and rightly date the title from the memorable year 533. (Gothopredus Corpus Jur. Civ., &c.)”

Page 9: “The entire transaction was of the most authentic and regular kind, and suitable to the importance of the transfer. The grant of Phocas was found to be a confused and imperfect transaction, scarcely noticed by the early writers, and, even in its fullest sense, amounting to nothing beyond a confirmation of the grant of Justinian.”

*The SEAT of the DRAGON was transferred to the beast.*

“EXTINCTION of the western empire, A. D. 476, or A. D. 479. Royalty was familiar to the barbarians, and the submissive people of Italy were prepared to obey without a murmur the authority which he should condescend to exercise as the vicegerent of the emperor of the West. But Odoacer resolved to ABOLISH *that useless and expensive office*; and such is the weight of antique prejudice, that it required some boldness and penetration to discover the extreme facility of the enterprise. The unfortunate Augustulus was made the instrument of his own disgrace; and he signified his resignation to the SENATE; and that assembly, *in their last act of obedience to a Roman prince*, still affected the spirit of freedom and the forms of the constitution. An epistle was addressed, *by their unanimous decree*, to the emperor Zeno, the son-in-law and successor of Leo, who had lately been restored, after a short rebellion, to the Byzantine throne. *They solemnly*

*disclaim the necessity, or even the wish of continuing any longer the imperial succession in Italy;* since in their opinion the majesty of a sole monarch is sufficient to pervade and to protect, at the same time, both the east and the west. *In their own name, and in the name of the people,* they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and they basely renounce the right of choosing their master, *the only vestige which yet remained of the only authority which had given laws to the world.* The republic (they repeat that name without a blush) might safely confide in the civil and military virtues of Odoacer; and they humbly request that the emperor would invest him with the title of patrician, and the administration of the *diocese of Italy.*—The deputies of the senate were received at Constantinople with some marks of displeasure and indignation; and when they were admitted to the audience of Zeno, he strongly reproached them with their treatment of the two emperors, Anthemius and Nepos, whom the East had successively granted to the prayers of Italy. ‘The first,’ continued he, ‘you have murdered; the second you have expelled, but the second is still alive, and, while he lives, is your lawful sovereign.’ But the prudent Zeno soon deserted the hopeless cause of his abdicated colleague. His vanity was gratified by the title of *sole emperor*, and by the statues erected to his honor in the several quarters of Rome; he entertained a friendly but ambiguous correspondence with the patrician Odoacer; and he gratefully accepted the *imperial ensign, the sacred ornaments of the throne and palace, which the barbarian was not*

*unwilling to remove from the sight of the people.*"\*

By this proceeding, Rome passed into the hands of the barbarians, and the imperial power was legally transferred by emperor, senate and people, to the east. Thus it continued until, in 536, the emperor of the east sent against Rome his general, Belisarius, who took the city from the Ostrogothic king, and after a defence of the city for two years, was left, March, 538, by the Ostrogoths, in full possession of that ancient seat of power. Thus the west and east were again united, and the imperial authority again existed in Rome.

The objection frequently arises, why not date the supremacy of the pope in 533, when Justinian gave him supremacy in the church? The plain answer is, the *dragon* was to give his *seat*, as well as his *power*. But while the Goths held Rome, the emperor could not give it to the pope. But in 538, when the city came again under the power of the emperor, the power was in his hands to give his ancient *seat* to the *beast*. And he did it. For after the retreat of the Goths from the walls of Rome, and the complete conquest of the city by Belisarius, Justinian called home that general and his army; leaving the pope and Rome to protect themselves. From 538, therefore, the supremacy of the pope in Rome, the seat of the dragon, properly commences.

But it is again objected, that "the Goths again returned, after the recall of Belisarius, and retook the city." True, but this only presents another evi-

\* Gibbon's History, Vol. VI., pp. 226—228.

dence of the supremacy of the pope in Rome, and that he looked upon himself as the master of the city. For Gibbon informs us that on this occasion the pope made a personal journey from Rome to Constantinople, to arouse the decaying energies of Justinian, and induce him to send another army to repel the invaders. And at the instigation and importunity of the pope, it was done. Narses the eunuch, the successor of Belisarius, defeated the Goths A. D. 552, and achieved the conquest of Rome.

"As soon," says Gibbon, "as Narses had paid his devotion to the author of victory, and the blessed virgin, his peculiar *patroness*, he praised, rewarded, and dismissed the Lombards. Neither the fortifications of Hadrian's mole, nor of the port, could long delay the progress of the conqueror; and Justinian once more received the keys of Rome, which under his reign had been five times taken and received." During the reign of the barbarian kings in Rome, both the senatorial and consular power of Rome had been perpetuated; and Justinian, in his laws of 534, recognized them as then existing. But in a transcript of them, made in 540, says Ruter, (*Church Hist.*) no notice whatever is taken of the consuls. So that between 534 and 540 it expired. Keith, in his *Signs of the Times*, vol. I., pp. 260-61, gives us the following history:

"But, in their prophetic order, the consulship and the senate of Rome met their fate, though they fell not by the hands of Vandals or of Goths. The next revolution in Italy was its subjection to Belisarius, the general of Justinian, emperor of the East. He did not spare what barbarians had

hallowed. 'The Roman consulship EXTINGUISHED by Justinian A. D. 541,' is the title of the last paragraph of the fortieth chapter of Gibbon's History of the decline and fall of Rome. 'The succession of *consuls* finally ceased in the thirteenth year of Justinian, whose despotic temper might be gratified by the silent EXTINGUISHMENT of a title which admonished the Romans of their ancient freedom.\* *The third part of the sun was smitten, and the third part of the moon, and the third part of the stars.* In the political firmament of the ancient world, while under the reign of imperial Rome, the emperorship, the consulate, and the senate, shone like the sun, the moon and the stars. The history of their decline and fall is brought down till the two former were 'EXTINGUISHED,' in reference to Rome and Italy, which so long had ranked as the first of cities and of countries; and finally, as the fourth trumpet closes, we see the 'EXTINGUISHMENT of that illustrious assembly,'† the Roman senate. The city that had ruled the world, as if in mockery of human greatness, was conquered by the eunuch Narses, the successor to Belisarius. He defeated the Goths, (A. D. 552,) achieved 'the conquest of Rome,' and the fate of the *senate* was sealed."

Both the consular and senatorial power of Rome having thus expired, we should be led to inquire, where was the supremacy of Rome vested? In the emperor, or his general? No. For the army of the emperor, under Narses, was with-

\* Gibbon's History, Vol. VII., p. 153.

† See the Index to Gibbon's Hist., under the name *Senate*.

drawn to Ravenna, and the civil government of the emperor over Italy was located in that city, under the title of *Exarch of Ravenna*.

If the pope was not left supreme in Rome, what was the supreme power? Twice Justinian conquered Rome, but neither time did he attempt to establish a civil government in the city.

But we are told that the pope did not receive his supremacy as a civil power until Pepin, king of France, conquered the Exarch from the Greeks in 755, and gave it to the pope in perpetual sovereignty; thus constituting him a civil prince. But what, I ask, had that gift of Pepin to do with the gift of the dragon, of his seat, Rome, to the beast? France was not the dragon, nor was Ravenna, Rome, the seat of the dragon and afterwards of the beast. The possession of Rome by the pope, in 538, and onward, as the conquest of Justinian, was a gift of the *dragon*, to the *beast*, who already possessed the dragon's power as head of the church, and "*the true and effective corrector of heretics.*"

#### THE FORTY-TWO MONTHS' DURATION OF THE BEAST'S POWER.

It has already been shown that the "time, times, and dividing of time," of Daniel vii. 25, continued 1260 years. The power of the beast was to continue forty-two months, the same number of prophetic days as the above period.

That period was to end by taking away the dominion of the little horn, to consume and destroy unto the end. The forty-two months of the beast were to close by leading him into captivity,

and putting him to death by the sword. Has such an event occurred? It most certainly has. It is a most notorious matter of history that on Feb. 10, 1798, General Berthier, at the head of the republican army of France, entered the city of Rome and took it. On the 15th of the same month, the pope and his cardinals were taken prisoners, and shut up in the Vatican. The papal government was abolished, and Rome and Italy, at the request of the people, was erected into the Roman republic. The pope was carried a captive to France, where, in 1799, he died a prisoner and an exile. [*See Dr. A. Clarke, on Dan. vii. 25. Croley on the Apocalypse. Thiers' History of the French Revolution.*]

The government was, in its administrators, led into captivity, and itself abolished by the power of the French sword.

A more distinct and literal fulfilment of prophecy never was recorded than we have in this instance. From 538, when the dragon gave his seat to the beast, to 1798, when that beast was led into captivity and killed with the sword, was 1260 years.

But, say our opponents, "this could not be a fulfilment of the period, for popery now exists." What if it does? Is it not in accordance with the prophecy, that it exists? Did not the Revelator foretell the history of this government subsequently to its captivity, as well as the captivity itself? He most certainly did, as we shall see by following the prophecy through.

## THE DEADLY WOUND HEALED—BEAST WITH TWO HORNS.

Revelation xiii. 11: "I saw another beast coming up out of the earth, and he had two horns like a lamb, and he spake like a dragon." Was there any beast or government, just emerging from obscurity and coming into notice just as popery went down in 1798? Observe, John says, "I saw another beast *coming up*." He was not already up at the time, but was just appearing. Just such a government we have in Bonaparte, who, in the winter of 1798, was appointed by the French, commander-in-chief of the foreign armies of the French nation. Up to that time he had been a subordinate, but from that period enjoyed an independent command in all his enterprises. "*He had two horns like a lamb.*" This was the only lamb-like characteristic he possessed: "*two horns.*"

A horn is a kingdom. Dan. viii. 20: "The ram which thou sawest having two horns, are the kings of Media and Persia." The two kingdoms of this beast were the French empire, and kingdom of Italy. He was crowned emperor of the former in 1804, and of the latter in 1805.

"*He spake as a dragon.*" The dragon was the imperial power of Rome. Let the following extract from from a circular mandate of Bonaparte, under date of July 13, 1809, illustrate this point. "Though our Lord Jesus Christ sprang from the blood of David, he sought no worldly empire; on the contrary, he required that in concerns of this life men should obey Cæsar. His great object was,—the deliverance and salvation

of souls. WE, THE INHERITORS OF CÆSAR'S POWER, are firmly resolved to maintain the independence of our throne, and inviolability of our rights." [See the whole mandate, pp. 109, 110.]

If Bonaparte did not here speak like a dragon, it is difficult to see how he could.

Verse 12: "And he exerciseth all the power of the first beast before him, and causeth the earth and them that dwell therein, to worship the first beast, whose deadly wound was healed." That Bonaparte healed the deadly wound of popery, is clear from history. After the revolution of the 11th of Nov. 1799, when Bonaparte, Sieyes and Ducos, were appointed a *provisional consulate*, one of the first acts of reform accomplished by them was, "the discarding of the HEATHEN RITUAL, and the re-opening of the CHURCHES FOR CHRISTIAN WORSHIP; and of this the CREDIT WAS WHOLLY NAPOLEON'S, who had to oppose the PHILOSOPHIC prejudices of almost all his colleagues."—[Lockhart's Napoleon, Vol. I., p. 154.]

The same month the college of cardinals was convened and entered on the election of a new pope; succeeded in the election of pope Pius VII., March 1, 1800. Thus Bonaparte exercised, as the pope had done, supreme power in the church, overruling all his associates, and restoring popery. He caused the earth, by this exercise of power, to worship the beast whose deadly wound was healed.

Verses 13, 14: "He doeth great wonders, so that he maketh fire to come down from heaven on earth in the sight of men; and deceiveth them that dwell on the earth, by means of those mira-

cles which he had power to do, in the sight of the beast."

That Bonaparte performed wonders or prodigies and imposed on the credulity of men, none who have read his history will doubt. The following extract from Scott's life of Napoleon, will illustrate the reference to fire.—[*Vol. I., pp. 297-8.*]

"On entering the sepulchral chamber in the pyramid of Cheops, 'Glory be to Allah!' said Bonaparte; 'there is no God but God, and Mahomed is his prophet.' 'Thou hast spoken like the most learned of the prophets,' said the Musti, who accompanied him. 'I CAN COMMAND A CAR OF FIRE TO DESCEND FROM HEAVEN,' continued the French general, 'AND I CAN GUIDE AND DIRECT ITS COURSE UPON EARTH.' 'Thou art the great chief to whom Mahommed gives power and victory,' said the Musti." \* \* \* "'*Sheriffs,*' he said, '*Ulemats, Orators of the Mosque, teach the people that those who become my enemies shall have no refuge either in this world or the next. Is there any one blind enough not to see that I am the agent of Destiny, or incredulous enough to call in question the power of Destiny over human affairs? Make the people understand that since the world was a world, it was ordained, that having destroyed the enemies of Islamism, and broken down the Cross,\* I should come from the distant parts of the West to accomplish the task designed for me; show them*

\* "Alluding to the capture of the island of Malta, and the subjection of the pope, on which he was wont to sound as services rendered to the religion of Mahomed."

that in more than twenty passages of the Koran my coming is foretold. I could demand a reckoning from each of you for the most secret thoughts of his soul, since to me everything is known; but the day will come when all shall know from whom I have my commission, and that human efforts cannot prevail against me.' It is plain, from this strange proclamation, that Bonaparte was willing to be worshipped as a superior being, as soon as altars could be built, and worshippers collected together."

Also, the following, from *Loekhart's Napoleon*, (vol. I., p. 118.) After relating the story of the *Battle of the Pyramids*, he says,—“Such were the immediate consequences of the Battle of the Pyramids. The name of Bonaparte now spread panic through the East; and the ‘Sultan Kebir,’ (King of Fire, as he was called, from the dreadful effects of the musketry in this engagement,) was considered as the destined scourge of God, whom it was hopeless to resist.”

Verses 14, 15: “Saying to them that dwell on the earth, that they should make an image to the beast which had the deadly wound by the sword and did live. And he had power to give life to the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast, should be killed.”

Bonaparte, at a subsequent period, after the restoration of the pope, remodelled the papal system until it suited him, and required of the pope to acknowledge it, and gained his reluctant assent; of which, however, he most heartily repented when it was too late.

Bonaparte did profess to alone have power to restore popery, as the following circular mandate of his will testify :

“ Though our Lord Jesus Christ sprang from the blood of David, he sought no worldly empire ; on the contrary, he required that, in concerns of this life men should obey Cesar. His great object was,—the deliverance and salvation of souls. We, the inheritors of Cesar’s power, are firmly resolved to maintain the independence of our throne, and the inviolability of our rights. *We shall persevere in the great work of the restoration of the worship of God ;—we shall COMMUNICATE to its ministers that RESPECTABILITY WHICH WE ALONE CAN GIVE THEM ;—we shall listened to their voice in all that concerns spiritual matters, and affairs of conscience. We shall not be drawn aside from the great end which we strive to attain, and in which we have hitherto SUCCEEDED in part, —THE RESTORATION OF THE ALTARS OF OUR DIVINE WORSHIP ; nor suffer ourselves to be persuaded that these principles, as Greeks, English, Protestants, and Calvinists affirm, are inconsistent with the independence of thrones and nations. God has enlightened us enough to remove such errors far from us. Our subjects entertain no such fear.*”—[*Wesleyan Methodist Magazine for 1810.*

Why, I ask, do our opponents object to 1798, as being the termination of the 1260 years, when the prophecy has throughout had a most literal fulfilment? Had popery ceased to be, in 1798, or since that time, the word of prophecy would have been broken. If the 1260 years yet remain to be fulfilled, the same scenes must be acted over again,

word for word, that took place in 1798 and subsequently, or it will not be a fulfilment of prophecy. But have we a right to look for another series of events of the same order?

**NAY, VERILY.** The 1260 years of papal rule have been accomplished precisely according to the prediction, and it is all we have a right to expect.

If our opponents are dissatisfied with this evidence, we ask them what they would have; or what evidence would be sufficient to satisfy them of the fulfilment of the 1260 years of papal rule? Can they produce an argument of one fourth part the strength, proving the period to have begun at any other time? They cannot do it. Then why find fault with this, until a better and more perfect one can be produced?

## CHAPTER IV.

### THE CONSUMMATION—OR ERA OF THE SECOND ADVENT.

THE grand question, Is the time of the second advent of the Saviour revealed in the word of God? seems to lie at the foundation of our investigations of the prophecies. If it is not revealed, we shall labor in vain to ascertain it; if it is matter of revelation, it is a proper subject of discussion and examination until we arrive at the truth on the subject. That there is a diversity of opinion on the meaning of the prophecies, is no reason why we should not study and endeavor to understand the subject; for there is probably not a subject in the Bible which is not controverted, and on which great and learned men do not disagree. If this fact is a valid reason for the neglect of the prophecies, it is a good reason why we should throw away the whole Bible.

The great argument usually urged against the investigation of the prophetic periods is, that the Saviour declared (Matt. xxiv.) "of that day and hour knoweth no man, no, not the angels in heaven, but my Father only." To this objection I shall for the present only reply, that what was not known either to men or angels 1800 years ago, may, for all that, be a matter of revelation, and be

understood at the time and by the age for whose benefit the prediction was specially given. In the proper place this objection will be more fully met.

I shall now endeavor to show, 1st, that the fact and time of Christ's second coming are both revealed in the 8th chapter of Daniel; and 2d, when, according to that revelation, the event will take place.

The question and answer contained in Daniel viii. 13, 14, has so often been examined and put to the torture, that one would be almost inclined to the opinion that nearly all has been said upon it that can be said. But yet I have a disposition to try it once more. I shall give the text without the *italicised* or inserted words.

1. *The question.* "How long the vision, the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

It is presumed no one will dispute that this is the true and correct reading of the original. First, "*How long the vision?*" What vision? The true answer to this question will be a decision of the dispute, whether the days are to be understood literally or figuratively. If the vision includes only the little horn, and that little horn is Antiochus, then the days are literal, or rather general and indefinite. But if the vision includes the ram with his two horns, the rough goat with his great horn between his eyes, and the four horns, together with the little horn out of one of the four, then, let the little horn be what it may, the days must be figurative, and mean something more than literal days. Now, reader, just read

the text again, together with the context. "How long was the vision, the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?" What is the vision? *Reader, think.* Were not the ram and goat a part of the vision? Does not Daniel, when relating the vision, commence it with the ram having two horns? Does not Gabriel, when told to make Daniel understand the vision, begin his instruction on the import of the imagery, by saying, "The ram which thou sawest, having two horns, are the kings of Media and Persia?" Then the ram was a part of the vision. If this be correct, then professor Stuart, professor Chase, and a host of others who follow in their wake, are incorrect in restricting the vision to the little horn out of one of the four notable horns of the goat.

2. *The answer:* "Unto two thousand three hundred days, then shall the sanctuary be cleansed." The literal rendering is, 2300 *evening morning*, the Hebrew mode of expressing a day; as in Genesis 1st chapter:—"The evening and the morning is the first day," "second day," &c.

Mr. Dowling contends that the period is only 1150 days. That the number relates to the Jewish sacrifices; and there being two Jewish sacrifices a day, there would be only half as many days as there were sacrifices. According to him, it was fulfilled by Antiochus Epiphanes, by his taking away or prohibiting the Jewish offerings 1150 days. Professor Stuart, however, allows them to be 2300 literal days, and finds them fulfilled in the same person. But one thing is very

unfortunate for their cause; neither of them have yet been able to show from history the fulfilment of the period either in whole or part. I assert it without fear of contradiction, that it has never yet been shown that the time was fulfilled in Antiochus.

#### VARIOUS READINGS OF THE PERIOD.

It has been sometimes urged, as a reason why we cannot depend on the calculation of this period, that there are various readings, and it is uncertain which is the correct one. The reading of all the Hebrew manuscripts is 2300. The Septuagint, or Greek version, is 2400. The Latin of Jerome, 2200.

The Hebrew copies being the oldest, and all the copies agreeing in the reading, it is but a reasonable conclusion that it is the correct reading. As for the reading of Jerome, there are few who place any confidence in it. On the reading of the Septuagint, I beg leave to introduce the following extract from "*Begg's Connected View*," p. 3:—

"It is in mercy to His people, although it will and to the condernation of the wicked, that God has given such clear and determinate intimation of the 'things that are to come hereafter;' and any attempt to throw unnecessary doubt upon the certainty of the 'times' revealed, calls for severe reprehension. To this charge there is reason to fear the Examiner of Mr. Irving's Opinions, in the Edinburgh Christian Instructor for 1828, (p. 476,) has exposed himself, when, in order to strengthen his argument for the impossibility of de-

termining the commencement of 'the mighty year of God's glory,' he fixes upon a misprint of one of the dates in our version of the Septuagint translation of the Old Testament. 'In regard to the long period of Daniel,' there is, in reality, no reason for its being 'disputed, whether we should read, with the Hebrew, 2300, or with the Septuagint, 2400 years.' Although all our *common* editions of the Septuagint have this typographical error, being printed from an edition into which it had crept, yet the manuscript in the Vatican, from which that very edition was printed, has 2300, and not 2400. And of all the principal *standard* editions of the Septuagint, that alone from which ours are taken has this error. Let not, then, the carelessness of men be charged upon the Most High, nor the errors of copyists on the Spirit of inspiration.—For a full statement on this subject, see 'The Scheme of Prophetic Arrangement of the Rev. Edward Irving and Mr. Frere critically examined by William Cunninghame, Esq. of Lainshaw.' "

The 2300 days being the correct reading, and "*the vision*," including the ram, the goat, and all the horns, they must be understood, not as days, but years. It is perfectly immaterial to my present purpose whether "*the little horn*" is Rome, entire, pagan and papal; or whether it is popery alone; nor yet whether it is Mahomedism. The question will not turn on that point, but on the import of "*The last end of the indignation*," and "*the cleansing of the sanctuary*."

## THE IMPORT OF "THE SANCTUARY"—ITS CLEANSING.

Verse 13: "How long the vision,"—"to give both THE SANCTUARY and the host to be trodden under foot?" Verse 14: "Unto 2300 days; then shall THE SANCTUARY be cleansed."

The first time the term sanctuary occurs in the Bible, is in the Song of Moses, when God had delivered his people from Egypt and the Red Sea, and was about to introduce them into the land of promise. Ex. xv. 17: "Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the SANCTUARY, O Lord, which thy hands have established." I ask the reader to pause, and inquire, and settle the question most distinctly, before he goes farther—What was *the sanctuary* here spoken of? Was it not the land of promise, which God gave (Gen. xvii. 8) to Abraham and his seed for an everlasting possession? That land, according to Paul, (Gal. iii. 16,) is Christ's, not the Jews'. It is the mountain of the Lord's inheritance; the place he has made for himself to dwell in. It is the SANCTUARY which his hands have established.

If any doubt remains as to the import of the text and term *sanctuary*, it is settled by the psalmist, Ps. lxxviii. 54: "And he brought them to the border of HIS SANCTUARY, even to this MOUNTAIN which his right hand had purchased." If the Bible anywhere designates the mountain where Christ will dwell, in the land of promise, that spot is emphatically his SANCTUARY. Mark Ex. xv. 17, again: "Plant them in the MOUNTAIN

of thine INHERITANCE, in the place, O Lord, which thou hast made FOR THEE TO DWELL IN." It would seem by this, that there is a peculiar, chosen spot, which the Lord made for his own dwelling-place; and that is his sanctuary. That spot or mountain is designated more distinctly in Ps. lxxviii. 67—69: "Moreover, he refused the tabernacle of Joseph, and chose not the tribe of Ephraim; but he chose the TRIBE OF JUDAH, THE MOUNT ZION WHICH HE LOVED. And he built his SANCTUARY like high palaces, like the earth which he hath established forever." His sanctuary which he built like high palaces, was THE MOUNT ZION which he loved.

We have also yet another distinct testimony on this point, in Ps. cxxxii. 13, 14: "For the Lord hath chosen Zion, he hath desired it for his habitation. This is my rest forever; here will I dwell, for I have desired it." That place is the only sanctuary that remains, or will ever be "cleansed," or "justified," as the margin reads. The term sanctuary, is used (Lev. iv. 6) to signify the Holy of Holies in the tabernacle in the wilderness. But that sanctuary has long since passed away. It is used also to signify the temple at Jerusalem, as in 2 Chron. xx. 8. But that temple has long since been laid in ruins, and cannot be cleansed. But mount Zion and Jerusalem in Judah remain, and is the Lord's chosen rest forever.

*The treading under foot of the sanctuary.*  
The meaning of the treading under foot of THE SANCTUARY, is the next point. 2 Chron. xxxvi. 11—21 will give us a view of the treading

down of the sanctuary and host ;—the holy place and church of God.

“ Zedekiah was one and twenty years old when he began to reign ; and reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord his God, and humbled not himself before Jeremiah the prophet, speaking from the mouth of the Lord. And he also rebelled against king Nebuchadnezzar, who had made him swear by God : but he stiffened his neck and hardened his heart from turning unto the Lord God of Israel. Moreover, all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen ; and polluted the house of the Lord which he had hallowed in Jerusalem. And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending ; because he had compassion on his people, and on HIS DWELLING-PLACE : but they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword *in the house of THEIR SANCTUARY*, and had no compassion upon young man or maiden, old man, or him that stooped for age : he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes ; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly

vessels thereof. And them that had escaped from the sword carried he away to Babylon; where they were servants to him and his sons until the reign of the kingdom of Persia: to fulfil the word of the Lord by the mouth of Jeremiah, until the land had enjoyed her Sabbaths: for as long as she lay desolate she kept Sabbath, to fulfil threescore and ten years."

This desolation existed in the days of Daniel, under Belshazzar, king of Babylon. The bondage of Jerusalem and the church, whether Jewish or Christian, has never ceased from that time to the present. True, under the Medo-Persian kings, the city, temple, and worship of God were restored; but neither place nor people were emancipated from tribute or dependence on the heathen nations. The Medes and Persians, Grecians, Syrians, Egyptians, or Romans, ever after the Babylonian captivity, were, to the church of Jerusalem, a continual source of affliction and oppression. After the crucifixion of Christ, according to the prediction of Daniel, (chap. ix. 26,) the people of the prince came and destroyed "THE CITY AND SANCTUARY." Or, according to Christ, (Luke 21st chap.,) "Jerusalem *was* compassed with armies," and its desolation "came." "There (was) distress in the land, and wrath on (that) people; they fell by the edge of the sword, they (were) led captive into all nations, and Jerusalem (is) trodden down of the Gentiles," and will be "until the times of the Gentiles be fulfilled."

The amount of it is this; God chose Jerusalem as the metropolis of his kingdom, and there established the throne of royalty on mount Zion, in the family of David. See 2 Chron. vi. 6; Ps.

lxxxix. also cii. and cxxiii. But the royal family of David were driven, or rather carried into captivity by the king of Babylon. Since that captivity, no descendant of David has reigned on mount Zion. And the word of God declares there never will until he comes whose right it is, and the Lord will give it him. Ezek. xxi. 27.

*The cleansing of the sanctuary.* The marginal reading is much preferable, to that incorporated in the text. "Then shall the SANCTUARY be JUSTIFIED." Throughout the Scriptures, we find Jerusalem and Zion personified and addressed as a living, sentient being—as being guilty—condemned—punished—pardoned.

We have an example of this mode of address in Isaiah, throughout the entire book. It is entitled the vision of Isaiah, the son of Amoz, which he saw concerning Judah and Jerusalem, in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah. "*Judah*," the people, and "*Jerusalem*," the city, are the subjects of this vision. From the second to the twentieth verse, the people of Judah are addressed and described. The 21st verse begins a description of the city, her unfaithfulness and perversity, together with her punishment. The 25th to the 27th verses present God's promised mercy to her after he has avenged himself, so that she shall "be called the faithful city," "the city of righteousness." Zion shall be redeemed with judgment, and her converts with righteousness. "Zion," the city, "shall be redeemed with judgment." She will endure God's judgment for all her crimes, or the crimes that have been committed in her. But not so, her "converts," who will constitute her future glory

and inhabitants. They will be redeemed "with righteousness;" a believing acceptance of the offering made by Christ. There will be no such provision for them as to endure God's judgment, and then, because they have suffered it out, be pardoned or justified, and saved. Again: Isa. iv. 4, the same sentiment is again repeated. "And when THE LORD SHALL HAVE WASHED AWAY THE FILTH of the *daughters of Zion*." The Lord is to *wash* away the *filth* of the *daughters* or inhabitants of Zion. "And shall have *purged* the blood of Jerusalem from the midst of thee, by the *spirit* of JUDGMENT and the *spirit* of BURNING." "And the Lord will create upon every dwelling-place of mount Zion, and upon all her assemblies a cloud and smoke by day, and the shining of a flaming fire by night: for upon all the glory there shall be a defence."

This deliverance of the daughters of Zion, the converts, will never be until the resurrection of the just, when this corruptible, through the death and resurrection of Christ, will put on incorruption and glory. The glory of Zion also must be referred to that day when the New Jerusalem, Mount Zion, the city of the living God, shall descend, and the glory of God lighten the city of the great King. It was for the sins of Manasseh, which he did in Jerusalem, that this punishment was begun, or the certain infliction declared, so that God declared, though Moses and Samuel stood before him, his mind could not be toward that people. "Let them go forth," he said. Jer. xv. 6, he addresses Jerusalem: "For who shall have pity upon thee, O Jerusalem? or who shall

bemoan thee? or who shall go aside to ask how thou doest?" Verse 6: "Thou hast forsaken me, saith the Lord, thou art gone backward; therefore will I stretch forth my hand against thee, and destroy thee; I am weary with repenting." the justification of Jerusalem is foretold, Isa. xl. 2: "Speak ye comfortably unto Jerusalem, and cry unto her that her warfare is accomplished, and her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." The Psalmist predicts the building up of Zion and God's mercy to her. Ps. cii. 13: "Thou shalt arise and have mercy upon ZION. For the time to favor her, yea, the set time is come." Verse 16: "When the Lord BUILDETH UP ZION, he shall APPEAR IN HIS GLORY." According to these texts, Zion can never be built up until the Lord, whose everlasting dwelling-place is at Jerusalem, shall appear in his glory. He will do so when he comes in the clouds of heaven, in his own glory, in the glory of the Father, and all the holy angels.

Listen a moment to the Saviour, while he pronounces the doom of Jerusalem. Luke xix. 41—44: "And when he was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side. And shall lay thee even with the ground, and thy children within thee: and they shall not leave in thee one stone

upon another: because thou knewest not the time of thy visitation."

But he will come again to Jerusalem and be greeted by a race who "shall say, Blessed is he that cometh in the name of the Lord." "Then shall the sanctuary be JUSTIFIED."

#### THE LAST END OF THE INDIGNATION.

"And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be."

The indignation is God's anger or displeasure against the church, for which her civil polity has been broken up, and she dispersed among the nations of the earth and destroyed from being a people. Had the church, when placed in the land of promise, remained obedient to God, it is evident, from a multitude of promises, they never would have been removed. But proving disobedient, and forgetful of God, they were driven out, to return no more until human nature is radically and constitutionally changed. But the consumption decreed shall overflow with righteousness. Speaking of the final return of the REMNANT of Jacob to the mighty God, the Lord says, Isa. x. 25: "For yet a very little while and the INDIGNATION shall cease, and mine anger in their destruction." When the indignation ceases, Jerusalem's warfare will be accomplished, and her iniquity will be pardoned.

The Lord, in addressing himself to Israel, at the time Nebuchadnezzar came against Jerusalem, declared why he came, and how long the

desolation of the throne of Israel should continue on account of their iniquity. Ezek. xxi. 24—27: “Therefore thus saith the Lord God; because ye have made your iniquity to be remembered, in that your transgressions are discovered, so that in all your doings your sins do appear; because, I say, that ye are come to remembrance, ye shall be taken with the hand. And thou, profane, wicked prince of Israel, whose day is come when iniquity shall have an end, thus saith the Lord God; remove the diadem, and take off the crown: this shall not be the same; exalt him that is low, and abase him that is high. I will overturn, overturn, overturn it; and it shall be no more, until he come whose right it is; and I will give it him.”

When he comes, therefore, who is the heir of David's throne, the indignation will cease, Zion be built up forevermore, and all the redeemed of the Lord will return and come to Zion with songs and everlasting joy on their head; they shall obtain joy and gladness, and sorrow and sighing shall all flee away. One characteristic more, in the explanation of the vision by Gabriel, is important in this place. Dan. viii. 17: “Understand, O son of man; for AT THE TIME OF THE END, THE VISION.” The time of the end began, as is demonstrable, and will be shown in another place, in 1798, at the fall of popery, or the end of the 1260 years of papal rule.

---

#### RECAPITULATION OF THE FOREGOING ARGUMENT.

1. THE VISION. It begins with the ram having two horns, while both horns were high; but the

last of the two the highest. And also, while no beast could stand before the ram. This is said (verse 20) to be the kings of Media and Persia. It includes the goat; his great horn between his eyes, his conquest of the ram, and the breaking of his great horn. It also presents the four notable horns which came up for the great horn; also the little horn which came out of one of the four horns. The goat is said (verse 21) to be the king of Grecia; the great horn between his eyes, the first king. That being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance shall stand up, understanding dark sentences. This power is to stand up against the prince of princes, and be broken without hand. All these events could not take place either in 1150 or 2300 literal days; and hence, the time must be understood figuratively, a day for a year, 2300 years.

2. *The sanctuary*, is mount Zion, or Jerusalem, the capital of the kingdom of God, where David's throne was established; but which in Daniel's day, and ever since, was and is desolate, and in the hands of the Gentiles. It is now under condemnation, but will be justified or pardoned, and built up at the end of the 2300 years. It is yet desolate; therefore the period is not expired.

3. The "*indignation*," is God's manifested displeasure against his people, by which he has broken up their civil polity and dispersed and scattered them abroad among all nations, from the land of promise. The vision extends to "the last end of the indignation." But they are yet

scattered and oppressed; therefore the indignation has not ended. But it will end with the 2300 years; "for at the time appointed, the end" of the indignation "shall be."

REMARKS ON "THE DAILY AND THE TRANSGRESSION OF DESOLATION."

"The daily *sacrifice*" is the present reading of the English text. But no such thing as *sacrifice* is found in the original. This is acknowledged on all hands. It is a gloss or construction put on it by the translators. The true reading is, "the daily and the transgression of desolation," daily and transgression being connected together by "and;" the DAILY DESOLATION and the TRANSGRESSION OF DESOLATION. They are two desolating powers, which were to desolate the sanctuary and host; the church and her metropolis. They are paganism and popery, as will be shown at large in another place.

THE DATE OF THE TWO THOUSAND THREE HUNDRED DAYS NOT IN THE EIGHTH CHAPTER.

The date of the 2300 days is the most important point to be settled in the whole controversy. We turn to the instructions of Gabriel and search for it, but search in vain. He concluded his communication by saying, "The vision of the evening and the morning which was told is true; wherefore, shut thou up the vision, for it shall be for

many days." Bp. Newton remarks, "An evening and morning being in Hebrew, the notation of time for a day," "in allusion to it, it is said, the vision of the evening and morning (2300 evening and morning) which was told is true."

But Daniel remained ignorant of its import, for he was told to shut it up, for it shall be for many days. That is, as Bp. Newton observes, "*the shutting up of the vision* implies that it should not be understood for some time." "And," he continues, "we cannot say as it was sufficiently understood so long as Antiochus Epiphanes was taken for the little horn." "I Daniel fainted; and was sick certain days; afterward I rose up and did the king's business; and I was astonished at the vision, but none understood it."

The whole subject remained to him in impenetrable obscurity.

#### THE CONNECTION BETWEEN THE EIGHTH AND NINTH CHAPTERS.

It is obvious, from the last verse of the eighth chapter, that Daniel felt the most intense anxiety in respect to the vision, and yet had no light. But, according to the ninth chapter, he learned, immediately after the death of Belshazzar, (see Dan. v. 25, and onward,) in the first year of Darius the Mede, that Jeremiah had foretold seventy years' captivity of the Jews in Babylon, and the same period of desolation of the land by the hand of the king of Babylon. From the beginning of Daniel's captivity, in the third year of Jehoiakim, and the first of Nebuchadnezzar, there had been

seventy years accomplished. Daniel, knowing this fact, and also misunderstanding the real import of Jeremiah's prophecy, as well as his own vision, supposed the time for cleansing or justifying the sanctuary had arrived. But the prediction of Jeremiah (xxv. 9—11) was, that God would bring Nebuchadnezzar against that land and nation, and "utterly destroy them, and make them an astonishment, and a hissing, and PERPETUAL DESOLATION." "This whole land shall be a desolation and an astonishment; and these nations shall serve the king of Babylon seventy years." The Babylonian captivity was to be seventy years, but the land was to be "*perpetual desolation.*" "And it shall come to pass when seventy years are accomplished,"—not that the desolation of the holy land and oppression and bondage of the church cease, but—"I will punish the king of Babylon, and that nation, and the land of the Chaldeans, and will make it perpetual desolations." The seventy years ended, and God sent the handwriting on the palace wall of Babylon, "MENE," "GOD HATH NUMBERED THY KINGDOM AND FINISHED IT." That night Belshazzar was slain, and Darius took the kingdom. But the *desolations*, both of Judea and Chaldea, yet continue.

But with the conviction that the period of deliverance, both of the church and her inheritance, had arrived, Daniel began his prayer, confessing his own and his people's sins. "O Lord, according to all thy righteousness, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; because for our sins, and for the iniquities of our fathers, Jerusalem and thy people are become a

reproach to all that are about us. Now, therefore O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name; for we do not present our supplications before thee for our righteousnesses, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken, and do; defer not, for thine own sake, O my God; for thy city and thy people are called by thy name."

There is clearly an earnest importunity for the sanctuary, God's holy mountain, in this prayer. But God did not suffer him long to labor under the mistake; but sent a divine messenger with all speed to stop him in his prayer, and instruct him in reference to the vision.

This prayer of Daniel is the true connecting link between the vision of the ram and goat of the 8th chapter and the prophecy of seventy weeks, or the *seventy sevens*, as the Hebrew, according to Professor Stuart, reads. Daniel thought seventy years' captivity in Babylon was the indignation. Gabriel told him, not so. But "*seventy sevens* are determined upon *thy people* and upon *thy holy city*, to finish the transgression and to make an end of sins." As though he had said, You think the punishment of your people and city is filled up with the seventy years; but not so: the transgression for which they are to be finally desolated is not yet finished or filled up. Seventy weeks, or *sevens*, are determined, or cut off, for them to accomplish the national "transgression, and make an end of sins," &c.

After Messiah is cut off, the people of the prince that shall come, shall destroy the CITY AND SANCTUARY, and the end thereof shall be with a flood. It will be swept as with a mighty deluge. Messiah shall confirm the covenant with many for one week, and in the midst of the week he shall cause the sacrifice and oblation to cease; and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate; or as in the marginal reading, "*the desolator*," which was the Roman government; and the desolation determined on that, is, to slay and burn it. Dan. viii. 11.

This is not, then, a simple prediction of the seventy weeks; but it is an explanation of the vision of the desolation of the sanctuary,—1. When the sin for which the city and people were to be destroyed, would be finished. 2. That a people would, after that, come and destroy the *city* and *sanctuary*. 3. That it would afterward, for the overspreading of abominations, remain desolate until the consummation. 4. That at the consummation and the end of the sanctuary's desolation, that which is determined by Divine Providence shall be poured upon the desolator. The appointed ruin to come on the fourth or Roman beast of Dan. vii., is, that at the coming of the Son of man, "the beast will be slain, his body be destroyed and given to the burning flame." A more plain recapitulation or statement of the vision could scarcely be given in human language. There can be no mistake but that this communication was designed to explain the previous one.

GABRIEL'S APPEARANCE TO DANIEL—THE OBJECT  
OF HIS MISSION.

-- While Daniel was praying, in the midst of his prayer, Gabriel appeared to him, being caused to fly swiftly by, and touched him, to attract his attention. Daniel remarks, "Gabriel, whom I had seen in the *vision* at the *beginning*;" thus directing the mind of the reader back to the *vision* of the desolation of the sanctuary. Mr. Dowling says, the article "*the*" does not belong there. Other Hebraists say it does; that the points require it. But whether "*the*" is inserted or not, is immaterial; for if we read it, "whom I had seen in *vision* at the beginning," it carries us back to the same vision. For the vision of the eighth chapter is the first vision in which Gabriel is introduced.

Gabriel informed Daniel, "I am NOW come forth to give thee *skill* and *understanding*." The direction for him to do so came as soon as Daniel began his prayer; he was beloved of God, and he would not suffer him to be deceived on the subject of his prayer. "Therefore understand the matter." What matter? The treading down or desolating the sanctuary and host. "Consider the vision." What vision? The vision of the *daily* and *transgression* of desolation, to give both the sanctuary and host to be trodden under foot. If "*the vision*" does not mean the one in the 8th chapter, who can tell what it does mean? There is no vision in the ninth chapter for him to consider; it is an open communication between Gabriel and Daniel; and is an explanation of *the vision*.

## EXPLANATION OF THE VISION.

Verse 24. "*Seventy weeks are determined.*" These weeks are weeks of years, or jubilees; *seventy sevens*. Seventy years of Jewish bondage had just been filled up. Gabriel now informed Daniel that seventy sevens of years were determined, or as some Hebraists\* render it, "*seventy sevens are 'cut off,' for thy people and for thy holy city,*" to finish the transgression, for which the city and sanctuary is to be desolate to the consummation. See Lev. xxv. 8.

"*Determined.*" If "*separated*" or "*cut off*" is the real import of the term, then they must be separated from the 2300 days' vision; there is nothing else from which to *cut them off*; and the seventy weeks are a part of the vision. But if the word signifies "*decided*," seventy weeks are decided upon thy people, or for thy people, to "*finish the transgression,*" still it is an explanation of the vision, and of course gives it a date.

"*To finish the transgression.*" The reader will observe that it is not *the transgressions*, in the plural, but "*the transgression*;" "a word," says Joseph Benson, "which is derived from a theme which signifies 'to revolt, to rebel, to be contumacious, to refuse subjection to rightful authority, or obedience to a law which we ought to observe.'" The Jews and Jerusalem finished their transgression, or rebellion, for which God sealed their national doom, when they refused to receive Christ. Christ then pronounced their doom: "O that thou hadst known in this thy day

\* Mr. Falsom, in his new work, admits this reading; also Professors Bush and Seixas, of New York.

the things which belong to thy peace, but now they are forever hid from thine eyes. The days shall come upon thee, that thine enemies shall cast a trench about thee," &c.

"*And to make an end of sins,*" to fill up their national sins.

"*And to make reconciliation for iniquity,*" by the offering of Christ as a sacrifice for sin.

"*And to bring in everlasting righteousness.*" The offerings of the Jewish ceremonial law were continually repeated. "There was," says Paul to the Hebrews, "a remembrance of sins every year." "But Christ, by *one offering*, hath PERFECTED FOREVER them which are sanctified."

"*And to seal up the vision and prophecy.*" To seal, is, 1. To shut up and make fast. 2. To confirm as a legal instrument, or as weights and measures are sealed and legalized by the government seal. So by the fulfilment of the seventy weeks, the vision of the 8th and prophecy of the 9th chapters of Daniel should be ratified or confirmed, and the measure of time sealed: a day for a year.

"*To anoint the most holy.*" Hebrew, literally "*holy of holies.*" Heaven itself, which Christ consecrated, when he ascended and entered it, sprinkling or consecrating it with his own blood for us.

Verse 25. "*Know, therefore, and understand*" where the vision is to commence; "*from the going forth of the commandment to restore and build Jerusalem.*" Which of the four orders of the Medo-Persian monarchs, whether that of Cyrus, (Ezra i. 1,) or that of Darius Hystaspes (Ezra iv. 6,) or that of Artaxerxes Longimanus, (Ezra vii.) in the seventh year of his reign, or that which was given to Nehemiah by Artaxerxes, in the

twentieth year of his reign, (Neh. ii. 1—8,) has been matter of doubt and uncertainty. There are few persons, however, left at present, who have not abandoned the first two orders, as not answering to the description given of it by the prophet Daniel. That given by Artaxerxes in the seventh year of his reign, is the one usually adopted by commentators, as the date of the seventy weeks. Following the great body of the commentators, I have formerly inclined to the same opinion, and adopted it without a very critical examination. But I confess my confidence has been shaken in that date, by a more careful examination of the various decrees, and the chronology since that decree. The marginal reading of Dan. ix. 24, shows the opinion of the translators to have been, that the decree of the twentieth year of Artaxerxes was the date of the seventy weeks. I find, also, on a critical examination of Rollin's chronology, he has given us 457 years from the twentieth year of Artaxerxes, to A. D. 1.

*The following chronological table is made out from Rollin's Chronology.* He allows 47 years for Artaxerxes: 19 years from this, which will bring us to his 20th year, leaves 28 years after the decree by which Nehemiah went up to build Jerusalem, to the end of Artaxerxes' reign.

	Yr.	Mo.	D.
Artaxerxes, after his 20th year, reigned	28		
Xerxes and Sogdianus,	"	7	15
Darius Nothus,	"	19	
Artaxerxes Mnemon,	"	43	
Ochus,	"	24	
Arses,	"	3	
Alexander the Great,	"	12	8

	Yr. Mo. D.
From Alexander's death to the division of his kingdom by his generals,	22
Ptolemy Soter, king of Egypt, according to Ptolemy the astronomer, reigned	20
Ptolemy Philadelphus,	39
Ptolemy Euergetes,	25
Ptolemy Philopater,	17
Ptolemy Epiphanes,	24
Ptolemy Philometer,	35
Ptolemy Physcon,	28
Ptolemy Lathyrus,	10
Alexander I., brother of Lathyrus,	26
Alexander II.,	16
Ptolemy Aulutes and Berenice his daug'r,	14
Cleopatra and her brother,	21
The Romans became masters of Egypt B. C.	30

Total from the 20th of Artax.'s to 1 B. C. 457 3 15

It is certain, also, that the commission or grant given to Nehemiah to go up and build "the city of his fathers' sepulchres," agrees better with the prediction than any which preceded it. There is abundant evidence also, in Neh. i. and ii., that Jerusalem was a heap of ruins up to the time of Nehemiah's going up to build it up and restore it. The wall also, was built under Nehemiah, even in troublous times. From all these circumstances, I think the 20th year of Artaxerxes' reign to be the true date of the seventy weeks, according to the opinion of king James' translators.

But whichever year it was, is perfectly immaterial to my purpose in showing the fulfilment of the prophecy; for that does not rest on the falli-

ble testimony of either profane history or chronology ; but on the infallible testimony of Christ.

The prophecy declared, "From the going forth of the commandment to restore and build Jerusalem to Messiah the Prince, shall be seven weeks, and threescore and two weeks ; and the street shall be built again, and the wall even in troublous times."

Seven and sixty-two are sixty-nine weeks. Then Messiah was to come ; but it was not his birth or death which was here foretold, but the beginning of his ministry. For the 27th verse adds, he shall confirm the covenant with many for one week, which gives the entire seventy.

#### FULFILMENT OF THE SEVENTY WEEKS.

Christ entered on his ministry, according to Luke iii. 23, when he was about thirty years of age. Mark i. 14, 15, records the introduction of his ministry as follows : "Now when John was put in prison, Jesus came into Galilee preaching the gospel of the kingdom of God and saying, **THE TIME IS FULFILLED** ; the kingdom of God is at hand ; repent ye and believe the gospel." What time was then fulfilled, if it was not the 69 weeks foretold by Daniel, which was to introduce the very event which was then taking place ? No other time had ever been predicted for that event except the 69 weeks ; hence they must have been fulfilled. It is on this authority I base my argument of the fulfilment of the period, let it begin at which decree it may. Christ says it is fulfilled ; that is enough for me.

Verse 27. *"He shall confirm the covenant with*

*many for one week.*" By covenant, I understand the Scriptures, the law and the prophets. Confirming of the covenant would be to preach it and show its truth and fulfilment. This was Christ's business through his whole ministry. He began by preaching a sermon on the fulfilment of time, and ended his ministry after his resurrection, (Luke xxiv. 27,) by beginning at Moses and all the prophets, and expounded to his disciples, in all the Scriptures, the things concerning himself; and as he was about to go into heaven, (Acts i. 3,) he spoke to them of the things pertaining to the kingdom of God. Christ began his ministry at the age of thirty, and was crucified at the age of thirty-seven; allowing *seven* years for his ministry. It is now universally conceded, I believe, that Christ was born four years before the vulgar era of our Lord began; and thus was four years old when it began. This has been established by astronomical calculation, as follows:

1. Christ was crucified the day before the Jewish Sabbath, (Mark xv. 42,) that is, our Friday.

2. That day was the Jewish Passover. (John xviii. 28, and xix. 14.)

3. The Jewish passover was always the first full moon after the vernal equinox.

Ferguson, in his astronomy, remarks: "The Jews reckoned their months by the moon, and their years by the apparent revolution of the sun; and they eat the passover on the 14th day of the month Nisan, which was the first month of the year, reckoning from the first appearance of the new moon, which at that time of the year might be on the evening of the day next after the change, if the sky was clear. So that their 14th

day of the month answers to our 15th day of the moon, on which she is full. Consequently, the passover was always kept on the day of full moon.

“And the full moon at which it was kept, was that one which happened next after the vernal equinox. For Josephus expressly says, (*Antiq. B. iii., ch. 10.*) the passover was kept on the 14th day of the month of Nisan, according to the moon, when the sun was in Aries. And the sun always enters Aries at the instant of the vernal equinox; which, in our Saviour’s time, fell on the 22d day of March.

“The dispute among chronologers about the year of Christ’s death, is limited to four or five years at most. But as we have shown that he was crucified on the day of a paschal full moon, and on a Friday, all that we have to do, in order to ascertain the year of his death, is only to compute in which of those years there was a passover full moon on a Friday. For the full moons anticipate eleven days every year, (twelve lunar months being so much short of a solar year,) and therefore once in every three years at least the Jews were obliged to set their passover a month farther forward than it fell by the course of the moon on the year next before, in order to keep it at the full moon next after the equinox. Therefore, there could not be two passovers on the same day of the week, within the compass of a few neighboring years. And I find by calculation, the only passover full moon that fell on a Friday, for several years before or after the disputed year of the crucifixion, was on the 3d day of April, in the 4746th year of the Julian period, which was the 490th year after [Nehemiah] received the above

mentioned commission from Artaxerxes Longimanus, and the year in which the Messiah was to be cut off, according to the prophecy, reckoning from the going forth of that commission or commandment: and this 490th year was the 33d year of our Saviour's age, reckoning from the vulgar era of his birth; but the 37th, reckoning from the true era thereof."

The chronology of these 490 years, therefore, rests on the most solid basis; Christ's testimony settles the 69 weeks, and astronomical calculation the last week, or week of Christ's ministry. And the process of determining the day of Christ's death, settles also the chronology since that time; viz., that 1809 years had elapsed the 3d of last April since Christ's death. One year fills up 2300 years since the decree,—that occurs in 1843.

The matter stands thus:—According to the preceding chronological table, from Rollin, there were 457 years from the decree given to Nehemiah by Artaxerxes, to A. D. 1. Christ was crucified A. D. 33, at the age of 37; being born four years before A. D. 1.

457

33

---

490

The same period is gained by taking Christ's testimony of the fulfilment of the 69 weeks, or 483 years, when he began his ministry; and the one week or 7 years of Christ's ministry. And this is the true basis of the chronology.

483

7

---

490

2300 being the whole period,  
490 taken from it,

---

leaves 1810 years after Christ's death or ascension.

Of these 1810 years, 1809 are already fulfilled, and the remaining one ends in 1843.

Because I believe God's word, therefore, and only for that reason, I believe that in 1843 the Lord will appear in his glory, *justify the sanctuary, deliver the host, and build up Zion.* On this subject I have no misgivings, and nothing to conceal. I feel myself bound by every possible means to warn the world and persuade my fellow men to prepare to meet God. In answer to the oft-repeated question, "What if it don't happen?" I refer to Hab. ii. 1—4: "I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reprov'd. And the Lord answered me and said, write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry. Behold, his soul which is lifted up, is not upright in him; but the just shall live by his faith."

#### WHO IS THE LITTLE HORN OF THE EIGHTH OF DANIEL?

Having gone through with my argument on the 2300 days, I will spend a few moments on the little horn; not because I think the decision essential to the argument, but for the sake of those who may wish light in reference to it.

I. *Some say it is Mahomedism.* To this I object, — *First*; because Mahomedism did not come out of one of the four horns of the goat, but out of Arabia, which Alexander never conquered. *Secondly*; the little horn “became great, but not by his own power;” but Mahomedism became great by its own efforts and prowess. *Thirdly*; the little horn waxed great toward the south, toward the east, and toward the pleasant land; whereas Mahomedism arose in the *south* and increased toward the *north*. *Fourthly*; the little horn waxed great even to the host of heaven, the church, and magnified himself even to the prince of the host. But Mahomedism neither professed to be the only church of Jesus Christ, nor to be Jesus Christ, and exercise his prerogatives and fill his place.

II. *Some say the little horn is Rome, both pagan and papal.* They contend, 1. That Rome came out of Greece, as the ten horns, or barbarian kingdoms came out of Rome, by conquering and establishing their power there. 2. That Rome became great, not by its own power, but by the power of God. God gave them their dominion, as he did Nebuchadnezzar. Dan ii. 3. 3. They did wax great to the host of heaven, the church, when Constantine embraced and adopted Christianity as the religion of the empire, and finally, when Rome became the papal church. 4. Rome papal, magnified himself even to the prince of the host, Jesus Christ, in the pretensions of the pope. 5. Rome waxed great toward the south, and toward the pleasant land, Palestine. 6. Rome cast down some of the host and of the stars (saints and Christian ministers) to the ground, and stamped upon them, during both the pagan and papal

form. It also destroyed the mighty and holy people, whether we understand either Jews or Christians. 7. They who apply it to Rome would explain "by him the daily was taken away, and the place of his sanctuary was cast down," by adopting the marginal reading; and FROM him (Rome) the *daily*, *paganism*, shall be taken away and the place of his, the daily's sanctuary, the city of Rome, was cast down. "A host, an army was given him, Rome papal, against the *daily*, and it (the host or army of popery) cast down truth to the ground, and it practised and prospered. 8. Rome has ever been Anti-Christ, and will, in the final issue, in the battle of that great day of God Almighty, stand up against the Prince of princes, Jesus Christ, and be broken without hand: that is, by Almighty power, like the great image of Daniel, second chapter.

III. To the foregoing interpretation I have no very particular objections, except that the character of the little horn appears to me to be more perfectly met in popery alone, than by including pagan Rome. 1. Popery came out of Greece, one of the four horns of the goat. 2. It became great by the power of the Greek emperors, who gave the Pope his supremacy, and conquered and gave him Rome. 3. Popery has spread to the south, into Africa; to the east, all over the eastern world; and in the time of the crusades, the banner of the cross waved on Mount Zion. 4. Popery boasts itself the exclusive church of Christ; and the pope professes to be the vicegerant of Christ on earth. 5. Popery has murdered her 50,000,000 of the saints of God. 6. The *daily* was taken away by or for popery,

to make way for it; the same as three of the ten horns are said to be plucked up by the roots by the little horn, in chap. vii. They were plucked up to make way for him. So the *daily* was taken away by or for him, &c. 7. He is to stand up against Christ in the last great battle. 8. And finally, the strongest reason I have to urge in favor of understanding the little horn to be popery, is, that it is "a little horn;" the same emblem which is used in the 7th chapter, where it most clearly means popery.

One or the other of these powers it must mean. Which one, it is immaterial, so long as the Roman beast and little horn will be destroyed together, as being parts of the same whole; or rather, the one being a whole, and the other a part of it. I am as willing it should be understood of one as the other. Only I rejoice that the time is so near when the whole man of sin will be destroyed by the brightness of Christ's coming.

NOTE 1. On the import of the word rendered, in our common translation of Dan. ix. 24, "*determined*," in addition to the authorities cited page 133, for rendering it "*cut off*," I find also that *Leigh's Critica Sacra*, a learned and critical work, published in 1650, gives it the same definition.

NOTE 2. On the date of the seventy weeks of Daniel, ninth chapter, since writing the preceding argument in favor of dating them in the twentieth year of Artaxerxes, I find, by reference to the *Annals of the World*, by Archbishop Usher, that he dates them at the same point.

## CHAPTER V.

### THE SIGNS OF THE TIMES.

ONE of the marks of hypocrisy in the Jews of our Lord's day, was, that in the midst of his numerous and astonishing miracles, performed in their midst and before their eyes, they came to him and asked of him a sign;—"Master, we would see a sign from thee." "O ye hypocrites," said the Saviour, "ye can discern the face of the sky; how is it that ye cannot discern the signs of this time?" How much like the present generation! In the midst of a flood of light, and some of the most astonishing wonders of the world, how perfectly blind are men to the fact that just these signs were foretold to precede the great and terrible day of the Lord! But thanks be to God, there are some left who have faith enough in God's word to believe that when he promises signs of the second advent of the Saviour, he will be as faithful to fulfil them as he was in the case of his first advent. There are many, however, and some of them profess themselves believers in God's word too, yea, and teachers of that word, who are ready to scoff at us when we point at the very things in real life, or as matters of authentic history, and profess to believe them a fulfilment of God's word. But we

are not to be scoffed out of our faith ; a more powerful instrument than ridicule will be requisite to drive us from it.

Some of the predicted signs I design to notice, and inquire if they have been fulfilled.

1. "*There shall be scoffers in the last times.*" 2 Peter iii. 2. This is one of the first signs laid down by Peter. "Knowing this *first*, that there shall come," &c. To guard the church against them he wrote both his epistles. "This second epistle, beloved, I now write unto you, in both which I stir up your pure minds by way of remembrance, that ye may be mindful of the words spoken before by the holy prophets ; and the commandments of us the apostles of the Lord and Saviour." He foresaw what an effort would be made to cast the prophecies into the shade, and persuade the people and the church that the prophets gave no light on the *second* advent ; that Daniel only predicted the overthrow of Antiochus, and, in the ninth chapter, came down to the destruction of Jerusalem ; the greater prophets foretold the Babylonish captivity and return, the birth and death of Christ, together with the glory of the gospel dispensation, and occasionally alluded to some local circumstance of their own day. And so also of the minor prophets. Do we hear and witness any such effort to throw the doctrine of Christ's coming, into the shade in our own day—"Saying, where is the promise of his coming?" Are there any who do this as a sect of modern origin, who are notorious for gathering in their ranks the profligate of every description, and who comfort them with the assurance that the bad effects of their crimes will only be realized

in this life; thus inducing them still to walk after their own lusts, and scoff at the judgment day? Mr. Ballou, the father of modern Universalism, knows this sect is not half a century old. But I will not enlarge on this point. The same thing is predicted by Paul, 1 Thess. v. 3: "*When they shall say peace and safety, then sudden destruction cometh upon them.*" They are now saying it most emphatically. Universalists do it openly and unequivocally. Many evangelical (professedly so) ministers and Christians, like the Jews of old, are ready to say, "his blood be on us;" or, we take the responsibility to say he will not come in 1843, nor for a thousand years at least. This doctrine of a thousand years' peace and universal holiness before the coming of the Lord, is itself a most effectual anodyne to a sleeping church and perishing world.

2. "*This gospel of the kingdom shall be preached in all the world for a witness to all nations, and then shall the end come.*" Matt. xxiv. 14.

This sign is fulfilled. There is no known nation which has never, to a greater or less extent, had the gospel preached to them. Rev. J. O. Choules, author of a voluminous work, a History of Missions, from the Apostolic age down to the present day, being asked, last May, (1842.) if he knew of any nation which never had received the gospel, replied that he did not; but he thought the promise implied something more than its being barely preached in each nation.

The same question was proposed to Rev. Mr. Janes, general financial agent of the American Bible Society, and nearly the same answer was elicited. Dr. Nathan Bangs, for many years at

the head of the Methodist missionary operations, was asked the question last July, and after reflecting some time, replied, that he believed there was a tribe, somewhere upon the north-west coast of North America, to whom it had never been preached. But, in answer to this, we have only to say, that it is in no way probable, if there was one solitary tribe in that country when the Doctor had his information, that, with the gospel in all the surrounding tribes, and the spirit of revival which has prevailed in that quarter for some years past, and the rapid spread of the gospel among the tribes, the tribe remains now without it. It is alleged by some, that there is no evidence that the negro tribes in the interior of Africa have ever heard the gospel. To this it is replied, it is a well authenticated fact, that the gospel was planted in Africa, and flourished there, from the apostolic age, for many centuries; and that even after the church in Europe and Asia went into the wilderness. It is true, also, that it extended far up into the interior of Africa, in Ethiopia. Modern missions have surrounded Africa, and their labors have reached the interior. The Wesleyans have sustained missionaries in the south and east of Africa, and have successfully prosecuted their work for many years. Every successive year has extended their operations into the interior. Methodist, Baptist, Presbyterian, Congregational, and Episcopal missions have all been established on the western coast. The single revival at Heddington, it was reported, some two years ago, had extended for five hundred miles up into the interior, and induced whole tribes of natives to burn their gods,

and seek for Christian instruction, and the work was still rapidly spreading, through the influence of native converts. We know that God has, in a most wonderful manner, poured out his Spirit on the heathen world for years past, and awakened and prepared their minds to receive the gospel; and when it has been sent to them they have embraced it with greediness. The probability is, that the revivals at different points on the coast of Africa have reached every tribe on the continent ere this day. Asia has had the gospel, from Tartary to Hindostan, and from Palestine to China. So far as the islands are known, all of the Atlantic, Pacific, and Indian Ocean islands have had the gospel of Christ preached to them. With these facts before us, and the concession of such men as Mr. Choules, Dr. Bangs, and Mr. Janes, and many others of a like character, that they know of no nation which never had it,—and either of them would gladly show that such existed if they could,—are we not fully authorized in believing that every nation has heard the word of life; or, at least, that it comes so near to it, that, with the facilities for spreading it at present in operation, and the spirit of revival which prevails at present, they will have it within the next year?

But when it is preached in all the world, for a witness to all nations, "THEN SHALL THE END COME." There is no such thing as a millennium after it is preached in all the world. Why cannot the Doctors see this? That end, then, *must be* just upon us.

3. *The signs foretold in Luke, twenty-first chapter.* This chapter is parallel to the 24th of

There have been several such events since, in different countries. If any can produce evidence of such an appearance before 1780, I will thank them most heartily for the information, and make a correction of this statement.

"*And in the moon.*" At the time of the dark day, May 19, 1780, there was a full moon, or nearly so, [the moon full'd the 18th,] yet the night was as dark as "*Egyptian darkness.*" "*The moon (did) not give her light.*"

The following extract from Gage's History of the town of Rowley, Mass., on "*the dark day*" of May, 1780, will set this point in a clear light.

#### DARK DAY OF MAY NINETEENTH, 1780.

Mr. Gage says, "The sun rose clear, and shone for several hours; at length the sky became overcast with clouds, and by ten o'clock, A. M., the darkness was such as to occasion the farmers to leave their work in the field, and retire to their dwellings; fowls went to their roosts; and, before noon, lights became necessary to the transaction of business within doors; the darkness continued through the day; and the night, till near morning, was as unusually dark as the day."

Rev. Mr. Tenny, of Exeter, N. H., quoted by Mr. Gage, in some speculations upon the cause of the darkness, forwarded to "*The Historical Society,*" in which he says that "no satisfactory solution of it has yet appeared,"—in remarking upon the following evening, says, "The darkness of the following evening was probably as gross as

has ever been observed since the Almighty first gave birth to light. I could not help conceiving at the time, that if every luminous body in the universe had been shrouded in impenetrable darkness, or struck out of existence, the darkness could not have been more complete. A sheet of white paper held within a few inches of the eyes, was equally invisible with the blackest velvet."

"*The moon to blood.*" The following extract of a letter from Mr. Beadle, at Aleppo, and published in the *Missionary Herald* of June, 1842, page 234, will illustrate this point. It is an account of an earthquake at that place in 1822. He says, "On the night of the earthquake there was something peculiar in the atmosphere, the moon appearing as red as blood. This greatly alarmed the inhabitants, who were continually crying out, 'Now we shall hear the trumpet sound! and the dead will rise! the day of judgment has arrived!'"

The following description of the forementioned earthquake is from the same writer :

"About ten o'clock the earth began suddenly to move, as if it had been placed upon the waves of the sea. This rapidly undulating motion continued for some seconds, but produced no very serious injury. Some walls cracked, but resumed their places when the earth rested. A moment after the undulating motion ceased, came the dreadful shock. It was strictly vertical, seeming to strike directly beneath the city. The confusion and ruin which succeeded that awful moment, are beyond all description. The crash of falling houses, the shrieks of the dying and wounded, husbands calling for wives, and wives searching

for husbands, children entreating help from parents, and parents vainly seeking for their lost children, mingled with prayers and groans in many languages, presented a scene of suffering and wo from which the mind turns instinctively away.

“The first impulse of the surviving inhabitants seemed to be to rush to the gates of the city. Many were crushed in their flight, and those who were permitted to reach a place of comparative safety outside the walls, were compelled to pass over mangled and dead bodies, and fly amid

—‘ten thousand deaths on every side.’”

“*And in the stars.*” The sign in the stars is, that “the stars shall fall from heaven as a fig-tree casteth her untimely figs when shaken of a mighty wind.” Rev. vi. 13, and Matt. xxiv. 29. Has such a phenomenon taken place? The remembrance of the shower of meteors, on the night of Nov. 13, 1833, is fresh in the minds of the present generation. The scene could not be more truly described than it is by the Revelator. Such a scene I find described as having occurred in 1779, on the 12th of November, and as having been visible from South America to Germany and Greenland. From where they were witnessed in South America, on the coast of Brazil, to Weimer, in Germany, is 10,800 miles; and from the same place to Herrenhut, in Greenland, 7,000 miles. This was the earliest shower of meteors, of any considerable magnitude, I can find on record. This was about six months before the dark day. There are several instances of the kind on record since that. Indeed, the 12th

and 13th of November seem to be their anniversary. But, it is objected, meteors are not "*stars.*" I would ask the objector, then, what it was which went before the wise men and guided them to the place of the Saviour's birth? Was it a fixed star? Can one of these fiery orbs fall on the earth, and not destroy it? Certainly not. Then they must be meteors.

But, admitting it to refer to the fixed stars, will not the conflagration of some of those bodies within a few years, as recorded by astronomers, answer the prediction? The signs have most certainly appeared in the stars.

*Recapitulation.* 1. The sun has been supernaturally darkened from morning to night: in some places it being cloudy, and the sun entirely invisible, and in others it being visible, but having the same appearance as when totally eclipsed; and the stars being visible. I have both these accounts from many living witnesses, in different parts of the country. It being cloudy in the north and clear in the south of New England.

2. That the moon, although it full'd the 18th, the day before the dark day, and must have arisen soon after sunset, gave no light at all. Also the bloody hue of the moon has appeared.

3. That signs in the stars have appeared, whether it be understood of the showers of meteors, or of the burning of the fixed stars.

*Observe:*—Each of these events has made a deep impression on the world that it presaged the great and terrible day of the Lord; some in each time believing it had come; others that it would soon come. It was thus on the dark day, when the moon was turned to blood, and during

the showers of meteors. To the people, generally, at the time they were witnessed, they were a sign. If they do not fulfil the prophecy, it cannot be fulfilled. For if it is ever done, it must be by just these appearances. If this does not accomplish the prediction, the repetition of the same thing again would not do it, but would rather produce infidelity by the commonness of the phenomena. I must, therefore, believe the signs to have already appeared.

“UPON EARTH *distress of nations with perplexity.*” Beginning with the French Revolution, in 1789, to the close of Bonaparte's career, in 1815, it is notorious that a time of dreadful trouble prevailed in the four quarters of the globe,—Europe, Asia, Africa, and America. That war, which began in France, ere it ended, involved nearly the whole civilized world. Almost all the governments of Christendom were shaken to their very base. It was the declaration of Bonaparte, at the time of the revolution of Nov., 1799, that “nothing in history resembled the close of the 18th century.” Europe was deluged with blood, and millions of her sons fell upon the field of battle. Almost every sovereign on the continent of Europe was hurled from his throne, or obliged to purchase a dishonorable peace of Europe's scourge. The intestine broils and civil commotions of the Ottoman empire, were fast bringing it to ruin. There was emphatically “on earth distress of nations, with perplexity.” No nation could foresee for a day, what would be its doom by the next day. All was fear and dismay. More than once, in the midst of the perplexity of the age, and of our other distresses, our own country was startled by

the report of Bonaparte's intention of crossing the Atlantic.

Hear Sir Robert Peel, in the British parliament, on the close of the last and beginning of the present century:—

“ We live in an important period in the annals of human events. There may be a natural tendency to overrate the magnitude of the crisis which we witness, or to increase the importance of those occurrences with which we are encompassed; but it is impossible to deny that the period in which our lot and the lot of our fathers have been cast—that period which has elapsed since the first outbreak of the French Revolution—is one of the most memorable periods in the history of the world; and the course which we pursued during that period will attract, for ages to come, the contemplation, and I trust the admiration of posterity. (Loud cheering.) It may be divided into two periods of almost equal importance. *First, twenty-five years of continued conflict, the most momentous that ever engaged the energies of a nation; and next, twenty-five years of profound European peace, purchased by the sacrifices which we made for years in maintaining the contest that preceded it.*”

“*THE SEA and the waves roaring.*” The almost universal testimony of mariners, is, that for a few years past, the sea has been to an unparalleled degree, boisterous. One captain, who crossed the Atlantic for the one hundred and sixth time, last February, declared that he had never experienced anything to be compared to the roughness of the ocean during that voyage. In one storm which happened last winter on the

coast of France, between two and three hundred dead bodies were found after the gale, washed up upon the shores of France, beside the multitude who were never found.

The terrible gales of 1839 and 1841, upon the coast of New England, will long be remembered by merchants, whose property perished by millions; and mothers, widows, sisters, and orphan children, whose earthly prospects were blasted by the ocean's rage. The "*terrible shipwrecks*" of 1841, were altogether unprecedented in the history of New England. From the small town of Truro, on Cape Cod, in one gale, *nine* vessels were lost, and fifty-six seamen perished; almost from a single neighborhood. The sudden rise of the water among the islands of the Pacific Ocean some three years since, covering, and almost desolating some of the islands in a perfect calm, is another instance of the waves' roaring.

At the time of the terrible earthquakes in the West-Indies, last May, a vessel of the United States, a few days out, from Java, in the Indian Ocean, was overtaken by "*an earthquake at sea.*" The vessel was going at about the rate of one mile per hour, it being almost a perfect calm. Suddenly, the vessel began to shake; and shook, as the captain describes it, as if it would shake out the masts of the ship. Supposing they were upon shoals, they sounded, and by casting out one hundred and twenty fathom, or seven hundred and twenty feet of line, could find no bottom. Thus, on one side of the earth, in the Atlantic, God shook the dry land; and on the opposite side, in the Indian Ocean, the sea.

Verse 26. "*Men's hearts failing them for fear,*

*and for looking after those things which are coming on the earth."* Literally "*the habitable earth.*"

That there is a great excitement at the present time, on the state of the world and the prospects of the future, is undeniable. That some great revolution is soon to take place, all are disposed to concede, whether they belong to the political, civil, commercial, literary, philanthropic, benevolent, moral, or religious organizations and associations of the age. But what that revolution is to be, they are not so well satisfied. It is now, much as at the time of Christ's first advent; expectation is on tiptoe, looking for something. The interest on the subject of the second advent is almost universal. From every quarter of the globe from which we hear, it is a topic of interest. It is a theme which excites universal interest in our own country, insomuch that scarcely a paper of any description appears without alluding to the subject; most of them, it is true, with contempt. East, west, north, and south, the press is teeming with books illustrative of the prophecies; so that probably not a week passes without a new work from some quarter on this subject. Thus the world is looking after those things which are coming on "the habitable earth."

*"The powers of heaven shall be shaken, and when they shall see the Son of man coming in a cloud, with power and great glory."*

*"Shall be shaken."* This is the last sign of the series, and is to take place in immediate connection with the second advent. "Yet once more I shake not the earth only, but also heaven." It signifieth the removing of things that can be

shaken, and the leaving a kingdom which cannot be moved.

The signs have all appeared, and it only remains that the coming of Christ should close the scene. "I shake the heavens and the earth, the sea and the dry land; I will shake all nations, and the Desire of all nations shall come."

THE CERTAINTY AND DEFINITENESS OF OUR KNOWLEDGE OF THE TIME.

Verse 28. "And when THESE THINGS BEGIN TO COME TO PASS, then look up and lift up your heads, for your redemption draweth nigh."

"*These things*," must refer to the signs he had just uttered: signs in the sun, in the moon, in the stars, &c. "When these things BEGIN *to come to pass*:" as though they would have a very marked beginning. The first sign in the sun was in 1780; and at the same time, a full moon did not give her light. The shower of meteors was six months previous. Thus sixty-two years and little over have passed, since the series of signs began. "*Your redemption draweth nigh*." How near? As, when the trees put forth their leaves, the summer is soon to follow; so these signs shall immediately precede Christ's advent.

Verses 29—32. "And he spake to them a parable; Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand. Verily I say unto you, this generation shall not pass away till all be fulfilled."

“*The kingdom of God is nigh at hand.*” The Son of man is to come in a cloud, as in Dan. vii. 13, 14, to establish this kingdom. But how near will it *most certainly* be, when these signs begin? *Answer.* Within one generation. “*This generation*” who see these things BEGIN to come to pass, “*shall not pass away till all be fulfilled.*” It is certain: “heaven and earth shall pass away, but my words shall not pass away.” That this is the true import of the passage, is to my mind clear, from the fact that the events here specified, did not take place during the lifetime of those who heard him; and that to call it *this race*, whether Jews or Christians, and say they should continue on earth until Christ should come, would be no sign of his near or speedy coming. For it was as true 1800 years ago, that both races were on earth as it is now. But if it is understood of a generation of *threescore years and ten*, the age of man, and applied to those who saw the beginning of these signs, sixty-two years ago, then seventy years, or a generation, will not pass away before the last event will take place. About seven years more remain of the generation; but they cannot be fulfilled before Christ comes, without destroying his word of promise. For the budding tree is not so sure a precursor of summer, as these signs are of the coming of the kingdom of God.

On the ungodly, after all these positive admonitions, that day will come as a thief, as did the flood on the old world, and the storm of fire on Sodom; but not so, God's people; they will, like the disciples when they saw Jerusalem compassed with armies and fled, be found watching for

the hour, and at every successive sign, lift up their heads and rejoice that their redemption draweth nigh. Reader, are you ready?

THE TEN VIRGINS—MATTHEW TWENTY-FIFTH  
CHAPTER.

Verse 1. "*Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom.*"

When shall *the kingdom of heaven* be likened, &c.? When the foretold signs are taking place;—within one generation of the second coming of Christ. For this condition of the kingdom of heaven is as much one of the signs, as any of the foregoing signs.

"*The kingdom of heaven.*" By the kingdom of heaven, I understand here, the earth and its inhabitants. It being promised to Christ as the theatre of his everlasting kingdom, but yet suffering violence and being held of the Gentiles by force; but it is his promised inheritance. Thus, in the parable in Matt. xiii. 47—50: "The kingdom of heaven is like a net that was cast into the sea, and gathered of every kind; which, when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away." The net is the world or earth which contains and receives all the inhabitants who come into it, good and bad. Like the tares and wheat which grow together until the harvest, or end of the world, the net is also to gather good and bad to the same period. Then Christ will send his angels to separate between the good and bad. "They shall gather out of his *kingdom* all things

that offend, and them which do iniquity, and cast them into a furnace of fire." "They gather the good into vessels, and cast the bad away." All the inhabitants of the earth are citizens of the kingdom of Christ, as occupying the territory he is to possess, when he comes in his glory. The inhabitants of the earth are like the ten virgins, five wise, and five foolish. When the predicted signs were taking place, they, like the virgins, took their lamps and went forth to meet the bridegroom.

Verses 3, 4. "They that were foolish took their lamps, and took no oil with them. But the wise took oil in their vessels with their lamps."

"*Their lamps.*" The lamp is a light-bearer. The light-bearer of the moral world is the word of God. It is not light of itself, but bears light, and is a means of communicating it to us. The Infidel has the Bible as well as the Christian, but it affords him no light; he cannot see that there is a God, a future state, a Saviour, a devil, and angels. The Christian finds all these things plainly revealed. A lamp will give no light without a wick. The wick is the capacity to read. We may have the lamp, *the Bible*, and be able to read it, but if there is no oil in the lamp to feed the flame when once the wick is ignited, it will be but a meteor glare, and all will expire. That oil is faith. The word of God can do us no good unless we have faith in it. This is the difference between the Christian and Infidel; one has light from the Bible, the other has not; because the one believes it, and the other does not. The world is being rapidly supplied with the Bible, and have been for many years spreading it abroad.

But not all who have the Bible are wise unto salvation, because they have not faith; they are the foolish virgins. The pious are the wise; they do believe God's word and rejoice in it.

*"Went forth to meet the bridegroom."* Was there any special movement in the world during the last and present centuries, in reference to the coming of the Bridegroom? *Answer.* There most certainly was. Toward the close of the last century, and during the career of Bonaparte, a very unusual excitement prevailed on the subject of the fulfilment of the prophetic Scriptures. More was written and said on the subject than had been before for ages. In 1775, John Fletcher, the bosom friend of Wesley, wrote a long epistle to Mr. W. on the second advent, and the prophetic times. He declared it, as his firm belief, that the second advent would be pre-millennial; and thought the periods would expire during the last century. "But come," he adds, "it most certainly will, before three generations have passed off."

It was the age that drew forth a host of writers on the prophecies, in England, and other European countries. It was the age that called forth Spaulding and Smith, with a long list of others, in our own country. The dark day, the French revolution, the fall of Popery, and wars of Bonaparte, unquestionably awakened the public mind, in an unusual degree, to the fulfilment of prophecy. Many were in expectation that every successive battle would be the battle of the great day. "But when," said an eminent British writer, "the battle of Waterloo was over, and peace was restored to Europe and the world, we were

thrown back fifty years, and knew not where we were."

From that time it is true "*that while the bridegroom tarried, they all slumbered and slept.*" The world went to sleep together on the subject. He did not come as they had expected; they knew not when he would come, or the prophecies would be fulfilled.

The cry was then made that the prophecies were obscure and uncertain; and that while so much was plain and practical, we had better attend to it, instead of troubling ourselves about the prophetic Scriptures. The efforts of the Bible and Missionary Societies came into operation, and their success was great, and excited the strong hope that the world would be converted, and a long period of peace and triumph ensue. This syren song fairly put the world to sleep on the second advent. And most sweetly they slumbered; aye, and *dreamed* too! The expectation of the speedy coming of Christ, a few years ago, was scarcely named in the pulpits of this land.

But "*at midnight,*" when sleep was most profound, "*a cry was made, Behold, the bridegroom cometh, go ye out to meet him.*" That such a cry has been made cannot be denied. That it came at a time when it was little expected by most, is also true. It was about twenty-four years ago, 1818, that persons in different parts of the world, and entirely unknown to each other, made the discovery that the 70 weeks and 2300 days of Daniel's prophecy began together; and, of course, that the 2300 days would end in 1810 years after the end of the seventy weeks. Some, thinking the 70 weeks did not end until four years after

Christ's death, carried the end of the vision to 1847. Those who take the ground that the 70 weeks ended with the death, or at most, the ascension of Christ, end it in 1843. Among those who, about the same time, saw this point and began to teach it, were Mr. Davis, of South Carolina; A. J. Krupp, of Philadelphia; William Miller, of New York state; David McGreggor, now of Falmouth, Me.; Edward Irving and Rev. Mr. Way, of England; Joseph Wolff, the Jewish missionary; and a great many others of more or less note. So that, within the last fifteen or twenty years, the cry that is being made, "*Behold, the bridegroom cometh,*" has been most distinctly announced in both hemispheres. In Wolff's journal of his missionary labors, we learn that he proclaimed it all through the east, where he traveled and awakened public attention to the subject. At most of the missionary stations in the east, he preached the doctrine in 1831-2-3-4; had free conversation with most of the missionaries on the subject, as also with both Jews and Mahomedans. Some of his discussions with the Mahomedans are very interesting. More than twenty years ago, as we learn from a missionary in Tartary, in a letter published in an English magazine, a Tartar priest discovered from the Bible that the prophetic times were nearly run out, and fixed on 1844 as the time. Within the last three years, there have been sent from our office in this city, second advent publications to nearly all the English and American missionary stations on the earth. They have been sent to China; to Burmah; to Hindostan; to the East Indies; to Persia, Egypt, Palestine, Syria, Asia Minor, Greece,

Constantinople; into Africa, the W. India Islands, the Islands of the Pacific; the Indian missions both sides of the Rocky Mountains. They have also been scattered broadcast all over these States, and in the Canadas, Nova Scotia, New Brunswick, &c. There are now probably five or six hundred ministers of the gospel in the United States who are engaged more or less in preaching the doctrine of the speedy coming of Christ, and a large number who are devoted entirely to the work. The doctrine has made more progress within the last four months than in all previous time. Is not this the midnight cry?

*"Then all those virgins arose and trimmed their lamps."* To trim a lamp, is to put it in order to burn and give light. Has the world been aroused to the study of the Bible on the subject of Christ's coming? This is undeniable; the time never was when there was so universal a searching of the Scriptures as at present. All are at it, whether Christians or Infidels, professors or profane. Are these things so? is the great inquiry; but some scoff.

*"But the foolish said unto the wise, give us of your oil, for our lamps are gone out."* Take a lamp with a wick, and ignite it, and it will blaze for a moment without oil, but must soon expire. So with the unbelieving world; they hear and read what is preached and written, and are almost ready to yield to their convictions of its truth. It is the fact with a great part of the congregations who hear a course of lectures on the subject. But they go away, meet with scoffers, their unbelief sets in, and they lose all interest

in the question and go into the dark. There is another class who have faith in whatever the Bible teaches; they are simple of heart, and willing to obey God. When they find it in God's book, however against their former opinions, they receive it; they are the wise virgins. They have oil as well as a lamp. "*Give us of your oil.*" Nothing is more common than for believers to be accosted in this way: "Well, now if you can see it so plainly, why cannot you tell me, so I can see it?"—or, "Do you believe in Christ's coming in '43?" "What do you think of this new doctrine?" &c. "*Give us of your oil.*" "*Our lamps are gone out.*" How many tell us, "I did feel interested for a while, but lately I have not thought much about it. I can't believe it. There is more to be done before Christ comes!"

"*Not so; go to them that sell, and buy for yourselves.*" Those who believe cannot give faith. If it is obtained at all, God must give it. Ask of him, then, who gives to all liberally, and upbraideth not, and it shall be given.

"*While they went to buy, the bridegroom came, and they that were ready went in to the marriage, and the door was shut.*" Some have concluded, from this text, that there will be no time for obtaining oil after the cry is made; but if so, why direct the foolish virgins to go and buy? There is time. But two difficulties are in the way of obtaining oil in season. First, they wait too long before they go to buy, and have not time after they start. The second is, they go to the wrong shop. Our citizens do not go to a hard-ware store to purchase dry and fancy goods. If some of the awakened virgins should happen to mistake New-

ton, Andover, New Haven, and other such schools of the prophets, for the very place where they have the oil of faith to sell without money and without price, very likely while they are gone the bridegroom will come, go in, and shut the door. Reader, take care that this case be not yours. Go direct to Christ, and you may be sure you will obtain it in good time.

The question is frequently asked, "Do you think a belief in this doctrine essential to salvation?" I answer, I believe a love for the glorious appearing of the Saviour is essential to salvation. I do not believe that those who dislike the idea of his appearing, and are unwilling he should come, are in a state of readiness for his coming. But to come more to the point; the Scriptures do distinctly teach that Christians are all of the light and of the day, and that they are not in darkness, that that day should overtake them as a thief. God has promised, by Daniel, (xii. 10.) that "the *wise* SHALL understand." The parable before us teaches that all the wise virgins had oil and went in. But *none* of those whose lamps were gone out, so that they had no light, went in. They came, but too late. They believed when they saw; they would not before. I must believe, if I believe God's promise, that every true Christian, at the time of Christ's coming, will be in expectation, looking out for his appearing every moment. Nor do I believe one soul will go in who is not found thus watching. There are, undoubtedly, a great many of the wise virgins who are yet asleep to this subject, who are to be awakened, and will be, before that day comes. Faith in the doctrine is not now a test of Christian character,

but the time is coming when it will be. Reader, on which side of the line are you? Are you awake or asleep? Are you wise or foolish in this business? Time is short for you to awake, trim your lamp, and get oil. Begin without delay, and prepare for the coming of the Lord.

This sign has been most strikingly fulfilled. And I cannot but regard the midnight cry, which is now being uttered long and loud, as one of the most striking of the foretold signs of the Redeemer's speedy appearing.

#### ANOTHER SIGN—ISAIAH XL. 1—5.

“Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins. The voice of him that crieth in the wilderness, prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.”

The chronology of the fulfilment of this prediction, is, when Jerusalem's warfare is accomplished, and her iniquity pardoned; and when she has received her full measure of ruin and desolation. But she is yet trodden down of the Gentiles, therefore she is not yet pardoned. The sign

which is to precede the pardon of Jerusalem, and the end of her warfare, is a voice crying in the wilderness, speaking comfort to God's people, and also declaring to the world the termination of that warfare. Does any such sign as this appear at the present time? Look at the ten thousands who congregate in the wilderness, and have been doing so for some four months past, to listen to this very theme. The *Second Advent Camp-meetings* have excited the deepest interest in the community.

But the facilities for congregating the people in the wilderness, and for transporting with rapidity the bearers of this message, are to be noticed:—

“*Prepare ye THE WAY of the Lord.*” But how is the way of the Lord to be prepared, for giving speedily the *midnight cry*? The answer is,—“*Make straight in THE DESERT A HIGHWAY for our God.*” The *highway* is to be made in or through the desert. Through pastures, swamps, morasses, and woods; through waste and by-places. Is such a thing as this done? But how is this peculiar highway to be prepared?

“*Every valley,*” through its length, not every valley in the world, “*shall be exalted;*” each valley shall be filled up:—“*Every mountain and hill*” in its course “*shall be made low,*” so that it shall be a level highway:—“*The crooked*” places “*shall be made straight,*” in order to have a straight way:—“*And the rough*” cragged places “*plain.*” And when this sign appears, the next thing which will happen, is, “*The glory of the Lord shall be revealed, and all flesh shall see it together.*” Have we such highways now prepared? and do they facilitate the gathering of

immense multitudes in the wilderness, for the very purpose of hearing words of comfort to the saints and the peace of Jerusalem? Some may think this view fanciful—but it is in the book of God, and has a meaning. What is that meaning? all have a right to ask. It is clear, that whatever partial reference it had to John the Baptist, it was not all fulfilled in him; for the warfare and desolation of Jerusalem yet continue; nor have all flesh yet seen the glory of the Lord together. John was the forerunner of the Lord at his first advent—he came as the friend of the bridegroom, and rejoiced because of the bridegroom's voice: so also the bridegroom still has friends to proclaim in the desert, "*Behold, he cometh.*"

Look also at this description. Nahum i. 15, and ii. 3, 4: "*Behold, upon the mountains the feet of him that bringeth good tidings, that publisheth peace! O Judah, keep thy solemn feasts, perform thy vows: the wicked shall no more pass through thee, he is utterly cut off.*"

The idea that this prophecy relates to the destruction of old Nineveh, is the opinion which generally prevails. But a few moments' reflection will set this matter right. Nineveh was the capital of the Assyrian empire, as was Babylon of the Chaldean. Both capitals have long been laid in ruins. The Assyrians were God's instruments\* of vengeance, and first carried the house of Judah captive to Babylon, while the Assyrian king had dominion of that city. God has a cup of indignation both for Babylon and Nineveh, which they have not yet drunk at the Lord's hand. The burdens of different lands, as proclaimed by the

\* Isa. x. 5; xii. 14.

prophets, have not yet been fulfilled; nor will they be until the seventh vial of God's wrath is poured out, and Great Babylon comes into remembrance before him, to give her the wine of the fierceness of his wrath. The chronology of Nahum's prophecy is, when "*the mountains quake at him, and the hills melt; and the earth is burned at HIS PRESENCE, the world and all that dwell therein.*" Verse 5. Has this taken place? Was it fulfilled at the destruction of Jerusalem? Again, in the 15th verse, the wicked is no more to pass through Judah, when the prophecy is realized, but is to be *utterly cut off*. Is this done? The feet of him that publisheth these good tidings, is to be seen upon the mountains before it is fulfilled. Rev. Mr. Nicolayison, a missionary at Jerusalem, is a firm believer in the speedy appearing of Christ at hand. A friend of the cause was at Jerusalem last spring, and had several most interesting conversations with him on the subject, and supplied him with our books and publications. So that upon the mountains of Jerusalem, stand the feet of him that bringeth glad tidings, that publisheth peace.

Chap. ii. 3, 4: "*The CHARIOTS shall be with FLAMING TORCHES IN THE DAY OF HIS PREPARATION; and the fir-trees shall be terribly shaken. The CHARIOTS shall rage in the streets, they shall jostle one against another in the broad ways; they shall seem like torches and run like the lightnings.*" Do we have any chariots, wheeled carriages, at this day, propelled with fire, or a flaming torch? Do those chariots seem, when at full speed, in the night, like torches? Do they rage in the streets and jostle one against an-

other? And finally, "DO THEY RUN LIKE THE LIGHTNINGS?" If so, then it is the day of GOD'S PREPARATION "*to burn the earth and the world, and all that is therein.*" Reader, look at this point carefully, and see if the prophecy does not have a literal fulfilment in our own day. Put Isaiah 40th chapter, and Nahum ii. 3, 4, together.

## CHAPTER VI.

### THE SEVEN LAST PLAGUES.

THE first question to be settled, in reference to the seven last plagues, is, are they, any or all of them, past, or are they all future? It is the opinion of most expositors of the Apocalypse, that there are at least six of them already executed. The time has been when I was disposed to fall in with the prevailing opinion; but more recently have been constrained to dissent from that view, and consider them what they are emphatically said to be—"THE SEVEN LAST PLAGUES," *in which* "IS FILLED UP THE WRATH OF GOD." The chronology of their execution seems to me to be in the future, and after the second advent. Some of the reasons for this opinion are the following:—

1. They are introduced after the *Son of man* comes on a white cloud to "reap the harvest of the earth,"—the saints,—for they are the wheat. Then the vintage will come, and the vine be cast into the great wine-press of the wrath of God. Rev. xiv. 14—20.

2. The redeemed are represented as standing on the sea of glass, having the harps of God, and

singing the song of Moses and the Lamb, before the vials are poured out. But the song of Moses is the song of triumph and deliverance. See Ex. xv. So also is the song of the Lamb. "Thy judgments are made manifest." See Rev. xv.

3. Another reason for considering them all future, is analogy. In the destruction of the old world, God secured Noah in the ark, before the flood came on the ungodly. Before the storm of fire came on Sodom, God, by a special interposition, and the ministry of his angels, brought righteous Lot out of the devoted city, to a place of safety.

When destruction was to come on Jerusalem, the Saviour took care to deliver those that trusted in him, and they were led to a place of safety before the dreadful siege began, and not a Christian perished there.

4. Yet again, the very first vial, when it is poured out upon the earth, will affect the men who have the mark of the beast, and them that have WORSHIPPED HIS IMAGE. Rev. xvi. 2. The *image* of the beast did not exist until the present century, (*see Chapter III. of this book,*) and could not be worshipped before it existed. And also those who gain the victory over the *IMAGE of the beast* are to stand on the sea of glass before the vials are poured out.

Although the saints are to stand on the sea of glass, as it were mingled with fire, before the vials are poured out, no man can enter the temple of heaven until all the plagues are fulfilled. Rev. xv. 5—8. The saints will be caught up to meet the Lord in the air, to be forever with

him, in a moment, at the last trump. But the New Jerusalem will not come down and the saints enter it, until the earth is desolated, and the new heavens and earth appear, and the New Jerusalem comes down. Then the saints shall have right to the tree of life, and enter in through the gates into the city.

The vials, I must regard, as producing the same literal effects ascribed to them in the 16th chapter of Revelation. The plagues are almost identical with those which came on Egypt when God delivered his people, and I can see no reason why these will not be as literal as those.

#### THE VIALS AND THEIR EFFECTS.

Rev. xvi. 2: "*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 which worshipped his image.*" Some of those will be alive who HAD the mark of the beast in his day; and those will be alive who "*worshipped his image.*" The *beast* will have passed and the *image* be alive.

"*Noisome and grievous sore.*" This will be best illustrated by referring to Ex. ix. 8—11: "And the Lord said unto Moses and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it toward the heaven in the sight of Pharaoh. And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth with blains upon man, and upon beast, throughout all the land of Egypt. And they took ashes of the furnace, and stood before

Pharaoh, and Moses sprinkled it up toward heaven; and it became a boil breaking forth with blains upon man and upon beast. And the magicians could not stand before Moses because of the boil; for the boil was upon the magicians, and upon all the Egyptians." Why will not the antitype be as real and literal?

Verses 3—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, which art, and wast, and shalt be, because thou hast judged thus. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.'"

In illustration of these two vials, read Ex. vii. 17—21: "Thus saith the Lord, In this thou shalt know that I am the Lord: behold, I will smite with the rod which is in mine hand upon the waters which are in the river, and they shall be turned to blood. And the fish that is in the river shall die, and the river shall stink; and the Egyptians shall loathe to drink of the water of the river. And the Lord spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout

the land of Egypt, both in vessels of wood, and in vessels of stone. And Moses and Aaron did so, as the Lord commanded: and he lifted up the rod, and smote the waters that were in the river, in the sight of Pharaoh, and in the sight of his servants; and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river: and there was blood throughout all the land of Egypt." This judgment will be a retribution for "the blood of the saints."

Verses 8—11: "And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory. 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 sores, and repented not of their deeds." The scorching of fire in the midst of their trouble, will be terrible in the extreme.

Ex. x. 21—23, will illustrate the fifth vial: "And the Lord said unto Moses, Stretch out thy hand toward heaven, that there may be darkness over the land of Egypt, even darkness which may be felt. And Moses stretched forth his hand toward heaven; and there was a thick darkness in all the land of Egypt three days: they saw not one another, neither rose any from his place for three days: but all the children of Israel had

light in their dwellings." What a terrible scene! with all their grievous sores, blood to drink,—stagnant blood,—and putrid fish filling the waters, scorched with burning heat; and then, to crown the whole, the whole kingdom of Anti-Christ is to be full of darkness. O, what a picture of wo! Reader, make haste to escape it. "Watch ye, and pray always, that ye may be accounted worthy to escape all these things, and to stand before the Son of man."

Verses 12—16: "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. 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 spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon." The sixth vial is to prepare the way for the battle of that great day of God Almighty. The three *unclean* spirits like frogs, go forth from the beast, *popery*; the dragon, *Mahomedism*, (for the Mahomedans now possess the imperial power of the east;) and the false prophet, *infidelity*. These all are the spirits of devils, working miracles, or prodigies, like the magicians of Egypt, by which Pharaoh was deceived and fought against God and his hosts, even to the last. So

the world of the ungodly will be deceived, and gathered against him that sitteth on the horse and his army, with the vain hope of triumph. They will go to gather the kings of the earth, and of the whole world, to the battle of that great day of **GOD ALMIGHTY**. The great river Euphrates will be as literally dried up, to make a highway for the nations to come to that battle, as the Red Sea was for the Israelites to pass over dry-shod.

That the kings of the earth and of the whole world will be gathered together to battle against Christ when he shall appear in his glory, appears to many to be exceedingly incredible; because they must know, it is said, that they cannot prevail. So might Pharaoh have known that he could not conquer Israel, after all the manifestations of God's power which he had witnessed; but yet he rushed madly on, with his eyes open, time after time, into ruin. Why did he do it? I answer, "*the spirits of devils,*" in his magicians, deceived him. "The magicians did so with their enchantments." So "*the spirits of devils,*" with their miracles and prodigies, will deceive the kings of the earth and of the whole world, not to pursue the saints into the Red Sea, but to go up to battle with the great **KING OF KINGS, AND LORD OF LORDS, HIMSELF**.

The Lord has declared this gathering of the nations by the mouth of his prophets. Joel iii. 1, 2: "For behold, in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage Israel, whom they have scattered

among the nations, and parted my land." Also, verses 9—16, of the same chapter: "Proclaim ye this among the Gentiles: Prepare war, wake up the mighty men, let all the men of war draw near: let them come up: beat your ploughshares into swords, and your pruning-hooks into spears, let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the heathen round about. Put ye in the sickle; for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel." The same great event is likewise predicted by Zephaniab, iii. 8: "Therefore wait ye upon me, saith the Lord, 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 jealousy."

From these, and many other passages which might be quoted, it is clear that God will gather all the nations of the earth together to the battle of the great day. The kings of the earth and their

armies; will be "gathered together, to make war against him that sat on the horse, and against his army." Rev. xix. 19.

"*The great river Euphrates*" will be as literally *dried up* to make way for the kings of the eastern world to come up to Jerusalem and Palestine to that battle, as the same river was dried up before Cyrus, when he entered and took the city of Babylon; or as the Red Sea and river Jordan were dried up to make a highway for Israel through their bed. The effects of the sixth vial will be, *first*, to dry up the waters of the river, to make a highway; and, *secondly*, to send forth the spirits of devils to deceive, by miracles, the kings of the whole earth, and their armies, and gather them.

Being gathered by the sixth vial, under the seventh vial the battle will be fought.

Verses 17—21: "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. 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 in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. 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."

Let us now carefully mark the instrumentalities by which the battle will be fought, on the part of the Lord and his saints.

“*Into the air.*” Denoting an all-pervading and universal judgment.

“*Saying, It is done.*” It is the last vial, and under it all the judgments of God are to be consummated,—the wicked be swept from the earth, and the conflagration of the world take place.

“*There were voices.*” The voice of the Lord is to be heard in that day, declaring his wrath upon his enemies. Joel iii. 16: “The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.” Jer. xxv. 30, 31: “Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation: he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come, even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord.”

“*And thunders, and lightnings.*” Ex. ix. 23: “And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground.” As truly as the thunders and lightnings of Jehovah came on Egypt, and destroyed the Egyptians and the produce of the field, so truly it will come on the

ungodly world, when God fills up the cup of his fury.

"A great earthquake such as never was since men were upon the earth, so mighty an earthquake, and so great." The terrors of an earthquake are more easily experienced than described. The account given of the earthquake at Aleppo, as found on page 153 of this work, will afford some faint idea of its terrors. What can exceed the terrors of such a scene? But O, when it shall not desolate a single city only, but desolate the globe!!! For "*the GREAT CITY,*" Rome, "*was divided into three parts, and the CITIES OF THE NATIONS FELL.*" They were laid in a heap of ruins. Think of ten thousand human beings buried in the ruins of the earthquake of St. Domingo last spring! But what is that to the time when all the cities of the earth are destroyed at a stroke, by the power of Omnipotence; when "*every island shall flee away and the mountains are not found!*" What a picture is presented of this scene of destruction in Ezek. xxxviii. 19, 20: "For in my jealousy, and in the fire of my wrath, have I spoken, Surely in that day there shall be a great shaking in the land of Israel; so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence; and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." It is at that time God will fulfil his promise, to "*shake not the earth only, but also heaven;*" that what can be shaken may be removed; and that the

things which cannot be shaken may remain, even the kingdom of the saints, which cannot be removed, but must endure forever and ever.

*"And there fell on man a great hail out of heaven."* This is the most dreadful of all God's judgments. After the cities fall, the islands flee away, the mountains, walls, fences and steep places, are all thrown down, and no place of refuge is found; then the overflowing hail-storm follows on the naked heads of a guilty race. Think, reader, for a moment, of this terrible scene. Think of Egypt again. Ex. ix. 22—25: "And the Lord said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt. And Moses stretched forth his rod toward heaven: and the Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt, all that was in the field, both man and beast; and the hail smote every herb of the field, and brake every tree of the field." And is God less faithful to fulfil his threatened judgments now than in the days of old? Or is he less able to do it? No, in no wise. For the treasures of the hail are still his. And to the wicked God has given the assurance (Isa. xxviii. 17) that he "will lay judgment to the line and righteousness to the plummet, and the hail shall sweep away your refuge of lies." It will satisfy you that God is

in earnest in his denunciations of wrath. How awful too, the view given of the same scene, Ezek. xxxviii. 22: "And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hail-stones, fire and brimstone."

*"Every stone about the weight of a talent."*

*Richard Watson*, in his Bible Dictionary, says a talent is a hundred and twenty-five pounds. Others say ninety-six pounds, and some sixty pounds. Whichever it may be, nothing could stand before such a shower. A hailstone falling from heaven, would produce all the effect of a lead or iron ball of the same weight. What could endure a shower of cannon balls falling from heaven, each one weighing one hundred and twenty-five, or even sixty pounds? Yet God's mouth hath spoken this word. The following account from *Fisk's Travels in Europe*, will give the reader some faint idea of the power of such a storm; and how perfectly easy it will be for the Almighty to prepare such an engine of destruction:—

"The University of Padua once had 15,000 scholars, but like all the other universities of Italy, it is greatly fallen. It has able professors, however, and lectures in the various departments, with a library of 100,000 volumes. The most prominent department is that of medicine.

"There is a beautiful public square in this city, surrounded with statuary, all of which is now, from an extraordinary cause, in a very mutilated state. In 1835, there was a violent hail storm of

stones as large as cannon balls, which fell, in twenty-seven minutes, to the depth of one foot and a half. It broke in the tiles of the roofs of a great many edifices, and made great havoc of the trees, and broke off the fingers, arms, noses, &c., of this extensive company of statues."

Such a storm of hail as this must be dreadful, the stones the size of cannon-balls. But what are such hail-stones when compared with those spoken of under the seventh vial? Reader, have you found a refuge from such a storm? The only place of refuge is the name of the Lord of hosts.

"*The battle of that great day of GOD ALMIGHTY.*" It is not man's battle; but God's. Let us look again at its terrors, as described by Jeremiah, xxv. 15—17, 26, 30—33: "For thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me. And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore prophesy thou against them all these words, and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily rear upon his habitation; he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even

to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh; he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." Such a war of extermination God has declared; and he will accomplish it. There will be no refuge then left. It is the day described in Proverbs i. 24—33, when the wicked shall call, but God will not answer, but will laugh at their calamity, and mock when their fear cometh; when their fear cometh as a desolation, and their destruction as a whirlwind; when distress and anguish cometh upon them. The Lord have mercy on the impenitent *now*, and save them before the terrible day overtake them!

The same great battle is described in the 38th and 39th chapters of Ezekiel. Gog and Magog are all the devil's armies, whether before or after the second or final resurrection. After the Lord has taken his people out from the earth, all who are left constitute Gog and Magog.

The 37th chapter describes the first resurrection, the gathering of the whole house of Israel from their graves, bringing flesh and sinews upon them, covering them with skin, putting his spirit within them, as the vital principle, and bringing them into the land of Israel. Then David, or Christ, the heir of David's throne, is to be king over

them forever. They shall never more be dispersed or plucked up out of the land of the saints.

Then follows, after thus harvesting the wheat by Christ in the resurrection of the just, the vintage, when the wicked are to be destroyed. In a moment, in the twinkling of an eye, at the last trump, the dead shall be raised incorruptible, and we be changed. See 1 Cor. xv. All these will be caught up to meet the Lord in the air. See 1 Thess. iv. They are to stand on the sea of glass mingled with fire; having the harps of God, and sing the song of victory and deliverance, as did the Israel of God, when they stood on the eastern bank of the Red Sea, and their enemies were forever left behind, overwhelmed in ruin. It was not until they had passed the sea that the tribes were marshalled according to their tribes, and their government organized under Moses. So now our prophet, like Moses, will bring his people from their enemies' land, to a place of safety; then organize his kingdom on the sea of glass. This kingdom, thus organized, will smite the image of Dan. ii., on his feet, and grind the whole to powder. First it is said the stone will do it; then that the God of heaven will set up a kingdom which shall do it. The stone and kingdom then are identical. The kingdom of Christ, thus organized, will come down according to the prediction of Enoch, the seventh from Adam. Jude's Epistle: "Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, and hard speeches," &c.

Then, too, the second Psalm will be fulfilled, where it is promised Christ that he "*shall break*" the kings of the earth, the rulers, the Gentiles, or heathen, together with the unbelieving people of the Jews who rejected him, "*with a rod of iron, and shall dash them in pieces like a potter's vessel.*"

He will then, also, as he has promised in Rev. ii., give to them that overcome, power over the nations to rule and break them with a rod of iron, as he has received of his Father. The saints are to be joined in judging the world, with Christ. "*This honor have ALL his saints.*" They will not sit to try and pass sentence on the world; this is not their prerogative, but the Lord's; but to *execute the judgment written*, is the prerogative of the saints. Ps. cxlix. 5—9: "Let the saints be joyful in glory; let them sing aloud upon their beds. Let the high praises of God be in their mouth, and a two-edged sword in their hand, to execute vengeance upon the heathen, and punishments upon the people; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honor have all his saints. Praise ye the Lord."

The Lord, and all his saints with him, is to come down on the Mount of Olives to fight the battle and drive out all the wicked from Jerusalem, and take possession of the place and fight the battle spoken of by Ezek. xxxviii. and xxxix. The scenes of the last day will not be filled up instantaneously, as we have been accustomed to think. The old Israelites were seven years, after entering the land, in subduing their enemies, before

they enjoyed their sabbath, or year of rest. So Ezekiel tells us, that the whole house of Israel will be seven years (literal years) in burning up the weapons of their enemies; and seven months after the battle in burying the dead bodies of the wicked, on which both beasts and fowls have feasted at the supper of the great God; and then men of continual employment will be appointed to cleanse the land of dead bodies and bones.

But, says an objector, you do not suppose the glorified saints will be set at work to bury the wicked? That is too absurd and humiliating a thought! Indeed! why so? If God has thought that "*it shall be to them a RENOWN,*" as he has declared it shall be, (Ezek. xxxix. 13,) why shall we be displeased? We can know nothing of the future, except what is revealed; and if God has revealed that Israel, when brought back from their graves to eternal life, shall bury the dead bodies of the wicked, it will be so. That it is revealed, cannot be denied, until we deny the word of God.

If the saints are to remain on the earth until the judgments are all executed, it is more reasonable that they should bury the dead, than that they should be left upon the earth to pollute it a long time.

The same great battle is described in Rev. xix. 11—21. The two scenes, as described by Ezekiel and John, are so nearly alike, that we cannot fail to perceive that they refer to one and the same event.

A SYNOPSIS OF EZEKIEL THIRTY-SEVENTH, THIRTY-EIGHTH AND THIRTY-NINTH CHAPTERS.

1. The 37th chapter, from the 1st to the 10th verse, presents Ezekiel's vision of the dry bones.

2. The 11th to the 14th verse is an explanation, in literal terms, of the import of the emblems of the vision, showing it to be the resurrection of the bodies of the whole house of Israel:—not of all the Jews; nor yet of all the believing Jews alone. For they are not "*all Israel*," that is, do not constitute "*all Israel*," who are descended from Israel, or "*are of Israel*." "But the children of the promise are accounted for the seed." "If ye be Christ's, ye are Abraham's seed, and heirs according to promise." They will be raised up and brought into the land of promise.

3. From verse 15th, through the chapter, follows a view of the unity of all the saints in the house of David, under Messiah's reign, forevermore; also the perfection and immutability of their holiness, and the glory and happiness which shall forever attend them.

4. Then follows, chapter xxxviii. 1—7, an enumeration of the company of Gog and Magog.

5. From verse 8—13, the time of the gathering of Gog, and the motive by which he will be induced to go up against the land of Israel.

First, *the time*. "*In the latter years*." "*When the mountains of Israel are brought back from the sword*." "*When those who are brought back from out of the nations, all dwell safely—all of them dwelling without wall and gate or bars*."

Under these circumstances, the army of Gog will come like a storm to cover the land.

SECONDLY, *the motive.* "Things shall come into thy mind, and thou shalt think an evil thought." The evil thought is to go up and take a spoil and prey and riches, gold, silver, cattle and goods. Sheba, Dedan, and the merchants of Tarshish, will be inspired with such a thought to join the company, together with all the young lions thereof.

6. Then, from verse 14th, to the 20th verse of the 39th chapter, follow a description of the great battle, and the means by which they shall be destroyed, together with the time to be occupied by Israel in destroying their enemies, burning up their instruments of war, not for culinary purposes, but to destroy them; and also the supper of the great God, prepared for the beasts and fowls.

7. From verse 21 to 29, we have the effect which this battle and its accompanying scene will have on both the saints and the heathen.

FIRST, the heathen shall see God's glory, and know why the house of Israel went into captivity; that it was for the abuse of peace and independence when they enjoyed it, that God hid his face from them and gave them into the hand of their enemies.

SECONDLY, Israel is to learn by it that the Lord is their God, from that time forward. All God's mercies, hitherto have been insufficient to convince the church effectually that God is their helper and deliverer. The Jewish church went after idols, even amidst the thunders of Sinai; and while the great God gave them, was in their mouth, they murmured. The disciples rose from the feast of the loaves and fishes while the Sa-

viour was with them, and were troubled because they had taken no bread. But they will now be convinced, and never more forget, that the ALMIGHTY GOD is theirs. They shall know too, that their God has gathered them from among the heathen into their own land and has poured out his spirit upon the whole house of Israel, and constituted them glorious and immortal.

## THE CLOSE OF THE PLAGUES.

The conflagration of the heavens and the earth, will close the dreadful scenes of judgment. The heavens being on fire shall be dissolved, and the elements melt with fervent heat; the earth and the works that are therein shall be burned up. But is the conflagration the conclusion of the plagues? Certainly. "*For in them is filled up the wrath of God.*" But "*the earth is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate. Therefore the inhabitants of the earth are burned, and few men left.*" "The earth is utterly broken down; the earth is clean dissolved; the earth is moved exceedingly. The earth shall reel to and fro like a drunkard, and be removed like a cottage; and the transgression shall be heavy upon it; and it shall fall and not rise again." Isa. xxiv. Until the earth falls, therefore, the wrath of God is not filled up."

Then we look for a new heaven and a new earth; and for Jerusalem a rejoicing. When the

new earth appears, and not before, the new Jerusalem will come down from God out of heaven, and the saints enter into it. But we are taught, in Rev. xv., that no man will be able to enter the temple until the seven plagues are fulfilled. When they are fulfilled, then the paradisaical earth will come, and the bride appear, the guests enter her gates, and the marriage feast be celebrated for a thousand years.

In view of these dreadful plagues, well might the prophet Daniel say, "there shall be a time of trouble, such as never was since there was a nation to that same time." God is in earnest in these declarations of wrath; and they are made in mercy to a perishing world. But if men will not believe and be moved to seek a refuge from the stormy blast and the windy tempest that will sweep over the earth, they must suffer the consequences. No doubt, to many, the writer of this will seem as one that mocks! So, also, seemed Lot to his friends in Sodom, in the day of their ruin; but their unbelief did not disannul the word of Jehovah, nor will it now. God's judgments will surely come, perishing mortal, whether you believe or not. O come to Christ, and seek a refuge without delay. Can you still determine to resist God's proffered grace until his day of vengeance comes, and his wrath is poured out without mixture? Think of that scene of anguish which has been but feebly portrayed in these pages. My heart yearns over you, dear reader. If you are still resisting God's grace, casting off fear, and restraining prayer, I tremble for your fate! O, forsake your sins, that your soul may live. Like the wise man, build on the rock.

## CHAPTER VII.

### THE NEW JERUSALEM.

OLD "*Jerusalem, which now is, is in bondage with her children.*"—"*But Jerusalem which is above, is free, and is the mother of us all.*" Galatians, fourth chapter.

It has already been remarked (Chap. I.) that Jerusalem is the great metropolis of the kingdom of God, or the kingdom of the house of David. That kingdom, for its abuse of privileges, was sent into captivity, was scattered to the winds, and Jerusalem is to be trodden down of the Gentiles until the times of the Gentiles are fulfilled. Then the sanctuary, the hill of Zion, is to be justified; Jerusalem's warfare will end, because her iniquity is pardoned. But although Zion has been long desolate, yet, says the Psalmist, (Ps. cii. 13, 14.) "Thou shalt arise and have mercy upon Zion, for the time to favor her, the set time, is come; for thy servants take pleasure in her stones, and favor the dust thereof." Verse 16: "When the Lord shall build up Zion, he shall appear in his glory." Until then, it must be desolate, and her children be in bondage. Both the Old and New Jerusalem are personified and addressed as being the mother of their inhabitants. Thus Christ addressed the

city: "*How oft would I have gathered thy children.*" Matt. xxii.

Here the city, *Jerusalem*, is addressed as the mother, and the inhabitants as her children. So, in Galatians, as quoted at the head of this article, both the Old and New Jerusalem are thus personified, and their inhabitants are called their children. The Old Jerusalem is the mother of the Jews; the New Jerusalem, the mother of the glorified saints. The Old Jerusalem is in the old earth, under the curse; the New Jerusalem is in the new earth, when there will be no more curse. Isa. lxxv. 17, 18; Rev. xxi. 1, 2.

The Old Jerusalem was built by human power; but the builder and maker of the New Jerusalem is God. It is the city for which the patriarchs looked as the fulfilment of the promises of God to them. Heb. xi. 8—10, 16: "By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise. For he looked for a city which hath foundations, whose builder and maker is God. But now they desire a better country, that is, a heavenly; wherefore, God is not ashamed to be called their God, for he hath prepared for them a city." God is to build that city. So Isaiah, (lxxv. 18,) "*I create Jerusalem.*" Christ also, (John xiv. 2, 3,) "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again,

and receive you unto myself; that what I am, there ye may be also." This place is now in God's house in heaven; the mansions of the saints are now there, and Christ is preparing them. But he is coming again, and the glorious inheritance of the saints is to be revealed from heaven. 1 Peter i. 3—5: "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time." The idea which many have obtained from John xiv., that the saints are to be taken up to these mansions and inherit them forever, is here rectified. The incorruptible inheritance is to be revealed from heaven in the last times. So also the Revelator, chap. xxi. 2, 10: "I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband." "And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending OUT OF HEAVEN, FROM GOD." When this city appears, then Abraham will receive the answer of his faith, "*a city which hath foundations, whose builder and maker is God.*" There are few persons at present, but what admit that the New Jerusalem of Rev. xxi. is the heavenly state, and in the new earth. But then they deny that the Jerusalem spoken of by Isaiah, in almost the same words, is the same city. I find in the Hierophant, publish-

ed in New York, by Professor Bush, the parallel passages of Isaiah and Revelation, collated, which I will here insert. The descriptions are identical.

#### QUOTATIONS FROM PROFESSOR BUSH.

Professor Bush says, p. 8: "Assuming this then as a point unquestioned, we advance to another position equally certain, as we conceive, and fraught with the most momentous consequences to the whole scheme of prophetic interpretation. We affirm that the beatific state of things announced in the above-mentioned predictions of Isaiah—when the desert shall bud and blossom as the rose—when the valleys shall be exalted and the mountains and hills made low—when the crooked shall be made straight and the rough places plain—when the glory of the Lord shall be revealed, and all flesh shall see it together—when the Gentiles shall come to the light of Zion, and kings to the brightness of her rising—when instead of the thorn shall come up the fir-tree, and instead of the brier the myrtle-tree—when for brass shall be brought gold, for iron silver, and for wood brass, and for stones iron—when Jerusalem shall be created a rejoicing and her people a joy—when the voice of weeping shall no more be heard in her, nor the voice of crying—when the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock, and they shall no more hurt nor destroy in all the Lord's holy mountain—that this state is *identical* with the New Jerusalem of John. The proof of this can only be made palpable by a ta-

bellated display of the parallelisms occurring in the two prophets, which we now present to the reader, with intervening remarks.

REV. XXI. 1, 2.

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

REV. XXI. 19, 20.

And the foundations of the wall of the city were garnished with all manner of precious stones. The first foundation was jasper; the second, sapphire; the third, a chalcidony; the fourth, an emerald;

The fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, a topaz; the tenth, a chrysoprasus; the eleventh, a jacinth; the twelfth an amethyst.

ISAIAH LXV. 17, 18.

For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind.

But be ye glad and rejoice forever in that which I create: for behold, I create Jerusalem a rejoicing, and her people a joy.

ISAIAH LIV. 11, 12.

O thou afflicted, tossed with tempest, and not comforted! behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires.

And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones.

“The description in John is amplified, it will be seen, into more minute detail, but the identity of the subject discloses itself at once. Whether this graphic scenery is to find its accomplishment in a *literal city*, as well as in a *spiritual polity*, is wholly immaterial to the point which we have especially in hand, although for ourselves inclined to the opinion that *it will*.

REV. XXI. 23.

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof.

REV. XXII. 5.

And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign forever and ever.

ISAIAH LX. 19, 20.

The sun shall be no more thy light by day: neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory.

Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended.

“ We are not, perhaps, required from this to suppose that at the period to which the spirit of prophecy points, either the natural sun or the natural moon will have ceased to shine. The import doubtless is, that in that favored age the transcendant brightness and glory of the divine presence, which shall be then enjoyed, will, *as it were*, supersede and eclipse the light of the luminaries of heaven, though they may continue to shine on as usual. There can be no doubt that there is, in the lustrous ‘glory’ which is here predicted, an allusion to the Shekinah which rested over the tabernacle in the wilderness.

## REV. XXI. 24, 25, 26.

And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honor into it.

And the gates of it shall not be shut at all by day: for there shall be no night there.

And they shall bring the glory and honor of the nations into it.

## ISAIAH LX. 3, 11.

And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.”

That such a city as is here described will come down on the earth and rest on the holy land, or in the same latitude and longitude, as promised to Abraham, for an everlasting possession, I must believe.

“ *No need of the sun.*” The divine glory will be so prevalent as to eclipse the glory of the sun, so that perpetual day will be enjoyed. Yet it does not follow that the sun will cease to shine, or that any of the luminaries of heaven will be blotted out. On the contrary, there is reason to believe that the planetary system will continue on as it now is, forever. There is no promise that every part of the earth will be illuminated continually by the glory of God, but only the glorious city.

"*The nations of them that are saved.*" The redeemed of all the nations of the earth. Not that they will then be in the same sense that they are now, "*nations,*" but in reference to their having been redeemed and saved among the nations. That the saints will be divided into tribes according to the tribes of Israel, under the twelve apostles as judges or leaders, while Christ is the great king, is probable.

"*The glory and honor of the nations into it.*" The redeemed of the nations is the glory and honor of the nations; and they shall have a right to the tree of life, and enter in through the gates into the city.

"*Bring unto thee the forces of the Gentiles.*" This, too, must be understood conformably to the parallel passage above; that all the wealth and glory of all the Gentile kingdoms will be in possession of the saints, the children of the New Jerusalem, and all who have opposed and despised them here in their poverty and humiliation, will utterly perish. But all the kings of the earth and their subjects, who have chosen Christ for their portion, and have served him in time, will have right to the glories of that heavenly city.

REV. XXI. 4.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

ISAIAH LXV. 19, 20.

And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying.

There shall be no more thence an infant of days, nor an old man that hath not filled his days: for the child shall die an hundred years old; but the sinner, being an hundred years old, shall be accursed.

The two states described in these two passages

must be identical. In that of John, there shall be no more death. Then the death spoken of in Isaiah lxx. 19 must be here, in this mortal state; and there, those who die here in youngest infancy, shall be a hundred years old, or shall be without age.

The following extract from the works of Ben Ezra is so important, and sets the matter in so clear a light, I will give it in full:—

“For, behold, I create new heavens, and a new earth: and the former shall not be remembered, nor come into mind. But be you glad and rejoice forever (or *in seculum seculi*, for the age of the age, as Pagnini and Vacabro read it) in that which I create; for behold I create Jerusalem a rejoicing, and her people a joy; and I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying. There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old; but the sinner being an hundred years old shall be accursed. And they shall build houses, and inhabit them, and they shall plant vineyards, and eat the fruit of them, (or as Pagnini, after the SEVENTY, more clearly hath it, *non egredietur inde ultra ad sepulchrum infans dicrum, sive immaturus et senex, qua non impleverit tempus suum, erit enim adolescens centum annorum, &c.*, i. e., THERE SHALL NOT BE ANY MORE CARRIED OUT FROM THENCE TO BURIAL AN INFANT OF DAYS, OR A YOUTH, OR AN OLD MAN WHO HATH NOT FILLED HIS TIME; FOR THE MAN OF A HUNDRED YEARS SHALL BE A YOUTH, &c.) They shall not build, and another inhabit; they shall not plant, and another eat; for as the days of a tree, are the

days of my people, and mine elect shall long enjoy the work of their hands. They shall not labor in vain, nor bring forth for trouble; (or, according to the SEVENTY, *neque filios generabunt in maledictionem*; i. e., nor shall they beget children for a curse:) for they are the seed of the blessed of the Lord, and their offspring with them. And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear. The wolf and the lamb shall feed together, and the lion shall eat straw like the bullock; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith the Lord. Isa. lxxv. 17—25."

#### WHO IS THE BRIDE, THE LAMB'S WIFE?

John answers, Rev. xxi. 9, 10: "Come hither and I will show thee the bride, the Lamb's wife." "And he showed me that great city, THE HOLY JERUSALEM, descending out of heaven from God." Did the angel fulfil his promise? If so, the holy city is the bride.

This view is confirmed by Isaiah, liv. 5, where he addresses the *New Jerusalem*, and says: "For thy maker is thy husband; the Lord of hosts is his name: and thy Redeemer, the holy One of Israel; the God of the whole earth shall he be called." That this is the heavenly Jerusalem is clear from Gal. iv. 26, 27: "But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more chil-

dren than she which hath a husband." Paul has here expressly applied the 54th of Isaiah to the Jerusalem which is above, and is the *mother* of the saints, the children of promise. The multitude, therefore, which are to flock to Jerusalem as her children, are the redeemed saints. Jerusalem is now a widow, but will then remember the reproach of her widowhood no more. She is forsaken of God for a small moment, but will be gathered with great mercies, and her stones be laid with fair colors.

The children of the bride chamber are the saints of God. They are the children of God, "begotten of him again to a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, undefiled, and which fadeth not away," and which is "ready to be revealed in the last times." To that inheritance we are now begotten by the spirit of Christ, by which he was raised from the dead, and shall be born to it as soon as he, who is our life, appears.

Isa. lvi. 7, 8: "*Before she travailed she brought forth*" Jesus Christ, the first fruits from the dead, and the sure pledge of the resurrection of all the saints. Who hath heard such a thing? A man-child, a child of the resurrection, brought forth before the pain of Zion came! But what is that to what will be? "Shall the earth be made to bring forth in a day? Or shall a nation be born at once?" The implied answer is, no. "Yet," says the prophet, although this cannot be, "as soon as Zion travailed, she brought forth her children." In a moment, in the twinkling of an eye, at the last trump. It is certain as it is that

Christ is raised from the dead to die no more. All these shall be the children of the New Jerusalem, and will inherit it forever.

The saints raised—the wicked destroyed—the earth burned and renovated—the New Jerusalem brought from heaven—the marriage of the Lamb in the New Jerusalem will be celebrated. “For as a young man marrieth a virgin, so shall thy God marry thee.”

In reading the prophecies, it is important to understand *Jerusalem* and *Zion*, literally; and to understand her widowhood, mourning, desolation, condemnation and punishment, as her present oppressed and desolate condition, as the fruit of the sins which have been committed in her; her gathering, being built, multiplying and gathering her children, as being the glory of the New Jerusalem with the resurrection saints.

That the New Jerusalem comes before the millennium, is clear, from the fact that she is addressed, (Isa. liv. 15,) and told of the gathering of her enemies against her. “Behold, all they gather themselves together against thee, but not by me.” That is, I will not be the agent who will gather this innumerable multitude against thee, but some other agent will. The devil, according to Rev. xx., is the agent. “Whosoever shall gather together against thee, shall fall for thy sake.” Here is the same gathering of the enemies of Jerusalem described in Rev. xx. 7—10. And the same defeat attends them in each instance. Destruction from the Almighty overwhelms them.

The first of these is the fact that the British  
 government had no direct control over the  
 colonies. The colonies were self-governing  
 and had their own legislatures. This was  
 a major cause of the American Revolution.  
 The second is the fact that the British  
 government was heavily indebted to the  
 colonies. This was due to the fact that  
 the British government had to pay for the  
 costs of the American Revolution. This was  
 a major cause of the American Revolution.  
 The third is the fact that the British  
 government was heavily indebted to the  
 colonies. This was due to the fact that  
 the British government had to pay for the  
 costs of the American Revolution. This was  
 a major cause of the American Revolution.  
 The fourth is the fact that the British  
 government was heavily indebted to the  
 colonies. This was due to the fact that  
 the British government had to pay for the  
 costs of the American Revolution. This was  
 a major cause of the American Revolution.  
 The fifth is the fact that the British  
 government was heavily indebted to the  
 colonies. This was due to the fact that  
 the British government had to pay for the  
 costs of the American Revolution. This was  
 a major cause of the American Revolution.  
 The sixth is the fact that the British  
 government was heavily indebted to the  
 colonies. This was due to the fact that  
 the British government had to pay for the  
 costs of the American Revolution. This was  
 a major cause of the American Revolution.  
 The seventh is the fact that the British  
 government was heavily indebted to the  
 colonies. This was due to the fact that  
 the British government had to pay for the  
 costs of the American Revolution. This was  
 a major cause of the American Revolution.  
 The eighth is the fact that the British  
 government was heavily indebted to the  
 colonies. This was due to the fact that  
 the British government had to pay for the  
 costs of the American Revolution. This was  
 a major cause of the American Revolution.  
 The ninth is the fact that the British  
 government was heavily indebted to the  
 colonies. This was due to the fact that  
 the British government had to pay for the  
 costs of the American Revolution. This was  
 a major cause of the American Revolution.  
 The tenth is the fact that the British  
 government was heavily indebted to the  
 colonies. This was due to the fact that  
 the British government had to pay for the  
 costs of the American Revolution. This was  
 a major cause of the American Revolution.

**PROPHETIC EXPOSITIONS;**

OR

**A CONNECTED VIEW OF THE TESTI-  
MONY OF THE PROPHETS**

CONCERNING

**THE KINGDOM OF GOD**

AND

**THE TIME OF ITS ESTABLISHMENT.**

---

BY **JOSIAH LITCH.**

---

IN TWO VOLUMES.

VOL. II.

**BOSTON;**

**PUBLISHED BY JOSHUA V. HIMES,**

14 Devonshire Street.

1842.



BOSTON:  
DOW & JACKSON'S POWER PRESS.  
14 Devonshire Street.

## CHAPTER I.

### THE PROPHECY NOTED IN THE SCRIPTURES OF TRUTH.

THE *tenth* and *eleventh* chapters of Daniel furnish us with a detailed prediction of all the great leading events of Medo-Persian, Grecian, Roman, and finally of the papal history; closing up with the French revolution, the career of Napoleon Bonaparte, and the reign of Jesus Christ, at the resurrection of the just, and the glorification of all his saints, forever and ever. Then follows, from the fourth verse of chapter twelfth, a supplement of directions, questions and answers, which closes with the assurance that Daniel shall stand in his lot at the end of the 1335 days.

As the prophecy is extraordinarily explicit, and full, I shall enter more fully into an explanation of the historical detail it presents, than I have in other parts of this work.

And as I can see no way in which it can be materially improved, I shall give *Bishop Newton's exposition* of this prophecy entire, or at most with some slight alteration in the phraseology, to verse 14:—

“It is the usual method of the Holy Spirit to make the latter prophecies explanatory of the for-

mer; and revelation is (Prov. iv. 18) '*As the shining light that shineth more and more unto the perfect day.*' The four great empires of the world, which were shown to Nebuchadnezzar in the form of a great image, were again more particularly represented to Daniel in the shape of four great wild beasts. In like manner, the memorable events, which were revealed to Daniel in the vision of the ram and he-goat, are here again more clearly and explicitly revealed in his last vision by an angel; so that this latter prophecy may not improperly be said to be a comment and explanation of the former. This revelation was made, (x. 1,) '*in the third year of Cyrus, king of Persia,*' when Daniel was very far advanced in years. For the third year of Cyrus was the seventy-third of Daniel's captivity; and being a youth when he was carried captive, he cannot be supposed now to have been less than ninety; and not long after this, it is reasonable to believe that he died. Old as he was, he *set his heart to understand* the former revelations which had been made to him, and particularly the vision of the ram and he-goat, as I think we may collect from the sequel: and for this purpose he prayed, and fasted three weeks. His fasting and prayers had the desired effect, for an angel was sent, and said unto him, verse 12: '*Fear not, Daniel; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God; thy words are heard, and I am come for thy words.*' And whoever would attain the same ends, and excel in divine knowledge, must pursue the same means, and habituate himself to study, temperance, and devotion. The angel de-

declares the design of his coming, verse 14: "*Now I am come to make thee understand what shall befall thy people in the latter days; for yet the vision is for many days.*" This prophecy therefore contains the fate and fortune of the people of God for many years. As it was said before, verse 1: '*The thing was true, but the time appointed was long:*' and consequently this prophecy must extend farther than from the third year of Cyrus to the death of Antiochus Epiphanes, which was not above three hundred and seventy years. In reality it comprehends many signal events after that time to the end of the world: but the types and figures of the things are not exhibited in this as in most of the other visions, and then expounded by the angel; but the angel relates the whole, and not by way of vision, but only by narration, informs Daniel of *that which is noted in the Scripture of truth.* Verse 21: '*I will show thee that which is noted in the Scripture of truth;*' as if future events were noted in a book before God: and this prophecy being taken from *the Scripture of truth*, is therefore deserving of our strictest attention; and we may depend upon the certainty of all the particulars contained therein, if we can but rightly understand and expound them.

"The angel first prophesies of the Persian empire, which was then subsisting. xi. 2: '*Behold there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia.*' There shall stand up yet; that is, after Cyrus, the founder of the empire, who was then reigning. *Three kings in Persia;* these were Cambyses, the son of Cy-

us; Smerdis the Magian, who pretended to be another son of Cyrus, but was really an impostor; and Darius, the son of Hystaspes, who married the daughter of Cyrus. *And the fourth shall be far richer than they all.* The fourth after Cyrus was Xerxes, the son and successor of Darius; of whom Justin truly remarks: "If you consider this king, you may praise his riches, not the general; of which there was so great abundance in his kingdom, that when rivers were dried up by his army, yet his wealth remained unexhausted." Pythius, the Lydian, was at that time the richest subject in the world. He generously entertained Xerxes and all his army, and proffered him two thousand talents of silver, and three millions nine hundred ninety-three thousand pieces of gold with the stamp of Darius, towards defraying the charges of the war. But Xerxes was so far from wanting any supplies, that he rewarded Pythius for his liberality, and presented him with seven thousand Darics, to make up his number a complete round sum of four millions. Each of these Darics was worth better than a guinea of our money. *And by his strength through his riches he shall stir up all, both subjects and allies, against the realms of Grecia.* Xerxes' expedition into Greece, is one of the most memorable adventures in ancient history. Herodotus affirms that Xerxes, in raising his army, searched every place of the continent, and it was the greatest army that ever was brought into the field; for what nation was there, says he, that Xerxes led not out of Asia into Greece? Herodotus lived in that age; and he recounts, with great exactness, the various nations of which Xerxes' army was composed, and

computes that the whole number of horse and foot, by land and sea, out of Asia and out of Europe, soldiers and followers of the camp, amounted to five millions two hundred eighty-three thousand, two hundred and twenty men. Nor was Xerxes content with stirring up the east, but was for stirring up the west likewise, and engaged the Carthagenians in his alliance, that while he with his army overwhelmed Greece, they might fall upon the Greek colonies in Sicily and Italy: and the Carthagenians for this purpose not only raised all the forces they could in Africa, but also hired a great number of mercenaries in Spain, and Gaul, and Italy; so that their army consisted of three hundred thousand men, and their fleet of two hundred ships. Thus did Xerxes stir up all against the realm of Grecia: and after him no mention is made of any other king of Persia. 'It is to be noted,' saith Jerome, 'that the prophet having enumerated four kings of the Persians after Cyrus, slippeth over nine, and passeth to Alexander; for the prophetic spirit did not care to follow the order of history, but only to touch upon the most famous events.' Xerxes was the principal author of the long wars and inveterate hatred between the Grecians and Persians: and as he was the last king of Persia who invaded Greece, he is mentioned last. The Grecians then in their turn invaded Asia; and Xerxes' expedition being the most memorable on one side, as Alexander's was on the other, the reigns of these two are not improperly connected together.

“Alexander is thus characterized, verse 3: ‘And a mighty king shall stand up, that shall rule

*with great dominion, and do according to his will.* That Alexander was a *mighty king and conqueror*; that he *ruled with great dominion*, not only over Greece and the whole Persian empire, but likewise added India to his conquests; and that he *did according to his will*, none daring, not even his friends, to contradict and oppose him, or if they did, like Clitus and Callisthenes, paying for it with their lives; are facts too well known to require any particular proof or illustration.

“But his kingdom was soon to be broken and divided. Verse 4: *‘And when he shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up even for others besides those.’* These particulars were in good measure suggested before; viii. 8, 22: *‘He waxed very great, and when he was strong, the great horn was broken: and for it came up four notable ones towards the four winds of heaven. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.’* Alexander died in Babylon, having lived only thirty-two years and eight months, of which he reigned twelve years and eight months. In so short a time did this sun of glory rise and set: and in the space of about fifteen years afterwards his family and posterity became extinct, and chiefly by the means of Cassander. It was soon after Alexander’s death, that his wife Statira, the daughter of Darius, was murdered out of jealousy, by his other wife Roxana; and her body was

thrown into a well, and earth cast upon it. His natural brother, Aridæus, who succeeded him in the throne, by the name of Philip, was, together with his wife Eurydice, killed by the command of Olympias, the mother of Alexander, after he had borne the title of king six years and some months; and not long after Olympias herself was slain in revenge by the soldiers of Cassander. Alexander Ægus, the son of Alexander by Roxana, as soon as he was born was joined in the title of king with Philip Aridæus; and when he had attained to the fourteenth year of his age, he and his mother were privately murdered in the castle of Amphipolis, by order of Cassander. In the second year after this, Hercules, the other son of Alexander by Barsine, the widow of Memnon, was also with his mother, privately murdered by Polysperchon, induced thereto by the great offers made to him by Cassander. Such was the miserable end of Alexander's family; and then the governors made themselves kings, each in his province, from which title they had abstained as long as any just heir of Alexander was surviving. Thus was Alexander's kingdom *broken and divided not to his posterity, but was plucked up even for others beside those*: and it was *divided toward the four winds of heaven*; for four of his captains, as it hath been shown in former dissertations, prevailed over the rest, and Cassander reigned in Greece and the *west*, Lysimachus in Thrace and the *north*, Ptolemy in Egypt and the *south*, and Seleucus in Syria and the *east*.

“ But though the kingdom of Alexander was divided into four principal parts, yet only two of them have a place allotted in this prophecy, Egypt

and Syria. These two were by far the greatest and most considerable: and these two at one time, were in a manner the only remaining kingdoms of the four; the kingdom of Macedon having been conquered by Lysimachus and annexed to Thrace; and Lysimachus again having been conquered by Seleucus, and the kingdoms of Macedon and Thrace annexed to Syria. These two likewise continued distinct kingdoms, after the others were swallowed up by the power of the Romans. But there is a more proper and peculiar reason for enlarging upon these two particulars; because Judea, lying between them, was sometimes in the possession of the kings of Egypt, and sometimes of the kings of Syria; and it is the purpose of the holy Scripture, to interweave only so much of foreign affairs, as hath some relation to the Jews: and it is in respect of their situation to Judea, that the kings of Egypt and Syria are called the kings of the *south* and the *north*. Verse 5: *'And the king of the south shall be strong, and one of his princes,'* that is, of Alexander's princes, *'and he shall be strong above him.'* There is manifestly either some redundancy, or some defect in the Hebrew copy; which should be rendered as it is by the Seventy, *And the king of the south shall be strong, and one of his princes shall be strong above him:* or perhaps may be better rendered thus, *And the king of the south shall be strong, and one of his princes; and the king of the north shall be strong above him, and have dominion; his dominion shall be a great dominion.* The king of the south was indeed very strong; for Ptolemy had annexed Cyprus, Phœnicia, Caria, and many islands, and cities, and

regions to Egypt, as Jerome here commemorates out of the ancients. He had likewise enlarged the bounds of his empire, as Justin testifies, by the acquisition of Cyrene, and was now become so great, that he was in a condition not so much to fear, as to be feared by his enemies. But still the king of the north, or Seleucus Nicator, was *strong above him*; for having annexed, as we have seen, the kingdoms of Macedon and Thrace to the crown of Syria, he was become master of three parts out of four of Alexander's dominions. All historians agree in representing him not only as the longest liver of Alexander's successors, but likewise as the conqueror of the conquerors. Appian in particular enumerates the nations which he subdued, and the cities which he built, and affirms, that after Alexander he possessed the largest part of Asia; for all was subject to him from Phrygia up to the river Indus, and beyond it; and afterwards he denominates him expressly 'the greatest king of Alexander.'

"Seleucus Nicator, having reigned seven months after the death of Lysimachus, over the kingdoms of Macedon, Thrace, and Syria, was basely murdered; and to him succeeded in the throne of Syria, his son, Antiochus Soter, and to Antiochus Soter succeeded his son, Antiochus Theus. At the same time Ptolemy Philadelphus reigned in Egypt after his father, the first Ptolemy, the son of Lagus. There were frequent wars between the kings of Egypt and Syria. There were so, particularly between Ptolemy Philadelphus, the second king of Egypt, and Antiochus Theus, the third king of Syria. Verse 6: '*And in the end of years they shall join themselves together; for*

*the king's daughter of the south shall come to the king of the north; to make an agreement; but she shall not retain the power of the arm, neither shall he stand, nor his arm; but she shall be given up, and they that brought her; and he that begat her, and he that strengthened her in these times.' And in the end of years; that is, after several years, for these wars lasted long; Jerome reports out of the ancients, 'and Antiochus Theus fought against Ptolemy Philadelphus with all the forces of Babylon and the east.' They shall join themselves together, or shall associate themselves: at length they agreed to make peace upon condition that Antiochus Theus should put away his former wife Laodice and her two sons, and should marry Berenice, the daughter of Ptolemy Philadelphus. For the king's daughter of the south shall come to the king of the north to make rights, or an agreement: and accordingly, Ptolemy Philadelphus brought his daughter to Antiochus Theus, and with her an immense treasure, so that he received the appellation of the dowry-giver. But she shall not retain the power of the arm, that is, her interest and power with Antiochus; for after some time, in a fit of love, he brought back his former wife, Laodice, with her children, to court again. Neither shall he stand, nor his arm, or his seed; for Laodice, fearing the fickle temper of her husband, lest he should recall Berenice, caused him to be poisoned; and neither did his seed by Berenice succeed him in the kingdom, but Laodice contrived and managed matters so as to fix her elder son, Seleucus Callinicus, on the throne of his ancestors. But she shall be given up; for Laodice, not content with poisoning her husband,*

caused also Berenice to be murdered. *And they that brought her*; for her Egyptian women and attendants, endeavoring to defend her, were many of them slain with her. *And he that begat her*, or rather as it is in the margin, *he whom she brought forth*; for the son was murdered, as well as the mother, by order of Laodice. *And he that strengthened her in these times*; her husband, Antiochus, as Jerome conceives; or those who took her part and defended her; or rather her father, who died a little before, and was so very fond of her, that he took care continually to send her fresh supplies of the water of the Nile, thinking it better for her to drink of that than of any other river, as Polybius relates.

“But such wickedness should not pass unpunished and unrevenged. Verses 7, 8, 9: ‘*But out of a branch of her root shall one stand up in his estate,*’ or rather as it is translated in the vulgar Latin, ‘*out of a branch of her root shall stand up a plant; and he shall come with an army, and shall enter into the fortress,*’ or the fenced cities, ‘*of the king of the north, and shall deal,*’ shall act, ‘*against them, and shall prevail; and shall also carry captives into Egypt their gods, with their princes,*’ or rather ‘*their gods, with their molten images, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the north,*’ or more literally, *he shall continue some years after the king of the north.* ‘*So the king of the south shall come into his kingdom, and shall return into his own land.*’ This branch which sprang out of the same root with Berenice, was Ptolemy Euergetes, her brother, who no sooner succeeded his father, Pto-

lemy Philadelphus, in the kingdom, than *he came with a great army, and entered into the provinces of the king of the north*, that is, of Seleucus Callinicus, who with his mother, Laodice, reigned in Syria: and he *acted against them, and prevailed* so far, that he took Syria and Cilicia, and the upper parts beyond the Euphrates, and almost all Asia. And when he had heard that a sedition was raised in Egypt, he plundered the kingdom of Seleucus, and took forty thousand talents of *silver and precious vessels, and images of the gods*, two thousand and five hundred: among which were also those which Cambyses, after he had taken Egypt, had carried into Persia. And for thus restoring their gods, after many years, the Egyptians, who were a nation much addicted to idolatry, complimented him with the title of *Euergetes, or the benefactor*. This is Jerome's account, extracted from ancient historians; but there are authors still extant, who confirm several of the same particulars. Appian informs us, that Laodice having killed Antiochus, and after him both Berenice and her child, Ptolemy, the son of Philadelphus, to revenge these murders, invaded Syria, slew Laodice, and proceeded as far as to Babylon. From Polybius, we learn that Ptolemy, surnamed Euergetes, being greatly incensed at the cruel treatment of his sister, Berenice, marched with an army into Syria, and took the city of Seleucia, which was kept for some years afterwards by the garrisons of the kings of Egypt. Thus did he *enter into the fortress of the king of the north*. Ptolemy affirms that Ptolemy made himself master of all the country from mount Taurus, as far as to India, without war or battle; but he ascribes it, by

mistake, to the father instead of the son. Justin asserts, that if Ptolemy had not been recalled, by a domestic sedition, into Egypt, he would have possessed the whole kingdom of Seleucus. *So the king of the south came into the kingdom of the north, and then returned into his own land.* He likewise continued more years than the king of the north; for Seleucus Callinicus died in exile, of a fall from his horse, and Ptolemy Euergetes survived him about four or five years.

“ But his sons, that is, the sons of the king of the north, should endeavor to vindicate and avenge the cause of their father and their country. Verse 10: *‘ But his sons shall be stirred up, and shall assemble a multitude of great forces; and one shall certainly come, and overflow, and pass through; then shall he return, and be stirred up, even to his fortress.’* The sons of Seleucus Callinicus were Seleucus and Antiochus; the elder of whom, Seleucus, succeeded him in the throne, and to distinguish him from others of the same name, he was denominated *Ceraunus*, or *the thunderer*. Where, by the way, one cannot help observing the ridiculous vanity of princes in assuming or receiving such pompous appellations without deserving them. Seleucus, the father, was surnamed *Callinicus*, or *the famous conqueror*, though he was so far from gaining any considerable victory, that he was shamefully beaten by the Egyptians in the west, and was made a prisoner by the Parthians in the east. In like manner Seleucus, the son, was called *Ceraunus*, or *the thunderer*, though he was so far from performing anything worthy of the name, that he was a poor and weak prince in all respects, in mind and

body and estate. Great and splendid titles, when improperly applied, are rather a satire and insult upon the persons, than any honor or commendation. Seleucus Ceraunus was indeed *stirred up, and assembled a multitude of great forces*, in order to recover his father's dominions: but being destitute of money, and unable to keep his army in obedience, he was poisoned by two of his generals, after an inglorious reign of two or three years. Upon his decease, his brother, Antiochus Magnus was proclaimed king, who was more deserving of the title of *great*, than Seleucus was of that of *the thunderer*. The prophet's expression is very remarkable, that *his sons should be stirred up and assemble a multitude of great forces*; but then the number is changed, and only *one should certainly come, and overflow, and pass through*. Accordingly, Antiochus came with a great army, retook Seleucia, and, by the means of Theodotus the Ætolian, recovered Syria, making himself master of some places by treaty, and of others by force of arms. Then, after a truce, wherein both sides treated of peace but prepared for war, Antiochus *returned*, and overcame in battle Nicolaus, the Egyptian general, and had thoughts of invading Egypt itself.

The king of Egypt at that time was Ptolemy Philopater, who was advanced to the crown upon the death of his father Euergetes, not long after Antiochus Magnus succeeded his brother in the throne of Syria. This Ptolemy was a most luxurious and vicious prince, but was roused at length by the near approach of danger. Verse 11: "*And the king of the south shall be moved with anger, and shall come forth and fight with*

*him, even with the king of the north; and he shall set forth a great multitude, but the multitude shall be given into his hand.*' Ptolemy Philopater was, no doubt, *moved with choler* for the losses which he had sustained, and for the revolt of Theodorus and others. And he *came forth*; he marched out of Egypt with a numerous army to oppose the enemy, and encamped not far from Raphia, which is the nearest town to Egypt from Rhonocorura. And there he *fought with him, even with the king of the north*; for thither likewise came Antiochus with his army, and a memorable battle was fought by the two kings. *And he, the king of the north, set forth a great multitude.* Polybius hath recited the various nations of which Antiochus's army was composed, and altogether it amounted to sixty-two thousand foot, six thousand horse, and one hundred and two elephants. But yet the *multitude was given into his hand*, that is, into the hand of the king of the south; for Ptolemy obtained a complete victory; and of Antiochus's army, there were slain, not much fewer than ten thousand foot, more than three thousand horse, and above four thousand men were taken prisoners: whereas of Ptolemy's, there were killed only fifteen hundred foot and seven hundred horse. Upon this defeat, Raphia and the neighboring towns contended who should be most forward to submit to the conqueror; and Antiochus was forced to retreat with his shattered army to Antioch, and from thence sent ambassadors to solicit a peace.

Ptolemy Philopater was more fortunate in gaining a victory, than prudent in knowing how to make a proper advantage of it. Verse 12:

'And when he hath taken away the multitude, his heart shall be lifted up, and he shall cast down many ten thousands; but he shall not be strengthened by it.' If Ptolemy had pursued the blow that he had given, it is reasonably presumed that he might have deprived Antiochus of his kingdom: but *his heart was lifted up* by his success. Being delivered from his fears, he now more freely indulged his lusts; and after a few menaces and complaints, he granted peace to Antiochus, that he might be no more interrupted in the gratification of his appetites and passions. He had before murdered his father, and his mother, and his brother; and now he killed his wife, who was also his sister, and gave himself up entirely to the management of Agathoclea, his harlot, and her brother, Agathocles, who was his Catamite, and their mother, Ceanthe, who was his bawd. And so, forgetful of all the greatness of his name and majesty, he consumed his days in feasting, and his nights in lewdness; and became not only the spectator, but the master and leader of all wickedness. And what availed it to have conquered his enemies, when he was thus overcome by his vices? He was so far from being *strengthened* by it, that even his own subjects, offended at his inglorious peace, and more inglorious life, rebelled against him. But the prophet in this passage alluded more particularly to the case of his own countrymen. After the retreat of Antiochus, Ptolemy visited the cities of Coele-Syria and Palestine, which had submitted to him; and among others in his progress, he came to Jerusalem. His there offered sacrifices, and was desirous of entering into the holy of holies, contrary to the custom and

religion of the place, being, as the writer of the third book of Maccabees says, greatly lifted up by pride and confidence. His curiosity was restrained with great difficulty, and he departed with heavy displeasure against the whole nation of the Jews. At his return therefore to Alexandria, he began a cruel persecution upon the Jewish inhabitants of that city, who had resided there from the time of Alexander, and enjoyed the privileges of the most favored citizens. *And he cast down many ten thousand*; for it appears from Eusebius, that about this time forty thousand Jews were slain, or sixty thousand as they are reckoned in Jerome's Latin interpretation. No king could be *strengthened* by the loss of such a number of useful subjects. The loss of so many Jews, and the rebellion of the Egyptians, added to the male-administration of the state, must certainly very much weaken, and almost totally ruin the kingdom.

"Peace was to continue between the two crowns of Egypt and Syria for some years, and then the king of the north should attempt another invasion. Verse 13: '*For the king of the north shall return, and shall set forth a multitude greater than the former, and shall certainly come, after certain years,*' (at the end of times, that is, years,) '*with a great army, and with much riches.*' The following events, you see, were not to take place till *after certain years*; and the peace continued between the two crowns about fourteen years. In that time Ptolemy Philopater died of intemperance and debauchery, and was succeeded by his son, Ptolemy Epiphanes, a child of four or five years old. Antiochus, too, having taken and

obtain the rebel Achæus, and having also reduced and settled the eastern parts in their obedience, was at leisure to prosecute any enterprise, and could not let slip so favorable an opportunity of extending his dominions. He had acquired great riches, and collected many forces in his eastern expedition: so that he was enabled to *set forth a greater multitude than the former*, and he doubted not to have an easy victory over the infant king. Polybius expressly informs us, that from the king of Bactria and from the king of India he received so many elephants as made up his number one hundred and fifty, besides provisions and riches. Jerome, out of ancient authors, affirms that he gathered together an incredible army out of the countries beyond Babylon: and contrary to the league, he marched with this army, Ptolemy Philopater being dead, against his son, who was then four years old, and was called Ptolemy Epiphanes, or the illustrious. Justin also says, that Ptolemy Philopater, king of Egypt, being dead, in contempt of the childhood of his son, who, being left heir to the kingdom, was a prey even to his domestics, Antiochus, king of Syria, resolved to take possession of Egypt, as if the thing were as easily executed as resolved.

But Antiochus was not the only one who rose up against young Ptolemy. Others also confederated with him. Verse 14: *'And in those times there shall many stand up against the king of the south: also the robbers of thy people shall exalt themselves to establish the vision, but they shall fall.'* Agathocles was in possession of the young king's person; and he was so dissolute and proud in the exercise of his power, that the provinces

which before were subject to Egypt, rebelled, and Egypt itself was disturbed by seditions; and the people of Alexandria rose up against Agathocles, and caused him, and his sister, and mother, and their associates to be put to death. Philip, too, the king of Macedon, entered into a league with Antiochus, to divide Ptolemy's dominions between them, and each to take the parts which lay nearest and most convenient to him. And this is the meaning, as Jerome concludes, of the prophet's saying, that many shall rise up together against the king of the south."—[*Newton's Dissertations*, pp. 221—234.]

"*The robbers of thy people*,"—"It is literally," says Bp. Newton, "*the breakers of thy people*,"—were the Romans, who, at the time here spoken of, interposed in the behalf of the infant king of Egypt, to protect him from the ruin proposed by Antiochus and Philip. As this was one of the first important interferences of the Romans with the affairs of Syria and Egypt, and formed, so to speak, the stepping-stone to their future conquests and dominion, it will be proper to give the account Rollin has furnished us of it:—

"Antiochus, king of Syria, and Philip, king of Macedonia, during the reign of Ptolemy Philopater, had discovered the strongest zeal for the interest of that monarch, and were ready to assist him on all occasions. Yet, no sooner was he dead, leaving behind him an infant, whom the laws of humanity and justice enjoined them not to disturb in the possession of his father's kingdom, than they immediately joined in a criminal alliance, and excited each other to shake off the lawful heir, and divide his dominions between

them. Philip was to have Caria, Libya, Cyrenaica, and Egypt; and Antiochus all the rest. With this view the latter entered Cœle-Syria and Palestine; and, in less than two campaigns, made an entire conquest of those two provinces, with all their cities and dependencies. Their guilt, says Polybius, would not have been quite so glaring, had they, like tyrants, endeavored to gloss over their crimes with some specious pretence; but so far from doing this, their injustice and cruelty were so barefaced, that to them was applied what is generally said of fishes, that the larger ones, though of the same species, prey on the lesser. One would be tempted, continues the same author, at seeing the most sacred laws of society so openly violated, to accuse Providence of being indifferent and insensible to most horrid crimes; but it fully justified his conduct, by punishing those two kings according to their deserts; and made such an example of them, as ought, in all succeeding ages, to deter others from following their conduct. *For, whilst they are meditating to dispossess a weak and helpless infant of his kingdom, by piecemeal, Providence raised up the Romans against them, who entirely subverted the kingdoms of Philip and Antiochus, and reduced their successors to almost as great calamities as those with which they intended to crush the infant king.*—[Rollin, vol. VI., p. 232.]

“Aristomines was appointed by the Romans, guardian of the young monarch, and prime minister of Egypt.”—[Ibid., p. 237.]

“*To establish the vision.*” The Romans being one of the principal subjects of Daniel’s prophecy, their first interference with the affairs of these

kingdoms is here noted, as the first point of their prophetic history; and as being the establishment or demonstration of the truth of the vision which predicted the existence of that power.

"*But they shall fall.*" The "*many*" who shall stand up against the king of the south, shall fall by the interposition of the Romans in behalf of Egypt. For Rome from that time continued to encroach on those Grecian kingdoms, until they fell, and left Rome an universal monarchy.

Verse 15: "*So the king of the north shall come, and cast up a mount, and take the most fenced cities: and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand.*"

"Antiochus, being willing to recover Judea, and the cities of Cœle-Syria and Palestine, which Scopas had taken, came again into those parts. Scopas was sent again to oppose him, and Antiochus fought with him near the sources of the river Jordan, destroyed a great part of his army, and pursued him to Sidon, where he shut him up with ten thousand men, and closely besieged him. Three famous generals were sent from Egypt to raise the siege; but they could not succeed, and at length Scopas was forced by famine to surrender, upon conditions of having life only granted to him and his men; they were obliged to lay down their arms, and were sent away stript and naked. This event, I conceive, was principally intended by his *casting up a mount, and taking the city of munition*; for Sidon was an exceeding strong city in its situation and fortifications. But if we take the phrase more generally, as our translators

understand it, Antiochus, after the success of this battle and of this siege, reduced other countries and took other fenced cities, which are mentioned by Polybius, and recited by Jerome out of the Greek and Roman historians. *The arms of the south could not withstand him, neither his chosen people, neither Scopas, nor the other great generals, nor the choicest troops who were sent against him.*"

Verse 16: "*But he that cometh against him, shall do according to his own will, and none shall stand before him; and he shall stand in the glorious land, which by his hand shall be consumed.*"

Although Egypt had no power to resist Antiochus, the king of the north, yet "he that cometh against him," and who is to be the instrument of the overthrow of Syria, *the Romans*, "shall do according to his own will, and none shall stand before him." He shall conquer Syria, and add it to his own dominions. This was done B. C. 65, when "Pompey," a Roman general, "deprived Antiochus Asiaticus of his dominions, and reduced Syria into a Roman province."—[*Rollin's Chronology.*]

"*And he shall stand in the glorious land, which by his hand shall be consumed.*" On Pompey's return from his expedition against Mithridates, into Syria, he took cognizance of the quarrel between Hyrcanus and Aristobulus, two competitors for the crown of Judea. He sent for them to meet him in Syria; they went, and also a great number of the Jews, who represented that they ought not to be ruled either by one or the other.

"They represented that they ought not to be

ruled by kings; that they had long been accustomed to obey only the high-priest, who, without any other title, administered justice according to the laws and constitutions transmitted down to them from their forefathers: that the two brothers were indeed of the sacerdotal line; but that they had changed the form of the government for a new one, which would enslave them, if not remedied.

“Hyrcanus complained that Aristobulus had unjustly deprived him of his birthright, by usurping everything, and leaving him only a small estate for his subsistence.

“Pompey heard enough to discern that the conduct of Aristobulus was violent and unjust: but he would not, however, pronounce immediately upon it, lest Aristobulus, out of resentment, should oppose his designs against Arabia, which he had much at heart: he therefore politely dismissed the two brothers; and told them, that at his return from reducing Aretas and his Arabians, he should pass through Judea, and that he would then regulate their affairs, and settle everything.

“Aristobulus, who fully penetrated Pompey's sentiments, set out suddenly for Damascus, without paying him the least instance of respect, returned into Judea, armed his subjects and prepared for a vigorous defence. By this conduct, he made Pompey his mortal enemy.

\* \* \* \* \*

“Aristobulus, incensed at the violence which had been offered him, as soon as he was released, made all haste to Jerusalem, and prepared everything for the war. His resolutions to keep the crown made him the sport of two different passions, hope and

fear. When he saw the least appearance that Pompey would decide in his favor, he made use of all the arts of complaisance to incline him to it. When, on the contrary, he had the least reason to suspect that he would decide against him, he observed a directly opposite conduct. This was the cause of the contrariety visible in the different steps he took throughout this affair.

“Pompey followed him close. The first place where he encamped, in his way to Jerusalem, was Jericho; there he received the news of Mithridates' death.

“He continued his march towards Jerusalem. When he approached, Aristobulus, who began to repent of what he had done, came out to meet him, and endeavored to bring him to an accommodation, by promising an entire submission, and a great sum of money to prevent the war. Pompey accepted his offers, and sent Gabinius, at the head of a detachment, to receive the money: but when that lieutenant-general arrived at Jerusalem, he found the gates shut against him; and, instead of receiving the money, he was told from the top of the walls, that the city would not stand to the agreement. Pompey thereupon, not being willing that they should deceive him with impunity, ordered Aristobulus, whom he had kept with him, to be put in irons, and advanced with his whole army against Jerusalem. The city was extremely strong by its situation and the works which had been made; and had it not been for the dissensions that prevailed within it, was capable of making a long defence.

“Aristobulus's party was for defending the place;

especially when they saw that Pompey kept their king prisoner. But the adherents of Hyrcanus were determined to open the gates to that general. And as the latter were much the greater number, the other party retired to the mountain of the temple, to defend it, and caused the bridges of the ditch and valley which surrounded it to be broken down. Pompey, to whom the city immediately opened its gates, resolved to besiege the temple. The place held out three whole months, and would have done so three more, and perhaps obliged the Romans to abandon their enterprise, but for the superstitious rigor with which the besieged observed the sabbath. They believed, indeed, that they might defend themselves when attacked, but not that they might prevent the works of the enemy or make any for themselves. The Romans knew how to take advantage of this inaction upon the sabbath-days. They did not attack the Jews upon them, but filled up the fosses, made their approaches, and fixed their engines without opposition. They threw down at length a great tower, which carried along with it so great a part of the wall, that the breach was large enough for an assault. The place was carried sword in hand, and a terrible slaughter ensued, in which more than 12,000 persons were killed.

“During the whole tumult, the cries, and disorder of this slaughter, history observes that the priests, who were at that time employed in divine service, continued it with surprising calmness, notwithstanding the rage of their enemies, and their grief to see their friends and relations massacred before their eyes. Many of them saw their

own blood mingle with that of the sacrifices they were offering, and the sword of the enemy make themselves the victims of their duty; happy and worthy of being envied, if they had been as faithful to the spirit as the letter of it!

“Pompey, with many of his superior officers, entered the temple, and not only into the sanctuary, but into the holy of holies, into which, by the law, the high-priest alone was permitted to enter once a year, upon the solemn day of expiation. This was what most keenly afflicted the Jews, and enraged that people so bitterly against the Romans.”—*Rollin, vol. VII., pp. 288—291.*

This for the first time placed Jerusalem, by conquest, in the hands of that power who “consumed” the “glorious land.” For Pompey, having put an end to the war, demolished the walls of Jerusalem, and dismembered several cities from the kingdom of Judea and added them to Syria, and imposed tribute on the Jews.

Verse 17: “*He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do: and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him.*”

Having previously conquered Macedon and Thrace, and now also Syria and Judea, only Egypt remained of all the empire of Alexander, before the Romans would be left in possession of universal empire.

“*To enter with the strength of his whole kingdom;*” “or rather,” says Bp. Newton, “*he shall also set his face to enter by force, the whole kingdom.*” The whole kingdom of Alexander, which

the possession of Egypt would give him; that being all that remained unconquered by Rome.

After the death of Ptolemy Auletes, which happened B. C. 51, having left his crown and kingdom to his eldest son and daughter, and ordered by his will that they should marry together, and govern jointly; and because they were both young, he left them under the guardianship of the Romans, Pompey, the Roman general, was appointed by the people the young king's guardian.

Not long after, a quarrel having broken out between Julius Cæsar and Pompey, the great battle of Pharsalia was fought between the two generals. Cæsar was victorious, and Pompey fled to Egypt, where he was basely murdered by the order of Ptolemy, whose guardian he had been appointed. Cæsar followed him into Egypt, and found him dead. He went to Egypt with a small army, 800 horse and 3,200 foot; but confiding in his reputation and success at Pharsalia, he made no scruple of landing at Alexandria with what few men he had. But Egypt was in commotion from intestine wars, Ptolemy and Cleopatra having fallen out, and Cleopatra was deprived of her share in the government. Cæsar took cognizance of the quarrel, and undertook its settlement. The troubles of Egypt every day increasing, Cæsar found his small number of troops to be insufficient; and being unable to leave Egypt, on account of the north winds which blew at that season, sent immediately for all the troops he had in Asia, to march thither as soon as possible. The Egyptians were finally incensed and took arms against him, by the haughtiness with which he ordered both Ptolemy and Cleopatra to appear before him,

for the settlement of their difficulty. He decreed that both should disband their armies and appear before him for an adjudication of the difficulty, and submit to his sentence. This was an affront to Egypt, as being an interference with the royal dignity of Egypt, an independent kingdom. But Cæsar replied that he only acted by virtue of their father, Auletes, who had, by his will, put his children under the guardianship of the senate and people of Rome, the whole authority of which was vested in his person, as consul; that, as guardian, he had a right to arbitrate between them.

The affair was brought before him, and advocates appointed to plead the cause.

“But Cleopatra, who knew Cæsar’s foible, believed that her presence would be more persuasive than any advocate she could employ with her judge. She caused him to be told, that she perceived that those whom she employed in her behalf betrayed her, and demanded his permission to appear in person. Plutarch says it was Cæsar himself who pressed her to come and plead her cause.

“That princess took nobody with her, of all her friends, but Apollodorus the Sicilian; got into a little boat, and arrived at the bottom of the walls of the citadel of Alexandria, when it was quite dark night. Finding that there were no means of entering without being known, she thought of this stratagem. She laid herself at length in the midst of a bundle of clothes. Apollodorus wrapped it up in a cloth, tied up with a thong, and in that manner carried it through the gate of the citadel to Cæsar’s apartment, who was far from being displeased with the stratagem. The

first sight of so beautiful a person, had all the effect upon him she had desired."—[*Rollin*, vol. VIII., pp. 118, 119.]

Being thus charmed with Cleopatra, he at length decreed, as guardian and arbitrator, that Ptolemy and Cleopatra should reign jointly, according to the intent of the will. Pothinus, the chief minister of state, and who had been the principal agent in expelling Cleopatra from the throne, fearing the result of her restoration, began at once to excite jealousy in the public mind, and renewed hostilities against Cæsar; alleging that the Romans had only placed the brother and sister on the throne through fear of the populace, but that the true design was, as soon as it could be done, to set Cleopatra alone on the throne. Achilles, at the head of 20,000 men, advanced to drive Cæsar out of Alexandria. But Cæsar so disposed his small body of men in the streets and avenues, that he found no difficulty in resisting the attack. The Egyptians then attempted to take his fleet; but he defeated them by burning theirs, and possessing himself of the tower of Pharos and garrisoning it. By this conflagration of the fleet, the vessels driving so near the quay, some of the houses took fire, and the famous Alexandrian library was burned, containing near 400,000 volumes.

Cæsar, seeing so dangerous a war on his hands, sent into all the neighboring countries for help. A large fleet came from Asia Minor, an army under Mithridates, which had been raised by him in Syria and Cilicia; Antipater, the Idumean, joined him with 3000 Jews, [upright ones] and had engaged several neighboring cities to send him help. The Jews, who had possession of the

passes into Egypt, gave them up for the passage of the army without interruption, without which the whole plan must have miscarried. The arrival of this army decided the contest. A battle was fought near the Nile, which proved decisive; the victory turning in favor of Cæsar. Ptolemy, attempting to escape in an open boat, was drowned in the Nile. Alexandria and all Egypt submitted to the victor.

*“And upright ones with him.”* The Jews, without whose assistance Cæsar must have fallen; but by whose assistance, Egypt fell into his hands, B. C. 47.

*“He shall give him the daughter of women, corrupting her.”* Cleopatra, after being corrupted by Cæsar, was placed alone, virtually, on the throne of Egypt, as the creature of Cæsar.

“Cæsar returned to Alexandria about the middle of our January; and not finding any further opposition to his orders, gave the crown of Egypt to Cleopatra, in conjunction with Ptolemy her other brother. This was, in effect, giving it to Cleopatra alone; for that young prince was only eleven years old. The passion which Cæsar had conceived for that princess, was properly the sole cause of his embarking in so dangerous a war. He had by her one son, called Cæsarion, whom Augustus caused to be put to death when he became master of Alexandria. His affection for Cleopatra kept him much longer in Egypt than his affairs required. For though everything was settled in that kingdom by the end of January, he did not leave it till the end of April, according to Appian, who says he stayed there nine months. Now he

had arrived there only about the end of July the year before.

“Cæsar passed whole nights in feasting with Cleopatra. Having embarked with her upon the Nile, he carried her through the whole country with a numerous fleet, and would have penetrated into Ethiopia, if his army had not refused to follow him. He had resolved to bring her to Rome, and to marry her; and intended to have caused a law to pass in the assembly of the people, by which the citizens of Rome should be permitted to marry such and as many wives as they thought fit. Helvius Cinna, the tribune of the people, declared, after his death, that he had prepared a harangue, in order to propose that law to the people, not being able to refuse his assistance upon the earnest solicitation of Cæsar.”—[*Rollin, vol. VIII, p. 124.*]

“*She shall not stand, neither be for him.*” She afterwards devoted herself to Antony, the enemy of Augustus Cæsar, and lent her whole power against Rome, as we shall see hereafter.

Verse 18: “*After this shall he turn his face unto the isles and shall take many: but a prince for his own behalf shall cause the reproach offered by him to cease; without his own reproach he shall cause it to turn upon him.*”

“What at length made him quit Egypt, was the war with Pharnaces, king of the Cimmerian Bosphorus, and son of Mithridates, the last king of Pontus. He fought a great battle with him near the city of Zela, defeated his whole army, and drove him out of the kingdom of Pontus. To denote the rapidity of his conquest, in writing to one of his friends, he made use of only these

three words, *Veni, vidi, vici*; that is to say, *I came, I saw, I conquered.*—[*Rollin, vol. VIII., p. 125.*]

Verse 19: “*Then he shall turn his face toward the fort of his own land: but he shall stumble, and fall, and not be found.*”

After the conquest of the *Cimmerian Bosphorus*, he returned to Rome, the fort of his own land, where, on his being elected by the senate to imperial power, he was murdered in the senate chamber, by Brutus and Cassius, with other conspirators. He stumbled and fell, and was not found.

Verse 20: “*Then shall stand up in his estate a raiser of taxes in the glory of the kingdom; but within those days he shall be destroyed, neither in anger, nor in battle.*”

The successor of Julius Cæsar, was Augustus Cæsar. He was nephew of Julius Cæsar; and had been ADOPTED by him as his successor. On hearing of his uncle's death, at the age of 19 he placed himself at the head of an army and marched to Rome; combining with Mark Antony and Lepidus, to avenge the death of Cæsar, they formed what is called the *Triumvirate* government. He publicly announced his adoption by Julius, and took his uncle's name, to which he added that of Octavianus. He soon found himself firmly established in the empire, and the senate gave him the title of *Augustus*.—[*See Rollin's Hist., and Durivage's Cyclopaedia of History, article Augustus.*]

At the time of the birth of Christ, there went out a decree from *Cæsar Augustus*, that all the world should be taxed.—[*Luke ii. 1. Josephus, Ant., book 17, chap. 5, sec. 2.*]

*"In the glory of the kingdom."* The reign of Augustus was in the height of the glory of the Roman empire, when they had gained universal ascendancy, and the earth was at peace and acknowledged their power, so that the temple of Janus was closed, signifying that universal peace prevailed. Rome never saw a brighter hour. It was emphatically *"the glory of the kingdom."* He died peaceably in his bed. Two conspiracies were formed against him, which miscarried.

Terse 21: *"And in his estate shall stand up a vile person, to whom they shall not give the honor of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries."*

The successor of Augustus Cæsar was Tiberius Cæsar. He was raised, through the influence of his mother over Augustus, at an early age, to the command of an expedition against some revolted Alpine tribes, in which he displayed much ability; in consequence of which he was raised to the consulate in his twenty-eighth year. Circumstances afterwards occurred which induced him to retire from public life to the isle of Rhodes. "At Caius's permission," says Usher, "Tiberius was recalled" from his exile in Rhodes, "but on condition that he should bear no office in the commonwealth. After the death of Lucius, Augustus would have ADOPTED Tiberius; but he vehemently refused it, fearing the envy of Caius." *"They shall not give him the honor of the kingdom."* How strikingly is this fact illustrated above. The emperor "would have adopted him, but he vehemently refused it." *"But he shall come in PEACEABLY and OBTAIN THE KINGDOM by FLATTERIES."* This will be illustrated by an ex-

tract from the *Encyclopedia Americana*, article **TIBERIUS**:—

“During the remainder of the life of Augustus, he [Tiberius] behaved with great prudence and ability, concluding a war with the Germans in such a manner as to merit a triumph. After the defeat of Varus and his legions he was sent to check the progress of the victorious Germans, and acted in that war with equal spirit and prudence. On the death of Augustus, he *succeeded, without opposition, to the sovereignty of the empire;* which, however, with his *characteristic dissimulation*, he *affected to decline*, until repeatedly solicited by the *servile senate*.”

Such is the prophecy, and such the history; he came in peaceably, and obtained the kingdom by dissimulation on his part, and flattery on the part of the *servile senate*.

“*A vile person.*” The following sketch, also from the *Encyclopedia Americana*, will show the *vileness* of his character:—

“Tacitus records the events of this reign, including the suspicious death of Germanicus, the detestable administration of Sejanus, the poisoning of Drusus, with all the extraordinary mixture of tyranny with occasional wisdom and good sense, which distinguished the conduct of Tiberius, until his infamous and dissolute retirement (A. D. 26) to the isle of Capreae, in the bay of Naples, never to return to Rome. On the death of Livia, in the year 29, the only restraint upon his actions, and those of the detestable Sejanus, was removed, and the destruction of the widow and family of Germanicus followed. At length the infamous favorite extending his views to the

empire itself, Tiberius, informed of his machinations, prepared to encounter him with his favorite weapon, dissimulation. Although fully resolved upon his destruction, he accumulated honors upon him, declared him his partner in the consulate, and, after long playing with his credulity, and that of the senate, who thought him in greater favor than ever, he artfully prepared for his arrest. Sejanus fell deservedly and unpitied; but many innocent persons shared in his destruction, in consequence of the suspicion and cruelty of Tiberius, which now exceeded all limits. The remainder of the reign of this tyrant is little more than a disgusting narrative of servility on the one hand, and of despotic ferocity on the other. That he himself endured as much misery as he inflicted, is evident from the following commencement of one of his letters to the senate: "What I shall write to you, conscript fathers, or what I shall not write, or why I should write at all, may the gods and goddesses plague me more than I feel daily that they are doing, if I can tell." What mental torture, observes Tacitus, in reference to this passage, which could extort such a confession!"

Josephus says of him, (*Ant.*, book 18, chap. 6, sec. 10,) that "this Tiberius had brought a vast number of miseries on the best families of the Romans, since he was easily inflamed with passion in all cases, and was of such a temper as rendered his anger irrevocable, until he had executed it, although he had taken hatred against men without reason."

"Seneca remarks concerning Tiberius, that he never was intoxicated but once in his life; for he continued in a state of perpetual intoxication from

the time he gave himself to drinking, to the last moment of his life." The prominent traits in his character, as they are presented in the above extracts, were tyranny, hypocrisy, infamous debauchery, and beastly intemperance.

Verse 22: "*And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also the prince of the covenant.*"

"Or rather more agreeably to the original," says Bp. Newton, "*And the arms of the OVERFLOWER shall be OVERFLOWN from before HIM, and shall be BROKEN.*" This reading, it appears to me, is much more clear and striking than the present authorized text. Then Tiberius is the *overflow*er who is to be *overflowed* and *BROKEN*. Both these expressions signify a violent death. Another extract from the *Encyclopedia Americana*, will set this point in a clear light:—

"Acting the hypocrite to the last, he disguised his increasing debility as much as he was able, even affecting to join in the sports and exercises of the soldiers of his guard. At length, leaving his favorite island, the scene of the most disgusting debaucheries, he stopped at a country house near the promontory of Misenum, where, on the sixteenth of March, 37, he sunk into a lethargy, in which he appeared dead; and Caligula, was preparing, with a numerous escort, to take possession of the empire, when his sudden revival threw them into consternation. *At this critical instant, Macro, the pretorian prefect, caused him TO BE SUFFOCATED WITH PILLOWS.* Thus expired the emperor Tiberius, in the seventy-eighth year of his age, and twenty-third of his reign, universally execrated."

Thus the tyrant was **BROKEN** or **OVERFLOWN** for the safety of his subjects, and the exaltation of another tyrant, Caligula. His reign was twenty-two years, six months, and twenty-six days.

**CHRIST WAS CRUCIFIED SOON AFTER THE DEATH OF TIBERIUS—HIS MINISTRY WAS SEVEN YEARS.**

“*Yea, also, and the PRINCE OF THE COVENANT.*” The prince of the covenant was broken, as well as the vile person just described, and soon after him. The prediction implies nothing less than this. But was it fulfilled thus? I answer, *it was*; and affords another irrefutable argument that Christ’s personal ministry was at least seven years. The argument is as follows:

1. John was six months older than Christ. Luke i. 36. John was by birth a priest, of the house of Aaron. Luke i. 5. As such, the law required that he should not enter his ministry until thirty years of age. Numb. iv. 3; 1 Chron. xxiii. 3.

2. Jesus Christ, who was six months younger than John, began his ministry at the age of thirty. Luke iii. 23: “And Jesus himself began to be about thirty years of age.” Or, as Wesley renders the passage, “*And Jesus was about thirty years of age when he began [his ministry;]”* “*his ministry*” being inserted. John closed his ministry very soon after the baptism of Christ. So, that, “when John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, **THE TIME IS FULFILLED.**”

**Mark i. 14, 15.** John's ministry could not, therefore, have been much over six months.

3. John began his preaching in the fifteenth year of the reign of Tiberius Cæsar. Luke iii. 1, 2. If it was the last of the fifteenth year of Tiberius's reign, it would carry him into the sixteenth year of the same, to his imprisonment, when Christ began *his* ministry.

4. Tiberius reigned twenty-two years, six months, and twenty-six days. Fifteen and a half years taken from it, as the time of John's imprisonment would leave seven years for Tiberius after the beginning of Christ's ministry.

5. HEROD the tetrarch of Galilee, (Luke iii. 1,) was at Jerusalem at the time of Christ's death. Luke xxiii. 5—11: "And they were the more fierce, saying, he stirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place. When Pilate heard of Galilee, he asked whether the man were a Galilean. And as soon as he knew that he belonged unto Herod's jurisdiction, he sent him to Herod, who himself also was at Jerusalem at that time. And when Herod saw Jesus, he was exceeding glad, for he was desirous to see him of a long season, because he had heard many things of him; and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and scribes stood and vehemently accused him. And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate." This, let it be observed, was at the time of a Jewish passover.

6. The following extract from Josephus's Anti-

gotties, (book 18, chap. V., sec. 3,) will show that Herod was at Jerusalem to attend the Jewish passover, when he heard of the death of Tiberius-Cæsar. "So Vitellius prepared to make war with Aretus, having with him two legions of armed men: he also took with him all those of light armature, and of the horsemen which belonged to them, and were drawn out of those kingdoms which were under the Romans, and made haste for Petra, and came to Ptolemais. But as he was marching very busily, and leading his army through Judea, the principal men met him, and desired that he would not thus march through their land; for that the laws of their country would not permit them to overlook those images which were brought into it, of which there were a great many in their ensigns; so he was persuaded by what they said, and changed that resolution of his, which he had before taken in this matter. Whereupon he ordered the army to march along the great plain, while he himself, with Herod the tetrarch, and his friends, went up to Jerusalem to offer sacrifices to God, an ancient festival of the Jews then just approaching; and when he had been there, and been honorably entertained by the multitude of the Jews, he made a stay there for three days, within which time he deprived Jonathan of the high priesthood, and gave it to his brother Theophilus." This is the only account we have of Herod's being at Jerusalem at the time of a Jewish passover.

7. Tiberius died, according to chronologers, on the 16th of March. Christ was crucified the 3d of April, according to the astronomical argument of Ferguson. So that there would be ample time

by the 7th of April—the fourth day after the pass-over—to obtain the news of his death, in Judea.

From these facts the truth of the fulfilment of the 22d verse, is established; and also, an additional argument is afforded that Christ's ministry was seven years.

#### DEMONSTRATION THAT THE ROMANS ARE THE SUBJECT OF THIS PROPHECY.

That the Romans are the subject of this prophecy from the fourteenth verse, where they are called "*the robbers of thy people*," is demonstrated by the fulfilment of the prophecy in three individuals who were at the head of the Roman government. 1. The first, on returning home in triumph, stumbled and fell, and was not found. 2. The second was to succeed him, and reign in the glory of the kingdom:—he was to be a raiser of taxes, and to die peaceably. 3. The third person was to refuse the honor of adoption, and thus receive the honor of the kingdom from his predecessor, but obtain peaceably and by flatteries, after the death of the emperor, the supreme authority; he was to be overthrown and be broken or murdered. 4. The next event is, the same fate will attend the prince of the covenant. Tiberius was betrayed and destroyed by the treachery of his own servants and friends; so also was Christ. These four events did successively transpire in the Roman history, and in the personal history of Julius, Augustus, and Tiberius Cæsar; and immediately after the death of the last, Christ was betrayed and crucified. They never did, nor can they ever occur in

the history of any other government; because under no other government was Christ crucified; and he can never be broken or put to death again. All the learning of the world can never carry this back to Antiochus, and show that the **PRINCE OF THE COVENANT** was broken under the Syrian government and immediately after the death of Antiochus.

I wish here to follow out the argument of those who apply all the prophecies of the latter part of this chapter to Antiochus—and contend that he “took away the daily and placed the abomination which maketh desolate,” as in the 31st verse. Bp. Newton has applied this prophecy to Antiochus; and I suppose all who give it the same application as he does, dispose of this difficulty in the same way. He says, “**THE PRINCE ALSO** of the covenant was broken,’ that is, the high priest of the Jews; and so Theodoret understands and explains it: ‘*The prince of the covenant.* He speaketh of the pious high-priest, the brother of Jason and foretelleth that even he should be turned out of office.’” This is the best and only exposition of the place which can be given, on the hypothesis that Antiochus is the vile person here predicted! Reader, look at it; God sent his angel to inform Daniel, some hundreds of years beforehand, and that after the revolution and division of two of the greatest empires of the world, a certain vile person should stand up and overthrow some of the neighboring nations, and **EVEN** the **PIOUS HIGH PRIEST** should be *turned out of office!!!* That fulfils the great prophecy that the prince of the covenant shall be broken!!

One word on the **RAISER OF TAXES.** This, acc

According to Bishop Newton, was Seleucus Philopater, who "succeeded Antiochus the great, in the throne of Syria: but as Jerome affirms, he performed nothing worthy of the empire of Syria and of his father, and perished ingloriously without fighting any battles. As Appian also testifies, he reigned both idly and weakly, by reason of his father's calamity. He had an inclination to break the peace, and shake off the Roman yoke; but had not the courage to do it. He raised an army, with intent to march over mount Taurus to the assistance of Pharnaces, king of Pontus; but his dread of the Romans confined him at home, within the bounds prescribed to him; and almost as soon as he had raised, he disbanded his army. The tribute of a thousand talents, which he was obliged to pay annually to the Romans, was indeed a grievous burden to him and his kingdom; and he was little more than 'a raiser of taxes' all his days. He was tempted even to commit sacrilege; for being informed of the money that was deposited in the temple of Jerusalem, he sent his treasurer, Heliodorus, to seize it. This was literally *causing an exactor to pass over the glory of the kingdom*, when he sent his treasurer to plunder that temple, which 'even kings did honor and magnify with their best gifts,' and where Seleucus himself, 'of his own revenues, bare all the costs belonging to the service of the sacrifices.' '*But within few days (or rather years according to the prophetic style) he was to be destroyed;*' and his reign was of short duration in comparison of his father's; for he reigned only twelve years, and his father thirty-seven. Or, perhaps, the passage may be better

expounded thus, that *within few days or years*, after his attempting to plunder the temple of Jerusalem, he should be *destroyed*; and not long after that, as all chronologers agree, he was 'destroyed, neither in anger nor in battle,' neither in rebellion at home, nor in war abroad, but by the treachery of his own treasurer, Heliodorus. The same wicked hand that was the instrument of his sacrilege, was also the instrument of his death. Seleucus having sent his only son, Demetrius, to be an hostage at Rome, instead of his brother Antiochus, and Antiochus being not yet returned to the Syrian court, Heliodorus thought this a fit opportunity to despatch his master, and in the absence of the next heirs to the crown, to usurp it to himself. But he was disappointed in his ambitious projects, and only made way for another's usurped greatness, instead of his own."

Why will men of common sense persist in holding on to such constructions, when there is a most natural sense in which the prediction was fulfilled to the letter? The difficulty with our opponents, is, if they admit Rome to be the subject of prophecy, as is here *demonstrated*, they cannot get back to Antiochus to take away the daily, &c. So they fulfil all prophecy in his wonderful reign.

#### THE ROMAN LEAGUE.

Having introduced the Roman power, and that in such a way as to demonstrate the certainty of its identity, and having terminated the 70 weeks, we are next taken back, in the order of time and

events, to the first direct connection between the Roman government and the Jews, the church of God; for such they were at that time. From thence we are taken down, in a direct line of events, to the final triumph of the church, in the resurrection of the just, and the everlasting reign of Jesus Christ. The object of the divine messenger, was not merely to give a prophetic history of the Gentile nations, but to make Daniel understand *what should befall his people* IN THE LATTER DAYS. Thus far he had given the history of the Roman conquests of the Gentile world; their collision with other kingdoms, and their civil and domestic history. This done, he goes back and traces their history as connected particularly with the church, and introduces them at the point where the church first became dependent on them by entering into a mutual league.

Chap. xi. 23. "*And after the league made with him, he shall work deceitfully; for he shall come up, and shall become strong with a small people.*"

"*The league made with him.*" "*Him*" must refer to the subject of prophecy, which is the Romans, as has just been proved. The revelation was to show what should befall the church. It was to make a league with the Romans. That league was made, and it is the first ever made between the Jews and Romans, B. C., 61. (See Josephus, Ant., B. 12, chap. 10, sect. 6.) "But now, as the high-priest, Alcimus, was resolving to pull down the wall of the sanctuary, which had been there of old time, and had been built by the holy prophets, he was smitten suddenly by God, and fell down. This stroke made him fall down

speechless upon the ground ; and, undergoing torments for many days, he at length died, when he had been high-priest four years. And when he was dead, the people bestowed the high-priesthood on Judas ; who, hearing of the power of the Romans, and that they had conquered in war, Galatia, and Iberia, and Carthage, and Lybia ; and that, besides these, they had subdued Greece, and their kings, Perseus, and Philip, and Antiochus the Great also, he resolved to enter into a league of friendship with them. He therefore sent to Rome some of his friends, Eupolemus, the son of John, and Jason ; the son of Eleazer, and by them desired the Romans that they would assist them, and be their friends, and would write to Demetrius that he would not fight against the Jews. So the senate received the ambassadors that came from Judas to Rome, and discoursed with them about the errand on which they came, and then granted them a league of assistance. They also made a decree concerning it, and sent a copy of it into Judea. It was also laid up in the capitol, and engraven in brass. The decree itself was this : 'The decree of the senate concerning a league of assistance and friendship with the nation of the Jews. It shall not be lawful for any that are subject to the Romans, to make war with the nation of the Jews, nor to assist those that do so, either by sending them corn, or ships, or money ; and if any attack be made upon the Jews, the Romans shall assist them, as far as they are able ; and again, if any attack be made upon the Romans, the Jews shall assist them. And if the Jews have a mind to add to, or to take anything from this league of assistance, that shall be done with the

common consent of the Romans. And whatsoever addition shall thus be made, it shall be of force.' This decree was written by Eupolemus, the son of John, and by Jason, the son of Eleazer, when Judas was high-priest of the nation, and Simon, his brother, was general of the army. And this was the first league that the Romans made with the Jews, and was managed after this manner."

The reader will also find this history related at large, in 1 Maccabees, eighth chapter.

It seems from Maccabees, that the Romans interposed in behalf of the Jews; and the senate wrote to their enemies to refrain from their oppression and affliction of the Jews, and threatened them if they persisted. The war between the Jews and Macedonians ended 158 B. C.

*"He shall work deceitfully; for he shall come up, and shall become strong with a small people."* That the Romans were a comparatively small people at the time of the league entered into with the Jews, is a fact; and the rapidity of their triumphs from that time until they became masters of the world, will be best shown in a few words by presenting the general index to Rollin's history, under the term "*Romans*," from the league with the Jews onward. "The Romans declare the Jews their friends and allies; they acknowledge Demetrius king of Syria; conquer the Ligurians, and give their territory to the people of Marseilles; defeat Andruscus, and two more adventurers, who had possessed themselves of Macedonia, and reduce that kingdom into a Roman province, &c.; declare war against the Carthaginians; order them to abandon Carthage; besiege and demolish

it entirely; decree of the senate for separating several cities from the Achæan league; troubles in Achaia; the Romans defeat the Achæans, and take Thebes; they gain another victory over the Achæans, take Corinth, and burn it; reduce Greece into a Roman province; renew the treaties made with the Jews; inherit the riches and dominions of Attalus, king of Pergamus; reduce Aristonicus, who had possessed himself of them; Ptolemy Apion, king of Cyrenaica, and Nicomedes, king of Bithynia, leave the Romans their dominions at their deaths; the Romans reduce those kingdoms into Roman provinces; they re-establish the kings of Cappadocia and Bithynia, expelled by Mithridates; first war of the Romans against Mithridates; massacre of all the Romans and Italians in Asia Minor; the Romans gain three great battles against the generals of Mithridates; they grant that prince peace; second war of the Romans with Mithridates; they are defeated by that prince in a battle; gain a great victory over him, and compel him to retire into Armenia, to Tigranes, his son-in-law; declare war against Tigranes, and defeat him in a battle; second victory of the Romans over the united forces of Mithridates and Tigranes; they again gain several victories over Mithridates, who had recovered his dominions; subject Tigranes, king of Armenia; drive Antiochus Asiaticus out of Syria, and reduce that kingdom into a Roman province—The Romans, by the will of Alexander, king of Egypt, are declared heirs of his dominions; end of the war with Mithridates; the Romans drive Ptolemy out of Cyprus, and confiscate his treasures; they invade Parthia, and are defeated; they declare Ptol-

emy Aulotes their friend and ally; reduce Egypt into a Roman province; Cappadocia is also reduced into a Roman province."—[Rollin, *Harpers' ed.*, vol. II., pp. 687, 688.]

Verse 24. "*He shall enter peaceably even upon the fattest places of the province; and he shall do that which his fathers have not done, nor his fathers' fathers; he shall scatter among them the prey, and spoil, and riches; yea, and he shall forecast his devices against the strong holds, even for a time.*"

"*He shall enter peaceably.*" A great part of the tributaries and dependencies of Rome were left it by will of the kings. The following remarks from Rollin will illustrate the text. "Alexander, being driven out in this manner, went to Pompey, who was then in the neighborhood, to demand aid of him: Pompey would not interfere in his affairs because they were foreign to his commission. That prince retired to Tyre, to wait there a more favorable conjuncture:

"But none offered, and he died there some time after. Before his death, he made a will, by which he declared the Roman people his heirs. The succession was important, and included all the dominions Alexander had possessed, and to which he had retained a lawful right, of which the violence he had sustained could not deprive him. The affair was taken into consideration by the senate. Some were of opinion that it was necessary to take possession of Egypt, and of the island of Cyprus, of which the testator had been sovereign, and which he had bequeathed in favor of the Roman people. The majority of the senators did not approve this advice. They had very lately taken possession of Bithynia, which had been left them

By the will of Nicomedes ; and of Cyrenaica and Lybia, which had been also given them by that of Apion ; and they had reduced all those countries into Roman provinces.

“ This is the fourth example of dominions left to the Roman people by will ; a very singular custom, and almost unheard of in all other history, which undoubtedly does great honor to those in whose favor it was established. The usual methods of extending the bounds of a state, are war, victory and conquest. But with what enormous injustice and violence are those methods attended, and how much devastation and blood must it cost to subject a country by force of arms ! In this there is nothing cruel and inhuman, and neither tears nor blood are shed. It is a pacific and legitimate increase of power, the simple acceptance of a voluntary gift. Subjection here has nothing of violence to enforce it, and proceeds from the heart.

“ Attalus, who was the first, if I am not mistaken, that appointed the Roman people his heirs, had not engaged in any strict union with that republic during the short time he reigned. As for Ptolemy Apion, king of Cyrenaica, the Romans, far from using any arts to attain the succession to his dominions, renounced it, left the people in the full enjoyment of their liberty, and would not accept the inheritance afterwards, till they were in some measure obliged to it against their will. It does not appear that they employed any solicitations, either public or private, towards Nicomedes, king of Bithynia, or Ptolemy Alexander, king of Egypt.”—[*Rollin, Harpers' ed., vol. II., p. 269.*]

Extension of dominion by these means was



never before known. They did that which neither their fathers, nor fathers' fathers had done.

*"He shall scatter among them the prey and spoil,"*  
&c. The lenity of the Romans toward the nations who thus peaceably came under their yoke, will be best illustrated by extracts from Rollin's History, vol. II., p. 270, Harpers' ed., 1841:

"The other nations suffered nothing of that kind; and, generally speaking, of all foreign yokes, none ever was lighter than that of the Romans. Scarce could its weight be perceived by those who bore it. The subjection of Greece to the Roman empire, even under the emperors themselves, was rather a means to ensure the public tranquillity, than a servitude heavy upon private persons, and prejudicial to society. Most of the cities were governed by their ancient laws, had always their own magistrates, and wanted very little of enjoying entire liberty. They were by that means secured from all the inconveniences and misfortunes of war with their neighbors, which had so long and so cruelly distressed the republic of Greece in the times of their ancestors. So that the Greeks seemed to be great gainers in ransoming themselves from these inconveniences by some diminution of their liberty.

"An evident proof of the wisdom of the plan adopted by princes, of leaving their dominions to the Romans after their death, is, that their people never exclaimed against that disposition, nor proceeded to any revolt of their own accord, to prevent its taking effect.

"I do not pretend to exculpate the Romans entirely in this place, nor to justify their conduct in all things. I have sufficiently animadverted

upon the interested views and political motives which influenced their actions. I only say, that the Roman government, especially with regard to those who submitted voluntarily to them, was gentle, humane, equitable, advantageous to the people, and the source of their peace and tranquillity."

It was by this moderation and kindness, rather than by the power of their arms, that the Romans gained their influence and secured the good will of their tributaries.

Thus far we have a general history of the Roman conquests until the final and decisive stroke in the downfall of Egypt, the last division of the Greek empire, and the universal supremacy of the Roman power. That point was not to be achieved without a struggle. The last clause of the 24th verse should be read in connection with the 25th, as follows :

*"And he shall forecast his devices against the strong holds even for a time. And he shall stir up his power and his courage against the king of the south; and the king of the south shall be stirred up to battle with a very great and mighty army; but he shall not stand, for they shall forecast devices against him."*

*"Against the strong holds, even for a time."* Bishop Newton, who applies this to Antiochus Epiphanes, interprets it thus; that Antiochus went to fortify his own strong holds, and forecast his devices against his enemies from thence. The construction seems to me to be a correct one, so far as the strong holds are concerned. I would render the passage thus, *"From the strong holds."* The strong holds are the citadel or metropolis of

the empire the city of Rome. The date of this characteristic I should understand to be, when they had gained universal dominion. From that time the government of Rome would, in its strong holds, forecast ways and means of holding the nations, their tributaries, in obedience and subjection.

“*Even for a time.*” A prophetic time of 360 years, as in Daniel vii. 25.

The chronology of its date is thus given : “*And he shall stir up his power and his courage against the king of the south, with a great army ; and the king of the south shall be stirred up to battle with a very great and mighty army, but he shall not stand.*”

The amount of it is, Rome would come against Egypt with a great army, and Egypt would come against the Romans with a *very great* and mighty army ; but in the issue, Egypt, the king of the south, shall fall. When the battle in which Egypt is conquered by the Romans, takes place, the prophetic time to the existence of the seat of empire in the west will commence. As this battle was a most important event in the history of Rome's triumph, I shall give it at large. Mark Antony, a Roman general, and one of the triumvirate who had sworn to avenge the death of Julius Cæsar was brother-in-law to Augustus Cæsar, by the marriage of his sister. Antony having been sent to Egypt, by the government, on business, had been captured by the charms and arts of Cleopatra, queen of Egypt. His passion was so strong for her that he gave himself up to the most flagrant debauchery, and finally espoused the Egyptian interests, sent a divorce to his

wife, Octavia, the sister of Augustus, ordering her to leave his house immediately with her children. This, together with other indignities offered by Antony to the Roman people, induced Cæsar Augustus to declare war against Egypt, at the head of whose affairs Antony was then placed. A reference again to Rollin, (vol. II., p. 346,) will illustrate this point.

#### THE BATTLE OF ACTIUM.

“When Cæsar had an army and fleet ready, which seemed strong enough to make head against his enemy, he also declared war on his side. But in the decree enacted by the people to that purpose, he caused it to be expressed, that it was against Cleopatra: it was from a refinement of policy, that he acted in that manner, and did not insert Antony’s name in the declaration of war, though actually intended against him. For, besides throwing the blame upon Antony, by making him the aggressor in a war against his country, he did not hurt the feelings of those who were still attached to him, whose number and credit might have proved formidable, and whom he would have been under the necessity of declaring enemies to the commonwealth, if Antony had been expressly named in the decree.

“Antony returned from Athens to Samos, where the whole fleet was assembled. It consisted of five hundred ships of war, of extraordinary size and structure, having several decks one above another, with towers upon the head and stern, of a prodigious height; so that those superb vessels upon the sea might have been taken for floating

islands. Such great crews were necessary for completely manning those heavy machines, that Antony, not being able to find mariners enough, had been obliged to take husbandmen, artificers, muleteers, and all sorts of people void of experience, and fitter to give trouble than to do real service.

“ On board this fleet were two hundred thousand foot and twelve thousand horse. The kings of Libya, Cilicia, Cappadocia, Paphlagonia, Comagenia, and Thrace, were there in person; and those of Pontus, Judea, Lycaonia, Galatia, and Media, had sent their troops. A more splendid and pompous sight could not be seen than this fleet when it put to sea, and had unfurled its sails. But nothing equalled the magnificence of Cleopatra's galley, all flaming with gold; its sails of purple; its flags and streamers floating in the wind, whilst trumpets and other instruments of war made the heavens resound with airs of joy and triumph. Antony followed her close in a galley equally splendid. That queen, intoxicated with her fortune and grandeur, and hearkening only to her unbridled ambition, foolishly threatened the Capitol with approaching ruin, and prepared with her infamous troop of eunuchs utterly to subvert the Roman empire.

“ On the other side, less pomp and splendor were seen, but more utility. Cæsar had only two hundred and fifty ships, and eighty thousand foot, with as many horse as Antony. But all his troops were chosen men, and on board his fleet were none but experienced seamen. His vessels were not so large as Antony's, but then they were much lighter and fitter for service.

“Cæsar’s rendezvous was at Brundisium, and Antony advanced to Corcyra. But the season of the year was over, and bad weather came on; so that they were both obliged to retire, and to put their troops into winter quarters, and their fleets into good ports, till the approach of spring.

“Antony and Cæsar, as soon as the season would admit, took the field both by sea and land. The two fleets entered the Ambracian gulf in Epirus. Antony’s bravest and most experienced officers advised him not to hazard a battle by sea; to send back Cleopatra into Egypt, and to make all possible haste into Thrace or Macedonia, in order to fight there by land; because his army, composed of good troops, and much superior in numbers to Cæsar’s, seemed to promise him the victory; whereas a fleet so ill manned as his, how numerous soever it might be, was by no means to be relied on. But Antony had not been susceptible of good advice for a long time, and had acted only to please Cleopatra. That proud princess, who judged of things solely from appearances, believed her fleet invincible, and that Cæsar’s ships could not approach it without being dashed to pieces. Besides, she rightly perceived that in case of misfortune it would be easier for her to escape in her ships than by land. Her opinion, therefore, took place against the advice of all the generals.

“The battle was fought upon the second of September, at the mouth of the gulf of Ambracia, near the city of Actium, in sight of both the land armies; the one of which was drawn up in battle upon the north, and the other upon the south of that strait, expecting the event. The contest was doubtful for some time, and seemed as much in

favor of Antony as Cæsar, till the retreat of Cleopatra. That queen, frightened with the noise of the battle, in which everything was terrible to a woman, took to flight when she was in no danger, and drew after her the whole Egyptian squadron, which consisted of sixty ships of the line; with which she sailed for the coast of Peloponnesus. Antony, who saw her fly, forgetting everything, forgetting even himself, followed her precipitately, and yielded a victory to Cæsar, which, till then, he had exceedingly well disputed. It, however, cost the victor extremely dear; for Antony's ships fought so well after his departure, that, though the battle began before noon, it was not over when night came on; so that Cæsar's troops were obliged to pass it on board their ships."

This battle was Egypt's ruin and Rome's triumph. The battle was fought in the autumn of 31 B. C. "A time," or 360 years would carry us to 329, when the supremacy of the western strong holds would cease, and the capitol of the empire be removed. As we shall see, in its proper place, it was done at the time appointed.

"For they shall forecast devices against him."  
 Verse 26. "Yea, they that feed of the portion of his meat shall destroy him, and his army shall overflow, and many shall fall down slain."

The cause of Egypt's defeat in this battle, was the treachery of the troops of Antony and Cleopatra. The first disaster, as will be seen in the above extract, was the flight of Cleopatra and sixty ships of the line with her. A second stroke was the desertion to Cæsar of Antony's land army, as follows:

"The land army still remained entire, and con-

isted of eighteen legions, and twenty-two thousand horse, under the command of Canidius, Antony's lieutenant-general; and might have made head against Cæsar, and given him abundance of difficulty. But seeing themselves abandoned by their generals, they surrendered to Cæsar, who received them with open arms."

A *third* blow, was, that when Antony arrived in Libya, he found his army under Scopus, whom he had left there to guard the frontier, had declared for Cæsar.

The fourth and final stroke was the betrayal of Cleopatra, while she was professing the greatest regard and love for him; yet, at the same time, was secretly endeavoring to ruin him, and betray him into the hands of Cæsar. Another engagement ensued in Egypt, as follows:

"Upon arriving there, he encamped near the Hippodrome. He was in hopes of making himself master of the city soon, by means of the intelligence which he held with Cleopatra, upon which he relied no less than upon his army.

"Antony was ignorant of that princess' intrigues, and, being unwilling to believe what was told him of them, prepared for a good defence. He made a vigorous sally; and after having severely handled the besiegers, and warmly pursued to the gates of their camp a detachment of horse which had been sent against him, he returned victorious into the city. This was the last effort of expiring valor; for, after this exploit, his fortitude and sense of glory abandoned him, or were never after of any service to him. Instead of making use of this advantage, and of applying himself seriously to his defence, by observing the

.motions of Cleopatra, who was betraying him, he came, completely armed as he was, to throw himself at her feet, and to kiss her hands. The whole palace of Alexandria immediately resounded with acclamations, as if the siege had been raised; and Cleopatra, who had no thoughts but of amusing Antony, ordered a magnificent feast to be prepared, at which they passed the rest of the day and part of the night together.

“Early on the morrow, Antony resolved to attack Cæsar by sea and land. He drew up his land army upon some eminences in the city; and from thence kept his galleys in view, which were going out of the port in order to charge those of Cæsar. He waited without making any motion, to see the success of that attack; but was much astonished when he saw Cleopatra’s admiral strike his flag when he came in view of Cæsar’s, and surrender his whole fleet to him.

“This treason opened Antony’s eyes, and made him, when too late, give credit to what his friends had told him of the queen’s perfidy. In this extremity he was for signalizing himself by an extraordinary act of valor, capable, in his opinion, of doing him abundance of honor. He sent to challenge Cæsar to a single combat. Cæsar made answer, that if Antony was weary of life, there were other ways to die besides that. Antony, seeing himself ridiculed by Cæsar, and betrayed by Cleopatra, returned into the city, and was, a moment after, abandoned by all his cavalry. Seized with rage and despair, he then flew to the palace, with design to avenge himself upon Cleopatra, but did not find her there.”

It was in this manner that they that fed of the

portion of his meat destroyed him; and many fell down slain.

Verses 27, 28. *“And both these kings’ hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time appointed. Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.”*

Antony was the chief in the Egyptian government at this time, and was properly king of the south, Egypt. He and Cæsar had formerly been in alliance, and had the same common interests at stake. They spoke lies at one table: Octavia, the wife of Antony and sister of Cæsar, declared to the people of Rome, at the time of Antony’s divorcing her, that “she had consented to her marriage with Antony, solely with the hope that it would prove a pledge of union between Cæsar and Antony.” But it did not stand; the rupture came; Antony and Egypt fell; Cæsar became master of the world, and “returned to his own land with great riches.” Antony fell by his own sword, and Cleopatra poisoned herself with the bite of an asp.

#### THE DESTRUCTION OF JERUSALEM.

*“And his heart shall be against the holy covenant.”* After the overthrow of Egypt and the return of the Romans to their own land with great riches, being masters of the world, they engaged in no great enterprise until their persecutions; first, of the Christians, under Nero, the Roman emperor, A. D. 64; and then, soon after, the overthrow of Judea, and the capture and destruction

of Jerusalem. The holy covenant is the covenant God had made with Abraham and his seed, to give them the land of Canaan for an inheritance; and the ratification of that covenant to Israel, when they were put in possession of the land of promise under Joshua; with the assurance that if they were obedient they should never be plucked up out of the land. The condition of their retaining it after Christ should make his appearance as the true heir, and prophet like unto Moses, was, that they should hear that prophet in all things whatsoever he should say to them. And every soul who would not obey that prophet, should be destroyed from among the people. That prophet came; the Jews, as a nation, rejected him; but a people, of both Jewish and Gentile extraction, the believers in and servants of Christ, became the true heirs of the land, and children of Jerusalem. But under the destroying hand of the Romans, both Christians and Jews suffered; and the holy place was desecrated and then destroyed. The Christians escaped from the city and were saved; the Jews entered into it and perished. This war is thus described by a historian:

“Under **Vespasian**, the Romans invaded the country, and took the cities of Galilee, Chorazin, Bethsaida, and Capernaum, where Christ had been rejected; destroyed the inhabitants, and left nothing but rain and desolation.

“Jerusalem was destroyed A. D. 70. Its destruction was distinctly foretold by Christ; but no tongue can tell the sufferings of its devoted inhabitants. Josephus, who was an eye-witness of them, remarks, ‘that all the calamities that ever befel

any nation since the beginning of the world, were inferior to the miseries of his countrymen at that awful period.

“After the death of Herod, the Jews were subject to Roman jurisdiction, but they were divided into violent factions, led by profligate wretches, and soon openly revolted from the imperial dominion. Warned by Christ, before his crucifixion, of the storm that was about to burst upon the devoted city, the Christians all fled to Pella, a city beyond Jordan. On the day of the passover,—the anniversary of the crucifixion of Christ,—Titus, the Roman general, encamped before Jerusalem with a formidable army. A tremendous siege ensued. The Jews defended themselves with astonishing valor; but they were unable long to resist the power of the Roman engines. To accelerate the ruin, Titus enclosed the city by a circumvallation, strengthened by thirteen towers, by which the prophecy of Christ was fulfilled: ‘The days shall come upon thee, when thine enemies shall cast a trench about thee, and compass thee around on every side.’ Then ensued a famine, the like to which the world has never witnessed. An eminent Jewess, frantic with her sufferings, devoured her infant. Moses had long before predicted this very thing: ‘The tender and delicate woman among you, who would not venture to set the sole of her foot upon the ground for delicateness, her eye shall be evil towards her young one, and towards her children which she shall bear, for she shall eat them for want of all things, secretly in the siege and straitness wherewith thine enemy shall distress thee in thy gates.’ Hearing of the

inhuman deed, Titus swore the eternal extirpation of the accursed city and people.

“The Roman commander had determined to save the temple, as an honor to himself; but the Lord of Hosts had purposed its destruction. On the 10th of August, a Roman soldier seized a brand of fire, and threw it into one of the windows. The whole temple was soon in flames. The frantic Jews, and Titus himself, labored to extinguish it, but in vain. Titus entered into the sanctuary, and bore away the golden candlestick, the table of shew bread, and the volume of the law, wrapped up in a rich golden tissue. The complete conquest of Jerusalem ensued. Christ had foretold that ‘there should be great tribulation, such as was not since the beginning of the world.’ During the siege, which lasted five months, eleven hundred thousand Jews perished, and ninety-seven thousand were taken prisoners. The number destroyed during the war, which lasted seven years, is computed at one million four hundred and sixty-two thousand. This city was amazingly strong. Upon viewing the ruins, Titus exclaimed, ‘We have fought with the assistance of God.’ The city was completely levelled, and Tarentius Rufus ploughed up the foundations of the temple. Thus literally were the predictions of Christ fulfilled: ‘Thine enemies shall lay thee even with the ground, and there shall not be left one stone upon another.’”

It was thus he did exploits, and returned again, as he did after the conquest of Egypt, to his own land.

THE SEAT OF EMPIRE REMOVED FROM ROME TO  
CONSTANTINOPLE.

Verse 29. "*At the time appointed he shall return, and come toward the south: but it shall not be as the former or as the latter.*"

"*At the time appointed,*" is the time mentioned in the last clause of verse 24; "*even for a time.*" A time is 360 days or years. The date of it, as already shown, was the battle of Actium, in the autumn of B. C. 31. The 360 years would carry us to A. D. 329; when, according to Daniel—

"*He shall return and come toward the south.*" The Roman government was to come back toward the south, Egypt, by the same way in which they returned from the great exploit, the destruction of Jerusalem and dispersion of the church from Jerusalem. But—

"*It shall not be as the former,*"—As when the Romans went to Egypt for the conquest of that kingdom, and the extension of their power over the earth, and as the signal of its full triumph—

"*Nor as the latter,*"—When they overthrew the Jewish nation, and scattered abroad the church of God. But he shall come back as the signal of his own ruin. For such, in fact, was the removal of the seat of empire from the west to the east, by Constantine. The city of Constantinople was founded as the seat of imperial power, by Constantine, in Nov., A. D. 329. [*Encyclopaedia Americana, art. Constantinople.*]

From this point, the pagan power of Rome re-

ceived its death-blow; Constantine embraced the Christian faith, and established the Christian religion by law, as the religion of the empire.

On the death of Constantine, the Roman empire was divided among his three sons, *Constantius*, *Constantine II.*, and *Constans*. *Constantius* possessed the east, and fixed his residence at *Constantinople*, the new metropolis of the empire. *Constantine*, the second, held Britain, Gaul and Spain. *Constans* held Illyrica, Africa and Italy. The two latter quarrelled, and *Constans* being the victor, enjoyed the dominion of the whole west. He possessed it, however, but a few years before he was slain by one of his own commanders. This rebel was soon defeated by the surviving emperor of the east, and in the rage of despair, ended his own days, A. D. 353. [*See Sabine's Eccl. Hist.*, p. 155.]

The barbarous hordes who overran Europe, soon after this began their depredations on the Roman empire, and continued them until, finally, the imperial power of the west expired under this scourge, in 476. Constantine forsook Rome and left it to be a prey to merciless hordes of barbarians and savages.

#### THE CONQUEST OF ROME BY THE BARBARIANS.

Verse 90. "For the ships of Chittim shall come against him; therefore he shall be grieved, and return, and have indignation against the holy covenant; so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant."

“*The ships of Chittim.*” What country is meant by Chittim, expositors are in doubt. The general explanation given, is, that Europe is meant; and some say all the islands and coasts of the Mediterranean are intended. Dr. A. Clarke, on Isa. xxiii. 1,—“*From the land of Chittim it is revealed to them,*”—has the following remarks: “The news of the destruction of Tyre, by Nebuchadnezzar, is said to be brought to them from Chittim, the islands and coast of the Mediterranean; ‘for the Tyrians,’ says Jerome, on verse 6, ‘when they saw they had no other means of escaping, fled in their ships, and took refuge in CARTHAGE, and in the islands of the Ionian and Ægean seas.’ So also, *Jochri* on the same place.”

But did the ships of CARTHAGE have any hand in the final ruin of IMPERIAL ROME?

As the fall of Rome is a matter of deep interest and importance to the student of prophecy, copious extracts from Gibbon's History of the Decline and Fall of Rome, will be given in this place. The first invasion and sack of Rome, was by Alaric, the Gothic chieftain, in 408, and is thus related by Gibbon:

“While the ministers of Ravenna expected, in sullen silence, that the barbarians should evacuate the confines of Italy, Alaric, (in the year 408,) with bold and rapid marches, passed the Alps and Po; hastily pillaged the cities of Aquileia, Altinum, Concordia, and Cremona, which yielded to his arms; increased his forces by the addition of thirty thousand auxiliaries; and without meeting a single enemy in the field, advanced as far as the edge of the morass which

protected the impregnable residence of the emperor of the West. Instead of attempting the hopeless siege of Ravenna, the prudent leader of the Goths proceeded to Rimini, *stretched his ravages* along the seacoast of the Adriatic, and meditated the conquest of the ancient mistress of the world. An Italian hermit encountered the victorious monarch, and boldly denounced the indignation of Heaven against the oppressors of the earth; but the saint himself was confounded by the solemn asseveration of Alaric that he felt a secret and preternatural impulse, which directed, and even compelled, his march to the gates of Rome. He felt that his genius and fortune were equal to the most arduous enterprises,—and he pitched his camp under the walls of Rome. During a period of *six hundred and nineteen years*, the seat of empire had *never* been violated by the presence of a foreign enemy.

“The edifices of Rome, though the damage has been exaggerated, received some injury from the violence of the Goths. At their entrance through the Salarian gate, they *fired* the adjacent houses to guide their march, and to distract the attention of the citizens; the *flames*, which encountered no obstacle in the disorder of the night, *consumed many private and public buildings*; and the ruins of the palace of Sallust remained, in the age of Justinian, a stately monument of the *Gothic conflagration*.”—[*Gibbon's Hist.*, vol. V., chap. 30, pp. 253, 255.]

Alaric died in 410, and in 412 the Goths voluntarily retreated from Italy. The citizens were encouraged to repair the ruins of the Gothic invasion, and peace and plenty were soon restored to Rome; so that in less than seven years the marks

of the Gothic invasion were almost obliterated; The next stroke falls on Rome from CHITIM, of Africa.

“The apparent tranquillity,” continues Gibbon, “was soon disturbed by the approach of an hostile armament from the country which afforded the daily subsistence of the Roman people. Heraclian, count of Africa, who, under the most difficult and distressful circumstances, had supported, with active difficulty, the cause of Honorius, was tempted, in the year of his consulship, to assume the character of a rebel and the title of an emperor. *The ports of Africa were immediately filled with the naval forces, at the head of which he prepared to invade Italy; and his fleet, when he cast anchor at the mouth of the Tiber, indeed surpassed the fleets of Xerxes and Alexander, if ALL the vessels, including the royal galley and the smallest boat, DID ACTUALLY AMOUNT TO THE INCREDIBLE NUMBER OF THREE THOUSAND TWO HUNDRED.* Yet with such an armament, which might have subverted or restored the greatest empires of the earth, the African usurper made a very faint and feeble impression on the provinces of his rival.”—[*Gibbon's History, vol. V. ch. 31. p. 351.*]

But although Heraclian, the Roman rebel, with his armament of 3200 vessels from the ports of Africa, did not succeed in his assault on Rome, another agent of Providence was in reserve to accomplish the task.

“The gates of Spain,—the passes of the Pyrenees,—were treacherously betrayed to the public enemy. The consciousness of guilt, and the thirst of rapine, prompted the mercenary guards of the Pyrenees to desert their station; to invite the

arms of the Suevi, the Vandals, and the Alarici ; and to swell the torrent which was poured with irresistible violence from the frontiers of Gaul to the SEA of Africa.'"—[*Ibid.*, p. 235.]

The Roman governor of Africa having revolted from the emperor in 427, and finding himself in need of assistance, he "despatched a trusty friend to the court, or rather camp, of Gonderic, king of the Vandals, with a proposal of a strict alliance, and the offer of an advantageous and perpetual settlement. The vessels which the Vandals found in the harbor of Carthageua might easily transport them to the isles of Majorca or Minorca, where the Spanish fugitives, as in a secure recess, had vainly concealed their families and their fortunes. The experience of navigation, and, perhaps, the prospect, encouraged the Vandals to accept the invitation which they received from Count Boniface ; and the death of Gonderic served only to forward and animate the *bold enterprise*. In the room of a prince, not conspicuous for any superior powers of the mind or the body, they acquired his bastard brother, the TERRIBLE GENSERIC ; a name which, in the DESTRUCTION OF THE ROMAN EMPIRE, HAS DESERVED AN EQUAL RANK WITH THE NAMES OF ALARIC AND ATTLA."—[*Ibid.*]

Under Genseric the Vandal supremacy was established in Africa. He landed his army, consisting of fifty thousand effective men, on the shores of Africa, in 429.

"The Vandals, who, in twenty years, had penetrated from the Elbe to Mount Atlas, were united under the command of their warlike king, and he reigned with equal authority over the Alarici who had passed, within the term of human life

from the cold of *Scythia* to the excessive heat of an African climate."—[*Ibid.*]

His band of barbarians formed but the nucleus of a growing power, which soon swelled into the magnitude, and assumed likeness, of a burning mountain.

"His own dexterity, and the discontents of Africa, soon fortified the Vandal powers by the accession of numerous and active allies. The ports of Mauritana, which border on the great desert and the Atlantic Ocean, were filled with a fierce and untractable race of men, whose savage temper had been exasperated rather than reclaimed by their dread of the Roman arms. The Moors, regardless of any future consequences, embraced the alliance of the enemies of Rome; and a crowd of naked savages rushed from the woods and valleys of MOUNT ATLAS to satiate their revenge on the polished tyrants, who had injuriously expelled them from their native sovereignty of the land.

"The long and narrow tract of the African coast was filled with frequent monuments of Roman art and magnificence. On a sudden, the seven fruitful provinces, from Tangiers to Tripoli, were overwhelmed by an invasion of the Vandals. The Vandals, where they found resistance, seldom gave quarter; and the deaths of their valiant countrymen were expiated by the ruin of the cities under whose walls they had fallen. The calamities of war were aggravated by the licentiousness of the Moors, and the fanaticism of the donatists. The maritime colony of Hippo, about two hundred miles westward of Carthage, had formerly acquired the distinguished epithet of *Regius*;

from the residence of Numidian kings; and some remains of trade and populousness still adhere to the modern city, which is known in Europe by the corrupted name of Bona. The city of Hippo was burnt by the Vandals. The loss of a second battle irretrievably decided the fate of Africa. And Carthage was at length (in the year 439) surprised by the Vandals, five hundred and eighty years after the destruction of the city and republic by the younger Scipio.

“The Vandals and Alarici, who followed the successful standard of Genseric, had acquired a rich and fertile territory, which stretched along the coast from Tangier to Tripoli; but their narrow limits were pressed and confined on either side by the sandy desert and the Mediterranean. The discovery and conquest of the black nations that might dwell beneath the torrid zone, could not tempt the rational ambition of Genseric; but he cast his eyes towards the sea; he resolved to create a new naval power, and his bold enterprise was executed with steady and active perseverance. The woods of Mount Atlas afforded an inexhaustible nursery of timber; his new subjects were skilled in the art of navigation and ship-building; he animated his daring Vandals to embrace a mode of warfare which would render every maritime country accessible to their arms; the Moors and Africans were allured by the hope of plunder; and, after an interval of six centuries, the fleet that issued from the port of Carthage, again claimed the empire of the Mediterranean. The success of the Vandals, the conquest of Sicily, the sack of Palermo, and the frequent descents on the coast of Lucania, awakened and alarmed the

mother of Valentinian, and the sister of Theodosius," &c.—[*Ibid.*, vol. VI., pp. 145, 146.]

"The naval power of Rome was unequal to the task of saving even the imperial city from the ravages of the Vandals. Sailing from Africa, they disembarked at the port of Ostia, and Rome and its inhabitants were delivered to the licentiousness of Vandals and Moors, whose blind passions revenged the injuries of Carthage. The pillage lasted fourteen days and nights; and all that yet remained of public and private wealth, of sacred or profane treasure, was diligently transported to the *vessels of Genseric*. In the forty-five years that had elapsed since the Gothic invasion, the pomp and luxury of Rome were in some measure restored, and it was difficult either to escape or to satisfy the avarice of a conqueror, who possessed leisure to collect, *and ships* to transport the wealth of the capital."—[*Ibid.*, pp. 152, 153.]

After Genseric had secured the empire of the Mediterranean, the emperors of Rome and of Constantinople strove in vain to dispossess him of his power. Majorian, unable to defend "the long extended coast of Italy from the depredations of a *naval war*," made great and strenuous preparation for the invasion of Africa, and a fleet was constructed to transport his army.

"The woods of the Appenines were felled; the arsenals and manufactures of Ravenna and Misenum were restored; Italy and Gaul vied with each other in liberal contributions to the public service; and the imperial navy of three hundred long galleys, with an adequate proportion of transports and smaller vessels, was collected in the secure and capacious harbor of Carthagena in Spain. But

Genseric was saved from impending and inevitable ruin by the treachery of some powerful subjects, envious or apprehensive of their master's success. Guided by their secret intelligence, he surprised the unguarded fleet in the bay of Carthage; many of the *ships were sunk, or taken, or burnt, and the preparations of three years were destroyed in a single day.*

"Italy continued to be long afflicted by the incessant depredations of the Vandal pirates. In the spring of each year they equipped a formidable navy in the port of Carthage; and Genseric himself, though in a very advanced age, still commanded in person the most important expeditions. His designs were concealed with impenetrable secrecy till the moment that he hoisted sail. When he was asked by his pilot, what course he should steer—'Leave the determination to the winds,' replied the barbarian, with pious arrogance—'*they will transport us to the guilty coast whose inhabitants have provoked the divine justice.*' The Vandals repeatedly visited the coasts of Spain, Liguria, Tuscany, Campania, Leucania, Brutium, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily; they were tempted to subdue the island of Sardinia, so advantageously placed in the centre of the Mediterranean, and their arms spread desolation or terror from the column of Hercules to the mouth of the Nile. In the treatment of his unhappy prisoners, he sometimes consulted his avarice, and sometimes his cruelty; he massacred five hundred noble citizens of Zante, or Zaynthus, whose mangled bodies he cast into the Ionian sea."—[*Ibid.*, pp. 180—182, 187, 188.]

A last and desperate attempt to dispossess

Genseric of the sovereignty of the sea, was made in the year 468, by the emperor of the east.

“The whole expense of the African campaign amounted to the sum of one hundred and thirty thousand pounds of gold—about five millions two hundred thousand pounds sterling. The fleet that sailed from Constantinople to Carthage, consisted of eleven hundred and thirteen ships, and the number of soldiers and mariners exceeded one hundred thousand men. The army of Heraclius, and the fleet of Marcellinus, either joined or seconded the imperial lieutenant. The wind became favorable to the designs of Genseric. He manned his largest ship of war with the bravest of the Moors and Vandals, and they towed after them many large barks filled with combustible materials. In the obscurity of the night these destructive vessels were impelled against the unguarded and unsuspecting fleet of the Romans, who were awakened by a sense of their instant danger. Their close and crowded order assisted the progress of the fire, which was communicated with rapid and irresistible violence; and the noise of the wind, the crackling of the flames, the dissonant cries of the soldiers and marines, who could neither command nor obey, increased the horror of the nocturnal tumult. Whilst they labored to extricate themselves from the *fire-ships*, and to save at least a part of the navy, the galleys of Genseric assaulted them with temperate and disciplined valor; and many of the Romans who escaped the fury of the flames were destroyed or taken by the victorious Vandals. After the failure of this great expedition, Genseric *again* became the ‘*tyrant of the sea*,’ the coasts of Italy, Greece,

and Asia were again exposed to his revenge and avarice. Tripoli and Sardinia returned to his obedience; he added Sicily to the number of his provinces; and before he died, in the fulness of years and of glory, he beheld the final extinction of the empire of the west."—[*Ibid.*, pp. 203, 205.]

Thus the ships of CARTHAGE or CHITTIM RUINED Rome.

#### THE EFFECT OF THE BARBARIAN CONQUESTS ON THE IMPERIAL POWER.

*"Therefore shall he be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return and have intelligence with them that forsake the holy covenant."*

The barbarians who conquered Rome, the Goths, Huns and Vandals, embraced the Arian faith, and became bitter enemies of the Catholic church, and waged several severe persecutions against the Roman church. The Roman emperors, both of the east and west, were, for the most part, staunch friends of the Catholic church, and some of them most violent partisans in the religious disputes of the age. And it was for the purpose of exterminating heresy, especially the Arian heresy, which the Goths and Vandals had embraced and maintained, that the emperor Justinian gave his entire power as head of the church to the pope, and constituted him *the true and effective corrector of heretics*; and also subjected and united to him all the priests of the whole east; submitting to him for decision, all questions belonging to the state of the church. The Bible, the holy cove-

nant, was, in their estimation, the grand source of error, and the right of each Christian to read and interpret the word of God for himself, must be denied and restricted. Hence, the decision of all questions must be submitted to the pope and the Catholic church. The Roman church forsook God's word and turned to the decisions of general councils and popes, as infallible guides in all matters of faith and practice.

That the church of Rome has, by the Council of Trent, prohibited the free translation and circulation of the Scriptures, will be clear from the following extract from the fourth rule of the Congregation of the Index, (a committee of the council,) appointed by the Council of Trent to decide as to prohibited books:—

“ Seeing it is manifest by experience, that if the Holy Scriptures be permitted to be read everywhere indiscriminately (‘sine discrimine’) in the vulgar tongue, *more harm than good would result thence*, through the rashness of men; let it therefore be at the pleasure of the bishop or inquisitor, with the advice of the parish priest or confessor, to permit the reading of Bibles translated by Catholic authors, to those who, in their opinion, may receive not harm, but an increase of faith and piety. This license let them have in writing. But whosoever shall presume, without such license, to read or possess them, *he cannot receive forgiveness of his sins* until such Bibles be returned to the ordinary.”

The Vandal war of 533 and the Ostrogothic war of 536–8, were commenced and consummated by the imperial power to put down heresy and exalt Catholicism, and finally to establish the su-

premacny of the Roman Catholic church. The emperors had indignation against freedom of opinion in the church and on religious questions, and had intelligence with the church of Rome,—which forsook the holy covenant, and became the *apostacy* or “*falling away*,” “*the man of sin*,”—for the purpose of putting down the barbarous Arians. The final result of the establishment of popery by the Greek emperor, was the overthrow of the Goths and Vandals, and the termination of the Arian controversy.

THE DAILY SACRIFICE—ABOMINATION THAT MAKETH  
DESOLATE.

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

“*Arms shall stand on his part.*” “ARMS” signify power, military power; *stand up*, signifies to reign. His power, although destroyed in the west, retained its independence in the east, whither the imperial power was all transferred on the conquest of Rome by Odoacer, in 476.

“*They shall pollute the sanctuary of strength.*” They, the barbarians, shall pollute the *sanctuary of strength*, ROME. *Sanctuary of strength*, is a term which nowhere else occurs in the Bible. In chapter viii. 11, there is a use of the term *sanctuary* which seems to refer to the same event here spoken of. “*Yea, he magnified himself even to the prince of the host, and BY [FROM him, in the*

margin] him the daily was taken away, and THE PLACE OF HIS SANCTUARY WAS CAST DOWN." That the city of Rome was the *sanctuary* of the empire, and that paganism had found a *sanctuary* there long after it was abolished by Constantine, and Christianity adopted, is certain. That this sanctuary of paganism was cast down and polluted by the barbarians, is also true. First by Alaric, the Gothic king, 410; then by Attila, the Hun, 451, and by the terrible Genseric, the Vandal king, in 455. And at length the imperial power of the west died by the conquest of Rome by Odoacer, in 476.

The account given by Gibbon of the capture of Rome by Genseric, and the depredations made by his voracious army, will best illustrate the casting down of paganism's sanctuary and its pollution.

"On the third day after the tumult, Genseric boldly advanced from the port of Ostia to the gates of the defenceless city. Instead of a sally of the Roman youth, there issued from the gates an unarmed and venerable procession of the bishop at the head of his clergy. The fearless spirit of Leo, his authority and eloquence, *again* mitigated the fierceness of a barbarian conqueror: the king of the Vandals promised to spare the unresisting multitude, to protect the buildings from fire, and to exempt the captives from torture; and although such orders were neither seriously given, nor strictly obeyed, the mediation of Leo was glorious to himself, and in some degree beneficial to his country. But Rome, and its inhabitants, were delivered to the licentiousness of the Vandals and Moors, whose blind passions revenged the inju-

ries of Carthage. The pillage lasted fourteen days and nights; and all that yet remained of public or private wealth, of sacred or profane treasure, was diligently transported to the vessels of Genseric. Among the spoils, the splendid relics of two temples, or rather of two religions, exhibited a memorable example of the vicissitude of human and divine things. Since the abolition of Paganism, the capitol had been violated and abandoned; yet the statues of the gods and heroes were still respected, and the curious roof of gilt bronze was reserved for the rapacious hands of Genseric. The holy instruments of the Jewish worship, the gold table, and the gold candlestick with seven branches, originally framed according to the particular instructions of God himself, and which were placed in the sanctuary of his temple, had been ostentatiously displayed to the Roman people in the triumph of Titus. They were afterwards deposited in the temple of peace, and at the end of four hundred years, the spoils of Jerusalem were transferred from Rome to Carthage, by a barbarian who derived his origin from the shores of the Baltic. These ancient monuments might attract the notice of curiosity, as well as of avarice. But the Christian churches, enriched and adorned by the prevailing superstition of the times, afforded more plentiful materials for sacrilege; and the pious liberality of pope Leo, who melted six silver vases, the gift of Constantine, each of an hundred pounds weight, is an evidence of the damage which he attempted to repair. In the forty-five years that had elapsed since the Gothic invasion, the pomp and luxury of Rome were in some measure restored; and it was

difficult either to escape, or to satisfy, the avarice of a conqueror who possessed leisure to collect, and ships to transport the wealth of the capital. The imperial ornaments of the palace, the magnificent furniture and wardrobe, the sideboards of massy plate, were accumulated with disorderly rapine: the gold and silver amounted to several thousand talents; yet even the brass and copper were laboriously removed. Eudoxia herself, who advanced to meet her friend and deliverer, soon bewailed the imprudence of her own conduct. She was rudely stripped of her jewels; and the unfortunate empress, with her two daughters, the only surviving remains of the great Theodosius, was compelled, as a captive, to follow the haughty Vandal; who immediately hoisted sail and returned with a prosperous navigation to the port of Carthage.”—[*Gibbon, vol. VI., pp. 123-5.*]

“*And shall take away the daily.*” What the term daily signifies, is a matter on which a diversity of opinions exists; and as it is an important word, and much depends on the meaning of it, it will receive a careful examination.

The first instance of the occurrence of the term is in the passage already quoted, Dan. viii. 11: “*And from him the daily shall be taken away.*” From whom? From the little horn. The little horn, as has been shown in Vol. I., is Rome, either pagan and papal, or papal alone. If the former, which the word *from* would seem to require us to understand, then it was the overthrow of paganism in Rome by the irruption of the Vandals. If we understand popery to be the little horn, then I would render the particle *for*, rather than *from*; “*and for him the daily was taken away.*” This

would well accord with Paul's view of the subject, (2 Thess. ii.,) where he tells us "*the mystery of iniquity* [paganism] *doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed.*" From this it would seem that the apostle understood that there were to be two systems which should oppose themselves to God; the one paganism, "*the mystery of iniquity,*" the other popery, "*that wicked;*" the one working and putting to death the saints of Paul's day, under Nero, the other to come when the first was removed to make way for him. To take away the daily for him, would be to remove it as something that hindered popery, the transgression of desolation, from gaining its power in Rome.

Again, Dan. viii. 13: "How long the vision, the daily and the transgression of desolation, to give both the sanctuary and host to be trodden under foot?" Here there are two systems of abomination which were successively to tread down the sanctuary and host. The one was to be taken away for the other, to make way for it. The little horn was the transgression of desolation, the power that cast down truth to the ground, and practised and prospered; that also destroyed the mighty and the holy people.

THEY *shall take away the daily*, refers to the ships of Chittim, or the barbarous conquerors of Rome. The foregoing account of what Genseric did in Rome, will suffice on this point.

## THE ABOMINATION OF DESOLATION.

The question is often asked, does not Christ speak of the abomination of desolation spoken of by Daniel the prophet, in connection with the destruction of Jerusalem? And if so, how can it mean popery? I answer, the passage to which Christ, in the 24th of Matthew, refers, is not the 11th of Daniel, but the 9th. Ver. 26: "After three-score and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary: and unto the end of the war DESOLATIONS [in the plural] are determined." The people here spoken of, were unquestionably the Roman army, who did destroy Jerusalem, as both Daniel and Christ predicted. This was one of the *abominations* which was to desolate the sanctuary, and tread under foot the host. But Daniel, ix. 27, says: "For the overspreading of ABOMINATIONS [the plural again] he shall make it desolate till the consummation. There was to be, according to Daniel, more than one *abomination* which should desolate the church. Paganism put the Hebrew worthies in the fiery furnace, Daniel in the den of lions, the Jews under their heathen persecutors before Christ, and Christians under the Roman emperors, to all manner of tortures and indignities. Popery has since done the same.

"*And they shall place the abomination that maketh desolate.*" The barbarians, having been the instruments of overthrowing one system, were to be the agents of placing another. The first papal war ever waged, where the Catholic church was arrayed in arms against the state, and

all others that opposed its dogmas, was terminated in favor of the Catholic church and the pope, by the interposition of Vitalian, a Gothic chieftain, as the champion of the Catholic faith; and the story is thus related by Gibbon:—

“[A. D. 508—518.] In the fever of the times, the sense, or rather the sound of a syllable, was sufficient to disturb the peace of an empire. The TRISAGION, (thrice holy,) ‘Holy, holy, holy, Lord God of hosts!’ is supposed, by the Greeks, to be the identical hymn which the angels and cherubim eternally repeat before the throne of God; and which, about the middle of the fifth century, was miraculously revealed to the church of Constantinople. The devotion of Antioch soon added, ‘who was crucified for us!’ and this grateful address, either to Christ alone, or to the whole Trinity, may be justified by the rules of theology, and has been gradually adopted by the Catholics of the East and West. But it had been imagined by a Monophysite bishop: the gift of an enemy was at first rejected as a dire and dangerous blasphemy, and the rash innovation had nearly cost the emperor Anastasius his throne and his life. The people of Constantinople were devoid of any rational principles of freedom; but they held as a lawful cause of rebellion the color of a livery in the races, or the color of a mystery in the schools. The Trisagion, with and without this obnoxious addition, was chanted in the cathedral by two adverse choirs, and when their lungs were exhausted, they had recourse to the more solid arguments of sticks and stones: the aggressors were punished by the emperor, and defended by the patriarch; and the crown and mitre were

staked on the event of this momentous quarrel. The streets were instantly crowded with innumerable swarms of men, women, and children; the legions of monks, in regular array, marched and shouted, and fought at their head. 'Christians! this is the day of martyrdom; let us not desert our spiritual father; anathema to the Manichæan tyrant! he is unworthy to reign.' Such was the Catholic cry; and the galleys of Anastasius lay upon their oars before the palace, till the patriarch had pardoned his penitent, and hushed the waves of the troubled multitude. The triumph of Macedonius was checked by a speedy exile; but the zeal of the flock was again exasperated by the same question, 'Whether one of the Trinity had been crucified?' On this momentous occasion, the blue and green factions of Constantinople suspended their discord, and the civil and military powers were annihilated in their presence. The keys of the city and the standards of the guards were deposited in the forum of Constantine, the principal station and camp of the faithful. Day and night they were incessantly busied either in singing hymns to the honor of their God, or in pillaging and murdering the servants of their prince. The head of his favorite monk, the friend, as they styled him, of the enemy of the Holy Trinity, was borne aloft on a spear; and the fire-brands which had been darted against heretical structures, diffused the undistinguishing flames over the most orthodox buildings. The statues of the emperor were broken, and his person was concealed in a suburb, till, at the end of three days, he dared to implore the mercy of his subjects. Without his diadem, and in the pos-

ture of a suppliant, Anastasius appeared on the throne of the circus. The Catholics, before his face, rehearsed the genuine Trisagion; they exulted in the offer, which he proclaimed by the voice of a herald, of abdicating the purple; they listened to the admonition that, since *all* could not reign, they should previously agree in the choice of a sovereign; and they accepted the blood of two unpopular ministers, whom their master, without hesitation, condemned to the lions. These furious but transient seditions were encouraged by the success of Vitalian, who, with an army of Huns and Bulgarians, for the most part idolaters, declared himself the champion of the Catholic faith. In this pious rebellion, he depopulated Thrace, besieged Constantinople, exterminated sixty-five thousand of his fellow-Christians, till he obtained the recall of the bishops, the satisfaction of the pope, and the establishment of the Council of Chalcedon, an orthodox treaty, reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. And such was the event of the *first* of the religious wars, which have been waged in the name, and by the disciples of the God of peace."

In this war the Catholic church for the first time waged a successful war against both the civil authority of the empire and the church of the east, which had for the most part embraced the Monophosite doctrine. The extermination of 65,000 heretics was the result. Thus they, the Goths, Huns and Bulgarians, *for the most part* IDOLATORS, place the abomination which maketh desolate; they forgot their pagan charac-

ter, and espoused the papal cause. This war let it be kept in remembrance, according to Gibbon, originated in 508.

Verses 32, 33: "*And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong and do exploits. And they that understand among the people shall instruct many; yet they shall fall by the sword, and by flame, by captivity, and by spoil, many days.*"

Having thus introduced us to the first papal war and the victory of the Catholic church over the heretics, we are presented with a brief view of the whole course of papal persecutions.

"*Such as do wickedly against the covenant,*"—have more regard for human traditions, and the decisions of popes and councils, than they have for God's word,—"*shall he,*" the pope, "*corrupt by flatteries.*" They shall be beguiled by the show and glitter of pompous ceremonies, and high-sounding titles, and drawn away from the simplicity of the gospel, and purity of Christian faith and practice. They shall do homage to the creature rather than the Creator.

"*But the people that do know their God,*"—the true, humble followers of the Savior, who love and keep to the word of God,—"*shall be strong and do exploits.*" They shall keep pure religion alive in the earth, during the darkest times. Such were the Waldenses, the Albigenses, and the Huguenots, who, under the dominion of the man of sin, fell "*by the sword, by flame, by captivity, and spoil, many days.*" The number of days is named in Daniel xii. 11.

Verse 34: "*Now, when they shall fall, they shall be holpen with a little help: but many shall cleave to them with flatteries.*"

"*Shall be holpen with a little help.*" During the period of papal supremacy, when the man of sin is in his full strength, a partial deliverance of the church from his hand will be effected, by the reformation under MARTIN LUTHER; when the German states will espouse the protestant cause, and grant toleration and support to the reformers, protecting them from the violence of the Roman church in its efforts to exclude the dawning light as it breaks in upon the world. But when this help comes, and the protestant cause becomes popular—

"*Many shall cleave to them with flatteries.*" A multitude will come into the reformed churches from unworthy motives. Such was the case of Henry VIII., of England, who seceded from the church of Rome, because the pope refused his sanction to the divorce of queen Catherine, and Henry's marriage with Ann Boylen. After this refusal of the pope, Henry appealed to the universities of Europe on the question; the result of this appeal was favorable to his views and wishes, and he divorced his wife and married another, and immediately renounced popery, and was himself declared by the parliament and people of England, to be the supreme head on earth of the church of England.

Verse 35: "*And some of them of understanding shall fall, to try them, and to purge, and to make them white, even to the time of the end: because it is yet for a time appointed.*"

"*Shall fall, to try them,*" &c. Although the

power of the pope over the heretics was in a measure broken, yet it did not entirely cease. Some still fell, despite the protection of protestant princes and kings. Such was the state of the English church especially. The religious state of that kingdom was fluctuating; at one time being under protestant, and at another under papal jurisdiction. The bloody queen Mary, was a mortal enemy of the protestant cause; and during her reign, multitudes of Christians were victims of her unrelenting persecutions.

*"To the time of the end."* The power of the church of Rome, although greatly restricted and held in check by the protestant governments, was not to be taken away until *"the time of the end"* should come. Then it must fall.

*"Because it is yet for a time appointed."* The time of the end is not when the partial deliverance or *"little help"* comes; but after the reformation, and before *"the time of the end,"* another government of a purely atheistical character was to arise.

#### THE WILFUL KING—THE FRENCH REVOLUTION.

That an event of such magnitude as the French Revolution, and coming, as it does, within the range of the great leading events of prophecy, the history of the four great governments of the earth, should receive no notice in the prophecy, is not to be credited. And if it is to receive notice anywhere, what more likely place to find it than in this most singularly definite and particular prediction in the 11th chapter of Daniel? And where in this

chapter, except in the decline, and before the overthrow of popery? In short, where, but in the very place in which we find the following exact description of a government perfectly answering the history of the revolution in France?

Verses 36, 37: "*And the king shall do according to his will, and he shall exalt himself, and magnify himself above every god; and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished: for that that is determined shall be done. Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall magnify himself above all.*"

Such a system as is here described was the French Revolution. It was founded in Atheism, and triumphed in the overthrow of everything which interposed a barrier to their object. The seed of this revolution were sown by Voltaire, the noted French infidel, who in early youth vowed to dedicate his life to the extermination of Christianity. He used to say, "I am weary of hearing people repeat that twelve men established the Christian religion. I will prove that one man may suffice to overthrow it." To accomplish his object he associated with himself a band of philosophic infidels, such as Rousseau, De Alembert, Didervit, and others. Their numbers rapidly increased, and their success was beyond measure. In speaking of Christ, one of the watchwords of the fraternity was, "*Crush the wretch.*" They held the following language and sentiments:—"*The fear of God is so far from being the beginning of wisdom, that it is the beginning of folly. Modesty is only an invention of refined voluptuousness.*"

**THE SUPREME KING, THE GOD OF THE JEWS AND CHRISTIANS, IS BUT A PHANTOM. JESUS CHRIST IS AN IMPOSTOR."**

With millions of Frenchmen, imbued with a spirit and sentiments like these, as the materials for revolution, the engine was first brought to bear on the French government, in 1789. The first blow was struck by the capture and destruction of the Bastille. In 1790, all the spiritual orders and cloisters were suppressed, and also the parliaments were suppressed soon after. Next followed the abolition of all the titles of the nobility, coats of arms, and decorations of the orders of chivalry. (June 19, 1790.)

In 1792, France became a republic, and on the 26th day of August, 1792, an open profession of Atheism was made by the national convention. The reign of terror then commenced in earnest; and the most horrid scenes were constantly occurring. On the 21st of January, 1793, the king of France was beheaded; and the queen shared the same fate on the 1st of October of the same year. At this juncture all religious worship was prohibited, save of LIBERTY and the COUNTRY.

It was thus that the government magnified itself above every god, and spoke marvellous things against the God of gods, and did not regard any god.

I do not know that I can in a few words give the reader a more full idea of the reign of Atheism, than by an extract from Smith's Key to Revelation, pp. 323-4:—

"In August 26, 1792, an open profession of atheism was made by the National Convention;

and corresponding societies and atheistical clubs were everywhere fearlessly held in the French nation. Massacres and the reign of terror became the most horrid. Hear one report of the National Convention of January 30, 1795: 'Last year you maintained 1,100,000 fighting men. France stood armed on the one side, and Europe on the other; and victory constantly followed the tri-colored standard. Holland is conquered; and England trembles; twenty-three regular sieges terminated; six pitched battles gained; 2,000 cannon taken; 2,000 towns submitted;—such is the glorious result of the last campaign; the next promises, if possible, more surprising success!' The loss of men in the armies of France, from 1789 to 1796, slain, was said to be 1,200,000, besides the huge hosts of slaughtered citizens, men, women, and children, who were said to amount to 2,000,000. General Denican, a French officer, declared that 3,000,000 of the French perished within five years of the revolution in 1789. The '*Terrible Republic*' (a name they assumed before they became an empire) having by public authority denied God and the Christian religion, were prepared to patronise any and every enormity; the burning of the Bible in a public place; the parading of the sacramental vessels through the streets on an ass, in contempt; posting in their places of burial, 'Death is an eternal sleep!' abolishing the Sabbath, and shutting up the houses of God; declaring Christ an impostor; the gospel a forgery; and swearing to extirpate Christianity from the world; assuring the public as follows,—'Man, when free, wants no other divinity than himself!—reason dethrones both

the kings of the earth and the king of heaven ;—no monarchy above, if we wish to preserve our republic below ;—every other than a republic of atheists is a chimera ;—if you admit the existence of a heavenly sovereign, you introduce the wooden horse ; what you adore by day, will be your ruin by night.’ A comedian, as a priest of Illuminism, publicly attacked God thus : ‘ No, thou dost not exist ! If thou hast power over the thunderbolts, grasp, and aim them at the man who dares to set thee at defiance in the face of thine altars. But no !—I blaspheme thee, and yet I live ! No, thou dost not exist ! ’ ”

“ *Nor the desire of women.* ” The abolition of the marriage covenant was one of the acts of the revolutionary government, and on the 6th of June, 1794, fornication was established by law, and the most unbounded licentiousness prevailed.

Verse 38 : “ *But in his estate shall he honor the god of forces ; and a god whom his fathers knew not shall he honor with gold, and silver, and with precious stones, and pleasant things.* ”

“ *Honor the god of forces.* ”—Liberty and the country were the objects of adoration.

“ *A god whom his fathers knew not.* ”—The goddess of reason. This system was established in January, 1794. The history of this event will be best given by a quotation from Scott’s Life of Napoleon. This extract will show how they renounced the worship of God, and vowed henceforth to pay homage to LIBERTY, EQUALITY, VIRTUE, and MORALITY. The next step was the worship of the GODDESS OF REASON, and the abolition of THE MARRIAGE VOW.

Reader, ponder well this article, and learn what

man is when he is left to himself, and what infidelity is when the restraints of law are thrown off, and the power is in its own hands.

#### I. THE DENIAL OF A GOD.

"An unhappy man, named Gobet, Constitutional Bishop of Paris, was brought forward to play the principal part in the most impudent and scandalous farce ever acted in the face of a national representation.

"It is said that the leaders of the scene had some difficulty in inducing the bishop to comply with the task assigned him, which, after all, he executed, not without present tears and subsequent remorse. But he did play the part prescribed. He was brought forward, in full procession, to declare to the Convention, that the religion which he had taught so many years, was, in every respect, a piece of priestcraft, which had no foundation either in history or sacred truth. He disowned, in solemn and explicit terms, the existence of the Deity to whose worship he had been consecrated, and devoted himself in future to the homage of Liberty, Equality, Virtue, and Morality. He then laid on the table his Episcopal decorations, and received a fraternal embrace from the president of the convention. Several apostate priests followed the example of this prelate.

"The gold and silver plate of the churches was seized upon and desecrated; processions entered the convention, travested in priestly garments, and singing the most profane hymns; while many of the chalices and sacred vessels were applied by

Chaumette and Hebert to the celebration of their own impious orgies. The world, for the first time, heard an assembly of men, born and educated in civilization, and assuming the right to govern one of the finest of the European nations, uplift their united voice to deny the most solemn truth which man's soul receives, and renounce unanimously the belief and worship of a Deity. For a short time the same mad profanity continued to be acted upon."

## II. THE ADORATION OF THE GODDESS OF REASON.

"One of the ceremonies of this insane time stands unrivalled for absurdity, combined with impiety. The doors of the convention were thrown open to a band of musicians; preceded by whom, the members of the municipal body entered in solemn procession, singing a hymn in praise of liberty, and escorting, as the object of their future worship, a veiled female, whom they termed the Goddess of Reason. Being brought within the bar, she was unveiled with great form, and placed on the right hand of the president; when she was generally recognised as a dancing-girl of the opera, with whose charms most of the persons present were acquainted from her appearance on the stage, while the experience of individuals was farther extended. To this person, as the fittest representative of that reason whom they worshipped, the National Convention of France rendered public homage.

"This impious and ridiculous mummery had

in a certain fashion; and the installation of the goddess of reason was renewed and imitated throughout the nation, in such places where the inhabitants desired to show themselves equal to all the heights of the revolution. The churches were, in most districts of France, closed against priests and worshippers—the bells were broken and cast into cannon—the whole ecclesiastical establishment destroyed—and the republican inscription over the cemeteries, declaring death to be perpetual sleep, announced to those who lived under that dominion, that they were to hope no redress in the next world.”

### III. ABOLITION OF THE MARRIAGE VOW.

“Intimately connected with these laws affecting religion, was that which reduced the union of marriage,—the most sacred engagement which human beings can form, and the permanence of which leads most strongly to the consolidation of society,—to the state of a mere civil contract of a transitory character, which any two persons might engage in, and cast loose at pleasure, when their taste was changed, or their appetite gratified. If fiends had set themselves to work to discover a mode of most effectually destroying whatever is venerable, graceful, or permanent in domestic life, and of obtaining at the same time an assurance that the mischief which it was their object to create should be perpetuated from one generation to another, they could not have invented a more effectual plan than the degradation of marriage into a state of mere occasional cohabitation, or licensed

concubinage. Sophie Arnoult, an actress famous for the witty things she said, described the republican marriage as the sacrament of adultery."

#### IV. A SYSTEM OF HEATHENISM—THE RELIGION OF FRANCE.

"Thus shall he do in the most strong holds with a strange god." A system of paganism, was next introduced into France, and the national assembly enacted a heathen ritual for the use of the French people. This system continued in force until the appointment of Napoleon to the provisional consulate of France, in 1799. The abolition of the ritual is thus recorded by Lockhart, in his Life of Napoleon, vol. I., p. 154:—"A third and bolder measure was the discarding of THE HEATHEN RITUAL, and RE-OPENING of the churches for Christian worship; and of this the credit was wholly Napoleon's, who had to contend with the philosophic prejudices of almost all his colleagues. He, in his conversations with them, made no attempts to represent himself a believer in Christianity; but stood only on the necessity of providing the people with the regular means of worship, wherever it is meant to have a state of tranquillity. The priests who chose to take the oath of fidelity to government, were re-admitted to their functions; and this wise measure was followed by the adherence of not less than 20,000 of these ministers of religion, who had hitherto languished in the prisons of France." Thus terminated the reign of terror and the infidel revolu-

tion, leaving Bonaparte at the head of the French government, to give direction to the turbid waters, and turn them to his own account, and raise himself, upon the ruins of the revolution, to the throne of the empire, and to be the terror of the world.

#### CAREER OF BONAPARTE—THE TIME OF THE END.

Verse 40: "*And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over.*"

"*At the time of the end.*" The time of the end is the period first introduced in chapter viii., ver. 16: "Understand, O son of man, for at *the time of the end shall be the vision.*" That is, at the time of the end the vision shall be understood. Again, it is introduced in verse 35th of the 11th chapter, where we are told that the persecution of the saints will continue, in a measure, to "*the time of the end.*" The French revolutionary government was then introduced to fill up the period to the time of the end. It is now, in the 40th verse, again introduced. It is the period of the fall of the papal power. That period was 1798, when, as will be seen by the extract which follows, the pope's power was destroyed, and he carried into captivity.

"Acts of violence were committed on the part of the French, first in Italy, where a numerous army stayed, even after the conclusion of peace. They fell upon the pope whose defenceless situa-

tion invited to aggression. General Duphot, attached to the embassy of Joseph Bonaparte, at Rome, lost his life in a popular tumult caused by the cries of '*Vive la Republique,*' long live the republic, Dec. 28th, 1797. The ambassador took his departure immediately, and General Berthier, who had succeeded Bonaparte in the command of the Italian army, entered Rome, Feb. 10th, 1798, where, five days after, the revolution was consummated.

"The papal government was abolished, and the 'Roman republic' proclaimed. At the head of the government were placed five consuls, assisted by a senate and a tribunate. But the heavy contributions imposed upon the people by the French army, and the shameless pillage of treasures of art, diminished the joy of the liberated. The pope, although he had signed his abdication in relation to his temporal power, was nevertheless conveyed to France as a prisoner, and treated with indignity. This aged man (he was eighty-two) bore his sufferings with fortitude, and died a prisoner in Valence, Aug. 29th, 1799."—[*Rotteck's Hist. of the World, vol. IV., pp. 113-14.*]

"*The king of the south shall push at him.*" At whom? The answer is, at the subject of prophecy in the preceding verses—the revolutionary government of France. That power is clearly antecedent to "*him,*" in this verse.

"*The king of the south.*" And who is the *king of the south?* The answer is given in the exposition of the first six verses of the chapter, which the reader can examine. It is clearly the government of Egypt. I do not know that there is a dissenting voice to the application of this

term to Egypt in the former part of this chapter nor can I see any good reason why there should be in the latter part, as long as it was literally fulfilled in Egypt.

That a collision did actually take place between the French and Egypt is notorious. In the winter of 1798, after Bonaparte's return from his Italian campaign, he was appointed by the directory, commander-in-chief of the foreign armies of the French nation; and in that character he left France, on the morning of May 20th, 1798, with a fleet "of thirteen ships of the line, and fourteen frigates, and four hundred transports. They carried 40,000 picked soldiers and officers." On the 1st of July they reached the coast of Egypt, and landed the army about a mile and a half from Alexandria.

"*Shall push:*" The weakness of this term signifies only a feeble and ineffectual resistance. The contrast is the more remarkable when compared with the strength of the next clause—"The king of the north *shall come against him like a WHIRLWIND;*"—shall come with an overwhelming power. Egypt pushed as follows, as described by Lockhart:—

"Egypt was, of course, wholly unprepared for this invasion. The Turks, however, mustered what force they could, and shutting the gates of the city, held out until the French forced their way through the old crumbling walls, and it was no longer possible to resist at once superior numbers and European discipline. Two hundred French died in the assault: the Turkish loss was still greater."

Napoleon left Alexandria on the 7th of July;

and "on the 21st of July, the army came within sight of the pyramids, which, but for the regularity of the outline, might have been taken for a distant ridge of rocky mountains. While every eye was fixed on these hoary monuments of the past, they gained the brow of a gentle eminence, and saw at length spread out before them the vast army of the beys, their right posted on an intrenched camp by the Nile, their centre and left composed of that brilliant cavalry with which they were by this time acquainted. Napoleon, riding forward to reconnoitre, perceived (what escaped the observation of all his staff) that the guns on the intrenched camp were not provided with carriages; and instantly decided on his plan of attack. He prepared to throw his force on the left, where the guns could not be available. Mourad Bey, who commanded in chief, speedily penetrated his design; and the Mamelukes advanced gallantly to the encounter. 'Soldiers,' said Napoleon, 'from the summit of yonder pyramids forty ages behold you;' and the battle began.

"The French formed into separate squares, and awaited the assault of the Mamelukes. These came on with impetuous speed and wild cries, and practised every means to force their passage into the serried ranks of their new opponents. They rushed on the line of bayonets, backed their horses upon them, and at last, maddened by the firmness which they could not shake, dashed their pistols and carbines into the faces of the men. Nothing could move the French: the bayonet and the continued roll of musketry by degrees thinned the host around them; and Bonaparte at last advanced. Such were the confusion and terror of

the enemy when he came near the camp, that they abandoned their works, and flung themselves by hundreds into the Nile. The carnage was prodigious. Multitudes more were drowned. Mourad and a remnant of his Mamelukes retreated on Upper Egypt. Cairo surrendered: Lower Egypt was entirely conquered."—[*Lockhart's Life of Napoleon, vol. I., pp. 117-18.*]

In this way Egypt pushed, or feebly and ineffectually resisted the invasion.

"*Like a whirlwind.*" The king of the north, it is universally acknowledged, signifies in this chapter, *Syria*, as being the northern division of the empire of Alexander the Great.

Having established his authority in Egypt, Bonaparte commenced, early in 1797, another campaign. It was his design to march his army by land to the British East Indies. With an army of ten thousand picked men, he left Egypt, and took the fortress of El-Arish, (15th Feb.) and pursuing his march, took Gaza without opposition. He next stormed Jaffa, (the Joppa of the Bible;) after a desperate resistance, the city and garrison surrendered. Three thousand Turks were killed in the siege; and from twelve hundred to three thousand more, who surrendered themselves as prisoners of war, were led out into the field unarmed, and shot down by the French in cold blood; their bodies were heaped up in a pyramid and left to consume.

Next came St. Jean D' Acre, in *Syria*, "the king of the north," which was to come against him "*like a whirlwind.*" An extract from Lockhart, (vol. I., pp. 127—129,) will show the instrumentalities by which Bonaparte was defeated. *First,*

**CHARIOTS of war**, artillery; his own artillery being taken and used against him in the siege. *Second*, **HORSEMEN**, a large body of whom were gathered in the mountains of Samaria, preparing to descend upon Acre, and attack the besieged. *Third*, **MANY SHIPS**; the British fleet under Sir SYDNEY SMITH, and the Turkish fleet, which came to the relief of the garrison.

“Bonaparte had now ascertained that the pacha of Syria, Achmet-Djezzar, was at St. Jean D’-Acre, (so renowned in the history of the crusades,) and determined to defend that place to extremity, with the forces which had already been assembled for the invasion of Egypt. He in vain endeavored to seduce this ferocious chief from his allegiance to the porte, by holding out the hope of a separate independent government, under the protection of France. The first of Napoleon’s messengers returned without an answer; the second was put to death; and the army moved on Acre in all the zeal of revenge, while the necessary apparatus of a siege was ordered to be sent round by sea from Alexandria.

“Sir Sydney Smith was then cruising in the Levant with two British ships of the line, the Tigre and the Theseus; and, being informed of Napoleon’s approach by the pacha, hastened to support him in the defence of Acre. Napoleon’s vessels, conveying guns and stores from Egypt, fell into his hands, and he appeared off the town two days before the French army came in view of it. He had on board his ship colonel Philippeaux, a French royalist of great talents (formerly Bonaparte’s school-fellow at Brienne;) and the pacha willingly permitted the English commodore

and this skilful ally to regulate for him, as far as was possible, the plan of his defence.

“The loss of his own heavy artillery, and the presence of two English ships, were inauspicious omens; yet Bonaparte doubted not that the Turkish garrison would shrink before his onset, and he instantly commenced the siege. He opened his trenches on the 18th of March. ‘On that little town,’ said he to one of his generals, as they were standing together on an eminence, which still bears the name of Richard Cœur-de-lion,—‘on yonder little town depends the fate of the East. Behold the key of Constantinople, or of India.’

“From the 18th to the 28th of March the French labored hard in their trenches, being exposed to the fire of the extensive batteries, arranged by Philippeaux, so as to command their approach, and formed chiefly of Bonaparte’s own artillery, captured on the voyage from Alexandria. The Turks also were constantly sallying out, and their pacha personally set the example of the most heroic resolution. Nevertheless, on the 28th, a breach was at last effected, and the French mounted with such fiery zeal, that the garrison gave way, until Djezzar appeared on the battlements, and flinging his own pistols at the heads of the flying men, urged and compelled them to renew the defence. In the end, the French retreated with great loss, and the Turks, headed by the English seamen, pursuing them to their lines, a great mine, designed to blow up the chief tower of Acre, was explored, and means taken for countermining it.

“Meanwhile, a vast Mussulman army had been gathered among the mountains of Samaria,

and was preparing to descend upon Acre, and attack the besiegers in concert with the garrison of Djezzar. Junot, with his division, marched to encounter them, and would have been overwhelmed by their numbers, had not Napoleon himself followed and rescued him (April 8) at Nazareth, where the splendid cavalry of the orientals, were, as usual, unable to resist the solid squares and well-directed musketry of the French. Kleber, with another division, was in like manner endangered, and in like manner rescued by the general-in-chief at Mount Tabor (April 15.) The Mussulmans dispersed on all hands; and Napoleon, returning to his siege, pressed it on with desperate assaults, day after day, in which his best soldiers were thinned, before the united efforts of Djezzar's gallantry, and the skill of the allies. At length, however, a party of French succeeded in forcing their way into the great tower, and in establishing themselves in one part of it, in despite of all the resolution that could be opposed to them. At the same critical moment, there appeared in the offing a Turkish fleet, which was known to carry great reinforcements for the pacha. Everything conspired to prompt Napoleon to finish his enterprise, at whatever cost, and he was gallantly seconded.

“Sir Sydney Smith, however, was as resolute to hold out until his fleet should arrive, as Napoleon was eager to anticipate its coming. The English commander repaired, with his gallant seamen, to the tower, and after a furious assault dislodged the occupants. Bonaparte did not renew the attack in that quarter, but succeeded in breaking the wall in another part of the town; and the heroic Lannes headed a French party who actually entered

Acre at that opening. But Djezzar was willing they should enter. He suffered them to come in unmolested; and then, before they could form, threw such a crowd of Turks upon them, that discipline was of no avail; it was a mere multitude of duels, and the brave orientals, with their scimitars and pistols, overpowered their enemies, and put them to death, almost to a man. Lannes, himself, was with difficulty carried back, desperately wounded.

“(May 21.) The siege had now lasted sixty days. Once more Napoleon commanded an assault, and his officers and soldiery once more obeyed him with devoted and fruitless gallantry. The loss his army had by this time undergone, was very great. Caffarelli, and many other officers of the highest importance, were no more; the ranks of his legions were thinned by the plague, as well as the weapons of the defenders of Acre. The hearts of all men were quickly sinking. The Turkish fleet was at hand to reinforce Djezzar; and upon the utter failure of the attack of the 21st May, Napoleon yielded to stern necessity, and began his retreat to Jaffa.”—[*Lockhart's Napoleon, vol. I., pp. 127—130.*]

Thus ended the Syrian campaign; and the overflowing and passing over of the French army.

What more perfect demonstration can we have, that we have the true subject of prophecy, than the fact that just at the point where the papal hierarchy was overthrown, and the saints delivered from the hand of the man of sin, this collision took place between the French, Egypt, and Syria. The first pushed, simply; the other came like a whirlwind. These three facts also demonstrate that “THE TIME OF THE END” came in 1798.

Verse 41. "*He shall enter also into the glorious land, and many countries shall be overthrown; but these shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.*"

"*The glorious land.*" Palestine is the glorious land; and through that land the French passed and repassed; and both Gaza and Jaffa were cities of Palestine.

"*And many,*" not *countries*, but persons, were overthrown or perished. But the ancient countries of Edom, Moab, and Ammon, escaped his hand, by his defeat in Syria; he was driven back into Egypt without the opportunity of invading them.

Verses 42, 43. "*He shall stretch forth his hand also upon the countries; and the land of Egypt shall not escape. But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians shall be at his steps.*"

"*Shall not escape,*" implies that he already has a grasp upon Egypt, and that by means of his defeat in Syria, he would be driven back on Egypt, and retain his hold:—

"*And have power over the treasures,*" &c. Egypt was completely under his control, and all its riches were at his disposal. "*Libya and Ethiopia*" were "*at his steps,*" but not conquered by him, as Egypt was.

Verse 44. "*But tidings out of the east, and out of the north, shall trouble him; therefore he shall go forth with great fury to destroy, and utterly to make away many.*"

"*Out of the north.*" Tidings from Syria were

to reach him, and induce him to leave Egypt and return to France. I will permit the historian to illustrate this point also:—

“Napoleon once more returned to Cairo, on the 9th of August; but it was only to make some parting arrangements as to the administration, civil and military; for from the moment of his victory at Aboukir, he had resolved to intrust Egypt to other hands, and admiral Gantheaume was already preparing in secret the means of his removal to France.

“Bonaparte always asserted, and the Bonapartist writers of his history still maintain, that this resolution was adopted in consequence of a mere accident; namely that Sir Sydney Smith, in the course of some negociations about prisoners which followed after the battle of Aboukir, sent a file of English newspapers for the amusement of the general. Some say the English commodore did so out of mere civility; others, that he designed to distract the movements of Napoleon, by showing him the dangerous condition to which, during his absence, the affairs of France, both at home and abroad, had been reduced.”—[Lockhart, p. 135.]

“*He shall go forth with great fury,*” or desperation, and “*destroy and utterly make away many.*” A more desperate enterprise was hardly ever undertaken, than that of escaping to France, with such a power to watch his movements and cut off his escape, as the British fleet which filled the waters of the Mediterranean. But the enterprise was undertaken and achieved.

“Napoleon reached the coast on the 22d August, and was there met by Berthier, Andreossy, Murat, Lannes, Marmont, and the savans Monge,

and Berthollet; none of whom had suspected for what purpose they were summoned. Admiral Gantheaume had, by this time, two frigates and two smaller vessels (which had been saved in the harbor of Alexandria) ready for sea; and on the morning of the 23d, the wind having fortunately driven the English squadron of blockade off the coast, Bonaparte and his followers embarked at Rosetta.

“Napoleon’s voyage had been one of constant peril; for the Mediterranean was traversed in all directions by English ships of war, in whose presence, resistance would have been hopeless. He occupied his time, during this period of general anxiety, in very peaceful studies: he read the Bible, the Koran, Homer; conversed with his savans on the old times and manners of the East; and solved problems in geometry. On the 30th of September they reached Ajaccio, and he was received with enthusiasm at the place of his birth. As soon as the wind proved favorable, on the 7th of October, the voyage was resumed. Gantheaume, descriing an English squadron off the French coast, would have persuaded him to take to the long-boat; but he refused, saying, ‘that experiment may be reserved for the last extremity.’ His confidence in fortune was not belied. They passed at midnight, unseen, through the English ships, and on the morning of the 9th, were moored in safety in the bay of Frejus.”—[*Ibid.*, pp. 136, 141.]

“*Make away many.*” Who can read the history of his fifteen years’ reign, from 1800 to 1815, and not feel the force of the expression? Millions of the flower of Europe fell on the field of battle

during that period, as sacrifices at the shrine of his insatiable ambition. And, in addition to this, who can begin to estimate the amount of suffering which resulted, either directly or indirectly, from his destructive wars!

Verse 45. "*And he shall plant the tabernacles of his palaces between the seas, in the glorious holy mountain; yet he shall come to his end, and none shall help him.*"

"*And he shall plant the tabernacles of his palaces.*" A palace is the permanent residence of royalty; a tabernacle is a temporary abode, the dwelling of a pilgrim or wayfaring man. Bonaparte had both: his palace was at *Paris*, but wherever the head-quarters of his camp were, there was the seat of the French empire.

"*Between the seas.*" Europe is surrounded, as every school-boy knows, by a vast chain of seas. Within that chain of seas, on the continent of Europe, there was not one kingdom, with the exception of Turkey, where Bonaparte did not, at one time or other, pitch his tabernacle, and from thence issue his *imperial* mandates. It was his boast, on his return from Vienna to Paris, in Oct., 1809, "that no enemy opposed him throughout the continent of Europe, except only a few fugitive bands of Spanish rebels, and the English '*Leopard*' in Portugal, whom he would ere long cause to be chased into the sea." Some think Italy to be meant, on account of its location between the Mediterranean and the Gulf of Venice. They allege the beauty of the locality, and the fact of Bonaparte's palace at Milan, where he was crowned king of Italy. To this I reply, that there he had a palace, to be sure, but the text speaks of

the *tabernacles*, or *tents*, (in the plural,) of his palace. These he had all over Europe. It includes Italy, and extends over Europe. Hence, this seems to be the most satisfactory explanation.

"*Glorious holy mountain.*" Or, as in the margin, "THE MOUNTAIN OF DELIGHT OF HOLINESS." It is an expression which has no parallel in the Scriptures, and of course cannot be interpreted by any other text, but its meaning must be determined by the use of the term here. Europe has been the theatre of most of the great persecutions of the church, whether pagan or papal; the saints who have been martyred have the greatest portion of them been sacrificed in those kingdoms. Bonaparte was "*the scourge of God,*" on a wicked and persecuting land, to avenge the blood of the saints who had been martyred there. To accomplish this work, Providence seems to have watched over him, and rendered him invincible until his task was accomplished. That done—

"*Yet he shall come to his end and none shall help him.*" What a striking fulfilment of this stroke of the pen of inspiration, does the history of Napoleon's fall, banishment, and death, present! He was crowned emperor of France, 1804; and after desolating Europe with wars for ten years, he met with a fatal defeat from the allied sovereigns of Europe at the battle of Waterloo. At the request of the Chamber of Deputies, he voluntarily abdicated the throne of France, in favor of his son, on the 22d of June, 1815. In his declaration of abdication, he thus expressed himself: "My political life is ended; and I proclaim my son, Napoleon the Second, emperor of the French." But this proclamation was a mere sound; for on the 8th of

July following, "Louis," the hereditary monarch of the French, made his public entry into Paris, and took formal possession of the throne of his ancestors. Thus came to an end the government of Napoleon, the man at whose nod the world had trembled.

After his abdication he left Paris, and reached Rochefort on the 3d of July; and made preparation for sailing for America. But the port being blockaded by eleven English ships of war, and finding himself unable to escape, he resolved to trust to the magnanimity of the English government; and entered into negotiations for embarking on board one of the British ships, and going to England. After arrangements had been made for his reception, he bade farewell to France, went on board the *Bellerophon*, commanded by Capt. Maitland, and sailed for England. When he arrived there, he was not permitted to land, but was doomed by the British government, against all his remonstrances and entreaties, to banishment on the island of St. Helena, in the Atlantic Ocean. There he arrived on the 15th of October, 1815, with a few of his most intimate friends. On this desolate and barren rock, the conqueror of Europe was doomed to fill up his days. The first part of his residence on the island, his health was good; but the latter years of his life, disease preyed upon him, until May 5th, 1821, when, amidst a dreadful storm of wind and rain, which tore up trees by the roots, and laid waste almost all which came in its way, Napoleon's spirit left the scenes of earth and time, to appear before God. Thus, as the angel had foretold, 2355 years before, this

man of blood "*came to his end, and*" there were "NONE TO HELP HIM!"

What a demonstration is here afforded of the Divine authenticity of the word of God! A prophecy relating to a chain of events, in which so many and strange governments were to be the actors, and relating to the individual character and history of men born hundreds and thousands of years after the prophecy was recorded, could not have been framed except by inspiration of the Holy Ghost! And blind indeed must he be, who, with such a document before him, and the plain, unsophisticated history of the world,—recorded, in many instances, by men diametrically opposed to the word of God and the religion of the Bible,—to illustrate and prove its truth and correctness step by step in the most exact order, can perceive in it nothing but the work of crafty priests and designing men. It could only have been given by inspiration of God. And if, up to this point, each event has been most literally and truly accomplished, why are we not bound to look for the next event of the series to be fulfilled in the same literal manner? It must be so.

We have found the fall of Bonaparte to be the last event of the 11th chapter; and the next in order, is the reign of Michael, or Jesus Christ, the resurrection of the just, and glorification of all his saints. These events, which follow in the first three verses of the 12th chapter, close the series.

TIME OF THE END, CONTINUED—CHRIST'S REIGN  
BEGAN—THE SAINTS GLOBIFIED.

Chapter xiii., verse 1. "*At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book.*"

"*At that time.*" The time here spoken of, is not the fall of Bonaparte, but "*the time of the end,*" mentioned verse 40, of the eleventh chapter. The time of the end is not the end itself, but a period to precede it, and terminate in the end itself, with the glorification of the saints. This is clear from the circumstances of the events which are to take place during that period—events which must take place in time, because they relate to the history of earthly governments, and require time for their accomplishment.

But before it terminates, and after the fall of Napoleon—

"*MICHAEL shall stand up.*" Who is Michael? it is asked. I answer, JESUS CHRIST.

"*Michael.*" The first time this word occurs, we believe, is in Dan. x. 13: "But lo, Michael, one of the chief princes, came to help me."

On this text, Bishop Horsley remarks: "Now Daniel calls him 'one of the chief princes,' or 'one of the capital princes,' or, 'one of the princes that are at the head of all;' for this I maintain to be the full, and not more than the full import of the Hebrew words. Now we are clearly got above the earth into the order of celestials; who are the

princes that are *first, or at the head of all*? Are they any other than the three persons in the God-head? Michael, therefore, is one of them. This is not left in doubt. Gabriel, speaking of him to Daniel, calls him, 'Michael, *your* prince,' and, 'great prince which standeth for the children of thy people;' that is, not for the nation of the Jews in particular, but for the children, the spiritual children, of that holy seed, the elect people of God; a description which applies particularly to the Son of God, and to no one else; and in perfect keeping with this description of Michael in the book of Daniel, is the action assigned to him in the Apocalypse, in which we find him fighting with the old dragon, the deceiver of the world, and victorious in the combat. That combat, who was to maintain—in that combat who was to be victorious but the seed of the woman? From all this, it is evident that Michael is the name of the Lord himself, in his particular character of the champion of his faithful people, against the violence of the apostate faction and the wiles of the devil."

Jude uses the term in the phrase, "Michael the ARCHANGEL."

On the import of this word, Bishop Horsley says, "The word, by etymology, clearly implies a superiority of rank and authority in the person to whom it is applied. It implies a command over angels; and this is *all* that the word of necessity implies." But who is the Lord of angels? Heb. i. 6: "When he bringeth the first-begotten into the world, he saith, and let all the angels of God worship him." Christ, then, is clearly the Lord of angels. Once more: 1 Thess. iv. 16: "For the Lord himself shall descend from heaven with a

about, with the voice of the archangel, and the trump of God, and the dead in Christ shall rise first." It is clear, from this text, that the archangel's voice will call forth the saints from their dusty beds. But Christ (John v. 25, 28, 29) claims this prerogative for himself: "The dead shall hear the voice of the Son of God, and they that hear shall live." "All that are in the graves shall hear his voice and shall come forth." The archangel, therefore, whose voice will call forth the dead when the Lord descends, is the Son of God.

"Stand up." This term, as used in this prophecy, signifies the exercise of kingly dominion. See chapter xi. 2: "*There shall STAND UP yet three kings in Persia.*" Verse 3: "*A mighty king shall STAND UP.*" Verse 4: "*And when he shall STAND UP his kingdom shall be broken.*" Verse 20: "*In his estate shall STAND UP a raiser of taxes in the glory of the kingdom,*" &c. These texts all clearly show the import of the term to be, *the exercise of kingly dominion.* Jesus Christ shall then commence his reign. It is the same event which was shown Daniel in vision, in the 7th chapter and 13th and 14th verses; also, the same event foretold in Revelation, (xi. 15,)—*the last trump.*

"And at that time,"—when Michael begins his reign,—"*thy people shall be delivered, every one that shall be found written in the book.*" The kingdom of God, according to Daniel, (ii. 44,) is to break in pieces and consume all earthly kingdoms. That kingdom will be formed when Christ gathers his saints from the four winds, on the sea of

glass, preparatory to the pouring out of the seven plagues. [See this subject in Vol. I.]

When thus organized, the vials will be poured out, and the great battle will be fought; and this will constitute THE GREAT "TIME OF TROUBLE." It will continue until all the enemies of Christ are exterminated from the earth. But the people of God have nothing to fear at that dreadful period. They will be in a place of safety before the storm descends.

They will be delivered,—1. From the bondage to the Gentiles, under which the church is now placed; and they shall reign with Christ independently of the world. 2. They shall be delivered from all the evils and imperfections of the fall, under which the best of men now groan, "waiting for the adoption, to wit, the redemption of our body." 3. They shall be delivered from the temptations of the devil, who shall be chained and cast into the bottomless pit, and be shut up until the final resurrection; and even then can have no power on those who have part in the first resurrection. 4. They shall be delivered from pain and death, into the glorious and immortal likeness of Christ, and reign with him forever in the kingdom of God. 5. They shall be delivered from all the evils which are to come on the ungodly in the day of retribution.

Verse 2. "*And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt.*"

"*And many of them that sleep in the dust of the earth shall awake.*" The "*many*" who shall then awake are the *just*; for the doctrine of the Bible is, that there is to be a resurrection both of

the *just* and the *unjust*; that they that *have done good*, will come forth to the resurrection of life; and *they that have done evil*, to the resurrection of damnation. There will, ultimately, be a resurrection of all men, but not at one time. What the order of the resurrection is to be, is a matter which must be determined from the general testimony of the Bible on that point, and not from any single text. But the principle which harmonizes the whole class of texts on that point, must be the true one. The distinct testimony of Rev. 20th chapter, is, that there will be two resurrections; and that a thousand years will intervene between the first and final resurrection. The "*blessed and holy*" have part in the first resurrection. There are two orders only, "the just and unjust;" "the resurrection of life," and "the resurrection of damnation." The resurrection of life is the first,—for on those who have part in it the second death hath no power; while those who have not their names in the book of life, will be cast into the lake of fire,—it will be the resurrection of damnation. It does not follow, then, from the fact that the text declares "some shall come forth to shame and everlasting contempt," that they will come forth at the same time with those "many" who shall come forth to everlasting life. That would contradict a plain principle of God's word. No theory can harmonize the Bible on this point, except that of two resurrections; that does harmonize every text, and must be the true one. To deny that this text teaches a literal resurrection, is to take the part of the Sadducees against the Pharisees. For if this passage does not teach that doctrine, then there is no one in the

Old Testament which does it; for there is not another which has half the clearness on that point which this has; and the Sadducee must carry his point. Again; to say, as all expositors do, that the whole prophecy of the 11th chapter, of which this text is a concluding clause, is literal; and then without the least hint of a change to the figurative style, pass to it, and couch the prophecy in such terms that it is clearer and more natural, understood literally, than in any figurative sense, is unreasonable and absurd. We cannot, therefore, without doing violence to common sense and all sound rules of interpretation, explain the text under consideration in any other than a literal way.

Verse 3. *“And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever.”*

*“They that be wise.”* They that be pious, according to Professor Stuart.

*“Shall shine as the brightness of the firmament;”* they shall be glorified with Christ, and shine in glory. *“And they that turn many to righteousness, as the stars forever and ever.”* They will shine in glory, as did Christ, Moses, and Elias, on the mount of transfiguration, forever and ever, to all eternity. Their glory will never grow dim, never end. If the glory of the redeemed is not here foretold, then it is nowhere found in the word of God. If the eternity of that glory is not here asserted, then the Bible nowhere teaches it. And if the resurrection of the just and the eternal glory of the saints is here described, then Bonaparte, and not Antiochus Epiphanes, is the concluding subject of prophecy in the 11th chapter.

THE VISION SHUT AND SEALED TO THE TIME OF  
THE END.

Having been brought down through the course of this world in such a connected series of events, and the whole scene being closed in the everlasting glorification of God's people, Daniel is thus directed—

Verse 4. "*But thou, O Daniel, shut up the words, and seal the book, even to the time of the end; many shall run to and fro, and knowledge shall be increased.*"

With such a direction before us, why should we longer inquire, "why, if these things are so, have not these things been understood before the present time?" The answer is a plain and obvious one. It is because God has not seen fit to permit it to be known, because he commanded it to be "SHUT UP AND SEALED to the time of the end." The time of the end, it has been demonstrated, began in 1798. Before that, therefore, the words could not be understood; since then they may be known. "*But if the time of the end came in 1798, why have not these things been understood all this time?*" I answer; 1. "*Knowledge shall be increased.*" If the full blaze of truth had at once broke forth at that time, the prophecy would not have been fulfilled; but the multiplication of the means of instruction on this subject has been gradual, like the dawning day, until the sun in all his glory sends his beams abroad. 2. "*Many shall run to and fro, and knowledge shall be increased,*" said the prophet. Is it not fulfilled in our own day? We may take it in the sense of turning to and fro in the book, comparing scripture

with scripture for the increase of knowledge on this subject, which I suppose to be the real import of the prophecy; or we may understand it in the sense that the present reading of the text suggests, the locomotion, or travelling of multitudes to spread the doctrine; and both are true.

It is a fact which ought to be felt, that prior to 1798, there is no single instance to be found, in which the principle was recognised, that the 70 weeks of the 9th of Daniel, are the key to the 2300 days of the 8th chapter, and that they both commence at one point. This fact was shut up from the church in all time prior to *the time of the end*. There is no instance to be found, as I can learn, where, from any principle of reasoning, 1843 had been designated as the time of the Second Advent. Since that period a great cloud of witnesses are found, who, without knowing that any one else had ever discovered the above principle of the 70 weeks, come to the same result. These individuals are found in different parts of the world. [See a more full account of this fact in remarks on "THE MIDNIGHT CRY," Vol. I. of this work.] It is another evidence that the time of the end has come.

#### THE POWER OF THE HOLY PEOPLE SCATTERED.

Verse 6. "*And one said to the man clothed in linen, which was upon the waters of the river, how long shall it be to the end of these wonders?*"

A more distinct question, as to the time when all these events will come to a termination, cannot be proposed. The wonders must be, the begin-

ning of Christ's reign; the time of trouble; the resurrection of the just; and the glorification of the saints. The answer is as distinct as the question. Read it carefully.

Verse 7. " *And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth forever, that it shall be for a time, times, and a half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.*"

This answer is given under the sanction of a most solemn oath. It contains two parts. 1. A distinct prophetic period, which would come down to the time of the end:—a time, times, and a half; or, as is proved, (Vol. I., chap. 3,) 1260 years; beginning A. D. 538, and ending 1798. In 538, Rome was taken by Justinian and given to the Pope as the head of all the churches; and, according to Mr. Croley, (page 100):—

"On the 10th of February, 1798, the French army under Berthier, entered Rome; took possession of the city, and made the Pope and the cardinals prisoners. Within a week, Pius VI. was deposed; Rome was declared a republic; the tree of liberty was planted; and the city and the states were delivered up to a long series of the deepest insults, requisitions, military murders, and the general injury and degradation of the feelings and property of all classes of the people. Pius VI. died in captivity. Pius VII. was dragged across the Alps to crown Napoleon, was held in duress, and was finally restored only on the fall of the French Empire. The papal independence

was abolished by France, and the son of Napoleon was declared king of Rome." [See also *Theirs' French Revolution*, vol. IV., p. 246.]

"But what," it is asked, "is meant by *the scattering of the power of the holy people?*" I will answer, and illustrate it by a supposed case. If Great Britain should invade and conquer the United States, impose tribute, and finally dissolve the government, and carry the people away captive to England and her colonies; and the historian should record the fact by saying that Great Britain had *scattered the power* of the United States, would any one be at a loss to understand the import of the term? And is it any less plain when applied to the political and civil subversion of the kingdom of Israel. God once gave them a kingdom; it was a *theocracy*. But they abused their privileges, and he took their kingdom from them, and scattered them abroad by the hand of their enemies; and they are in bondage to the Gentiles. The Jews were the holy people, or church, when the kingdom before existed; but for their rejection of the king, it was taken from them, and is *to be given* to a nation who shall render the fruit in due season. That nation is the saints of the Most High: when it is again *restored to Israel*, they "shall take the kingdom and possess the kingdom forever, even forever and ever."

But again; supposing it had been foretold that this subversion should continue a hundred years? and then it should be said, for instance, until some specified time and event should transpire; and when, in addition to that time and event, which would terminate before the hundred years' subversion ended, he shall have accomplished to

scatter the power of the United States, all the events which are to take place when the hundred years end, shall be finished; that is, the government and people will be restored? Who would be at a loss to understand the accomplishment of the scattering of that power, to be the filling up of the appointed hundred years? Just so we are to understand this passage. The power, or political and civil government of the church of God, is scattered, and that church is in bondage and exile. There is a definite time appointed for that dispersion to continue. That time is foretold by Moses. Lev. xxvi. 17, 18, 19: "And I will set my face against you, and ye shall be slain before your enemies; they that hate you shall reign over you; and ye shall flee when none pursueth you. And if ye will not yet, for all this, hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass."

God's threatening is, that he would break the pride of their power, and those that hated them should rule over them, and he would punish them, "*seven times* more (in addition to all they should be punished prior to that long time, and before it should commence) for [their] sins." This punishment is four times repeated, to express the certainty of it.

SEVEN TIMES; one time being 360 days, seven times would 2520 days. Each of these days represents a year, as in Daniel vii. 25. 2520 years is the length of that dispersion.

The government of the kingdom of Israel was completely broken for the first time in the days

of Manasseh king of Judah, when the captains of the host of Assyria came to Jerusalem and took it; and took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. Before that, Judah had sometimes been oppressed by their enemies, and sometimes Israel. But one or the other of the two kingdoms remained independent up to that time, when both were carried away captive and the pride of their power was broken. This captivity, according to all chronologers, was 677 B.C. It was to continue in a tributary and captive state for seven times, or 2520 years. But it is asked, "did not Manasseh return back to Jerusalem again, and reign many years after that?" I answer, yes.

But he reigned as a tributary and dependant on the king of Assyria. And so did all the kings who succeeded him in Jerusalem, as Nehemiah testifies; Neh. ix. 32. After rehearsing the whole history of the church, their establishment of the kingdom and God's covenant of mercy, and the revoltings of Israel, and their punishment according to God's threatening, he then comes down to the great punishment, and records the desolation which had come upon them SINCE THE TIME OF THE KINGS OF ASSYRIA, UNTO THAT DAY. In this passage he distinctly recognises the captivity under the Assyrian kings as the great trouble, and testifies that it had continued to his day. And it has continued ever since. The kingdom will be no more, until He comes whose right it is.

Beginning 677 B. C., we have only to take that period from 2520, and we have left A. D. 1843, as the time of the accomplishment of scattering the power of the holy people; and all these

things shall then be finished. The kingdom will then be restored again to Israel; the saints of the Most High will take it, and possess it forever. I have only presented a brief outline of the argument on this point, as I predicate my main argument, on time, on the 2300 days. But the reader can take these few hints and follow them out for himself.

"But," says one, "you profess to know more than Christ, and to be wiser than the apostles and angels. Did not Christ say, 'Of that day and hour knoweth no man, no, not the angels in heaven, but my Father only?'" Indeed, he does; and for a very good reason too, as was assigned to Daniel, verses 8—10: "And I heard, but I understood not: then said I, O my lord, what shall be the end of these things? And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

From these verses we learn that Daniel did not understand the import of that answer, although he heard it distinctly announced. The reason assigned why he did not understand it, was, that the words were CLOSED UP AND SEALED *to the time of the end*. But he was told what would take place at the time of the end: there would be great revivals of religion, and many would be purified, &c. None of the wicked would understand—"but the wise shall understand." If this prophecy is true, that event can never come on the world until the time of it is understood by the saints, the true

people of God. The word of God is pledged to do the work, and it will be accomplished; they *shall* understand. There is nothing in Christ's testimony inconsistent with this prediction or promise. He only said that no man knew then; but he never said that it would not some time or other be understood; on the contrary, he directed his disciples to mark the signs he had just given, and when these things come to pass, THEN "*know* that it is near, even at the doors." So that, although the time was not then known, he taught them that the time would come when the wise, the disciples of Christ, would know, not indeed the day or hour, but the near approach of it.

So Rev. J. Wesley understood the text. His note on it is as follows:—"But of that day"—the day of judgment—"knoweth no man"—not while Christ was on earth. Yet it might afterward be revealed to St. John consistently with this." But if, at the time of the end, the wise shall understand, and that time has come—and if, when the foretold signs should take place, the disciples should know, and those signs have appeared—then we may now have light on this subject—not only may, but, if we are wise, truly devoted to God, and desire to know all his will and do it, we shall, before it comes, have the light.

THE TWO MEASURING RODS—THE DAILY TAKEN AWAY—THE ABOMINATION THAT MAKETH DESOLATE SET UP.

Verse 11. "*And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.*"

*"From the time the daily shall be taken away."*

The nature of the daily and abomination that maketh desolate has already been discussed. [See chap. xi. 31.] Some have supposed that, in order to find the date of the 1290 days of this verse, we must show that the one was taken away and the other set up at one and the same time. But it is not so: they are two distinct acts; and it is sufficient to show that the one had been taken away prior to the setting up of the other. Thus Paul: "The mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way; and then shall that wicked be revealed." The power of paganism was broken, and the place of his sanctuary cast down and desecrated, by the barbarian warriors and conquerors of Rome, especially Genseric.

If it can now be shown when the last of the two events took place, viz., the abomination that maketh desolate was set up, we shall have the requisite date. The testimony has been produced from Gibbon, that the first outbreak of the Catholic church against the civil power of the empire on a question of faith—which outbreak resulted in a war, by which the emperor was subdued and yielded the point—was in A. D. 508. That conquest of the church was achieved, too, by an army of idolaters in behalf of popery. Then the abomination that maketh desolate was set up. From that point, 1290 years end in 1798, the time of the end; when the saints were taken out of the hands of popery. This fulfilment of the first period demonstrates the correctness of the starting point, as the fulfilment of the 70 weeks does the date of the 2300 days. There is no uncertainty left on the point in the case of either date.

Verse 12: "*Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.*"

"*Blessed is he that waiteth and cometh.*" It has been argued, from this expression, that all who come to that time are to be blessed; and, hence, it cannot be the destruction, but the conversion of the world and commencement of the millennium. To this it is replied, that it cannot be said of the ungodly that they are *waiting*. They are not *waiting*—there is nothing they dread more—they are all swallowed up in the cares of life, and have little thought of that event, or time to attend to it. If it comes, so far from finding them in a waiting position, it would take them by surprise, and find them intoxicated with worldly cares or pleasures. If I were expecting a stage-coach to call for me, to take me on my journey, at a given hour in the morning, could I be said to be waiting for it, if I were in bed and asleep when it arrived, or if I were hurrying with all speed to pack my trunk or eat my breakfast? Would it not rather be under the necessity of waiting for me, or of going without me? But if I were up, had packed my trunk, eaten my breakfast, made all my arrangements, and stood at the door looking and listening for it, expecting each instant to see or hear its approach; would not that be "*waiting*" for it? Blessed is he that thus waiteth and cometh to the 1335 days. Such are wise virgins, and will go in when the Bridegroom comes.

But what, it is asked, will become of those saints who have died in the Lord? How can they be said to wait for that day? And if it is essential to wait thus and expect the Savior, how

can they be saved? I answer, unless they have lost their anxious desire since John saw them under the altar, (Rev. vi. 9—11,) they are waiting with intense desire and anxiety. They will undoubtedly wait with the same desire until the appointed time comes. "But if that evil servant shall say in his heart, My Lord delayeth his coming, and shall begin to beat his fellow-servants, and eat and drink with the drunken—the Lord of that servant shall come in an hour when he looketh not for him, and cut him asunder, and appoint him his portion with the hypocrites." AWFUL DOOM!

"To the 1335 days." These days must begin at the same time with the 1290, A. D. 508. They will extend to 1843.

Thus, A. D. 508  
1290

1798, the beginning of the  
time of the end.

Again, 508  
1335

1843, the termination of the  
time of the end, when Daniel shall stand in his  
lot.

Verse 13: "*But go thou thy way till the end be: for thou shalt rest, and stand in thy lot at the end of the days.*"

"*Thou shalt rest.*" What else could Daniel understand by this, but his own death? "They rest from their labors." Rev. xiv. There is no other sense which can be attached to it. To give it any other interpretation is nonsense. "*Till the*

*end be.*" What end? I reply, the end of the wonders concerning which inquiry was made in verse 6, and which was answered in verse 7. The end spoken of Dan. viii. 19, when the sanctuary shall be justified. The end spoken of Dan. vii. 26, 27, when the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, and Daniel with them.

*"Shall stand in [his] lot at the end of the days."* If his rest is his death, his standing is the opposite, the resurrection of the dead, at the resurrection of the just. The end of the days can only mean the end of the days just named, the 1335 days, which end in 1843.

"But what if it does not come in 1843? Will it not make a great many infidels—shall you not throw away your Bible?" I reply, I shall not be an infidel now, and throw away my Bible this year, and refuse to believe it, for fear I shall be so next year. I now believe God's word teaches it, and hence I believe it; to do otherwise would be infidelity in earnest. And believing it, I should be most criminal if I refused to give the alarm, long and loud. By the grace of God, I will do my duty now, and leave him to take care of the future.

## CHAPTER II.

**THE SOUNDING OF THE SEVEN TRUMPETS.—  
REV. SEVENTH, EIGHTH, AND NINTH CHAP-  
TERS.**

THE great leading features of Daniel's visions were the four great governments of antiquity, beginning with the Babylonian, and ending with the Roman, in its papal form. Not so, however, with John; he lived when three of those governments had passed away, and the fourth and last was in being, and in the height of its glory, as an universal monarchy. Under that government John was in banishment in the isle of Patmos, "for the word of God, and the testimony of Jesus Christ." Accordingly, instead of predicting the rise and triumph of either of those four great governments, it was his part to give the prophetic history of the fall of the last of the four, and give us the various means by which that great persecuting system should come to ruin.

The first decisive step, as has been already remarked, in the downfall of Rome, was the removal of the seat of empire from the west to the east. Until then its unity had been very faithfully preserved. After that, division and subdivision became the order of the day, until the final ruin of the empire.

The sounding of the seven trumpets I understand to shadow forth the instrumentalities by

which the Roman empire was to be overthrown and subverted, and finally ruined.

The empire, after Constantine, was divided into three parts; and hence the frequent remark, "*a third part of men,*" &c., in allusion to the third part of the empire which was under the scourge. Under the first four trumpets the two western divisions fell, and under the fifth and sixth the eastern empire was crushed; but under the seventh trumpet great Babylon entire will sink to rise no more at all. Then the church of the First-born will return from her captivity, to the land of promise and everlasting life; and the kingdoms of this world shall become the kingdoms of our Lord and his Christ.

In giving an outline of this subject, I shall, for the most part, follow Keith, in his "Signs of the Times," on the first four trumpets. I should be glad to give his remarks and historical quotations entire, would my limits, which are prescribed for this work, admit of it.

The subject properly begins with the second verse of the eighth chapter; and the first verse should have been annexed to the seventh chapter, it being the conclusion of the opening of the seals.

From the 2d to the 5th verse of chapter viii., we have the prefatory remarks, preparatory to the sounding of the trumpets. Then follows the sounding of the first angel.

#### THE FIRST TRUMPET.

Verses 6, 7: "*And the seven angels, which had the seven trumpets, prepared themselves to sound. The first angel sounded, and there fol-*

*lowed hail and fire mingled with blood, and they were cast upon the earth; and the third part of trees was burnt up, and all green grass was burnt up."*

Mr. Keith has very justly remarked, on the subject of this prophecy,—“None could elucidate the texts more clearly, or expound them more fully, than the task has been performed by Gibbon. The chapters of the skeptical philosopher, that treat directly of the matter, need but a text to be prefixed, and a few unholy words to be blotted out, to form a series of expository lectures on the eighth and ninth chapters of Revelation.” “Little or nothing is left for the professed interpreter to do but to point to the pages of Gibbon.”

The first sore and heavy judgment which fell on western Rome in its downward course, was the war with the Goths under Alaric, styled by himself “*the scourge of God.*” After the death of Theodosius, the Roman emperor, in January, 395, before the end of the winter, the Goths, under Alaric, were in arms against the empire.

“*Hail and fire mingled with blood, cast upon the earth.*” The terrible effects of this Gothic invasion, are thus described by Gibbon, vol. V., p. 176:

“The barbarian auxiliaries erected their independent standard; and boldly avowed hostile designs, which they had *long cherished* in their ferocious minds. Their countrymen, who had been condemned, by the conditions of the last treaty, to a life of tranquillity and labor, deserted their farms at the *first sound of the trumpet*, and eagerly assumed the weapons which they had reluctantly laid down. The barriers of the Dan-

ubs were thrown open; the savage warriors of Scythia issued from their forest; and *the uncommon severity of the winter* allowed the poet to remark, that 'they rolled their ponderous wagons over the broad and icy back of the indignant river.' The unhappy nations of the provinces to the south of the Danube, submitted to the calamities, which, in the course of twenty years, were almost grown familiar to their imagination; and the various troops of barbarians, who gloried in the Gothic name, were irregularly spread from the woody shores of Dalmatia, to the walls of Constantinople. The Goths were directed by the bold and artful genius of Alaric. In the midst of a divided court, and a discontented people, the emperor, Arcadius, was terrified by the aspect of the Gothic arms. Alaric disdained to trample any longer on the prostrate and ruined countries of Thrace and Dacia, and he resolved to seek a plentiful harvest of fame and riches in a province which had hitherto escaped the ravages of war.

"Alaric traversed, without resistance, the plains of Macedonia and Thessaly. The troops which had been posted to defend the straits of Thermopylæ, retired, as they were directed, without attempting to disturb the secure and rapid passage of Alaric; and the fertile fields of Phocis and Bœotia were instantly covered *with a deluge of barbarians*, who massacred the males of an age to bear arms, and drove away the beautiful females, with the spoil and cattle *of the flaming villages*. The travellers who visited Greece several years afterwards could easily discover the deep and *bloody* traces of the march of the Goths. The whole territory of Attica was *blasted* by his bane-

ful presence; and if we may use the comparison of a contemporary philosopher, Athens itself resembled the *bleeding* and empty skin of a slaughtered victim. Corinth, Argos, Sparta, yielded without resistance to the arms of the Goths: and the most fortunate of the inhabitants were saved, by death, from beholding the slavery of their families, *and the conflagration of their cities.*"

It was thus that "*hail,*" from the fact of the northern origin of the invaders; "*fire,*" from the destruction by flame of both city and country; "*blood,*" from the terrible slaughter of the citizens of the empire by the bold and intrepid warriors, "*were cast upon the earth.*" This vivid description will be still more forcibly illustrated by Gibbon's account of the invasion of the western empire by the Goths:

"The birth of Alaric, the glory of his past exploits, and the confidence in his future designs, insensibly united the body of the nation under his victorious standard; and, with the unanimous consent of the barbarian chieftains, the master-general of Illyricum was elevated, according to ancient custom, on a shield, and solemnly proclaimed king of the Visigoths. Armed with this double power, seated on the verge of the two empires, he alternately sold his deceitful promises to the courts of Arcadius and Honorius, (of Constantinople and Rome,) till he declared and executed his resolution of *invading the dominions of the west* (of Rome.) The provinces of Europe which belonged to the eastern emperor were already exhausted; those of Asia were inaccessible; and the strength of Constantinople had resisted his attack. But he was tempted by the fame, the

beauty, and the wealth of Italy, which he had twice visited ; and he secretly aspired to plant the Gothic standard on the walls of Rome, and to enrich his army with the accumulated spoils of three hundred triumphs.

“ When Stilicho seemed to abandon his sovereign in the unguarded palace of Milan, he had probably calculated the term of his absence, the distance of the enemy, and the obstacles that might retard their march. He principally depended on the rivers of Italy, the Adige, the Minico, the Oglio, and the Addua ; which, in the winter or spring, by the fall of rains, or by the melting of the snows, are commonly swelled into broad and impetuous torrents. But the season happened to be *remarkably dry* ; and the Goths could traverse, without impediment, the wide and stony beds, whose centre was faintly marked by the course of a shallow stream. The bridge and passage of the Addua were secured by a strong detachment of the Gothic army ; and as Alaric approached the walls, or rather the suburbs, of Milan, he enjoyed the proud satisfaction of seeing *the emperor of the Romans fly before him*. Honorius, accompanied by a feeble train of statesmen and eunuchs, hastily retreated towards the Alps, with a design of securing his person in the city of Arles, which had often been the royal residence of his predecessors. But Honorius had scarcely passed the Po, before he was overtaken by the speed of the Gothic cavalry ; since the urgency of the danger compelled him to seek a temporary shelter within the fortification of Asta, a town of Liguria or Piedmont, situate on the banks of the Tanarus. The siege of an obscure place, which contained so rich a

prise, and seemed incapable of a long resistance, was instantly formed, and indefatigably pressed by the king of the Goths."—[*Gibbon's Hist.*, vol. V., pp. 194—196.]

But although Alaric thus put to flight the emperor of the west, deliverance soon came, and Rome was saved from his hands. Alaric was first conquered in 403. But another cloud was gathering, and is thus described by Gibbon:—

"About four years after the victorious Toulan had assumed the title of Khan of the Geougen, another barbarian, the haughty Rhodogast, or Radagaisus, *marched from the northern extremities of Germany almost to the gates of Rome*, and left the remains of his army to achieve the destruction of the West. The Vandals, the Suevi, and the Burgundians, formed the strength of this mighty host; but the Alani, who had found a hospitable reception in their new seats, added their active cavalry to the heavy infantry of the Germans; and the Gothic adventurers crowded so eagerly to the standard of Radagaisus, that, by some historians, he has been styled the king of the Goths. Twelve thousand warriors, distinguished above the vulgar by their noble birth, or their valiant deeds, glittered in the van; and the whole multitude, which was not less than two hundred thousand fighting men, might be increased by the accession of women, of children, and of slaves, to the amount of four hundred thousand persons.

"The correspondence of nations, was, in that age, so imperfect and precarious, that the revolutions of the North might escape the knowledge of the court of Ravenna, till the DARK CLOUD

*which was collected along the coast of the Baltic,* BURST IN THUNDER upon the banks of the Upper Danube, &c. Many cities of Italy were pillaged or destroyed; and the siege of Florence, by Radagaisus, is one of the earliest events in the history of that celebrated republic, whose firmness checked or delayed the unskilful fury of the barbarians.

“While the peace of Germany was secured by the attachment of the Franks, and the neutrality of the Alemanni, the subjects of Rome, unconscious of the approaching calamities, enjoyed a state of quiet and prosperity, which had seldom blessed the frontiers of Gaul. Their flocks and herds were permitted to *graze in the pastures of the barbarians*; their huntsmen penetrated, without fear or danger, into the darkest recesses of the Hercynian wood. The banks of the Rhine were crowded, like those of the Tiber, with elegant houses and well-cultivated farms; and if the poet descended the river, he might express his doubt on which side was situated the territory of the Romans. *This scene of peace and plenty was suddenly changed into a desert; and the prospect of the smoking ruins, could alone distinguish the solitude of nature from the desolation of man.* The flourishing city of Mentz was surprised and destroyed; and *many thousand Christians were inhumanly massacred* in the church. Worms perished, after a long and obstinate siege; Strasburgh, Spire, Rheims, Tournay, Arras, Amiens, experienced the cruel oppression of the German yoke; and *the consuming flames of war spread from the banks of the Rhine over the greatest part of the seventeen provinces of Gaul.* That rich and extensive country, as far as the ocean, the Alps, and

the Pyrenees, was delivered to the barbarians, who drove before them, in a promiscuous crowd, the bishop, the senator, and the virgin, laden with the spoils of their houses and altars."—[*Ibid.*, vol. V., p. 224.]

After this invasion of the empire by Radagaisus, Alaric again returned, invaded Italy in 408, and in 410 he besieged, took, and sacked Rome, and died the same year. In 412 the Goths voluntarily retired from Italy.

I know not how the history of the sounding of the first trumpet can be more impressively concluded than by presenting the graphic rehearsal of this history, by Mr. Keith, in his *Signs of the Times*, vol. I., pp. 231—233.

"Large extracts show how amply and well Gibbon has expounded his text, in the history of the first trumpet, the first storm that pervaded the Roman earth, and the first fall of Rome. To use his words in more direct comment, we read thus the sum of the matter. *The Gothic nation was in arms at the FIRST SOUND OF THE TRUMPET, and in the UNCOMMON SEVERITY OF THE WINTER they rolled their ponderous wagons over the broad and ICY back of the river. The fertile fields of Phocis and Bœotia were crowded with a DELUGE OF BARBARIANS: the males were MASSACRED; the females and cattle of the flaming villages were driven away. The deep and BLOODY traces of the march of the Goths could easily be discovered after several years. The whole territory of Attica was BLASTED by the baneful presence of Alaric. The most fortunate of the inhabitants of Corinth, Argos, Sparta, were saved by death from beholding the CONFLA- GRATION OF THEIR CITIES. In a season of such*

**EXTREME HEAT** that the beds of the rivers were dry, Alaric invaded the dominion of the West. A secluded 'old man of Verona' pathetically lamented the fate of his contemporary TREES, which must BLAZE in the CONFLAGRATION OF THE WHOLE COUNTRY. And the emperor of the Romans fled before the king of the Goths.

"A FURIOUS TEMPEST was excited among the nations of Germany; from the NORTHERN EXTREMITY of which the barbarians marched almost to the gates of Rome. They achieved the destruction of the west. The DARK CLOUD which was collected along the coasts of the Baltic, BURST IN THUNDER upon the banks of the Upper Danube. The PASTURES of Gaul, in which flocks and herds grazed; and the banks of the Rhine, which were covered with elegant houses and well-cultivated farms, formed a scene of peace and plenty, which was suddenly changed into a DESERT, distinguished from THE SOLITUDE OF NATURE only by SMOKING RUINS. Many cities were cruelly oppressed or destroyed. Many thousands were inhumanly massacred. And the CONSUMING FLAMES OF WAR spread over the greatest part of the seventeen provinces of Gaul.

"Alaric again stretched his ravages over Italy. During four years, the Goths ravaged and reigned over it without control. And, in the pillage and FIRE of Rome, the streets of the city WERE FILLED WITH DEAD BODIES; the FLAMES CONSUMED MANY public and private buildings; and the ruins of a palace remained, (after a century and a half,) a stately monument of the GOTHIC CONFLAGRATION.

"The FIRST angel sounded, and there followed HAIL and FIRE, mingled with BLOOD, and they were

cast upon the EARTH; and the THIRD PART of TREES was BURNT UP, and all green GRASS was BURNT UP.'

"The concluding sentence of the thirty-third chapter of Gibbon's History, is, of itself, a clear and comprehensive commentary; for, in winding up his own description of the brief, but most eventful period, he concentrates, as in a parallel reading, the sum of the history, and the substance of the prediction. But the words which precede it are not without their meaning. 'The public devotion of the age was impatient to exalt the saints and martyrs of the Catholic church on the altars of Diana and Hercules. *The union of the Roman empire was dissolved; its genius was humbled in the dust; and armies of unknown barbarians, issuing from the frozen regions of the north, had established their victorious reign over the fairest provinces of Europe and Africa.*'

"The last word,—Africa,—is the signal for the sounding of the second trumpet. The scene changes from the shores of the Baltic to the southern coast of the Mediterranean, or from the frozen regions of the north to the borders of burning Africa. And instead of a storm of hail being cast upon the earth, a burning mountain was cast into the sea."

#### SECOND TRUMPET.

Verses 8, 9: "*And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the*

*creatures which were in the sea, and had life, died; and the third part of the ships were destroyed."*

The history illustrative of the sounding of this trumpet has been given so fully in the first chapter of this volume, that it will be unnecessary to repeat it here. The reader will find it at large in the exposition of Dan. xi. 30. It relates to the invasion and conquest of Africa, and afterward of Italy, by the terrible Genseric. His conquests were for the most part naval, and his triumphs were "*AS IT WERE a great mountain burning with fire, cast into the sea.*" The repetition of one or two extracts from Gibbon must suffice:—

"The woods of the Appenines were felled; the arsenals and manufactures of Ravenna and Misenum were restored; Italy and Gaul vied with each other in liberal contributions to the public service; and the imperial navy of three hundred long galleys, with an adequate proportion of transports and smaller vessels, was collected in the secure and capacious harbor of Carthagenæ in Spain. But Genseric was saved from impending and inevitable ruin by the treachery of some powerful subjects, envious or apprehensive of their master's success. Guided by their secret intelligence, he surprised the unguarded fleet in the bay of Carthagenæ; many of the *ships were sunk, or taken, or burnt, and the preparations of three years were destroyed in a single day.*

"Italy continued to be long afflicted by the incessant depredations of the Vandal pirates. In the spring of each year they equipped a formidable navy in the port of Carthage; and Genseric himself, though in a very advanced age, still commanded in person the most important expeditions.

His designs were concealed with impenetrable secrecy till the moment that he hoisted sail: When he was asked by his pilot, what course he should steer—'Leave the determination to the winds,' replied the barbarian, with pious arrogance—'they will transport us to the guilty coast whose inhabitants have provoked the divine justice.' The Vandals repeatedly visited the coasts of Spain, Liguria, Tuscany, Campania, Leucania, Brutium, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily; they were tempted to subdue the island of Sardinia, so advantageously placed in the centre of the Mediterranean, and their arms spread desolation or terror from the column of Hercules to the mouth of the Nile. In the treatment of his unhappy prisoners, he sometimes consulted his avarice, and sometimes his cruelty; he massacred five hundred noble citizens of Zante, or Zaynthus, whose mangled bodies he cast into the Ionian sea."—[*Gibbon, pp. 180—182, 187, 188.*]

A last and desperate attempt to dispossess Genseric of the sovereignty of the sea, was made in the year 468, by the emperor of the east.

"The whole expense of the African campaign amounted to the sum of one hundred and thirty thousand pounds of gold—about five millions two hundred thousand pounds sterling. The fleet that sailed from Constantinople to Carthage, consisted of eleven hundred and thirteen ships, and the number of soldiers and mariners exceeded one hundred thousand men. The army of Heraclius, and the fleet of Marcellinus, either joined or seconded the imperial lieutenant. The wind became favorable to the designs of Genseric. He manned his largest ship of war with the bravest of the

Moors and Vandals, and they towed after them many large barks filled with combustible materials. In the obscurity of the night these destructive vessels were impelled against the unguarded and unsuspecting fleet of the Romans, who were awakened by a sense of their instant danger. Their close and crowded order assisted the progress of the fire, which was communicated with rapid and irresistible violence; and the noise of the wind, the crackling of the flames, the dissonant cries of the soldiers and marines, who could neither command nor obey, increased the horror of the nocturnal tumult. Whilst they labored to extricate themselves from the *fire-ships*, and to save at least a part of the navy, the galleys of Genseric assaulted them with temperate and disciplined valor; and many of the Romans who escaped the fury of the flames were destroyed or taken by the victorious Vandals. After the failure of this great expedition, Genseric *again* became the '*tyrant of the sea*;' the coasts of Italy, Greece, and Asia were again exposed to his revenge and avarice. Tripoli and Sardinia returned to his obedience; he added Sicily to the number of his provinces; and before he died, in the fulness of years and of glory, he beheld the final extinction of the empire of the west."—[*Ibid.*, pp. 203, 205.]

## THIRD TRUMPET.

In illustrating this trumpet, I shall make an extract entirely from Keith.

"Verses 10, 11: '*And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part,*

*of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood, and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.'*

“A third angel sounded;—and a third name is associated with the downfall of the Roman empire. The sounding of the trumpets manifestly denotes the order of the *commencement*, not the period of the duration, of the wars, or events, which they represent. When the second angel sounded,—there was seen, *as it were*, a great mountain burning with fire. When the third angel sounded,—there *fell a great star from heaven*, burning *as it were* a lamp. The symbol, in each instance, is expressly a similitude,—and the one is to the other in comparative and individual resemblance, as a burning mountain to a falling star: each of them was *great*. The former was cast into the sea, the latter was first seen as falling, and it fell upon *the fountains and rivers of waters*. There is a discrimination in the similitude, in the description, and locality, which obviously implies a corresponding difference in the object represented.

“On such plain and preliminary observations we may look to the intimation given in the third trumpet, and to the achievements of Attila, the *third* name mentioned by Gibbon, and associated *in equal rank* with those of Alaric and Genseric, in the decline and fall of the Roman empire.

“Genseric landed in Africa in the year 429, and in the following year spread desolation along its coast, throughout the long-extended territory of Rome, which was then finally separated from the

empire. Attila invaded the eastern empire in the year 441. From that period, ten years elapsed before he touched the western empire, and twenty-two years intervened, from 429 to 451, between the invasion of Africa by Genseric, and of Gaul by Attila. The burning mountain arose first, though it blazed longer than the falling star.

“The connexion between the events predicted under the first and second trumpets, is marked by the passing of the Vandals from Europe to Asia, and the consequent combination with Moors and Mauritanians in the conquest of Africa, ‘the most important province of the west;’ and in the overthrow of the naval power of Rome. The sequence and connexion between the events denoted by the second and third trumpets, are, we apprehend, equally definite.

“‘The alliance of Attila, (A. D. 441,) maintained the Vandals in the possession of Africa. An enterprise had been concerted between the courts of Ravenna and Constantinople, for the *recovery* of that valuable province, and the ports of Sicily were already filled with the military and naval forces of Theodosius. But the subtle Genseric, who spread his negotiations round the world, prevented their designs, by exciting the king of the Huns (Attila) to invade the *eastern empire*: and a trifling incident soon became the motive, or pretence, of a *destructive war*. The troops which had been sent against Genseric were hastily recalled from Sicily.’

“But if symbolized, or described under the second and third trumpet, the respective nature of their power, or character of their warfare, must needs be described, as well as the order be marked,

in which Genseric and Attila first assaulted the empire of Rome, and accelerated its ruin.

“ *A great star* is the symbol—of which the significancy has to be sustained; *burning as it were a lamp*, is the character of the warfare. The locality is neither the *earth*, in the full extent of the term as applicable to the Roman empire, and the wide scene over which the hail and fire swept on the sounding of the first trumpet, nor yet the third part of the sea, as expressive of the second, by which the African coast was forever separated from the empire, and the ships finally destroyed,—but, as referring to a portion of the remains of the empire of Rome—the *fountains and rivers of waters*.

“ There fell a *great star* from heaven. The name of Attila is to this day a memorial of his greatness, of which a brief description may suffice.

“ The crowd of vulgar kings, the leaders of so many martial tribes, who served under the standard of Attila, were ranged in the submissive order of guards and domestics, round the person of their master. They watched his nod: they trembled at his frown; and, at the first signal of his will, they executed, without murmur or hesitation, his stern and absolute commands. In time of peace, the dependent princes, with their national troops, attended the royal camp in regular succession; but when Attila collected his military forces, he was able to bring into the field an army of five, or, according to another account, of seven hundred thousand barbarians.’

“ *Burning as it were a lamp*.—The armies of the eastern empire were vanquished in three successive engagements; and the progress of Attila

may be traced by the fields of battle. From the Hellespont to Thermopylæ, and the suburbs of Constantinople, he ravaged, without resistance and without mercy, the provinces of Thrace and Macedonia. Heraclea and Hadrianople might perhaps escape this dreadful irruption of the Huns; but the words, the most expressive of *total extirpation and erasure*, are applied to the calamities which they inflicted on seventy cities of the *eastern* empire.

“ ‘ Attila threatened to chastise the rash successor of Theodosius; but he hesitated whether he should first direct his invincible arms against the eastern or western empire; while mankind awaited his decision with awful suspense, and his ministers saluted the two emperors with the same haughty declaration, “ Attila, *my* lord and *thy* lord, commands thee to provide a palace for his immediate reception.” But as the barbarian despised, or affected to despise, the Romans of the east, whom he had so often vanquished, he soon declared his resolution of suspending the easy conquest, till he had achieved a more glorious and important enterprise. In the memorable invasions of Gaul and Italy, the Huns were naturally attracted by the wealth and fertility of these provinces.

“ ‘ *The trumpet sounded.* The kings and nations of Germany and Scythia, from the Volga perhaps to the Danube, obeyed the warlike summons of Attila. From the royal village in the plains of Hungary, his standard moved towards the west; and, after a march of seven or eight hundred miles, he reached the conflux of the Rhine and the Necker. The hostile myriads were poured

with resistless violence into the Belgic provinces. The consternation of Gaul was universal. From the Rhine and the Moselle, Attila advanced into the heart of Gaul; crossed the Seine at Auxerre; and, after a long and laborious march, fixed his camp under the walls of Orleans. An alliance was formed between the Romans and Visigoths. The hostile armies approached. "I myself," said Attila, "will throw the first javelin, and the wretch who refuses to imitate the example of his sovereign, is devoted to inevitable death." The spirit of the barbarians was *rekindled* by the presence, the voice, and the example, of their intrepid leader; and Attila, yielding to their impatience, immediately formed his order of battle. At the head of his brave and faithful Huns, Attila occupied in person the centre of the line. The nations from the Volga to the Atlantic were assembled on the plain of Chalons. The number of the slain amounted to one hundred and sixty-two thousand, or, according to another account, three hundred thousand persons; and these incredible exaggerations suppose a real or effective loss, sufficient to justify the historian's remark, that whole generations may be swept away, by the madness of kings, in the space of a single hour.'

"The course of the fiery meteor was changed, not stayed; and, touching Italy for the first time, the great star, after having burned as it were a lamp, fell upon the third part of the *rivers, and upon the fountains of waters.*

"Neither the spirit, nor the forces, nor the reputation of Attila, were impaired by the failure of the Gallic expedition. He passed the Alps, invaded Italy, and besieged Aquileia with an innu-

merable host of barbarians. The succeeding generation could scarcely discover the ruins of Aquileia. After this dreadful chastisement, Attila pursued his march; and, as he passed, the cities of Altinum, Concordia, and Padua were reduced into heaps of stones and *ashes*. The inland towns, Vicenza, Verona, and Bergamo, were exposed to the rapacious cruelty of the Huns. Milan and Pavia submitted, without resistance, to the loss of their wealth; and applauded the *unusual clemency* which preserved from the *flames* the public as well as private buildings, and spared the lives of the captive multitude. Attila spread his ravages over the rich plains of modern Lombardy; *which are divided by the Po, and bounded by the Alps and Appenine*. He took possession of the royal palace of Milan. It is a saying, worthy of the ferocious pride of Attila, that the grass never grew on the spot where his horse had trod.

“The western emperor, with the senate and people of Rome, embraced the most salutary resolution of deprecating, by a solemn and suppliant embassy, the wrath of Attila. The Roman ambassadors were introduced to the tent of Attila, as he lay encamped at *the place where the slow-winding Mincius (Mincio) is lost in the foaming waves of the lake Benacus*, and trampled with his Scythian cavalry the farms of Catullus and Virgil. The barbarian monarch listened with favorable, and even respectful attention; and the deliverance of Italy was purchased by the immense ransom, or dowry, of the princess Honoria.’

“Attila advanced not further into Italy than the plains of Lombardy, and the banks of the Po. He reduced the cities, situated on that river and

its tributary streams, to heaps of stones and ashes. But there his ravages ceased. The great star, which burned as it were a lamp, no sooner fell upon the fountains and rivers of waters and turned cities into ashes, than it was extinguished. Unlike to the great mountain burning with fire, the great star that fell from heaven, after suddenly scorching a part of Italy, rapidly disappeared. During the same year in which Attila first invaded the Italian territories, and spread his ravages over the rich plains of modern Lombardy, which are divided by the Po, and bounded by the Alps and Appenine, without advancing beyond *the rivers and fountains of waters*, he concluded a treaty of peace with the Romans, 'at the conflux of the lake and river,' on the spot where Mincius issues from lake Benacus (L. di Garda.) One paragraph in the History of the Decline and Fall of the Roman Empire, describes 'the invasion of Italy by Attila, A. D. 452.' Another is entitled, under the same date, 'Attila gives peace to the Romans.' The next paragraph describes 'the death of Attila, A. D. 453;' and the very next records, without any interval, the destruction of his empire.

"*There fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.* Its greatness, its burning course, the place, the severity, and suddenness of its *fall*, leave nothing more to be here explained, while its falling from heaven seems obviously to imply that it came from beyond the bounds of the Roman empire, on part of which it fell. Allusion will afterwards be made to the significance of the term *third part*, which so repeatedly occurs.

“ But another verse is added, under the third trumpet, which, having thus seen the significance of the former, we cannot pass over with any vague and general exposition, without calling on history to discharge its task, in expounding the full meaning of the words, which sum up the decline, and are the immediate prelude to the fourth trumpet, the death-knell of the western empire.

“ *And the name of the star is called Wormwood.* These words,—which are more intimately connected with the preceding verse, as even the punctuation in our version denotes,—recall us for a moment to the character of Attila, to the misery of which he was the author or the instrument, and to the terror that was inspired by his *name*.

“ ‘ Total extirpation and erasure ’ are terms which best denote the *calamities* he inflicted.

“ ‘ One of his lieutenants chastised and almost exterminated the Burgundians of the Rhine. The Thuringians served in the army of Attila; they traversed, both in their march and in their return, the territories of the Franks; and they massacred their hostages as well as their captives. Two hundred young maidens were tortured with exquisite and unrelenting rage; their bodies were torn asunder by wild horses, or were crushed under the weight of rolling wagons; and their unburied limbs were abandoned on public roads, as a prey to dogs and vultures.’

“ It was the boast of Attila, that the grass never grew on the spot which his horse had trod. ‘ The scourge of God ’ was a name that he appropriated to himself, and inserted among his royal titles. He was ‘ the scourge of his enemies, and the terror of the world.’ The western emperor, with

the senate and people of Rome, humbly and fearfully deprecated *the wrath of Attila*. And the concluding paragraph of the chapters which record his history, is entitled, 'Symptoms of the decay and ruin of the Roman government.' *The name of the star is called Wormwood.*

"'In the space of *twenty* years since the death of Valentinian,' (two years subsequent to the death of Attila,) '*nine emperors* had successively disappeared; and the son of Orestes, a youth recommended only by his beauty, would be the least entitled to the notice of posterity, if his reign, which was *marked by the* EXTINCTION *of the Roman empire in the west*, did not leave a *memorable era* in the history of mankind.'"

I shall also permit the same author to give us the history of the

#### FOURTH TRUMPET.

Verse 12: "*And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.*"

"At the voice of the first angel, and the blast of his trumpet, the whole Roman world was in agitation, and 'the storms of war' passed over it all. 'The union of the empire was dissolved;' a *third part* of it fell; and the 'transalpine provinces were separated from the empire.' Under the second trumpet, the provinces of Africa, another, or the maritime, *part*, was in like manner reft from Rome, and the Roman ships were destroyed in

the sea, and even in their harbors. The empire of *Rome*, hemmed in on every side, was then limited to the kingdom of Italy. Within its bounds, and along *the fountains and rivers of waters*, the third trumpet re-echoed from the Alps to the Apennines. The last barrier of the empire of Rome was broken. The plains of Lombardy were ravaged by a foreign foe: and from thence new enemies arose to bring to an end the strife of the world with the imperial city.

“ Though the union of the empire was dissolved, there was still an emperor in Rome. The majesty of the Roman name was not obliterated, though tarnished. And after the middle of the fifth century, the Cæsars had still a successor in their own city. But the palace of Milan could not again be the temporary abode of the Roman court, when it was the seat and centre of a hostile power. And the marshes of Ravenna ceased to be a security, after the waters were made bitter, and when hordes of Huns mingled with other savages in the northern regions of Italy. The time, too, had long passed for realizing the project, which the terror of the Goths had first suggested, of transferring the court of Rome to the shores of Africa, and transforming Carthage into another Constantinople.

“ The remnant, or the refuse, of previous invasions, was enough to destroy the last remaining *parts* of Roman greatness in Italy, and to abolish the office and the name of emperor of Rome.

“ Long had that name been a terror to the nations, and identified with supreme authority in the world. Long had the emperor of Rome shone and ruled in the earth, like the sun in the firma-

ment. His was a kingdom and dominion, great and terrible, and strong exceedingly, to which all others were subjected or subordinate. His supreme, or imperial authority, had, in the *decline* of the empire, been greatly obscured, but till then, it had never been extinguished. It had been darkened and disfigured by a great storm; eclipsed, as it were, by a mountain that burned with fire; and outshone, as it were, by a falling star, like a fiery meteor. It had survived the assaults of Goths and Vandals, and Huns. Though clouded and obscured, it had never been *smitten*:—and though its light reached but a little way, where previously it had shone over all, it had never been extinguished.

“Neither, at last, was the whole sun smitten: but the third part. The throne of the Cæsars had for ages been the sun of the world; while other kings were designated as stars. But the imperial power had first been transferred to Constantinople, by Constantine; and it was afterwards divided between the east and the west. And the Eastern empire was not *yet* doomed to destruction. Even the western empire was afterwards revived; and a more modern dynasty arose to claim and maintain the title of emperor of the Romans. But, for the first time, after sudden, and violent, and distinctly marked and connected convulsions, the *imperial power in Rome*, where for so long a period it had reigned triumphant, was cut off forever; and the *third part* of the sun was smitten.

““EXTINCTION of the western empire, A. D. 476, or A. D. 479. Royalty was familiar to the barbarians, and the submissive people of Italy were prepared to obey without a murmur the authority

which he should condescend to exercise as the vicegerent of the emperor of the west. But Odoacer resolved to ABOLISH *that useless and expensive office*; and such is the weight of antique prejudice, that it required some boldness and penetration to discover the extreme facility of the enterprise. The unfortunate Augustulus was made the instrument of his own disgrace; and he signified his resignation to the SENATE; and that assembly, *in their last act of obedience to a Roman prince*, still affected the spirit of freedom and the forms of the constitution. An epistle was addressed, *by their unanimous decree*, to the emperor Zeno, the son-in-law and successor of Leo, who had lately been restored, after a short rebellion, to the Byzantine throne. *They solemnly disclaim the necessity, or even the wish of continuing any longer the imperial succession in Italy*; since in their opinion the majesty of a sole monarch is sufficient to pervade and to protect, at the same time, both the east and the west. *In their own name, and in the name of the people*, they consent that the seat of universal empire shall be transferred from Rome to Constantinople; and they basely renounce the right of choosing their master, *the only vestige which yet remained of the only authority which had given laws to the world.*

“The power and the glory of *Rome*, as bearing rule over any nation, became extinct. The name alone remained to the queen of nations. Every token of *royalty* disappeared from the imperial city. She who had ruled over the nations sat in the dust, like a second Babylon, and there was no throne, where the Cæsars had reigned. The last act of obedience to a *Roman prince*, which that

once august assembly performed, was the acceptance of the resignation of the last emperor of the West, and the abolition of the imperial succession in Italy. The sun of Rome was smitten. But though Rome itself, as an imperial city, ceased to exercise a sovereignty over any nation, yet the imperial ensigns, with the sacred ornaments of the throne and palace, were transferred to Constantinople, where Zeno reigned, under the title of *sole emperor*. The military acclamations of the confederates of Italy saluted Odoacer with the title of king.

“A new conqueror of Italy, Theodoric, the Ostrogoth, speedily arose, who unscrupulously assumed the purple, and reigned by the right of conquest. ‘The royalty of Theodoric was proclaimed by the Goths, (March 5th, A. D. 493,) with the tardy, reluctant, ambiguous consent of the emperor of the east.’ The imperial Roman power, of which either Rome or Constantinople had been jointly or singly the seat, whether in the west or the east, was no longer recognised in Italy, and *the third part of the sun was smitten*, till it emitted no longer the faintest rays. The power of the Cæsars was unknown in Italy; and a Gothic king *reigned* over Rome.

“But though the third part of the sun was smitten, and the Roman imperial power was at an end in the city of the Cæsars, yet the moon and the stars still shone, or glimmered, for a little longer in the western hemisphere, even in the midst of Gothic darkness. The consulship and the senate were not abolished by Theodoric. ‘A Gothic historian applauds the *consulship* of Theodoric as the height of all temporal power

and greatness;—as the moon reigns by night, after the setting of the sun. And, instead of abolishing that office, Theodoric himself ‘congratulates those annual favorites of fortune, who, without the cares, enjoyed the splendor of the throne.’

“But, in their prophetic order, the consulship and the senate of Rome met their fate, though they fell not by the hands of Vandals or of Goths. The next revolution in Italy was its subjection to Belisarius, the general of Justinian, emperor of the East. He did not spare what barbarians had hallowed. ‘The Roman consulship EXTINGUISHED by Justinian, A. D. 541,’ is the title of the last paragraph of the fortieth chapter of Gibbon’s History of the Decline and Fall of Rome. ‘The succession of *consuls* finally ceased in the thirteenth year of Justinian, whose despotic temper might be gratified by the silent EXTINCTION of a title which admonished the Romans of their ancient freedom.’ *The third part of the sun was smitten, and the third part of the moon, and the third part of the stars.* In the political firmament of the ancient world, while under the reign of imperial Rome, the emperorship, the consulate, and the senate, shone like the sun, the moon, and the stars. The history of their decline and fall is brought down till the two former were ‘EXTINGUISHED,’ in reference to Rome and Italy, which so long had ranked as the first of cities and of countries; and finally, as the fourth trumpet closes, we see the ‘EXTINCTION of that illustrious assembly,’ the Roman senate. The city that had ruled the world, as if in mockery of human greatness, was conquered by the eunuch Narses, the

successor of Belisarius. He defeated the Goths, (A. D. 552,) achieved 'the conquest of Rome,' and the fate of the *senate* was sealed.

"The *calamities* of imperial Rome, in its downfall, were told to the very *last* of them, till Rome was without an emperor, a consul, or a senate. 'Under the exarchs of Ravenna, Rome was degraded to the second rank.' The *third part* of the sun was smitten, and the third part of the moon, and the third part of the stars. The race of the Cæsars was not extinct with the emperors of the West. Rome before its fall possessed but a portion of the imperial power. Constantinople divided with it the empire of the world. And neither Goths nor Vandals lorded over that still imperial city, the emperor of which, after the first transference of the seat of empire by Constantine, often held the emperor of Rome as his nominee and vicegerent. And the fate of Constantinople was reserved till other ages, and was announced by other trumpets. Of the sun, the moon, and the stars, as yet but the *third part* was smitten.

"The concluding words of the fourth trumpet imply the future restoration of the Western empire. *The day shone not for a third part of it, and the night likewise.* In respect to civil authority, Rome became subject to Ravenna, and Italy was a conquered province of the Eastern empire. But, as more appropriately pertaining to other prophecies, the defence of the worship of images first brought the spiritual and temporal powers of the pope and of the emperor into violent collision; and, by conferring on the pope all authority over the churches, Justinian laid his helping hand to the promotion of the papal supre-

macy, which afterwards assumed the power of creating monarchs. In the year of our Lord 800, the pope conferred on Charlemagne the title of emperor of the Romans. That title was again transferred from the king of France to the emperor of Germany. By the latter it was formally renounced, within the memory of the existing generation. In our own days the iron crown of Italy was on the head of another 'emperor.' And *the sun*, as in the sequel we will see, is afterwards spoken of in the book of Revelation."

Verse 13. "*And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Wo, wo, wo to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound!*"

The three last trumpets are each attended with a wo to the inhabitants of the earth. The fifth trumpet is the *first* wo; the sixth trumpet the *second* wo; the seventh and last trumpet the *third* wo.

#### THE FIFTH TRUMPET, OR FIRST WO.

"There is scarcely so uniform an agreement among interpreters concerning any part of the apocalypse as respecting the application of the fifth and sixth trumpets, or the first and second wo, to the Saracens and Turks. It is so obvious that it can scarcely be misunderstood. Instead of a verse or two designating each, the whole of the ninth chapter of the Revelation, in equal portions, is occupied with a description of both.

"The Roman empire declined, as it arose, by conquest; but the Saracens and the Turks were

the instruments by which a false religion became the scourge of an apostate church; and, hence, instead of the fifth and sixth *trumpets*, like the former, being marked by that name alone, they are called *woes*. It was because the laws were transgressed, the ordinances changed, and the everlasting covenant broken, that the curse came upon the earth or the land.

“We have passed the period, in the political history of the world, when the western empire was extinguished; and the way was thereby opened for the exaltation of the papacy. The imperial power of the city of Rome was annihilated, and the office and the name of emperor of the west was abolished for a season. The trumpets assume a new form, as they are directed to a new object, and the close coincidence, or rather express identity between the king of the south, or the king of the north, as described by Daniel, and the first and second wo, will be noted in the subsequent illustration of the latter. The spiritual supremacy of the pope, it may be remembered, was acknowledged and maintained, after the fall of Rome, by the emperor Justinian. And whether in the character of a trumpet or a wo, the previous steps of history raise us, as on a platform, to behold in a political view the judgments that fell on apostate Christendom, and finally led to the subversion of the eastern empire.”

Chapter ix., verse 1. *“And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit.”*

“Constantinople was besieged for the first time after the extinction of the western empire, by Chusroes, the king of Persia.”

*"A star fell from heaven unto the earth: and to him was given the key of the bottomless pit."*

"While the Persian monarch contemplated the wonders of his art and power, he received an epistle from an obscure citizen of Mecca, inviting him to acknowledge *Mahomet as the apostle of God*. He rejected the invitation, and tore the epistle. "It is thus," exclaimed the Arabian prophet, "that God will tear the kingdom, and reject the supplication of Chosroes." Placed on the verge of these two empires of the east, *Mahomet observed with secret joy the progress of mutual destruction*; and in the midst of the Persian triumphs he ventured to foretell, that, before many years should elapse, victory should again return to the banners of the Romans.' 'At the time when this prediction is said to have been delivered no prophecy could be more distant from its accomplishment (!) since the first twelve years of Heraclius announced the *approaching dissolution of the empire.*'

"It was not, like that designative of Attila, on a single spot that the star fell, but upon the earth.

"Chosroes subjugated the Roman possessions in Asia and Africa. And 'the Roman empire,' at that period, 'was reduced to the walls of Constantinople, with the remnant of Greece, Italy, and Africa, and some maritime cities, from Tyre to Trebisond, of the Asiatic coast. The experience of six years at length persuaded the Persian monarch to renounce the conquest of Constantinople, and to specify the *annual tribute or the ransom of the ROMAN EMPIRE*: a thousand talents of gold, a thousand talents of silver, a

thousand silk robes, a thousand horses, and a thousand virgins. Heraclius subscribed these ignominious terms. But the time and space which he obtained to collect those treasures from the poverty of the east, was industriously employed in the preparations of a bold and desperate attack.'

"The king of Persia despised the obscure Saracen, and derided the message of the pretended prophet of Mecca. Even the overthrow of the Roman empire would not have opened a door for Mahometanism, or for the progress of the Saracenic armed propagators of an imposture, though the monarch of the Persians and chagan of the Avars (the successor of Attila) had divided between them the remains of the kingdom of the Cæsars. Chosroes himself *fell*. The Persian and Roman monarchies exhausted each other's strength. And before a sword was put into the hands of the false prophet, it was smitten from the hands of those who would have checked his career, and crushed his power.

"Since the days of Scipio and Hannibal, no bolder enterprise has been attempted than that which Heraclius achieved for the deliverance of the empire. He permitted the Persians to oppress for a while the provinces, and to insult with impunity the capital of the east; while the Roman emperor explored his perilous way through the Black Sea and the mountains of Armenia, penetrated *into the heart of Persia*, and recalled the armies of the *great king* to the defence of their *bleeding country*. The revenge and ambition of Chosroes exhausted his kingdom. The whole city of Constantinople was invested,—and

the inhabitants descried with terror the flaming signals of the European and Asiatic shores. In the battle of Nineveh, which was fiercely fought from daybreak to the eleventh hour, twenty-eight standards, besides those which might be broken or torn, were taken from the Persians; the greatest part of their army was cut in pieces, and the victors, concealing their own loss, passed the night on the field. The cities and palaces of Assyria were open for the first time to the Romans.

“The Greeks and modern Persians minutely described how Chosroes was insulted, and famished, and tortured by the command of an inhuman son, who so far surpassed the example of his father: but at the time of his death, what tongue could relate the story of the parricide? what eye could penetrate into the *tower of darkness*? *The glory of the house of Sassan ended with the life of Chosroes*; his unnatural son enjoyed only eight months’ fruit of his crimes; and in the space of four years the regal title was assumed by nine candidates, who disputed, with the sword or dagger, the fragments of an *exhausted monarchy*. Every province and every city of Persia was the scene of independence, of discord, and of blood, and the state of anarchy continued about eight years longer, *till the factions were silenced and united under the common yoke of the ARABIAN CALIPHS.*’

“The Roman emperor was not strengthened by the conquests which he achieved; and a way was prepared at the same time, and by the same means, for the multitudes of Saracens from Arabia, like locusts from the same region, who, propagating in their course the dark and delusive

Mahometan creed, speedily overspread both the Persian and Roman empires.

“More complete illustration of this fact could not be desired that is supplied in the concluding words of the chapter from Gibbon, from which the preceding extracts are taken.”

“Yet the deliverer of the east was indigent and feeble. Of the Persian spoils the most valuable portion had been expended in the war, distributed to the soldiers, or buried by an unlucky tempest in the waves of the Euxine. The loss of two hundred thousand soldiers, who had fallen by the sword, was of less fatal importance than the decay of arts, agriculture, and population, in this long and destructive war: and although a victorious army had been formed under the standard of Heraclius, the unnatural effort seems to have exhausted rather than exercised their strength. While the emperor triumphed at Constantinople or Jerusalem, an obscure town on the confines of Syria was pillaged by the Saracens, and they cut in pieces some troops who advanced to its relief—an ordinary and trifling occurrence, had it not been *the prelude of a mighty revolution*. These robbers were the *apostles of Mahomet*; THEIR FANATIC VALOR HAD EMERGED FROM THE DESERT; and in the last eight years of his reign, Heraclius lost to the Arabs the same provinces which he had rescued from the Persians.’

“‘The spirit of fraud and enthusiasm, whose abode is not in the heavens,’ was let loose on earth. The bottomless pit needed but a key to open it; and that key was the fall of Chosroes. He had contemptuously torn the letter of an obscure citizen of Mecca. But when from his

'blaze of glory' he sunk into 'the tower of darkness' which no eye could penetrate, the name of Chosroes was suddenly to pass into oblivion before that of Mahomet; and the crescent seemed but to wait its rising till the falling of the star. Chosroes, after his entire discomfiture and loss of empire, was murdered in the year six hundred and twenty-eight; and the year six hundred and twenty-nine is marked by 'the conquest of Arabia,' 'and the first war of the Mahometans against the Roman empire.'—*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. He fell unto the earth.* When the strength of the Roman empire was exhausted, and the great king of the east lay dead in his tower of darkness, the pillage of an obscure town on the borders of Syria was 'the prelude of a mighty revolution.' '*The robbers were the apostles of Mahomet, and their FANATIC valor EMERGED from the desert.*'

"A more succinct, yet ample, commentary may be given in the words of another historian.

"While Chosroes of Persia was pursuing his dreams of recovering and enlarging the empire of Cyrus, and Heraclius was gallantly defending the empire of the Cæsars against him; while IDOLATRY and metaphysics were diffusing their baleful influence through the church of Christ, and the simplicity and purity of the gospel were nearly lost beneath the mythology which occupied the place of that of ancient Greece and Rome, the seeds of a new empire, and of a new religion, were sown in the inaccessible deserts of Arabia.\*"

\* Outlines of History, p. 168.

“The first wo arose at a time when transgressors had come to the full, when men had changed the ordinances and broken the everlasting covenant, when idolatry prevailed, or when tutelary saints were honored—and when the ‘mutual destruction’ of the Roman and Persian empires prepared the way of the fanatic robbers,—or opened the bottomless pit, from whence an imposture, which manifests its origin from the ‘father of liars,’ spread over the greater part of the world.

*“And there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened by reason of the smoke of the pit.* Like the noxious and even deadly vapor which the winds, particularly from the south-west, diffuse in Arabia, Mahometanism spread from thence its pestilential influence—and arose as suddenly, and spread as widely, as smoke arising out of the pit, the smoke of a great furnace. Such is a suitable symbol of the religion of Mahomet, of itself, or as compared with the pure light of the gospel of Jesus. It was not, like the latter, a light from heaven; but a smoke out of the bottomless pit.

“Mahomet alike instructed to preach and to fight; and the union of these opposite qualities, while it enhanced his merit, contributed to his success; the operation of force and persuasion, of enthusiasm and fear, continually acted on each other, till every barrier yielded to their irresistible power.’ ‘The first caliphs ascended the pulpit to persuade and edify the congregation.’

“While the state was exhausted by the Persian war, and the church was distracted by the Nestorian and Monophysite sects, Mahomet, *with the sword in one hand, and the KORAN in the other,*

erected his throne on the ruins of Christianity and of Rome. The genius of the Arabian prophet, the manners of his nation, and *the spirit of his religion*, involve the causes of the decline and fall of the eastern empire; and our eyes are curiously intent on one of the most memorable revolutions which have impressed a new and most lasting character on the *nations of the globe*.’

“Mahomet, it may be said, has heretofore divided the world with Jesus. He rose up against the Prince of princes. A great sword was given him. His doctrine, generated by the spirit of fraud and enthusiasm, whose abode is not in the heavens, as even an unbeliever could tell, arose out of the bottomless pit, spread over the earth like the *smoke of a great furnace*, and *the sun and the air were darkened by reason of the smoke of the pit*. It spread from Arabia, over great part of Asia, Africa, and Europe. The Greeks of Egypt, whose numbers could scarcely equal a tenth of the nation, were overwhelmed by the *universal defection*. And even in the farthest extremity of continental Europe, the decline of the French monarchy invited the attacks of these insatiate fanatics. The smoke that arose from the cave of Hera was diffused from the Atlantic to the Indian Ocean. But the prevalence of their faith is best seen in the extent of their conquests.”

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.*”

“A false religion was set up, which, although the scourge of transgressions and idolatry, filled the world with darkness and delusion; and swarms of Saracens, like locusts, overspread the earth,

and speedily extended their ravages over the Roman empire, from east to west. The hail descended from the frozen shores of the Baltic; the burning mountain fell upon the sea, from Africa: and the locusts, (the fit symbol of the Arabs,) issued from Arabia, their native region. They came, as destroyers, propagating a new doctrine, and stirred up to rapine and violence by motives of interest and religion.

“In the ten years of the administration of Omar, the Saracens reduced to his obedience thirty-six thousand cities or castles, destroyed four thousand churches or temples of the unbelievers, and erected fourteen hundred mosques, for the exercise of the religion of Mahomet. One hundred years after his flight from Mecca, the arms and the reign of his successors extended from India to the Atlantic Ocean.

“At the end of the first century of the Hegira, the caliphs were the most potent and absolute monarchs of the globe. The regal and sacerdotal characters were united in the successors of Mahomet. Under the last of the Omniades, the Arabic empire extended two hundred days' journey from east to west, from the confines of Tартary and India to the shores of the Atlantic Ocean. And if we retrench the sleeve of the robe, as it is styled by their writers, the long and narrow province of Africa, the solid and compact dominion from Fargana to Aden, from Tarsus to Surat, will spread on every side to the measure of four or five months of the march of a caravan. The progress of the Mahometan religion diffused over this ample space a general resemblance of manners and opinions: the language and laws of the Koran were studied with equal devotion at

Sarmacand and Seville: the Moor and the Indian embraced as countrymen and brothers in the pilgrimage of Mecca; and the Arabian language was adopted as the popular idiom in all the provinces to the westward of the Tigris.'

"A still more specific illustration may be given, of the power, like unto that of *scorpions*, which was given them. Not only was their attack *speedy and vigorous*, but 'the nice sensibility of honor, which weighs the insult rather than the injury, sheds *its deadly venom* on the quarrels of the Arabs:—an indecent action, a contemptuous word, can be expiated only by the blood of the offender; and such is their patient *inveteracy*, that they expect whole months and years the opportunity of revenge.'"

Verse 4: "*And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.*"

On the sounding of the first angel, *the third part of the trees was burnt up, and all green grass was burnt up.*

After the death of Mahomet, he was succeeded in the command by Abubeker, A. D. 632; who, as soon as he had fairly established his authority and government, despatched a circular letter to the Arabian tribes, of which the following is an extract:—"This is to acquaint you that I intend to send the true believers into Syria to take it out of the hand of the infidels, and I would have you know that the fighting for religion is an act of obedience to God."

"His messengers returned with the tidings

of pious and martial ardor, which they had kindled in every province; the camp of Medina was successively filled with the intrepid bands of the Saracens, who panted for action, complained of the heat of the season and the scarcity of provisions, and accused, with impatient murmurs, the delays of the caliph. As soon as their numbers were complete, Abubeker ascended the hill, reviewed the men, the horses, and the arms, and poured forth a fervent prayer for the success of their undertaking. His *instructions* to the chiefs of the Syria were inspired by the *warlike fanaticism* which advances to seize, and affects to despise, the objects of earthly ambition. 'Remember,' said the successor of the prophet, 'that you are always in the presence of God, on the verge of death, in the assurance of judgment, and the hope of Paradise: avoid injustice and oppression; consult with your brethren, and study to preserve the love and confidence of your troops. When you fight the battles of the Lord, acquit yourselves like men, without turning your backs; but let not your victory be stained with the blood of women or children. Destroy no *palm-trees*, nor *burn any fields of corn*. Cut down no fruit trees, nor do any mischief to cattle, only such as you kill to eat. When you make any covenant or article, stand to it, and be as good as your word. As you go on, you will find some religious persons who live retired in monasteries, and propose to themselves to serve God that way; let them alone, and *neither kill* them nor destroy their monasteries; and you will find another sort of people that belong to the synagogue of Satan, who have shaven crowns; be *sure you cleave*

*their skulls*, and give them no quarter till they either turn Mahometans or pay tribute.'

"It is not said in prophecy or in history that the more humane injunctions were as scrupulously obeyed as the ferocious mandate. But it was so *commanded* them. And the preceding are the only instructions recorded by Gibbon, as given by Abubeker to the chiefs whose duty it was to issue the commands to all the Saracen hosts. The commands are alike discriminating with the prediction; as if the caliph himself had been acting in known as well as direct obedience to a higher mandate than that of mortal man—and in the very act of going forth to fight against the religion of Jesus, and to propagate Mahometanism in its stead, he repeated the words which it was foretold in the Revelation of Jesus Christ, that he would say."

Verse 5: "*And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion when he striketh a man.*"

"Their constant incursions into the Roman territory, and frequent assaults on Constantinople itself, were an unceasing torment throughout the empire, which yet they were not able effectually to subdue, notwithstanding the long period, afterwards more directly alluded to, during which they continued, by unremitting attacks, grievously to afflict an idolatrous church, of which the pope was the head. Their charge was to torment, and then to hurt, but not to kill, or utterly destroy. The marvel was that they did not. To repeat the words of Gibbon—'The calm historian of the present hour must study to explain by what

means the church and state were saved from this impending, and, as it should seem, from this inevitable danger. In this inquiry I shall unfold the events that rescued our ancestors of Britain, and our neighbors of Gaul, from the civil and religious yoke of the Koran; that protected the majesty of Rome, and delayed the servitude of Constantinople; that invigorated the defence of the Christians, and scattered among their enemies the seeds of division and decay.' Ninety pages of illustration follow, to which we refer the readers of Gibbon.

Verse 6: "*And in those days shall men seek death, but they shall not find it; and shall DESIRE to die, but death shall flee from them.*"

"Men were weary of life, when life was spared only for a renewal of wo, and when all that they accounted sacred was violated, and all that they held dear constantly endangered; and when the savage Saracens domineered over them, or left them only to a momentary repose, ever liable to be suddenly or violently interrupted, as if by the sting of a scorpion. They who tormented men were commanded *not* to kill them. And death might thus have been sought even where it was not found. 'Whosoever falls in battle,' says Mahomet, 'his sins are forgiven at the day of judgment: at the day of judgment his wounds shall be resplendent as vermilion, and odoriferous as musk, and the loss of his limbs shall be supplied by the wings of angels and cherubim.' The intrepid souls of the Arabs were fired with enthusiasm: the picture of the invisible world was strongly painted on their imagination; and

the DEATH which they always despised became an object of hope and DESIRE."

Verse 7: "*And the shapes of the locusts were like unto HORSES PREPARED UNTO BATTLE.*"

"Arabia, in the opinion of the naturalist, is the genuine and original country of the *horse*; the climate most propitious, not indeed to the size, but to the *spirit and swiftness* of that generous animal. The merit of the Barb, the Spanish, and the English breed, is derived from a mixture of the Arabian blood; the Bedouins preserve with superstitious care the honors and the memory of the purest race. These horses are educated in the tents, among the children of the Arabs, with a tender familiarity, which trains them in the habits of gentleness and attachment. They are accustomed only to walk and to gallop: their sensations are not blunted by the incessant use of the spur and the whip; their powers are reserved for the *moments* of flight and pursuit; but *no sooner* do they feel the touch of the hand or the stirrup, than they DART AWAY *with the swiftness of the wind.*

"The Arabian horse takes the lead throughout the world; and skill in horsemanship is the art and science of Arabia. And the barbed Arabs, swift as locusts and armed like scorpions, ready to *dart away* in a moment, were ever *prepared unto battle.*

"*And on their heads were, as it were, crowns like gold.* When Mahomet entered Medina, (A. D. 622,) and was first received as its prince, 'a *turban* was unfurled before him to supply the deficiency of a standard.' The turbans of the Saracens, like unto a coronet, were their orna-

ment and their boast. The rich booty abundantly supplied and frequently renewed them. To assume the turban, is proverbially to turn Mussulman. And the Arabs were anciently distinguished by the mitres which they wore.

*“And their faces were as the faces of MEN.* ‘The gravity and firmness of the mind of the Arab is conspicuous in his outward demeanor,—his only gesture is that of stroking his beard, the venerable symbol of *manhood.*’ ‘The honor of their beards is most easily wounded.’”

Verse 8: *“And they had hair as the hair of women.”*

“Long hair is esteemed an ornament by women. The Arabs, unlike to other men, had their hair as the hair of women, or uncut, as their practice is recorded by Pliny and others. But there was nothing effeminate in their character, for, as denoting their ferocity and strength to devour, *their teeth were as the teeth of lions.*”

Verse 9: *“And they had breastplates, as it were breastplates of iron.”*

“The cuirass (or breastplate) was in use among the Arabs in the days of Mahomet. In the battle of Ohud (the second which Mahomet fought) with the Koreish of Mecca, (A. D. 624,) ‘seven hundred of them were armed with cuirasses.’ And in his next victory over the Jews, ‘three hundred *cuirasses*, five hundred pikes, a thousand lances, composed the most *useful* portion of the spoil.’ After the defeat of the imperial army of seventy thousand men, on the plain of Aiznadin, (A. D. 633,) the spoil taken by the Saracens ‘was inestimable; many banners and crosses of gold and silver, precious stones,

silver and gold chains, and innumerable suits of the richest armor and apparel. The seasonable supply of arms became the instrument of new victories."

Verse 9: "And the sound of their wings was as the sound of chariots of many horses running to battle."

"The charge of the Arabs was not like that of the Greeks and Romans, the efforts of a firm and compact infantry: their military force was chiefly formed of *cavalry and archers*; and the engagement was often interrupted, and often renewed by single combats and flying skirmishes, &c. The periods of the battle of Cadesia were distinguished by their peculiar appellations. The first, from the well-timed appearance of six thousand of the Syrian brethren, was denominated the day of *succor*. The day of *concussion* might express the disorder of one, or perhaps of both the contending armies. The third, a nocturnal *tumult*, received the whimsical name of the night of *barking*, from the *discordant clamors, which were compared to the inarticulate sounds of the fiercest animals*. The morning of the succeeding day determined the fate of Persia.' With a touch of the hand, the Arab horses *dart away with the swiftness of the wind*. The sound of their wings was as the sound of chariots of many horses *running to battle*. Their conquests were marvellous, both in rapidity and extent, and their attack was instantaneous. Nor was it less successful against the Romans than the Persians. 'A religion of peace was incapable of withstanding the *fanatic cry* of "Fight, fight! Paradise

paradise!" that re-echoed in the ranks of the Saracens."

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

"The authority of the companions of Mahomet expired with their lives: and the chiefs or emirs of the Arabian tribes *left behind* in the desert the spirit of equality and independence. The legal and sacerdotal characters were united in the successors of Mahomet; and if the Koran was the rule of their actions, they were the supreme judges and interpreters of that divine book. They reigned by the right of conquest over the nations of the east, to whom the name of liberty was unknown, and who were accustomed to applaud in their *tyrants* the acts of *violence* and *severity* that were exercised at *their own expense.*"

Thus far Keith has furnished us with illustrations of the sounding of the first five trumpets. But here we must take leave of him, and, in applying the prophetic periods, pursue another course.

#### THE TORMENT OF THE GREEKS ONE HUNDRED AND FIFTY YEARS.

Verse 10: "Their power was to hurt men five months."

1. The question arises, What men were they to hurt five months? Undoubtedly, the same they were afterwards to slay; [see verse 15.] "The third part of men," or third of the Roman empire—the Greek division of it.

2. When were they to begin their work of torment? The 11th verse answers the question:—  
 “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 hath his name *Apollyon*.”

1. “*They had a king over them.*” From the death of Mahomet until near the close of the 13th century, the Mahommedans were divided into various factions, under several leaders, with no general civil government extending over them all. Near the close of the 13th century, Othman founded a government, which has since been known as the Ottoman government, or empire, extending over all the principal Mahommedan tribes, consolidating them into one grand monarchy.

2. The character of the king. “*Which is the angel of the bottomless pit.*” An angel signifies a messenger, or minister, either good or bad; not always a spiritual being. “The angel of the bottomless pit,” or chief minister of the religion which came from thence when it was opened. That religion is Mahommedism, and the Sultan is its chief minister. “The Sultan, or Grand Signior, as he is indifferently called, is also Supreme Caliph, or high priest, uniting in his person the highest spiritual dignity with the supreme secular authority.”\*

When the address of “The World’s Anti-Slavery Convention” was presented to Mehemet Ali, he expressed his willingness to act in the matter, but said he could do nothing; they “must

\* See Perkins’ “World as it is,” p. 361.

go to the heads of religion at Constantinople," that is, the Sultan.

3. *His name.* In Hebrew, "*Abaddon*," the destroyer; in Greek, "*Apollyon*," one that exterminates or destroys. Having two different names in the two languages, it is evident that the character, rather than the name of the power, is intended to be represented. If so, in both languages he is a destroyer. Such has always been the character of the Ottoman government.

Says *Perkins*,—"He," the Sultan, "has unlimited power over the lives and property of his subjects, especially of the high officers of state, whom he can remove, plunder or put to death at pleasure. They are required submissively to kiss the bow-string which he sends them, wherewith they are to be strangled."

All the above marks apply to the Ottoman government in a striking manner.

But when did Othman make his first assault on the Greek empire? According to Gibbon, ("*Decl. and Fall*," &c.) "Othman first entered the territory of Nicomedia on the 27th day of July, 1299."

The calculations of some writers have gone upon the supposition that the period should begin with the foundation of the Ottoman empire; but this is evidently an error: for they not only were to have a king over them, but were to torment men *five months*. But the period of torment could not begin before the first attack of the tormentors, which was as above, July 27th, 1299.

The calculation which follows, founded on this starting-point, was made and published in

"CHRIST'S SECOND COMING," &c., by the author, in 1838.

"*And their power was to torment men five months.*" Thus far their commission extended, to torment, by constant depredations, but not politically to kill them. "*Five months*;" that is, one hundred and fifty years. Commencing July 27th, 1299, the one hundred and fifty years reach to 1449. During that whole period the Turks were engaged in an almost perpetual war with the Greek empire, but yet without conquering it. They seized upon and held several of the Greek provinces, but still Greek independence was maintained in Constantinople. But in 1449, the termination of the one hundred and fifty years, a change came. Before presenting the history of that change, however, we will look at verses 12—15.

THE OTTOMAN SUPREMACY IN CONSTANTINOPLE  
THREE HUNDRED AND NINETY-ONE YEARS AND  
FIFTEEN DAYS.

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

Verse 13: "And the sixth angel sounded, and I heard a voice, from the four horns of the golden altar which is before God."

Verse 14: "Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates."

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

The first was to continue from the rise of Mahommedism until the end of the five months. Then the first was to end, and the second begin. And when the sixth angel sounded, it was commanded to take off the restraints which had been imposed on the nation, by which they were restricted to the work of *tormenting* men, and their commission extended to *slay* the third part of men. This command came from the four horns of the golden altar which is before God. "The four angels," are the four principal sultanies of which the Ottoman empire is composed, located in the country of the Euphrates. They had been restrained; God commanded, and they were loosed.

In the year 1449, John Paleologus, the Greek emperor, died, but left no children to inherit his throne, and Constantine Deacozes succeeded to it. But he would not venture to ascend the throne without the consent of Amurath, the Turkish Sultan. He therefore sent ambassadors to ask his consent, and obtained it, before he presumed to call himself sovereign.

"This shameful proceeding seemed to presage the approaching downfall of the empire. Ducas, the historian, counts John Paleologus for the last Greek emperor, without doubt, because he did not consider as such a prince who had not dared to reign without the permission of his enemy."

Let this historical fact be carefully examined in connection with the prediction above. This was not a violent assault made on the Greeks, by which their empire was overthrown and their independence taken away, but simply a voluntary surrender of that independence into the

hands of the Turks, by saying, "I cannot reign unless you permit."

The four angels were loosed for an hour, a day, a month, and a year, to slay the third part of men. This period amounts to three hundred and ninety-one years and fifteen days; during which Ottoman supremacy was to exist in Constantinople.

But, although the *four angels* were thus loosed by the voluntary submission of the Greeks, yet another doom awaited the *seat of empire*. Amurath, the sultan to whom the submission of Deacozes was made, and by whose permission he reigned in Constantinople, soon after died, and was succeeded in the empire, in 1451, by Mahomet II., who set his heart on Constantinople, and determined to make it a prey. He accordingly made preparations for besieging and taking the city. The siege commenced on the 6th of April, 1453, and ended in the taking of the city, and death of the last of the Constantines, on the 16th day of May following. And the eastern city of the Cæsars became the seat of the Ottoman empire.

The arms and mode of warfare by which the siege of Constantinople was to be overthrown, and held in subjection were distinctly noticed by the revelator.—1. The army.

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

Innumerable hordes of horses and them that sat on them. Gibbon describes the first invasion of the Roman territories by the Turks, thus:—"The myriads of Turkish horse overspread a frontier of six hundred miles from Tauris to Azeroum,

and the blood of 130,000 Christians was a grateful sacrifice to the Arabian prophet." Whether the number is designed to convey the idea of any definite number, the reader must judge. Some suppose 200,000 twice told is meant, and then following some historians, find that number of Turkish warriors in the siege of Constantinople. Some think 200,000,000 to mean all the Turkish warriors during the 391 years, fifteen days of their triumph over the Greeks. I confess this to me appears the most likely. But as it cannot be ascertained whether that is the fact or not, I will affirm nothing on the point.

Verse 17: "*And thus I saw the horses in the vision, and them that sat on them, having breastplates 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.*"

On this text I shall again refer to Mr. Keith for an illustration of it:—

"The color of fire is *red*, of hyacinth or jacinth *blue*, and of brimstone *yellow*, and this, as Mr. Daubuz observes, 'has 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 Spahis, particularly, some have red and some have yellow standards, and others red or yellow mixed with other colors. In appearance, too, the heads of the horses were as the heads of lions, to denote their strength, courage and fierceness.' Without rejecting so plausible an interpretation, the suggestion may not be unwarrantable, that a still closer and more direct exposition may be

given of that which the prophet saw in the vision. In the prophetic description of the fall of Babylon, they who rode on horses are described as holding the bow and the lance; but it was with other arms than the arrow and the spear that the Turkish warriors encompassed Constantinople; and the breastplates of the horsemen, in reference to the more destructive implements of war, might then, for the first time, be said to be fire, and jacinth, and brimstone. The musket had recently supplied the place of the bow. *Fire* emanated from their breasts. *Brimstone*, the flame of which is *jacinth*, was an ingredient both of the *liquid fire* and of gunpowder. Congruity seems to require this more strictly literal interpretation, as conformable to the significancy of the same terms in the immediately subsequent verse, including the same general description. A new mode of warfare was at that time introduced, which has changed the nature of war itself, in regard to the form of its instruments of destruction; and sounds and sights unheard of and unknown before, were the death-knell and doom of the Roman empire. Invention outrivalled force, and a new power was introduced, that of musketry as well as of artillery, in the art of war, before which the old Macedonian phalanx would not have remained unbroken, nor the Roman legions stood. That which John saw 'in the vision,' is read in the history of the times."

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.*"

"Among the implements of destruction, he studied with peculiar care the recent and tremendous

discovery of the Latins, and *his artillery* surpassed *whatever had yet appeared in the world*. A founder of cannon, a Dane or Hungarian, who had been almost starved in the Greek service, deserted to the Moslems, and was liberally entertained by the Turkish sultan. Mahomet was satisfied with the answer to his first question, which he eagerly pressed on the artist,—“Am I able to cast a cannon capable of throwing a ball or stone of sufficient size to batter the walls of Constantinople?” “I am not ignorant of their strength, but were they more solid than those of Babylon, I could oppose an engine of superior power; the position and management of that engine must be left to your engineers.” On this assurance a foundery was established at Adrianople; the metal was prepared; and at the end of three months Urban produced a piece of brass ordnance of stupendous and almost incredible magnitude. A measure of twelve palms was assigned to the bore, and the stone bullet weighed about six hundred pounds. A vacant place before the new palace was chosen for *the first experiment*; but to prevent the sudden and mischievous effects of astonishment and fear, a proclamation was issued that the cannon would be discharged the ensuing day. The explosion was felt or heard in a circuit of a hundred furlongs; the ball, by the force of the gunpowder, was driven about a mile, and on the spot where it fell, it buried itself a fathom deep in the ground. For the conveyance of this destructive engine, a frame or carriage of thirty wagons was linked together, and drawn along by a train of sixty oxen; two hundred men on both sides were stationed to *raise or support* the rolling weight; two hundred

and fifty workmen marched before to smooth the way and repair the bridges, and near two months were employed in a laborious journey of a hundred and fifty miles. I dare not reject the positive and unanimous evidence of contemporary writers. A Turkish cannon, more enormous than that of Mahomet, still guards the entrance of the Dardanelles, and if the use be inconvenient, it has been found, on a late trial, that the effect is far from contemptible. A stone bullet of eleven hundred pounds weight was once discharged with three hundred and thirty pounds of powder; at the distance of six hundred yards it shivered into three rocky fragments, traversed the strait, and leaving the waters in a foam, again rose and bounded against the opposite hill.'

"In the siege, 'the incessant volleys of lances and arrows were accompanied with the SMOKE, the sound, and the FIRE of their *musketry* and *cannon*. Their *small arms* discharged at the same time five or even ten balls of lead of the size of a walnut, and according to the closeness of the ranks, and the force of the powder, several breast-plates and bodies were transpierced by the same shot. But the Turkish approaches were soon sunk in trenches, or covered with ruins. Each day added to the science of the Christians, but their inadequate stock of gunpowder was wasted in the operations of each day. Their ordnance was not powerful either in size or number, and if they possessed some heavy cannon, they feared to plant them on the walls, lest the aged structure should be shaken and overthrown by the explosion. The same destructive secret had been revealed to the Moslems, by whom it was employed

with the superior energy of zeal, riches and despotism. The great cannon of Mahomet has been separately noticed; *an important and visible object in the history of the times*; but that enormous engine was flanked by two fellows almost of equal magnitude; *the long order of the Turkish artillery* was pointed against the walls; fourteen batteries thundered at once on the most accessible places, and of *one* of these it is ambiguously expressed that it was mounted with one hundred and thirty guns, or that it discharged one hundred and thirty bullets. Yet in the power and activity of the sultan we may discern *the infancy of the new science*; under a master who counted the moments, the *great cannon* could be loaded and fired no more than seven times in one day. The heated metal unfortunately burst; several workmen were destroyed; and the skill of an artist was admired who bethought himself of preventing the danger and the accident by pouring oil after each explosion into the mouth of the cannon.'"

This historical sketch from Gibbon, of the use of gunpowder, fire-arms and cannon, as the instrumentality by which the city was finally overcome, is so illustrative of the text, that one can hardly imagine any other scene can be described.

The specified time for the continuance of Turkish or Mahometan supremacy over the Greeks, was an hour, day, month, and year. A *prophetic year*, three hundred and sixty days; a month, thirty days; one day; and an hour, or the twenty-fourth part of a day. Three hundred and sixty, the number of days in a prophetic year, divided by twenty-four, the number of hours in a

day, gives us fifteen days. Three hundred and ninety-one years and fifteen days.

Commencing when the one hundred and fifty years ended, in 1449, the period would end August 11th, 1840. Judging from the manner of the commencement of the Ottoman supremacy, that it was by a voluntary acknowledgment on the part of the Greek emperor that he only reigned by permission of the Turkish sultan, we should naturally conclude that the fall or departure of the Ottoman independence would be brought about in the same way; that at the end of the specified period, *the Sultan would voluntarily surrender his independence into the hands of the Christian powers, from whom he received it.*

When the foregoing calculation was made, it was purely a matter of calculation on the prophetic periods of Scripture. Now, however, the time has passed by, and it is proper to inquire what the result has been—whether it has corresponded with the previous calculation.

I SHALL NOW PASS TO THE QUESTION, HAS THAT SUPREMACY DEPARTED FROM THE MAHOMETANS INTO CHRISTIAN HANDS, SO THAT THE TURKS NOW EXIST AND REIGN BY THE SUFFERANCE AND PERMISSION OF THE CHRISTIAN POWERS, AS THE CHRISTIANS DID FOR SOME TWO TO THREE YEARS BY THE PERMISSION OF THE TURKS?

*First Testimony.*—The following is from Rev. Mr. Goodell, missionary of the American Board at Constantinople, addressed to the Board, and by them published in the *Missionary Herald*, for April, 1841, p. 160:—

“The power of Islamism is broken forever;

and there is no concealing the fact even from themselves. They exist now by mere sufferance. And though there is a mighty effort made by the Christian governments to sustain them, yet at every step they sink lower and lower with fearful velocity. And though there is a great endeavor made to graft the institutions of civilized and Christian countries upon the decayed trunk, yet the very root itself is fast wasting away by the venom of its own poison. How wonderful it is, that, when all Christendom combined together to check the progress of Mahomedan power, it waxed exceedingly great in spite of every opposition; and now, when all the mighty potentates of Christian Europe, who feel fully competent to settle all the quarrels, and arrange all the affairs of the whole world, are leagued together for its protection and defence, down it comes, in spite of all their fostering care."

Mr. Goodell has been for years a missionary in the Turkish dominions, and is competent to judge of the state of the government. His deliberate and unequivocal testimony is, that "the *power of Islamism* is broken forever." But it is said the Turks yet reign! So also says our witness—"but it is by MERE SUFFERANCE." They are at the mercy of the *Christians*. Their independence is broken.

*Another Witness.*—Rev. Mr. Balch, of Providence, R. I., in an attack on Mr. Miller for saying that the Ottoman empire fell in 1840, says:—"How can an honest man have the hardihood to stand up before an intelligent audience, and make such an assertion, when the most authen-

tic version of the change of the Ottoman empire is that it has not been on a better foundation in fifty years, for it is now *re-organized* by the European kingdoms, and is honorably treated as such."

But how does it happen that Christian Europe *re-organized the government*? What need of it, if it was not *disorganized*? If Christian Europe has done this, then it is now, to all intents and purposes, a Christian government, and is only ruled nominally by the sultan, as their vassal.

This testimony is the more valuable for having come from an opponent. We could not have selected and put together words more fully expressive of the idea of the present state of the Ottoman empire. It is true the Christian governments of Europe have re-organized the Turkish empire, and it is their creature. From 1840 to the present time, the Ottoman government has been under the dictation of the great powers of Europe; and scarcely a measure of that government has been adopted and carried out without the interference and dictation of the allies; and that dictation has been submitted to by them.

It is in this light politicians have looked upon the government since 1840, as the following item will show:—

The London Morning Herald, after the capture of St. Jean d'Acre, speaking of the state of things in the Ottoman empire, says:—"We (the allies) have conquered St. Jean d'Acre. We have dissipated into thin air the *prestige* that lately invested as with a halo the name of Mehomet Ali. We have in all probability de-

stroyed forever the power of that hitherto successful ruler. *But have we done ought to restore strength to the Ottoman empire? WE FEAR NOT. WE FEAR THAT THE SULTAN HAS BEEN REDUCED TO THE RANK OF A PUPPET; AND THAT THE SOURCES OF THE TURKISH EMPIRE'S STRENGTH ARE ENTIRELY DESTROYED.*

"If the supremacy of the Sultan is hereafter to be maintained in Egypt, it must be maintained, we fear, by the *unceasing intervention* of England and Russia."

What the London Morning Herald last November feared, has since been realized. The Sultan has been entirely, in all the great questions which have come up, under the dictation of the Christian kingdoms of Europe.

WHEN DID MAHOMMEDAN INDEPENDENCE IN CONSTANTINOPLE DEPART?

In order to answer this question understandingly, it will be necessary to review briefly the history of that power for a few years past.

For several years the Sultan has been embroiled in war with Mehemet Ali, Pacha of Egypt. In 1838 there was a threatening of war between the Sultan and his Egyptian vassal. Mehemet Ali Pacha, in a note addressed to the foreign consuls, declared that in future he would pay no tribute to the Porte, and that he considered himself independent sovereign of Egypt, Arabia, and Syria. The Sultan, naturally incensed at this declaration, would have immediately commenced hostilities, had he not been restrained by the influence of the foreign ambassadors, and persuaded to delay. This war, however, was

finally averted by the announcement of Mehemet, that he was ready to pay a million of dollars, arrearages of tribute which he owed the Porte, and an actual payment of \$750,000, in August of that year.

In 1839 hostilities again commenced, and were prosecuted, until, in a general battle between the armies of the Sultan and Mehemet, the Sultan's army was entirely cut up and destroyed, and his fleet taken by Mehemet and carried into Egypt. So completely had the Sultan's fleet been reduced, that, when hostilities commenced in August, he had only two first-rates and three frigates, as the sad remains of the once powerful Turkish fleet. This fleet Mehemet positively refused to give up and return to the Sultan, and declared, if the powers attempted to take it from him, he would burn it.

In this posture affairs stood, when, in 1840, England, Russia, Austria and Prussia interposed, and determined on a settlement of the difficulty; for it was evident, if let alone, Mehemet would soon become master of the Sultan's throne.

The following extract from an official document, which appeared in the *Moniteur Ottoman*, Aug. 22, 1840, will give an idea of the course of affairs at this juncture. The conference spoken of was composed of the four powers above named, and was held in London, July 15th, 1840:—

“Subsequent to the occurrence of the disputes alluded to, and after the reverses experienced, as known to all the world, the ambassadors of the great powers at Constantinople, in a collective official note declared that their governments were unanimously agreed upon taking measures to

arrange the said differences. The Sublime Porte, with a view of putting a stop to the effusion of Mussulman blood, and to the various evils which would arise from a renewal of hostilities, ACCEPTED *the intervention of the great powers.*"

Here was certainly a voluntary surrender of the question into the hands of the great powers. But it proceeds:—

"His Excellency, Sheikh Effendi, the Bey Likgis, was therefore despatched as plenipotentiary to represent the Sublime Porte at the conference which took place in London, for the purpose in question. It having been felt that all the zealous labors of the conferences of London in the settlement of the Pacha's pretensions were useless, and that the only public way was to have recourse to coercive measures to reduce him to obedience in case he persisted in not listening to pacific overtures, the powers have, together with the OTTOMAN PLENIPOTENTIARY, drawn up and signed a treaty, whereby the *Sultan offers* the Pacha the hereditary government of Egypt, and all that part of Syria extending from the gulf of Suez to the lake of Tiberias, together with the province of Acre, for life; the Pacha, on his part, evacuating all other parts of the Sultan's dominions now occupied by him, and returning the Ottoman fleet. A certain space of time has been granted him to accede to these terms; and, as the proposals of the Sultan and his allies, the four powers, do not admit of any change or qualification, if the Pacha refuse to accede to them, it is evident that the evil consequences to fall upon him will be attributable solely to his own fault.

"His Excellency, Rifat Bey, Musleshar for foreign affairs, has been despatched in a govern-

ment steamer to Alexandria, to communicate the ultimatum to the Pacha."

From these extracts it appears,—

1. That the Sultan, conscious of his own weakness, did voluntarily accept the intervention of the great Christian powers of Europe to settle his difficulties, which he could not settle himself.

2. That they (the great powers) were agreed on taking measures to settle the difficulties.

3. That the ultimatum of the London conference left it with the Sultan to arrange the affair with Mehemet, if he could. The Sultan was to offer to him the terms of settlement. So that if Mehemet accepted the terms, there would still be no actual intervention of the powers between the Sultan and Pacha.

4. That if Mehemet rejected the Sultan's offer, the ultimatum admitted of no change or qualification; *the great powers* stood pledged to coerce him into submission. So long, therefore, as the Sultan held the ultimatum in his own hands, he still maintained the independence of his throne. But that document once submitted to Mehemet, and it would be forever beyond his reach to control the question. It would be for Mehemet to say whether the powers should interpose or not.

5. The Sultan did despatch Rifat Bey, in a government steamer, (which left Constantinople Aug. 5,) to Alexandria, to communicate to Mehemet the ultimatum.

This was a voluntary governmental act of the Sultan.

*The question now comes up, WHEN WAS THAT DOCUMENT PUT OFFICIALLY UNDER THE CONTROL OF MEHEMET ALI?*

The following extract of a letter from a correspondent of the *London Morning Chronicle*, of Sept. 18, 1840, dated "Constantinople, Aug. 27th, 1840," will answer the question:—

"By the French steamer of the 24th, we have advices from Egypt to the 16th. They show no alteration in the resolution of the Pacha. Confiding in the valor of his Arab army, and in the strength of the fortifications which defend his capital, he seems determined to abide by the last alternative; and as recourse to this, therefore, is now inevitable, all hope may be considered as at an end of a termination of the affair without bloodshed. Immediately on the arrival of the Cyclops steamer with the news of the convention of the *four powers*, Mehemet Ali, it is stated, had quitted Alexandria, to make a short tour through Lower Egypt. The object of his absenting himself at such a moment being partly to avoid conferences with the European consuls, but principally to endeavor, by his own presence, to arouse the fanaticism of the Bedouin tribes, and facilitate the raising of his new levies. During the interval of this absence, the *Turkish government steamer*, WHICH HAD REACHED ALEXANDRIA ON THE 11TH, WITH THE ENVOY RIFAT BEY ON BOARD, had been by his orders placed in quarantine, and she was not released from it till the 16th. Previous, however, to the Porte's leaving, and on the very day on which he had been admitted to pratique, the abovenamed functionary had had an audience of the Pacha, and had communicated to him the command of the Sultan, with respect to the evacuation of the Syrian provinces, appointing another audience for the next day, when, in the

presence of the consuls of the European powers, he would receive from him his definite answer, and inform him of the alternative of his refusing to obey; giving him the ten days which have been allotted him by the convention to decide on the course he should think fit to adopt."

According to the foregoing statement, the ultimatum was *officially put into the power of Mehemet Ali, and was disposed of by his orders, viz., sent to quarantine, ON THE ELEVENTH DAY OF AUGUST, 1840.*

But have we any evidence, beside the fact of the arrival of Rifat Bey at Alexandria with the ultimatum on the 11th of August, that Ottoman supremacy died, or was dead, that day?

Read the following, from the same writer quoted above, dated "Constantinople, August 12, 1840:"—

"I can add but little to my last letter, on the subject of the plans of the *four powers*; and I believe the details I then gave you comprise everything that is yet decided on. The portion of the Paeha, as I then stated, is not to extend beyond the line of Acre, and does not include either Arabia or Candia. Egypt alone is to be hereditary in his family, and the province of Acre to be considered as a pachalic, to be governed by his son during his lifetime, but afterward to depend on the will of the Porte; and even this latter is only to be granted him on the condition of his accepting these terms, and delivering up the Ottoman fleet within ten days. In the event of his not doing so, this pachalic is to be cut off. Egypt is then to be offered him,

with another ten days to deliberate on it, before actual force is employed against him.

“The manner, however, of applying the force, should he refuse to comply with these terms,—whether a simple blockade is to be established on the coast, or whether his capital is to be bombarded, and his armies attacked in the Syrian provinces,—is the point which still remains to be learned; nor does a note delivered yesterday by the four ambassadors, in answer to a question put to them by the Porte, as to the plan to be adopted in such an event, throw the *least light* on this subject. It simply states that provision has been made, and there is no necessity for the Divan alarming itself about any contingency that might afterwards arise.”

Let us now analyze this testimony.

1. The letter is dated “Constantinople, Aug. 12.”

2. “Yesterday,” the 11th of August, the Sultan applied, in his own capital, to the ambassadors of four *Christian nations*, to know the measures which were to be taken in reference to a circumstance vitally affecting his empire; and was only told that “provision had been made,” but he could not know what it was; and that he need give himself no alarm “*about any contingency which might AFTERWARDS ARISE!!*” From that time, then, *they*, and not *he*, would manage that.

Where was the Sultan’s independence that day? GONE. Who had the supremacy of the Ottoman empire in their hands? *The great powers.*

*According to previous calculation, therefore,*

**OTTOMAN SUPREMACY** did depart on the **ELEVENTH OF AUGUST** into the hands of the great Christian powers of Europe.

Then the second wo is past, and the sixth trumpet has ceased its sounding; and the conclusion is now inevitable, because the word of God affirms the fact in so many words, "*Behold, the third wo cometh quickly.*" And "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished." But what will take place when the seventh angel-sounds? I answer, Great voices will be heard in heaven, saying, "The kingdoms of this world have become the kingdoms of our Lord and his Christ, and he shall reign forever and ever." Nor is this event a mere spiritual reign over the kingdoms of this world; but the Revelator goes on to say, "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, the saints, and them that fear thy name, small and great, and shouldest destroy them that destroy the earth." This, then, is the consummation, when every one shall receive his retribution, according to what he has done.

"The third wo cometh quickly." It cannot be afar off; it is nigh, even at the door. Men may scornfully inquire, "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning." "But the day of the Lord will come as a thief in the night." There are abundant promises of his coming, and that speedily. But I do not expect another sign equal in strength and conclusiveness to the one now spread out before us in the present

article. The present calculation was before the world two years and more before the time of fulfilment; and the attention of the whole community was turned toward it. There are few persons, in New England at least, whose minds were not arrested and turned to the 11th of August; and vast multitudes were ready to say, ay, did say, If this event takes place according to the calculation, at the time specified, we will believe the doctrine of the *advent near*. But how is it with them now? Why, just as it was with the old Jews in the days of Christ; when he was every day performing the most stupendous miracles in their sight, they said to him, "Master, we would see a sign of thee." So now: men desire a sign from heaven. But let them be assured, they can never have a more convincing one than this;—the last great prophecy with which a prophetic period is connected, except the concluding period, when Christ will come, has been filled up in the exact time, and has brought us to the very verge of eternity. There is no time to be whiled away in idleness or indifference by those who love the Lord Jesus Christ. They have a great work to do, both for themselves and others. Nor should the sinner delay to awake from his slumbers, and lay hold on eternal life. Grace be with all who love the Lord Jesus Christ.

## CHAPTER III.

## THE LITTLE BOOK AND THE TWO WITNESSES.

THE 9th chapter of Revelation carries us through with the sounding of the sixth trumpet, and brings us to the fall of Mahometism in Constantinople. But before the way is prepared for the introduction of the history of the sounding of the seventh trumpet, the revelation is to bring up another line of prophetic events, presenting a history of the church through the days of her captivity. This history is found in the little book which John took from the angel's hand (chap. x. 9—11) and ate up; and which he must foretell "*before many peoples, and nations, and tongues, and kings.*" The contents of that little book are the subject of his prophecy, and are found in the 11th chapter. And when the history of the church and the witnesses of Christ, parallel to the first six trumpets, is brought down to the same point where the sixth trumpet ends, the way will be prepared to introduce in their proper order and time the seventh trumpet and its effect on both the righteous and the wicked:—on the wicked, it is to be a wo, and on the righteous a blessing; the latter will receive their reward, and the former be destroyed.

## THE HOLY CITY—FORTY-TWO MONTHS.

The remark has frequently been made in the course of this work, especially in Vol. I., that Jerusalem is the holy city, and the metropolis of the Kingdom of God; that while Jerusalem, the capital, is in the hand of the enemy, and the king, Jesus Christ, is an exile, rejected by his own nation and banished from his country, as Christ now is from Jerusalem, so long the church must continue in bondage and dispersion. It has already been shown, in the first chapter of this volume, that the appointed time, (Levit. *xxvi.*.) for the enemies of the church to *reign over her*, is seven times, or 2520 years. That period, as was shown, began in 677 before Christ, by the conquest of Jerusalem and the captivity of Manasseh, king of Judah, by the king of Assyria. One half of that period is three and a half times—forty-two months—or 1260 years. That long period began 677 B. C.; consequently, it was in a course of fulfilment when John wrote. His office was to write "the things which must shortly come to pass." In doing it, he had nothing to do with the past, except so far as was necessary to show the connexion of the past with the future. An instance of this occurs in the 12th chapter, where it became necessary to give a view of the imperial Roman government at the birth of Christ, in order to give its connexion with subsequent events.

Thus he was to give a view of the history of the church, through her exile, to her final triumph, when the kingdoms of this world are to become the kingdoms of our Lord and his Christ, and reign forever and ever. The church once

possessed a kingdom in Jerusalem; a temple and an altar, where she worshipped and paid her vows. But those scenes had long since passed away, and the holy city was in Gentile hands when John had his vision.

Chap. xi., verses 1, 2: "*And there was given me a reed like unto a rod: and the angel stood, saying, Rise and measure the temple of God, and the altar, and them that worship therein. But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.*"

"*Measure the temple, altar,*" worshippers during the time when the church was in her glory, before the "*seven times*" captivity began, and ere the temple and holy city came under the power and dominion of the Gentiles. Measure them to ascertain what honor, power and glory God conferred on them, and what they lost by abuse of those blessings.

"*But the court which is without the temple leave out, and measure it not.*" The inner temple was only to be entered by the covenant people; it was held sacred, to signify the sacred character and superior honor God put upon his church while obedient to him. An outer court, prepared for the admission of the Gentiles, to signify that the city, temple and people would be profaned and trodden down of the Gentiles. Beginning 677 B. C., some seven or eight hundred years of the desolation of the holy city, during which it had been under the dominion of the Gentiles, had passed away. The division of the 2520 years was thus characterized:

The Gentile kings were to tread down the holy city forty-two months, or 1260 years; and the two witnesses were to be clothed in sackcloth 1260 days or years: the two periods making 2520 years, or seven prophetic times. Not that the holy city would cease to be trodden down of the Gentiles during the prophesying of the witnesses in sackcloth; but the general characteristics of half the time would be the desolation of the city and dispersion of the church, while the characteristic of the other half of the period would be, a state of great spiritual darkness and affliction of the church, not from the kings or civil powers of the earth, but from the professed, exclusive church of Christ, because she should clothe Christ's witnesses in sackcloth. Part of the forty-two months were filled up when the 1260 days began; the balance of them, under the civil powers of the earth, will be fulfilled in 1843.

#### WHO ARE THE WITNESSES?

1. *Who is the speaker?* The first chapter and first verse answers the question: "*The revelation of JESUS CHRIST.*" The witnesses, then, are Christ's.

2. *Who are Christ's witnesses?* I shall not stop to inquire what has been said on this subject, but, as directly as possible, come at the answer which Christ himself has given us to the question. But I remark—

(1.) *It is not one man, nor any body of men;* for Christ declares, (John v. 34,) "I RECEIVE NOT TESTIMONY FROM MAN." With this plain declaration before us, if we have any confidence in Christ, how can any one longer insist on either

the whole church, or a succession of pious ministers, or yet two eminent men who either have arisen, or will arise as Christ's witnesses?

(2.) *What Christ said of himself is not his witness.* John v. 31: "If I bear witness of myself, my witness is not true." That is, if I only give my own assertions as to myself, my witness is not valid, or to be received as sufficient evidence.

(3.) *John the Baptist is not THE witness of Christ.* John v. 33, 36: "Ye sent unto John, and he bear witness unto the truth." "But I have greater witness than that of John." John was a burning and shining light; he testified the truth, but was a man, a fallible man still.

But the witnesses are—

I. THE WORKS OF CHRIST. John v. 36: "*For the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.*" The faithful evidence of those works we have in the gospel. This witness Christ also claims, Matt. xxiv. 14: "This gospel of the kingdom shall be preached in all the world for a WITNESS to all nations."

II. *The Father is another witness.* John v. 37: "*And THE FATHER HIMSELF, which hath sent me, hath BORNE WITNESS of me.*" But where is his witness? Christ answers, "Ye have neither heard his voice at any time, nor seen his shape." "And ye have not his word abiding in you." Where, then, is the testimony? John v. 39: "SEARCH THE SCRIPTURES: for in them ye think ye have eternal life; and THEY ARE THEY WHICH TESTIFY OF ME." A more distinct declaration of the two witnesses cannot be desired, or if desired, cannot be obtained.

The Old Testament was all the scriptures which had then been written, and hence must be the testimony of the Father to which the Savior referred. The Old Testament was then complete, and the record of the works of Christ is to be found in the New Testament. These two witnesses have continued to testify and prophesy through the darkest night the church has ever seen. They have been faithful and true witnesses of the Lord, telling the truth, the whole truth, and nothing but the truth.

Verse 4: "*These are the two olive-trees, and the two candlesticks standing before the God of the earth.*"

On this verse I shall give an extract from Miller's Lectures, pp. 192—194:—

"The angel, in his allusion to the two olive-trees, quotes the prophet Zechariah, (iv. 3:) 'And two olive-trees by it, one upon the right side of the bowl, and the other upon the left side thereof.' Here the olive-trees are used in a figurative sense, and properly denote the 'sons of oil,' or the two cherubim, which stood over the ark, and spread their wings over the mercy-seat. The wings of the cherubim stretched from either side of the house to the centre over the mercy-seat, and their faces turned inwards down upon the mercy-seat, and the glory of the God of Israel was above the cherubim. These cherubim are a lively type of the Old and New Testament. The signification of *cherub* is 'fulness of knowledge;' so is the word of God, 'that the man of God may be thoroughly furnished, perfect in every good work.' They have the whole truth, all we can know about Jesus Christ in this state.

They stand on either hand of Christ, one before he came in the flesh, pointing to a Messiah to come, by all its types and shadows; and like the cherub whose wings touched the outer wall of the room and reached to the centre over the mercy-seat, so did the Old Testament reach from the creation of the world down to John's preaching in the wilderness, and like the cherub looking down on the mercy-seat, it testified of the Messiah. The other cherub's wings reached from the centre over the mercy-seat, and touched the other wall of the room, while his face was turned back upon the mercy-seat. So does the New Testament begin at the preaching of John, and reveals all that is necessary for us to know, down to the end of the world. And all the ordinances of the New Testament house look back to the sufferings, death, and resurrection of Jesus Christ, and are to continue until his second coming and end of the world. These cherubim were made of olive-trees, and overlaid with pure gold. 1 Kings vi. 23—28. Again: the angel tells Zechariah what the two olive-trees are, Zech. iv. 4—6: 'So I answered and spake to the angel that talked with me, saying, What are these, my lord?' (the two olive-trees.) 'Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord. Then he answered and spake unto me, saying, This is the word of the Lord unto Zerubabel,' &c. Here we are plainly told that the two olive-trees are the word of the Lord, and the angel tells John, (Rev. xi. 4,) that 'the two witnesses are the two olive-trees and the two candlesticks.' As candlesticks are the means of light,

so is the word of God. *Candlesticks* are used in Scripture in the same sense as *lamps*. And David says, 'Thy word is a lamp to my feet and a light to my path.' Therefore I humbly believe that I have fairly and conclusively proved that the two witnesses are the Old and New Testament."

The fact that these two witnesses prophesy 1260 days clothed in sackcloth, does not imply that they were only to prophesy that length of time: they might prophesy before the 1260 days began and afterwards; but during that period they were to do it clothed in sackcloth; before and after it, without that covering.

Verses 5, 6: "*And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed. These have power to shut heaven, that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.*"

These witnesses, since they are completed, form a perfect revelation of God's will and law. They are a sufficient rule of faith and duty. God administers his government over men according to the principles therein revealed.

1. The fire by which their enemies will be devoured, is declared by their mouth or testimony.
2. Those who hurt or do violence to these witnesses, must be killed or receive punishment, as specified in this book. See Rev. xxii. 18, 19. "*For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto*

him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." 3. If there is a drought, and famine comes on the earth, it will come just in accordance with the testimony of the witnesses. Before the Scriptures were completed, God raised up prophets to foretell particular judgments on individuals and nations; now, since the canon of Scripture is completed, God governs the world, and deals with them by this standing rule, the testimony of these two witnesses. They have power over waters to turn them to blood. Moses and Aaron were commissioned in the judgments of Egypt to pronounce God's judgments, and thus turn the waters to blood, and inflict in the same way all other plagues. But now, when the seven last plagues come, they will be inflicted or poured out on the earth, according to the testimony of these two witnesses: this, not during the 1260 years only, but while they prophesy.

BUT WHEN AND HOW WERE THE TWO WITNESSES CLOTHED IN SACKCLOTH? This emblem is used for two purposes; the *first*, of denoting sorrow, affliction, or mourning. It is so used frequently in the Old Testament. It is also used to denote a state of obscurity and partial darkness. Rev. vi. 12: "*The sun became black as sackcloth of hair.*" Sackcloth of hair over the sun would not produce an entire obscuration; but a state of partial darkness. So the witnesses were to be partially darkened in the testimony they held. It

was to be faithfully borne, but in a measure hid. This was accomplished in the establishment of the papal supremacy in A. D. 538. In 533 the Greek emperor declared the Bishop of Rome *head of all the holy churches; the head of all Bishops and "THE TRUE AND EFFECTIVE CORRECTOR OF HERETICS."* In 538, he came in possession of the city of Rome, the old seat of the dragon, and gave it to the beast or pope. Vigilius was the first pope who was seated in St. Peter's chair, as the master of Rome. According to Gibbon, Pope Sylverius was banished from Rome by Belisarius, for supposed treachery, in Jan. 537, but a short time after the Greeks took the city from the Ostrogoths. Immediately, the Ostrogoths besieged the city to reduce and retake it, and continued a close siege until March, 538. At the command of the emperor, Justinian, the clergy of Rome proceeded to the election of a new bishop, and after a solemn invocation of the Holy Ghost, *electing the Deacon Vigilius*, who had purchased the papal throne by a bribe of two hundred pounds, gold. Vigilius was elected by the direction of the emperor; but the next pope elected was Pelagius, in 558: and he was the *first* one elected without the consent of the emperor. This fact shows that the popes and church of Rome, after the election and establishment of Vigilius in St. Peter's chair, acted independently of the emperor.

It was by thus putting the church into the hands of the pope, for the purpose of suppressing heresy. To accomplish this object, the Scriptures were suppressed by the church, and shut up in the Greek and Latin languages. Those languages, on the influx of the barbarians

into Europe, ceased to be spoken as living languages, and the people could not read the Scriptures. In addition, the church of Rome soon began to restrict the people from the free reading of the Bible, and declared it to be dangerous for the people to read the Bible without the annotations of the clergy. It was thus the witnesses were clothed in sackcloth, A. D. 538.

The state of the church is thus strikingly painted by Mr. Croley, (pp. 117—118:)—“The Latin language, overwhelmed in the dialects of the Gothic invaders, had ceased to be spoken; the Latin Scriptures were thus in an unknown tongue; and the people, disturbed and impoverished by perpetual war, had neither time nor knowledge for their translation. The ignorance had reached the clergy; and the pope, more of a warrior and a statesman than a priest, found that he could rise to dominion without the writings of either prophet or apostle. *The Scriptures died out of the world's memory.*”

Again; (page 119,) Mr. Croley says: “Tyran-ny and bigotry loved darkness better than light, and strove to crush the gospel. A code of the most furious persecution was established against all who dared to bring the Scriptures out of the dust and put a tongue into the dead. The gospels were trampled and destroyed; their readers were proscribed and exterminated. Rome, in the name of Christ, raged against the Revelation, that he had commanded with his latest words to be ‘preached to every man under heaven.’”

Verses 7—10: “*And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them,*

and shall overcome them, and kill them. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth."

"When they shall have finished, the witnesses then are to be slain; not when they have finished their testimony, but when they are drawing near to finish it. This translation is at once required, both by the Greek idiom and by the harmony of the prediction itself. They are to prophesy only one thousand two hundred and sixty years clothed in sackcloth, and at the end of that same period the power of the little horn is to be broken. Hence it is manifest, that the slaughter must take place during the period, not subsequent to it: for how can the witnesses be slain at the very time when their calamities are finished?"—[*Faber on the Prophecies.*]

The beast from the bottomless pit, is atheistical France. The time when the witnesses were slain, during the French revolution. The French revolution commenced 1789, and was styled the first year of liberty. But the revolutionists had not yet attained their full purpose, and rested not until they had established the reign of *demoniac equality* and *frantic atheism*. At an early period of the revolution, the illuminated freemasons took the name of Jacobins, from the name of a convent

where they held their meetings. They then counted three hundred thousand adepts, and were supported by two millions of men scattered through France, armed with pikes and torches, and all the implements of revolution. On the 12th of August, 1792, when the king of France was carried prisoner to the temple, and his right to the crown declared forfeited—the atheistical beast exalted himself above all law, and decreed that to the date of rational liberty the date of equality should be added, in future, in all public acts. The names and titles of the nobility were swept away at a stroke, and all distinctions were done away. Thus were slain, seven thousand names of men during this great political earthquake. It is said that the number of titled nobility in France, at the time of this revolution, amounted to seven thousand. Whether it was so or not, it is certain they were very numerous, and all fell. On the 26th of August, 1792, the beast from the bottomless pit exalted himself above all religion. The 12th witnessed the fall of all distinctions in civil society, and the 26th beheld the establishment of atheism by law. A decree was passed ordering the clergy to leave the kingdom within a fortnight of its date. But instead of allowing them that time, the whole period was employed in seizing, imprisoning, and putting them to the most cruel deaths. The ministers of religion, both papal and protestant, were now no more in France; and no traces of Christianity could be found in the atheistical metropolis of the republic. One of the churches was converted into a heathen temple, the den of a foreign god; and the rest were used as places of amusement. There the abandoned

citizens flocked, not to worship their Maker, but to hear his name blasphemed. At this dreadful period, the Bible was condemned as a lie, and forbidden to be read. It was gathered in heaps and publicly burnt. In some places, also, it was condemned and publicly dragged through the streets with circumstances of contempt. A discourse was pronounced, November 6th, 1792, by Dupont, upon atheism, which was applauded by the convention; and in November, 1793, it was set forth by one of the atheists, that all religious worship had been suppressed in his section, even to the very idea of religion. He added that he and his fellows detested God; and instead of studying the Scriptures they learned the Declaration of Rights. On the 17th of October, 1795, all external signs of religion were abolished, and it was enacted that an inscription should be set up in the public burying grounds, that death is ONLY AN ETERNAL SLEEP. On the 25th of the same month, that no trace of the Sabbath might remain, it was decreed that a new calender should be adopted, reckoning time, not by weeks, but by periods of ten days each. On this important passage, I will here give an extract from Croley, on the Apocalypse, (pp. 119—121.)

“ A. D. 1793. The Bible had passed out of the hands of the people, in all the dominions of Popery from the time of the supremacy. The doctrines had perished, and left their place to human reveries. The converts were martyred. At length, the full triumph of the old spirit of corruption and persecution terribly arrived: In the year 1793, twelve hundred and sixty years from the letter of Justinian declaring the Pope ‘ Uni-

versal Bishop,' the gospel was, by a solemn act of the legislature and the people, abolished in France. The indignities offered to the actual copies of the Bible were unimportant after this; their life is in their doctrines, and the extinction of the doctrines is the extinction of the Bible. By the decree of the French government, declaring that the nation acknowledged no God, the Old and New Testaments were *slain* throughout the limits of republican France. But contumelies to the sacred books could not have been wanting, in the general plunder of every place of worship. *In Lyons they were dragged at the tail of an ass in a procession through the streets.*

"A very remarkable and *prophetic* distinction of this period, was the spirit of frenzied festivity which seized upon France.

"The capital and all the republican towns were the scene of civic feasts, processions, and shows of the most extravagant kind. The most festive times of peace, under the most expensive kings, were thrown into the shade by the frequency, variety, and extent of the republican exhibitions. Yet this was a time of perpetual miseries throughout France. The guillotine was bloody from morn till night. In the single month of July, 1794, nearly *eight hundred persons*, the majority principal individuals of the state, and all possessing some respectability of situation, were guillotined in Paris alone. In the midst of this horror, there were twenty-six theatres open, filled with the most profane and profligate displays in honor of the 'triumph of reason.'

"But more formal scoffings were prepared by the express command of the government. On the

1st of November, 1793, Gobelet, with the republican priests of Paris, had thrown off the gown and abjured religion. On the 11th, a 'grand festival,' dedicated to 'reason and truth,' was celebrated in the Cathedral of Notre Dame, which had been desecrated, and been named 'the temple of reason;' a pyramid was erected in the centre of the church, surmounted by a temple, inscribed 'to philosophy.' The torch of 'truth' was on the altar of 'reason,' spreading light, &c. The National Convention and all the authorities attended at this burlesque and insulting ceremony.

"In February, 1794, a grand fête was ordered by the convention, in which hymns to liberty were chanted, and a pageant in honor of the abolition of slavery in the colonies was displayed in the 'temple of reason.' In June another festival was ordered—to the Supreme Being; the god of *philosophy*. But the most superb exhibition was the 'general festival' in honor of the republic. It was distinguished by a more audacious spirit of scoffing and profanation than all the former. Robespierre acted the 'high priest of reason' on the day, and made himself conspicuous in blasphemy. He was then at the summit of power—actual sovereign of France.

"That day had passed the sentence upon his iniquities. It was remarked, even then, that, from the time of that most impious festival, his fortunes turned.

"The 14th of July was the date of the festival. On the 28th, Robespierre was a mutilated trunk, with all France exulting over his body. A single fortnight had separated the throne and the scaffold."

Verses 11—13: “*And after three days and a half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. And they heard a great voice from heaven, saying unto them, come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them. 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 seven thousand; and the remnant were affrighted, and gave glory to the God of heaven.*”

“Verse 11. In three years and a half from the abolition of religion in France, it shall be restored, and even placed in a more secure and prominent rank than before. The doctrines of Christianity shall be preached with less restraint; the Bible shall ‘be on its feet,’ to the surprise of those who conceived it prostrate forever.

“Verse 12. But a still higher and more miraculous distinction is at hand. It shall suddenly, by the very sanction and impulse of God himself, be elevated beyond the power of man to impede its progress. It shall ‘ascend in a cloud,’ (the scriptural expression for triumph and preëminence,) possessing by the divine command an extent of diffusion and dominion, that shall confound its enemies.

“Verse 13. The era of this triumph is strongly defined. There shall be, ‘in the same hour,’ (*supra*, period,) a political earthquake.

“‘The tenth part of the Atheistic city,’ shall fall; a portion of the Infidel empire of France shall be torn away, with the slaughter of many thousands; expressed by *seven*, the number of

completeness. And this catastrophe shall produce a religious influence on the mind of nations.

"It is to be observed, that there is a distinction between the 'remnant' in the text, and that mentioned in the close of the sixth trumpet, who were stated to have been uninfluenced by the proofs of Divine wrath given in the overthrow of the revolutionary empire. The 'remnant,' (which should in both instances have been translated, the *rest*, *λαῖμα*) in the sixth trumpet, are named 'those who were not killed by the plagues;' men in the same class of obnoxiousness to punishment with those who perished; idolaters, persecutors, &c. But in the present text there is no such description; the word *λαῖμα* alone, is used. The absence of the previous designation generalizes the word, and leaves it capable of being applied to all the spectators of the judicial ruin, whose less impure faith might be increased in purity by the terror of the example.

"A. D. 1794. From the fall of Robespierre, the fury of Atheism was gradually diminished, and some attempts were made to restore the old worship. But a conception of the remoteness of this re-establishment from Christianity may be formed by the declaration of the constitutional Bishops in 1796, that 'Christianity was only a republication of the rights of man.' The popish church, however, made continual advances to its former privileges; and, excepting the diminished salaries of the clergy, was placed nearly in its original situation.

"But this system was about to be contrasted with a church, to which France will owe whatever of mercy she may find in the coming hour.

"A. D. 1797. On the 17th of June, Camille Jourdan, in the 'Council of Five Hundred,' brought up the memorable report on the 'Revision of the laws relative to religious worship.' It consisted of a number of propositions, abolishing alike the republican restrictions on Popish worship, and the Popish restrictions on Protestant.

"1. That *all* citizens might buy or hire edifices for the *free* exercise of religious worship.

"2. That *all* congregations might assemble by the sound of bells.

"3. That *no test* or *promise* of any sort, unrequired from other citizens, should be required of the ministers of those congregations.

"4. That any individual attempting to impede, or in any way interrupt, the public worship, should be fined, up to five hundred livres, and not less than fifty; and that if the interruption proceeded from the constituted authorities, such authorities should be fined double the sum.

"5. That entrance to assemblies for the purpose of religious worship should be free for all citizens.

"6. That all other laws concerning religious worship should be repealed.

"Those regulations, in comprehending the whole state of worship in France, were, in fact, a peculiar boon to Protestantism. Popery was already in sight of full restoration. But Protestantism, crushed under the burthen of the laws of Louis XIV., and unsupported by the popular belief, required the direct support of the state to 'stand on its feet.' The report seems even to have had an especial view to the grievances of the church; the old prohibitions to hold public worship, to have ingress, &c.

“From that period the church has been free in France, and it now numbers probably as large a population as before its fall. It is a striking coincidence, that, almost at the moment when this great measure was determined on, the French army under Bonaparte, was seen invading and partitioning the papal territory. The next year, (1798,) saw it master of Rome, the popedom a republic, and the Pope a prisoner and an exile.

“The Church and the Bible had been slain in France from November, 1793, till June, 1797. The *three years and a half* were expended, and the Bible, so long and sternly repressed before, was placed in honor, and was openly the book of free Protestantism!”\*

I cannot conclude this passage without referring the reader to an exposition of the thirteenth verse, by *Rev. Peter Jurieu, minister of the French church at Rotterdam*, in 1687. On Rev. xi. 13, he says:—

“Mark that the great earthquake, i. e. the great alteration of affairs in the land of the papacy, must for *that time* happen only in the *tenth part* of the city that shall fall; for this shall be the effect of this earthquake.

“Now what is this tenth part of the city, which shall fall? In my opinion, we cannot doubt that it is FRANCE. This kingdom is the most considerable part or piece of the ten horns, or states, which once made up the great Babylonian city; it fell; this does not signify that the French monarchy shall be ruined; it may be humbled; but in all appearance, Providence does design a great elevation for her afterward. It is highly probable

\* Croley, pp. 121—124.

that God will not let go unpunished the horrible outrages which it acts at this day [of persecution.] Afterward, it must build its greatness upon the ruins of the papal empire, and enrich itself with the spoils of those who shall take part with the papacy. They who persecute the Protestants, know not whither God is leading them; this is not the way by which he will lead *France* to the height of glory. If she comes thither, it is because she shall shortly change her road. Her greatening will be no damage to Protestant states; on the contrary, the Protestant states shall be enriched with the spoils of others; and be strengthened by the fall of Antichrist's empire. This tenth part of the city shall fall with respect to the papacy; it shall break with Rome and the Roman religion. One thing is certain, that the Babylonian empire shall perish through the refusal of obedience by the ten kings, who had given their power to the beast. The thing is already come to pass in part. The kingdoms of Sweden, Denmark, England, and several sovereign states in Germany, have withdrawn themselves from the jurisdiction of the pope. *They have spoiled the harlot of her riches. They have eaten her flesh,* i. e. seized on her benefices and revenues, which she had in their countries. This must go on, and be finished as it is begun. The kings who yet remain under the empire of Rome must break with her, leave her solitary and desolate.

“But who must begin this *last revolt*? It is most probable that FRANCE shall. Not Spain, which as yet is plunged in superstition, and is as much under the tyranny of the clergy as ever. Not the emperor, who in temporals is subject to

the pope, and permits, that in his states the archbishop of Strigonium should teach that the pope can take away the Imperial crown from him. It cannot be any country but France, which a long time ago hath begun to shake off the yoke of Rome.

"*And in the earthquake were slain seven thousand*; in the Greek it is *seven thousand names of men*, and not seven thousand *men*. I confess that this seems somewhat mysterious; in other places we find not this phrase, names of men, put simply for *men*. Perhaps there is here a figure of grammar called *hypallage casus*; so that names of men are put for men of name; i. e. of raised and considerable quality, be it on the account of riches, or of dignity, or of learning. But I am more inclined to say, that here these words *names of men*, must be taken in their natural signification, and do intimate that the total reformation of France shall *not* be made with bloodshed, nothing shall be destroyed but NAMES; such as are the names of Monks, of Carmelites, of Augustines, of Dominicans, of Jacobins, of Franciscans, Capuchins, Jesuits, Minimes, and an infinite company of others, whose number it is not easily to define, and which the Holy Ghost denotes by the number *seven*, which is the number of perfection, to signify that the orders of monks and nuns shall perish forever. This is an institution so degenerated from its first original, that it is become the arm of antichrist. These orders cannot perish one with another."

"These great events deserve to be distinguished from all others; for they have changed, or shall change, THE WHOLE FACE OF THE WORLD."

And again he says, on page 276, "The first thing which shall be done in the third period of

the seventh vial, is the fall of the tenth part of the city, i. e. of the kingdom of France, which shall break with the court of Rome, and wholly change the face of religion in that kingdom. This is the first action of the vintage."

A more perfect history of the effect of the French revolution in breaking with Rome, abolishing all titles, dignities and orders of men, can scarcely now be given with the history before us. And yet it is all now *history*.

### THIRD VO, OR SEVENTH TRUMPET.

Verse 14: "THE SECOND VO IS PAST, AND BEHOLD, THE THIRD VO COMETH QUICKLY."

The second vo ended with the fall of Ottoman supremacy in 1840. At that period the word of God had gained its ascendancy in the world, and is now high in the moral heaven, flying as on the wings of the wind, borne by a mighty angel through the midst of heaven; and the enemies of the Bible see the triumph of the cause; and great fear falls on the infidel world. While the witnesses of Christ lay dead, the nations of Christendom did not suffer them to be buried up out of sight. They at length stood up and ascended up to heaven, or an elevation they never before attained.

In 1801 the British and Foreign Bible Society was formed; and from that example, the American Bible Society, and all the innumerable auxiliaries of both. The Bible has since been published by them in about 180 different languages and dialects. In 1798 the Society in England for the promulgation of Christian Knowledge was

organised; the Wesleyan Missionary Society about the same time; the London Missionary Society in 1795; Church Missionary Society in 1800; Religious Tract Society in 1799; Sunday School Union in 1803.

Having passed through the six trumpets, and the darkness, death, resurrection, and triumph of the witnesses, we stand at the present time on the verge of the *great crisis* when the seventh trumpet must sound. That trump is a *woe* to the world, and a blessing to the saints of God. It introduces the time, not when the world will be converted, and the spiritual reign of Christ be introduced, but the time when the dead shall be judged, all God's servants rewarded, and the destroyers of the earth destroyed. Under the seventh trumpet the seven vials are to be poured out.

Will the reader carefully examine the following passages, and ask himself if an eternal reign of Christ over the kingdoms of this world, and an eternal exaltation of the saints of God, can be more distinctly and forcibly announced?

Verses 15—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 forever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto*

*thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth."*

Is there any millennium and return of the Jews here predicted, as the world has been taught to expect? There is no place found for it! But **E'TERNITY cometh quickly!**

More than two years have now elapsed since the *second wo* passed away, and the voice from heaven, by the mouth of Christ's witness, proclaimed, "*the third WO cometh QUICKLY.*" That period of delay must soon expire, and the seventh angel sound. Then he that is filthy, will be filthy still!! And he that is holy shall be holy still!!! There will be no more change in the moral characters of men. That trump will come with awful suddenness on the world. It will be a twinkling of the eye, and all will be over!! The want of instant preparation and watchfulness will be an awful calamity when that day arrives.

Rev. iii. 3: "*Remember therefore how thou hast received and heard, and hold fast, and repent. If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.*"

Does the Savior mean nothing by this? Does he not plainly say that those who *will watch* for it shall not be taken by surprise? While those who will not believe, and be on their watch-tower, shall be surprised, and *not know* when he is coming. "But ye, brethren," said the apostle, "are not in darkness, that that day should overtake you as a thief." Why will ministers of the gospel, and professed Christians, join hands with infidels of

all grades, with the profane, licentious, intemperate and abominable of all classes, to plead, "Of that day and hour knoweth no man?" "That it shall come as a thief?" "That the world can know nothing about the time?" &c., while they throw away entirely those positive declarations, that *at the time of the end the wise shall understand*; that the Christian is not in darkness that it should come on him as a thief; that the saints may be as certain, when they see the foretold signs, that it is at the door, as they are that summer is near, when they see the trees put forth! Why will they not believe these declarations? I write these things with strong emotions of grief, not with a spirit of anger or hardness. But I say it in truth and love, but with all plainness, for the purpose of making my dear and beloved brethren, both of the ministry and laity, feel their *true position*—that they are doing up the work of infidels and devils, in their opposition to this doctrine; for both the one and the other go with them, and use just their weapons. Will they not look at this fact?

Unconverted reader, prepare! O prepare for that great event, lest you lie down in everlasting burnings!! Take refuge in Christ without delay, that you may escape all those things which are coming on the earth, and stand before the Son of man.

#### THE DAY AND THE HOUR.

*On the point of setting the day and the hour,—* I wish here to enter my most *solemn disclaimer* against setting any definite time for the second advent of the Savior:—whether it be *February, March, April, May, or June, or any other month*

in the year; I have no judgment on that point. There are several points in history and chronology, the anniversary of any one of which, may be the time; which it will be, I am utterly unable to decide. I believe it will come in 1843, but for "*the day and hour*" I believe we must watch. If others think they have discovered "*the day or hour,*" and preach it, let the responsibility be on them. I enter the same *disclaimer* also in behalf of my esteemed brethren and fellow-laborers, Miller, Himes, Fitch and Hale. I do it because I know their sentiments to be the same as above expressed; there are others, also, of the same opinion. That it will come the third or twenty-third of April, we have not either of us affirmed. We have stated the fact that Ferguson, in his astronomical calculation, has given us, viz., that Christ was crucified on the third of April. We have a right to that *fact*, and so has the world, and they must make what use of it they think proper. But whether the seventy weeks ended precisely with the death of Christ, or at some other point, is what I am unable to determine. That it ended not many months from that, is clear and satisfactory. "*What,*" said the Savior, "*I say unto you, I say unto all, WATCH.*"

#### HOW ARE THE PROPHECIES TO BE UNDERSTOOD?

The question is often asked, How are we to determine the import of the prophecies concerning the second advent of Christ, whether spiritually or literally? I answer, interpret them on the same principle as those which relate to his first advent. There is no reason for understanding one class literally, and the other figuratively.

## CHAPTER IV.

### BRIEF EXPOSITION OF THE TWENTY-FOURTH OF MATTHEW.

THE 24th of Matthew is so great a stumbling-block in the way of many, that I cannot consent to close the present volume without a brief exposition of this important prophecy. Hitherto, I have not attempted a written exposition, and have rather felt a reluctance to attempt it. As a general thing, the chapter has been plain, but some few points have appeared obscure and intricate. For instance, the clause of the 29th verse has been rather difficult to reconcile with the idea that the great tribulation was at the destruction of Jerusalem; and yet the signs are predicted to be immediately after it, and introduce the second advent of Christ. I here acknowledge myself indebted to Mr. S. Bliss, author of "*Review of Morris's Modern Chiliasm*," for some thoughts which have presented this subject more clearly than I have ever before seen it.

In the third verse there are three questions asked:—

1. "*When shall these things be?*" The destruction of Jerusalem and its temple.

2. "What shall be the sign of thy coming?"

3. "And of the end of the world?"

From the 4th to the 14th verse is a general description of the persecutions of the church, the commotions in the national and political world; the false prophets which should arise to deceive the church and world, down to the end. But those who shall endure all the trials of their own age, and go to the end of their journey steadfast, shall be saved. This was St. Paul's lot:—he fought a good fight, he finished his course and kept the faith, and there was laid up for him a crown of righteousness which the Lord will give him in that day. The 14th verse gives us the great sign by which we may understand the time of Christ's appearing. "*This gospel of the kingdom shall be preached in all the world for a witness to all-nations; then shall the end come.*" This gives a general view of the course of events through all time; not particularly before the destruction of Jerusalem. The scenes predicted took place before, and so also they have since the destruction of the devoted city. It was not true of the time which preceded the destruction of that city any more than it has been since.

Verse 15: "*When ye, therefore, shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.)*"

The abomination of desolation spoken of by Daniel the prophet, and referred to by our Lord, is Dan. ix. 26, 27: "And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come, shall destroy the city, and the sanctu-

ary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate."

According to this prophecy, after the rejection of Messiah, the people were to come and "*destroy the city and the sanctuary*," both the lower city, and even Mount Zion, the city of David itself. "*And unto the end of the war*" against the church and the holy city, *desolations* (in the plural) are determined. Jerusalem is to be trodden down of the Gentiles until the times (*seven times*) of the Gentiles are fulfilled. Luke xxi. 24. Then will be accomplished the prophecy of Isa. xl. 2: "Speak ye comfortably unto Jerusalem, and cry unto her that her warfare is accomplished, and her iniquity pardoned. For she hath received at the Lord's hand double for all her sins."

God punishes nations, as such, by fire, sword, plague, earthquakes, captivity, and the desolation of their land and cities. So he has punished Jerusalem and his church; and so he will punish all the nations of the world which are upon the face of the whole earth. He punished the Jews once by sending them to Babylon; and he punished the kingdom of Babylon for exceeding their commission in afflicting the people of God. He has now given to Jerusalem and the cities of Judah the wine-cup of his fury; and he will give it to all the nations whither his people have been

scattered. See Jeremiah xxv. 15—33. The reader will please turn to the passage if he wishes to have a clear view of God's purpose of inflicting judgments on the nations of the earth. The individual and personal judgment will be inflicted in the second resurrection. But as all the national crimes of the church, or Jerusalem the metropolis of the church, were to come on the generation of the Jews then alive, when their national ruin came; so all the blood of the saints and righteous men put to death and afflicted by the Gentiles while they have dominion over the church, will come on the generation who live at the great day when God shall make inquisition for blood. Hence, the souls under the altar cried, "O Lord, how long, holy and true, dost thou not *judge and avenge our blood on them which dwell on the earth?*" And it was said unto them that they should rest yet for a little season, until their brethren who should be killed as they were, should be fulfilled." But the day of reckoning for the nations is coming. "Lo," says the Lord, (Jeremiah xxv.) "I begin to bring evil on the city which is called by my name, and shall ye be utterly unpunished? Ye shall not be unpunished. For I will call for a sword upon all flesh."

"When ye, therefore, see the abomination of desolation spoken of by Daniel the prophet;" or according to Luke xxi., "When ye see Jerusalem compassed with armies, then know that the desolation thereof is nigh." Know that the beginning of God's national judgments has come. The war began then, and it still continues,—for Jerusalem is yet desolate.

Jerusalem was not the inheritance of the Jews only, but also of the Christians: indeed, the Christians are the true heirs since Christ. They, as well as the Jews, were scattered from the holy land and city. Their tribulation and dispersion, as well as the Jews, came then. True, Christians were, by following the directions of their Master, delivered from the terrors and miseries of the siege; but the calamities which have since been inflicted on the Christians, have been little less dreadful than those which came on the Jews, in the siege of Jerusalem. Nothing can exceed the scenes of cruelty which have been perpetrated against the people of God, both under pagan and papal Rome. Since the apostolic age, comparatively little progress was made in extending the triumphs of Christianity until since the reformation in the 16th century. And even then, the revival was more of an outward conversion from popery to a new form of faith and worship, than to vital Christianity. But a new era was introduced in the beginning of the 18th century, both in England and America, under the labors of Edwards, Wesley, Whitefield, and their coadjutors. Something like apostolic revivals then began to appear again in the church, and have continued ever since. Such was the broken and disordered condition of the church after the destruction of Jerusalem, from the persecutions under the Roman emperors, that scarcely an opportunity offered itself to extend Christianity beyond the bounds it had acquired in the apostolic age. On the contrary, the church lost territories which the apostles occupied. Until the time of Constantine, there was almost a continual war

waged against the church of Christ, by the Roman emperors. Then, when delivered by Constantine, a flood of worldly aggrandizement flowed in upon her, and she lost the spirit of the gospel, until finally the dark ages came on, and the papal power waged a war of extermination against everything that looked like evangelical religion.

The great tribulation concerned the Christians, therefore, as well as the Jews. The dispersion of the church, when they that hate her shall reign over her, as foretold by Moses, (Lev. xxvi. 17, 18,) was to continue *seven times*, or 2520 years. But except the tribulation of the church should be shortened; except the darkness which came over the church and world, and the terrible spirit of persecution which wore out the saints, should be shortened, and a day of light and tranquillity precede the second advent, when religion should revive, no flesh, *comparatively*, should be saved. But for the elect's sake, those days shall be shortened. There was to be a time of tranquillity to the church before the end came, and an opportunity was to be given for the spread of the gospel. That period is what Daniel calls the time of the end. Or rather, first, that the church would be holpen with a little help; and afterwards the time of the end would come, and many be purified, made white, and tried. And by shortening the days of the church's affliction, from the full period allotted for her dispersion and punishment, viz., seven times, or 2520 years, multitudes have been brought to Christ.

Verses 23—28: "*Then if any man shall say unto you, Lo, here is Christ, or there: believe it not. For there shall arise false Christs, and false*

prophets, and shall show great signs and wonders, inasmuch that if it were possible, they shall deceive the very elect. Behold, I have told you before. Wherefore, if they shall say unto you, Behold, he is in the desert; go not forth: behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be. For wheresoever the carcass is, there will the eagles be gathered together."

"Then," when these days of affliction and distress are on the church, "if any man say, Lo, here is Christ, or there; believe it not." This has been applied to the age in which Jerusalem was destroyed. But it is no more true of that age, that false Christs and false prophets arose, than it has been of nearly every age since that time. But, says the Savior, "believe it not." "I have told you before." "If they say he is in the secret chamber," with or in the person of Ann Lee, "believe it not." "If they say he is in the desert, with Joseph Smith, Jr., go not forth." "For as the lightning that shineth out of the east even unto the west, so shall also the coming of the Son of man be." There will be neither time nor necessity for saying one to another,—see, here is Christ, or he has come yonder,—for his coming will be as sudden and visible to all as the lightning of heaven. Nor need any Christian think he will be forgotten at Christ's coming, unless he goes in search of him; for all his people will most certainly be gathered to him, wherever he is. As certainly as the eagles know by instinct the place where they may find the carcass, so certainly will all my people be drawn to me; he

caught up to meet me in the air, is the sentiment of the text.

But it is objected, that "Christ would not use such a figure as an old carcass to represent himself and the attraction of the saints to him!" But I ask, is it any more revolting to use the figure of a carcass to represent Christ, than it is a snake? John iii. 14: "*As Moses lifted up the SERPENT in the wilderness, even so must the Son of man be lifted up.*" I know of nothing more revolting in the one idea than the other. Each figure conveys the idea it was intended to give us. The great tribulation is from the destruction of Jerusalem to the reformation.

Verse 29: "*Immediately after the tribulation of those days, shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.*"

When the tribulation of the church is mitigated, and days of prosperity return, and Christianity again prospers as in the apostolic age,—

"*The sun shall be darkened, and the moon shall not give her light.*"

This was fulfilled to the letter, in 1780, when, on the 19th of May, the sun was supernaturally darkened from morning till night, and even into the night; so that although there was at the time a full moon, (the moon having full'd the 18th,) "it was so dark that a sheet of the whitest of paper was equally invisible, six or eight inches from the eye, with the blackest of velvet." The sun was darkened, and the moon did not give her light.

*The stars also have fallen from heaven.* The following is the record of a scene which occurred

on the night of Nov. 13, 1833, copied from the Connecticut Observer of Nov. 25th, 1833:—

“**THE FALLING STARS.**—The editor of the Old Countryman makes a very serious matter of the ‘Falling Stars.’ He says:—

“We pronounce the raining fire which we saw on Wednesday morning last, an awful *type*—a sure *forerunner*—a merciful SIGN of that great and dreadful day which the inhabitants of the earth will witness when the **SIXTH SEAL SHALL BE OPENED.**

“The time is just at hand—described not only in the *New Testament*, but in the *Old*; and a more correct picture of a *fig-tree casting its leaves when blown by a mighty wind*, it was not possible to behold.’

“And again:—

“Many things *now* occurring upon the earth tend to convince us that we are in the “**LATTER DAYS.**” This exhibition we deem to be a type of an awful day fast hurrying upon us. This is our sincere opinion; and what we think, we are not ashamed to tell.

“Men may, and have, called us enthusiastic. We care not if they call us fanatic and mad, so that we feel that they are mistaken. Fearing neither the face of human clay, man’s arm, nor man’s voice, while we obey human laws, and love and fear God, and have the evidence within that we are believed in return, we **WILL** go on our way rejoicing. Nor would we go on alone. Hence we **WARN** all to turn to the Lord while **YET** he is near.’”

The following extracts from “**OBSERVATIONS ON METEORS,**” by Prof. Olmstead, of Yale College

will show the nature and extent of this wonderful phenomenon:—

“The *extent* of the shower of 1833 was such as to cover no inconsiderable part of the EARTH'S SURFACE, from the middle of the Atlantic on the east, to the Pacific on the west; and from the northern coast of South America, to undefined regions among the British possessions on the north, the exhibition of shooting stars was not only visible, but everywhere presented nearly one and the same appearance.

“The duration and maximum, or period of greatest display, were characterized by a similar uniformity. In nearly all places, the meteors began to attract notice by their unusual frequency as early as eleven o'clock, and increased in numbers and splendor until about four o'clock, from which time they gradually declined, but were visible until lost in the light of day. The meteors did not fly at random over all parts of the sky, but appeared to emanate from a point in the constellation Leo, near a star called Gamma Leonis, in the bend of the sickle.

“A similar phenomenon was witnessed on the 12th of Nov. 1799, and at the same season of the year in 1830, 1831, and 1832. The meteoric shower was repeated on the morning of Nov. 13th or 14th, for several years, but on a scale constantly diminishing until 1838, since which period the exhibitions have been too little remarkable to be worthy of particular notice.

“I feel assured that this is no atmospheric or terrestrial phenomenon, but that these fiery meteors come to us from the *regions of space*, and reveal to us the existence of worlds of a nebulous

or cometary nature, existing in the solar system, and forming constituent parts of that system. Nor are these conclusions built on mere hypothesis, but are necessary inferences from certain facts.

“The *present generation* may consider itself privileged in having witnessed *grandeur displays* of *fiery meteors*, than are to be found recorded on the pages of history.” “In displays of the *Aurora Borealis*, also, we have been similarly favored. Such visitations of this spectacle, as we have enjoyed since Aug. 1827, to the present time, are by no means of constant occurrence.”

“Those who were so fortunate as to witness the exhibition of shooting stars on the morning of Nov. 13th, 1833, probably saw the **GREATEST DISPLAY** of *celestial fire-works* that has ever been seen since the creation of the world, or at least within the annals covered by the pages of history.”

“This is no longer to be regarded as a terrestrial, but as a celestial phenomenon; and shooting stars are now to be no more viewed as casual productions of the upper regions of the atmosphere, but as visitants from **OTHER WORLDS**, or from the *planetary voids*.”

“Subsequent inquiries have led me to the belief, that the body was so distant as hardly to exhibit any apparent parallax, but was projected on very nearly the same part of the sky by all observers. This fact at once shows that the source of the meteors was far beyond the atmosphere, and confirms the preceding conclusion that it was wholly independent of the earth.”

That this shower of falling stars was just such a display, as ancient writers expected to witness, in the fulfilment of this prophecy, is proved by

the following quotations from Thomas Burnet's "Theory of the earth," printed in London, A. D. 1697. Speaking of the signs which will precede the coming of Christ, he quotes Matt. xxiv. 29, and after speaking of the darkening of the sun and moon, he says, "the *last sign* we shall take notice of, is that of the *falling stars*. 'And the stars shall fall from heaven,' says our Savior." He then shows that the *fixed* stars can never fall, neither the *planets*; and that the only stars which will ever fall, will be meteoric, or *shooting stars*, and adds, "No doubt there will be all sorts of fiery meteors at that time; and amongst others those called *falling stars*, which, though they are not considerable, singly, yet if they were multiplied in great numbers, falling, as the prophet says, as *leaves* from the vine, or *figs* from the fig-tree, they would make an *astonishing sight*." He says that "we need not look upon these things as hyperbolical and poetic strains, but as barefaced prophecies, and things that will *literally* come to pass;" and that "*we are not to recede from the literal sense without necessity*, or where the nature of the subject will admit of a literal interpretation."

If it be objected that meteors are not stars, I ask whether the objector thinks that the star which went before the wise men of the east to the place where the infant Savior lay, was a fixed star? Or does he think that when the "stars fall from heaven to the earth, as the fig-tree casteth her untimely figs, when shaken of a mighty wind," (Rev. vi.,) they will be those fixed stars; one of which would drown our globe in a sea of fire? If not, they must be just what we have witnessed; and the text has been fulfilled.

“*The powers of heaven shall be shaken.*” This, as also the *appearing of the sign of the Son of man in heaven*, mentioned in verse 31, I apprehend to be yet future, and that it will take place in immediate connection with the second appearing of Christ. So that when it comes, although the tribes of the earth will mourn, they will be unable to obtain mercy, for they shall see at the same time “*the Son of man coming in the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds from the one end of heaven to the other.*” It will be a day of glory for the saints, but of wrath to the enemies of Christ.

Verses 32—36: “*Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no man, no, not the angels in heaven, but my Father only.*”

The budding fig-tree is to be a no more certain sign of approaching summer, than the signs in the sun, moon, and stars, are, of the day of Christ being at hand, near, even at the doors. “**KNOW,**” said the Savior, “**KNOW,** that *it is NEAR, even at the door.*” This generation, who see these signs begin, shall not pass away until all be fulfilled. They began in 1780, 62 years ago. But 70 years, the age of man, shall not pass, until all be fulfilled. Many are now alive who saw the

beginning, and they will not all be gone when the end comes.

But of that day and hour *knoweth* (in the *present tense*) no man, no not the angels of heaven but my Father only. Christ did not say it never should be known, but it was not then. But he had just told them, that when the signs took place they should know, who saw them, that it was near, *even at the doors*. It was not always to remain a secret, but according to Daniel it was sealed to the time of the end. The time of the end has come, and the wise shall understand.

The suddenness of that day will be as it was when the flood came; it will take the world by surprise, because they will not believe God's testimony. The old world were warned, but did not know because they did not believe. The world is now warned, but will be taken by surprise for the same reason.

"*Two shall be in the field,*" one a Christian, the other a sinner; in the twinkling of an eye, at the last trump, the saint will be gone to meet the Lord in the air.

"*Two grinding at the mill,*" or at work in the cotton mill; one will be taken and the other left. *Left?* Yes, sinner, left forever! O what a separation will then come!!

Verses 42—51: "*Watch, therefore; for ye know not what hour your Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. Therefore, be ye also ready: for in such an hour as ye think not, the Son of man cometh. Who then is a faithful and wise servant*

*whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord, when he cometh, shall find so doing. Verily, I say unto you, that he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."*

One would hardly think it possible for those ministers of the gospel who say, not in their hearts *only*, but with their lips, "My Lord delayeth his coming," to read this terrible warning, and not tremble as did Belshazzar when the Divine hand wrote his doom on his palace wall. Will not ministers see that they are literally joining hands with the drunken and vicious of all degrees, while they say My Lord delayeth his coming? Why is the doctrine of the second advent shut from the church, and from the prayer and conference meeting? If this is not a suitable theme for Christians to dwell upon in meditation, prayer, praise, conversation and exhortation, what is? I ask again, *what is a suitable theme, if this is not?* Are not those who do not love to hear of the Savior's coming clearly where they ought not to be? Can they claim that crown for theirs, which is laid up for all who **LOVE** his appearing? It is in vain for any man to say he loves it, if he is disturbed whenever he

bears it named. "*Where your TREASURE is,*" said the Savior, "*there will your heart be also.*" If Christ is to us the chief, we shall certainly delight to think him near. But, says one, I don't care so much about its being introduced into prayer and conference meetings on my own account, as on others; it makes a division of feeling. Whose feelings are hurt by it, I ask? Those who love the Savior as they should? If they are so destitute of the Savior's love as to be disturbed by the very sound of the idea of his coming, I ask if they are in a state of preparation to meet him, if he should come personally at the time? "But we ought to be always ready." True, but are you always ready, with such feelings of hostility to the theme? "We ought to be always watching." True, but are you always watching, while you believe the day a great way off? "But I do not know but it may come to night." The very reason, then, why you should bestir yourself to look at the subject, and get all the light on it which the word of God affords. "But I do not believe the Bible teaches anything about it." Then how do you know he will ever come? "O, it tells us he will come some time, but nothing about the time." Then I ask if the Lord Jesus meant to deceive the church, when he told her, when you see the signs, *then* KNOW that it is even at the doors? He either meant so, or he did not. If he did not mean so, then he was a deceiver. If he did mean what he said, then we *may* KNOW *something* about it, and are guilty if we do not. "But I mean, I do not believe we can know anything about the definite time." Why, then, not talk about all that can be known, and

search the Bible to learn everything that is revealed on the subject? Why refuse to do it yourself, and be displeased if others do it? Do you not fear that by refusing to receive the light, God will withdraw what you now have, and leave you to believe a lie, to harden yourself against the appearing of the Saviour, and that he will come and find you beating your fellow-servants for their faith in and love for his appearing? "But you have a hard spirit, and are censorious, and think no one is a Christian who does not think as you do." Nay, nay, my brother, my sister! you wrong me. If you *saw*, or *thought* you saw, your neighbor's house on fire, I ask, would you not think it your duty to arouse them and tell them *the worst you feared*? Would you let them sleep on, lest, by trying to awake, you should offend them by your earnestness, and importunity? I believe the Lord Jesus requires of all his ministers and people to look into this subject and look out for his coming. I do not believe it can be neglected with impunity; and hence, I must cry aloud to my fellow travellers. I should be guilty if I did not tell them all I fear will come upon them. Let them show me that my fears are ungrounded, and I will desist from my importunity. I cannot until then. I believe there are a great many good Christians who are yet in the dark on this subject, but will be waked up to it and believe it before the Lord comes. But if any fight against it *until that day arrives*, and it finds them in that *hostile*, and consequently unexpected attitude, they cannot go in to the marriage feast. "But on what are your fears grounded?" I answer, in part, on the quotation from the last of the 24th of

Matthew, and from a multitude of other such passages.

In all the Bible I have never found one text that pronounces a wo for the faithful warning of the world, of danger, whether real or apprehended. But the Bible abounds with warnings and threatenings against those who neglect to warn the wicked, or who in any way soothe the fears of the guilty and the impenitent. I had rather give ten thousand false alarms, and have the consciousness of having done my duty, than that *one* soul should perish through my neglect.

# CONTENTS.

## CHAPTER I.

### THE PROPHECY NOTED IN THE SCRIPTURES OF TRUTH.

Exposition of Dan. xi. 1—22, with extracts from Bishop Newton and others, page 3.—Christ was crucified soon after the death of Tiberius—his ministry was seven years, 39.—Demonstration that the Romans are the subject of this prophecy, 42.—The Roman league, 45.—The battle of Actium, 55.—The destruction of Jerusalem, 61.—The seat of empire removed from Rome to Constantinople, 65.—The conquest of Rome by the barbarians, 66.—The effect of the barbarian conquests on the imperial power, 76.—The daily sacrifice—abomination that maketh desolate, 78.—The abomination of desolation, 83.—The wilful king—the French revolution, 89.—(1.) The denial of a God, 94.—(2.) The adoration of the goddess of reason, 95.—(3.) Abolition of the marriage vow, 96.—(4.) A system of heathenism—the religion of France, 97.—Career of Bonaparte—the time of the end, 98.—Time of the end, continued—Christ's reign began—the saints glorified, 114.—The vision shut and sealed to the time of the end, 120.—The power of the holy people scattered, 121.—The two measuring rods—the daily taken away—the abomination that maketh desolate set up, 127.

## CHAPTER II.

### THE SOUNDING OF THE SEVEN TRUMPETS.—REV. SEVENTH, EIGHTH, AND NINTH CHAPTERS.

The first trumpet, 133.—Second trumpet, 142.—Third trumpet, 145.—Fourth trumpet, 154.—The fifth trumpet, or first wo, 161.—The torment of the Greeks one hundred and fifty years, 178.—The Ottoman supremacy in Constantinople three hundred and ninety-one years and fifteen days, 181.—When did Mahomedan independence in Constantinople depart? 192.

## CHAPTER III.

## THE LITTLE BOOK AND THE TWO WITNESSES.

The holy city—forty-two months, 202.—Who are the witnesses? 204.—Third vo, or seventh trumpet, 223.—The day and the hour, 226.—How are the prophecies to be understood? 227.

## CHAPTER IV.

BRIEF EXPOSITION OF THE TWENTY-FOURTH OF MATTHEW. Page 228