

1670. THE 220.1 1870
SIGNS OF THE TIMES:

IN THREE PARTS.

A NEW EDITION, CORRECTED AND ENLARGED;

TO WHICH ARE ADDED

TWO APPENDIXES,

FOR THE FARTHER

ILLUSTRATION OF THE PROPHECIES,

BY THE

PROGRESSIVE CALAMITIES OF EUROPE.

AND

A SYMBOLICAL VOCABULARY,

FOR THE

EXPLANATION OF THE PROPHETIC STYLE,

BY J. ^WBICHENO, M. A.

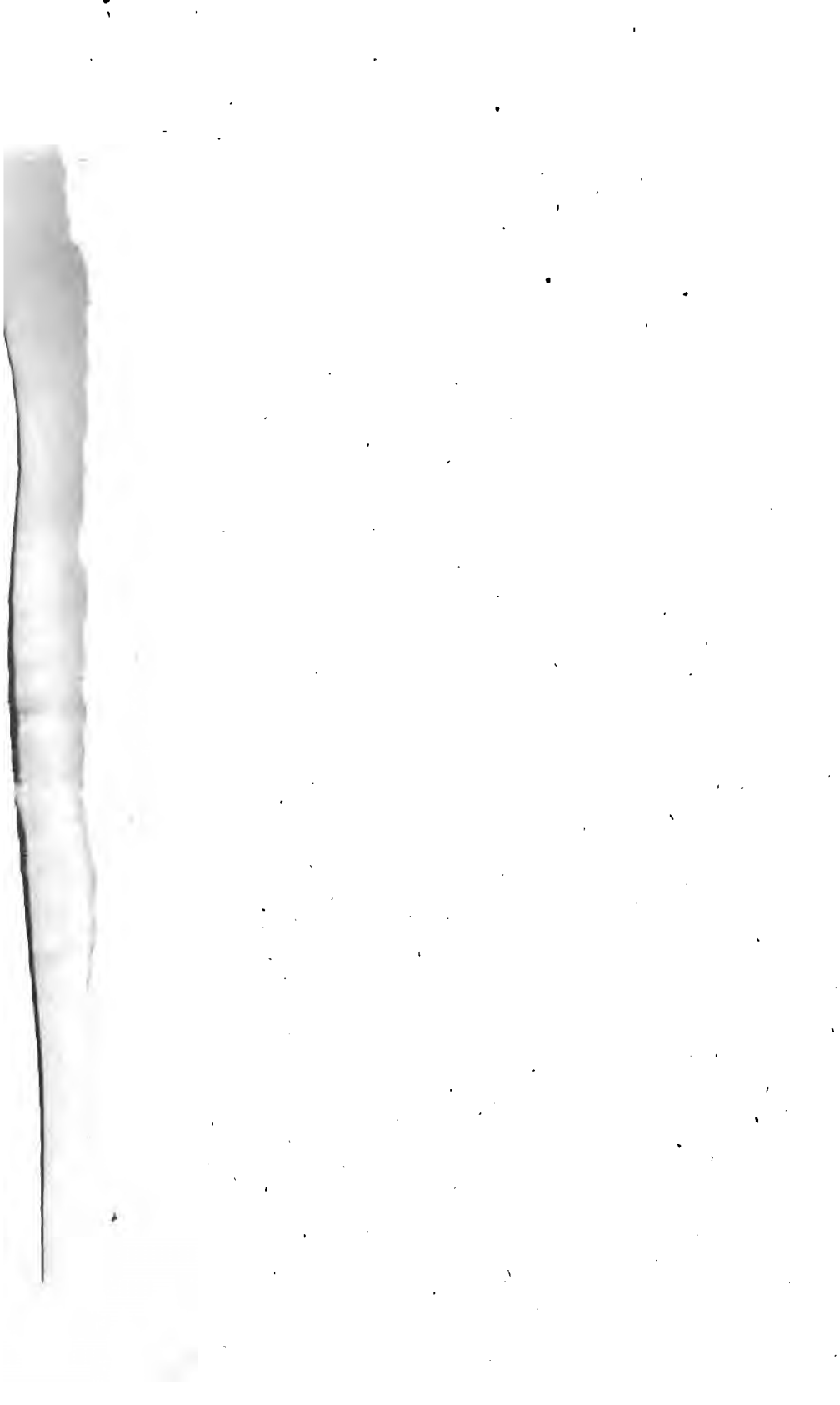
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THE
P R E F A C E
TO
THE SIXTH EDITION.

NEWBURY, May 2, 1808.

IT is now *nineteen* years since the calamities, which continue to afflict Europe, had their beginning; nor is there yet any appearance of their soon terminating in the tranquil scenes of peace and security. Instead of this, every thing portends their increase and wider range. Revolutions, and the most astonishing changes in things, both civil and religious, continue to proceed, with an accelerating rapidity, from kingdom to kingdom, from Europe to Asia: and surely they must be devoid of all reflection, as well as of all piety, who perceive nothing of the finger of God in all these tremendous occurrences.

And would it not be very extraordinary, if, in such times as the present, none were to be found, amongst all the thousands of our clergy of different denominations, and other learned and pious Christians, to turn their attention to the sacred prophecies, and attempt their illustration by the uncommon events which are every year and month rapidly succeeding each other? It is, indeed, too true, and much to be lamented, that multitudes, not only among the illiterate and irreligious, but among the ministers of religion, and those who talk the most about vital Christianity, are much prejudiced against the study

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of the prophetic writings, and against all application of their contents to present events, however extraordinary or awful: and drowsily ask, *Cui bono?* Yet we have to thank God, that this stupifying prejudice, and awful apathy, are not universal: there are *a few* who have not been ashamed to blow the trumpet in Zion, and sound the necessary alarm, however great the ridicule they have had to encounter.

The French revolution—peculiar in its aspect—had not made much progress, before many began to suspect that that great and finishing scene of God's judgments was disclosing, of which the scripture prophecies speak so much; and in which are to be overthrown all those Antichristian systems, civil and ecclesiastical, which have so long been opposed to genuine Christianity, hindered its benign effects, and occasioned, under the mask of the Christian religion, so much affliction to the church of God, and so much hypocrisy and wickedness, misery and bloodshed, in the world. When the French monarchy and church fell, in *ninety-two*, and the angry nations (Rev. xi. 13, 18.) began the violent conflict in which all of them have been either dashed to pieces or sorely injured, then, that which had been only a suspicion, increased to confidence, a confidence which has been continually strengthening, as events have proceeded from that time to the present.

From the first moment of the French revolution, my own mind was deeply impressed with an awful apprehension of what was coming; and when the nations began to shew their anger, I felt deeply for my country, fearing the danger into which evil counsels might plunge her. Insufficient, therefore, as I felt myself, I thought it right to hazard, not only the sneers and ridicule, which they who apply the scripture prophecies to passing events must always expect, but even more than these: I thought

it a duty, to hazard all that obloquy and persecution, with which the ignorant, the illiberal, and infatuated, pursue those who oppose their measures—and to which the advocates of peace and liberty were, at that period of peculiar delusion, unusually exposed—and publish to my countrymen those reflections, which had led me to conclude, that the nations were approaching an awful crisis; that a storm was gathering, which was likely to overwhelm in ruin all who exposed themselves to its conflicts. That my feeble voice has been no more heard, or attended to, is no great matter of surprise; but that my countrymen have been blinded to their interest, either by their own prejudices and folly, or by the sophistry of their deceivers, and deluded to take the part they have, is, in my opinion, a matter of deep regret; that, warned as they have been, from the hour of the great reformation from popery, of what was some time to be expected, as to the fate of the Antichristian church and kingdoms, they have not been aware of the hand of God extended to punish his enemies and the enemies of mankind; nor *heard the rod*, (Micah, vii. 9.) *nor him who hath appointed it*; is indeed matter of great concern, and indicates, I fear, serious consequences: consequences, which appear now, more than ever, rapidly approaching. In contemplation of the attack to be made on *Babylon the great*, God, in mercy, uttered this warning, *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues*. But, if we have not despised it, we have certainly been criminally inattentive to it. If we had not, we should never have united ourselves with papal despots, in defence of those ancient reigning families of Europe, and for the preservation of that old order of things, which the word of God, on account of the sufferings and blood of saints and martyrs, has certainly doomed to perish by the most exem-

plary judgments.—*He that leadeth into captivity, shall go into captivity; he that killeth with the sword, must be killed with the sword.* Rev. xiii. 10.—The belief of which we profess as Protestants, and of which, whatever excuse there may be for the multitude, it was criminal in the higher orders—and especially in those to whom was intrusted the instruction of the nation and the direction of its councils—whether of the clergy or laity, not to be aware, and act accordingly: for it needed neither the spirit of prophecy, nor any thing besides sound principles and a disinterested and dispassionate attention, to discover, from the first movements of the French revolution, that it was neither the interest nor the duty of a Protestant people, attached to civil and religious liberty, to make a common cause with papistical despots, in defence of thrones and altars all over stained with the blood of the best friends of liberty and true religion—the blood of the martyrs of Jesus, whose cries for vengeance would have resounded in our ears, if we had been alive, as we ought to have been, to the sympathies of men connected by common principles. But, corrupted by prosperity, and utterly forgetting our principles as freemen and Protestants, neither the sin nor the danger of drawing the sword in defence of Antichristian corruptions and oppressors, was perceived, and we committed the fatal mistake of being active when we ought to have stood still, and of enlisting on the side of a party which we ought to have shunned. In spite of events, which have uniformly contradicted all political calculations, some are still blind to our fatal folly; but there are now, when it is too late, many more who perceive it than are forward to acknowledge it.

What the issue, as it respects this country particularly, will be, no one can say. The prospect is dark and terrifying.—That God may shield our country by his special

protection, and bring us to repentance by dispensations of mercy, and not of wrath, is the prayer of every good man, whatever his opinion of public measures, or however faint his hope!

Since the following sheets were sent to the press, we have received intelligence of some very important transactions on the continent. The French have seized on the lands of the church; and, on *the second of February*, again took possession of Rome; reduced the pope to the humbled exercise of his spiritual functions, and dismissed in peace the cardinals and prelates to their several countries and homes. To what farther humiliations of *the man of sin*, and to what farther changes in ecclesiastical affairs, this may be the prelude, remains to be seen.

Spain has also been the scene of very interesting occurrences. How long the Bourbons may be suffered to retain the shadow of authority they still exercise, cannot be said, but the probability is, that the entire subversion of that stupid and intolerant government is very near. No change here, any more than in the neighbouring kingdom, can possibly be for the worse. Should a new dynasty and the *Napoleon Code* be here soon imposed, although there will probably be much to execrate, yet there will be reasons, both on the score of humanity and religion, for congratulation. There will, at least, be an end put to the all-destroying power of the priesthood, and to the last remains of that impious and bloody tribunal the Inquisition: the prospect of which must excite joy in every truly Protestant heart, whoever the instrument that Providence may employ to effect it. The French ruler will doubtless exact payment for the happiness which he promises to convey to Madrid; but, if conscience be set free, and an opening be made to let in a portion of that light, which it has been one of the chief labours of the Spanish, as well

as of the Portuguese government, to exclude; the wealth of their churches and monasteries, their bishops and archbishops,—if it be true that to get understanding is rather to be chosen than silver—will be well disposed of. Spain and Portugal may be considered as being to Napoleon what Egypt was to Nebuchadnezzar, who had served a hard service, and to whom, as a reward, God promised to give the land of Egypt, that he might take her spoil, and take her prey, to be wages for his army. Ezek. xxix. 13—20.*

* June 3d. So rapidly does one great event succeed another, that it is difficult to keep pace with them. It appears, by an article from Rome, that farther and more decisive steps have been taken by the French ruler to bring to an end the empire of the church. The Sacred College has been entirely dissolved, and the French minister has quitted the papal court. The pontiff endeavoured, by protests, and by issuing his commands to the several cardinals not to leave Rome, to resist this overthrow of his power, but in vain.

The King of Spain has resigned his sceptre in favour of Bonaparte; and which has been acceded to by the Prince of Asturias, and the other members of the Spanish branch of the race of Bourbons, who have agreed to retire into private life, as the subjects of the Emperor of the French!

Thus, as preparatory—we may hope—to being brought to the knowledge and practice of a purer Christianity than has hitherto prevailed, that kingdom which may be considered as the *ninth horn of the Roman beast* is reduced and breaking to pieces.—An awful warning to the tenth!—Certainly, the very extraordinary rapidity with which great national calamities and revolutions have succeeded each other, in the course of the last three or four years particularly, is enough to alarm the stoutest heart, that retains any belief in the providential government of God. But, alas! however awful or rapid the strokes of providential vengeance—for, from Providence they come, whoever are the instruments to inflict them—yet, little effect is produced on the general feeling of this self confident country; and, as Protestants, all sects and parties are dead asleep! All are preaching and disputing about the several little peculiarities which divide them, but scarcely one warning voice is heard; and the great parting command of our Redeemer—WATCH—is too little attended to by any of us! Whether *the fig-tree be shooting forth* or not, few seem to think or care about.

Sweden is attacked, or threatened, on every side, and the overthrow of another kingdom is to be expected.

Preparations for partitioning Turkey are proceeding undisturbed. The Porte seems stupified with terror; and though this country is kindly disposed to yield them assistance, it is feared we can afford them no effectual aid; but they must come to their end as foretold (Dan. xi. 45.) without any being able to help them.

Fresh proofs also appear of some secret designs of the French ruler, relative to the destiny of the Jews. By a decree, dated March 15th of this year, the Jews of the conscription are required to perform personal service, and are not allowed, like other Frenchmen, to find substitutes. Thus, he is pursuing the strongest measures to oblige the Jews to become soldiers. He has lately, also, ordered the best possible estimation to be made of their numbers, both in Europe and Asia: doubtless with a view to promote the purposes of his ambition: for it is impossible to suppose, from his character, that all his transactions with this people, and the interest he seems to take in their concerns, can be without meaning, or without some adequate design.

Such is the magnitude of the events which for years have occupied the attention of mankind, that the appropriation, or rather seizure, of the church plate, in several of the countries under the control of Bonaparte, to enable him and his allies, as it is said, to send their armies to Hindostan, to drive us from our possessions there, may be thought scarcely worthy of notice. However, it is a link in the chain of prophecy. It is another step towards making *the whore desolate and naked*. Rev. xvii. 16.

But, although these transactions—these new appearances in the constantly moving scene—as parts of the great whole which is operating the dissolution of the

European republic and the final ruin of the apostate church, cannot fail of deepening, on thoughtful minds, the impression of what is fast approaching ; yet, they are neither so decisive, nor unanticipated, as to render it necessary to detain the reader by many reflections on them here. But there is one remarkable trait in the temper of the present times ; glanced at, indeed, before, but which seems deserving of particular notice. Although in former times—even in the last century—there were so many, both in the established church and out of it, to sound the alarm, and warn the people against the delusions and crimes of Antichrist ; although hundreds of volumes have been written, and thousands of sermons preached, concerning the enormities of *Babylon the great* ; about the predicted fall of Rome, and of the tyrannical Romish church ; and although, from the Reformation to the present time, prayers have constantly been offered in all our churches for the downfall of the papal power ; yet, *now*, when the time is come, and the nations begin to hate *the whore, and make her desolate* ; *now*, when one persecuting kingdom and government after another is falling, and the papal authority itself is all but annihilated ; Rome and its territory violently taken possession of, by those once most devoted to her interest ; and the haughty pontiff, who used to tread on the necks of kings, whose bulls shook kingdoms, and whose nod was enough to set nations in a blaze, is reduced to the lowest state of humiliation, having nothing left him but the shadow of his former spiritual functions ; *now*, when this insolent pontiff is treated as an usurper, his college of cardinals driven from Rome, and every corner of the kingdom of the beast is rapidly filling with darkness, scarcely a word is to be heard from those who ought to be the first to discern *the signs of the times*, that may lead us to suspect that these things at all indi-

cate the accomplishment of those predictions, about which so much has been written and said. *Now*, when the judgments of God are made manifest, and he is avenging the cause of his oppressed church, scarcely a mouth is opened to give him glory, or hardly any sensation is produced, unless of regret, and of indignation against the instruments that God sees fit to employ. It is next to treason to talk of Antichrist, unless you transfer the character to infidel France; and to ascribe those calamities which now desolate the nations, and lay low *the kings of the earth* (Isa. xxiv. 20—22.) to the retributive justice of God; or to consider them as the accomplishment of the sacred prophecies; is stigmatized as wild enthusiasm. We know not how to distinguish between the crimes of the instruments and the equity of Providence; and therefore our passions impel us to take part with *the destroyers of the earth*, (Rev. xi. 18.) and to mingle in a temper, which, if we were wise, we should do every thing to avoid; lest, haply, we be found fighting against God; for though the instruments may be wicked, yet God is just; and we might be sure at the first glance, if we would reflect dispassionately, that what is passing is no common work, nor likely to have a common issue.

Although the author does not suppose, that what will be found in the following pages is perfectly free from mistakes, yet he has candidly acknowledged such former ones as, either by his own more mature reflections, or by the assistance of others, he may have discovered; and has endeavoured to correct them.

The most material alteration which will be found in this edition respects *the beast which ascended out of the bottomless pit*, and is said in Rev. xi. 7. to have *made war against the witnesses*, and to have *killed them*, when about to finish their testimony. Seeing, that when I first wrote on this

subject, I concluded, as I do now, that *the tenth part of the city*, which fell in *the earthquake* (ver. 13.) was France; and, consequently, that *the street*, or the *platea*, of *the great city*, where *the witnesses* lay dead *three days and a half*, and that all which is found from ver. 8th to ver. 13th inclusive, must be referred to the same country; and seeing that I also understood *the second beast* in chap. xiii. which persecuted and killed the men who would not worship *the first beast* and *his image*, to signify the French tyranny, I hence concluded also that *the beast* in chapter the 11th and 7th must signify the same monster.* But in making this conclusion I have, for some years, thought myself not justified; and in my last edition of *The Destiny of the German Empire* (p. 92,) attempted to offer a more satisfactory explanation.

Although I have no doubt, but that the whole scene of *the witnesses lying dead three days and a half*, their *resurrection*, &c. from ver. 8th to ver. 13th, is laid in France; yet there is reason to believe, that what is said of the persecutions of *the beast in the seventh verse*, is a concise prophecy of the *general* persecution carried on against *the witnesses*, towards the close of their 1260 years sackcloth-prophesying, by the papistical party, through *all* the *beast's* empire; for, their entire suppression was effected about the same time, in all the popish dominions. But, as representing the exact time of their lying dead, their resurrection, and concomitant circumstances, in *every one*, or in *several*, of the kingdoms, could but have created confusion, and as it was sufficient, for authenti-

* It appears that Archbishop Usher was of opinion that *the two witnesses* were to be slain, not by the pope, but by the kings of France. It is likely that he was led into this mistake—if it be one—much in the same way as myself; as far, at least, as relates to *the street*, or *tenth part*, of the city. See *Illustrations of Prophecy*, p. 100.

cating the prophecy, to give a scene of these in *one* of the kingdoms, France appears to have been preferred; for what reason we are not obliged to account before we believe. It might be because this was, in many respects, the chief of all the papal kingdoms, the *platea*, the forum, or *the chief street* of public resort and elegance; and because, from the first breaking out of the light of reformation, it had been the most remarkable scene, both of the activity and of the sufferings of *the witnesses*, from the reign of Louis VII. about A. D. 1170, when *Waldus*, and the *Pauperes de Lugduno* first taught at Lyons, "that only the Holy Scripture is to be believed in matters pertaining to salvation; that there is but one mediator, Jesus Christ; and that the usurpations of the pope are not to be acknowledged,"* till they were slain by the tyrant Louis XIV. A. D. 1685. It might also be, because, here they were first to be restored to life, and because this country was to be the theatre of the most interesting events, and to act a most important part, in the scheme of the Divine Providence, at the time of their resurrection.

Besides a *Second Appendix*, consisting of thoughts suggested by the progress of events, and the present awful state of things, many notes are now added, for the further illustration of the subjects discussed. And seeing that the several parts were originally published at different times, and having supposed when I wrote each part that that would be the last, I was induced, for the sake of connection, to embrace some subjects which had not much engaged my attention, and which coming afterwards to be more particularly considered, occasioned redundancies. This blemish—as well as that of discrepances—I have endeavoured to remove as much as possible, as well in

* *Status Ecclesiæ Gallicanæ*, p. 96.

this edition as in the former ; and hope the whole will now be found more uniform and correct, as well as more interesting to the reader.

Should any one think that the author ought not to have confined his corrections so much to expository matter, but have extended them also to the spirit and style of many passages, where, some may think, a too sanguine expectation appears to have got the better of judgment, and the character of the French revolution and revolutionists to be set too high, I might plead in excuse for any blemishes of this kind, that it was early in the progress of the French revolution, when all was agitation and hope, that I commenced writing on these subjects, and was, for aught I know, the first who wrote on them at any length, and therefore some allowance ought to be made; though warmth and hurry should, in some instances, not only have occasioned some too unqualified expressions, but even induced deception; yet I shall only say, I wrote as I thought and felt at the time, and though some things might have been more accurately and coolly expressed, yet I think I should be more likely to spoil than mend, by attempts at correction, and that the reader has a right to them as they are; only recollecting that though I may, now and then, amidst the astonishment and agitation of the times, have forgotten to guard sufficiently against being misunderstood, yet, I certainly never considered "the miscreants and cut-throats" who mingled in the tumults of the French revolution, and who at length got the ascendancy, as the genuine *witnesses of God*: though I believe them to have been the executioners of his wrath, and the proper instruments which Providence employed to avenge on a merciless government, an impious priesthood, and a thoughtless cruel people, the blood of the innocent martyrs of Jesus.

Among the notes will be found the most essential parts of my reply to Mr. Faber's objections in his *Dissertation on the Prophecies*. His *Answer* to my Reply made its appearance after I had prepared the following sheets for the press. But wishing every one to think and judge for himself, and seeing no good likely to result from an extended discussion—there being no question or subject, however plain and simple, if not capable of a mathematical demonstration, but may be disputed, and be clouded by ingenious objections—I have not retraced my labours to encounter every new objection. And I have the rather desisted from further trespasses on the reader's time, because there are no new objections that seem of consequence, but what are anticipated in some of the notes, which are already sufficiently numerous and extended.

Many, most certainly, could have fulfilled the task here undertaken with much greater ability; but the author has written as he thought, fearless of opinion, and has the pleasure to reflect, that he has endeavoured, in the best manner he was able, to discharge what he considered as his duty, and hopes—whatever the imperfections—that his efforts to illustrate the word and providence of God, and to smooth the way to the study of the prophecies, may be of some use to the pious inquirer, who, amidst the darkness and tempest which surround him, is anxiously asking, *Watchman, what of the night?**

And here let me be permitted to observe, that although I have discovered, and endeavoured to correct, some mistakes and inaccuracies in my first opinions on the subjects discussed in the following pages, yet these were such as related more to times and circumstances, than either to the great realities of the subjects investigated, or to the

* Isa. xxi. 11.

probable issue of the revolutions and commotions which shake the nations, none of them being of such a nature or magnitude, as *at all* to affect the main arguments; and after *fifteen* years observation on what has been passing on the political stage of Europe, and attentive reflection on the subjects which I have endeavoured to illustrate, I am more than ever confirmed in all the most essential ideas at first entertained. But, though my confidence is become so confirmed, yet I am sure I shall not be mortified, but obliged, if any one can demonstrate, by arguments and facts, that my whole scheme of interpretation, my conjectures and fears, are all delusive. It is not enough to raise objections about the *heads* or *horns* of *this beast* or *that*, and such like *minutiae*; or for a reviewer to pick up two or three detached sentences and hold them up to ridicule: prove that France cannot, or is not likely to be, *that street of the great city* in which *the witnesses* were to lie dead *three days and a half*—that it cannot be that *tenth part of the city* which was to fall by a *political earthquake*—that there are no grounds for concluding that the French revolution was that earthquake, nor that the restoration of oppressed men to the exercise of their rights *may* be the predicted political *resurrection of the witnesses*, (Rev. xi. 3—13.)—demonstrate, from scripture and the nature of the thing, that it is altogether fanciful to suppose that the combination of kings, and the wars and calamities which have succeeded the fall of the tyranny of the Capets, are the realization of *the anger of the nations*, and of that *wrath* which fell upon *the destroyers of the earth* at the sounding of *the seventh trumpet*, (ver. 18.)—prove, that all our conjectures have been contradicted by the facts of *fifteen* years; that kingdom after kingdom has not fallen; that Pope and Turk, and all the old, corrupt, and tyrannical systems, which have for ages been the

scourge of the church of God, have not been rapidly hastening to ruin—rapidly overturning—as was asserted would be the case if the French revolution were the event supposed ;—demonstrate all this, and our fears will vanish, and we will candidly acknowledge our error.

It is allowed, that not all which is predicted, by a great deal, is yet accomplished, but if any think the believers in the present fulfilment of the prophecies deluded, let them exercise their benevolence in attempts to undeceive them. Let them shew us that the state and aspect of affairs is altogether in contradiction to the expectations entertained by the weak believers in prophecy, and promulgated to the disturbance of men's peace—that there is no appearance of the breaking to pieces of the civil and ecclesiastical systems of those corrupted Christians, who have *made war with the Lamb*, (Rev. xvii. 14.)—that there are no circumstances existing in the affairs of the Christian nations, of the Jews, or of the Turks, but what indicate that all things will continue to proceed as in ages past—let Great Britain realize her good intentions, and deliver Europe from the scourge which Providence has appointed for its affliction, and build up again the walls of Babylon, which are broken down, and then we will shut the book, and candidly confess ourselves deceived. But, whilst convulsions and ruin continue to proceed from nation to nation, and unbelievers produce nothing but scoffs instead of arguments, or confine their animadversions to minute questions of little comparative importance, we must still entertain all the fearful apprehensions which the first shocks of these convulsions produced, and believe, that there are serious grounds to expect that the hour is at hand, when the last stone of Babylon will be razed, and *she shall be found no more at all* ; when the Jews will find

mercy, and there will be *a time of trouble, such as never was since there was a nation.*

One principal object, in publishing these thoughts on the fulfilment of the prophecies, is to evince the divinity of the holy scriptures, and aid the faith and piety of the weak and wavering. Though, as to the particulars, God's accomplishment of his word is, generally, in a way unthought of by men—for *his way is in the sea*—yet, if the issue of things, *on the whole*, should be such as we expect, then the men, who, so long ago, drew the picture from which we form our judgment—though that judgment be imperfect—must have been *holy men of God*, inspired by his spirit; and our scriptures are of divine authority. —Should it prove otherwise, future events will illustrate the truth of God's word; and the author is willing, for the *peradventure* of being useful, to hazard all the reproach which might be thought due to disappointed illusions.

However, thus far, every thing which has happened, tends to make it more and more probable, that whatever mistakes may have been made in minor matters, yet, that the general impression, as to what is coming on this generation, is not a mere illusion of the fancy. Infidels, for a while, may scoff, and the generality of Christians may continue to say, “What good is to be expected from attention to the prophecies?” but such awful miseries are likely to pursue them, as will *make* them see the hand that is lifted up. Isa. xxvi. 11.

Whatever sufferings await us, may we be prepared to meet and improve them! That, repenting of our sins, the days of wrath may be shortened! That the rage of the nations may be rebuked, and a merciful Providence say to the devouring sword, *It is enough, return to thy scabbard.* Instructed by the Gospel, and by bitter experience, may

mankind be better taught their duty and interest, and peace on earth, and good will to men, be soon proclaimed through all nations; and union and kind offices succeed to dissensions and devastation!—That it may please the Great and Merciful Parent of all, by his blessing, to make this humble attempt to serve the interests of Religion and Humanity, of some use in forwarding the realization of these wishes of all good men, is the most sincere prayer of

THE AUTHOR.



THE
SIGNS OF THE TIMES:
OR, THE
OVERTHROW
OF THE
PAPAL TYRANNY IN FRANCE,
THE
PRELUDE OF DESTRUCTION
TO
POPERY AND DESPOTISM,
BUT OF
PEACE TO MANKIND.

PART THE FIRST.

BY J. BICHENO, M. A.

SIXTH EDITION.

I have told you, before it come to pass, that when it is come to pass ye might believe. JESUS.

Babylon the Great is fallen, is fallen! Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Therefore shall her plagues come in one day, death, and mourning, and famine. Rev. xviii. 2. 8.

Be ye ready: for in such an hour as ye think not the Son of Man cometh. JESUS.

PRINTED IN THE YEAR M.DCCC.VIII.



ADVERTISEMENT

TO

THE FIRST EDITION.

NEWBURY, Jan. 19, 1793.

HISTORY no where informs us of any event so extraordinary as the late revolution in France. If viewed on all sides, with its attending circumstances, by an attentive and unprejudiced eye, it must surely excite the greatest astonishment; and those who have been used to unite in their minds the providence of God with human occurrences, (whether they approve of this great change of things or not), cannot help inquiring, *Is this from men, or is it from God?* Is it one of those commotions produced by the conflicting passions of men, that rise and sink, and are soon forgotten; or is it one of those events which mark the great æras of time, and from which originate new orders of things?—If the latter, it is undoubtedly the theme of prophecy.

Appearances indicate that this will be a fatal stroke to the Papal usurpations, and to the reign of despotism. Those prophecies, therefore, which direct our hopes to that interesting period, when all Antichristian tyrannies are to perish, deserve, at this time, peculiar attention. But where shall we find a clue to guide us in our inquiries? The author of the following thoughts consulted commentators the most generally approved, on the Prophecies of Daniel and the Revelation of John. He found much to edify and to excite curiosity, but was still in the midst of a wilderness. At length he was determined to commit himself to his own investigations, and explore these regions of wonders, without placing implicit confidence in any guide.

A serious application to the study of the prophecies, and an attentive observation of the signs of the times, have produced in my mind the strongest persuasion, that the utter downfall of the Papacy, the final overthrow of despotism, the restoration of the Jews, and the renovation of all things, are near at hand; and that every year will astonish us with new wonders. *As the days of Noe were,*

ADVERTISEMENT.

*so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, and marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be.** From this persuasion arises the indispensable duty of calling the attention of mankind, with peculiar earnestness, to the things which belong to their peace. *Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble; for the day of the Lord cometh, for it is nigh at hand.*†

I know what an author, who writes on subjects like these, has to expect. But my heart tells me, that I publish these thoughts with the purest intentions, and that my only aims are to serve the interests of Christianity, to promote the welfare of my countrymen, and the common cause of humanity, by inviting men to consider the *signs of the times*; that, as *individuals*, and as a *nation*, we may examine our ways, *repent*, and *reform*; that thus the Divine displeasure may be averted, and *that* constitution, which has secured to this empire so many blessings, to which most other nations are strangers, may be purified and strengthened, and by these means be continued to our posterity. I do therefore most fervently pray, that God may succeed this feeble attempt, and bless *us*, and *all men*, with peace.

* Matth. xxiv. 37—39.

† Joel ii. 1.

PREVIOUS THOUGHTS.

THE kingdom which God was to set up under the Messiah, according to the prophets, was to be a kingdom of righteousness, peace, and joy. *Unto us a Child is born—the government shall be upon his shoulder.—Of the increase of his government and peace there shall be no end.—The wolf and the lamb shall feed together. He shall speak peace to the heathen,** who have long been the prey of destroyers, and of one another. If we contemplate the principles of the kingdom of Jesus Christ, they promise fair to produce the enjoyment of all that which the prophets predicted. But where is the effect? The annals of the Christian world, as well as those of the Pagan, discover to us little more than the history of ambition, superstition, and bloodshed. The career of this kingdom began in piety towards God, and in love and peace to all mankind. But systems of error, superstition, and oppression, soon interrupted its progress and perverted its principles. Christianity has been converted into a system of commerce, and those called the ministers of Christ, have been a corporation of traders in the souls and liberties of mankind.

Were I to attempt to define the character of *Antichrist*, I should say, *It is all that which opposes itself to the kingdom of Christ, whether it flow from the ecclesiastical or civil powers.* Although the Papacy, more strictly speaking, is especially *the Antichrist*, yet, the civil constitutions of nations, as well as the ecclesiastical, so far as they accord with, or have a tendency to promote, that pride and that ambition which lead to oppression, persecution and war, are Antichristian. Whatever in religion is destructive of union among Christians, which leads to domination over conscience, to hinder free inquiry after truth, or any way oppresses and persecutes men for matters cognizable only by God, is Antichristian. Wherever there is intolerance; wherever we find conditions of communion among Christians imposed, which Christ hath not clearly enjoined; wherever creeds and modes of worship are enforced by human power, and men are made to forfeit any of their ci-

* Isa. ix. 6, 7. lxxv. 25. Zech. ix. 10.

vil rights, or are stigmatized on these accounts, there is that spirit which is not of God. Wherever one Christian, or sect of Christians, assumes the seat of authority and judgment in the church of Christ, whether they call for fire to destroy those who dissent from them, or only exclude them from their communion and affection, there is a portion of that spirit of Antichrist which has so long opposed itself to the benign principles of the kingdom of the Prince of Peace, has been the cause of so many evils to humanity, and the occasion of making the inconsiderate esteem the amiable religion of Jesus, as a source of mischief instead of benevolence! Alas, how much of this spirit remains amongst us all! How few have learned that* *in Jesus Christ circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God.*

But we are assured from the scriptures, that all these usurpations and Antichristian principles will have an end; and that the gospel will produce the various happy effects which are predicted. The religion of Christians will then no longer consist in † *meat and drink, but in righteousness, peace, and joy*; the practice of *justice*, the cultivation of *harmony*, and the diffusion of *happiness*

The question is, When may we hope to see these predictions accomplished? Long have a pious few had their eyes fixed on the promises of God with ardent expectation, and been crying, *How long, O Lord, ere thou wilt avenge the blood of thy saints and create Jerusalem a quiet dwelling-place, and Zion the joy of all the earth? Come, Lord Jesus, come quickly!*—*Behold I come at an hour when ye think not! blessed is he that watcheth.*

Some suppose, that all our inquiries about the time of the accomplishment of the predictions relative to the downfall of Antichristian usurpations and corruptions, which is to prepare the way for the peaceful kingdom of the Redeemer, are in vain. If so, wherefore is it said, *Blessed is he that readeth, and they that hear the words of this prophecy?* Rev. i. 3. *Here is wisdom, let him that hath understanding count the number of the beast, xiii. 18.*

Though the meaning of the prophecies is necessarily wrapt up in modes of expression not easily to be understood, as they would otherwise operate against their own accomplishment; yet they may not be absolutely inscrutable; and especially when their accomplishment ap-

* 1 Cor. vii. 19.

† Rom. xiv. 17.

proaches nearer, and increasing light is cast upon them by the arising of circumstances connected with them. This seems to be intimated by the angel, Dan. xii. 4, 9, 10. *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.—The words are closed up and sealed till the time of the end.—None of the wicked shall understand, but the wise shall understand.* The meaning of these words, according to the learned Dr. Lowth, is, “The nearer the time approaches for the final accomplishment of the prophecy, the more light shall men have for the understanding it; for the gradual completion of this and other prophecies shall direct observing readers to form a judgment concerning those particulars which are yet to be fulfilled. From hence we may observe the reason of the obscurity of several prophecies in scripture; and it may be observed, that generally those prophecies are most obscure, the time of whose completion is furthest off. For the same reason, in interpreting the prophecies relating to the *latter times* of the world, the judgment of the *latter* writers is to be preferred before that of the *ancients*, because the moderns living nearer the times when the events were to be fulfilled, had surer marks to guide them in their expositions.” Lowth’s *Expos.* Dan. xii. 4.—9. he paraphrases thus: “Be content with what has been made known to thee: (Daniel) for the fuller explication of this prophesy is deferred till the time of its accomplishment draws near.” The opinion then of this learned commentator was, that God would so dispose things that observing men should, from the signs of the times, be led to understand the true meaning of those prophecies, relating to the latter times of the world, which had not been before understood, so as hence to foresee the approaching downfall of Antichrist, and those other great events connected with it; and by which means the divine word will be much accredited, men be cured of their infidelity, and God hereby be honoured.

My mind has of late been much affected with the appearances of things in the Christian world, and with the occurrences which have, within these few years, burst upon us.—Occurrences which are unparalleled in the history of nations.

In America a revolution has taken place, which is singular in its consequences, and especially as they concern the state of religion. We have long been told, that if the Christian

religion were left unprotected by establishments, and unsupported by emoluments, it would soon be borne down, and all its solemnities forsaken and despised. The experiment has here been made, and fact demonstrates the fallacy of such conclusions. The people are eased of a heavy burden, and pure and undefiled religion flourishes more than ever. Hirelings have withdrawn, but piety and virtue, charity and union increase. But a few years after this grand event, one of the first nations of Europe, long enslaved, and blinded by superstition, at once broke its chains, and tore away the bandages with which Popish priests had bound the eyes of the multitude. Civil liberty had long been forgotten, and, for more than a hundred years, no liberty of conscience was permitted to the insulted people: And as a nation they had for ages been made, by their tyrants, the scourge of all their neighbours. This people have, to the astonishment of the whole civilized world, risen up as in one day, and, in opposition to the combined power of their king, their priests and nobles, have dared to say, *We will be free—We will have just and equal laws—No man shall punish, and no man shall be punished but as the law commands—The poor as well as the rich shall be protected—Conscience is the property of God, and every man shall worship his maker as he pleases—We will never make war, but in self-defence, and will embrace all men as our brethren.* And this was not the resolution of a few, it was the solemn covenant of twenty-six millions of people. What a phenomenon in the history of man! What an epoch in the history of the church! * But German despots and their creatures, whose existence depends on the ignorance and servility of mankind, fearing the influence of such an example, have been exerting all their power to crush this rising spirit of liberty, and to support the falling Papacy. By whose hand was it that they and their remnant were driven back with loss and shame? His, who maketh the *wrath of man to praise him.*—Alas! the calamities which opposition to the most benevolent sentiments has occasioned! The passions of men have been enraged, and in the paroxism of resentment, fear, and de-

* Happy would it have been if the French people had acted up to their first professions! But though their deviations and crimes have excited, not only disapprobation but horror, yet all wise men will distinguish between the *guilt* of the instruments, and the *righteousness* of that Providence by which the nations are punished for their sins, even whilst the purposes of mercy are accomplishing. *Sixth Edition.*

spair, the best of causes, the cause of liberty, has been stained by the commission of crimes which afflict a great majority of their own nation, and all the genuine friends of liberty and justice throughout the world. None can contemplate them but with the keenest anguish, except those who are watching for occasions to slander all who resist oppressors. The circumstances of this wonderful revolution, mark it as an event of vast importance, and as probably big with consequences beyond all conjecture.

The prophecies respecting the downfall of the Antichristian usurpations, must have their accomplishment in some æra; it may be the present. It is therefore surely worth our while to inquire how far the predictions of God's word will agree with the rise and progress of known events.

Thus it has appeared to me, and the more I examine and think upon the subject, the more I am convinced, that the last days spoken of by God's servants the prophets, are fast approaching; *when Babylon the Great shall come in remembrance, and God will avenge the blood of his saints, and the kingdoms of this world shall become the kingdoms of the Lord, and of his Christ*; by not only professing the religion of Jesus, but by acting under its influence, and copying after *his* example, who was meek and lowly in heart, and who came, "not to destroy men's lives, but to save them." And this kingdom shall not be a kingdom of anarchy, but a state of things, in which the governors and the governed, and all the different ranks in society, will unite to promote the general good. It is not impossible that the present shaking of nations should bring about this desirable event. Some however object, that the progress of the French revolution has been marked with too much outrage and blood; and that the persons engaged in it are of a character too bad to admit it to be from God,—a work which he approves, and which he intends as the introduction to those happy days of which the prophets have spoken.

It would not be a very difficult task to prove that those German princes and domestic foes to liberty, who have opposed the emancipation of France from the yoke of royal and priestly tyrants, have been the occasion of almost all the horrors which have been committed, and at their hands will much of the blood be required, which has been, or may hereafter be, shed, in this mighty and interesting struggle, between men roused up by the severity of their sufferings, to claim the rights they had long been

robbed of, and those continental tyrants who, for ages, have been the scourges of the human race. But granting that the leaders in the French revolution have been as atrociously wicked as represented, this does not, in the slightest degree, affect our hypothesis.

Though many of the instruments which Providence employs may be unworthy characters, and though the extraneous evil connected with the revolution in France may afflict our hearts, and provoke not only our censure, but our indignation, still the great principles of it may demand our homage, and the end to be hoped for, the triumphs of truth and justice over superstition, persecution, and oppression, may excite our joy. Cyrus waded through the blood of kings and armies to plunder the earth, and subject nations to his will; (he spared not children, Isa. xiii. 18.); but we have been taught to venerate his memory, as *the servant of God*. And why? Not because all his exploits, as his, were righteous, but because we have seen the issue, and been informed, that he was made an instrument in the hand of God, to execute his righteous judgments; that it was *He* who gave nations before him, and made him rule over kings, that Babylon might sit in the dust, and captive Israel go free. What was *Henry the Eighth*, who began our reformation? A monster! What were his motives? The gratification of his lusts. What were the means which he employed?—How blind is man! We only know, that in God dwell the attributes of wisdom, justice, and goodness, but we are incapable of tracing the sphere of their operations. He saw fit to make use of the Jewish rulers, and to direct the worst of human passions, for the purpose of effecting our redemption, by the death of Jesus Christ. Are established systems of superstition and tyranny to be overthrown by a few smooth words of benevolence and wisdom? Happy if they could! Are the dragon, and the beasts which have so depopulated the earth for ages, to perish without convulsion? Read, —* *They have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy*. When this period shall arrive there will be much work to do, for the execution of which the meek of the earth are by no means qualified. To censure disorder, to shudder at bloodshed, and to practise mercy is our duty; for neither God's secret counsels, nor his providential judgments,

* Rev. xvi. 6.

are to be the rule of our conduct. We know who hath said, *Love your enemies, and do good to them that hate you.* This is our rule.

Sir Isaac Newton had a very sagacious conjecture, which he told to Dr. Clark, from whom Mr. Whiston says he received it, viz. "That the overbearing tyranny and power of the Antichristian party, which hath so long corrupted Christianity, and enslaved the Christian world, must be put a stop to and broken in pieces by the *prevalence of infidelity*, for some time, before primitive Christianity could be restored; which seems to be the very means now working in Europe for the same good and great end of Providence." "Possibly," says the relater, "he might think that our Saviour's words (Luke xviii. 8.) imply it. *When the Son of Man cometh, shall he find faith on the earth?* Or, possibly he might think no other way so likely to do it in human affairs. It being, I acknowledge, too sadly evident, that there is not at present religion enough in Christendom, to put a stop to such Antichristian tyranny and persecution upon any genuine principles of Christianity." *Whiston's Essay on the Revelation of St. John.* Second Edit. Page 321. Printed in the year 1744.

This was a very sagacious conjecture indeed; and it is not unlikely that it may soon be realized. There are reasons for fearing that ere long infidelity will as generally prevail as the name of Christianity has done. It is in vain to flatter. It is too evident, that though the Christianity of individuals, among all ranks and sects, has been genuine, yet that of nations has been only in name. *By their fruits shall ye know them.* The generality of governments have been oppressive; a great majority of the ministers of religion have not only been men of the world, who have sought after nothing but gain, but they have been cruel lords over God's heritage, persecuting instead of feeding the flock; teaching men to hate, oppress, and murder one another, for opinions, instead of inculcating those lessons of love taught by Jesus Christ. Among the rich and great, even the forms of religion are scarcely to be found. The spoil of the poor is in their houses, and because they are full they forget God, and are waxed wanton. If we descend, pride, covetousness, deceit, oppression, riot, impurity, irreligion, impiety, perjury, and baseness, present themselves, without secret search, at every step. And yet these are all Christians! But he who was taught the religion of Christ, not by man, but by the revelation of Jesus Christ, has said,

Faith without works is dead. Alas! they have walked in a vain shew. But it is probable that this disguise, before the consummation of all things, will be stripped off, and the nations be made to appear in their true character, and thus may be fulfilled, in a sense that has not been suspected, that prediction of the prophet Isaiah (chap. xxv. 7). *He will destroy the face of the covering (the mask) cast over all people, and the vail that is spread over all nations—My thoughts are not your thoughts, neither are your ways my ways, saith the LORD.*

The French revolution then may be of God, and designed to issue in good, although conducted by infidels, and disgraced by outrages which nothing can justify.

SIGNS OF THE TIMES.

FIRST INQUIRY.

IN endeavouring to make good this hypothesis, that *the signs of the times* indicate the speedy downfall of all that spiritual and civil tyranny, which for so many ages has prevailed, in opposition to the principles of the kingdom of Christ, the Prince of Peace, there are three inquiries which claim our attention.

The first respects the *dragon* and the *beasts*, which John saw in his visions. Rev. xi. 7. xii. and xiii.

The second respects *the witnesses*, Rev. xi. and the third inquiry is, Whether all the numbers of *Daniel* and *John*, which refer to the latter days, will agree with the present times? Let us, with that reverence and devout candour which become us when we apply to the word of God for instruction, attend to these several inquiries.

The grand scene of the prophetic visions of John opens in the *fourth chapter* of the *Revelation*, and is continued to the end of the book. The whole may be considered as a number of scenic pictures. *Chapter the eleventh* is a miniature picture of the history of the church (the western church especially) from the earliest times to the downfall of all Antichristian usurpations. The following visions are the same picture variegated, for our instruction, on a larger scale.

As there are some, into whose hands these pages may fall, who have not been used to attend to subjects like these which we are going to discuss, it may be proper, briefly to consider the origin of that sort of language, and of those *hieroglyphic*, or, more properly, *symbolical* representations, which we meet with in the prophets.

The first mode of writing appears to have been by *pictures* of things, and it must have been a long time before mankind arrived at any degree of perfection in the science of letters, as we now have it. To express ideas by a combination of letters, syllables, words, and sentences, is a more wonderful invention than most people imagine. The most natural way of communicating our

conceptions by marks and figures, is by tracing out the images of things; and this is actually verified in the case of the *Mexicans*, whose only method of writing their laws and history, when the Spaniards first visited them, was by this *picture-writing*. The hieroglyphics and symbols of the *Egyptians* and *Hebrews*, were an improvement on this rude and inconvenient essay toward writing. It would be improper to enter far into this subject here, I shall therefore say no more than just what may be thought necessary to shew that the figurative style, and the symbolical representations, which we meet with in the scriptures, are not so out of the way as some may be apt to imagine; nor the workmanship, as Dr. Warburton* expresses it, of the prophets heated and wild imagination, as our modern libertines would persuade us, but the sober, established language of their times.

In the symbols and hieroglyphics of the ancients, a *lion* stood for *strength* and *courage*; a *bullock* was a representation of *agriculture*; a *horse* of *liberty*; a *sphinx* of *subtily*; a *pelican* of *paternal affection*; a *river-horse* of *impudence*; *horns* of *strength* and *pre-eminence*; among the Phenicians a *horn* was the ensign of *royalty*; and hence they came to be used by the prophets to denote *sovereignty* and *dominion*, *states*, and *kingdoms*. The *sun*, *moon*, and *stars* also, were the symbols of *states* and *kingdoms*, *kings*, *queens*, and *nobility*; their *eclipse* stood for the *temporary* disasters which afflicted them, and their *extinction*, for their *entire* overthrow. If this be considered, we need not wonder at what we meet with in the holy scriptures, and especially in the prophecies. The prophets speak in the language of the times in which they lived, and represent things under symbols then well understood; and though this mode of representing things is not so usual among us, yet we have something of it too. Modern heraldry is a sort of hieroglyphics, and we here meet with productions as fictitious and monstrous as a lion with the wings of an eagle, or as a beast with seven heads and ten horns.

In the prophetic writings, fierce and savage beasts are the hieroglyphic emblems of tyrannic monarchies and states, and the peculiarities of these monarchies and states are represented by suitable creatures, and by such appendages, as are proper to identify them, and describe their

* See Warburton's *Divine Legation*, Book iv. sect. 4. *passim*.

characters. Thus in Dan. vii. 4. the kingdom of Babylon is represented under the image of a *lion with eagle's wings*, to type out, not only its power, but the rapidity of its conquests, and the height of splendour to which it was raised. The kingdom of the *Medes and Persians*, (ver. 5.) is represented by a *bear with three ribs in its mouth*, to which it was said, *Arise, devour much flesh*. This was to shew the cruelty of these people, and their greediness after blood and plunder. Their character was that of the all-devouring bear, which has no pity. The ribs in the mouth of it represent those nations which they especially made a prey of.—The kingdom of the Macedonians, or Grecians, is characterized (ver. 6.) by a *leopard, with four heads, and four wings of a fowl*. The leopard is remarkable for its swiftness; hence, and especially with the wings on its back, it was a fit emblem of the conquests of the Macedonians under the command of Alexander, who conquered part of *Europe* and all *Asia* in six years. As the lion had *two wings* to represent the rapidity of the *Babylonian* conquests, so this leopard has *four*, to signify the swifter progress of the *Macedonians*. The *four heads* also are significant. They are intended to represent the same circumstance as the four horns of the he-goat in the *eighth chapter*. Fifteen years after the death of *Alexander*, his brother and two sons being murdered, his kingdom was broken, or divided, by *Cassander, Lysimachus, Ptolemy*, and *Seleucus*, into four lesser kingdoms, which they seized for themselves.

It may not be amiss in this place, to take notice, that whereas, in this vision in the *seventh chapter*, the *Medo-Persian* empire is represented under the emblem of a *bear*, and that of the *Macedonians* under that of a *leopard*, in that of chapter the eighth, the former is typed out by a ram (ver. 3.) with two horns, one higher than the other; and the higher came up last; and the latter by a he-goat, &c. These were most apt representations of these empires. For a ram was the royal ensign of *Persia*, as the eagle was of the Romans, and as the lion is of England; and the figures of rams' heads with horns, the one higher than the other, are still to be seen among the remains of the ruins of *Persepolis*, as *Sir John Chardin* takes notice in his travels. That which came up last was highest, to denote that the *Persian* kingdom, though it was of a later date, should overtop the *Medes*, and make a greater figure in the world than the other; as it did from the time of

Cyrus, under whom the two kingdoms were united in one. — A he-goat was also very properly made the type of the *Macedonian* or *Grecian* empire, for this was the emblem, or, as we now-a-days express it, the arms of *Macedon*, and they were called *the goat's people*; for *Caramus*, their first king, going with a multitude of Greeks, to seek a new habitation, was, as it is said, commanded by the *oracle*, to take the goats for his guide; and afterwards seeing a flock of goats flying from a violent storm, he followed them to *Edessa*, and there fixed the seat of his empire, made the goat his ensign, and called the city *Ægææ*, or the goat's town. But to return.

The fourth kingdom is represented (ver. 7.) by a *fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth, it devoured and brake in pieces, and stamped the residue with the feet of it. And it was divers from all the beasts that were before it, and it had ten horns.* This dreadful representation made a great impression on Daniel's mind, and he therefore inquires particularly what this might mean. Ver. 19. *Then I would know the truth of the fourth beast, which was divers from all the others, exceeding dreadful.* The angel informed him (ver. 23.) *that the fourth beast shall be the fourth kingdom upon earth, which shall be divers from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.*

That which appeared in the imagination of Nebuchadnezzar, as the legs and feet of a great image, whose brightness was excellent (Dan. ii. 31.—45.) and the form terrible, is here represented to Daniel as a fierce and ravenous beast. This is the Roman empire, which succeeded the *Macedonian*. "This beast," says Bishop Newton, "was so great and horrible, that it was not easy to find an adequate name for it; and the Roman empire was dreadful and terrible, and strong exceedingly, beyond any of the former kingdoms. It was divers from all kingdoms, not only in its republican form of government, but likewise in strength and power, and greatness, length of duration, and extent of dominion. *It devoured and brake in pieces, and stamped the residue with the feet of it.* It reduced *Macedon* into a Roman province about 168 years; the kingdom of *Pergamus* about 133 years; *Syria* about 65 years, and *Egypt* about 30 years, before Christ. And besides the remains of the *Macedonian* empire, it subdued many other provinces and kingdoms; so that it might,

by a very usual figure, be said to devour the whole earth, and to tread it down, and break it in pieces, and became in a manner, what the Roman writers delighted to call it, *terrarum orbis imperium*, "The empire of the whole world." Ver. 7. *And it had ten horns.* And according to the interpretation of the angel, (ver. 24.) *the ten horns out of this kingdom are ten kings, or kingdoms, that shall arise.* Four kings a little before (ver. 17.) signify four kingdoms, and so here ten kings are ten kingdoms, according to the usual phraseology of scripture. "We must look," says this learned author, "for these ten kingdoms, among the broken pieces of the Roman empire. This empire, as the Romanists themselves allow, was, by means of the incursions of the northern nations, dismembered into ten kingdoms; and Machiavel, a Papist, little thinking what he was doing, (as Bishop Chandler observes) has given us their names. 1. The *Ostrogoths*, in *Mæsia*. 2. The *Visigoths*, in *Pannonia*. 3. The *Sueves* and *Alans*, in *Gascoigne* and *Spain*. 4. The *Vandals*, in *Africa*. 5. The *Franks*, in *France*. 6. The *Burgundians*, in *Burgundy*. 7. The *Heruli* and *Turingi*, in *Italy*. 8. The *Saxons* and *Angles*, in *Britain*. 9. The *Huns*, in *Hungary*. 10. The *Lombards*, first upon the *Danube*, afterwards in *Italy*."

Mede, *Lowman*, *Sir I. Newton*, *Whiston*, and others, have enumerated these ten kingdoms, with some little variation, but all agree in the main. Bishop Lloyd makes them all to arise between the years 356 and 527 A. C. They have not always been exactly this number, sometimes more, sometimes less; but as *Sir I. Newton* observes, (p. 73. upon the *Prophecies*,) "This was the number into which the *western empire* became divided at its first breaking, that is, at the time of Rome's being besieged and taken by the Goths. Some of these kingdoms at length fell, and new ones arose; but whatever their number afterwards, they are still called the *ten kingdoms*, from their first number." And we may observe, that they always were and still are about this number*.

But besides these *ten horns* or *kingdoms*, there was another little horn to spring up among them, which was

* After all that has been said and written on this subject, it is possible that this number *ten* may be put for an indefinite number, viz. *many*, as in some other places of Scripture. See Gen, xxxi. 7. Amos vi. 9. Zech. viii. 23.

to be much distinguished by its abominations, ver. 8. *I considered the horns, and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.* As Daniel was desirous of being informed about the ten horns, so of this; and the angel acquaints him (ver. 24.) that *this shall rise up after the others, or behind them, as Mede renders it, unobserved till he overtops them, and he shall be divers from the first, and he shall subdue three kings, or kingdoms; 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 hands until a time, and times, and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume it, and destroy it unto the end.* "This is to be sought for," says Bishop Newton, "among the ten kingdoms of the western empire, I say the western empire (Europe) because that was properly the body of the fourth beast. Greece, and the countries which lay eastward of Italy, belonged to the third beast; for the former beasts were still subsisting, though their dominion was taken away." (ver. 12.) This is no other than the Popedom, the Papal hierarchy, or Antichrist, who hath raised himself to great power by seizing three principalities, or kingdoms, which Sir Isaac Newton reckons up to be the exarchate of *Ravenna*, the kingdom of the *Lombards*, and the *senate and dukedom of Rome*. Others consider them as the kingdoms of the Heruli, the Ostrogoths, and the Lombards. It is hence that the Pope wears a triple crown.

What is here represented under the emblem of a *horn* of the *fourth* beast is, as far as it goes, the same tyranny which is shewn to John (Rev. xiii. 1.—10.) as a beast. In this all our best commentators are agreed. Nor let it seem strange that what is here prefigured by a *horn* of the fourth beast, the Roman dominion, should be represented in another vision, as a beast with seven heads and ten horns. For nothing is more usual than to describe the same person or thing under different images, upon different occasions; and besides, in this vision, the spiritual tyranny of the Roman Empire is not meant to be described at large. Here notice is only given of it in the general representation of the Roman dominion; when the time of the appearance of this tyranny draws near, then a more enlarged description is given. And what is here re-

presented under *one* image is there represented under *two*, a dragon and beast, each having seven heads and ten horns*. The slightest attention is sufficient to convince us that *the horn* here and the *first beast* in Rev. xiii. are essentially the same tyranny; if we compare the two descriptions, their *language*, their *enormities*, their *duration*, and *end* are the same.

The saints are said to be given into the hand of the horn for *a time, times, and dividing of times*, and it is given to the beast to continue *forty and two months*, and in Rev. xi. 3. it is said to be 1260 days. The same period of time is meant, for a *time* is a year, *times* two years, and the *dividing of times*, half a year, that is, three years and a half (or forty-two months of thirty days) which are the same as the 1260 days; for the ordinary Jewish year consisted of 360 days, which, multiplied by three and a half, amount to that number. And in the prophetic style, a day is reckoned for a year. Compare Numb. xiv. 34. Ezek. iv. 6. Dan. iv. 16. xii. 7. Rev. xi. 2, 3. xii. 14. xiii. 5. This continuance signifies, that he is to *practise* and *prosper* thus long, for *whom* refers to the time of his *prevailing*, not of his existing. He will exist a little longer, for he will be some time a slaying after he is attacked †.

* Though Daniel's fourth beast has *ten* horns, as the monsters of the Apocalypse have, yet it deserves to be remarked, that it does not appear to have had more than *one* head. What this difference may signify I shall not pretend to say; but how, then, is it so certain, as some would persuade us, that *this* and the *ten-horned* beast of John are symbols of *exactly* the same thing, viz. the *temporal* Roman empire?

† Mr. Faber, in his late *Dissertation on the Prophecies*, chap. iv. explains the little horn of Daniel's fourth beast, as signifying the papacy, not the temporal kingdom of the pope, but that spiritual kingdom of the bishop of Rome which has grown into a Catholic empire: and the three horns which were to be plucked up before the little horn, he considers as signifying the kingdom of the Heruli, the kingdom of the Ostrogoths, and the kingdom of the Lombards.

In chap. x. sect. 3. he gives us his ideas of *the first beast* of St. John, and contends it is the very same with Daniel's *fourth beast*, of which the little horn was only a member; that is, it is the temporal Roman empire. It ceased to be a beast under Constantine the great, and became the protector of the church: and it again relapsed into its bestial state when it set up the tyrannical supremacy of the pope, A. D. 606. That I should, after Bishop Newton, consider *the little horn* of Daniel's *fourth beast* and *the ten-horned beast* of John as the same, appears to Mr. Faber very strange. In my *Supplement to the Signs of the Times* I have replied to this and several other objections of this respectable

Thus, as preparatory to the consideration of the following subjects, I have endeavoured, in as brief a way as possible, to shew the origin of hieroglyphic or symbolical representations, and the aptness and propriety of such as we have in the writings of the prophets. We will now enter upon our inquiries.

author, and both my concessions and defences in that work, as far as may be thought necessary, will be found in the notes which I add to this edition.

Allowing that the beast of Daniel is, as Mr. Faber says, manifestly precisely the same with that of John, it must certainly follow that I am altogether mistaken, but this I cannot allow. It appears to me that both Mr. Faber and myself are partly right and partly wrong in our explanation of this matter. He is right, I think, in his ideas of Daniel's *fourth beast* as the symbol of the Roman temporal empire, and in his notion of the *little horn* of this beast as signifying the spiritual empire of the bishop of Rome, or the papacy; but in making the *first beast* of John altogether secular, and in maintaining that the *little horn* hath no relation to it, but is to be referred to the *second beast* of John, I think him wrong. As to my own explanation, in the place referred to, I acknowledge it to have been imperfect, and long since made some little correction. To say that the *beast* of John is the *popedom*, or the *spiritual tyranny of the Roman empire*, is not saying enough. It appears to me to be a perfectly new symbol, and in its nature mixed; that is, it represents the *united tyranny of church and state*; or, in other words, it is with its horns, on the papal head, a symbol of the *politico-ecclesiastical* kingdoms of the beast's empire, or of the states and governments of Europe as papal; or as yielding their power for the support of the corruptions, usurpations, and persecutions of the church of Rome; and though the *little horn* of Daniel's, *fourth beast*, and the *first beast* of John are the same, yet not precisely so; for *this*, is not only what the *little horn* was designed to represent, but more. It is that horn supported by the superstition and power of the *ten kings*, or kingdoms.

That this symbol in the Apocalypse comprehends all that was signified by the *little horn*, I conclude from comparing what is said of each. In this horn were eyes like the eyes of a man, and a mouth speaking great things; his look was more stout than his fellows. He made war with the saints and overcame them. 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—that is, for 1260 years—But the judgment shall sit, and they shall take away his dominion, &c. Of the beast in John it is said, *And they worshipped the beast, saying, Who is able to make war with him? And there was given unto him a mouth speaking great things, and blasphemies, and power was given unto him to continue forty and two months, that is, 1260 years. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues and nations.—He that leadeth into captivity, shall go into captivity: he that killeth with the sword, must be killed with the sword.* Thus we see the character, deeds, time of continuance, and the

Let us first consider the visions in the *twelfth* and *thirteenth* chapters, and especially the vision of the *second* beast, chap. xiii. 11,—18. for if these be understood, we shall have a key to unlock, not only the mysteries of the eleventh chapter, but of many others which follow. Chap. xii. 3. *And there appeared another wonder in heaven, and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads. And his tail drew the third part of the stars of heaven, and did cast them to the earth, &c.* Most of the authors whom I have consulted, though they allow this chapter to contain a representation of the persecutions of Pagan Rome, yet have strangely spiritualized this dragon, so that whilst we are cautioned of our danger from invisible spirits, the true object is forgotten, and we beat the air.

There can be no doubt, but the devil is a principal agent in all tyrannies, ecclesiastical and civil; but what is here represented by the most terrific imagery, appears to be no other than the cruel tyranny of the Roman Empire, or Emperors, Pagan and Christian, whether in Italy or Germany, which has, with unrelenting cruelty, never ceased to persecute the conscientious disciples of Jesus Christ. Whilst pagan, it was *the great red dragon with seven heads and ten horns*, but when it assumed the name of Christian, and got into the Christian church, and became there a tempter, corrupter and persecutor, it obtained the agnomen of *that old serpent, called the devil and satan, which deceiveth the whole world.* This dragon, we shall find, gave to the beast his power and his seat, and great authority; but he still continued, and although wounded, remains to this day, nor has he ever ceased to practise destruction. All the world have worshipped *him* that gave power unto the beast.

Chapter the thirteenth, verse the first. I stood upon the sand of the sea, and saw a beast rise up out of the sea, hav-

exemplary vengeance which is to overtake these two monsters, are so exactly similar that nothing is wanting, in this respect, to induce us to suppose that the same tyranny (essentially) may be intended, though represented by two different symbols.

Thus it appears to me; but, as even a little inaccuracy on this subject would not essentially affect our main design in the following pages, and as entering deeply into controversy on this, and similar subjects, would require more time than I have, at present, to spare, and not tend much, perhaps, to edification, I shall make no more experiments on the reader's patience than I can help. *6th Edition.*

ing seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat, and great authority. Having said so much concerning the fourth beast, and the little horn, in the vision of Daniel; and seeing that most Protestants are pretty well agreed that, by this beast, the Papal power, as exercised by the Bishop of Rome, supported by his clergy, and by those princes who have acknowledged his jurisdiction, is intended, the less need be said in explaining these verses. Its rising out of *the sea* has been supposed to refer to those commotions of nations which very much favoured the rising of the Papal tyranny; it may be so; but as we may consider *the sea* here as in opposition to *the earth*, out of which we shall, by and by, see *the second beast* rise, and which I suppose to signify the præfecture of the Gauls, *the earth* of the Roman world, when only a part of it is referred to, as in Rev. xvi. 2. hence we may suppose this prophecy to be geographical. A bird's-eye view of the Roman empire, and of the peninsula of Italy in particular, will help the reader to enter into this idea. But more of this hereafter*. Most interpreters explain *the seven heads* to be not only the emblems of the seven hills on which Rome was built (chap. xvii. 9. 10.) but also of the seven forms of government to which Rome had been, and was to be, subject. Five were already fallen, when John saw the vision, viz. those by *kings, consuls, dictators, decenvirs*, and *military tribunes* with consular authority. The *imperial* then prevailed, and the *papal* was to follow. Daubuz, and others, suppose them to signify seven capital cities and their dominions, within the Roman empire. But as inquiries of this nature are of subordinate consideration, and their determination not essential to our design, we shall not enter much into them. There is, however, one mode of interpreting this number which ought not to be passed by without notice. As the number *ten* applied to the horns of this beast may stand for an uncertain or indefinite number, and mean merely *many*; so this number *seven* may be put for *several*; or it may be

* The reader may remember, that, at the time of the rising of this beast, Rome had ceased to be the seat of government where the ruling powers of the political heaven moved.

used as *the mystical number of perfection or completion*. Isaiah says, iv. 1. *Seven women shall lay hold of one man*, to ask him to marry them, i. e. *several* women. Hannah says, 1 Sam. ii. 5. *the barren hath born seven*, i. e. *several or many*. This number is used in the same sense, Lev. xxvi. 24. Ps. xii. 6. lxxix. 12. Prov. xxvi. 16. Eccl. xi. 2. It is, also, especially to be remembered that this number is, as it were, consecrated in the sacred books, and in the religion of the Jews, by a great number of events and mysterious circumstances. The *seventh day* was consecrated as a day of rest for man. The *seventh year* as a year of rest for the earth, and the *seven times seventh year* as the year of jubilee. The number of *seven days* is observed in divers cleansings and consecrations, as well as in the great solemnities of the passover, of the feast of tabernacles, the dedication of the tabernacle and the temple. The Jews had their *seven* branched candlesticks, *seven* trumpets, and *seven* priests to sound them; and, on several occasions, the number of *seven* sacrifices. The *seven eyes* which Zechariah saw (ch. ii. 9. iii. 10.) were the symbols of God's omniscient and careful providence. And in this book of the *Revelation*, there are the *seven* churches, *seven* spirits, *seven* stars, *seven* candlesticks, *seven* lamps, *seven* seals, *seven* trumpets, *seven* thunders, *seven* angels, *seven* vials, *seven* plagues, &c. From all this we may conclude that this number is particularly consecrated to a mystical use; and its exact meaning here does not seem easy to determine. And though we should consider ch. xvii. 10. as determining it to be definite, still, what is meant by *heads* is doubtful. All that can be said with certainty is, that a monster with *seven heads* and *ten horns* is the undoubted symbol of the Roman empire; whatever these *heads* and *horns* may particularly signify. The horns, indeed, doubtless signify the kingdoms and states, crowned with sovereign authority, which give their power for the support of papal abominations, whether their number be exactly *ten* or not.—To this *beast* the *dragon* gave his *power* and his *seat*, and great *authority*; that is, it was by the assistance of the emperors, by virtue of laws and grants issuing from them, that the bishops of Rome and the clergy arrived at their great power. And, by the seat of the imperial government being removed from Rome, first by *Constantine* to *Byzantium* (*Constantinople*,) and afterwards into *France*

by *Charlemagne*, from whence it passed into *Germany*, the Popes became possessed of *Rome*, the old seat of the imperial government.

Ver. 3.—10. *And I saw one of his heads, as it were wounded unto death, and his deadly wound was healed: and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast, saying, Who is like unto the beast? Who is able to make war with him? And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints, and overcome them, and power was given him over all kindreds, and tongues, and nations. And all that dwell on the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear let him hear. He that leadeth into captivity, shall go into captivity; he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.*

The wound which was given to one of the heads of this beast, some have interpreted to be that which the Papacy received at the Reformation in the *sixteenth century*; but this wounding appears to refer not to *Papal Rome*, but to the wound which *imperial Rome* received, when it was no longer the seat of government, but became subject to the *Exarchate of Ravenna*. But though it was thus forsaken by the imperial court, and lost its *civil* pre-eminence, yet it soon became again the mistress of the world, by assuming a spiritual dominion, in lieu of the temporal one it had lost, and which alteration did not a little astonish mankind; but who, instead of resisting the arrogant claims and profane pretensions of this new power, did not only tamely obey those laws of the emperors, which set the bishop of Rome above all human jurisdiction, but they entered most heartily into all the new superstitions and idolatries of this novel tyranny. Nor was this Papal beast backward in exerting the power which he had acquired from the liberality of the imperial dragon, but quickly enjoined all sorts of abominations, and enforced acquiescence, on pain of death, with all his profane and blasphemous pretensions. Thus encouraged, he went on in his impious career, enjoining not only the worship of

saints and angels, but of images and relics, teaching that he was God's vicegerent and Christ's vicar on earth; and that, as such, he had power to grant indulgences, and to pardon sins; and thus, by these, and a great many other abominable dogmas, he blasphemed and scandalized the perfections, prerogatives, and laws of God; and dishonoured the memory of them that dwell in heaven, as if they approved of such wicked idolatry and priestly craft.—And not only was this ecclesiastical power exercised at Rome, but over distant and numerous nations, and great has been the slaughter which he has made among those, who, in respect to the divine authority, and the rights of conscience, have rejected his abominable errors, and resisted his arrogant pretensions. The time of the prevalence and prosperity of this corrupt and savage tyranny shall be *forty and two months* of years, or 1260 years, reckoning, agreeable to the prophetic style, a year for a day; at the end of which period, though ardently supported by a tyranny similar to his own, he shall perish, and as he hath shewed no mercy, so he shall find no mercy.

Ver. 11. *And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, &c.* Dr. Doddridge, in his notes on this passage, observes, “As I look upon the former to be the *Papal power*, I am ready, with the best critics I know, to interpret this of the *religious orders* of the church of Rome. This beast is said to ascend from the earth, whereas the other ascended from the sea, to make the distinction between them the more remarkable: but what other mystery may be suggested, I cannot conjecture.” Dr. Goodwin understands by the first beast the *temporal power* which the Pope has received from the kings of the ten Antichristian kingdoms; and by the second beast the *spiritual power* which the Pope and his clergy claim of binding and loosing, of pardoning sin, and of cursing men to hell. Mr. Lowman supposes it to represent the ecclesiastical princes of Germany, who have been such great supporters of the power of the first beast. Most agree, that although he is thus represented as a distinct beast, yet he rises out of the empire of the first, and is subordinate to him.* But inferior as I am to these learn-

* “It must, in all likelihood, signify some distinct persecuting power,

ed men, I beg leave to propose a conjecture which I think has more weight than at first view we may be willing to admit.

May we not understand, by this second beast *Louis XIV.* or at least that tyranny which the family of the *Capets* had exercised, to the great oppression of the Christian church, and to the destruction of mankind? Why might not *Louis XIV.* or the *Capets* and their tyranny, or rather the French monarchy, but particularly since the succession of the *Capets*, and during the persecutions of *Louis XIV.* be the objects of John's vision, as well as *Alexander* or *Antiochus* or any other tyrant, that of *Daniel's*? Read their political history and private memoirs. If pre-eminence in vice, oppression, and murder, entitle to this distinction, who so abhorrent and vile? Who such enemies to the truth of God, and the happiness of mankind? Their tyranny has been the scourge of France, of Europe, and the world. What cruelties did *Louis XIV.* especially perpetrate towards his Protestant subjects; and what devastation and woe did he spread over Europe in his cruel wars! Examine the description. *And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.* Historians have represented *Louis XIV.* as raising the French monarchy to the pinnacle of glory. And if pride and ambition, persecution and bloodshed, constitute supreme glory, he did so. But, *the wisdom of the world is foolishness with God.* That which the world admires is considered by inspiration as a savage and hateful *beast*. O the folly and cruelty of men! they create devourers, as if for the pleasure of witnessing, and celebrating their exploits of blood; and even think it impiety to complain when their own turn arrives to be devoured! *

of a like nature and kind with the first, supporting and advancing his authority." *Lowman*, p. 136, where may be seen the various opinions on this subject.

* *Mr. Faber*, in the fourth section of the tenth Chapter of his *Dissertation*, endeavours to prove that this second *beast* is a symbol of the catholic empire of the Church of Rome, and censures my application of it to the tyranny of the *Capets*. Although he has mistaken my meaning in making me to restrict this tyranny to the *Capets* since the time of *Louis XIV.* yet I acknowledge that in former editions of this work, I considered the second *beast* too much as the symbol of *Louis XIV.*, and perhaps, too much as the tyranny of France exercised by that race of monarchs; when, possibly, it should rather be considered as a representation of the persecuting monarchy, or power of France, abstracted from every consi-

John saw this beast coming up out of the earth. How does this agree particularly with France? In this mystical

deration of the dynasty which directed the power of that kingdom. I say perhaps, I formerly considered this *second beast* too much as representing the persecuting tyranny of France as exercised by that race of monarchs; for, on the most attentive consideration of the subject, it appears to me far from certain (supposing there to be no doubt about this *beast's* signifying France), at what period of the French history that monarchy, as a persecuting tyranny, might be arrived at such a state of enormity, as to be considered by inspiration as a *beast*: whether from the first moment of its formation, or not till a thousand years afterwards. All that is necessary either to the illustration of the prophecy, or to the argument which goes to prove that France is intended by it, is, that, at the time of Louis XIV., this tyranny was such, as perfectly and exclusively to agree in every feature with the picture given by St. John: and this I believe to have been the fact.

If, in the sense of these prophecies, it is not only tyranny and idolatry which constitutes the bestial character of a political power; but, as some suppose, that persecution of the church of God is an essential attribute; then I have elsewhere, perhaps, said too much, where I have concluded that this *beast* still lives in the domineering empire of the French. For though the tyranny of Napoleon should be even greater and worse than his enemies represent it; yet, religious persecution makes no part of it. Liberty of conscience was never so unlimited and general. But, it may be said, if the *second beast* represent the French monarchy, then this power must be signified by the *false prophet*, and it is certain he does not perish till the battle, or war, of Armageddon; and therefore France must still retain its bestial character. Thus I have concluded; but perhaps this conclusion is not warranted by the premises. The French monarchy may still sustain its office as the *spokesman of the papal monster*, though its bestial character should be no more. But should France at this moment sustain both these characters, yet this forms no solid argument against the fact contended for relative to the resurrection of the witnesses in that country: God in his providence might yet make use of the Constituent Assembly to effect this, by abolishing the laws which took from them their rights and liberties.

What has been said relative to the uncertainty of the time when the French monarchy assumed its bestial character, is applicable to its *pseudo-prophetic office*. It seems as though it might with peculiar propriety, be dated from the reign of Pepin; but this is uncertain. Yet this uncertainty no more affects the main fact we contend for, than the uncertainty of the time from whence the 1260 years of the *first beast's* tyranny are to be dated, affects our conclusions on that subject. There is indeed, a seeming objection which may be suggested against dating the *pseudo-prophetic* character of the French monarchy from the time of Pepin's interference in favour of the pope, as well as against dating its bestial one from that, or any anterior period; because, they would thus become during the reign of the Carolingian race, identified with the dragon; but when we recollect the mystic nature of these imaginary beings, and consider that it is not the transactions and extraneous circumstances of a year, or even eighty-seven years, in the history of a kingdom which has stood thirteen centuries, which are to be looked to in forming our judgments

book we are, I think, sometimes to understand by *the earth*, the Roman empire in general, as in chap. xvi. 1. at others some particular part of that empire as opposed to *the sea*, or maritime parts of it, as in the following *verse*. In chap. xii. 9, it seems to stand in opposition to *the political heaven*, or the seat of the imperial government. The connection, or the subject, must determine the sense in which it is used. We might here consider it as opposed to the *symbolical heaven* of the Roman empire, and then some province subject to the rule of Rome might be understood. Italy was considered by the ancients as *the heaven of the Roman empire*, because as the natural heaven stands, and, with its luminaries, rules over and governs the earth, so Italy ruled over and governed the world. "As heaven," says Artemidorus (lib. ii. c. 73), "is the abode of gods, so is Italy of kings." By analogy, therefore, the provinces over which the imperial government at Rome ruled, were *the earth* of that empire. And Gaul, we may remember, was the most considerable of those provinces, and hence was called by way of pre-eminence, *The Province*; and hence a part of it, is still called, or was lately called, *La Provence*. See *A New System of the Apocalypse*, p. 234, written by a French Protestant in 1685, and printed in London in 1688. But though in this view of the subject, there appears some ground to conclude that France *might* be signified by *the earth* in John's vision; yet it seems more natural, I think, to consider *the earth* here as standing in opposition to *the sea*, out of which the *first beast* rose, and what confirms this idea is, that if we look at a map of the western Roman empire, the scene of the beasts kingdom, and the chief scene of all John's visions, the continental parts of *the Prefecture of Gaul* may be considered geographically, as *the earth* of that Empire; containing, by far, the greatest mass of unbroken land.*

on such subjects, but *the great whole*; for on this symbols are, and must generally be founded. However, as it is not necessary to go beyond the Carolingian race to prove that France is symbolized by *the second beast* and *the false prophet*, the objection, if all other things agree, can weigh but little. 6th Edit.

* One of the objections of Mr. Faber, in his Dissertation, chap. x. sect 4. against interpreting *the earth* out of which this beast rose to signify France is, that *the earth*, as he says, means throughout the whole Apocalypse *the Roman empire*. To this I have replied in my *Supplement*. I believe that it does sometimes mean the Roman empire collectively, or the whole of it, as Rev. xvi. 1, but, as Daubuz and other commenta-

And he had two horns like a lamb. Here we may observe, that the *Bourbons*, formerly kings of *Navarre* only,

tors agree, it must also sometimes have a *special* signification, as in the very next verse. All the *seven angels* are commanded (ver. 1) to go and pour out the vials of the wrath of God, in general, upon the earth, that is, upon the Roman empire; but when the *first angel* is said (ver. 2) to pour out his vial upon the earth, it is evident that the earth here must have a special signification; and it appears to me that some particular part of that empire must be intended. And thus as to the vials on the sea, the rivers, &c. The most natural and easy way of interpreting these terms, seems to be by considering the prophecy as geographical. Thus the earth, or land, signifies those countries, or people, situated in the continental parts; the sea signifies the maritime parts, and the people engaged in maritime affairs; and the rivers mean some portion of that empire remarkably distinguished for the number and magnitude of its streams. We are to remember this empire was shewn to John in vision; and if we suppose him to have had all its parts present at once to his view, and to have seen each angel (as he doubtless did) pour out his vial of wrath upon their several objects, nothing could be more natural than for him to describe these objects by that which peculiarly characterized the several regions. If it were on the continental parts of the prefecture of Gaul, that he saw the judgment fall, it was the earth; if on Britain, or on navies, it was the sea; if on Lombardy, it was on the rivers and fountains of waters. Let us acquaint ourselves well with the geography of the Roman empire, and, in imagination, look down at once on all its parts. See yonder vast mass of land to the westward of the wilderness, into which the woman fled from the face of the serpent, extending from the Batavian isles to the utmost promontory of Spain: it is the earth. See there the British, and yonder the Mediterranean isles; the low marshes of Holland, and the rocky shores of Italy; behold their floating navies; these for commerce, and those for destruction: it is the sea. Look towards the Alps, from the Danube to the Ligurian sea, three hundred rivers, swelled by the tribute of a thousand lesser streams, fed by innumerable fountains issuing from the base of those lofty hills, distinguish this region from every other through the whole extent of the Roman empire; it is the land of rivers and fountains of water.—All history, from the first irruption of the Goths into the Roman empire to the present time, confirms this geographical explanation of the prophecies. And as Sir Isaac Newton and others understand the prophecies relative to the four great beasts as geographical, why may not the scene of the last plagues be so interpreted?

Another objection of Mr. Faber's against admitting the second beast to be a symbol of France is, because, "According to the analogy of figurative language, France cannot be symbolized by a beast. A beast is a universal empire, either temporal or spiritual, and, when it denotes a temporal universal empire, its horns are kingdoms. France, however, is only one of the ten horns of the great Roman beast; and therefore most assuredly can never be represented by the symbol of a new and distinct beast. Were this the case, St. John would be at open variance with Daniel. The Hebrew prophet expressly maintains, that there shall arise no fifth temporal beast, but that the fourth or Roman beast shall be the last. Now, if France be the two-horned beast of the Apocalypse, we must conclude that it will become a fifth

on the extinction of the family of *Valois*, in 1589, which reigned over France, were become possessed of both king-

“ *universal empire*, altogether distinct from the *ancient Roman empire*, otherwise it will not be a *beast*, but a *horn*; and if it do become a *beast*, or *universal empire*, then it will be the *fifth*; the existence of which Daniel plainly denies, asserting that the *ten-horned beast* or *divided Roman empire* under its *last head*, will be immediately succeeded by the *triumphant reign of Christ*.” Mr. Faber here assumes the foundation of this objection is, *A beast is an universal empire*. It is true that a *beast* in the prophecies is generally made the symbol of what is called an *universal empire*; but neither analogy, nor any positive law of symbolic writing, appears to forbid any single *independent kingdom* which is tyrannical to be symbolized by a *beast*, whether that kingdom co-exist with other kingdoms which persecute the church and join with them in it, or not. To say nothing of the kingdoms of Lydia or Macedon, or of the powers of India, which were some of the *beasts* that could not stand before the *Persian ram*, we may instance *Egypt*, the *great dragon* which lay in the midst of his rivers, and which was doubtless one of the *beasts* that fell before him. But the *Egyptian monarchy* co-existed both with the *Babylonian empire*, and with that of the *Medo-Persian*, till conquered by *Cambyzes*, and often joined in persecuting the *Jewish church*. Mr. Faber has, indeed, anticipated this objection to his rule of interpretation, and endeavoured (vol. i. p. 83) to weaken its force by considering it as a *single one*, and as a kingdom which had *once been subdued*, and, during three years, made a province of the *Babylonian monarchy* by *Esar-hadden*.

But this is very far from satisfactory. Mr. Faber also objects to interpreting the *second beast* as signifying France, because it is one of the *horns* of the *first beast*; but, as this is a mere individual opinion, we may oppose to it another quite as authoritative. Mr. Lowman, stating the various opinions which have been entertained about this *beast*, says, (p. 136) “ it must, in all likelihood, signify some distinct persecuting power, of like nature and kind with the first, supporting and advancing the authority of the first.” For reasons which he gives, he supposes the *Germanic empire* may be meant; but all his reasons, except a part of the first, which is of no importance in the question, apply as well, or better, to France than Germany. And there are parts of the description of the *second beast*, which, though they will not, I think, apply at all to Germany, agree exactly with France, and with no other kingdom which has ever supported the *first beast*. It is allowed, that France is one of the horns of the *first beast*, but I can perceive no reason why a kingdom represented as a horn in one symbol, may not, on account of something very remarkable in its character and history, be represented in another by a *beast*, especially if that kingdom, though it may be united with others in some general system of tyranny, be yet a *perfectly independent one* like France: which, though it has been connected with the papacy in its enormities, and is a part of the *Papal Roman empire*, yet has always maintained its independence. I am sure Mr. Faber can adduce no authority greater than his own opinion, to forbid our interpreting the *second beast* as a symbol of the *French tyranny*, which, whilst it assumed supremacy, within its own jurisdiction, in things both civil and religious, did also advance the authority of the popes, and force obedience to it. And, for myself, I acknowledge I have no doubt but France—not the *Capets* only, but France—on account of its supe-

doms; and *Henry IV.* grandfather of *Louis XIV.* in whom the kingdoms were united, took the titles of *King of France and Navarre.* These might be his two horns like a lamb. Or, seeing that he usurped the exercise of a *spiritual* power peculiar in its kind, this and his *temporal* power united, may, possibly be signified by these two horns.

And he spake as a dragon. His profession of that religion which teaches to be meek and harmless, presents an appearance of innocence, but when he opens his mouth, the accents are those of a dragon, which bespeak him formed for mischief, and not for the benefit of mankind. All this agrees exactly with the French tyranny, and particularly with *Louis XIV.* who was at once a superstitious devotee and a cruel despot; who, though styled the *Most Christian King,* practised the enormities of the dragon, who made war with them who kept the commandments of God, and had the testimony of Jesus. Witness the persecutions with which he harassed the Protestants, and his attempts to extirpate the Reformed by the revocation of the *Edict of Nantz*; a persecution more cruel than any since the days of persecution commenced. See *Claude's Complaints of the Protestants.* The *Edict of Nantz,* issued in 1598, granted to the Protestants the free exercise of their religion; many churches in every part of France, and judges of their own persuasion; a free access to all places of honour and dignity, an hundred places as pledges of their future security, and funds to maintain both their ministers and garrisons. But no sooner was *Louis XIV.* arrived to years than he formed the resolution of destroying the Protestants. Did we not know him to have been a beast, we could hardly give credit to the report of the motive which pushed this resolution into practice. "Soon after he came to the crown," says *Mr. Claude,* p. 43. "there arose in the kingdom a civil war, which proved so sharp and desperate, as brought the state within a hair's

rior power, and its more conspicuous activity in the cause of the papacy and persecution, not only *may be,* but *is,* the tyranny here represented; and that it is this power which is denominated *the false prophet,* and thus denominated, because it has been the chief *spokesman* of the pope and papacy from first to last, from *Pepin* to *Louis XVI.* and even to *Napoleon.* And thus, if *the symbol of a beast* does not necessarily signify a universal monarchy, as it certainly does not, France may be symbolized by this monster which John saw coming out of *the earth* (that is, the prefecture of Gaul, the earth of the western empire) and yet no fifth universal temporal empire need be apprehended.

breadth of utter ruin. Those of the reformed religion still kept their loyalty so inviolable, and accompanied it with such a zeal, and with a fervour so extraordinary, and so successful, that the king found himself obliged to give public marks of it by a declaration made at *St. Germain* in the year 1652. Then, as well at court as in the armies, each strove to proclaim loudest the merits of the Reformed." But, can you believe there is so much depravity in human nature? Their enemies said, "If on this occasion this party could preserve the state, this shews likewise that they could have overthrown it; this party must therefore by all means be crushed." *Louis*, and the abettors of his tyranny, instantly set about it. "A thousand dreadful blows," says *Mr. Saurin*, "were struck at our afflicted churches, before that which destroyed them; for our enemies, if I may use such an expression, not content with seeing our ruin, endeavoured to taste it." As soon as the kingdom was settled in peace, they fell upon them, and persecuted them in every imaginable way. They were excluded from the king's household,—from all employments of honour and profit,—all the courts of justice, erected by virtue of the *Edict of Nants*, were abolished, so that in all trials their enemies only were their judges, and in all the courts of justice the cry, was "*I plead against a heretic*;" I have to do with a man of a religion odious to the state, and which the king is resolved to extirpate."

Orders were printed at *Paris*, and sent from thence to all the cities and parishes of the kingdom, which empowered the parochial priests, church-wardens, and others, to make an exact inquiry into whatever any of the reformed might have done or said for twenty years past, as well on the subject of religion as otherwise, to make information of this before the justices of the peace, and punish them to the utmost extremity. Thus, the prisons and dungeons were every where filled with these pretended criminals; orders were issued, which deprived them in general of all sorts of offices and employments, from the greatest to the smallest, in the farms and revenues; they were declared incapable of exercising any employ in the custom-houses, guards, treasury, or post-office, or even to be messengers, stage-coachmen, or waggoners. Now a college was suppressed, and then a church shut up, and at length they were

* *Claude's Comp. &c.* p. 51.

forbid to worship God in public at all, by the revocation of the *Edict of Nantz* in 1685. "Now," says *Saurin*, "we were banished, then were forbidden to quit the kingdom, on pain of death. Here we saw the glorious rewards of those who betrayed their religion; and there we beheld those who had the courage to confess it haled to a dungeon, a scaffold, or a galley. Here, we saw our persecutors drawing on a sledge the dead bodies of those who had expired on the rack; there we beheld a false friar tormenting a dying man, who was terrified on the one hand with the fear of hell if he apostatized; and on the other, with the fear of leaving his children without bread, if he should continue in the faith." When the arguments of priests, and every other mean failed, cruel soldiers were quartered in their houses to exert their skill in torments, to compel them to become Catholics. "They cast some," says *Mr. Claude*, "into large fires, and took them out when they were half roasted; they hanged others with ropes under their armpits, and plunged them several times into wells, till they promised to renounce their religion; they tied them like criminals on the rack, and poured wine with a funnel into their mouths, till being intoxicated, they promised to turn Catholics. Some they slashed and cut with pen-knives; some they took by the nose, with red-hot tongs, and led them up and down the rooms till they promised to turn Catholics. These cruel proceedings made eight hundred thousand persons quit the kingdom." The story which lies before me, related by *Mr. Bion*, chaplain on board the *Superbe Galley* in 1703, and who was converted from Popery, by means of the scene of suffering and patience, which was exhibited on board that vessel, when eighteen Protestants were bastinadoed for refusing to bow the knee, in honour of the mysteries of the mass, is too excruciating to tell. As also the sufferings of poor *M. Marolles*, a gentleman of virtue, sensibility, and eminent piety, condemned to suffer in the galleys, among the vilest of felons, and this for no crime but what state policy made such. This little story leaves a deeper stain of baseness upon the character of Louis, and his court, than, perhaps, all their other enormities. It was adding that sort of wanton cruelty to state oppression, which is peculiarly abhorrent in the estimation of a generous mind. And let us remember this same system of despotism and persecution remained with a trifling abatement in civil matters, till overthrown

in 1789.* Thus, in that country, from whence the light of reformation first issued, and where there were more faithful witnesses against the Papal apostacy than in any other nation of the world; and from whose number and influence, and the laws in their favour, the old persecuting power was greatly reduced; there, the uncontroled reign of Antichrist was restored.

Ver. 13, 14. *And he doth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast.* No one can suppose that these are miracles in the strictest sense of the word. Nor does the original word *Σημεια*, rendered *wonders* in ver. 13. and *miracles* in ver. 14. necessarily signify those acts which are supernatural. Our lexicographers translate the word *signum*, *miraculum*, *argumentum*, *indicum*, *vexillum*, *simulachrum*, a sign, miracle, argument, &c. And the Hebrew word, which in the Greek version of the Old Testament is rendered by this, has the same sort of latitude. Though this is the word generally used to denote proper miracles, yet it is as often used in other senses. But let it be observed, that its meaning generally includes in it the idea of an *argument*, that which persuades, convinces, brings over to a purpose and confirms. In Gen. i. 14. it means that the sun and moon are to be for the regulation of time; in Gen. xvii. 11. and Rom. iv. 11. circumcision is thus spoken of, though evidently neither a miracle nor wonder, but merely a token or memento; in Exod. iii. 12. and in a multitude of other places, it means nothing more than a token or evidence; in Isa. viii. 19. and Luke ii. 34. it means an object of derision; in Jer. x. 2. those comets and meteors, and other phenomena of nature are intended, at which weak and superstitious minds were terrified; in Deut. xxviii. 46. it means those calamities which should

* With an edict for authorising a loan of 450,000,000 of livres, which the king proposed to the parliament on the 7th of Nov. 1787, he also proposed another for the re-establishment of the protestants in all their civil rights, *as what could not be refused them.* "This law," as said M. Rabant in the Constituent Assembly, "more celebrated than just, prescribes the forms of registering their births, marriages and deaths; it permits them, in consequence to enjoy civil property, and to exercise their professions, and this is all." Thus they were now permitted to exercise their professions and trades, and that their children should be no longer illegitimate. To this, and no more, amounts that vast liberality, of which the advocates of the old regime have made such a boast.

excite astonishment, and be a lesson to teach men to fear God; in Psal. lxxiv. 4. it may signify the standards of the enemy, or perhaps those warlike engines with which they battered down, burnt and destroyed the sacred building; in Ezek. xxxix. 15. this word means nothing more than a stick or a stone set up as a mark to point out the place where lay a dead man's bone; in Matth. xxvi. 48. a deceitful kiss.

It appears to me that this figurative representation of the exploits of this beast, designs nothing more than those violent means and seducing arts which this tyrant (or succession of tyrants) was to use, as so many arguments, to bring men into his measures, and to frighten them into submission to his impositions. His great wonders were his alarming edicts; and the fire which he made to come down from heaven on the earth, in the sight of men, signifies, in the hieroglyphic and highly figurative language of prophecy, the thunder of excommunication which he sent forth against those who refused to acknowledge his authority in religion, and the war and destruction which he carried on against all those who stood out against Popery; pretending (as all tyrants ever have done) to have authority from Heaven for all these abominations. Every iota of this agrees with the practices and pretensions of *Louis XIV.* and of the other monarchs of France.

And he commanded that they should make an image to the beast, which had the wound by a sword and did live. i. e. This tyrannical government caused a system of dominion over conscience, a system of persecution to be established, which was the image of the first Papal beast; for although it was not so extensive a tyranny, as that exercised by the Pope, being confined to one kingdom, yet it was the similitude of it. The ecclesiastical tyranny here established was peculiar; it was at once independent, and yet in support of the tyranny of the Papal beast. In all the other kingdoms where Popery prevails, the spiritual power is exercised by the Pope; heretics, as they are called, are accused, tried, and condemned in his courts, by virtue of laws issuing from him, and by his ministers. The kings are only his executioners. But it became otherwise in France.*

* "France," says M. Soulavie, in his account of the liberties of the Gallican church, in his *Memoirs of the Reign of Louis XVI.*, "more than any other European nation, had so effectually circumscribed the activity of the first orders of the state, that the pope, who was their established chief out of the kingdom, had not, according to our Gallican

And Louis XIV. (more than any of his predecessors) from the plenitude of his own power, issued edicts, erected courts, and appointed officers for the punishment of his Protestant subjects. Thus, by virtue of powers derived from the king, and not from the Pope, the Protestants were accused, pursued, tried, condemned, and executed. This was a tyranny, perfect in its kind, and unknown in other countries; the similitude of the beast which had the wound by a sword and did live—the *beast of Rome*. *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.* He gave new vigour to the dying Papacy in France; and power to the Popish party to issue their mandates, and command apostacy, on pain of death.

Thus far, I think, the likeness is perfect; and allowing Louis XIV. or the French tyranny, brought to perfection by him, to be the object of the vision, it appears easy to be understood; but on every other hypothesis, which I have seen, it is encumbered with inexplicable difficulties. Dr. *Doddrige* says, “What the image of the beast is, distinct from the beast itself, I confess I know not.”

This part of our inquiry, upon which matters of no small importance are suspended, will, I hope, be attentively considered; as likewise whatsoever concerns this *second beast*, and the conformity of the tyrannic proceed-

“liberties, the least political influence within the realm. France was the only country in all Europe, that, without separating herself from the head of the church, had preserved towards him a liberty truly republican, equally distant from the independance of protestant nations, and from the absolute submission of those of the south; such as Portugal, Spain, Naples, Austria, &c. When we wished to disobey the pope legally, we appealed to a future council; and no decrees relative to discipline were admitted, until their agreement with our laws had been proved, insomuch that those of the council of Trent, as far as they related to discipline, were never received in the kingdom. The clergy of France, the parliaments, and all the orders of the state, were so much attached to the liberties of our church, that the whole nation was constantly upon the watch against the zeal of the court of Rome. The popes themselves respected the liberties of the Gallican church to such a degree, as to have no connection with the clergy but through the medium, and with the concurrence, of government; while our bishops; on their part also, avoided a correspondence in indifferent affairs with the church of Rome, otherwise than through the channel of the ministers of the king’s household, or the minister for foreign affairs. The revolution is the only occasion on which, for many ages past, the pope has had a direct communication with the clergy, despoiled, irritated, persecuted by the tiers-état.”

ings of the French government, to the character and conduct here predicted. The fact here contended for, being proved, we have a master key to unlock a great part of the prophecies before us, particularly that in chap. xvi. 2. where the first vial is poured out upon two descriptions of men; upon them who have the *mark* of the beast, *Papists*; and upon those who only *worship* or *serve* his image, those *Protestants* who yield assistance to the Antichristian party in France.

And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead, and that no man might buy or sell save he that had the mark, or the number of his name.* There is certainly a difficulty in so understanding this part of the description, as to give a perspicuous explanation. It was intended, that it should be enveloped in considerable obscurity. I make no great pretensions to critical acumen, but it appears to me that here are two conditions represented as requisite to the enjoyment of the lowest rights of citizens, unlimited submission to the authority of the church, the Pope, and his clergy; and passive obedience to the despotism of this second beast. Where these were refused, no man might buy or sell. With this description the †cruel laws of Louis XIV. respecting the freedom of companies and handicraft trades, by which the Protestants were hindered from earning bread for their families, perfectly agree.

To exclude mankind from *any* of their *civil* rights, for their adherence to matters of conscience, and to gratify a party, that that party, in return, may support the views of ambitious men, is of the dragon and the beast; but that, to please the priesthood, and strengthen despotism, a man, for being a dissenter from the established sect, should be excluded from acting as a custom-house officer, a stage-coachman, or a waggoner, was a most wanton exercise of Antichristian power indeed; and this was the

It was customary to mark slaves and soldiers with some impression on the hand or forehead, that it might be known to what master or commander they belonged; and it was a practice also with devout idolaters, to mark themselves with the signature of the god they worshipped. The name was sometimes expressed by letters, and at others by the number which the numerical letters in their name amounted to, as we shall see in the 18th verse. To these customs there is here an allusion.

† Claude's Complaints of the Protestants, p. 55.

exact case in the matter under consideration; for not only *Louis*, but *Mazarine*, his minister, and the other petty despots about the throne, found their account in these proceedings. In this manner did they get rid of a body of men who were dangerous enemies to their schemes of ambition. The court gratified the priests, and, in return, the priests supported court measures, and helped *Louis*, not only to get rid of these friends to liberty and justice, but also to crush the Parliaments, which till now possessed considerable power.

But how shall we count the number of the name of the beast? *No man might buy or sell save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom, let him that hath understanding count the number of the beast, for it is the number of a man, and his number is 666.* Not to specify particularly what others have said about this number. The following way of calculating it agrees perfectly with the French monarchy, and particularly with the times of Louis XIV. by whom it was brought to perfect maturity as a beastly persecuting power. The number of the beast, in allusion to the custom just noticed—is the number of a man, or of a man's name. *Louis* has been, from the earliest ages of the French monarchy, a prevailing name among its sovereigns, and nothing could be more natural, therefore—agreeable to the style of this Book, than to distinguish it by the amount of the numeral letters contained in that name, which as written in Latin, give 666. Thus,

L	-	-	-	-	50
U	-	-	-	-	5
D	-	-	-	-	500
O	-	-	-	-	0
V	-	-	-	-	5
I	-	-	-	-	1
C	-	-	-	-	100
U	-	-	-	-	5
S	-	-	-	-	0
					<hr/>
					666
					<hr/>

But it may be asked, Why is the *Latin* language referred to rather than either the *Hebrew*, the *Greek*, or *French*? For these reasons. At the time this prediction was given, the Latin was the most general language in the Roman empire; and after the empire was divided, it be-

came the universal language in the western part, where the scene of *John's* vision chiefly lay.—It is also the language used in all the services of that church which this beast was to support; and thus the names of the French kings have been written in their communications with the Pope, in public inscriptions, and on coins.

Thus, though other tyrannies may have some of the features of this beast, yet that of the French monarchy only possessed them all; and, if I am not deceived, there is every proof which can be expected, proof which amounts much nearer to a demonstration than is usual on such subjects, that the French monarchy was the second beast which came up out of the earth. And though I would guard against rash confidence, I feel an irresistible persuasion that this is the truth. And if it be, and the time be come for its destruction, the consequences which are united with it are to the last degree interesting, both to the church and to mankind at large; and could my feeble voice be heard amidst the din of war, and the noise of party contentions, I would say, "Take heed—be wise—refrain from these men, and let them alone; for if this counsel, or this work, be of men, it will come to nought; but, if it be of God, ye cannot overthrow it, lest haply ye be found to fight against God*," in struggling to support that which he has decreed to fall.—Should it prove so, however enraged your malice, or however mighty your power, "He will make your wrath to praise him, and dash you to pieces as a potter's vessel†"—*Great and marvellous are thy works, Lord God Almighty; just and true are thy ways!—All nations shall come and worship before thee, for thy judgments are made manifest!*

* Acts v. 38.

† Psal. ii. lxvi. 10.

SECOND INQUIRY.

HAVING endeavoured to prove that *Louis XIV.* or the tyranny of the French monarchy, as perfected by that unequalled despot, was represented to *John* in his vision of the second beast; the *second Inquiry* respects the *two witnesses* in *Rev. xi.*

This inquiry involves in it four questions. 1. Who are the witnesses? 2. Who is to slay them, and where are their dead bodies to lie unburied? 3. What length of time is intended by the *three days and a half*, during which their dead bodies are to lie in the street of the great city? 4. What will be the consequences attending their resurrection?

1. Who are these *two witnesses*? *Rev. xi. 5. I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days clothed in sackcloth.* The most prevailing opinion is, that the faithful ministers of the gospel, and all those who bear testimony against the errors and usurpations of Antichrist, are intended, and that the number *two* is mentioned in allusion to the law of Moses, which required two witnesses, at least, to make a testimony valid. Bishop *Lloyd* supposes them to be the *Waldenses* and *Albigenses*, the early witnesses in France and its vicinity, against the corruptions of Popery. Dr. *More* explains it of unpolluted priests and faithful magistrates. But I have long thought that, by these witnesses, the spirit of prophecy intended the *witnesses for gospel truth* against the spiritual dominations and corrupt errors of the Papal apostacy; and all those who bear witness for *civil liberty* against the tyrannies and oppressions of those princes and governors, whose passions have enslaved mankind, and desolated the earth. The number of these witnesses has in general been but small; yet, though they have prophesied in sackcloth, God, in his good providence, has always preserved to mankind a succession of both descriptions. Even wise and good men have not, perhaps, sufficiently considered the worth and importance of the witnesses of the latter description, in fulfilling the great designs of God's goodness towards men; and hence they have almost always

interpreted this prophecy as relating to the *state of religion* only; as if the *civil* and *political* state of men were held in little consideration by the Lord of the whole earth. But can any man shew a good reason why the *Hampdens*, *Sydneys*, *Lockes*, and *Hoadleys*, may not be considered as God's *witnesses* in their exertions in the cause of *civil liberty*, though it may be esteemed an inferior capacity, as well as those who have been employed in the defence of pure religion only? Both have wrought in the cause of God, and both have prophesied in sack-cloth.

If we candidly consider the matter, the *fourth verse* seems to confirm the foregoing ideas. And although what is said in the *fifth* and *sixth* verses is more obscure, yet, as far as I can understand them, they are not inapplicable to either of these characters. Ver. 4. *These are the two olive trees, and the two candlesticks, standing before the God of the whole earth.* We have long been used to affix to these two beautiful tropes, *olive trees* and *candlesticks*, the idea of *saints*; but this is by no means essential, for they necessarily imply no more than excellence in that character which is sustained, whether religious or civil. Allusion is here made to the emblems under which *Joshua* and *Zerubbabel* were represented to the prophet *Zechariah* (chap. iv. 11—14.); one of whom was employed in re-establishing (after the captivity, and in a time of religious and civil persecution) the *religious*, and the other the *civil* polity of the Jews. And what have the champions, in all ages, and in all countries, who have combated tyrants in the cause of liberty and justice, as well as the advocates for the uncorrupted truth of Jesus been, but golden candlesticks, whose lights have illuminated this dark world, and which have at once made conspicuous the rights of men, and the enormities of oppressors—the truth of Jesus, and the impieties of Antichrist? And but for the zeal of both these, in their different characters, being kept burning, by that oil of benevolence towards man, and love to the truth of God's word, which the *olive trees* represent, the earth had been involved in universal darkness, and the triumphs of oppression and error had been complete*.

* Mr. Faber, in his Dissertation, vol. ii. p. 75—77, has animadverted on this opinion relative to the *two witnesses*. He understands the *two witnesses* to signify *two churches*, the *pre-Christian* and the *post-Christian churches*, or the church before the advent of our Lord, and the church after his advent. He contends that the first received political

What follows is still more highly figurative. Ver. 5, 6.
And if any man will hurt them, fire proceedeth out of their

life in the years 1530, 1531, 1535, and 1537, by the formal association of the Protestant German princes in the league of Smalkalde, and were killed at the battle of Mulburg, April 24, 1547, but resuscitated after *three years and a half* by the victory obtained over the duke of Mecklenburg in 1550, at Magdeburg, and ascended to heaven at the peace ratified at Passau in 1552. But where is it that the prophecy gives countenance to all this? No where. Whatever, or whoever, may be signified by *the two witnesses*, yet it is certain that the life which *the beast* is represented as taking away appears to have been the very same life which they had possessed during the whole term of their prophesying in sackcloth; that life by which they had *power given them to prophesy*, by which *they stood before the God of the earth*, and by which *they denounced the judgments of God against their enemies*, represented by *fire proceeding out of their mouth*, &c. Now, they certainly could not do all this without some sort of life; and it is this life which, in the symbolical style, *the beast* is represented as taking away; that is, he silenced them; he made it forfeiture of goods, liberty and life, to propagate their doctrine, or to torment those who dwell upon the earth by opposing their corruptions and tyrannies, whether by preaching or writing, or by any other means. This is what has been called—and very properly, I think,—their *political death*. Before this was accomplished they had possessed political and civil rights, in a greater or less degree, in common with the other subjects of the papistical monarchs, and had continued to maintain their testimony through successive ages; and though not without great opposition and much suffering, yet they lived; they were not utterly suppressed and silenced. And is Mr. Faber prepared to maintain, that the witnesses no where possessed that political life, which the beast took away, but in the countries of the elector of Saxony, the prince of Hesse, and of the other princes of the league of Smalkalde, and that the predicted slaying did not extend far beyond these very narrow limits? Where are the confessors and martyrs of Saxony, of Hesse, &c. to be found, whose sufferings and numbers are to be compared with those of Bohemia, Silesia, Moravia, the Austrias, &c. who expired in 1620? or with those of France, who received their death-blow in 1685*? or with those of Hungary, who were also crushed to death by Leopold I. in the same year? or with the immortal heroes of Savoy, Piedmont, and the other territories of the duke of Savoy, who received their death-wound from the ordinance of Victor Amadeus II. and which bears date January 31, 1686? Truly, the witness-bearers of Smalkalde shrink into nothing in the presence of this multitude which no man can number, and all their glory is but as a taper when exposed to the blaze of the meridian sun! Let all the honours which are due to the confederates of Smalkalde be scrupulously paid; but let us not—because our system may have made these our favourites—be guilty of transferring to them the glories which belong to others.

Who, or what, *the two witnesses* exactly are, is not said, nor is it easy

* I shall here intreat the reader of *The Destiny of the German Empire* to correct an omission of the press, by interlining at line 2 from bottom, at p. 91, after parliament, *December 22, 1685*, and by marking this as a parenthesis from Louis XIV. line 4. Without which the passage is not sense.

mouth, and devoureth their enemies. And if any man will hurt them, he must in this manner be killed. These have

to determine. They may be churches, or they may not: time and future light only will be able to ascertain this with certainty. That two individuals are not intended, but two successive bodies of men, is pretty clear; and as it cannot be proved that *olive trees* and *candlesticks* must signify Christian churches; and since the allusion is, undeniably, to Joshua and Zerubbabel, the one a *priest* and the other a *civil magistrate*, the presumption is, that they are meant to symbolize two successive bodies of men, the one sustaining a *religious* character, and the other a *civil* one. But whether they be exactly what I have supposed them, namely, *the advocates for religious truth and civil liberty*, I will not be positive: yet, I think I am not very far from what is intended.

The second objection to my idea of *the witnesses* signifying *the advocates for religious truth and civil liberty*, is drawn from the character of the revolutionists in France. "*The witnesses* plainly represent a *body of men eminent for Christian piety*: and as their death means their *political extinction*, so their *resurrection* means their *political revival*. How then can the *pious witnesses* be said to be raised up again to a political life by an event, which threw the ruins of the French government into the hands of a *set of the vilest and most unprincipled miscreants* that ever disgraced any age or country? According to the prophet, the self-same body of men, that were politically slain, were politically to revive. Mr. Bicheno surely cannot in sober seriousness affirm, that *the martyrs of the revocation of the edict of Nantz* revived in the persons of those blessed advocates for religious truth and civil liberty, *the demagogues of the infidel republic*." There is some weight in this objection; but it rather affects *some circumstances* in my representation of the matter than *the principle of interpretation* adopted. It was early in the French revolution that I first wrote on this subject, when the imagination was warm with sanguine expectation, and I may have expressed myself, in some respects, in an objectionable manner. These miscreants have doubtless very much disappointed the hopes of thousands wiser than myself; and it cannot be supposed that the cut-throats and villains who have mingled in the French revolution, and who have thrust themselves forward in the calamitous scene—as if on purpose to disgrace both the cause of liberty and of religious reformation—are the genuine witnesses, either for *religious truth* or *civil liberty*. But all this being allowed, yet *the principle of interpretation* for which I contend is not at all affected.

As to *the transcendent piety* which Mr. Faber seems to think so essential to *all the witnesses*, I have this to say, I think they will have full as much piety as half the confederates of Smalkalde had—even Maurice himself;—but, I by no means think that such *eminent piety* is essential to the character of those whom God in his wisdom may see fit to use as his instruments in the dispensations of his providence, and whom he may dignify with the titles of *his witnesses*, *the saints*, *his servants*, *his sanctified ones*, *his anointed*, &c. as most are apt to imagine. These titles are conferred on them more on account of the work in which they are employed, than on account of their own personal moral character. I think, however, that by *the witnesses* we are to understand what may be called *good men* in their several capacities, and not *the most vile and unprincipled miscreants of infidel France*, as Mr. Faber seems to insi-

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. What the prophets of God are commissioned to denounce, they are said to do. Jer. i. 10. What is here affirmed, has never been literally fulfilled, nor is it likely that it ever will. There is some similarity be-

nate. But, let many of the first revolutionists in France have been even worse than we think, still I believe that a great number of them were men of eminent worth; but should none of them be thought worthy to be reckoned among the successors of *the witnesses* who ascend to *the political heaven* of authority—though I can discover no reason why they should not—yet I firmly believe that *political life* was communicated to *the witnesses* in that country by the laws of the Constituent Assembly, when the rights of conscience and of men were solemnly acknowledged, and the cause of the martyrs of the edict of Nantz was re-judged, their successors recalled from banishment, and all invited to re-assume the rights of which they had been so long unjustly deprived by tyranny: and though a black cloud has overcast the flattering dawn of the day of liberty, yet the great principles of liberty have been recognised, and the rights of conscience have not only been distinctly ascertained and acknowledged, but, to a considerable extent, acted upon; and, what is singular, wherever the arms of the French have prevailed—bad as they are—God has made them the instruments of liberating conscience, and of so far restoring men to the exercise both of their religious and civil rights, that the temple of truth is thrown open (Rev. xv. 5—8.) so that every man who will may enter, and neither pains nor penalties are attached to dissent from the established religions. Thus, *the witnesses*, if they have not ascended to the heaven of rule and government—though in a certain sense they have, for their religion is no longer any impediment to their promotion in the state—yet they have been made to *stand upon their feet* (Rev. xi. 11.) as ready for action. Yea, more than this, two branches of the Protestant church (one that of *the Confession of Augsburg*, the other *the Calvinistic*) are become, not only the tolerated (for all are tolerated), but the *established*, religions of France; and, whatever we may think of such religious establishments, Mr. Faber, to be consistent with his own principles, must allow that this is to ascend to *the heaven ecclesiastical*; for if the German Protestants might be said to ascend into *the ecclesiastical heaven*, in the year 1552, because, “By the treaty of Passau the emperor was compelled to allow them the free exercise of their religion, and to re-admit them into the imperial chamber, from which they had been excluded ever since the victory of Mulburg,” (vol. ii. p. 73.) by the same rule the French Protestants have also ascended to this *heaven*; and if ascended to *the ecclesiastical heaven*, they must previously have received *political life*, and been made to *stand upon their feet*.

How much soever, then, we may execrate the impieties and violence which have disgraced the French revolution in its progress, which have so afflicted all good men, and so prejudiced many, even against liberty itself; yet, let us not be blind to the hand of God, which is so manifest in it—though operating in a way we did not expect—but let us remember, *his thoughts are not our thoughts, nor our ways his ways.*

tween these plagues, and those to be inflicted under the first four vials. Rev. xvi. *There, on the pouring out of the first vial, there fell a grievous sore upon the men who had the mark of the beast, and upon them who worshipped his image; here, the witnesses smite the earth with all plagues.*—*There, on the pouring out of the second and third vials, the sea and the rivers became blood; here, the witnesses turn the waters into blood, and restrain the rain of heaven.* *There, on pouring out the fourth vial upon the sun, men were scorched with great heat; here, fire proceeds out of the mouths of the witnesses—as from that of Jeremiah, ch. v. 14.—to devour their enemies.* May not this highly figurative description be made more intelligible thus? The witnesses for religious truth and civil liberty, although they shall defend their cause under great oppressions, yet such, under Providence, shall be the effect of their zeal, eloquence, and exertions, in the cause of God and man, that they shall occasion great vexations to their enemies, and kindle a fire, which, in the end, shall consume their oppressors, and their systems together. And such advantages shall they have, from the spirit of their attacks, and the succeeding providence of God, that from the mode of war which will then prevail, fire will seem to issue from their mouths, and destroy their opposers. Such shall be the effects of their arguments and exertions on the minds of men, that the political heavens shall refuse to yield that rain which used to swell those rivers that fed the great sea of oppression. *And all the rivers shall be dry.* Such shall be the effects of their unexampled efforts in the cause of truth and equity—in the cause of injured man—that, in the end, avenging justice shall turn upon their enemies, and render to them according to their deeds.—If something of this kind be not meant by these powers which are given to the witnesses, I own I am at an utter loss to conceive what the Holy Spirit intended.

But not only may the wickedness of the French people, as has been noticed, be considered as an objection to their cause being of God, but some may suppose that the calamities which they endure, and the disappointments which they experience, must be looked upon as a proof that their rising against their oppressors, is not the commencement of the resurrection of the witnesses, even though we should consider it as a political one.—By no means. The gathering of the dispersed Jews, preparatory to their con-

version, is their political resurrection (Ezek. xxxvii.) and yet we are informed by many prophecies, that, after this, they are to endure great sufferings, and by which a great part of them are to perish, both in their way to their own land, and after their arrival there; (Ezek. xx. 38. Zech. xii. 2, 3. xiii. 8, 9. xiv. 2, 3, 7.) and it will not be till the rebels are purged out from among them, nor till the last extremity, that the Lord will appear for their deliverance and thorough conversion. And we are not to forget that a distinction is to be made between the mass of the French people and *the witnesses* in that country. The legislature of France may, by the repeal of former laws, which silenced and politically slew the witnesses, and by new ones in their favour, restore them to new life, though neither the mass of the French people, nor even one of the legislators themselves, should be of their number.

And *when they had finished their testimony*, i. e. when the thousand two hundred and threescore days are about to draw to a conclusion, *the beast that ascendeth out of the bottomless pit, shall make war against them and kill them.* Here our *second question* presents itself. Who is to slay *the witnesses*? or, what is it, which is intended by this beast? and where are the dead bodies of the witnesses to lie unburied?

Who, or what are we to understand by *this beast which ascendeth out of the bottomless pit*, and that was to *make war against the witnesses and kill them*? The conviction, that all which is said from *verse the eighth to verse the thirteenth* relates to France, and to France only, induced me long to think, that by *the beast which ascendeth out of the bottomless pit* was intended *the second beast* in chap. xiii. which I believe to signify the monarchy of France. But more mature consideration inclines me to conclude that what is said in this *seventh verse* is a prophecy of *the general persecution* which was carried on through all the papal kingdoms against the opposers of papal corruptions; particularly in the *sixteenth* and *seventeenth* centuries, towards the close of the latter of which the bloody work was completed; and the witnesses, not only in France, but in all the territories of the house of Savoy; in Bohemia, Moravia, Hungary, and all the other dominions of the bloody house of Austria; and in the other papal states, where they most abounded, were either murdered, banished, or silenced, so that they have scarcely

been heard of since. By the beast here then, which made war against them and killed them, is most probably meant *the ten horned beast*, and France is no farther to be considered as signified here, in this concise part of the prophecy, than as one of the many members of the great community of the antichristian body. If we read the history of the cruelties exercised against the Vandois by the dukes of Savoy; against the Bohemian brethren, and the other protestants of the extensive dominions of the Austrian sovereigns, we shall be able to form some faint idea of the monstrous enormities of the papal beast, and of the magnitude of the miseries which for many years pursued the advocates for religious reformation, and of the extent of that ruin which was brought upon their cause in the course of the seventeenth century, and especially about the year 1685. Alas! even their protestant brethren who, in more favoured countries, survive them, retain too slight an impression, both of the edifying testimony which they bore, and of those sufferings which a few years ago were deeply felt by all the pious and humane of every country. They seem forgotten as the dead. And now, when the time appears to be come for the providence of God to avenge their wrongs, and put into them again the breath of life, we are blind to the hand that is lifted up, and rather side with the beast which slew them, than otherwise.

But though this killing of the witnesses was thus general, and we are therefore most probably to understand by *the beast* which killed them (*generally*) to be the *ten-horned beast*, yet, as a member of this monster, and as a power, or *beast*, subordinate to him, France joined in this work of impiety and blood, and was exceeded by none in cruelty, as the history of the kings of France, and particularly of Louis XIV. will testify. It is doubtless on account of these extraordinary persecutions of France, as well as because its monarchs were among the first and most powerful champions of the papacy, that it was thought deserving of such particular notice, as to be distinguished from the more common kingdoms, which appear only as horns on the papal head, by the symbol of a subordinate beast. And, as it would introduce confusion to mark out the time of the witnesses rising again to life in *several of the streets of the great city*—it might be on account of the distinguished part which France would act in the work of persecution, and which it would afterwards act, when the time of the resurrection of *the witnesses* should come, as

well as *on account* of its being the chief kingdom, *the plaita*—that their lying dead here, and the exact time of their death in this country, is exclusively noticed, as we shall by and by see.

Let us take a glance at the enormities of the French monarchs, and particularly of those of Louis XIV., and we shall easily perceive reasons why the monarchy of France should, more than others, be symbolized by a distinct beast, and why the persecutions which the Protestants in France suffered should be so particularly noticed as they appear to be in the latter part of *the xiiith chapter*: for I have no doubt but the persecution and killing, *there* represented, relates to the same times, and the same circumstances as the *war against the witnesses*, and the *killing* of them in *this xith chapter*; save that *this* is more general and concise, and *that* one part only of the same scene on a larger scale. And seeing that the Holy Spirit, in what follows the 7th verse, relative to the witnesses, appears to have exclusively noticed the circumstances of their death and resurrection in *this street of the great city*,* a more particular view of their history here, is the rather necessary to prepare the way for the consideration of them.

There is no nation existing which, first and last, has produced such a number of faithful witnesses against Papal corruptions and tyrannies, as *France*. No people have so long a list of martyrs and confessors to shew, as the Protestants of that country; and there is no royal family in Europe which has shed, in the support of Popery, half the blood which the *Capets* have shed. Who deluged the earth with the blood of the *Waldenses* and *Albigenses*, that inhabited the southern parts of France, and bore testimony against the corruptions and usurpations of Rome?—The cruel kings of France, slew above a million of them.—Who set on foot, and headed the executioners of the massacre of *Bartholomew*, which lasted seven days, and in which, some say, near fifty thousand Protestants were murdered in Paris, and twenty-five thousand more in the provinces?—The royal monsters of France. A massacre

* By the Antichristian city, or what in the book of the Revelation, is called "the city of Babylon," and "Babylon the Great," we are not to understand Rome only; but the mystical Babylon is that Antichristian tyranny and system of corruption which has, in different ages, more or less, spread itself over all Europe. Rome is the centre and court, and the ten kingdoms, or states, appear to be considered as the streets of this city.

this, in which neither age nor sex, nor even women with child, were spared; for the butchers had received orders to slaughter all, even babes at the breast, if they belonged to Protestants. The king himself stood at the windows of his palace, endeavouring to shoot those who fled, and crying to their pursuers, *kill 'em, kill 'em*. For this massacre public rejoicings were made at Rome, and in other Catholic countries.—Unnumbered thousands of Protestants were slain in the civil wars of France, for their attachment to their principles. But as if *Louis XIV.* had determined to outdo all his predecessors in persecution, he perpetrated, by the base instruments of his despotism, all the enormities connected with the *revocation of the edict of Nantz*. Those who wish to see a full account of the cruelties of this horrid persecution, a persecution which did not wholly cease till the revolution in 1789, may consult Mr. *Claude's Complaints of the Protestants of France*. After setting forth the unheard-of barbarities which were practised previous to the revocation of this edict, and enumerating the articles of the edict, which crushed the cause of Protestantism in that country, he says, (p. 114.) “In the execution of this edict, in the very same day that it was registered and published at Paris, they began to demolish the church at *Charanson*. The oldest minister thereof (Mr. *Claude*) was commanded to leave Paris within four and twenty hours, and forthwith to quit the kingdom. His colleagues were little better treated; they gave them forty-eight hours to leave Paris. The rest of the ministers were allowed fifteen days. But it can hardly be believed to what vexations and cruelties they were exposed; they neither permitted them to dispose of their estates, nor to carry away with them any of their moveables. Besides, they would not give them leave to take along with them either father or mother, brother or sister, or any of their kindred, though they were many of them infirm, decayed and poor, who could not subsist but by their means. They went so far as even to deny them their own children, if they were above seven years old; nay, some they took from them that were under that age, and even such as yet hung on their mothers' breasts; and refused them nurses for their new-born infants, which their mothers could not give suck to.—In some frontier places they stopped, under various pretences, the banished ministers, and put them in prison. Then after they had thus detained them,

they would tell them, that the fifteen days of the edict were expired, and they could not now have liberty to retire, but must be sent to the galleys.

“As to the rest, whom the force of persecution and hard usage constrained to leave their houses and estates, and fly the kingdom, it is not to be imagined what dangers they exposed themselves to. Never were orders more severe, or more strict than those that were given against them. They doubled the guards in sea-port cities, highways, and fords; they covered the country with soldiers; they armed even the peasants, either to stop or kill those that passed. By these means they quickly filled all the prisons in the kingdom; for the dread of the dragoons, who were quartered upon them to oblige them to embrace Popery; the horror of seeing their consciences forced, and their children taken from them, and of living for the future in a land where there was neither justice nor humanity for *them*; obliged every one to think of escape, and to abandon all to save their persons. All the poor prisoners have been treated with unheard-of rigour, confined in dungeons, loaded with heavy chains, almost starved with hunger; and deprived of all converse but with their persecutors. They put many into monasteries, where they have experienced the worst of cruelties. Some, indeed, have been so happy as to die in the midst of their torments; but others have at length sunk under the weight of the temptation: and some, again, by the extraordinary assistance of God's grace, do still sustain it with an heroic courage. This was the state of things (p. 122.) in the latter end of the year 1685, and the full accomplishment of the threats the clergy had made us three years before, towards the end of their pretended pastoral letter, in which they say, *Ye must expect miseries incomparably more dreadful and intolerable, than all those which hitherto your revolt and your schism have drawn upon you.* And truly they have not been worse than their word.”—Cruel clergy! are these the ministers of the merciful Jesus?—Fiends from hell! Cruel government! Are these the powers which are ordained of God, and which men are bound to obey on pain of the divine displeasure?—To maintain such a position is a slander on the justice and goodness of the Creator. Such positions are among the blasphemies of perishing oppressors. (Rev. xvi. 9. 11. 21.) When this bloody religion, and such inhuman tyrannies fall, and their base instruments perish, under the vengeance of the oppressed, is it

my wonder that the angels shout, *Thou art righteous, O Lord! they have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy.* Shall not God take vengeance? He surely will. He hath promised that he will.—The false friends of Christianity, and all the creatures of tyranny will howl and cry, Alas! alas! that great city! But God will say, Rejoice over her, thou heaven! *Vengeance is mine, I will repay.*

But does not this perfect the beastly character of *Louis*? He it was, also, who gave the death-wound to the civil liberties of France, by taking from the Parliaments all their remaining power, and from France every shadow of freedom. Their ancient constitution had been long impairing. It was undermined by the crafty *Louis XI.* and had been nearly swept away by the daring and sanguinary councils of *Richelieu*, under *Louis XIII.* The assembly of the states had been disused ever since the beginning of this monarch's reign. The last time of its meeting was in the year 1614. But all civil liberty did not then expire. Its complete extinction was left for this tyrant. "For heretofore," says *Puffendorf*, in the style of a court sycophant, "the Parliament of Paris used to oppose the king's designs, under a pretence that they had such a right. That the king could not do any thing of moment without its consent. But the king has taught it only to intermeddle with judicial business, and some other concerns, which the king now and then is pleased to leave to its decision."*

* Thus did this tyrant establish a perfect despotism, and from his days to the time of the revolution in 1789, (with but a little abatement), the people were strangers to both civil and religious liberty. It is true, that persecution and violence have not continued ever since to rage in the same degree. If they had, that kingdom must have been depopulated, and not an object left to be tyrannized over; and not only that country laid waste, but all the accessible world. The same system of oppression was pursued, though not always to the same length; the same tyrannic laws continued in force, and were exercised whenever the king or his courtiers conceived it necessary for the promotion of their measures. The late banishments and imprisonments of the members of the Parliament of Paris, for refusing to register those loans (because they thought them oppressive to the people) which the court demanded, are in every one's memory. And though some, to answer their own unworthy purposes, may endeavour to persuade us to the contrary, yet, to the disinterested and dispassionate, these tyrannic proceedings appear manifestly to have been the things which hastened the downfall of the unhappy *Louis XVI.*

Thus did *the beast* of France, the coadjutor of the papal monster (and to save which from its merited destruction protestants shed their blood and lavish their treasure) *exercise all the power of the first beast* (Rev. xiii. 12) *and caused the earth and them who dwell therein to worship the first beast, whose deadly wound was healed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he who had the mark, or the name of the beast, or the number of his name.* And thus perished liberty; thus expired the renowned reformers of France, whose faithfulness will be had in everlasting remembrance, and whose sufferings will be avenged in the downfall of that tyranny which inflicted them. For shough *their dead bodies shall lie in the street of the great city, of mystical Babylon, which spiritually is called, on account of its lewdness, idolatry and persecutions, Sodom and Egypt, where also our Lord, in his members was crucified; (ver. 8.) and though the people, and kindreds, and tongues, and nations, see their dead bodies three days and a half, and shall not suffer them to be put into graves; (ver. 9.) though few or none of the nations will, comparatively,* have any pity on them, to yield them assistance, or to do for them any office of humanity, but may even rejoice over them, (many of them at least) and make*

* This indifference is perfectly consistent with the asylum which the hunted Protestants of France, who could escape from their country, found in the neighbouring states and kingdoms; for whatever sympathy individuals might feel, and all true Christians certainly felt, and though, for the sake of their manufactures, property, increase of population, and in pity for their sufferings, they received and encouraged them, yet what nation ever armed in their defence, or even moved a finger, comparatively, for the relief of all the thousands, who were first unarmed, and then offered the mark of the beast, or banishment, the galleys, the dungeon, the rack, and death? What Protestant nation did any thing worth calling an exertion in favour of all the thousands, and hundreds of thousands who were hunted, like wild beasts, by Popish priests and their blood hounds, and driven from their country, or murdered,—of all the thousands and tens of thousands, who, for a good conscience, were torn from their families, immured in dungeons, condemned to the galleys, or delivered over to the insolence and cruelty of the dragoons?—Not one! When an opportunity offered for doing something for them, at the peace of Ryswick, in 1697, and again of Utrecht in 1713, at which time four hundred were still groaning on board the galleys, or perishing in dungeons, there was not one stipulation in their favour! But the fall of that tyranny which inflicted these enormities, produces a shock which is felt from one end of the earth to the other. Whence is this? What will the issue be; and what the fate of liberty?

merry and send gifts one to another, because these two prophets who tormented them are slain; (ver. 10) though, instead of assisting them, they may wish their everlasting extinction, or exert themselves ever so much against them, —when the days are fulfilled, they shall awake in their children and successors, and shake and overturn, from its deepest foundations, the tyranny which slew them. And after three days and a half, the spirit of life from God entered into them, (ver. 11.)

Here the *third* question presents itself. *What duration of time are we to understand by these three days and a half?*

Before I offer my interpretation of this number, there is one consideration, besides that of *the decorum* which the Holy Ghost always preserves through all the several parts of symbolical representations, which we shall by and by notice—that claims our attention. On a careful examination, we shall find, in all the predictions of the prophets, that although they give us assurance of the facts, yet the time of their accomplishment is left in a state of uncertainty. And even where dates are fixed, as in the predictions respecting the return of the Jews from Babylon, after 70 years captivity, and the appearance of the Messiah after 70 weeks, or 490 years; yet the commencement of these periods, or the mode of calculation, is involved in obscurity, till light is thrown upon them by the event. It never was intended that men should know with certainty when any future event is to take place, and this for an obvious reason. The prophecies, we should remember, were designed not to gratify our *curiosity*, but to confirm our *faith* in the truth of the divine word, by their accomplishment. This may be one reason why these *three days and a half* should have a different meaning from the common prophetic days, that thus the time might not so easily be ascertained, till the accomplishment should lead men to their true intention. Were the prophecies so clear, that every one could precisely know the circumstances, and the time to which they refer, hindrances, if we may speak thus, would be thrown in the way of God's designs, and, in many cases, a check would be given to the necessary exertions and pursuits of men. All the latter part of the last century, thinking people of all countries were expecting the accomplishment of the 1260 years, (the time of the beast's power). On the revocation of the *edict of Nantz*, the whole Protestant world, and especially the

poor* afflicted French, were of opinion, that the unequalled persecutions which were then endured, were the slaying of the witnesses; and they were on tip-toe looking for the end of the three days and a half. What is here laid down, particularly, that the days here should have a different meaning from those other days in this book, being granted, (as I think it must), let us proceed to seek an answer to this very interesting question: *What length of time is intended by these three days and a half?*

My answer is, that *days* in this 11th verse are the same with *months* in the 2d verse, or, if you please, *lunar days*, reckoning, as the Jews did, thirty days to a month, and, as is the method in calculating the above forty-two months, to make them agree with the 1260 days in verse the third†.

Thirty multiplied by *three*, adding *fifteen* for the half day, makes 105. When this way of reckoning first occurred to my mind, I had no idea of the events which this number connected; for I did not recollect the year when the *edict of Nantz* was revoked. But looking over *Quick's Synodicon*, I found it to be October 18, 1685, to which, if 105 be added, it brings us to 1790; take off a few months (if that should be thought necessary) for the event taking place before the half day is quite expired, and it brings us to 1789, when the witnesses were to be

* One of them, *Peter Jurieu*, says, "I know not from what time God shall please to begin the reckoning of the three years and a half. Not but that I strongly hope, that God intends to begin it at the time of the revocation of the *edict of Nantz*, but this does not rise to a full assurance." No, it did not comport with the designs of God, that any man should certainly know before the accomplishment.

† See Bishop *Newton* on the Prophecies, *in locum*.

‡ Some have supposed that these three days and a half are to be reckoned as we reckon the time and times, and half a time, (chap. xii. 14.) taking them for Jewish years (360 days) and then reckoning the days for years, *i. e.* 1260 years. But this is subversive of all that is said from the seventh verse and on, it makes the whole duration of their prophesying the same with their finishing it. The idea of *lunar days*, or months, seems a vast deal more feasible.

Originally, the Jews measured their months by the *sun*, and then every month consisted of thirty days. But after they came out of *Egypt*, they measured them by the course of the *moon*, and then the first was of thirty days, the next of twenty-nine, and so alternately; that which had thirty days was called a complete month, and that which had but twenty-nine an incomplete month. From change to change are 29 days, 12 hours, and 44 minutes. And it may not be amiss to recollect, that one lunar month is the length of the moon's day, for she turns round her axis exactly in the time that she goes round the earth.

quicken. Whether this may strike others as it struck me, when I first observed the coincidence, I cannot tell; but, from this agreement of the number 105, with the time which elapsed between one of the greatest persecutions that was ever experienced by Christians, and this wonderful revolution which has taken place, a thousand ideas rushed upon my mind. Is it probable, is it possible, that this can be the quickening of the witnesses or any way connected with that great event? What! the olive trees? the candlesticks? I have always supposed these to be all saints*! And can that zeal which hath fired Frenchmen to combat for civil and religious liberty, be the spirit of life from God? Is this resurrection, in the vision, the rising to this civil and religious liberty, previous to better days?—I will do all that I can to discover the truth.

But it may possibly be asked, are *days* used in this sense in any other place of the holy scriptures? If not, this is a reason for rejecting this mode of calculation.—Could we adduce a passage directly to the point, it would certainly strengthen the hypothesis very much; but though we may not be able to do this, all that can be argued from the failure is, that it *weakens*, but not that it *destroys* the whole probability of the truth of the conjecture †. All al-

* There are doubtless many characters among the French reformers who seem not to deserve the honourable title of witnesses; but was there ever a cause, however good, which agitated a nation, in which some bad characters did not mingle with the excellent? A mixture of good and evil seems inseparable from the present state of things. And let it be recollected, that as God in his providence may employ even bad men in a good work, especially if, to effect the good, it should be necessary to use them as instruments to inflict the divine judgments, as is to be the case when Papal tyrannies perish; so also, for the part which they act as the instruments of God, and not on account of their moral character, they may be distinguished by an honourable title, like this of *witnesses*. Thus the idolatrous and cruel *Medes* and *Persians*, who had no pity, are denominated God's *sanctified ones*, (Isa. xiii. 3.) and *Cyrus*, their leader, is adorned even with that title which is one of the chief distinctions of the Son of God,—his *Messiah*, his *Christ*, or *Anointed*, (Isa. xlv. 1.) The great and leading principles for which the French reformers have borne *witness*, the principles of civil and religious liberty, are no novel nostrums of philosophers, but such as were coeval with human nature, and which have been long recognized in this country, and what makes our happy Constitution the boast of Englishmen, and which, it is to be hoped, they will never cease to cherish.

† I find that I am not the first who has supposed that a *day*, in the figurative language of the prophets, may mean a *month*, as well as a *year*. See *Polit. Synop.* Dan. viii. 14. Per dies 2300 intelligit menses totidem,

low that the language of these kinds of prophecies is very enigmatical, and that *days*, in scripture, are often of a very indeterminate signification. But let us imagine a similar case. Suppose on the appearance of our Saviour, a Jew had said to his neighbour, "I think that by the seventy weeks of Daniel, (chap. ix. 24,—27.) we are to understand seventy weeks of years, (seventy times seven) or four hundred and ninety years, and that they are now about to be accomplished; and hence it deserves inquiry whether this Jesus be not the Messiah." It might have been objected, "But where, in our sacred scriptures, does a *week* (שָׁבִיעַ) intend *seven years*?"—"No where. But though this be the case, yet as this manner of reckoning seems to be quite consistent with the enigmatical language of prophecy, the hypothesis deserves attention."—It is true that the etymology of the Hebrew word is applicable to *seven of years*, as well as to *seven of days*; but, as the venerable Mede says, (p. 599 of his works), "The question lies not in the etymology, but the use, where שָׁבִיעַ always signifies seven of *days*, and never seven of years: wheresoever it is absolutely put, it means of

qui constituit 180 annos a Principio Regni Græcorum usque ad Antiochum." Sand. in Willotus.

I feel great satisfaction that this interpretation of a most important passage, about the publication of which I felt so much, has been approved by some of the best judges of such matters; and that some have strengthened the hypothesis by additional arguments, and those more apposite than what occurred to me. What the sensible and indefatigable author of *Illustrations of Prophecy*, has brought forward to shew the propriety of this uncommon use of the term *day*, is very much to the purpose. See vol. i. p. 129,—134. "A prophecy concerning future events, is a picture or representation of the events in symbols, (the author cites from Dr. Lancaster,) which being fetched from objects visible at one view, or cast of the eye, rather represent the events in miniature, than in full proportion.—And, therefore, that the duration of the events may be represented in terms suitable to the symbols of the visions, the *symbols of duration* must also be drawn in miniature. Thus, for instance, if a vast empire persecuting the church for 1260 years, was to be symbolically represented by a beast, the *decorum* of the symbol would require, that the said time of its tyranny should not be expressed by 1260 years, because it would be monstrous and indecent to represent a beast ravaging for so long a time, but by 1260 days." In like manner, in the present instance, as Daubuz expresses himself, "the Holy Ghost was tied to the decorum of the main symbol of a dead body that will keep no longer unburied without corruption." From these observations, it will, I think, appear evident, why, in the prophetic scenery, it was proper to represent the body of the witnesses as having lain dead only three days and a half antecedently to their symbolic resurrection.

days, is no where used of years. Gen. xxix. 27. The week which *Laban* would have *Jacob* fulfil before he gave him *Rachael*, was not the seven years service, but the seven days of *Leah's* wedding-feast; as the *Targum* translates, and the *Vulgar*, *Imple hebdomadam dierum hujus copule*, nor can it be otherwise, by the age of *Rachael's* children."

Many have taken it for granted, that that general expectation of the Messiah's speedy coming, which prevailed among the Jews, about the time of our Lord's appearance, originated from their interpretation of these *weeks of Daniel*. But this appears to be taken for granted without proof. It is more likely that their expectation arose from a tradition of the prophecy of *Elias*, which is well known to have been generally received among them, viz. that the world was to stand seven thousand years; two thousand without the law, two thousand under the law, two thousand under the Messiah, and that then was to follow the sabbatical thousand; as also from the visit of the wise men from the east; the testimonies of *Simeon* and *Anna*, and the ministry of *John the Baptist*, whom all the people took for a prophet. I can no where find that the Jews ever reckoned these *weeks* as *seven of years*. The objection then would have been as valid in the supposed case, as it is here respecting *lunar days*. But whatever the reader's opinion may be respecting these *days*, or the *two witnesses* and the *time* of their being slain, I hope he will remember that this does not at all affect our main argument respecting the second beast being the tyranny of the *Louises*, and the French revolution being the prelude to the ushering in of the third *woe*, the calamities which are to bring to an end all the tyrannies of the world, both *civil* and *ecclesiastical**.

* Mr. Faber's *third* objection to my interpretation relative to the witnesses, is because, by asserting that *the three days and a half* are *so many lunar days, or months of years*, I have violated both the general analogy of prophetic computation, and in a yet more striking manner the *particular* analogy of that used in the present prediction. He considers all that I have said about *the decorum of symbols* as a mere gratuitous assumption: that if the Apostle meant to intimate, that *the witnesses* should continue in a state of political death during 105 years, he can discover no symbolical impropriety in saying that their dead bodies should lie unburied 105 days: observing that *Ezekiel* represents the long political death of the house of Israel under the imagery of the dead bodies lying so long unburied that nothing remained of them but dry bones; and why, therefore should I think it so grievous an impropriety,

We have long been praying, *thy kingdom come*, and is there any probability that the preludes to it are arrived,

that the Apostle should have said that *the dead bodies of the witnesses lay unburied 105 days*, if he had intended 105 years? This objection may appear to some as very formidable, and my hypothesis as very whimsical, but it will be chiefly by those who either have not thought much on the subject, or have neglected to contemplate attentively this side of it. My reply is: It is true, I believe, that in *prophetic computation of time, days generally signify years*, and I have no doubt but St. John's 1260 *days* mean so many *years*; but it is also true, according to the Egyptian, Persian, and Indian interpreters, collected by Achmet the Arabian; and according to Artemidorus, Diodorus, Jamblicus, and others of the ancients, (as may be seen in Daubuz's Prelim. Disc.) who have professedly or incidentally written on the subject of symbols, that "*years and days are denoted by months, and months and years by days*," and that "*in interpreting them, we must consider what is proportionable and suitable*." And these writers, from the time in which they lived, and the superior opportunities for information which they possessed, must be supposed to have been better judges in such matters than the moderns can be. And though the sacred symbols are not to be implicitly, and universally, submitted to the rules of such writers, yet their assistance is not to be utterly rejected; for, seeing that it hath pleased God to adopt the symbolical style of writing as the vehicle of prophecy, and that those of all nations were derived from the same original source, I can perceive no reason why the symbolical writings of the prophets should not be subject to the same original laws of interpretation as those of others; provided those laws can be satisfactorily ascertained. To do this—if we are obliged to leave the inspired records, and to search for them in writings where they are to be picked out from a vast heterogeneous mass of superstitious nonsense and corruptions, the discriminating judgment of the enquirer must be exercised, to distinguish between the gold and the dross. Nor is it so hard, I think, to make this distinction, as some may at first imagine, for all the great principles of the symbolic science have their foundation in nature. But let us hear what Dr. Hurd, the present bishop of Worcester, says on this subject, in his *Introduction to the Study of the Prophecies*, vol. ii. p. 92. Speaking of the means by which the abstruse language of the symbolical style may become intelligible to us of this day, he says, among other things, "Very much of the Egyptian Hieroglyphics, on which, as we have seen, the prophetic style was fashioned, may be learned from many ancient records and monuments still subsisting, and from innumerable hints and passages scattered through the Greek antiquaries and historians, which have been carefully collected and preserved by learned men.

"The Pagan superstitions of every form and species, which were either derived from Egypt or conducted on the hieroglyphics, have been of singular use in commenting on the Jewish prophets.—But, of all the Pagan superstitions, that which is known by the name *Oncirocritics*, or the art of interpreting dreams, is most directly to our purpose.

"There is a curious treatise on this subject, which bears the name of Achmet, an Arabian writer; and another by Artemidorus, an Ephesian, who lived about the end of the first century. In the former of these collections (for both works are compiled out of preceding and very ancient writers) the manner of interpreting dreams, according to

the earthquakes which shake the kingdoms of the world, the signs in heaven above, and on the earth beneath; the

“ the use of the oriental nations, is delivered ; as the rules, which the Grecian diviners followed, are deduced in the other. For, light and frivolous as this art was, it is not to be supposed that it was taken up at hazard, or could be conducted without rule ; an arbitrary or capricious interpretation of dreams, considered as a mode of divination, being too gross an insult on the common sense of mankind. But the rules, by which both the Greek and Oriental diviners justified their interpretations, appear to have been formed on symbolic principles, that is, on the very same ideas of analogy by which the Egyptian hieroglyphics (now grown venerable, and even sacred,) were explained. So that the prophetic style, which is all over painted with hieroglyphic imagery, receives an evident illustration from these two works.”

The Book of Revelation has been very properly considered as one great enigma involving many others. If we would unriddle or solve these enigmas, the only proper method of proceeding seems to be to bring every prophecy, and every symbol, and all its parts and circumstances (as far as we possess the means), to those rules of interpretation, which appear to be authentic, exactly as we do with such scripture words and phrases in our alphabetical writing as may be thought of doubtful meaning ; and for the illustration of which we make no scruple of subjecting them to the same laws of interpretation as other writings in the same language, nor of comparing them with similar words and phrases in other authors, even though in the writings of these there may be as much rubbish and superstition as may be found in Achmet and Artemidorus themselves.

When we sit down to study an apocalyptic enigma, having first considered the subject, or matter, of the prophecy, and its connexion and bearings with other prophecies, we should then—having, of course, made use of all the assistance which is to be derived from every other part of the sacred scriptures—take every symbol, and every part and circumstance of the symbol, and compare them as well as we can, and as far as we possess materials, with what the writers on symbols have said on the like subjects, and then, after trying the several parts, and considering the various bearings, draw the best conclusion we can. For instance, do I sit down to inquire what is meant by this symbolical representation of *the dead bodies of the two witnesses lying in the street of the great city, there to be looked upon by people, kindreds, tongues and nations, for three days and a half ; after which they rise from the dead and stand upon their feet.* After considering the connexion, and endeavouring to ascertain who or what are signified by *the witnesses*, and what by *their death*, &c. I inquire, What is meant by *the great city* ? From attention to other parts of this book, I conclude that it does not mean Rome alone, but comprehends with it its spiritual empire. What is intended by *the street*, or *the platea*, of this great city ?—It is not *streets*, but *street*, in the singular—*The platea*, or principal street ; which some have called the *market-place*, or the place of chief concourse, of the great city.—It means, most probably, one of the principal kingdoms of the beast's empire. Some have supposed it to be Germany, and others Spain, but, for many reasons, I think it must mean France. It is said, *The spirit of life from God entered into them.* I compare this with Ezek. xxvii. 14, and conclude that this *spirit of life from God* signi-

darkening of the sun and moon, and the falling of the stars from heaven? And shall we be unconcerned about

ties nothing more than a resuscitation to political life.—It is said, *And they stood upon their feet*; a posture which, though it does not necessarily indicate *immediate* action, yet represents them as put into a condition to act, whether it be to resist their enemies, or to engage in any employment to which God may call them.—This was after lying dead *in the street of the great city three days and a half*. It is not said how long those whom the beast killed elsewhere lay dead; in the other streets of the great city they might remain under the power of death for a longer or a shorter time; but in *the places* they lie dead exactly *three days and a half*. The reason why the time of their lying dead here is exclusively noticed, might be not only because it was sufficient for authenticating the prophecy, to give *one* such fact, but because they were here to rise first.

But what is meant by *days* here? What do the ancient writers on *symbolic terms of time* say on this subject? They say, “These terms have not always their proper signification; for months are sometimes denoted by years, and days too; and years and days by months; and months and years, by days: but that this may not become doubtful, when years are mentioned, if they be proportionable and suitable, they may be accounted as years; but if many, as months; if over many, as days. The same rule holds reciprocally for days; for if they be many, let them be accounted as days; if less, as months; if few, as years; likewise of months, let them be taken according to the present occasion.”—Artemidorus, *Onir. lib. ii. cap. 75*. See Daubuz’s *Prel. Dis. p. 52*. Thus, *terms of time*, in symbolical representations, are to be explained *according to the occasion*; the rule of decorum or proportion, as Daubuz says, is to be attended to as a fundamental principle in the explanation of the terms, *days, months, and years*. Mr. Faber, indeed, as we have observed, rejects this principle, and says that all I have said about the *decorum of symbols* seems to him a *mere gratuitous assumption*. Seeing that Ezekiel represents the long political death of the house of Israel under the imagery of dry bones, Mr. Faber can see no reason why I should think it an impropriety that the apostle should have said that *the dead bodies of the witnesses* lay unburied 105 days, if he had intended 105 years. But every one may perceive at a glance, the vast difference between the case of Ezekiel’s *dry bones* in a *secluded valley*, and these *dead bodies* in the *street of a great city*. It would be a violation of all propriety to represent such bodies as remaining *entire, to be looked upon by the people, and kindred, and tongues, and nations*, in such a situation for 105 days. To the people in Lapland the idea would hardly appear decorous; what a glaring impropriety would it then appear to those to whom the prophecy was first addressed, and whose climate was so warm that their dead could scarcely be kept a day unburied!

As I still think with the above writers, that this decorum is to be attended to as an essential rule in interpreting symbolical writings, let us apply this principle. These *dead bodies of the witnesses* lie in a *public street of a great city*. Observe, they are not *dry bones* in a *secluded valley*, like those which Ezekiel saw, (ch. xxxvii.) that would intimate their having been for a very long time in a state of death; but these are *bodies* still, and lying in a *thronged street of a great city*. At first sight,

the signs of the times? It is deserving the most serious examination, whether the revolution in France be not the

then, it seems as if these days must signify years—for many circumstances forbid us to think that they can mean literal days—and that these years are called days for the sake of decorum; for all the other parts of the symbolic picture being in miniature, and the idea of dead bodies remaining entire for years to be looked upon in such a situation being altogether incongruous, the time, whatever its length may be, whether *three years and a half*, or *three centuries and a half*, must be so reduced as to bring it to agree with dead bodies so remaining undissolved, and so to be looked upon by the people, and kindred, and tongues, and nations, in the populous street of a great city. Hence, doubtless, the choice of the term *three days and a half*, and at first sight, I say, it seems probable that these days stand for years. But this, *a priori*, is not certain. A day may stand for a month; and as it would be unsuitable to represent dead bodies in such a situation for *fifteen weeks*, the time, according to some certain law of symbols, must be reduced. To say, because days in some other prophecies evidently signify years, that they must, therefore, have the same meaning here, is altogether a gratuitous assumption. Nay, to say, because days in some former parts of the same prophecy undoubtedly mean years, they must therefore have the same signification in every other part of the prophecy, whatever the nature of the subject passed on to may be, or there could be no certainty in any numerical prediction, and the prophet would be guilty of a most singular inconsistency, most certainly manifests a very imperfect view of the subject. Prophecies of this kind cannot, in general, be expected to be thoroughly understood—and therefore cannot be interpreted with certainty,—till after their accomplishment. For prophecy was not given either to make us prophets, or to enable us to know with certainty the exact time of future events, but to be as a light shining in a dark place, shedding light enough to cheer our hopes, though not sufficient to dissipate all obscurity.

But I am not thoroughly satisfied that these *three days and a half* signify either *three years and a half*, or *three months and a half*; both one and the other seem to be too short a time for all that is represented as passing, when we consider that the great transactions of kingdoms and nations are the subject. Nothing appears to have ever taken place in the history of the Christian church, that can at all help me to remove the difficulties which encumber the subject, if either years or months are here signified by days. What may be hereafter cannot be said, but as the overthrow of the French monarchy bears a strong resemblance to the fall of the tenth part of the antichristian city, immediately connected with the revival of these witnesses, will the laws for interpreting symbolical enigmas allow of no other method of interpreting terms of time than by the rule of single involution, that is, by days standing for months or years, and months and years, &c. for days? Yes, in this very chapter we have not only an example, at ver. 3, of single involution; but at ver. 2, we have also an instance of a double involution, as almost all acknowledge. *Forty-two months* here signify 1260 years—the very same period of time intended by the 1260 days in the following verse; the months are first reduced to days, and then the days are years.— $42 \times 30 = 1260$. Now, although this does not immediately remove all my difficulties, yet it at once suggests and sanctions an idea which pos-

beginning of the fulfilment of this prophecy. I say beginning, for, according to the prophecies, if this be the

sibly may. If a double involution be admitted, why not a triple, if the nature of the subject and the decorum of the symbols absolutely require it? It must, indeed, be allowed, that thus complicating the enigma makes it more difficult of interpretation; but this is a very slight objection, for it was intended that it should be involved and difficult of interpretation, or it would not have been presented in an enigma at all; and the probability is, that it was never intended to be perfectly understood, till the accomplishment should furnish the key. Let us try a triple involution. Mr. Daubuz and others have done so, by supposing the *three days and a half* to mean years, which years they reduce to days, and these days they make years, $3\frac{1}{2} \times 360 = 1260$. And thus they have made the time during which *the witnesses* lie dead, exactly the same with that of their prophesying. This idea seems altogether unworthy of the learning and abilities of such men as Mr. Daubuz. But let us try this rule of triple involution in some other way less objectionable. It is certain that the term *day*, in symbolical language, may stand for a *month*, as well as a *year*; suppose then that mystical months are intended, $3\frac{1}{2} \times 30 = 105$, that is, *three months and a half* multiplied by the 30 days in a month, make 105 days, which days stand for years, just as the days of the 42 *months* in ver. 2 do. Now, if the prophecy is couched in an enigma, as will not be denied, by what law for interpreting symbolical enigmas is this method of interpretation, by a triple involution, condemned, any more than that by a double one, which all adopt? I know of none. But whether I am right in my conjecture relative to this particular case, is another question: though I believe I am.

The sum of the whole is this.—From an attentive view of all the parts of this prophecy, and of the events which seem to illustrate it, I am led to this conclusion: *The two witnesses* appear to have suffered the political death here predicted more than 100 years since. In some of the kingdoms of the beast's empire they were silenced sooner, and in others later.—In one of these kingdoms, (which I conclude to be France) called *the plateau*, or *the street of the great city*, they were to lie dead for what, in the symbolical style, is termed *three days and a half*.—From the extraordinary occurrences of the French revolution, I, as well as Mr. Faber and many others, have been led to suppose that this is the event intended by *the earthquake*, in which fell the *tenth part of the great city*.—But, if this be *that earthquake*, then *the witnesses*, in that tenth part of the city, are most likely already revived to that political life of which *the beast* deprived them; and the probability is, that this revival was effected when the Constituent Assembly solemnly recognized *the rights of men*, and proclaimed *liberty of conscience*, and of *religious opinion*, to all the French nation.—But, from the time when *the witnesses* were completely silenced in France, namely, in 1685, to this revival, when they were again free to renew their prophesying, were 105 years; but the prophecy says, *After three days and a half the spirit of life from God entered into them*. This is capable of being reconciled in one way only, which is, by supposing this mystical number to be interpreted something in the same way with *the forty-two months* in ver. 2, but with this difference, whereas the time there is expressed in a double involution, this, for the sake of preserving the decorum of the symbols (which is an indispensable law) is expressed in a triple one,

event pointed out by the resurrection of the witnesses, we have as yet seen but the dawn of what is to come, nor shall we perhaps for some time. Black and conflicting clouds will darken the hemisphere and obscure our prospect; but they will spend themselves and vanish. But were we sure that this event is what we conjecture, yet no man could say how long it would be before the spirit of life from God would, by those more excellent operations, and in that larger degree, which we look for, enter into the witnesses for gospel truth; for they may be quickened with political life, and yet remain some time with a small share of *spiritual life* *. But,

Here the *fourth question* which this inquiry about the witnesses suggests, arises, *What are to be the consequences of their resurrection?* Although a general idea may be formed of that which is to take place, yet it does not appear possible to mark out with certainty, what relates to future events, wrapt up in figures like those which follow in this book. But we may conjecture: our part is to compare those events which have taken place with the predictions, and judge how far the prophecies are fulfilled, and not pry into futurity with an over-anxious curiosity.

Ver. 11. *And after three days and a half the spirit of life from God entered into them.* When their enemies thought them perished for ever, then, as under an impulse from God †, an unexampled zeal for liberty and

If this mode of interpretation be thought admissible, then the prophecy appears clearly illustrated; and in my opinion there can be no solid reasons produced against it. And, considering the remarkable agreement of the number thus produced with events in the history of the Christian church (when no other terms of time, for which *days* may be used, will do it) it is, at least, sufficient to induce us to think seriously whether or not the French revolution, which has teemed with events the most astonishing (not only as they concern civil society, but as they affect, particularly, the state of religion) and led to consequences which strike all Europe with terror, may not be that key by which we may be enabled to unlock this prophecy respecting the death and resurrection of the witnesses, and to discover clearly what has so long been hidden under the veil of obscure symbols.

* Thus it is to be with the Jews; for after their political resurrection as a people, the great body of them will remain wicked, and therefore experience the heavy judgments of God. Ezek. xx. 33—38. That passage in 1 Sam. xi. 6. must be interpreted in a similar manner.

† The expressions, *The spirit of life from God*, and *a great voice from heaven*, are Jewish phrases; for when that people would represent any thing as very great, or out of the common way, they said it *was from the*

truth*, suddenly actuated them. *And they stood upon their feet, and great fear fell upon them that saw them. And they heard a great voice from heaven, saying unto them, Come up hither.* The supreme power, by abolishing the laws under which they suffered political death, invited them to quit their state of bondage, and assume equal liberty with their fellows. *And they ascended up to heaven—to a more dignified state. And their enemies beheld them.*—Their old oppressors, and their abettors, contemplated the change which was taking place, both with astonishment and malice.

Ver. 13. *And the same hour there was a great earthquake, and a tenth part of the city fell.*—Instantly on these witnesses for civil and religious liberty being stirred up, as by a supernatural impulse on their minds, to claim and vindicate their imprescriptible rights, this monarchy, which was one of the ten horns of the Papal beast, (and the *tenth*, as it was that which rose last) or one of the ten streets of the Antichristian city †, was so agitated by the conflict between the witnesses for liberty and the supporters of despotism, that *it fell*, and its abominable oppressions issued in its utter ruin; and that *as in one hour*. The progress of liberty, in the destruction of established tyrannies, is generally slow; and that which was ages in erecting, is ages also in pulling down; but, the change of things here, is not according to the common course of events; the witnesses awake, the conflict commences, and the tyranny falls, *as in one hour*.

Lord, and from heaven, as, an evil spirit from the Lord troubled him, i. e. a very evil spirit. *The trees of the Lord are full of sap*, i. e. the immensely large cedars of Lebanon. *How art thou fallen from heaven?* i. e. from what a height of dignity and greatness!

* Although the French people are actuated by an astonishing zeal for civil and religious liberty, yet their character seems very far from agreeing with what we expect from the witnesses for gospel truth. In the things of religion they appear to be no farther enlightened at present, than to see the rights of conscience, and the absurdities and cruel oppressions of the Papal system. This is certainly an important part of truth, and what promises to pave the way for the triumphs of pure religion; and perhaps, considering the greatness of that darkness emerged from, it may be as much as could rationally be expected at the beginning of such a reformation. But of true godliness there appears but little at present; and it is to be feared that they, as well as most other nations, must endure great sufferings before we shall see that repentance which must precede the happy days promised in God's word.

† See Bp. Newton, Dr. Goodwin, Mede, and Lowman, on this passage.

And in the earthquake were slain of men seven thousand. Thus it is in our translation, but in the original it is, *There were slain seven thousand names of men**. The violence of war used to be directed against the *persons* of men, but now against their *names*.—Those titles and privileges, under the shield of which they have been wont to commit, with impunity, so many cruel oppressions.

And the remnant gave glory to the God of heaven. After a violent conflict, for some time, between the witnesses and their opposers, the former prevailed, and those who had been rather spectators of the contest, than actors in it, united themselves to their cause; and thus, though, at least, many of them might not be actuated by these views, they glorified God in promoting his grand and good designs in this change of things which he was now effecting, in the overthrow of Antichristian despotism and persecution.—*Ye can discern the face of the sky, but can ye not discern the signs of the times †? Why even of yourselves judge ye not what is right ‡? Ah!* the answer to this question is too obvious.—The Lord forgive them, who, to promote their own designs, have blinded your eyes and perverted your judgment! In doing this they have betrayed you to be of the party of the beast which is to perish, and it will be well if you do not soon bring ruin on your country.—But, *The Lord reigneth, let the earth rejoice.—Clouds and darkness are round about him; but righteousness and judgment are the habitation of his throne §.*

Ver. 14. *The second woe is past, and behold the third woe cometh quickly.* The two former woes respecting the Saracens and Turks, which are denominated *woes*, on account of the terrible calamities which they occasioned to mankind, being now passed by, and this internal commotion, in the country where the witnesses first begin to arise, being pretty well settled, behold a state of things follows, which introduces a scene replete with woe.

Ver. 15. *Behold the third woe cometh quickly. And the seventh angel sounded, and there were great voices in*

* By *seven thousand*, we are not to suppose, that exactly this number is to perish. By a common figure of speech, it is a certain number for an uncertain. Or, as a perfect number, it may intend all, i. e. all the titles of men in that country.

† Matth. xvi. 3.

‡ Luke xii. 57.

§ Psal. xcvi. 1, 2.

heaven, saying, *The kingdoms of this world are become the kingdoms of the Lord, and of his Christ, and he shall reign for ever and ever.* We are not to understand by this, that, on the sounding of the seventh trumpet, the kingdom of righteousness, peace, and universal happiness, is instantly to commence; but that great scene now opens which is to prepare the way for it. The *eighteenth verse* obliges us to interpret it thus: *The nations were angry, and thy wrath is come, and the time of the dead that they should be judged*:—the time when thou wilt avenge the blood which tyrants have shed, and *destroy them which have destroyed the earth.* The nations will be enraged at this change of things, and unite to oppose it, and great woes are to follow;—woes, which all descriptions of men, it is likely will feel, that they may be brought to repentance; but which will, in their issue, fall chiefly upon the party of Antichristian oppressors. Now the angels begin to pour out the vials of the wrath of God; for, as we have already observed, this chapter contains a complicated vision of a long course of events, in miniature, which is afterwards illustrated by several distinct visions on a larger scale.

But before we enter upon the consideration of the vials, permit me to adduce some authorities, which, especially if we consider the time when they were written, more than a hundred years ago, tend very much to strengthen the argument in favour of my hypothesis respecting the witnesses, their slaying, and resurrection. The first I shall mention is *Peter Jurieu*, a French Protestant minister, whose work, entitled, *The Accomplishment of the Scripture Prophecies*, was published in English in 1687, treating on the *resurrection of the witnesses*; the *fall of the tenth part of the city*, &c. he says, (Part II. p. 261.) “It is a truth which must be held as certain, (being one of the keys of the Revelation,) that *the city*, the *great city*, signifies, in this book, not Rome alone, but Rome in conjunction with its empire; the name of this great city is Babylon.” (p. 264) “This being supposed and proved, that the *city* is the whole Babylonish and Antichristian empire, it must be remembered, that this empire of Antichrist is made up of ten kingdoms, and of ten kings, who must give their power to the beast. A tenth part of the city fell, i. e. one of these ten kingdoms which make up the *great city*, the Babylonish empire, shall forsake it,” (p. 265.) “Now what is this

“ *tenth part of the city*, which shall fall? In my opinion
 “ we cannot doubt that it is France.” (p. 266.) “ 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.” (p. 267.) “ Seeing the *tenth part of*
 “ *the city*, which must fall, is France, this gives me some
 “ hopes that the death of the *two witnesses* hath a particu-
 “ lar relation to this kingdom. It is the *street*, or place
 “ of *this city*, i. e. the most fair and eminent part of it.
 “ The witnesses must remain dead upon this *street*, and
 “ upon it they must be raised again. And as the death
 “ of the *witnesses* and their resurrection hath a relation
 “ to the kingdom of France, it may well fall out, that we
 “ may not be far distant from the time of the *resurrection*
 “ of the *witnesses*, seeing the *three years and a half* of
 “ their death, are either begun, or will begin shortly.
 “ And in the earthquake were slain 7000, in the Greek
 “ it is, 7000 *names of men*, and not 7000 men. I confess
 “ that this seems somewhat mysterious.—I am 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 the names of Monks, of Carmelites, of Augustines,
 “ of Dominicans, of Jacobines, Franciscans, Capuchins,
 “ Jesuites, Minimes, and an infinite company of others,
 “ whose number it is not easy to define, and which the
 “ Holy Ghost denotes by the number *seven*, which is the
 “ number of perfection, to signify that the order of
 “ Monks and Nuns shall *perish for ever*.” (p. 275.) “ This
 “ kingdom (of Christ) shall be a kingdom of humility.
 “ All those vain titles, which now serve for ornament and
 “ pride, shall then be vanished. Brotherly love shall
 “ make all men equal; not that all distinctions, and all
 “ dignities among men shall cease. This kingdom is no
 “ anarchy; there shall be some to govern, and others to
 “ obey; but government shall then be without pride and
 “ insolence, without tyranny, and without violence. Sub-
 “ jects shall obey their rulers with an humble spirit, and
 “ governors shall rule their subjects with a spirit of meek-
 “ ness and gentleness.” (p. 277.) I lay not down the ex-
 “ act time of the resurrection of the witnesses. I do not
 “ say it shall be exactly in such a year; for I have de-

“clared, and do still declare, that I know not from what time God shall please to begin the reckoning of the *three years and a half*; not but I strongly hope that God intends to begin it at the time of the revocation of the *edict of Nantz*, but this does not arise to a full assurance.”

There are the greatest reasons to conclude, from events, that the time was reckoned from the above period, and that the mistakes into which our author fell respecting future events, originated from his not having fixed upon the right method of interpreting the mystical period of *three days and a half*. Nor is this any wonder. It is enough if events illustrate the prediction, and unfold the mystery. Prophecy was not designed to gratify curiosity, but to accredit revelation. Nor is it good for us to know more of futurity than may serve to cherish piety, and stimulate to a worthy conduct.

The time required, according to our author, after the quickening of the witnesses (that is from the time of the revolution in France) to overturn the popish kingdom, would be *twenty-five or thirty years*, in which Popery shall be persecuted and attacked, and not be the aggressor and persecutor. This fall (from not understanding the length of time signified by the *three days and a half*) he supposed would take place about the year 1710 or 1715. Thirty years more, he supposed, would be required for the re-uniting all Christians in the same communion, and that this union would be effected about the year 1740; that this would lead to the calling of the Jews, and of the rest of the pagan and infidel nations, which would take 45 years more: “which added to 1740 will fall in the year 1785, in which will come the glorious reign of Jesus Christ on earth. And all which events are not to be brought about without noise, wars, troubles, and effusion of blood.—The Popish empire cannot fall, but it must cost blood, and make a mighty noise.” p. 58, 59, 243, 275—279*.

Dr. Goodwin, who wrote a hundred and fifty years since, in his *Exposition upon the Revelation*, Part I. chap. 7. has a great deal which is as astonishing as it is apposite to

* My quotation from Jurieu, in the former editions of this pamphlet, not being taken immediately from his book, but from some of the *extracts* of the day, was incorrect, but for the faithfulness of the present I can avouch.

the present argument. He says, sect. 6. "The saints and churches of France, God has made a wonder to me in all his proceedings towards them, first and last; and there would seem some great and special honour reserved for them yet at the last; for it is certain, that the first light of the gospel, by that first and second angel's preaching in *chapter the fourteenth* (which laid the foundation of Antichrist's ruin) was out from among them, and they bore and underwent the great heat of that morning of persecution, which was as great, if not greater, than any since.—And so, as that kingdom had the first great stroke, so now it should have the honour of having the last great stroke in the ruin of Rome."

Sect. 5th, he says, on Rev. xi. "By the earthquake here is meant a great concussion or shaking of states, political or ecclesiastical.—The effect of this earthquake, and fall of this tenth part of the city, is killing *seven thousand of the names of men*.—Now, by men of name, in scripture, is meant men of title, office, and dignity.—As in the case of Corah's conspiracy, so here a civil punishment falls upon these.—For having killed these witnesses, themselves are to be killed (haply) by being bereft of their names and titles, which are to be rooted out for ever, and condemned to perpetual forgetfulness."

The singular agreement of present events with what these authors foretold from the prophecies, so many years ago, is a circumstance which merits the serious attention of all wise and considerate men; for it certainly adds great weight to the conjecture, that what has taken place in France, is the beginning of the final downfall of the Papal usurpations and tyrannies. And if it should be so, woe be to them who attempt to uphold what God has willed to fall! In the ordinary wars which nations have waged, they have, perhaps, lost one or two hundred thousand lives, and slaughtered as many of their enemies; countries have been laid waste, and taxes incurred, to the oppression of the industrious; but in other respects they may have sat down much as they were; but if the present contest be what there is reason to suspect it, not merely a war of *man* against *man*, but of *God* against *Antichristian usurpations* and *oppressions*, the issue to those who oppose his designs, must be different. Though, as was the case with the *Assyrians*, and with *Cyrus**

* Isa. x. 5—7.

the instruments which he uses may not *know* him, or *mean* to fulfil* his will, yet they may be the rod of his anger to accomplish his councils.

Let us now revert to the question, *What are to be the consequences of the resurrection of the witnesses?* Soon after it, the seventh trumpet is to sound, which is the signal for the seven angels to pour out their vials of God's wrath upon the Antichristian kingdom.—Has this seventh trumpet been blown? Is it sounding? Or is it about to sound for the angels to prepare to execute the vengeance of God, on the mother of harlots and all abominations? My heart trembles at the idea of those calamities which are to sweep the earth, and of those convulsions which shall shake kingdoms and nations! “Who would not fear thee, O King of nations? for to thee doth it appertain! At thy wrath the earth shall tremble, and the nations shall not be able to abide thine indignation †!

As to the gathering of the harvest and vintage in the fourteenth chapter, the time seems not yet come for their elucidation. I am inclined to think that they properly fall under one or more of the vials. The latter, as Dr. *Goodwin* has explained it, seems to be a vision of the vengeance which is to be executed upon the Protestant party; for the wine-press is said to be trodden *without the city, i. e.* without the jurisdiction or reach of the city of *Rome*; and is represented in a separate vision, on purpose to shew that vengeance will fall even upon such kingdoms and nations as had cast off the Pope's supremacy. Dr. *Gill* and others have supposed, that the Protestant nations will again return to Popery, and persecute with great violence. But Dr. *Goodwin's* idea is more probable. He says, in his *Exposition*, Part II. chap. i. “Whether the wine-press will be brought into this country, he only knows who is the Lord both of the harvest and the vintage;” (reader, mark well what follows,) “only this may be more confidently affirmed, that those carnal Protestants in England and other places, who like the outward court have been joined to the people of God, shall yet, before the expiration of the beast's kingdom and number ‡, be more or less given up to the Papists,

* Isa. xlv. 4.

† Jer. x. 7—10.

‡ The number of the beast, as we have endeavoured to prove above, is the tyranny of the French monarchs, and as to have the *mark* of the beast, is to pay homage to the *first* beast, the usurped power of the Pope and his clergy: so to have this *number* is to be devoted to the support of the tyranny of the *second* beast.

and be made to vail to them, if not all of them, by bloody wars and conquests, yet by some base and unworthy yielding to them, as a just punishment of their carnal profession of the gospel." *And the wine-press was trodden without the city, and the blood came out of the wine-press, even unto the horses bridles, by the space of a thousand and six hundred furlongs.* The Lord avert from this country such a judgment!

How incompetent is man to judge of the ways of God!—While the trumpet is blowing, and the angels are preparing to pour the divine vengeance on the heads of tyrants and their supporters, and to spread desolation and woe for the sins of men, the great army of saints and martyrs in heaven sing, *Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints!—All nations shall come and worship before thee, for thy judgments are made manifest!* chap. xv. 3.

Rev. xvi. 1. *And I heard a great voice out of the temple, saying to the seven angels, Go your ways and pour out the vials of the wrath of God upon the earth.*—It appears to me, that although we must suppose a conformity to the order of the vision, in inflicting the plagues of these seven vials, yet, perhaps, it will not be such a formal one, as to exclude all mixture. It strikes me, that although the *vial* which is to be poured out upon the *earth*, will commence first, and that on the *sea* follow, yet their falling streams will mingle; and although the full torrent of the latter *vials* may not commence, yet some small portion of them may be dashed upon the rivers, the sun, or the throne of the beast, while the first are pouring out; and although the plagues of the latter vials will commence last, as in the vision, yet the streams of the former may still be running. The angels saying of this woe, that it cometh *quickly*, and the circumstance of the seven angels with their vials all appearing, and being sent out at the same time, supposes that they will all be employed together, to execute their missions on the several objects of the divine displeasure. And we may hope that these judgments will soon be over.

Were I to detail half the opinions of authors on the following objects of the Divine vengeance, adding to them my own conjectures, this pamphlet would swell into a folio; but as I apprehend that the events which are here

represented have not yet taken place, or at most, are but now commencing, my reflections shall be short.

Ver. 2. *And the first went and poured out his vial upon the earth, and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.* The pouring out of this vial upon the earth may possibly refer to some particular country on the main, I suppose France, where the judgments of God are to commence; or, perhaps, we may be taught by this emblem, that the downfall of the Antichristian kingdom shall begin with terrible wars on land, in which God's wrath shall be manifested against those armies of land forces which have for so many ages been the basis of tyrannic power, and who, at the nod of despots, have slaughtered their fellow-creatures, without either thinking or caring about the justice or injustice of the cause; who have been the base instruments, without a motive, of desolating nations, and of carrying unnumbered woes from one end of the earth to the other. But the time of judging the cause of the dead is come, and both they who have the *mark* of the beast, i. e. who are the subjects and slaves of the Papacy, and they (of whatever country or religion) who *worship*, or only serve and endeavour to support the image of the beast, (which, according to what appears from chap. xiii. is the tyranny of the Antichristian party in France, all such as serve this image of the beast, though not Papists and slaves to Rome) shall experience such chastisements and disappointments in their attempts to support what God has determined to overthrow, and such violent and successful attacks on their power, that they shall be afflicted in their political body, with such a sore, as shall make them noisome to all nations, and be grievous to themselves.

Ver. 3. *And the second angel poured out his vial upon the sea, and it became as the blood of a dead man, and every living soul died in the sea.* As in Isa. lx. 5. "The abundance of the sea shall be converted unto thee," means the inhabitants of islands, or of lands come at by sea, and as by the sea, chap. viii. 8. was intended the maritime countries of Europe, and as "woe to the inhabitants of the earth and of the sea," chap. xii. 12. means woe to the inhabitants of continents and of islands, all mankind within the reach of the dragon, so the pouring out of this second vial on the sea, may indicate those calamities which God will bring upon his enemies, the supporter

of Papal tyrannies, in maritime countries, and on their navies and commerce. And so great will the destruction and miseries be, that the sea will not only be stained with blood, but become *as the blood of a dead man; stagnant and putrid.*

Ver. 4. *And the third angel poured out his vial upon the rivers and fountains of water, and they became blood, &c.* This may be a representation of those judgments which are to fall on the inhabitants of inland countries, and where rivers abound, and have their sources. The calamities which are to attend this vial, are to be peculiarly grievous. This may be concluded from the following circumstance: *I heard the angel of the waters say, Thou art righteous, O Lord!—Thou hast given them blood to drink, for they are worthy.* The blazing star, or comet, which fell upon the third part of the rivers, and fountains of water, chap. viii. 10. appears to have had its fulfilment in the wars which laid waste the countries bordering on the Danube, the Rhine, and the Po, and especially the latter, when Attila, with his Huns, made his terrible irruption about the year 452: it will therefore be worth our while to observe the progress of things in these countries.

Ver. 8. *And the fourth angel poured out his vial upon the sun.* Mr. Mede supposes this sun to be some splendid potentate of Europe, as the Emperor or the King of Spain.* But I should rather suppose it to represent despotism in general, more than any one individual monarch or monarchy, and that the judgment here signified is some great and very general affliction which is to fall upon the monarchs of the beast's empire. For as the scene of the vision is laid in the divided Roman empire, which is considered as one political universe; and as, from necessity, there can be admitted but one sun in such universe, hence all the sovereigns must be considered as so many component parts of that sun; as was the case with the three-fold division of the sovereign authority of the old Roman empire after the death of Constantine the Great, when the four

* A friend has favoured me with an extract from the works of Mr. R. Fleming, who, in a sermon, printed 1701, applies it to the French monarchy, and says: "Whereas *Louis XIV.* took the sun for his emblem, and for his motto, *Nec pluribus impar*, he may at length, or rather his successor, and the monarchy itself, before the year 1794, be forced to acknowledge, that in respect to neighbouring potentates, he is *singulis impar*; but as to the expiration of this vial, I fear it will not be before the end of the year 1794."

Prefectures were reduced to three. Compare Rev. viii. 12. with Gibbon, vol. iii. p. 42. 133. and Dr. Cressener's *Judgments of God*, &c. p. 34—40.

Ver. 10. *And the fifth angel poured out his vial upon the seat of the beast.* This must be considered as referring to those calamities which God intends to bring more immediately upon the papal government and cause, and upon that city and country where the throne of the beast stands: and which are to be such as will fill the kingdom of the beast with darkness. For though this judgment will not at once effect the ruin of the Papal empire, yet, as from a centre, misfortunes and miseries shall spread far and wide.

Ver. 12. *And the sixth angel poured out his vial upon the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared.* The Turkish empire also shall experience the wrath of God for their abominable oppressions, and not only tidings from the north (Russia) but from the east (Persia and Arabia) shall trouble him, as predicted Dan. xi. 44. and thus a way be prepared for the return of the Jews to their own land, previous to their conversion to Christianity. But the beast does not yet expire.

Ver. 14. *And I saw three unclean spirits like frogs come out of the mouth of the *dragon, and out of the mouth of the beast, and out of the mouth of the false prophet; for they are the spirits of devils working miracles, which*

* From comparing this passage with chap. xii. I am induced to suppose, that by the dragon here the emperor of Germany, the more immediate successor of the Roman emperors, is intended; by the beast, the Pope as the head of the spiritual monarchy of Europe; or, in our more common style, the evil genius of that spurious christianity established in Europe; and by the false prophet, (as Bishop Newton and Dr. Doddridge understand it) the second beast in chap. xiii. 11. (i. e. the French monarchy.) This will evidently appear to every impartial person, to be the second beast, if we compare this place with chapters xiii. 13. 14. and xix. 20. He is thus called, because, like the false prophets of old, he engages himself in support of tyranny and idolatry. The word *Naba*, the root of *Nabia*, a *prophet*, signifies in general to declare the mind of another. Thus *Aaron*, (Ex. vii. 1.) is styled *Moses's* prophet. And with equal propriety might the French monarchy, in the hieroglyphic language be styled the false prophet of the *Pope*. These tyrannic powers are to exert themselves to engage all the kings of the earth, in that war in which all the kingdoms and churches of the beasts empire will suffer a general wreck.

They are the spirits of devils working miracles. No one supposes these to be true miracles. This figurative language is used to set forth those violences, impostures, lies, and frauds, with which they are to deceive or frighten men, and thus bring them into their destructive measures.

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. Here it may be proper to remember, that in symbolic hieroglyphics, a frog was the figure by which the ancients represented an impostor, and hence the *Oneiro-critics*, or interpreters of dreams, taught, that as to dream of a dragon signified *majesty*; of a serpent, *disease*; of a viper, *money*, &c. so to dream of frogs signified *impostors*. See Warb. Div. Leg. B. iv. sect 4. These unclean spirits, therefore, (for God condescends to speak to men in their own way) represent the odious impostors who are to act as the agents of these tyrannies to betray the kings of the earth and their armies into those hostile measures which will be so overruled by the Providence of God as to terminate in their general destruction.

Ver. 15. *Behold I come as a thief! Blessed is he that watcheth.* This will take place at a time when men in general will have no expectation of it, but will say in their heart*, "Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning." They will calculate events on common principles, and deceive themselves into ruin. Blessed is he that watcheth.

Ver. 16. *And he gathered them together into a place called in the Hebrew tongue Armageddon*, or the mountain of Megiddo, thus called because it shall be a place more remarkable for slaughter than Megiddo, ever was, Judges v. 19. 2 Kings ix. 27. and Zech. xii. 11. May our country, in that day, whether it be near or afar off, if not engaged on the side of the King of kings, be far from the mountain of slaughter! Though much blood lies at our door, yet in this country, above most others, the civil and religious rights of mankind have been protected. Let us hope, therefore, that when the Judge of all the earth shall make inquisition for blood, our portion will not be unmixed wrath, for though, with the rest of the nations who are to be purified by affliction, we must expect to share in the cup of trembling, here is ground for confidence in prayer, that mercy may be mixed with judgment; for the judgment of God will be a judgment of proportion. Where there has been most oppression, where sin has been most triumphant, and especially where there has been most persecution of conscience, there will the heaviest woes

* 2 Pet. iii. 4.

fall. Let us therefore repent and seek God: This is at all seasons necessary, but an additional motive enforces it, when the signs of the times suggest some very signal crisis to be at hand. For whether men will see it or not, all things do not continue as they were from the beginning, * "For the oppression of the poor, for the sighing of the needy, now will I arise, saith the Lord."

It is but to read a few of those prophecies which speak of the wars and judgments of the latter times of the world, to conceive the most tremendous idea of the carnage which will be made of mankind, and of the fury of the vengeance then to be poured out. When the prophets describe these judgments, it is generally, though not always, under the names of those nations which bordered upon *Palestine*, and which were the most inveterate and dangerous enemies of Israel, such as *Assyria*, *Egypt*, *Moab*, *Edom*, *Tyre*, and others. This must be concluded, as *Lowth*, *Meade*, and others of our most able commentators argue, because those judgments which they denounce are often spoken of as decisive strokes, that should thoroughly vindicate the cause of oppressed truth and innocence, and put a final period to idolatry, and to all the miseries and oppressions of God's people. They are often represented as the immediate preludes of the restoration of Israel, and the season of universal peace.

To times yet to come are such prophecies as these to be referred. Isa. xiv. 24. "The Lord of hosts hath sworn, surely as I have thought, so shall it come to pass, that I will break the *Assyrian* in my land; then shall his yoke depart from off thee.—This is the purpose that is purposed upon the whole earth, and this is the hand that is stretched out upon all nations."—Chap. xxvi. 20. "Come, my people, enter into thy chambers, hide thyself, as it were, for a little moment, until the indignation be overpast. For behold the Lord coming out of his place, to punish the inhabitants of the earth for their iniquity. The earth also shall disclose her blood, and shall no more cover her slain. In that day (chap. xxvii. i.) The Lord with his sore, and great, and strong sword, shall punish Leviathan, the piercing serpent, even leviathan that crooked serpent, and he shall slay the dragon that is in the sea." Chap. lxiii. 1.—6. "Who is this that cometh from Edom, with died garments from Bozrah?—I that speak

* Ps. xii. 5.

in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?—I have trodden the wine-press alone, and of the people there was none with me; for I will tread them in mine anger, and trample them in my fury, and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come.”

The prophet Joel, also prophecying of these calamities, says, (chap. iii.) “Behold, in those days, and in that time, (when God will shew wonders in the heavens, and in the earth, chap. ii. 30.) (namely, the political heavens and earth, states and kingdoms,) 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, (which may mean any place where *the Lord will execute judgment*, for so the word *Jehoshaphat* signifies in the original,) and will plead with them there for my people.” Ver. 9. “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 plough-shares 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. (Thy mighty angel, says Lowth, to discomfit thine enemies.) 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 ye down, for the press is full, the fats overflow, for their wickedness is great. Multitudes, multitudes, in the valley of decision.”

By Ezekiel, (Chap. xxviii.) God says of the Tyrus of the latter day, “Because thine heart is lifted up; and thou hast said I am a God, I sit in the seat of God in the midst of the seas—I will bring strangers upon thee, the terrible of the nations, and they shall draw their sword against the beauty of thy wisdom, and they shall defile thy brightness, they shall bring thee down to the pit, and thou shalt die the deaths of those that are slain in the midst of the seas. By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned; therefore I will cast thee as profane out of the mountain of God, O covering cherub, &c.” Should this prophecy prove to refer to this country, as there is some

reason to fear, it is not difficult to gather what the nature of the awful punishment is, which our sins are preparing for us.

In Zech xiii. 7.—9. there seems to be a prediction of the same times. All are agreed, that the *twelfth* and *fourteenth* chapters refer to the restoration, conversion, &c. of the Jews, nor is there but one objection that is at all plausible, to the whole of this *thirteenth* being applied to the same times. Part of verse 7, at least the sense of it, is applied (Matth. xxvi. 31.) to the scattering of Christ's disciples at his death. *I will smite the Shepherd, and the sheep of the flock shall be scattered abroad.* But this appears to have been only an accommodation of this passage, or of the sense of this and of other passages, a usual practice with the New-Testament writers. (See Matth. ii. 15,—17. xiii. 35. John xv. 25.) Or our Lord might speak thus in conformity to a common place maxim, "Smite the shepherd, cut off the leader, and his followers will disperse." The thread of the prophecy seems to require a different interpretation than what has been usually given to this passage. Unity of design should always be attended to in the study of the prophetic writings, as well as of other compositions; nor should we suppose so violent a break in the discourse of a prophet, as some suppose here, unless we should be involved in an evident contradiction without it.

In chap. xi. is predicted the rejection of the Messiah by the Jews, and their punishment and dispersion on this account. In chap. xii. we have their return and conversion. In the beginning of the xiiiith the pardoning grace which shall be extended to them. Then follows the destruction of idolatry, and the contempt under which the Antichristian clergy, who have the mark of the beast in their hands, (Rev. xiv. 9.) and who have worn garments to deceive the simple, shall fall, and the shifts to which they shall be reduced to escape the vengeance of mankind.

Verse the *seventh* is a call to the sword of justice, to awake against the man of sin, *who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God,* 2 Thess. ii. 4. He calls himself the *vicar* of Christ, and God's *vicegerent* upon earth, arrogating to himself the attributes and prerogatives of deity, and is here therefore ironically called *God's fellow*. Against him is God's sword to awake, and the priesthood, and all

those orders which have been his supporters, are to be scattered. *And in all the land two parts therein shall be cut off and die, but the third shall be left therein.* Great is to be the destruction, and great the trials of those who are not destroyed. But being brought to repentance, then is to be fulfilled that promise which is peculiarly appropriated to the latter days. *Ver. 9. They shall call on my name, and I will hear them; I will say, It is my people; and they shall say, The Lord is my God.*

The *fourteenth chapter* more largely describes the destruction of God's enemies, and the happy days which are to follow; when (*ver. 21.*) *There shall be no more the Canaanite in the house of the Lord of hosts.* Or, as the *Chaldee* and *Vulgate* translate the words, "There shall be no more any merchant in the house (the church) of the Lord of hosts." The christian church shall no longer be made a market, where worldlings convert religion into a trade, and enrich and exalt themselves at the expence of the liberties and souls of mankind. We might enumerate many of the predictions of our Saviour and his apostles, all of which go to prove the great wars and calamities of the latter days*. But I pass on to the last plague.

Ver. 17. And the seventh angel poured 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 thunderings, 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, &c. There shall be unexampled convulsions of nations.

Babylon the Great, the mother of harlots and abominations of the earth, the source of oppressions and all tyrannies, falls; and not only the mother, but all her children, all the cities of the nations, all the tyrannic polities which have despised and oppressed the servants of God, and all mankind, and no place is found for them. The beast and the false prophet are taken, (*Rev. xix. 20.*) and cast into a lake of fire, *i. e.* exemplary justice is inflicted on them,

* See on this subject, the author's *Word in Season*, or, *Call to the inhabitants of Great Britain, to stand prepared for the consequences of the present war.*

and now that œconomy of righteousness and peace which Jesus the Prince of Peace hath in charge, from his Father, to bestow on men, shall be established on immoveable foundations, till the consummation of all things; for not only human tyrannies shall perish, but the witnesses for the pure religion of Jesus shall be so increased and quickened by an energy from above, and such an influence from God attend his gospel, that Satan's empire shall be overturned, the earth be filled with the knowledge of the Lord, and they shall learn war no more. **EVEN SO COME LORD JESUS!***

* Perhaps some inquisitive mind may say, The beast and the false prophet, are taken, and exemplary justice is inflicted on them for their abominations, but the dragon is not taken with them. No; he arose first, and he will continue longest. But his career is short. Chap. xx. *And I saw an angel come down from heaven, having the key of the bottomless pit. And he laid hold on the dragon, that old serpent, which is the devil and sathan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that he must be loosed a little season.* Now commences the first resurrection as predicted by Ezekiel (ch. xxxvii.) Now the Jews, and others with them, will find that mercy which will be as life from the dead, (Rom. xi. 15.) And as Elias lived in John the Baptist, so shall the former confessors and martyrs live in the Christians of this generation. And they shall sit upon thrones of judgment, and act so much under the influence of gospel principles, and establish such systems of justice and righteousness, that tyranny, which has bound so many, shall itself be bound, and be cast into the bottomless pit. Now liberty and peace, righteousness and joy, will reign undisturbed, for what is here termed *a thousand years*; after which the dragon is to be loosed for a little season.

The events here predicted are evidently the same with those foretold in Ezek. xxxvii. xxxviii. and xxxix, and in Zech. xiv. What length of time then are we to understand by these thousand years? I suppose that all which is here said is figurative, and that the years are not what we generally understand by this term. I am inclined to judge thus for two reasons. Not only from a comparison of the different prophecies concerning the return of the Jews, the after persecutions of Gog and Magog, &c. which do not seem to allow of so long a term as a thousand years between the shutting up of the dragon and his loosing, but also from the general prophetic use of such terms. *Days, weeks, &c.* in the prophecies, are generally used in a mystical sense, and for the obvious reason which has been mentioned. I suppose, therefore, that by this thousand years, a thousand weeks or months are intended. Time only can ascertain this; but I think that the other prophecies restrain this period to a thousand weeks, or a little more than nineteen years. The proper and usual meaning of *יָרֵד* is a year, but prophetically it may, perhaps, stand for any change or revolution of time. John was a Jew, let us therefore examine the Hebrew word for a year, and hear what Buxtorf says, *אָנָּוּס, ab iteratione dictus, quod sole ad punctum, unde digredi ceperat, redeunte iteretur, & in se sua per vestigia semper volvatur et redeat.* Now seeing that the word *year* in Hebrew means a repetition, or a re-

volving round and returning by the same steps, this is as applicable to a week as a year.

Thus it appears probable from the prophecies, that after the bloody dragon, whose horrid character no objects in visible nature are sufficiently vile to represent; after this crafty serpent, which is the devil and satan, has been confined for about nineteen years, he will again get out of his prison, and make a desperate effort against the kingdom of righteousness, peace, and joy; but He who, by his providential judgments, cast the beast and the false prophet into the lake of fire, will manifest himself in still more conspicuous judgments, and cast this dragon into the same place of torment, and thus put an everlasting end to all tyranny, ecclesiastical and civil.—Now a prospect opens, which transports the heart, and figures are used proportioned to the sublimity and felicity of the scenes which follow. Let the wise and pious anticipate by hope these happy days! We look for new heavens and a new earth, wherein dwelleth righteousness!!!

¶ With respect to some inferior matters brought forward in these pages, I have, from a greater acquaintance with the symbolical language, and continued attention, found reason to alter my opinion, as will be seen hereafter; but, after six years consideration, I am still of opinion, that the *thousand years* in the above passage must have a mystical signification, and mean some smaller revolution of time, than what we, in popular language, understand by *years*: and the various sorts of years which different nations among the ancients, had, may induce us to admit this idea without a scruple.

Concerning the terms of time, in the symbolical language, Artemidorus, lib. ii. c. 75, as quoted by Mr. Daubuz, and Dr. Lancaster, has the following words, “Days, months, and years, have not always their proper signification; for months are sometimes denoted by years, and days too; and years and days by months; and months and years by days. But that this may not become doubtful, when years are mentioned, if they be proportionable and suitable, they may be accounted as years; if over many, as days. The same rule reciprocally for days; if less, as months; if few, as years. Likewise of months, let them be taken according to the present occasion.”

“From these words it appears, that in the symbolical language, the aforesaid terms of time are sometimes symbolical, and sometimes, by the said rule, literal, and that the said terms are in the said language synonymous, as they are also in the oriental languages. And thus in the sacred writings, a day, in some places, is put for a year, as in Num. xiv. 34. Ezek. iv. 4. 6. This practice seems to have risen, either from days and years being all one in the primitive state of the world; or else from the ignorance of men in settling words to express the determined spaces of time. A day with them was a year; a month a year; three months a year; four months a year; six months a year; as well as the whole yearly revolution of the sun.”

“It is worth observing, that the Egyptians, from which the symbolical language did chiefly come at first, were involved in this uncertainty, and gave the name of year to several sorts of revolutions of time, or determined spaces thereof. *John Malea*, who in his work has copied more ancient authors, says plainly, that they called a day a year. The day is a period and revolution, and so it is an *inavros*, year. From the same author and several others, (Diod. Sic. l. 1. p. 15. Plin. Nat. Hist. l. 7, c. 48.) it appears also that they accounted a month a year, &c.”

Daubus *Preliminary Discourse*, p. 50. Lancaster's *Symbolical Dict. art. Time*.

Time only can determine with certainty, whether I am right or wrong in my conjectures, respecting the thousand years confinement of the dragon, or whether I am partly right and partly wrong: but seeing that the term *year* was used by the ancients (particularly by those with whom the symbolic language chiefly originated,) to express various seasons and revolutions of time; it is no unreasonable supposition to suppose it may here stand for some revolution less than that of the sun. Comparing different prophecies, and taking into consideration the improbabilities and difficulties connected with the common ideas of the Millenium, I think a thousand literal years disproportionable and unsuitable. I can easily conceive of a high degree of liberty and peace subsisting here or there, and of natural, political, and moral improvement, carried on by a part of mankind, on some portion of the earth, though in the vicinity of despotism and slavery, vice and misery, for 20, 50, or 100 years; and that then this happy society should be attacked by their ferocious neighbours, the *dragon*, and *Gog and his host*. But that the Jews are to be restored, many saints and martyrs raised from the dead, and a heaven enjoyed upon earth for a thousand (some say 360,000) literal years, and that then some surrounding nations (subsisting all this length of time, unreformed and unsubdued) with the devil at their head, are to make war upon them, is too unsuitable for belief, unless taught us in less mystical terms. If, agreeable to the style of this mystical book, and the language of ancient times, the term *year* can possibly be understood to signify either lunar, or hebdomadal revolutions, such an interpretation ought not to be hastily rejected, because new or uncommon. *5th Edit.*

* * * Mr. Faber in his *Dissertation on the prophecies* has severely censured my novel exposition of what, in the Apocalypse, relates to this monster. But as the reader, in my *Destiny of the German Empire*, may see, at large, my argument in support of this novel opinion, that by the *dragon*, that *old serpent*, called the *devil and satan*, is signified neither more nor less than the Romano-Germanic tyranny, I shall not swell these pages by enlarging much on the subject here. I may, however, just observe that the interpretation may not be the less likely to be just merely because it is new. Indeed, I acknowledge that I am a little surprised that men of great learning and acute discernment are to be found in the *nineteenth century*, who will maintain that, because the *dragon* is called the *devil* seven times in the Apocalypse, therefore he is not the symbol of the Roman empire, but the *devil* in the most literal and common sense of the word; for if any one symbol through the whole of the Apocalyptic scenery be more plain than another, it is this. At least the difficulty of ascertaining of what this is the type bears no proportion to that which attends a clear explanation of the other beasts.

In my *Destiny of the German Empire*, I have endeavoured to prove that the *dragon*, every where in the Apocalypse, signifies the *Roman empire*, its succession of sovereigns, or its government; that whilst *pagan*, it was merely the *great red dragon with seven heads and ten horns*, that when it became *hypocritically Christian*, and got into the church, and became the tempter, and corrupter, as well as persecutor, of Christ's disciples, under that deceitful character, it then added to its old qualities those of that *old serpent*, called the *devil and satan*, and hence, from that time, it is thus called. But Mr. Faber says, he cannot digest the assertion that the empire, by embracing even a debased christianity,

changed from bad to worse. To which I only reply: Then neither can he digest the assertion, that an emperor, a race of emperors, or a government that professes the benevolent religion of Jesus, but still persecutes and murders with the most horrible barbarities his best and dearest disciples, is not worse than a pagan sovereign or government that acts the same part; then neither can he digest the assertion, that he, who whilst he professes the most tender friendship is betraying you into his toils, and cuts your throat, is not worse than a stranger, who performs the same tragedy, but without the same hypocritical pretensions. For my part, I think a Ferdinand of Austria, and a Philip of Spain, ten thousand times more odious and guilty, in the sight of God, than even Nero himself. And that which is true with respect to individual sovereigns, is true also as it respects nations and governments.

To what is said above about *the dragon's* surviving *the beast*, it may be objected, seeing that *the ten horned beast* was cast into the lake of fire. Rev. xix. 19. and that *the dragonic empire*, in one view of it, was a member of this beast, how can *the dragon* be supposed to live after *the beast* is no more? To this I might reply, symbols, any more than parables, are not to be run down to the last possible point, and this might suffice. But, we may add, seeing that the Roman pontificate, the most essential part of the beast, and that the hierarchy, dependant on it, are destroyed, no reasonable objection can be raised against the fact I contend for, although the tyrannical power, signified by *the dragon*, should again get loose from its chain, again emerge from the regions of the dead, and again, for a little while, range the earth for destruction.

As to those objections against this novel interpretation of the dragon, as it is called, founded on the prevailing opinions about *the last head of the beast*, and *the last head of the dragon*, they seem of little weight; because, it is not only far from certain what is exactly signified by *the seven heads*; but it is doubtful whether *the dragon*, after the fall of the western empire, is any longer to be considered as distinguished by these heads, for they are never noticed after this event.—It is probable, that when that empire fell, and the spiritual monarchy of the bishop of Rome sprung up, that then the head and horns which had belonged to *the dragon* were transferred to the *beast*, so as no longer to be attributes of the temporal Roman empire, as revived by Charlemagne.—But enough; objections may be brought against any thing, and every thing, which is not capable of mathematical demonstration.
6th Edit.

THIRD INQUIRY.

WE are now come to the *third Inquiry, Will all the numbers of Daniel and John, which refer to the state of things that we are looking for, agree with the present time? Let us examine.*

In discussing the numbers of Daniel, I shall not take up much time in examining questions, and in endeavouring to solve difficulties which might be started, nor in inquiring whether any of these numbers terminated in *Antiochus Epiphanes*. I think, and I have very respectable authorities on my side, that they refer to the overthrow of the papal apostacy, and all those systems of tyranny which have been so much at enmity with the kingdom of Christ; to the purification of the Gentile church, and to the restoration and conversion of the Jews. To save time, and to spare the reader's patience, I shall take some things for granted, which may be seen argued at length in more voluminous writings.

In the first place, let us consider Daniel's vision in chap. viii. It opens with the appearance of a *ram*, (ver. 4.) having two horns, pushing westward, and northward, and southward. This the angel interprets (ver. 20.) to be the kings of Media and Persia. The next object in the vision is an *he-goat*, (ver. 5.) which came from the west, with a notable horn between his eyes. This the angel says (ver. 21.) is the king of Grecia, the Grecian empire; and the great horn between his eyes, the *first king, or kingdom, under Alexander, his brother, and two sons*. This horn was broken, (ver. 8.) and after it came up four others; the four empires which sprung up out of the conquests of Alexander. *And out of one of them came a little horn, (ver. 9.) which waxed exceeding great, towards the south, and towards the east, and towards the pleasant land, and by him the place of the daily sacrifice was taken away, and the place of his sanctuary was cast down, &c. Ver. 13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me,*

Unto two thousand and three hundred days, then shall the sanctuary be cleansed.

It seems natural to reckon these 2300 days (or years) either from the first part of the vision, the pushing of the ram, or the latter end, the violences of the little horn, or from the time when Daniel saw the vision.* If we calculate from the time when Daniel saw the vision, the termination of the 2300 years is past forty or fifty years, and the sanctuary is not cleansed. If from the latter part of the vision (as understood of Antiochus) it will carry us to about the year A. D. 2130, which appears too far; for supposing the 1260 years power of the beast, predicted in the Apocalypse, were to be calculated from the time when the Pope became a temporal prince, from the *exarchate of Ravenna* being given to him by Pepin, A. D. 755, or by Charlemagne A. D. 774, this would fall short of Daniel's number by more than a hundred years; but seeing that the power, idolatry, corruptions, and usurpations of the Papacy, were such, at least in the sixth century, as appear sufficient to denominate it a beast, and it is certain, that he began to rise much earlier; the most probable time for the fixing the commencement of Daniel's 2300 years, and that which will altogether agree best with the other numbers of Daniel, and the predictions in the Apocalypse, is the beginning of the vision, the pushing of the ram, by which is intended some distinguished exertions of the Persian empire for conquests. And to what period of that empire does this so well agree as to the times of Xerxes, and that particular push which he made when he invaded Greece† with an army of 2,641,610 fighting men, reckoning 517,610 on board his fleet, which consisted of 1207 ships of the line of battle, 3000 galleys, transports, victuallers, &c. beside the 220 ships which the nations on this

* Dr. Newton, Bishop of Bristol, concludes from ver. 13, that these days are to be calculated from the beginning of the vision. "As the question was asked," says he, "not how long the daily sacrifice shall be taken away, and the transgression of desolation continue, but also, how long the vision shall last; so the answer is to be understood, and these two thousand and three hundred days denote the whole time from the beginning of the vision, to the cleansing of the sanctuary. Dissert. on the Proph. vol. i. p. 331. Dr. Lowth, in his comment on this passage, says, "The words may be rendered more agreeably to the Hebrew, thus: *For how long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue?*"

† Pridcaux's Connect. Part I. Book 4. p. 233.

side the Hellespont added, on board of which were 24,000 men? Of his land forces, 80,000 were horse. And besides this multitude, as many more are reckoned to have followed the camp, servants, eunuchs, &c. so that the whole number of people engaged in this expedition was at least 5,000,000. What a push was this for conquest! And, (though he had been pushing for three or four years before, yet) nothing else forbidding it, what period could be more proper for the angel to begin his reckoning from? He passed the Hellespont B. C. 480: four years before this he pushed at Egypt and reduced it; the next year he prepared for this invasion; the following he entered into a league with the Carthaginians against the Greeks, and in the year 481 B. C. marches as far as Sardis, on his way towards Greece, where he winters, and in the spring passes the Hellespont.

Suppose we fix the year 481 B. C. for the commencement of Daniel's 2300 years, (allowing our chronology to be correct,) this carries us to the year of Christ 1819, when the sanctuary and host are no longer to be trodden under foot, *i. e.* the land of Palestine is no longer to be in possession of the enemies of the Jews, but they are to be restored, and the church freed from Antichristian abominations.

But it may be objected, that as the Jewish year consisted but of 360 days, *five days* and a *quarter* short of our solar year, this will make a difference of *thirty-one* years short. To which I answer, A single Jewish year consisted but of 360 days, and when we consider three or four years only, this mode of reckoning may be admitted, but, as we have leap-years to regulate our measurement of time, so had the Jews. When it was necessary, they intercalated their month *Adar*; sometimes even a whole month, and this they were obliged to do to make their feasts of the *Passover*, *Pentecost*, and *Tabernacles*, happen at their proper seasons. The Targum of Chron. xii. 32. says of the children of Issachar, that "They were skilful in the knowledge of times, and wise to fix the beginning of the years; dextrous at setting the new moons and fixing their feasts at their seasons." Hence it follows, that though the Jewish ordinary year is to be attended to when but a few years are under consideration, yet, in a long succession of time, they are not to be noticed, for by intercalations they amount to the same with solar years.

In Dan. xii. we have three different numbers. (The

first agrees with that in chap. vii. 25.) Ver. 7. *I heard the man cloathed 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 for ever, that it shall be for a time, times, and a half time.* Three years and an half, or forty-two months of years, viz. 1260. *And when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.* Again ver. 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.* Ver. 12. *Blessed is he that waiteth and cometh to the thousand and three hundred and five and thirty days.* As the first number agrees with the predictions in the Revelation of John, respecting the continuance of the power and prosperity of the Antichristian beast; and as the numbers appear to contradict each other if they are confined to the tyranny of Antiochus, (though he might be pointed at as the type of Antichrist,) I consider them as harmonizing with the New-Testament predictions. According to Rev. xi. 2. the holy city is to be trodden under foot of the Gentiles *forty and two months*; and in ver. 3. the two witnesses are to prophesy *twelve hundred and sixty days* clothed in sackcloth. Chap. xii. 7. we have the same number; and in ver. 14. we learn that the woman was to be nourished in the wilderness for a *time, and times, and half a time.* Chap. xiii. 5. power is given to the beast (the first beast remember, not the second) to continue or practise *forty and two months.* The same time, 1260 years, is intended by all these numbers.*

But how can we reconcile those three different numbers of Daniel with the seven (two in Daniel and five in the Apocalypse) which agree?

In the first place, let it be allowed, that the convulsions which are to bring about the predicted *final* overthrow of Antichrist began with the revolution in France in 1789, and then reckon thus.

Daniel's *time, times, and half a time* (1260 years) begin and end with the five numbers in the Apocalypse, and

* Here let me again remind the reader, that in the style of the prophets, a *day* is a *year*, a *month* thirty years, and a *year* 360 years, there being so many days in the Jewish month and year. A *time* is the same as a year, (Dan. iv. 16.) *times*, two years, and the *dividing of time*, half a year, which put together, amounts to 1260 prophetic days, or years.

as they are 1260 years, and supposed to end at the French revolution, they must begin A. D. 529, and end in 1789. Daniel's 2300 years begin 481 years before Christ, and end in 1819, when some other great event or events, will take place. The *beast* and the *false prophet*, (Rev. xix. 20.) *i. e.* the Papacy and the French tyranny having previously been brought to an end, then, perhaps, if these events have not previously been realized, the *dragon*, will be bound, (Rev. xx. 2.) and the Jews, the dry bones in the valley of vision, (Ezek. xxxvii.) be raised to political life, and restored to their own land.—Daniel's 1290 years begin with his *time, times, and half a time*, and with the former five numbers of John in the Apocalypse, *i. e.* at the commencement of the reign of the beast, A. D. 529, and end with the former number, (2300) in 1819, and which they must, for they are to accomplish the same event, as may be seen by comparing Dan. viii. 13. with chap. xii. 11. This agreement deserves particular attention. His 1335 years (the end of which, according to him, will eminently be a blessed time) begin in the same year of Christ 529, and terminate in 1864, when perhaps the Jews are to be converted by that remarkable appearance of the Lord in their favour which is predicted in Ezek. xxxviii. xxxix. and in Zech. xii. and xiv. Thus the final attack on the beast commences in 1789. *Thirty* years are employed in the overthrow of the Papacy, the Turks, and other tyrannies: a season, it is likely, of great calamities, but especially to the enemies of Christ's kingdom. The next *forty-five* years, to 1864, to which time Daniel's 1335 years extend, may be spent in gathering the Jews, (who, according to Jer. xvi. 16. will be unwilling to return to their own land,) and in purifying them by those trials which, according to the prophets*, are to take place on their first return; as well as in purifying, and in bringing to an end all the sects and parties of the Gentile Christians; and which may be effected by that greater light which is to shine upon the Christian church in the latter days, previous to that greater glory and superior state of felicity which is to commence, perhaps, (as we have conjectured from Daniel's number of 1335), about the year 1864, on the conversion of the Jews, and of those heathen nations not before gathered to Christ.

* Jer. xxx. 3.—8. 11.—16. Ezek. xx. 32.—38. xxxvi. 24. 36. Zeph. iii. 7.—20. Zech. xii. xiii. xiv.

But, perhaps it may be asked, What arguments are there which favour the conjecture of the 529th year of Christ being that from which the power of the beast is to be dated? I own I have put this year down by accident, as the measurement back from 1789. To demonstrate, that in this year he came to such a state of maturity (for this mystery of iniquity was forming in the apostle's days,* and continued to grow for ages) as to constitute him a beast, is not essential to the making good our hypothesis. But though no man, from the history of past times, can determine the exact year from which God dates the kingdom of Antichrist, yet there are good reasons, from which a probable conjecture may be formed, that it was as early as the sixth century.

The apostle Paul, speaking of that which hindered the progress of this *wicked one*, says, (2 Thess. ii. 6.—12) *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 one be revealed, &c.* Our most approved commentators suppose, that by *he who letteth*, the imperial power is intended, and that we must not expect to find this *wicked one* arrived at maturity till the fall of the western empire. This took place A. D. 476. Soon after this, therefore, we may expect the ecclesiastical tyranny to be matured.

Some of our most able critics, as Bishop Newton and Mr. Lowman, are of opinion, that by the wound which the first beast received, chap. xiii. 3. we are to understand the blow which was given to the majesty and power of Rome, by subjecting it to the exarchate of Ravenna; and that by its being healed, is intended its restoration to its former dignity, by this exarchate being given to the Pope, by which he became a temporal prince. Now this wounding took place A. D. 568, and continued 206 years. If this be well considered, it tends much to strengthen our argument; for though, when the Pope was made a temporal prince, at the time of this healing, the world wondered more than ever after the beast, (Rev. xiii. 3.) yet the Papal beast existed before, and this only gave him increasing éclat. But farther to confirm our hypothesis, consider the state of society, and particularly the state of what was called the church, in this sixth century. Now, magistrates were tyrants, and priests were wicked, supersti-

* 2 Thess. ii. 7.

tious, and intolerant, beyond any former age. Now, numberless laws and regulations were obtruded upon the church by human authority, which at once violated the authority of Christ, defaced Christianity, and robbed Christians of their dearest liberties. And in this very year 529, which we are looking for, the *Justinian code* was first published, by which those powers, privileges, and immunities were secured to the clergy; that union perfected between things civil and ecclesiastical, and those laws imposed on the church which have proved so injurious to Christianity, and so calamitous to mankind. And which code, through the zeal of the clergy, has been received, more or less, as the foundation of the jurisprudence of almost every state in Christendom; and that not only in things *civil* but *ecclesiastical*; and by this means, as some author has observed, the old fancy of the Romans, about the eternity of their command, is thus far verified. We may add also, that this same Justinian, if not in 529, yet as early as 534, declared the Pope the head of all churches; all were to be subject to his judgment, but himself to be judged by none.* Now also it was that this emperor issued that *impious Edict* (the first law of the kind in the Roman empire) by which the imperial faith (having been first approved by the Roman pontiff) was imposed on all his christian subjects, and to impugn the doctrine of *the trinity*, as explained by his majesty, subjected the offender to loss of the most important civil rights, to confiscation of good and banishment, and which law has been copied into the statute books of all the states of the beast's empire, even that of Great Britain.

That this pamphlet, which is already larger than intended, may not be swelled into a volume, permit me to refer to *Mosheim's Eccl. Hist. Cent. VI.* and especially part II. chap. 2d, 3d, and 4th. All sorts of absurdities were imposed; the grossest ignorance and wickedness prevailed among the clergy; the Bishop of Rome grasped at absolute authority over conscience, and unlimited supre-

* Mr. Mann, explaining the heads of the Roman beast, writes, "Quis igitur rex septimus erit? Nimirum ipse Papa. Nam ex quo A. D. 534, cum ecclesiarum omnium caput declaravit Justinianus, alii omnium iudicem, ipsum a nullo iudicandum, tanta reverentia & obsequio ab imp. ipso cultus est, tanta autoritate ipso subinde reprehendit, interdum etiam anathemate perculit, ut non minus dicendus sit regnasse in spiritualibus, quamvis se subditum semper servumque servorum diceret, quam in temporalibus imperatores," &c. See *Bishop Newton's Dissertation*, vol. iii. p. 333.

macy over the whole Christian church; and though he did not altogether succeed in the east, in this western part of the world, where the scene of John's visions chiefly lay, his dominion was acknowledged, and parasitical panegyrist, among other blasphemous assertions, maintained, that the Roman Pontiff was constituted judge in the place of God, which he filled as the vicegerent of the Most High; so that now was fulfilled that prediction of the apostle, 2 Thess. ii. 3, 4. *As God he sitteth in the temple of God, shewing himself that he is God.* Now, the wicked were taught that remission of sins was to be purchased by their liberalities to the church and its ministers; now those doctrines which taught men the worship of saints and images, the efficacy of observing human rites and institutions towards the attainment of salvation, the power of relics, and a thousand more absurdities were brought to perfection. Now did monkery over-run the world, and marriage was forbidden, as unworthy of those who aspired to be saints.—And in this very year 529 also, a new order of monks, which in a manner absorbed all the others established in the west, was instituted by *Benedict of Nursia*. In process of time, this order having acquired immense riches, they sunk into luxury, intemperance, and sloth; abandoned themselves to all sorts of vices; extended their zeal and attention to worldly affairs; insinuated themselves into the cabinets of princes; took part in political cabals and court factions; made a vast augmentation of superstitious rites; and, among other meritorious enterprises, laboured most ardently to swell the arrogance, by enlarging the power and authority of the Roman Pontiff. This and the other monastic orders, (sinks of ignorance, indolence, and vice!) were the fountains from whence issued all sorts of abominations, and the rivers which carried superstition, oppression, and violence, to all parts of the earth. They taught princes to tyrannize, and the people to cringe.

Was not the time of the publishing of the forementioned code of Justinian, and of the rising of this order of monks, &c. a period, in the history of the apostacy, in which we may suppose the Almighty, with distinguished propriety, to begin to reckon the 1260 years of the beast's power, and the treading down of the holy city? The conjecture is probable *a priori*; but, if present events, and these compared with other events, agree to recommend this date 529, the probability is much increased.

To say no more of this concurrence of several numbers, thus issuing from different periods, and these the most interesting in the history of nations, and of the church, and yet harmonizing in their termination so conformable to what the prophets seem to point out, respecting the events of the last days; a concurrence which is not the effect of laboured contrivance, as some, at first sight may imagine, but the natural and necessary consequence of taking the French Revolution, in 1789, as the termination of the 1260 years of the prophets, and the point from which to measure all their other numbers, is a circumstance which gives great probability to the hypothesis, that the time is arrived for the downfall of the Antichristian tyranny, *when God will rebuke the nations, and they shall learn war no more; when he will consume the idolatrous and persecuting man of sin with the spirit of his mouth, and utterly destroy him with the brightness of his coming.*



A SYNOPTICAL TABLE OF PROPHETIC NUMBERS.

<p>The 2300 years, Dan. viii. 14. which comprehend the length of the vision from a distinguished pushing of the Persians for conquest, to the cleansing of the sanctuary, begin in the year</p>	<p>481</p> <p>when Xerxes set out to invade Greece, with 5,000,000 of followers, and whose wars were prefigured, Dan. viii. 4. 20. by the pushing of a ram, and end in the year</p>	<p>1819</p> <p>A.C.</p>
<p>The 1260 years, Dan. vii. 25. Rev. xi. 2. 3. xii. 6. 14. xiii. 5. the period of the prosperity of the Papal beast, till the commencement of the decisive attack on his usurpations, begin in the year</p>	<p>529</p> <p>When the code of Justinian (the stronghold of clerical tyranny) was first published, and about which time this same emperor declared the Bishop of Rome the judge of all, but himself to be judged by no one, and enforced uniformity of religious opinion, under pain of the most inhuman penalties; and when also the order of Benedictine monks, the great support of the Papacy, was founded; and end in the year</p>	<p>1789</p> <p>A.C.</p> <p>when his prosperity terminates.</p>
<p>The 1290 years, Dan. xii. 11. which comprehend, beside the 1260 years, 30 years more for the conflict with Antichrist, begin in the same year</p>	<p>529</p> <p>and end in the year</p>	<p>1819</p> <p>A.C.</p> <p>When the transgression of desolation shall end, (Dan. viii. 13.) and the abomination which hath made desolate the church of Christ, and the nations of the earth shall be brought to a period. (Dan. xii. 11.)</p>
<p>The 1835 years, Dan. xii. 12. which are to bring to a still more blessed period, begin in the same year</p>	<p>529</p> <p>and end in the year</p>	<p>1864</p> <p>A.C.</p>

<p>Besides the general slaughter of the witnesses in the other papistical kingdoms about the same time (Rev. xi. 7.) those in France were slain by Lewis XIV. when he repeated the edict of Nantz, and tormented, plundered, banished, and murdered, near 2,000,000 of his Protestant subjects, in the year</p>	<p>A.C. 1685</p>	<p>But who, after being politically dead three lunar days and a half, or about 105 years, began to revive in the year</p>	<p>A.C. 1789</p>
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A.C. When the French Constituent Assembly declared civil and religious liberty to be the right of all.

Thus the decisive attack upon the errors, usurpations, and tyrannies of the Papal beast, commences in the year A.C. 1789

To destroy the Papacy, the Turkish power, and other Antichristian despotisms, at least, so far as to make way for the restoration of the Jews, and to prepare mankind for greater blessings than have ever yet been known upon earth, will take *thirty* years, the period for the executing the judgments predicted in Isa. xxvi. 20, 21. xxvii. 1. Joel iii. 9—15. Zeph. iii. 8. as also for the gathering the vintage and pouring out of the vials, which are to be the means of cleansing the sanctuary, 30

To accomplish some other of the wonderful purposes of God, probably to gather and try the Jews preparatory to their conversion, to destroy the remains of tyranny (particularly the dragonic), and to purify and enlarge the Gentile church, will occupy *forty-five* years more; at the end of which, it is likely, there will be that glorious appearance of the Lord in favour of his servants, promised in Ezek. xxxviii. xxxix. and Zech. xii. 8—14. xiv. and, it is probable, in Rev. xx. 9. Now the Jewish nation is born at once, (Isa. lxvi. 8.) and the distant heathens are to be converted to Christianity, (Isa. lii. 10—15. Jer. xvi. 19. Ezek. xxxix. 21.) This is the time of which Daniel says, *Blessed is he that cometh to it*, and which is (if the promises be good) about the year 45
1864

CONCLUSION.

WHAT remains, but that the reader, unbiassed by a party spirit, seriously revolve in his mind, the proofs which have been adduced, of that tyranny which has so long been exercised in France, to the grievous oppression of the people of that country, and to the great injury of surrounding nations, *being* that beastly power, which, according to God's word, was to cause *that as many as would not worship the image of the beast should be killed*; and whether France be not that *tenth part of the great Antichristian city* where *the witnesses*, after what is called *three days and a half*, were again to rise to political life and power; and whether that time be not arrived? The consequences connected with the truth of these facts are unspeakably interesting to every nation in Europe, and even to all the world.—Are the distressing calamities which we have heard of, chastising judgments for sin, and preparatory to the general subversion of the present order of things? Their cry, to all surrounding nations, is, *Prepare to meet your God*.—Let every man and every nation—**REPENT** and **REFORM**.

God hearkeneth to hear if any man repent him of his wickedness, saying, What have I done! (Jer. viii. 6.) Let every one, then, break off his sins by righteousness—let the church return to its original humble demeanor, its primitive purity, and its first love—let every government reform its abuses, and by the practice of justice and mercy, break every heavy yoke, and by these means make the wilderness and the solitary place glad. Thus might they expect a blessing. But if men be still incorrigible in sin, if systems of oppression, persecution, and war, be still persisted in, if the nations league themselves with Papal Antichrist, for the purpose of supporting him in his corruptions, robberies, usurpations, and tyrannies, in vain will they trust in the wisdom of their counsellors, the multitude of their riches, or in the power of their numerous fleets and armies. He that sitteth in the heavens will have them in derision. When they take counsel, he will bring it to nought; when they associate themselves, he will break them to pieces.—*The Judge*

standeth before the door. And without REPENTANCE and REFORMATION, his judgments will speedily come.

It is the duty of every member of the community to contribute what in him lies to the peace and happiness of his country. Who are the best friends both of our king and constitution; and who perform the best services to their fellow-citizens;—they who exert all their power to perpetuate imperfections and abuses, and who flatter where they ought to condemn; or those who plead for timely reform, that we may ward off the evils inseparable from revolutions, and who lift up their voice against the crying crimes of the nation, that men may repent, and thus the displeasure of God be averted, and his blessing continued to future generations? Who promote most the general interest and happiness;—they who labour to blind mankind and pervert their judgments; or those who invite them to dispassionate examination, that they may beware of precipitating themselves into destructive measures;—they who, either by riot and intemperance, or by misrepresentation and calumny, inflame the passions of men, that they may engage them to forward their own interested views; or those who exhort them to serious thoughtfulness, and a peaceable pursuit of those measures which may prolong the quiet and prosperity of our country? *He that speaketh truth sheweth forth righteousness; but a false witness deceit.*

I may have failed in the execution; but my aim has been to serve my King and Country, and to promote our common happiness, by investigating a most interesting subject. In doing it, I believe that I have performed, though a small, yet an acceptable service to God.—May it be a useful one to my countrymen! With a heart agitated with the most anxious concern, I pray that the war which threatens us may be averted; and that the angry clouds which are gathering around may sweep by this long favoured country, and spend their stores of vengeance *only* on the heads of inveterate oppressors.

A
FARTHER EXAMINATION
OF THE
CHRONOLOGICAL PROPHECIES
OF
DANIEL AND JOHN.

BEFORE we pass to the *second part* of our inquiries relative to the accomplishment of the sacred predictions, it will be proper to notice the animadversions of Mr. Faber (in vol. i. p. 261, of his Dissertation) on what I have brought forward in this *first part*, relative to the Chronological Prophecies of *Daniel and John*, their commencement and termination.

His first objection relates to what I have said about the time of *the restoration of the Jews*. "I feel," he says, "some degree of unwillingness to urge any objection against this scheme of Mr. Bicheno, because so *very* short a space of time, about thirteen years only, will either practically demonstrate it to be right (at least so far as *the restoration of the Jews* is concerned) or effectually preclude the necessity of any verbal confutation. With my present views of the subject, it certainly appears to be erroneous in every point; and it is my firm belief that the rapidly approaching year 1819 will prove it to be so." If my whole scheme of interpretation depends upon the *particular year* in which the Jews will *begin* to return, it may be as Mr. Faber believes; but I am certain it does not. It will be recollected that I have asserted nothing positively as to the *particular year* when the return of the Jews will begin, but hypothetically only; nor do I think there is any thing said throughout the whole compass of prophecy by which we may be enabled to ascertain within *ten* or *twenty years*, this way or that, when it will commence: even allowing the termination of the prophetic 1260 years to be determined. The angel, indeed, said to Daniel, *And at that time shall*

Michael stand up, &c. (Dan. xii. 1.) At what time? I believe, with our most approved commentators, that the time of the fall of *the King of the North*, or the Turkish empire, is intended. But all that we can with any certainty conclude from this is, that some time in the course of that great and extensive convulsion, when Pope and Turk, and infidel France, and all the anti-christian kingdoms and churches, will be involved in one general ruin, then will the Divine Providence appear in favour of the scattered Jews; but whether this will be at the very beginning, at the end, or some time in the course of these commotions and overturnings, cannot be determined. It is enough that it is to have a close connexion with those awful calamities; and when the Jews see these things beginning to come to pass, then they may look up, as our Lord has expressed it, for their redemption draweth nigh.

The *sixth* and *seventh verses*, may, I believe, be interpreted with the same sort of latitude. In chap. xi. ver. 21—35, there is a prophecy relative to the tyrannical practices of Antiochus Epiphanes, whose kingdom was one of *the four horns of the he-goat*, in chap. viii. 8, and his own particular tyranny, on account of its singular extravagance and enormities, was there shewn to Daniel, (ver. 9—12.) under the additional symbol of *the little horn* which took away *the daily sacrifice, and practised and prospered*: and as he appears in that vision to have been made a type of the papacy, so in this, from the *thirty-sixth verse*. And when, therefore, *One said to the man clothed in linen, How long shall it be to the end of these wonders?* The wonders referred to are especially the abominations of *the king who was to do according to his will*. The time, during which he was to prosper in the practice of these abominations, is fixed by *the man clothed in linen* to 1260 years. *It shall be for a time, times, and an half: and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished. That is, When the anger of God shall cease against his ancient people, and he shall set himself to accomplish their restoration, at the same time these abominations of the king, who is to do according to his will, shall be brought to an end.* It is now that favour returns to Israel, and that their scattering is accomplished. Wrath is now at an end, and mercy, as it respects *the holy people*, now begins to work their deliverance. But it does not hence follow that

their restoration is to commence on the very same day that the 1260 years end, nor in the same year. But, as both the ruin of the Papacy and the downfall of the Turk are to be connected with this great event, and are (to a certain extent) necessary to its being effected, the restoration is then undertaken, and the way prepared for it, when those judgments commence on the papal and Mohammedan empires, which immediately lead to it, though the Jews may not be actually set in motion for their return for *ten, or twenty, or thirty years.*

I think, and have long thought, as may be seen in several of my publications, subsequent to the *first part of The Signs of the Times*, and particularly in *The Restoration of the Jews the Crisis of all Nations*, that the Jews will be put in motion some time before the year 1819, or the supposed end of Daniel's 1290 years. In this I may be mistaken; but should I, yet of this I feel confident, that this interesting event is not very distant, but will certainly take place before the termination of these terrifying commotions which now shake Europe. According to Mr. Faber, the Jews will begin to be restored, not at the end of Daniel's 1290 years, but at the end of the 1260; or, which is the same thing, at the beginning of the *thirty years*, which are allotted for cleansing the sanctuary. And seeing that he makes the 1260 years to commence A. D. 606, they must end in the year 1866; but his reasonings on this subject do not appear to me to be at all conclusive, neither as they relate to the restoration of the Jews, in particular, nor as they concern the eras from which he dates the numbers of Daniel and John, in general. And, indeed, in the, *a priori*, mode of reasoning and calculating, which has generally been resorted to for the purpose of proving from whence the prophetic number 1260 is to be dated, and which Mr. Faber adopts, I have no sort of confidence; for there are many events in the history of the growth of church tyranny, all of which, from their magnitude and importance, may seem equally entitled to this distinction; and hence commentators of equal learning and ability have some of them preferred *this*, and others *that*. I do not, indeed, believe it possible to determine, with any thing like certainty, from what period, or event, these 1260 years should be dated, till they are completed. When they are, it is likely that the eventful occurrences of the time will first furnish reasons on which to ground a very probable conjecture, and

that succeeding events will produce such an increasing evidence as will, at length, convert probability into certainty. In the first years of the French revolution there were, I think, many sufficient reasons on which to form a probable conclusion that the 1260 years terminated with that event, either at its commencement, at the fall of the monarchy; or at some of the great movements of the revolutionary government about that time; and consequently that their commencement is, probably, to be dated either from the beginning of the publication of the Justinian Code, or from some other of those important events which were intimately connected with it, as parts of one great whole. And the extraordinary occurrences which have continued to succeed that great burst of innovation, have uniformly contributed to the confirmation of that conclusion. But in the opinion of the Author of the *Dissertation on the Prophecies*, the scheme which I have adopted for the interpretation of the chronological prophecies is *erroneous in every point*.

His first objection is against dating the 1260 prophetic years from the publication of the *Justinian Code*, concluding, that, though this Code might grant *vast powers and privileges to the clergy, and perfect the union between things civil and ecclesiastical*, yet that this grant of privileges to the clergy in general, both in the east and in the west, could not be a delivering of the saints into the hand of the papal horn in particular, whose jurisdiction was confined to the patriarchate of the west.—And seeing that I have (as corroborative of the idea that the 1260 years may be dated from the publication of this Code) noticed an act of Justinian, by which, in the year 534, he declared *the bishop of Rome the head of all churches, and subjected all to his judgment; but himself to be judged by no one*; he observes, “ Now, even supposing that Justinian had conferred the power of *universal episcopacy* upon the pope, which he certainly did not, for he granted him nothing more than an empty precedence over all the other patriarchs, what has this to do with the date which Mr. Bicheno has chosen? If the 1260 years be computed from the year 534, they carry us beyond the year 1789; and an error of *five years* as effectually invalidates a numerical calculation as an error of *five centuries*; if they be not computed from the year 534, but from the year 529, they will no doubt bring us exactly to the

“ year 1789 ; but in that case, what can an event which “ happened in the year 534 have to do with a date which “ is declared to be *the year 529* ?” All this is more specious than solid. I allow, if I had thrown in a little more explanation of my ideas on this subject, my plan of interpretation might have appeared in a somewhat better light, and I will now endeavour to make up the deficiency.

I do not consider the year 529, *a priori*, as more proper to date the 1260 years from than the year 534, or any of the intermediate ones ; for all these years were employed in the publication of the *Justinian Code, Pandects, &c.* and distinguished by laws and transactions, at once the most fatal to the purity and liberty of the Christian church, and the most favourable to priestly pride and usurpation. And there is one law of this unfeeling bigot, in particular, which now had its birth, and which I neglected to notice when I first published *The Signs of the Times*, that, in my opinion, is of great consequence to the question in debate. I refer to that dreadful law which imposed the emperor's creed, as approved by the pope, on all the subjects of the empire, and which made it forfeiture of the most sacred rights, confiscation of goods, banishment, and ultimately death, to impugn the established explanation of *the Trinity*: the first law of the kind known in Christendom, and the pattern copied after by persecutors in every after age*. Now all these years

* As Dr. Cressener may be supposed to have been as well informed on these subjects as most men, I shall borrow a quotation from him on this subject (See his *Dem. of the Prot. Appl. of the Apoc.* p. 306, as quoted by the Author of *Illust. of Prophecy*, p. 369.) Justinian was raised to the imperial throne in the year 527. “ In the beginning of his “ reign,” says Dr. Cressener, “ Justinian published an edict concerning “ his faith, wherein he threatens all, who should dissent from it, that “ they should have no manner of indulgence ; and that, upon the discovery of them, they should suffer the law as professed heretics, which “ was, to be banished the Roman territories, and which was never executed upon the generality of dissenters before. And here does his “ faith appear to be made the rule and measure of orthodoxy to the “ whole empire, upon a penalty which had terror enough in it. This “ faith he sends to pope John, for his concurrence with him in it, and “ tells him that he did it to conform all to the church of Rome ; that it “ was always his desire to preserve the unity of the apostolic see ;” and for that purpose, “ to bring all the eastern churches under his subjection, and to unite them to the see of his holiness. Pope John's “ answer to him does repeat the same thing out of his letter, with great “ thanks to him, as that he did preserve the faith of the Roman church, “ and did bring all else under the subjection of it, and did draw them

appear to me to form one point in the history of usurpation over conscience; and all these laws and transactions are but the parts of *one whole*. But from what instant of time in the course of these *four or five years*, or from which particular law, or transaction, it might please God to date the 1260 years, is not for us to say—even allowing it to be from this period, and these transactions, that this number is dated.—It might be from the beginning, or end, or any of the intermediate moments. I was led to put down the year 529, because, without any contrivance, I reckoned backwards from the beginning of the French revolution. Had I reckoned from the fall of the monarchy, which Mr. Faber, as well as myself, considers as the immediate prelude to the sounding of the *seventh* trumpet, I should then have been cast upon the middle of that connected series of transactions, by which I suppose that degree of *life* and *perfection* was communicated to the monster of spiritual tyranny, which was sufficient to sanction the commencement of a new era in the history of religious usurpation over conscience. And had I thus calculated, I should have had satisfactory grounds, as far as the number 1260 is concerned, for drawing the same conclusion as I have; for, as that body of laws, which communicates the perfection supposed, was not the work of a day or year, but a growing work, so to speak; and as the French revolution was a growing work too, chro-

“ into the unity of it. Therein also does Justinian expressly call the church of Rome *the head of all churches*, and desires a rule of faith for the bishops of the east. The pope, on the other side, confirms the emperor’s faith to be *the only true faith*, and that which the Roman church did always hold.—All this intercourse between the pope and the emperor is inserted into the code of the imperial law, as the standard and rule for all to conform to, under the penalty to be judged to be heretics.—Though the emperor’s faith should be accounted orthodox, yet the inducing such a new penalty, which should force it upon the consciences of all men, as so necessary to salvation, that a man could not possibly be a member of the catholic church without the profession of it, was certainly unwarrantable, and the first beginning of that tyrannizing power in the Roman church, which made the whole world to conform to its arbitrary decrees, and to worship it with a blind obedience to all the most unreasonable commands. —Among the extravagant commands of Justinian, one was, that all such should be anathematized, *who did not damn all those whom they called heretics*: which certainly was one of the highest acts of tyranny over the consciences of the universal church, and which, of all their injunctions, was the most difficult to subscribe unto.”

nological exactness is not to be expected. There is much to the purpose, on this head, to be found in Daubuz's *Preliminary Discourse*, where he produces, as an example, Daniel's prophecy of the seventy weeks, the beginning and ending of which, even though the prophecy is fulfilled, are difficult to be determined to this day.

From this view of the subject, I conclude that an error of *four or five years* would not altogether invalidate my scheme of calculation; for I might be right as to the *period of history*, although *the instant* from which the number is reckoned may not be ascertainable. Mr. Faber is of opinion that the year 606, on account of the grant of supremacy made by Phocas to pope Boniface III. is a more important period in the history of the apostacy, than the era of the publication of the Justinian Code; but surely—and particularly as considered in conjunction with the other matters connected with this body of laws—there can be no comparison. Phocas, indeed, settled a point which had long been disputed between the popes of Rome and the patriarchs of Constantinople, by ratifying, by a new grant to the former, what had been before allowed by Justinian—at least as it respected *the west*, which is all that is essential to our argument—but which they could not at once enjoy unmolested.

Were it necessary farther to illustrate the importance of the era I contend for, from which to date the 1260 years, facts in abundance might be multiplied to do it. Two or three shall suffice. It was in the year 520, and not till then, that the pope was acknowledged by the bishops of Gaul, as their patriarch, or head; and then it was first determined by the council of *Vaison* that he should be mentioned in their public prayers; and it was in this same year that the fathers of the council of *Orange* sent their decrees about grace to Boniface II. for his approbation, and who approved them the year following. This appears to be the first instance of such respect being paid to the popes by the clergy of Gaul, the government of which country has since been the chief champion of the beast. See *Allix's Hist. of the Albigenses*, p. 104, 105. In the year 531 a council was held in Rome, to receive and judge of the complaints of Stephen bishop of Larissa, metropolitan of Thessaly; here it was remonstrated by Theodosius, bishop of Echinus in Thessaly, who desired justice of the pope in the affair of Stephen, that though the holy apostolic see had the primacy over *all churches*,

and appeals might be made from *all parts* to his jurisdiction, yet he had a particular jurisdiction over Illyria, &c. *Dupin's Eccl. Hist. of the Sixth Century*, p. 122.

Thus, it appears, that though Phocas might make a grant (for the fact is doubtful, not being mentioned by any author till the 16th century) in 606, to settle the dispute about the primacy between the Roman pontiff and the patriarch of Constantinople, yet the former had, for some time before that, claimed and exercised the power of supremacy over all churches, particularly in the west, the great scene of the beast's empire; and that the year 529 was a remarkable epoch in the history of usurpation over conscience, and likely enough to be the year from whence the prophetic number 1260 is to be dated: but no certainty can possibly be arrived at, till some extraordinary events shall prove its termination; and even then, it is likely, that the particular year, on account of the combined and progressive nature, both of those events from which it took its rise, and of those with which it will finish, will be doubtful. Whether the events of our times indicate this termination, deserves to be well considered.

I come now to an objection of Mr. Faber's which appears, at first sight at least, to have more force in it than any other which he has brought forward, and I shall endeavour to examine it with the candour it deserves: it respects that part of my scheme (as he calls it) where I suppose the 2300 years of Daniel (chap. viii. 14.) to commence with the expedition of Xerxes, 481 years before Christ.

I cannot pretend to enter deeply into the controversy about what is meant by *the little horn*; or by *the abomination of desolation*, &c. &c. for this would require a greater portion of my time than in justice I can at present spare. But I still think that *the little horn* in chap. viii. signifies, *ultimately and essentially*, the same tyranny as the one in chap. vii. 8. The tyranny of Antiochus Epiphanes appears plainly to me to be primarily intended by this horn; but, on account of his violent persecution of the Jews, the extravagance of his impieties, and the aptness of the circumstances attending his persecutions to represent the enormities of the papacy, he is made the type of that impious and persecuting hierarchy. On this ground, therefore, I shall examine my hypothesis*. If Mr. Faber's

* But should this little horn of the he-goat not typify the papacy, but Mohammedism, or the Turks, as the desolating abomination that was

explanation be admitted, then, indeed, my system would require more correction than I think it does; but as this is, at least, disputable, and as I cannot agree to it, I shall only attempt to support, as far as I think it right, the scheme of interpretation found in this work, upon that ground on which it is placed; for—next to its agreement with scripture—it is its own consistency, and the solidity of the parts among themselves, with which I have to do, and not as it may be opposed to the scheme laid down in *The Dissertation on the Prophecies*, or to any other.

When I compare what is said of the little horn in chap. vii. with what is said of that in chap. viii. I am confirmed in the opinion that they mean, *essentially*, the same tyranny; as does also the *ten horned beast* in Rev. xiii. though with some additions and new modifications: for what Mr. Faber has said about a horn, as never being the symbol of an empire, but of a single kingdom only, appears to me to be all assumption. To save time, let the reader compare the different passages which relate to the symbolic monsters.—That some difficulties attend this explanation of the *little horn* in Dan. viii. must be acknowledged, but not so many, I believe, as what attend every other I have seen. The interpretation of Mr. Faber is attended, I think, with *insuperable difficulties*. He makes Mohammedism this horn. But *the goat* is a symbol of the Macedonian empire, and Mohammedism sprung from Arabia, which was never a part of the Macedonian empire. It sprung up, too, some hundreds of years after the Macedonian empire was no more.—But, he will say, it planted itself in Syria between the years 632 and 639 (vol. i. p. 279) and it was now that it became a horn of the he-goat. Yes, but this was *thirty years* after the year 606, and, according to his own rule, (p. 261) *an error of thirty years* (respecting a chronological prophecy) *as effectually invalidates a numerical calculation as an error of thirty centuries*.—Again, seeing that Syria had so long ceased to belong to the empire of *the goat*, and even *the*

to defile and tread under foot Jerusalem and the Holy Land, literally, or the Christian church, figuratively, as Mr. Faber interprets it, yet, as far as the number 2300 is concerned, it would come to much the same, for the papal pollutions, which have defiled the church of God, and the abominations of the Moslems, are to be swept away about the same time. But, although they will end nearly together, yet there does not appear to be any prophecy which obliges us to conclude they began at the same time, and that Mohammedism is to last just 1260 years, as Mr. Faber and others conclude.

goat himself ceased to be, Mohammedism was no more a horn of this *goat* than of the *Persian ram*, or of the *Chaldean lion*, whose dominion in Syria preceded that of the *goat*; and hardly so much so as of the *Roman beast*, which it *immediately* succeeded.—Again—seeing that a *horn* signifies a kingdom, or power, temporal or spiritual—how Mohammedism could be reckoned a *horn treading under foot the sanctuary* (or a horn at all) in 606, because Mohammed then retired to his cave of *Hera* to forge his imposture, when he did not even publicly preach his doctrine till two or three years afterwards, nor till sixteen or eighteen years afterwards take the sword to enforce it, is hard to conceive. At any rate, this does not make Mohammedism a *horn, treading under foot the Greek church, and causing the sacrifice of praise to cease* from that time, which seems to be necessary to Mr. Faber's system of calculation. We have no such marked inaccuracies as these in any other symbolic prophecy. It is not likely, then, that this *little horn* can be *Mohammedism*. Difficulties also attend the explanation of the phrase, *the abomination which maketh desolate*, as used by Daniel, and our Lord. Perhaps the best way of explaining it may be by considering it as a general phrase, comprehensive of various events, as bishop Newton does. What is meant, also, by *the sanctuary*, and *the daily sacrifice*—seeing the expressions are equivocal—will admit of dispute; but I conclude them to have a mystical sense, and to signify the true church and service of God. But the discussion of these matters I shall now wave.

The numbers 2300 I take as I find it in our common translation, which follows the Hebrew. Mr. Faber has adopted the number 2200; but, though this may better favour his scheme of interpretation, I think it is unjustifiable, seeing that there appears no sufficient authority for it. When I wrote *The Signs of the Times*, I was led to fix the commencement of the number 2300 from 481 B. C. in the same way as I was to fix the rise of the numbers 1260, 1290, and 1335, from the year of the Christian era 529, namely, from reckoning backwards. In Daniel xii. 11, it is said; *And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1290 days*. By which I suppose is meant, that thirty years after the completion of the 1260 of the beast's prosperity, *the desolating abomination* is to be taken away. And I have always concluded that

this complete removal was to contemporise with *the cleansing of the sanctuary from the transgression of desolation*, in chap. viii. 14. Hence, I have argued, that, if the 1260 years were completed in the year 1789, then this cleansing *must* be effected in 1819; and, consequently, that the number 2300 must commence B. C. 481, which was the year in which Xerxes began his great expedition.

The next inquiry, of course, was whether this would agree with the vision of Daniel? To settle this it was necessary to inquire into the import of the question which *one saint* is said, at ver. 13, to have put to *another saint*. In our translation there exists no little obscurity. Mr. Lowth renders it, *For how long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue?* Which seems to be the true import of the inquiry. From whence then is the vision to be dated? Mr. Faber dates from the attack of *the he-goat*, but this appears too arbitrary. It seems natural to reckon, either from the first scene in the vision, *the pushing of the ram*, or from the period of the *little horn*, or from the time when Daniel saw the vision. If we reckon from the time when Daniel saw the vision, the 2300 years were run out half a century ago; but the sanctuary was not then cleansed, nor does it appear that the work was begun, but all things continued to go on as from the beginning. If we reckon from the excesses of *the little horn*, be it Antiochus, or the papacy, or Mohammedism, there appear insuperable objections. The first scene in the vision therefore appears the most proper to date from, viz. *the pushing of the ram*. But from what point, in the history of the Medo-Persian empire, this number is to be dated, is still a difficult matter to ascertain; nor do I believe that it will ever be ascertained, with any thing like certainty, by any other means than by reckoning backwards, after the *full* accomplishment has fixed its termination.

Being led to the expedition of Xerxes, as I have stated, I supposed it probable that this might be the point of history from which the number was dated; and I still think it possible. I reason thus. Although this expedition was not successful, yet, seeing that *the pushing of the ram* appears not to be a representation of the victories of any *one particular prince*, but an hieroglyphic picture of the conquests of the Medo-Persian power *from first to last*, without regard to any particular defeats, whether suffered by Cyrus, the founder of the empire, or by any of his successors;

and seeing also that, at the moment of this expedition of Xerxes, and ever since his father had restored and confirmed the empire of Cyrus, and had added to it India, Thrace, Macedonia, &c. the empire was at the height of its greatness; I hence consider it as a likely period from which the number 2300 might proceed. For now its sovereign reigned, as the author of the book of Esther informs us, *from India even unto Ethiopia, over an hundred and seven and twenty provinces*, ch. i. 1. However, the essential parts of my method of interpretation do not depend upon this particular year.

Mr. Faber says (vol. i. p. 264) "Never surely was history more injudiciously brought forward as the interpreter of prophecy. Daniel tells us that *the pushing of the ram* was so irresistible, that no beast could stand before him, and that none could deliver out of his hand; but that he did according to his will, and became great. Herodotus assures us, that the huge unweildy armament of Xerxes was totally discomfited by the Greeks, and that the king himself was compelled to flee with disgraceful precipitancy into Asia. In fact, *the pushing of the ram* relates almost exclusively to *the victories of Cyrus*, which were atchieved long before Xerxes came to the throne." *Almost*, but not *altogether*, most certainly. Hear what *Rollin* says (vol. iii. p. 200) of *Darius Hystaspis*, the father of Xerxes. "There have been few princes more expert than he in the art of governing, or more experienced in the business of war. Nor was the glory of being a conqueror, if that may be called a glory, wanting to his character; for he not only restored and entirely confirmed the empire of Cyrus, which had been very much shaken by the ill conduct of Cambyses and the Magian impostor, but he likewise added many great and rich provinces to it, and particularly India, Thrace, Macedonia, and the isles contiguous to the coasts of Ionia." To this we may add the testimony found in the *Ancient Universal History*, vol. iv. p. 151. "He had the honour to have his name recorded in Holy Writ, as a favourer of God's people, a restorer of the temple, and a promoter of the true worship at Jerusalem. His kindness towards the Israelites was rewarded with a numerous issue, a long reign, and great prosperity; for though the Sythian and Grecian expeditions proved unsuccessful, yet he

“ was fortunate in all his other undertakings, having not only restored and entirely settled the empire of Cyrus, which had been very much shaken by the impolitic government of Cambyses, and usurpation of Smerdis, but also added many great and rich provinces to that prince's conquests, namely, India, Thrace, Macedonia, and the isles of the Ionian sea.” Thus, Darius Hystaspis was, next to Cyrus, the greatest monarch that ever reigned over the Persian empire, and its power may be considered as in its zenith during this reign. Nor did it begin to decline till about five or six years after his death, for the first years of Xerxes were prosperous. Thus the *acme* of the Medo-Persian power may be fixed somewhere between the years before Christ 521 and about 480. At what point we shall inquire.

Seeing that the number 2300 could not commence with the conquests of Cyrus, nor above three or four years before the reign of Darius, as otherwise it would have been run out before this time, and we must, ere this, have seen *the sanctuary* cleansed; and as, after this reign, Persia experienced little besides defeat, it is worth while—if dissatisfied with the expedition of Xerxes—to inquire whether there may not be reasons for concluding that the 2300 years commenced at some period of this reign.

But I shall here beg leave to observe, that as our chronology, before the Christian era, is, probably, not correct by two years, and as every one knows that the annals of the history of those times are so uncertain, that it is hardly possible to ascertain with certainty the *exact* time of any facts; a perfectly exact agreement, therefore, of dates, in calculating the accomplishment of chronological prophecies, is not to be too rigidly insisted upon.

According to the chronology of Prideaux, Darius Hystaspis was elected to the throne of Persia B. C. 521. Passing over the former years of his reign, it is agreed that about the *ninth year* of his reign he marched an army of 700,000 men into Europe—being the very first time that any of the Persian monarchs had ever marched an army into this quarter of the globe. According to Herodotus, (as quoted by Mr. Beere, rector of Sudbrook, in his *Dissertation on Dan.* viii. 13th and 14th, p. 16, 17,) Darius in this same year sent also another army into Libia, or Africa. And thus, though the Persians were now not equally successful in all their attempts at conquest, yet they pushed westward, and northward and southward, and

Thrace, and Macedonia, and the Ionian isles, were added to the Persian empire, and, three or four years afterwards, India also. The expedition against the Scythians was not so fortunate, for though the Scythians could not stand against them, yet by flying they occasioned those disasters to the Persian army, which obliged it to retreat. Now, as by the conquests of Darius about this time, the Medo-Persian empire was carried to the acme of its power, it is not impossible but that the 2300 years of Daniel might be dated from this interesting period; and if so, then, according to the chronology generally followed, they would end A. D. 1787, or thereabouts, something before the French revolution. But it has been demonstrated, and I believe satisfactorily, that this chronology is erroneous as much as two years. The way in which this is proved, is by a calculation of the total eclipse of the sun, which Thucydides says was at Athens on a summer's day in the afternoon, in the first year of the Peloponnesian war. Mr. Beere, in the above Dissertation, has taken the trouble to make this calculation, and has found that such an eclipse did happen in August, 429 years before Christ, but not in the year 431, in which the first year of the Peloponnesian war is generally placed, and which proves that the *ninth year* of Darius must have been the year before Christ 511, and not 513, as our chronologers generally make it; and thus the French revolution, in 1789, was exactly 2300 years after the *ninth year* of Darius's reign.—According to the chronological tables of Dufresnoy, the above expedition into Europe, when Darius added Macedonia, Thrace, &c. to the Persian empire, happened in the year 508 B. C. that is, 2300 years before the fall of the French monarchy in 1792, when, as Mr. Faber supposes, and as I also think; the *third woe trumpet* was blown.

But to this mode of explaining the prophecy it may be objected, that it has been supposed the 2300 years must terminate with *the cleansing of the sanctuary*. This, I acknowledge, has been my opinion, and it was this idea which induced me to reckon back from 1819, rather than from 1789—though I was struck with the correspondence of the events in the *ninth year* of Darius, at the time when I first published my sentiments on these subjects.—But it must be allowed, that it is far from certain that the two numbers 2300 and 1290 in Dan. viii. 14, and xii. 11, must *necessarily* end together: The former *may* refer to

the beginning of the cleansing, and the latter to its completion. Thus the former passage, which is a reply to the question, *For how long a time shall the vision last, the daily sacrifice be taken away, and the transgression of desolation continue?* may be paraphrased in this manner:

“ From the beginning of the vision to the time to which
 “ the violences and impieties of the little-horn shall ex-
 “ tend, and, till which time, the tyranny represented by
 “ it shall practise and prosper, (ver. 12) shall be 2300
 “ years; but then shall an effectual stop be put to its
 “ enormities, and that series of judgments commence
 “ which shall cleanse the sanctuary of God from all those
 “ impurities and oppressions, of which it will be the
 “ scene for so long a time.” And, supposing the latter
 passage to refer to the complete removal of the abomina-
 tion that maketh desolate, as I think it must—though this
 is not clearly expressed—then we may understand it thus.
 “ From the time that the *desolating abomination* shall be
 “ set up in the church and sanctuary of God, by which
 “ the free and constant services of his people (the daily
 “ sacrifice) are interrupted and suppressed, to the time
 “ when it shall be perfectly removed, and the church
 “ purified from its pollutions, shall be 1290 years.”

Thus, if it be allowed that the number 2300 ought to be dated from some period of the Persian conquests (the pushing of the ram) with which the vision opens, as I think it must, and if it be impossible for it to have commenced before the reign of Darius, that being nearly 2330 years ago; and if it be not likely to be dated after the Persians ceased to make conquests, and their empire began to hasten to its ruin, the probability is, that it commenced about the *ninth* year of Darius Hystaspis, 511 years before Christ, and terminated in the French revolution, when, it is likely, that series of divine judgments on the antichristian party began; and which, it is probable, will not end till the church of God is cleansed from all the abominations of the papacy, subsisting both in popish and protestant countries; nor till the Turks are cast out of the Holy Land, and the restoration of the Jews commences.

Of Mr. Faber's scheme, in which, on the most questionable authority, he first substitutes the number 2200 for that of 2300, and then fixes the commencement of these 2200 years at the fall, instead of the conquests, of the *Persian ram*, many comments might be made; but this

task I shall leave to others, and only wish that these discussions may be the occasion of awakening a more general attention to these interesting subjects, and that all would think and examine for themselves. I may be mistaken, but when I look abroad, and observe what is passing on the great theatre of the beast's empire, and reflect on what has been passing for these *nineteen years*, I cannot possibly bring myself to think that the termination of the prophetic numbers of Daniel and John is so distant as Mr. Faber supposes. A few years will determine. *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.—The just shall live by faith.*

To finish: We live in an eventful and awful period of time. If, in such an age of wonders, we can be inattentive to those prophecies which relate to the events of *the latter days*, we must be either *very stupid Christians* or *no Christians at all*. We must expect opinions, on such abstruse subjects as some of these are, to be various, especially in the early stages of inquiry: but, by patient continuance and multiplied efforts, we may hope for increasing light. The rays of truth are scattered; our part is to endeavour to collect them; and if these rays are not yet sufficiently numerous, or, no one is found who possesses the lens which is capable of converging them to a luminous point; yet, let us not remit our diligence. And, above all, let us remember the conduct of Daniel in similar circumstances, when he understood *by books* that *the seventy years* desolation of Jerusalem must be drawing to a conclusion (chap. ix.); and let us imitate his example, by seeking to God, both for light to instruct us, and for mercy to save us: **THAT HIS ANGER MAY BE TURNED AWAY, AND THAT HE MAY FORGIVE; THAT HE MAY OPEN HIS EYES UPON THE DESOLATIONS OF THE EARTH, AND DEFER NOT HIS MERCY FOR HIS OWN SAKE.**

END OF THE FIRST PART.



THE
SIGNS OF THE TIMES:

WITH AN

ADDRESS

TO THE

PEOPLE OF GREAT BRITAIN.

PART THE SECOND.

BY J. BICHENO, M. A.

FOURTH EDITION.

Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance, he will render unto her a recompence.

We would have healed Babylon, but she is not healed; forsake her, and let us go every one into his own country.

JEREMIAH.

PRINTED IN THE YEAR M.DCCC.VIII.



ADVERTISEMENT.

NEWBURY, March 11, 1794.

THE many excellent things which have been written by the friends of liberty, of our constitution, and of humanity, against the present war, and on the necessity of reformation, and a change of measures, may make it seem almost needless to say more than has been said; for interested men would not believe though one should rise from the dead. But although little that is new can be expected to be advanced on a subject which is so plain to the dispassionate and disinterested, yet, as the argument in the following pages is placed, if not in a new point of light, yet, in such an one as has not been considered in any degree proportioned to its vast importance, I am therefore induced to submit it to the public attention.

It may be thought that the Author has not entered so fully into the discussion of some particulars as he should have done, nor bestowed the pains upon them which their importance required. As to those in the former part of the book, as they have been so ably treated on by numerous voluminous writers, and as he had but little to produce that was new; he did not think it necessary to enter farther into the consideration of them than appeared needful for preparing the way for the vindication of what he advances respecting those subjects which some may be disposed to reject because novel. And as to the execution of the whole, he must beg leave to plead the constant toils of his profession, which leave him but now and then an hour for such investigations.—Nothing but a conviction of duty could have induced the Author to present this to the Public; he has no selfish or party views to serve; and he hopes for all the indulgence which candour, with justice, can bestow, and no more.

The love of peace, anxious apprehensions for trembling liberty, concern for the fate which threatens our country, benevolence towards mankind, and a motive which a Christian and a Protestant ought not to be ashamed to avow, urge me again to address my fellow-citizens at this

dangerous and awful crisis—May the evils which the *signs of the times* portend, and of which I have such strong apprehensions, never fall upon my country!—May those measures which alone can save us, be speedily adopted!—But, should it be otherwise, may the hearts of the true friends of our constitution and liberties never have to accuse them that they foresaw the approaching evil, but wanted virtue to exert their talents, great or small, in the cause of peace and order, justice and liberty.—May the genuine servants of God, who worship not the mammon of unrighteousness, nor esteem the Bible a composition of fables, never shrink from their duty, because the world frowns and scoffers revile!

Religion is a reality; uncorrupted Christianity is the greatest benefit that ever God bestowed upon mankind; but the deformities occasioned by the corruptions of priests, and the perversions of statesmen have brought it into long disgrace, and prevented the intended good. The all-wise God, for reasons inscrutable to us, has permitted it to be so. This is one of the many mysteries of his providence; but his word will be accomplished; the kingdom of Antichrist will perish, and uncorrupted Christianity will revive from the moment of its ruin. We are sure of the event; but by what *particular* means this is to be accomplished, and *when*, is not so clearly ascertained. These are left for events to elucidate. Our duty is to watch the *signs of the times*, and be ready whenever the season of reckoning may come. That its approach is to be knowable is put beyond a doubt, for otherwise the delineation of the signs, and the command to *inquire* and *watch*, as well as the promise that *the wise shall understand*, would all be nugatory.

There is a prevailing prejudice that deserves some attention, and of which it may be as proper to take notice in this place as any where. It is very usual to hear people say of the prophecies, and particularly of those in the book of *Revelation*, "They are so obscure, and the opinions of the learned respecting them are so various, that it seems impossible to come at any certainty: and I therefore never trouble myself about them." It is true that there are a great diversity of opinions, and many strange and wild interpretations and conjectures have been started. But to what description of prophecies does this *chiefly* apply? Not to those which have long been accomplished, but to such as remain unfulfilled; for though there may

not be an *exact* conformity of sentiment as to every particular respecting these former, yet there is a *pretty general* agreement among our writers in their interpretation of them. What wild and incoherent notions had the fathers, as they are called, the writers of the early centuries, about *Antichrist, the man of sin, and the beast with seven heads and ten horns*, in Rev. xiii. And why? Because these prophecies were not sufficiently realized. But what Protestant commentators now differ about the general application of these predictions? Scarcely any. To say nothing concerning the prophecies in the Old Testament, which referred to the humiliation of the Messiah, and which were never understood till after their fulfilment, observe the progress of the elucidation of the book of *Revelation*. The prophetic parts, to the end of the *ninth* chapter, are tolerably well understood, and though there may not be an *exact*, yet there is a *pretty general* agreement in the interpretations of our most approved writers, as there is also about those other parts that have, for some time, been accomplished. For instance, scarcely any body now doubts but that the *fifth* and *sixth* trumpets refer to the depredations of the Saracens and Turks; and almost all allow that the corruptions and persecutions of the Papal church, and its supporters, are represented by the treading under foot the holy city, for forty and two months, and by the witnesses prophesying in sackcloth 1260 days, or years, chap. xi. The reason of this general agreement is, because we see the fulfilment. But, in the interpretation of some other parts of this book, authors are very various, and for this obvious reason, because unaccomplished. But this is not always to be the case. When therefore they are fulfilled, and the correspondence of events with the predictions suggests the true interpretation, it would be the height of folly to reject such interpretations on account of their novelty, or because former commentators entertained different opinions. I do not pretend to have any clear and specific ideas of what remains unfulfilled, but I apprehend that the events signified in the *tenth* and in the *eleventh* chapters of *Revelation*, so far as extends to the nations being angry, and the coming of the wrath of God, are now accomplished, or accomplishing. I think this is as demonstrable as a thing of the kind can possibly be—as demonstrable as that the *seventy weeks* of Daniel referred to the coming of the Messiah, or,

as that the *fifty-third* of Isaiah was a prediction of his sufferings and exaltation.

Some, it is probable, may think that the Author has expressed too much confidence respecting the supposed approaching calamities, and manifested too much of what some will call enthusiasm, for the occasion; he can only say, that whatever diffidence he may entertain as to some single and detached hypotheses, both in this part and the former, yet he has no doubt remaining as to the great facts, and expected events; and under the impression of this confidence it would be criminal apathy to treat them as common occurrences, and to feel as though but little were at stake.—When Jesus beheld the capitol of his guilty devoted country, he wept over it.—Whether I write as a wild enthusiast, or as one in his sober senses, who has some reason for what he advances, a short time will determine; and, if the reader will suppress his censures, and engage himself diligently to watch the *signs of the times* but for a few years only, I am willing to refer to future events for the proof that what is now bursting upon us tends to no common issue.—Yes, it is more than probable, that many will think the Author a mistaken enthusiast; but were this the universal opinion, (which is far from being the case,) he is not destitute of support against immoderate mortification.

If I am deceived by seeming correspondencies, or led away by the illusions of fancy, to adopt sentiments which may have a tendency to create unnecessary uneasiness, I shall esteem myself under obligations to the man who will endeavour, candidly, to convince me of my delusions; and if such an one can produce any well-grounded arguments to overturn what is advanced in the following pages, or in the former Part of *The Signs of the Times*, I hope I am neither so pertinacious, nor so enthusiastic, as to be incapable of conviction. But while no better arguments are advanced than, “Others have been deceived—opinions are various—when an author wishes to support an hypothesis of this kind, it is no difficult task, in any age, to find events suited to his purpose—these prophecies might be applied to any other country or events as well as to those brought forward,” &c. I must beg leave still to maintain my confidence.

Christians believe that the predictions of the prophets are *some time* to be fulfilled. Whenever that time comes, and a certain number of the predicted events

have taken place, it is likely that things will be placed in such a point of light as to convey conviction, to the pious and attentive observer, of the true intent of the Spirit of God; and it is to be expected, that this will be in proportion to the advancement of the great scheme to its perfect completion. Whether such a number of these events have taken place, and whether things are now placed in such a point of light, I hope the reader will candidly and seriously enquire. The Author thinks it is so; and though he does not pretend to determine, from unfulfilled prophecies, either the exact time, or manner, of the accomplishment of any particular event, yet he thinks that, from what has taken place, a pretty positive conclusion may be drawn respecting the main events, and that they are *very* near; namely, the downfall of the Papacy, and of all religious corruptions and usurpations; the breaking to pieces of the European monarchies; the overthrow of all tyranny and oppression; the general reformation and renovation of mankind, and of the overflowing calamities which are to effect, or prepare the way, for all this.

Such is the temper of the times, that some silly or party spirited people will, possibly, be ready to suspect the Author of want of loyalty to the king, of veneration for the constitution, and of love for his country, for to similar suspicions was a wiser and better man exposed, (Jeremiah xxxviii. 4.), and all for a conduct which avouched the very contrary, and for which, instead of persecution and a dungeon, he deserved the thanks of his country. Should it be thus, the Author will be content to console himself with that consciousness which he possesses of the falsehood of such surmises, of the rectitude of his intentions, and the hope of *His* approbation who is the Judge of all, and to whom, and not to the will of men, we ought to live.

The Author does not profess to set himself up for the apologist of the French people; and far be it from him to attempt to justify their rash and wicked deeds: he has not even supposed that every other people, in like situations, and with like provocations, would have acted the same part which they have; for that would be no alleviation of their guilt. The utmost that he has contended for, or suggested, is, that the overthrow of monarchy and Popery in that country, is the accomplishment of God's word, and in judgment for oppression and corruption; that their great leading principles are good, and that they have a right to legislate for themselves, and choose what sort of

government they please, uncontrolled by any other power on earth.

Whether the French be right or wrong, in this or that, is no part of the question which it has been thought necessary to enter very deeply into;—yet the truth seems to be, that there is a strange mixture of the greatest good and the greatest evil; much to be applauded and much to be lamented. But the argument against the present war is drawn from a higher source than either the principles or practices of the French reformers; and the Author thinks that, whether the French be right or wrong, whether they triumph or perish, yet most of the nations who have made war upon them have involved themselves in great blame by the rashness of their proceedings, and that they hazard great danger by attempting to support that, which not only inspired wisdom, but general reason has doomed to fall.—But more than this; though the war, on the part of the combined powers, were ever so just, though as just as that of Israel against the proud king of Assyria, or of any of the ancient empires against their cruel and ambitious invaders, it would not at all affect the question. As in their cases it was for the accumulated guilt of successive ages, and for the general depravity of their character, and not for the blame of that particular quarrel in which they fell, that God made these invaders his instruments for their chastisement and overthrow, and which destination Inspiration had foretold—so, for the accumulated guilt, and general depravity, of modern nations, chastisement is to be expected, and Inspiration has put it beyond a doubt that it will one day come, when the beast with ten horns will be slain, and his body destroyed, and given to the burning flame, (Dan. vii. 11.) From comparing the *signs of the times* with the declarations and indications of prophecy, there is great reason to apprehend that the time is *at hand*. Whatever, then, our provocations might be, the danger is much the same, and there is no hope of escape or alleviation but by instant **REPENTANCE** and **REFORMATION**, moral and political.—Never, therefore, was that exhortation more in time, **REPENT, FOR THE KINGDOM OF HEAVEN IS AT HAND.**

A RETROSPECTIVE VIEW

OF THE

EVENTS PREDICTED IN THE FIFTH, SIXTH, SEVENTH,
EIGHTH, AND NINTH CHAPTERS OF REVELATION.

BEFORE we enter upon our inquiries, permit me to put a plain question; not whether thou art interested in the continuance and triumph of corruption in this country, or in the support of despotism and Popery in France; questions proper enough in themselves, for interest has a mighty influence in corrupting the heart and perverting the judgment; but, art thou a Christian? does the reader believe that the prophets in old time spoke and wrote under the inspiration of the Spirit of God, and that the things which they foretold will have their accomplishment? If not, he may be assured that the following pages will not be to his taste.—In a Christian country, when questions of the last importance are in agitation, and the fate of nations is at stake, there is a peculiar propriety in referring to those sacred records which we all believe to be from God, to see whether they contain any information which may assist us in forming a right judgment, and thus prevent our pursuing a criminal and ruinous conduct. He cannot be a Christian who despises this appeal, and especially as it is allowed, almost by general consent, that we have here delineated the circumstances and fate of nations, to the end of time.

The apostle Paul (Rom. xv. 4.) declares, respecting the writings of the prophets, that, "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope;" and in the beginning of that profound and difficult, but important and instructive, book of Revelation, it is written, (chap. i. 3.) "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: the time is at hand." Is it not therefore a strange peace of folly, not to say profaneness, in Christians, to maintain, that these

prophecies are of a kind which it is as vain as it is unprofitable to inquire into? This is to arraign the wisdom of God, and ~~despise~~ those methods of instruction which the Inspirer of prophecy has chosen. Far be this from us! Let us better understand that saying of the apostle to Timothy: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." Many things in this book may be hard to be understood, and especially before their fulfilment, or the taking place of some events so immediately connected with them as to afford the inquirer a clue in his investigations; but it does not thence follow, that we are not to search into the mind and meaning of the Spirit of God, but rather that we ought to redouble our diligence in inquiry, and abound the more in prayer to God, for the teachings of that Spirit who gave the word, and gave it in this form, not that it might never be understood, but that, whilst the purposes and operations of God, in providence, should be hid from the careless eyes of a wicked world, they might, at the proper season, be discoverable to the pious and diligent inquirer, for the consolation of the upright, and, in the end, for the general conviction and edification of mankind. What the angel said to Daniel (chap. xii. 3. 10.) is in point as to the present question, and a ground of encouragement to invigorate our researches. *Shut up the words and seal the book, even to the time of the end. Many (that is about the time of the end) shall run to and fro, (shall inquire and investigate) and knowledge shall be increased. None of the wicked shall understand, but the wise shall understand.* The wicked will not see what God is doing, though they themselves may be the instruments; but the wise, who search into the word of God, and observe and compare the *signs of the times* with its predictions, shall understand.—With these sentiments let us enter upon the consideration of our subject.

Previous to our considering what is recorded in the *tenth* chapter of the *Revelation*, and comparing it with the *eleventh*; and from which comparison I suppose such *signs of the times* to be discoverable, as may assist us to form a judgment of the period in which we live, and of the events we have to expect, it will be proper to take a cursory view of what goes before. In the *fifth* chapter we have an account of a book sealed with seven seals, which Jesus

the Lamb of God, was alone found worthy to open. This book is the representation of the providence of God, which is committed to the execution of the exalted Redeemer of the world. The opening of the seals indicates to us the different periods of history, from the first preaching of the gospel to the consummation of all things. In the *sixth chapter* we have an account of the opening of six of the seven seals. These bring us to the overthrow of the heathen Roman empire, by the emperor Constantine, who, about the year 311, embracing Christianity, effected a most astonishing revolution in the history of idolatry, and procured for the Christian church a respite from those persecutions which had long harassed it, and which seemed to threaten its utter extirpation. Now (A.D. 323.) were the four winds of heaven holden (chap. vii.) that they should not blow on the earth, nor on the sea, nor on any tree, till 144,000 of the servants of God were sealed in their foreheads, with the seal of the living God. The former commotions and persecutions gave place to peace and quietness, till Christianity should acquire strength and permanency by the addition of numerous converts. But tares sprung up among the wheat. The seeds of Antichristian error, pride, and domination, had long been sown, and now the sunshine of court-favour produced a plentiful crop. Christianity, or something called by that name, was brought to court; she was caressed, loaded with riches and honours; was debauched by her alliance with the world, and quickly became the mother of harlots: The true religion of Jesus Christ was adulterated with the maxims of statesmen, and the reveries of enthusiasts. The persecuted became the persecutors, and universal corruption, reviling, and oppression succeeded. Hence the judgments which follow:

Chap. viii. "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." This silence appears to signify that short peace which the Roman empire enjoyed after the accession of Constantine, for about eight years, viz. from 314 to 322. about the forty-eight part of a prophetic day. *Silentio civile bellum confeceret.* Mar. Tul. Cic. Philip. xiii and so the Hebrew, 1 Kings xxii. 3. *We be silent.* Here may also be an allusion, as some suppose, to a ceremony among the Jews, who, while the sacrifices were offering, and while the priest went into the temple to burn incense, remained silent without, praying to themselves. "And I

saw the seven angels which stood before God ; and to them were given seven trumpets." These seven trumpets are to be the signals for the ushering in so many distinct judgments on apostate Christians. " And another angel came and stood at the altar, having a golden censer ; and there was given unto him much incense, that he should offer it with the prayers of the saints upon the golden altar which was before the throne. And the smoke of the incense which came with the prayers of the saints, ascended up before God, out of the angel's hand.—The corruption of the Christian church which had taken place, and the evils which quickly followed in its train, became a subject of serious concern to those who still adhered to the truth ; and the vindication of dishonoured Christianity, as well as of oppressed innocence, was the subject of their earnest prayers. God heard them. " And the angel took the censer and filled it with fire of the altar, and cast it into the earth : and there were voices, and thunderings, and lightnings, and an earthquake." All these expressions are significant of wars and commotions of nations, and are intimations of what is to be expected under the following trumpets, or possibly they were intended to represent those commotions which should agitate the Roman empire, between the death of Constantine and the sounding of the first trumpet, which should bring the invasion of the Goths ; that is, between the years 337 and 376. In this interval the family of Constantine, his three sons, who divided the empire among them, and all his relations perished, chiefly by assassination and intestine wars, within the space of twenty-seven years. And so fierce and bloody was the war between Constantius, who reigned in Asia and the east, and Magnentius, who had procured the assassination of Constans, and had assumed the purple in Italy, that, as Victor observes, it almost ruined the whole strength of the Roman empire. But this was only the prelude to much greater calamities.

Ver. 7. " The first angel sounded, and there followed hail, and fire, mingled with blood, and they were cast upon the earth ; and the third part of trees were burnt up, and all green grass was burnt up." This first trumpet brings a terrible storm from the north, the region of hail ; and the nature of the storm shews the nature of the judgment, it was hail and fire mingled with blood, which denotes wars, and appears to have been a prediction of the terrible inun-

dations of the Goths, who, about the year 376, broke in upon, and laid waste a great part of Europe.

Ver. 8. "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," &c. This appears to be a prediction of the irruption of the Vandals, who, about the year 406, made a terrible invasion into the western and maritime parts of Europe, and bore down all before them; so that France, Spain, Portugal, and Italy, were made a prey of, and Rome itself was made to pay for its liberty. Here they settled themselves for a while, till toward the period of the third trumpet, they went into Africa, and there founded the kingdom of the Vandals.

Ver. 10. "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 water; and the name of the star is called worm-wood; and the third part of the waters became worm-wood, and many men died of the waters, because they were made bitter." This blazing star, or comet, is Attila, who, with his Huns, A. D. 452, made a terrible invasion into the western parts, laying waste the countries about the Danube and Rhine, the greatest rivers in Europe, and especially Lombardy, which is watered by the Po. His mission seems to have been particularly against this latter country. Right well did he call himself, *The scourge of God, and the terror of man*. For fourteen years he shook both the east and west with the most cruel fear, laying waste the provinces, by plundering, fire, and sword. After having wasted Thrace, Macedon, and Greece, he turned his arms against the western empire: he entered Gaul with 700,000 men, set most of the cities on fire; but going beyond the bounds of this trumpet, he met with a successful resistance, on which he turned his force against Lombardy, took and destroyed Aquilea, with several other cities, slaying the inhabitants, and laying the buildings in ashes. From the Alps to the Appenine, all was flight, depopulation, slaughter, bondage, burning, and desperation. He was preparing to march to Rome, but was diverted from his purpose by a solemn embassy from the emperor, and the promise of an annual tribute; and so concluding a truce, he retired out of Italy, and passed into his own dominions beyond the Danube.

Whoever casts an eye upon a map of this country, which he thus ravaged and depopulated, and which comprehend-

ed almost all the north of Italy, viz. Piedmont, Milan, most of the territory of Venice, Mantua, Parma, Modena, and several other provinces, he will instantly perceive the aptitude of the description of this judgment, it was to fall upon *the third part of the rivers and fountains of water*,— or, on the rivers and fountains of one of *the third parts* of the Roman empire, and the waters were to become wormwood, &c. Besides its lakes, no country in Europe is so intersected with rivers. There are not fewer than three hundred, reckoning the numerous branches, with their several considerable streams, which fall into the Po, the Adriatic, the Danube, and the Rhine. Perhaps, at some future time, not far distant, the comparing of what may take place in the overthrow of Antichrist, with this judgment which fell on those countries especially which are watered by these rivers and lakes, may help us to understand that other judgment, represented in Rev. xvi. 4. 7. by the pouring out of the third vial upon the rivers and fountains of water.

Ver. 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." This trumpet also doubtless relates to Europe, and perfects that for which the other trumpets prepared the way; the extinction of the western empire; for there appear no events to which this extinguishing of the third part of the sun, moon, and stars, can be so properly applied as to what took place towards the end of the fifth century, when the western emperor, and his subordinate governors, were utterly extinguished, and an entire end was put to the very remainders of the Roman Cæsars. This was effected by the fourth inundation of the barbarous nations, when the Heruli, under Odoacer, their leader, invaded Italy, about the year 476 A. C. and having conquered Augustulus, gave the mortal blow to the western empire, and reduced all Italy under the dominion of the Barbarian, who assumed the title of King of Italy. About sixteen years after this, Theodoric, king of the Ostrogoths, at the request of Zeno, emperor of the east, made war upon these invaders in their new settlement, conquered Odoacer in several battles, and obtained, as the fruits of his victories, a kingdom for the Ostrogoths in Italy, which subsisted, under various turns of fortune, from the year 493 to 552. The seat of go-

vernment was now removed from Rome to Ravenna. This extinction of the imperial government, and humiliation of Rome, appears to be that to which the apostle Paul alludes, 2 Thes. ii. 6, 7, 8. Thus he, or *that*, which hindered the man of sin from perfecting his schemes of ambition, was taken away, and free scope was given to the Popes to realize that spiritual monarchy, after which they had so long panted, but could not so easily effect while the Cæsars continued, and the civil government remained so near them.

Thus have we seen the dissolution of the Roman empire in Europe effected by the irruptions of the barbarous nations, not at once, but by degrees. From its ruins sprung up the ten kingdoms, which had been shewn to Nebuchadnezzar as the ten toes of a great image, (Dan. ii. 42.) and to Daniel and John as so many horns of monstrous and savage beasts. Dan. vii. 7. Rev. xii. 3. xiii. 1.*

WHAT was the effect which all these great and constant calamities that we have been reviewing, produced on the minds of the sufferers? Did they put a stop to corruption and reduce mankind to repentance? Instead of this, immorality, superstition, priestcraft, and cruel oppressions, civil and religious, seemed to increase in proportion to the corrections of Providence, and even to outstrip the calamities which precipitated the downfall of the Roman empire. Instead of turning to God by repentance, and seeking to him for protection, they multiplied their gods; and the only exhortations of the clergy were, "The holy martyrs; our defenders, are present; they would be entreated, and they seek that they may be sought. Seek, therefore, unto these helpers unto your prayers, find out these protectors of your guiltiness. Let St. Peter be now your helper in all things, that afterwards he may be able to forgive you your sins. Cant to the cross, wherein is the wood of the Lord's cross, and the hair of John the Baptist: we fetch always the comfort of our Saviour

* A more particular and accurate explanation of these *third parts* so often mentioned, and of these *trumpets*, will be found in the *Third Part* of this work.

through the intercession of his fore-runner." Thus idolatry was grafted on the Christian profession; and these Antichristian apostates thought, by these devotions, and by making converts by fire and sword to the holy Catholic church, to atone for their sins, and bribe the Divinity to interpose in their favour. But while they are chanting to saints and relics for peace, and shedding the blood of the saints as the price of safety; behold an angel flying through the midst of heaven, (ver. 13.) saying with a loud voice, "Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound!" The three last trumpets are called *woe trumpets*, and this because the plagues which were to come, either on account of their severity or longer duration, would be much more terrible than the four former.

Chap. ix. 1. "And the fifth angel sounded, and I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit." Our commentators are generally agreed, that the judgment intended by this trumpet is very obvious, and cannot be easily mistaken. This falling star, or comet, is the grand impostor Mahomet, who, in the unsearchable operations of Providence, was the instrument of preparing a race of men, or monsters rather, for the scourging of apostate Christians. Mahomet commenced his career about the year of Christ, 608. Then he began to propagate his imposture, and to take upon himself the title of *The Apostle of God*. He did not pretend to deliver a new religion, but to revive that which had been given to Adam. In the year 622 he began to teach his disciples, that God had ordered him to propagate and enforce his religion by fire and sword. Accordingly, in 623, they began to put in practice this pretended mission. Ver. 2. "And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit." This smoke is his erroneous doctrine. Ver. 3. "And there came out of the pit locusts upon the earth, and to them was given power as the scorpions of the earth have power." It does not comport with my limits, nor is it necessary to my design, to enter into the minutiae of this part of John's vision; I shall only observe, that by these locusts, we are to understand the Saracens, the disciples of Mahomet, who, for so many years, were the scourge of the Greek and Latin churches, Asia and Europe. Here is no mention made of

the *third part*, as in the other trumpets, but their commission was against all the men who had not the seal of God in their foreheads, that is, who were not the servants of God, but had apostatized from the truth to superstition, idolatry, and persecution, and which was the case with the pretended Christians both of Asia and Europe, both of those who acknowledged the supreme authority of the Bishop of Rome, and of those who did not. But these locusts were not to kill these men, but only to torment them. This does not signify, in the strictest sense, that they were not to inflict death on any, for this they did on innumerable multitudes; but it means that, though they were to be the authors of numberless torments to both the Greek and Latin churches, yet they were not to destroy them in their corporate capacity. This was to be effected by the future woes.

As to the time during which these Saracen locusts were to torment them who had not the seal of God in their foreheads, it is said, in the *fifth verse*, to be *five months*, prophetic months undoubtedly, or 150 years. Again, it is said, ver. 10. that "they had tails like scorpions, and there were stings in their tails; and their power was to hurt men five months;" the same period of time with that mentioned before, 150 years. There is some difficulty in reconciling this time, which the prophecy allots, with the history of facts. Some suppose that an allusion only is here made to those hot summer months in which locusts are wont to prevail and do mischief, without intending to mark out any certain time. Some, again, suppose, that as a prophetic month contains thirty years, the period of 150 years was intended, and that this refers only to that period in which the Saracens made their chief conquests, and occasioned the greatest calamities. Others imagine that both these five months are to be reckoned; and then the period of their tormenting men is fixed to 300 years. As it is not essential to my design, I shall not labour to solve the difficulties which here present themselves, it being enough for our present purpose, if this fifth trumpet be allowed to refer to the depredations of this cruel people. I shall therefore only beg leave to suggest to the curious, and to those who may have more ability and leisure for the investigation, whether the first *five months* (the head or beginning of their depredations) may not refer to the severest period of their conquests and cruelties in Asia, where they had their beginning, and the latter

five months (the tail, or latter part of their enormities) to the time of their chief and most tormenting depredations in Europe*. Those who wish to see a more laboured explanation of these trumpets, may consult Brightman, Mede, Lowman, Newton, Whiston, and others. The latter of whom, except Mede, has the most originality; and though he may have some peculiarities, and start some hypotheses, which may be thought to be unsupported by good argument, yet, altogether, he seems to have had the most consistent ideas, and I acknowledge my obligations to him.

Ver. 12. "One woe is past, and behold there come two woes hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." It is almost impossible not to believe that this woe refers to the Turks, who overthrew and entirely extinguished all that part of the Roman empire which they assaulted, by the taking and sacking of Constantinople, A. D. 1453, and by the entire conquest and possession of the eastern empire to this day. These people perfectly agree with the following description. They were to be prodigiously numerous, especially in cavalry. (ver. 17.) Such has been the case with the Turks; for they are reckoned to have had, at one time, no less than 719,000 of them dispersed over the several provinces of their empire. They were to have "breast-plates of fire, and of jacinth, and brimstone; the heads of their horses were to be as the heads of lions, and out of their mouths issued fire, and smoke, and brimstone. And by these were the third part of men killed." (ver. 17, 18.) This is, as Mr. Whiston observes, a most proper or allegorical description of the way and appearance of battles, since the woful use of guns and gunpowder, which were invented under this trumpet. By these they were enabled, in the infancy of this art, of

* The chief reason for this division of the time of the calamities inflicted by the Saracens, I believe to be for the sake of the *decorum* of the symbol; for as the depredations of locusts continue but five months in the year, it would be a violation of that *decorum* which the Holy Ghost always observes, to represent things different from what belongs to those creatures from which the symbols are borrowed.

killing and laying waste, to atchieve some of their greatest exploits. By means of his artillery, Amurath the Second broke into the Peloponnesus, and took several strong places; and in particular at their most fatal action, the taking of Constantinople, in 1453, such enormous guns were employed as had never been seen before. One is described to have been of such a monstrous size, that it was drawn by seventy yoke of oxen, and two thousand men. If we moreover consider the cavalry as firing over the heads of their horses, not only do the men seem to have breast-plates of fire, but fire, and smoke, and brimstone, seem to issue from the mouths of their horses.

But it being allowed, as it is by almost all our writers, that the Turks are intended by this *woe*, what chiefly concerns us is, when was this loosing effected, of which the prophecy speaks, and for how long a time were these angels prepared to *slay the third part of men?* or the men of one of *the third parts* of the Roman empire? Concerning these four angels, see *Mede's Key*, p. 108, and *Whiston's Essay*, p. 199. They understand them to be four sultanies or kingdoms, which the Turks had at or near the river Euphrates, for several successions together, whose capital cities were *Bagdad*, beyond that river, and *Iconium*, *Aleppo*, and *Damascus*, on this side of it. For a great while they were restrained to these parts, and could not extend their dominion as they wished. Several circumstances operated to effect this restraint, particularly the expeditions of the crusaders, in the 12th and 13th centuries, and the power of the khans of Persia, who, till the beginning of the fourteenth century exercised some control over them. But it is evident, that the several restraints of Providence, which had bound them, began to be taken off towards the end of the thirteenth, and the beginning of the fourteenth centuries. All our writers on the ancient Turkish history, complain of the barrenness of their materials, and the inaccuracy of dates; but let us trace this matter as well as we can. First observe the rise of the Ottoman family itself. The first person we read of, is this remarkable race, which has been such a scourge to Christendom, is Solyman Shah, who attempted, about A. D. 1204, say some, later, according to others, to retire out of Persia, to seek for himself and followers a settlement under the Seljukidæ, who then reigned in Asia minor. In attempting to pass the Euphrates he was

drowned. This so discouraged his sons, that two of them returned back into Persia; but Ortogrul, the third, with his three sons, Candoz, Sarubani, and Othman, or Ottoman, still remained in the neighbourhood of the Euphrates for some time, till Aladin, the sultan of Iconium, received him, and gave him, and the four hundred families which emigrated with him, a country to inhabit. Ortogrul died about the year 1289, and his son Ottoman continued the subject and soldier of Aladin. By his valour and success he raised himself to great eminence, and the race of the Seljukidæ terminating in Aladin, he fixed upon Ottoman to be his successor. Oppressed with age and infirmities, he is said, in his life-time, to have devolved on Ottoman the cares and prerogatives of royalty. Mr. Gibbon fixes this in A. D. 1299; but it is generally determined to have been in 1300. From comparing what is said of the length of his reign, and the beginning of the reign of his son Urchan, and other circumstances, there is reason to conclude that he began his reign in the year of the Hegira (the Turkish epoch) 699 or 700, probably the latter. Now, as the Hegira began July 13, 622, A. C. and the Arabian years being lunar, and the Turks reckoning them by thirties, nineteen of which consist of 354 days, and eleven of 355, their year 700 would commence on September 16, 1300. Thus the fourth month of the Turkish year would be according to the Christian era, 1301. Historians seldom take any notice of this difference in the commencement of the Turkish years, and those of ours; but if an event is said to have taken place in the 700th year of the Hegira, this year commencing in 1300 of our era, it is therefore set down as in that year. It is probable that Ottoman was inaugurated in the year of the Hegira 700; but history does not say on what day or month of that year; it might be towards the latter end of it. Mr. Whiston endeavours very ingeniously to prove from certain circumstances, that he began his reign May 19, 1301. It would certainly afford some satisfaction, if we could prove to a day or a month from whence to date the beginning of the Ottoman empire. But I question whether this would be enough to prove the exact time of the loosing these four angels, or messengers of destruction. In Ottoman, it is evident that all these sultans were united; but perhaps their loosing is to be reckoned from some great and successful expedition undertaken some time after he had mounted the throne. I think it is clear

that it was soon after the commencement of his reign; and if we are not able to prove the exact day or year, it does not invalidate the conclusion which we mean to draw.

According to Chalcocondylas, quoted by Mr. Whiston, soon after Ottoman was seated on the Turkish throne, the Turks made an irruption into Europe, even as far as the Danube, and a second soon after. This second is ascribed to 1302. But let us hear Mr. Gibbon, (*Hist. of the Rise and Fall of the Rom. Emp.* vol xi. p. 443.) who cannot be suspected of wishing to serve the cause of Christianity. He laments, with all other writers on these subjects, the obscurity of the Turkish annals. He dates the first breach which Ottoman made upon the Greek empire July 27, 1299, but says it was after the Seljukian dynasty was no more. As authors are pretty well agreed as to the uncertainty of the Turkish dates, and as it is pretty clear that Aladin did not die till 1302, perhaps this date is not quite correct. However this may be, he says, "The Seljukian dynasty was no more; and the distance and decline of the Mogul khans soon enfranchised him (Ottoman) from the control of a superior. He was situate on the verge of the Greek empire; the Korah sanctified his *gazi*, or holy war, against the infidels; and their political errors unlocked the passes of mount Olympus, and invited him to descend into the plains of Bithynia. Till the reign of Paleologus, these passes had been vigilantly guarded by the militia of the country, who were repaid by their own safety, and by an exemption from taxes. The emperor abolished their privilege, and assumed their office; but though the tribute was rigorously collected, the custody of the passes was neglected, and the hardy mountaineers degenerated into a trembling crowd of peasants, without spirit or discipline. It was on the 27th of July, in 1299 of the Christian era, that Othman first invaded the territory of Nicomedia; and the singular accuracy of the date seems to disclose some foresight of the rapid and destructive growth of the monster." In p. 341, he informs us, that till now "all the emirs who had occupied the cities or the mountains, confessed the supremacy of the khan of Persia, who oftentimes interposed his authority, and sometimes his arms, to check their depredations, and to preserve the peace and balance of his Turkish frontier. The death of Cazan removed

this salutary control; and the decline of the Moguls gave a free scope to the rise and progress of the Ottoman empire." This event he dates May 31, 1304. This looks very much like the loosing of which the prophecy speaks. Between this and the year 1312, he dates the conquest of the maritime-country from the Propontis to the Meander, and the Isle of Rhodes, so long threatened, and so often pillaged; and that now (p. 437.) "the captivity or ruin of the seven churches of Asia was consummated, and the barbarous lords of Ionia and Lydia still trample on the monuments of Classic and Christian antiquity." And but a few years after this, so humbled were the proud Christians of Constantinople, the trembling capital of the emperors in the east, that crowds of naked Christians, of both sexes, and of every age, of priests and monks, of matrons and virgins, were exposed to sale in their public markets; and all they could do was to deplore the fate of their brethren, who were led away to the worst evils of temporal and spiritual bondage. In 1357, or 1358, they entered the European seas with a very numerous fleet of ships, and never ceased their conquests, nor received any effectual check, till the latter end of the last century. In 1453 they took and sacked Constantinople, entirely conquered the eastern empire, and made that imperial city the capital of their vast dominions.

But for how long a period was their triumph to continue? Ver. 15. "And the four angels were loosed which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men." According to Mr. Brightman, Dr. Lloyd, Bishop of Worcester, Dr. Cressner, Mr. Whiston, and others, 396 years, and some odd days, are here signified. They reckon, with a little variation, thus:

	Years.	Days.
An hour	0	15
A day	1	0
A month	30	0
A year of 365 $\frac{1}{4}$	365	91
Total	396	106

It admits of a doubt whether the Jewish year of 360 days should be counted, or the Julian year as above; but as it does not affect the hypothesis I mean to establish, I shall not detain the reader to examine it. Mr. Whiston

argues, that it is probable that Ottoman began his reign May 19, 1301, and reckoning from thence to September 1, O. S. 1697, when Prince Eugene overthrew the Turks at Zenta, we have exactly the time required. And it deserves to be remarked, that ever since that overthrow they have never been able to make any effectual head against the Christians, so called, but instead of being a plague to the Christian nations, in the prophetic sense of the term, these nations have been a plague to them, and their power has been constantly lessening; for though they have made war several times, it has been almost uniformly to their loss, at least with respect to the old western empire, or the Latin church; for immediately after this, Providence raised up Peter of Russia, who, by what he effected among the people of his vast empire, prepared a scourge for those who, for four centuries, had been so cruel a scourge to mankind. This appears to be the messenger who was to bring tidings from the north to trouble him, Dan. xi. 44.* and it is probable that Russia will be a principal instrument of his destruction.

What some able writers have said on this subject deserves attention, as it serves very much to strengthen the argument, which goes to prove, that the hour, and day, and month, and year, for which this woe was prepared, terminated about the end of the last century. The first whom I shall mention is Mr. Brightman, who wrote in the beginning of the last century. He says (in his *Exposition of the Book of Revelation*, p. 324, edition 1644,) "A year, here put simply, is understood to be a vulgar and usual Julian year, that consists of 365 days and some hours, all which time being numbered from the year 1300, shall expire at last about the year 1696, which is the last term of the Turkish name, as other scriptures do

* It deserves the attention of the learned inquirer, whether by his planting the tabernacle of his palace between the seas, in the glorious holy mountain, be not signified his making Constantinople, which is situated on the shores of the Bosphorus, between the Black Sea and the Mediterranean, the capital of his empire: for as Jerusalem might be called the glorious holy mountain because the capital of the Jewish church, though that church was become very corrupt, and the city polluted with every crime, so might this city, which was the capital of the Greek Christian church, and esteemed by them the holy metropolitan city, though polluted with similar abominations, be spoken of in the same style. But all our commentators, I believe, understand by the *glorious holy mountain* the city of Jerusalem, to which he will retire after his expulsion from Europe; and possibly they may be right. It is likely a little time will determine.

also prove with marvellous consent." Dr. Cresner, and Dr. Lloyd, Bishop of Worcester, foretold, very nearly, the peace of Carlowitz from this passage. See what Bishop Burnet, in his *History of his own Times*, says of the latter, (vol. iv. p. 297, of 12mo. edit.) " Dr. Lloyd, the present learned Bishop of Worcester, who has now for above twenty years been studying the Revelation with amazing diligence and exactness, had long before this year said, the peace between the Turks and the Papal Christians was certainly to be made in the year 1698, which he made out thus: The four angels, mentioned in the fourteenth chapter of Revelation, that were bound in the river Euphrates, which he expounds to be the captains of the Turkish forces, that till then were subject to the sultan of Babylon, were to be loosed or freed from that yoke, and to set up for themselves; and these were prepared to slay the third part of men, for an hour, a day, a month, and a year. He reckons the year in St. John is the Julian year of 365 days, that is, in the prophetic style, each day a year; a month is thirty of these days, and a day makes one, which added to the former number makes 396. Now he proves from history, that Ottoman came and began his conquests at *Prouse*, in the year 1302, to which the former number, in which they were to slay the third part of men, being added, it must end in the year 1698; and though the historians do not mark the hours, or twelfth part of the day or year, which is a month, that is, the beginning of the destruction the Turks were to make, yet he is confident if that is ever known, that the prophecy will be found, even in that, to be punctually accomplished. After this he thinks their time of hurting the Papal Christians is at an end. They may indeed still do mischief to the Muscovites, or persecute their own Christian subjects, but they can do no hurt to the Papalins*.

Dr. J. Mather, who wrote in 1710, says, in his *Discourse concerning Faith and Fervency in Prayer*, p. 97. " We are assured that when the *sixth trumpet*, called also the *second woe*, has done its work, the *seventh trumpet*, called

* Mr. Eton, in his *Survey of the Turkish Empire*, lately published, speaking of the circumstances of the Turkish empire in the latter part of the last century, says, at p. 186, " This may be called the crisis of the Ottoman power, when, having attained the acme of its fame and splendour, its own inordinate ambition, and the prevalence of evil counsels, pushed it onward to its decline."

the *third woe*, will come quickly, Rev. xi. 14. Now there is reason to hope that the *second woe is past*, i. e. that the Turk shall be no more such a plague to the apostate Christian world, as for ages past he has been. At the time when the second woe passeth away there is to be a *great earthquake*: In that earthquake one of the ten kingdoms over which Antichrist has reigned, will fall. There is at this day a great earthquake among the nations. May the kingdom of *France* be that *tenth part of the city* which shall fall. May we hear of a mighty Revolution there, we shall then know that the kingdom of Christ is at hand."

When I consider the facts which give us reason to think that the four angels, or ministers of destruction, which were bound in the river Euphrates, were loosed, when the four sultanies above enumerated were united under Ottoman, and freed, not only from the restraints laid on them by the crusaders, but from the control of the khans of Persia; when I recollect that all this took place about the latter end of the thirteenth century and the beginning of the fourteenth; and that between the years 1299 and 1304, the eljukian race being extinct, and the control of the khans of Persia being no more, Ottoman founded the present Turkish empire, broke in upon the territories of the eastern Cæsars, and laid waste the apostate Christian churches; when, moreover, I consider that since the peace of Carlowitz in 1699, though there have since been wars between the Turks and the Papal powers, yet that the Turks have almost always come off losers, so that their power is so much broken that their empire totters to its very base, I conclude that the hour, and day, and month, and year, in which they were to prevail, terminated about the end of the last century, probably on Sept. 1, O. S. 1697, when they experienced that fatal overthrow at Zenta in Hungary, from the army under Prince Eugene.

SIGNS OF THE LATTER DAYS.

BUT does the violence of the second woe terminate as we have endeavoured to prove ; and is it because the men, against whom it was directed, are brought to repentance? No. Ver. 20. " And the rest of the men (the members of the Papal church) which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk, neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts." This is the exact state of the Antichristian nations ; they are still impenitent, they still maintain idolatrous worship, and systems of priestcraft and bigotry, of cheating and fraud, robbery and murder, persecution and war. They have not repented.

Must we then give up all hope of better days? Will nothing bring the church to a purer state, and the nations to repentance for their corruptions and murders? Alas! the man of sin will never repent ; Antichristian priests and tyrants will never cease their corruptions and oppressions, robberies and murders, till they, and their abominable systems, are utterly destroyed by the avenging judgments of God.—But we are not to despair.—Here, in the *tenth chapter*, an angel descends from heaven to brighten the gloomy scene, and to cheer our drooping hopes, by announcing that the *seventh trumpet* shall soon be sounded, and the mystery of God be finished, as he hath declared to his servants the prophets.

The gleam of consolation which breaks upon us in this chapter is very seasonable and reviving ; the great and lasting troubles predicted in the former chapters, and which occupy a space of 1400 years, are enough to try the faith and patience of the best. To hear of nothing

but of hail and fire, of burning mountains and seas of blood, of darkening of the sun, moon and stars, of horrid monsters which vomit fire, and destroy innumerable myriads of men: to hear of nothing but woe after woe, without intermission or prospect of end, terrifies the boldest spirits, and oppresses the strongest faith. The woes of the two last trumpets had now afflicted the nations for near a thousand years; and the enormities of Antichrist had prevailed for a longer period. To revive the spirits, and to animate the hopes of God's servants, an angel appears at the end of the sixth trumpet, or the second woe, to assure them that the time of corruption, persecution, and calamity, shall not continue much longer, but that the seventh and last trumpet shall soon be sounded, and that woe come upon Antichristian oppressors which shall finish the mystery of God, and introduce among men his glorious kingdom of righteousness, peace, and happiness. Seeing then that there are the most cogent reasons for concluding that the woe of the sixth trumpet terminated about the year 1697, near a hundred years ago, and that many good and eminent men have been daily expecting, since that time, the judgments of the seventh trumpet, which are to bring the triumphs of Popery, idolatry, oppression, and wickedness, to an end, and introduce the kingdom of Christ, it becomes us to attend to the *signs of the times*, and see whether the fig-tree is not shooting forth, and announcing the approach of summer. May the Spirit of God direct and illumine our minds, that we may understand his word and judge rightly!

Chap. x. 1. "And I saw another mighty angel come down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire; and he had in his hand a little book open." Most commentators, since Mede, have considered this *little open book* in the hand of the angel as a *codicil* to the *seven sealed book*; but I am thoroughly persuaded that this *mighty angel* is a sublime personification of that revival of learning and extraordinary spread of knowledge, which had their beginning during the course of the *Turkish woe*, just before related; and the *little open book* in the angel's hand is at once a symbol of the invention of printing, and of the disclosure and illustration of the word and mysteries of God: by which invention, and the consequent easy and extensive spread of

knowledge, the way has been prepared for the sounding of the seventh angel, and the ruin of Antichrist*.

Ver. 2. "And he set his right foot upon the sea, and his left foot on the earth, and cried with a loud voice, as when a lion roareth, and when he had cried, seven thunders uttered their voices. And when the seven thunders had uttered their voices, I was about to write; and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. And the angel which I saw stand upon the sea, and upon the earth, lifted up his hands to heaven, and swore by Him that liveth for ever and ever—that there should be time no longer;" (*ὅτι χρόνος οὐκ ἔσται ἐτι*) that is, as Dr. Doddridge has well expressed it, "the times of the judgments, to be signified by the pouring out of the seven vials, should not be much longer delayed." And thus also do Brightman and others explain it, as meaning that *delay* should be no longer, but that the seventh trumpet should now speedily sound, and the judgments of God bring Babylon the Great to a rapid end. And then (ver. 7) the mystery of God shall be finished, as he hath declared to his servants the prophets. Then the providence of God, in permitting the kingdom of his Son to be so long and so successfully opposed; in permitting his church to be so grievously harassed by its enemies, and in suffering opposers so long to triumph, which has been esteemed among the chiefest mysteries of the Divine Providence, shall be illustrated, and all nations shall see, in the decisive woe upon Babylon, those displays of wisdom and righteousness which shall vindicate the Divine government from all the aspersions of infidelity.

Of this great event almost all the prophets have spoken, and all agree that the calamities will be the most tremendous that the nations have ever experienced; but the issue, as it concerns the liberty and happiness of mankind in general, as well as the felicity of the church of Christ in particular, the most glorious. A glory this very different from that which worldly wisdom and carnal pride, for so many centuries, have been aiming at. All the govern-

* These symbols, *the mighty angel, the cloud with which he is clothed, the rainbow about his head, his face as the sun, &c.* are considered at some length in *The Destiny of the German Empire, or, An Attempt to ascertain the Apocalyptic Dragon, &c.* which may be considered as essentially connected with this work.

ments of the world will be framed on principles of impartial and general justice. Pure and undefiled religion will revive. "Glory to God in the highest, and on the earth peace, good-will toward men," will again be sung; and both the scattered Jews and the fulness of the Gentiles, will be brought in to swell the chorus, and to grace the triumphs of the Son of God. Long have the eyes of believers been looking to the promises, and observing the *signs of the times*, expecting the arrival of these promised days. But hitherto the time has been *delayed*.

Here, after the sixth trumpet, or the second woe, is past, and the rest of the men, who were not killed, repented not, and after the seven thunders had uttered their voices, the angel swears by Him who liveth for ever and ever, that *delay* shall be no longer, but the seventh angel shall sound.

In the next chapter, which contains explanatory visions, we are informed that the seventh angel does not sound his trumpet, to bring the decisive woe, till after the witnesses are risen from the dead, in some one of the Antichristian kingdoms, nor till that kingdom, or *tenth part* of the Antichristian city, is so shaken by an earthquake that it falls. Here it is necessary to recollect what has been advanced in the First Part of *The Signs of the Times*. It is there endeavoured to be proved, that by the *second beast*, which came up out of the earth, (Rev. xiii. 11—18.) the French tyranny, as perfected by Louis XIV. was intended; and that it was his repeal of the edict of Nantz which gave the death-blow to *the witnesses for religious truth and civil liberty* in France*; that it was the French monarchy that

* I say, in France, for, although I have no doubt but that the scene of violence and bloodshed in chap. xiii. 12—17. is a representation of the persecutions practised in that country, and especially during the reign of Louis XIV. and though I am as fully persuaded that all that relates to the *death and resurrection of the witnesses* in chap. xi. 3—13. is to be referred to France; yet, seeing that the persecutions which raged against the Protestants in that age were not confined to France, but that the ruin of their cause was effected in all the Catholic countries about the same time, it is probable that *the killing of the witnesses*, chap. xi. 7, is to be considered as referring to that general persecution; and, if so, then by *the beast* there, which made war upon the witnesses and killed them, must be meant *the ten-horned beast*, or the papacy in general, as aided by the kingdoms devoted to its support; and the difference between that prophecy and this is, that that is a miniature representation of the general scene of papal persecutions, whilst this is only one compartment of that scene on a larger scale; and this might be, not only on account of the pre-eminence of the witnesses in France, and the pecu-

caused an image to be made to *the first beast* (the Papacy) by the establishment of a spiritual tyranny similar to that at Rome, and which, contrary to the state of things in any other country where the Pope's supremacy in spirituals has been acknowledged, was at once independent of the Pope's authority, and yet, in support of his pretensions and corruptions. I have also endeavoured to prove, that it was here exclusively *the witnesses* laid politically dead exactly three lunar days and a half, or 105 years; that the revolution in France, in 1789, produced *the resurrection of the witnesses* to civil life, and that the commotions which followed were the prophetic earthquake here predicted; and that the fall of *the tenth part of the city* was accomplished in the overthrow of the monarchy of France. Immediately after this the seventh angel sounds, and ushers in the *third woe*, which is to be the means of hastening the kingdom of God. The nations are angry, (compare chap. xi. 18. with xix. 19.) and gather themselves together to oppose the designs of God: his wrath falls upon them, and they are destroyed. This *eleventh* chapter, we must remember, is a miniature picture of the history of the Christian church, from its first beginnings to the end of time. Hereafter we shall find the events of *the seventh trumpet*, or *third woe*, exhibited on a larger scale, and related with a more circumstantial detail.

Now let us compare the tenth chapter with the eleventh. In the tenth chapter we are informed that it was not till after the seven thunders had uttered their voices that the angel lifted up his hand to heaven, and swore by Him that liveth for ever, that *delay* should be no longer, but that the mystery of God should be finished by the sounding of the seventh angel. These seven thunders, I think, evidently occupy the space between the ending of the sixth trumpet and the commencement of the seventh. But, what are these thunders? John was forbidden to write what they uttered; and hence most commentators have

liar enormities there practised against them, but especially on account of the after scenes to be exhibited in this *principal street of the great city*. For though the prediction of *the war* against *the witnesses* may be considered as general, yet it is in *one particular street of the great city*, exclusively, that *the time of their lying dead*, their *resurrection*, &c. are noticed; and that this *street* is France events seem to make certain; for that *the tenth part of the city* which falls in the political earthquake is that same part of the papal empire as designated by *the street*, or *the plateau of the great city*, can hardly be doubted by an impartial reader.

past over this part of the prophecy without even conjecturing what might be intended, supposing that it would be presumptuous to do so. But this has not been the case with all. Some have conjectured that though what they uttered was not to be written at that time, yet they are explained in the after visions. Brightman supposed them to be explained in the fourteenth chapter: Whiston imagines that they belong to the last vial, chap. xvi. But all this seems very unsatisfactory. There are others who suppose, that though it was not proper to write down what they uttered at that time, yet that, after their accomplishment, they will be understood, and suppose them to be seven warnings which are to precede either the seventh trumpet or the last vial. It appears to me that as John was forbidden to write down what these thunders uttered in vision, it would be as presumptuous as it would be useless, to inquire what it was till the vision is realized, and the intent of these thunders is ascertained. For as it is likely that it was forbidden to be written, lest the prophecy should be made too plain before the time that God would have it understood, so to attempt an explanation till events have made the archetypes of the thunders quite clear, would be running before God. But it does not hence follow that this is always to be the case; for when the things signified are accomplished, they may inform us, in language as plain as events can speak, of what we were not to know before. But, to say nothing of what these thunders might utter, we may observe, that as we are not forbidden to inquire what the general meaning of these thunders themselves might be, and as it is probable that they were intended to be some time understood, to the end that they might serve as a guide to direct the inquirer into the signs of the times, and as otherwise the mention of them would be useless, it is therefore very proper to examine, with modesty, whether this part of sacred writ may not assist us in forming a judgment of the times in which we live, that thus we may be excited to redoubled watchfulness, and be ready.

Our first inquiry should be, what is the meaning of *thunder* in the mystical and figurative language of prophecy? As in the natural world the things of creation are comprised in the heavens and the earth, and the heavens are considered as the nobler parts of the creation, so in the world politic, in prophetic language, the heavens

mean thrones and governments; the sun, moon, and stars, emperors, kings, princes, and great men, as well as empires, kingdoms, and states; the earth signifies the great mass of the common people, or the countries and provinces ruled over; clouds mean multitudes; wind, hail, storm, and thunder, as well as earthquakes, signify wars and commotions among multitudes and nations. Thus in Isa. xxviii. 2. when God, by his prophet, threatens to punish by war, the language is, "The Lord hath a mighty and strong one, which, as a tempest of hail, and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth." And again, chap. xxix. 6. "Thou shalt be visited of the Lord of hosts with thunder, and with earthquake, and great noise, with storm and tempest, and a flame of devouring fire." The next verse explains what this thunder and storm is: "And the multitude of all the nations that fight against Ariel shall be as a dream." Sir I. Newton, *On the Language of Prophecy*, p. 18. says, "Tempestuous winds, or the motion of clouds, are put for wars; thunder, or the voice of a cloud, for the voice of a multitude; a storm of thunder, lightning, and hail, and overflowing rain, for a tempest of war descending from the heavens and clouds politic." Dr. Warburton, in his *Divine Legation*, book iv. sect. 4. says, "The old Asiatic style, so highly figurative, seems, by what we find of its remains in the prophetic language of the sacred writings, to have been evidently fashioned to the mode of ancient hieroglyphics both *curiologic* and *tropical*.—Of the second kind, which answers to the *tropical* hieroglyphic, is the calling empires, kings, and nobles, by the names of the heavenly luminaries, the sun, moon, and stars; their temporary disasters, or entire overthrow, by eclipses and extinctions; the destruction of the nobility, by stars falling from the firmament; hostile invasions, by thunder and tempestuous winds; and leaders of armies, conquerors, and founders of empires, by lions, bears, leopards, goats, or high trees. In a word, the prophetic style seems to be a **SPEAKING HIEROGLYPHIC.**"

If we examine all the passages in the sacred writings where thunder is mentioned in the prophetic style, we shall find that it generally, if not always, signifies war. It is probable, then, that these seven thunders were intended to mark out, for the direction of the pious inquirer into the signs of the times, seven wars, or periods of war, between the sixth and seventh trumpet, which should af-

fict this western part of the world, or those nations which had given their power to the Papal beast, or which in any form had assumed Antichristian power in religion, and which wars should prepare the way for the great scene which was to follow.

But here it will be proper to ask, (for frequent observation has convinced me that such questions are not altogether needless,) Does the reader believe it as probable that a prophecy may be fulfilled by the events which take place in his own day, and which pass under his own observation, as well as by those of five hundred years back, or five hundred years to come? Does he think the wars and great events of nations which have or may take place in this age, and in these countries of Europe, as worthy to be the subject of prophecy as what was foretold by Daniel, (chap. xi.) respecting the invasion of Greece by Xerxes; or of the conquests of Alexander, and the fate of his empire; or of the league which was formed between Ptolemy Philadelphus, king of Egypt, and Antiochus Theus, king of Syria, by the marriage of Berenice, the daughter of the former, with the latter, and the consequences that followed that connection? I hope he does.

As the seven thunders appear evidently to occupy the space between the sixth and seventh trumpet, and as thunder in the prophetic writings is allowed to be the speaking hieroglyphic of war, and as it is likewise probable that the sixth trumpet, or second woe, ended about the year 1697, it is worth while to inquire, whether these thunders have uttered their voices, that is, whether there have been seven periods of war in Europe since that time. On examination, the history of this century will inform us that, taking all the nations together which do or have made up the body of the Papal beast, and among whom the remains of religious corruption, usurpation, &c. continue, (and which almost all allow to be the object of these visions,) there have been just seven of these thunders, or periods of war, neither more nor less. And it is worthy of remark, that this is the case whether we take into the account those states and kingdoms only which sprung out of the ruins of the old Roman empire, or all those that compose the Latin church, or even the whole of Europe. We shall consider those wars in which all Europe have been engaged, so far only as the nations which are or

have been subject to the Papacy, have been concerned in them*.

1. The first period of war commenced in 1700, and continued without intermission till 1721 inclusive; for when other powers terminated their destructions, and hushed the roar of war in some parts of Europe, by the peace of Utrecht, in 1713, and by that of Rastadt, in 1714, then, as though alarmed lest mankind should be too happy, the madman Charles the Twelfth of Sweden roused himself from his bed of affected sickness at Dometica, and prosecuted his war against Russia, Denmark, Prussia, Poland, Hanover, and Saxony, with renewed vigour. In these wars the following powers were engaged: Sweden, Russia, Denmark, Poland, England, Holland, the Emperor, Spain, France, the Venetians, the Turks, &c. This was the first thunder.

2. The second, though very violent while it lasted, was of shorter duration than the former, continuing only through the three campaigns of 1733, 1734, and 1735. In this war there were engaged the Emperor, France, Spain, Sardinia, &c. † The interval of peace was short; for,

3. In 1737 the third thunder began to roll; nor did it cease to lay the fairest parts of Europe in ruins till 1748. In the wars which filled up this period of destruction the following powers were engaged: the Emperor, Russians, and Turks, led the way; England and Spain quickly followed; France, Prussia, and Holland, also united to increase the calamity.

4. In 1755 commenced another period of war, which soon set all Europe in a flame. Great Britain, France, Prussia, Saxony, Austria, Sweden, Spain, and Portugal, experienced its effects. This period of war lasted till 1763, and was the fourth thunder.

5. The fifth, though extremely violent where it raged, did not extend itself so wide. The parties engaged were

* Since the first publication of these thoughts I have seen the opinion of the famous *Cl. Coccius*, and *Vitringa*, on this passage. The former supposes these *seven thunders* to signify seven wars in Europe, and applies them to the wars of his own times. *Vitringa* interprets them as signifying the wars of the Crusades.

† About the year 1726 the treaties of Vienna and Hanover had like to have kindled a general flame throughout all Europe; but it being happily extinguished just as it was breaking out, and the expeuce of preparation being the chief evil, what happened between us and Spain can by no means be reckoned a thunder.

the Russians, Poles, and Turks. The French and Corsicans also increased the roar. Poland was never so desolated. This commenced in 1768, and continued five years.

6. Peace, as usual, was but of short continuance. The dispute of Great Britain with her American colonies, which broke out into an open rupture in 1775, was the occasion of a sixth general tempest breaking upon the chief maritime powers of Europe, and which continued from 1778 to 1782, five years. The powers engaged were Great Britain, France, Spain, and Holland.

7. The seventh and last period of war was from 1788 to 1791, inclusive. The parties engaged were the Russians and Austrians against the Turks; the Swedes against the Russians and Danes; the Belgians also, who revolted against the Emperor, increased the tempest. Denmark soon became neuter; and as far as the Emperor and Swedes were concerned, peace was restored in 1790, but the Russians and Turks continued their slaughter till 1791. This was the seventh thunder.

This last period of war seems, under Providence, to have been among the principal causes of the success of the revolutionists in France: for those who may be thought to have been the most disposed to assist the French court were otherwise employed. This circumstance has not been unnoticed by the writers of the day. It has been observed that it happened unfortunately with respect to the aristocratical party in France, that Europe had seldom been, through a long course of years, in a state less capable of affording the succours which were now demanded by the princes, nobles, and clergy of that country, or in which the minds of the people, or the dispositions of the sovereigns, were less calculated for undertaking any enterprise, than at present. The mad ambition of the Emperor Joseph, under the influence of the overwhelming power and vast designs of Russia, to which he became so miserable a dupe, besides the ruin and spirit of revolt which it spread through his own dominions, had, in no small degree, deranged the general policy of Europe. And it is worthy to be observed, that just when this prince was on the eve of making peace with the Turks, and which being accomplished, he might then have been able to turn his attention to the situation of his brother-in-law the king of France, he died, (Feb. 20, 1790.) His succes-

sor, Leopold, immediately set himself to accomplish what death prevented Joseph from executing; but no sooner was peace concluded with the Ottoman court, and his revolting subjects in Brabant brought to obedience, than he died also, (March 1, 1791.) All these events counteracted every inclination which the court of Vienna might have to oppose the progress of the French revolution, and gave time for its gaining such a firm establishment, that before Francis, the present emperor, could be prepared for the meditated attack, the people of France were become too much enlightened as to the enormities of the old system, too much informed of their rights and strength, and too united, to be easily frightened into a retreat.

The courts of London and Madrid were occupied in a squabble about an object scarcely bearing or deserving a name. The king of Sardinia, from the state of his finances, of his army, of his fortresses, was not in a condition to hazard any attempt in favour of the old despotism, till too late. We may add the immense debts, contracted in the wars of the present century, (originating from the impolitic and ruinous practice of funding, which must in the end, and perhaps very soon, terminate in events the most calamitous to those who have had resort to such unwise measures :) these debts, I say, and the consequent derangement of the finances of all the powers in Europe, proved highly favourable to the cause of the French reformers; and however great the fears of some might be, respecting the influence of this example, or however much inclined to listen to the supplications of humbled despotism, or to support the cause of the mortified nobility and clergy, whose cries for vengeance filled every court and every country, yet they were so shackled by circumstances as not to be able to yield them immediate assistance.

Thus have the wars of this century, united with the spread of knowledge, been preparing the way for the accomplishment of God's designs in the overthrow of the tenth part of the Antichristian city, and the destruction of the power of those privileged orders of men, who had been its chief supporters, which appears to be the slaying of the seven thousand names of men predicted Rev. xi. 13. and which events were to be the prelude to the seventh trumpet, which is to bring those judgments that are to perfect the overthrow of all the Antichristian kingdoms and churches, and of all Papal corruption and tyranny.

Seeing that God, by his servants the prophets, has condescended in various known and allowed cases, (as may be seen by comparing the writings of the prophets with history) to reveal his purposes concerning the fate of nations, and that for the confirmation of his word, and the edification of mankind, it certainly becomes us to examine whether there be any tokens or signs by which we may know the present times, lest the judgments of God come upon us when we are not aware, and find us, instead of waiting for him, as his faithful servants, in arms against his providence, and in league for the support of his enemies, and the enemies of his children.

There never were greater or more important events, since the world began, than those to which we are witnesses;—events apparently big with the most awful consequences. Though what we have advanced respecting the termination of the power of the Turks in or about the year 1697, and the accomplishment of the seven thunders, by the seven periods of war which have been since that time, may not, by itself, prove that the time is arrived for the sounding of the *seventh trumpet*, and for the commencement of that *woe* which is to bring Antichristian idolatry, corruption, and oppression to an end, yet, in conjunction with other prophecies and events, it is possible that it may form a strong probability—a probability as near to a demonstration as can be expected on such a subject, and in the present stage of the business. Compare attentively. In that whole-piece picture (if I may so call it) contained in chapter the *eleventh*, we are informed that after the two witnesses, or two descriptions of witnesses, had lain politically dead in one of the *streets* of the Antichristian city, the mystical Babylon, for *three prophetic 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 who saw them*. This is a Jewish manner of describing the great political changes of nations from bondage to liberty, as may be seen by comparing this place with Isa. xxv. 6—12. xxvi. 12, 19, 21. Ezek. xxxvii. 1—14. What the prophets in the passages referred to have described as the resurrection of the Jews from the dead, is allowed on all hands, to be their rising to civil and political existence, when they shall be restored from their dispersions and bondage to their own land and to liberty; and the spirit which is promised, Ezek. xxxvii.

14. to be put in them that they may live, is not that which is promised Jer. xxxi. 33. and Ezek. xi. 19. but the spirit of political and civil life, preparatory to that greater blessing of the renovating spirit of God. Upon the rising of these witnesses from their state of death, they heard a great voice from heaven, (ver. 12.) that is, from the Supreme Power, saying unto them, "Come up hither," assume the privileges and rights of freemen. "And the same hour there was a great earthquake;" (ver. 13.) or, in plain language, without prophetic figure, a great national convulsion, from the struggles which the supporters of corruption and tyranny made against the vindicators of the civil and religious rights of mankind. "And the tenth part of the city fell." This for ages past has been supposed to refer to France, the tenth part of the Antichristian city, and events seem to verify the conjecture. This doubtless appears to point out *one* of the ten Papal states or monarchies which had been the great supporter of the persecutions and oppressions of the whore of Babylon, and which was to fall some little time before the sounding of the seventh trumpet for the great and desolating woe; and no one of them has been, all through, so conspicuous in her cause as France.

"And in the earthquake"—not at the moment of the falling of the tenth part of the city, but *in the* earthquake which terminated in that event, "were slain of men seven thousand;" or, of the *names of men*, as it should be read. This has also, for near two centuries back, been supposed to be a prediction of the abolition of titles in France, and of the perishing of those privileged orders of men who have been the principal supporters of despotism, and the chief actors in the persecutions which have raged against God's servants, as may be seen more at large in the First Part of *The Signs of the Times*.

Immediately after the fall of this tenth part of the city, the third woe commences. Ver. 14. "The second woe is past, and behold the third woe cometh quickly. And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever." That is, those judgments now commence, which are speedily to effect this happy change; but Babylon the Great is to fall first, and this is to be accomplished by terrible things in righteousness. The nations are to be angry, (ver. 18.) and oppose the designs of

God; the consequence of which will be, he will gather them together, (chap. xvi. 16. xix. 17—21. and pour upon them his wrath, and thus destroy those (whether secular or ecclesiastical) who destroy the earth.

Let us now return to *the seven thunders*, and see whether our interpretation of them agree with what is here predicted respecting the tenth part of the Antichristian city, and the events which have taken place. The last thunder, or period of war, as we have seen, began in 1788, just before the earthquake in France commenced, and continued till 1791, or, if we exclude Russia and Turkey, 1790. It entered far into the period of the earthquake, and was a means, under Providence, of forwarding the consequences of that convulsion. In this part of the earthquake the *names of men* were slain, that is, the titles and distinctions not only of the ecclesiastics, but of the secular nobility were abolished. The titles of these latter were abolished, June 9, 1790. Their cries for vengeance excited the sympathy and pity of the surrounding courts, but they were at present in no condition to help them.

The thunder ceased.—Aug. 25, 1791, several potentates and princes entered into a treaty at Pilnitz, and agreed to prepare for the invasion of France, and to unite their forces to restore the ancient despotism, and with it the invaded privileges of the nobility and priesthood.—The affairs of France advance fast towards a crisis.—The angel swears by Him who liveth for ever and ever, that *delay* shall be no longer.—Aug. 10, 1792, the monarchy falls.—The seventh angel sounds.—The nations are angry, and God's wrath is come.

Thus there hitherto appears to have been the most exact conformity between the representations to John, and the events which we have been considering, especially as to the rising and sinking of the Turkish power, and the periods of war which have afflicted the Latin church, or these western parts of the world, since the termination of the violence of the *second woe*, and preparatory to the *third*; as well as to the revolution in France, and the commotions of nations which have followed the fall of the Papacy and monarchy in that country. A correspondence this, which is calculated to excite the most serious alarm on account of our present situation, and of what we have to expect. But it is happy to reflect that this is not all; it is calculated also to cheer the hopes of all those who are waiting for the fulfilment of the promises of God, for the morning

cometh as well as the night, and *at evening time it shall be light*, (Zech. xiv. 7.) But would we escape the evil, and participate only in the good? The likeliest means to insure this, is, without delay, to withdraw from this unhappy and *inauspicious* war, and apply ourselves to a universal reformation,



THERE are also other signs of the times which very pointedly indicate what we have to expect, but which we shall only briefly touch upon. From comparing what Ezekiel says, (chap. xxvi. xxvii. and xxviii.) concerning the fall of Tyrus, and the consequent calamities, from the failure of commerce, with what is said respecting the fall of Babylon the Great, Rev. xviii. serious conclusions might be deduced. As there might also, not only from that general indifference which prevails as to every thing which concerns religion, but from comparing Rev. xvi. 2, 13. with existing events. The union of Protestants and Papists, (though it must be supposed that they do not in general mean this,) for the support of that which heretofore they thought it their first duty to oppose, and for the overthrow of which they pray in all their churches, is a singular phenomenon.—Yes, charity obliges us to hope that the majority of Protestants would revolt at the idea of leaguering themselves with Papal tyrants, for the direct purpose of supporting Popery. I believe that this is not the idea of the people in this country, and I hope that none of our treaties (though they say that with Naples does) will ever bind us to fight through thick and thin for the perpetual safety of *all* the states of Italy. For as the day (if God's word be true) will certainly come, and, it is likely, very soon, when God's wrath will be poured out upon that seat of spiritual tyranny, this would involve us in an awful situation indeed, to the most distant hazard of which no wise Protestants would expose their king and country. They who would do this, let them abuse the French infidels as much as they will, are deeper in infidelity than they. No; the people of this country, in general, think nothing about Popery; or of the policy of supporting it. This is not esteemed even a secondary end of the war by them. But it is too evi-

dent, that the violent advocates for religious hierarchies, tithes, &c. among Protestants, although they might approve of some reformation in the Gallican church, and would not have found themselves inclined to oppose any alteration which might have brought it to a nearer conformity to their own several systems, yet when the French reformers abolished tithes, and restored to the people their ancient and natural right of choosing their own pastors, and especially when they abolished all religious establishments in that extensive country, and placed the different sects upon an equal footing, and made all the ministers of religion dependent upon their several flocks for support, who might reward them in proportion to their own ability, or according to the opinion entertained of their deserts; this reduction of things to the original state in which Christ and his apostles left them, was beyond bearance, and they had rather that all the absurdities and oppressions of the old Papal establishment should be restored, than such a dangerous example be set up in the heart of Europe. This appears evidently to be the sentiment of those who wail and howl so dreadfully about the contempt into which their "dear Brethren in Christ" (the Popish clergy, who can no longer shew their mitred fronts in Parliaments) have fallen, and for the overthrow of the holy altars of the idolatrous whore of Babylon. But let us pass on.

When I read or hear of the ravings of Mr. Burke, and of such like orators, who are listened to with admiration and wonder, while they so feelingly describe the merits of the Papal priesthood, the sanctity of *all* religious establishments, and the enormous impiety of touching this ark of God;—when I hear right reverend prelates, of a Protestant church, drawing the most invidious comparisons between the priests of the bloody whore of Babylon and the dissenting ministers of this country, (than whom, with the whole body of Protestant dissenters, there are none who are more sincere in their loyalty to the king, in their attachment to the constitution, or more uniform in their obedience to the laws—but enemies to corruption, and friends to civil and religious liberty;)—when I hear them, before the most august assemblies, breathing out nothing but brotherly love to the former, and nothing but wrath and bitterness against the latter, and all because these differ from them in opinion about tithes and religious establishments;—while I hear them exerting all their eloquence,

not only to implore our protection and pity for the exiled priests of France as *fellow-creatures*, (for that would be praise-worthy, for, *if thine enemy hunger, feed him*) but as our *brethren, members of Christ, and heirs of the promises*; “more near and dear to us by far than some who, affecting to be called our Protestant brethren, have no other title to be called Protestant than a Jew or a Pagan, who, not being a Christian, is for that reason only, not a Papist;”—while I hear them softening our renunciation of the Antichristian church of Rome, into an *estrangement*, and her idolatry and blasphemous dogmas into “what *we deem* their errors and corruptions;—whilst I hear them wail over the fallen altars and violated riches of Papal idolatry and superstition, without one sentence which may lead us to adore God, in the contemplation of those righteous and awful judgments by which he fulfils his word, and avenges the cause of the innocent;—I perceive in this unity of sentiment between such exalted Protestants and the church of Rome a *sign of the times* which indicates no good to the friends of civil and religious liberty.—But I leave such men to the mercy of God, and the public to their own reflections.—Rejoicing that the law protects the innocent, I hope that such men will never be permitted to realize their zeal in any thing beyond invective and wailing; and then, let them inveigh, let them wail.—Jesus I know, and Paul I know; but, who are these?—Not the genuine friends either of Protestantism, their country, the king, or the constitution, which they make their theme.

The next *sign of the times* which I shall notice respects the Ottoman empire. In Dan. xi. 40—45. we have a prophecy of the calamities which the people of the fourth monarch, or rather of the Papal church, should suffer from the king of the South, or the *Saracens*; and from the king of the North, the *Turks*, who came originally from the north quarter. After enumerating the conquests of this last enemy, the prophet says, ver. 44. “But tidings, out of the east, and out of the north, shall trouble him; therefore shall he go forth with great fury to destroy, and utterly to make away many;” ver. 45. “yet he shall come to his end, and none shall help him.” “And at that time” (xii. 1.) “shall Michael stand up, the great Prince, which standeth for the children of thy people,” (the Jews,) “and there shall be a time of trouble, such as there never was since there was a nation; even to that same time, and at

that time, thy people" (the Jews) "shall be delivered, every one that shall be written in the book." Then follows a description of their political rising, after the manner of the eastern style.

Enemies from the east, from towards Persia or Arabia, and from the north, are to be the means of bringing the Turkish monster to an end, and this is to be preparatory to the return of the Jews to their own country, which the Turks now possess, and at which time such troubles will afflict the nations as have never been known.—One enemy is to come from the east, and another from the north; and it is deserving the attention of those who would observe the progress of things towards the accomplishment of God's purposes, that at the present time the Ottoman empire is at once threatened from both these quarters. The new sect of the *Vehabis* in Arabia, are said to become more and more formidable. These are Mahomedan infidels, and their doctrine has nothing less in view than the destruction of the whole system of Mahometanism, as a system of superstition, oppression and bloodshed. The founder of the sect was the Sheik Mahomed Jbn Abduhl Vehab. This doctrine has been brooding, it is said, near sixty years, and its advocates now support their opinion by force of arms. They have adherents both secret and revealed among the Arabians in general. They are reported to possess the greater part of the country from Medina to Bassora, on the Euphrates, and beyond it, and 40,000 men have been found insufficient to overpower them. The Porte is pursuing measures for their reduction, and we must wait the issue before we can form any certain opinion; but it is probable that Mahometanism, as well as Popery, will owe its fall to the prevalence of infidelity.—The second great enemy which is to contribute to the destruction of the Turkish empire, is to come from the north, and this seems at present the most formidable. Ever since the time that we have supposed the rage of the second woe to have terminated, (the latter end of the last century) the power of the Russians has been getting a head of that of the Ottomans, and at this moment Constantinople trembles at the frown of the Northern despot.

But here a difficulty presents itself. As the Turks came originally from the neighbourhood of Mount Caucasus, where the family of Gog was settled, and as they have long been in possession of most of those countries men-

tioned by the prophet Ezekiel, (chap. xxxviii. 2—6.) as the invaders of Palestine, after the Jews' restoration, it has therefore been thought that the Turks are the people to whom the prophecy refers. But, if the Turkish empire is to be overthrown to make way for the restoration of the seed of Abraham, how is this to be reconciled with the prediction of the prophet, and the generally received opinion? Were I to enter into a laboured consideration of this subject, it would carry me far beyond the bounds I have prescribed myself. I shall therefore but just touch upon it, and refer the reader for farther information to Well's *Geography of the Old Test.* vol. 1. chap. 3. sect. 2.

Respecting Gog and his associates, mentioned by Ezekiel, it appears that Gog, or Magog, the son of Japhet, settled himself about Mount Caucasus, and is esteemed the father of the Scythians, who dwelt on the east and north-east of the Euxine or Black Sea; Gomer and his son Togarmah peopled the northern track of the lesser Asia; Meshech settled to the eastward of Gomer, in part of Cappadocia and Armenia, to the south and south-east of the Black Sea; Tubal settled still farther to the eastward, towards the Caspian Sea. These two latter were the near neighbours of Gog. From a colony of Tubal sprung the Russians; and the Muscovites owe their origin to a colony of Meshech. Dr. Wells, (vol. 1. p. 158.) treating on the origin of the Muscovites and Russians, says, "That the *Moscovites* or *Muscovites* in Europe were a colony originally of *Meshech* or *Mosoch*, called by the Greek *Moschi*, is very probable, not only on account of likeness of names, but also of the respective situations of the Asiatic and European *Moschi* one to the other. Add to this another consideration, that whereas in our and some other translations, the Hebrew text, Ezek. xxxviii. 2. is rendered thus; *The chief prince*, or (as it is in the margin of our Bibles) *the prince of the chief of Meshech and Tubal*; in other translations, and particularly in the Septuagint, it is thus rendered; *The prince of Rosh, Meshech, and Tubal*. The thing is, the Hebrew word רֹשׁ *Rosh*, by some is taken to be an appellative, by others a proper name. The learned Bochart has observed from the Nubian geographer, that the river in Armenia, called by the Greeks *Araxes*, is by the Arabians called *Rosh*. And hence he not only probably infers, from other instances of the like nature, that the people that lived in the country about that river were also denominated *Rosh*, but also proves

from Josephus Bengorion, that there were a people in these parts named *Rossi*; Now the *Moschi* and *Rossi* being thus neighbours in Asia, their colonies kept together in Europe, those of the *Moschi* seating themselves in the province of Muscovy, properly so called, that is, the parts about the city of Moscow: those of the *Rossi* seated themselves in the parts adjoining on the south. For the learned Bochart has observed from Tzetzes, that the people called *Tauri*, and from whom the *Taurica Chersonesus* took its name, were, in the days of Tzetzes, better known by the name of *Ros* than of *Tauri*. Upon the whole, therefore, it may be very probably believed, that the Muscovites and Russians in Europe were colonies of *Meshech*, or else of *Meshech* and *Tubal* jointly." Treating on the situation of *Gog*, as north of *Tubal*, &c. he says, "This situation is confirmed by the scripture itself; Ezek. xxxviii. 2. *Set thy face against Gog, in, or of, the land of Magog, the prince of Rosh, Meshech, and Tubal, &c.* From hence we learn, that the land of *Magog* must be near to that of *Rosh, Meshech, and Tubal*; and it could be so only on the north. The learned Mr. Mede has observed, that the name *Gog* signifies the very same with *Magog*, the letter *mem* being but an *heemantick* letter, *i. e.* not a radical, but an additional letter to the radix or primitive word. And he conceives that it pleased the Spirit of God to distinguish thus between the land, and the people of the land, by calling the people *Gog*, and the land the *Land of Magog*."

Thus the Russians and Muscovites themselves appear to be included in the enumeration of Ezekiel, and we may observe that they have already extended their conquests into the neighbourhood of the Black and Caspian Seas, and of those parts originally settled by *Gog* and their ancestor *Tubal*. The probability is, that they will extend their conquests still farther, and be distinguished instruments in the overthrow of the Turkish empire. And having effected this, it is likely that, with the assistance of their then newly acquired subjects or allies from the Caspian to the Propontis, with the Persians, &c. (the people enumerated by Ezekiel,) they will be the invading multitude marked out by the Spirit of Prophecy.

There is another *sign of the times* also, which ought not to be entirely omitted. More than two thousand five hundred years ago, the ten tribes of Israel were carried captive into Assyria. About a hundred and fifteen years after

this, Judah and Benjamin also were carried away to Babylon. These returned, and some few of the other tribes with them; but as a nation, Israel was never restored. According to Esdras, (book 2, chap. xiii, 41—50.) they took counsel among themselves, and emigrated into a distant country, where never man dwelt; that the name of this country was *Arsareth*, at the distance of a year and a half's journey, where they are to dwell till the latter time, when God will bring them back with great wonders. The prophets abound with promises, not only respecting the restoration of Judah, (the Jews,) but of Israel also. From these tribes not having been heard of for so many ages, and the improbability of such a people escaping the notice of all travellers, the generality have been induced to conclude that they no where exist, as a distinct people, but have long ago been melted down among other nations, except those that united themselves with Judah and Benjamin, at their return from Babylon. That they should still exist, is certainly a very extraordinary circumstance; and should Providence bring them forward by and by, to act a conspicuous part in the great scene which is now opening, it will doubtless excite great astonishment; but both the event and the surprise were foreseen and predicted by the prophets. They foresaw that the re-union of Ephraim with Judah would not take place till after the great dispersion, and their resurrection from the long political death which they were to suffer for their sins. Then are Ephraim and Judah to be one people again, (Ezek. xxxvii. 16—22.) And Judah shall say, "Who hath brought up these? Behold I was left alone, these, where have they been?" (Isa. xlix. 21.)

Independent of the prophecies, there is reason to conclude that this people do still exist distinct from other nations. The grounds for this conclusion may be seen in the *Asiatic Researches*, vol. 2. That the reader may judge for himself, I shall take the liberty of quoting the extract which we find in the *Monthly Review enlarged*, vol. 10. p. 502. The account is whimsical enough; but considering the number of ages since the carrying away Israel captive, their corrupt state at that time, their miserable condition since, their ignorance of printing, &c. it affords as much proof as can be expected, at the first dawn of their existence. When we are better acquainted with them, their MSS. customs, &c. we may expect more light.

On the Descent of the Afghàns from the Jews.

“The Afghàns call themselves the posterity of Melic Tálút, or king Saul.—The descent of the Afghàns, according to their own tradition, is thus whimsically traced :

“In a war which raged between the children of Israel and the Amalekites, the latter being victorious, plundered the Jews, and obtained possession of the ark of the covenant. Considering this the god of the Jews, they threw it into fire, which did not affect it : they afterwards endeavoured to cleave it with axes, but without success : every individual who treated it with indignity, was punished for his temerity. They then placed it in their temple, but all their idols bowed to it. At length they fastened it upon a cow, which they turned loose into the wilderness.

“When the prophet Samuel arose, the children of Israel said to him, “We have been totally subdued by the Amalekites, and have no king. Raise to us a king, that we may be enabled to contend for the glory of God.” Samuel said, “In case you are led out to battle, are you determined to fight ?” They answered, “What has befallen us, that we should not fight against infidels ? That nation has banished us from our country and children.” At this time the angel Gabriel descended, and delivering a wand, said, “It is the command of God, that the person whose stature shall correspond with this wand, shall be king of Israel.”

“Melic Tálút was at that time a man of inferior condition, and performed the humble employment of feeding the goats and cows of others. One day a cow under his charge was accidentally lost. Being disappointed in his searches he was greatly distressed, and applied to Samuel, saying, “I have lost a cow, and do not possess the means of satisfying the owner. Pray for me, that I may be extricated from this difficulty.” Samuel perceiving that he was a man of lofty stature, asked his name. He answered, Tálút. Samuel then said : “Measure Tálút with the wand which the angel Gabriel brought.” His stature was equal to it. Samuel then said, “God has raised Tálút to be your king.” The children of Israel answered we are greater than our king. We are men of dignity, and he is of inferior condition. How shall he be our king ? Samuel informed them, they should know that God had constituted Tálút their king, by his restoring the ark of the

covenant. He accordingly restored it, and they acknowledged him their sovereign.

‘ After Tálút obtained the kingdom, he seized part of the territories of Jálút, or Goliath, who assembled a large army, but was killed by David. Tálút afterwards died a martyr in a war against the infidels; and God constituted David king of the Jews.

‘ Melic Tálút had two sons, one called Berkia, and the other Irmia, who served David, and were beloved by him. He sent them to fight against the infidels; and by God’s assistance they were victorious.

‘ The son of Berkia was called Afghán, and the son of Irmia was named Usbec. These youths distinguished themselves in the reign of David, and were employed by Solomon. Afghán was distinguished by his corporeal strength, which struck terror into demons and genii. Usbec was eminent for his learning.

‘ Afghán used frequently to make excursions to the mountains; where his progeny, after his death, established themselves, lived in a state of independence, built forts, and exterminated the infidels.’

To this account we shall subjoin a remark of the late Henry Vansittart, Esq. He observes, that, ‘ A very particular account of the Afghàns has been written by the late Hà Fiz Rahmat Khan, a chief of the Rohillas, from which the curious reader may derive much information. They are Mussulmans, partly of the Sunni, and partly of the Shiah persuasion. They are great boasters of the antiquity of their origin, and reputation of their tribe; but other Mussulmans entirely reject their claim, and consider them of modern and even base extraction. However their character may be collected from history. They have distinguished themselves by their courage, both singly and unitedly, as principals and auxiliaries. They have conquered for their own princes and for foreigners, and have always been considered the main strength of the army in which they have served. As they have been applauded for virtues, they have also been reproached for vices, having sometimes been guilty of treachery, and even acted the base part of assassins.’

A specimen of their language (the *Pushto*) is added; and the following note is inserted by the President.

‘ This account of the Afghàns may lead to a very interesting discovery.—We learn from Esdras, that the ten tribes, after a wandering journey, came to a country call-

ed *Arsareth*, where we may suppose they settled. Now the Afghans are said by the best Persian historians to be descended from the Jews; they have traditions among themselves of such a descent; and it is even asserted, that their families are distinguished by the names of Jewish tribes, although, since their conversion to the Islám, they studiously conceal their origin. The *Pushto* language, of which I have seen a dictionary, has a manifest resemblance to the Chaldaic; and a considerable district under their dominion is called Hazárch, or Hazáret, which might easily have been changed into the word used by Esdras. I strongly recommend an inquiry into the literature and history of the Afghans.'

That after the space of more than 2500 years the ten tribes of Israel should be first restored to notice just at this period, when so many signs indicate the approach of their restoration, may be designed as a hint to us to be ready for what is coming. Let the trifling think what they may, I am sure that the diligent student in the writings of the prophets will be far from esteeming this singular circumstance unworthy of attention; and especially as it appears in company with so many others which press upon us, and urge us to watch.

Among other signs of the speedy gathering and restoration of Israel, this is not the least, that we are threatened with troubles such as have not been since there was a nation. Never did such animosity prevail in any war as has manifested itself in this. And if we consider the slaughter of human beings in this one campaign, beside the wretchedness to which thousands of unhappy fugitives, who had long been used to all the accommodations and elegancies of life, have been reduced, the prospect is melancholy indeed, and seems to bespeak some visitation more than common. It appears that a greater number of men have perished in little more than one year, than in both the late wars which raged in America and Europe for more than fourteen. Should the destruction and calamity go on with an accelerating devastation, as we have reason to expect, if it be that day of troubles which we are taught to look for, who can calculate the quantum of human misery to be endured before the cessation of this tempest in which we have so unhappily mingled?

CONCLUSION:
BEING
AN ADDRESS TO THE PEOPLE
OF
GREAT BRITAIN.

THUS, my countrymen, we have considered some of those *signs of the times* which, at this season of general agitation, solicit our attention with singular urgency. Signs which intimate nothing less than the general shaking and renovation of things. It becomes us therefore to attend to them with peculiar seriousness, that we may know the measures which we ought to pursue, and avoid precipitating ourselves into the dreadful consequences of opposing the providence of God, who in his word has forewarned us of his purposes, and by his dispensations is indicating their speedy accomplishment;—it becomes us to observe them with devout attention, that we may hereby be excited to turn to God by a sincere and general repentance, and thus be hid until the indignation be overpast: “For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity; the earth also shall disclose her blood, and no longer cover her slain.* “Now therefore consider your ways.

I acknowledge that my apprehensions respecting our prospects are not so much from the opinion I may entertain of the wisdom or folly, the justice or injustice, the piety or impiety, of the present war, in a detached view, as from the impression which the general appearance of things, compared with the writings of the prophets, produces on my mind; for, did I believe the present war (according to the general rule of estimating things) to be, beyond all doubt, both politic and just, even

* Isaiah, xiv, 30, 31.

this would not much lessen my apprehension of danger. When we look back on ancient history, and trace the progress and fall of those empires and states which Inspiration has noticed, we shall find that the long threatened judgments which fell upon them were not for the blame of those particular wars in which they perished, but for the accumulated guilt of successive ages, and for the general corruption of their manners. Those wars might be perfectly just, because defensive. If we examine the predictions of the prophets which refer to the chastisement of the nations and the destruction of Babylon the Great, in the latter days, we shall find that those dreadful judgments which are then to be inflicted, are to be for the sins of centuries—for blood which has never been avenged. The sovereigns and rulers of that day may, perhaps, be among the most mild and just that have ever exercised power; but we must be strangers to the history of nations, if we do not know that this will be no certain security. To instance only the case of Israel: Hoshea was the best prince that ever reigned over that people;—the only one that had any mixture of good;—yet, in his days their ruin came. If the great body of the nation be corrupt; if we approve the deeds of our fathers, and our iniquity be full; it is not the piety, or virtue, or justice, of our princes and rulers that can secure us.

But though this is the case, yet our obligations and our interest, as they respect both the policy and the morality of the war, remain the same. And if it be found that we are acting contrary to the principles both of policy and the eternal obligations of morality, we are certainly precipitating our fate, and aggravating our ruin. It becomes us then, with great seriousness, to consider our ways: for it is not what the French are that ascertains the safety or danger of our situation: they may be all that they are represented to be, and yet our case be never the better: the worse they are, the more fit are they, in some respects, to be the instruments of God's threatened judgments.

The wisdom or folly, the policy or impolicy, of the present war, certainly deserves the most serious consideration of all who desire the prosperity of their country; but as so many have written so ably on these subjects, it seems the less necessary for me to detain the reader for the investigation of them. But there are two or three things, which, though they may not so generally strike

the attention, at least not so as to produce any considerable apprehension of danger, yet, if it be clear that they are connected with this war, there is so much moral turpitude in them, that, to those who believe in the all-superintending providence of the Creator, and the Divine inspiration of the Scriptures, they must appear of a magnitude sufficient to excite the extremest solicitude, and the most sincere concern.

It is impossible for any observing man, who is at all conversant with what passes about him, not to notice the unusual animosity which has manifested itself in this contest, both against the French and against all those who differ from the fashionable opinion. So high has it raged amongst a certain class of people, that no words are equal to the description.—“But this is a war of religion. The French are a nation of infidels—the enemies of all religion; and therefore deserve to be extirpated from the earth.”—Admirable imitators of Him who came not to destroy men’s lives, but to save them!—A war of religion! O ye pious crusaders! Ye never need to sheath your swords. There are wicked nations enow to gratify your holy zeal with everlasting bloodshed.—But shew us your commission. Is it a forgery, or is it derived from Him “who maketh his sun to rise on the evil and on the good, and who sendeth rain on the just and on the unjust; and desireth not the death of a sinner?”—But it is possible that the accusation against our enemies may not be exactly just. Much as we execrate wickedness, yet let us be impartial. Perhaps it should rather be, “They are infidels—the partizans of no sect.” Nobody suspects them to have much piety, yet, bad as they are, the freedom of every description of worship is protected by all the force of the nation; but as it is likely the majority of the representatives of the people have no religion themselves, they have established none, but have left religion to take care of itself, and work its own way by the native power of truth, just as it was forced to do for the first three hundred years after Christ, without either emoluments or penal statutes in its favour; but with this difference, that no man shall persecute it, nor any one sect persecute another, but if Christianity be from God, that it shall have free liberty to make its conquests. Be our opinion what it may of the utility or mischief of religious establishments among Protestants, yet, is not this preferable to the super-

stitutions and horrors of Popery? And if God in his providence sees fit, by these methods, to overthrow the abominations of Rome, and thus to clear the way for undefiled religion, shall we be angry with his dispensations, or dispute his wisdom? We are not disposed to palliate crimes, but let us distinguish between the crimes of men and the justice of Him who makes the madness of nations the instrument of effecting both his avenging and benevolent purposes. We are imposed upon by names, and sounds, and misrepresentations, and then, inspired with zeal without knowledge, set ourselves up for the avengers of the cause of Heaven. But let us be dispassionate;—let us examine ourselves as under the eye of God. If necessity oblige us to maintain war, yet, let us beware of harbouring in our bosoms the murderous and unchristian passions of rancour and malevolence. If we are attacked we have a right to defend ourselves; but benevolence is to be exercised even towards enemies; and if they hunger, what are we to do? We know what the malignant spirit of party and worldly policy will say—“Starve them.”—But Christ says, “Feed them” If we must maintain war, and justice sanctify it, yet let it be on those principles of benevolence and magnanimity worthy of a great and enlightened nation, and then there might be some plausible ground to hope for the favour of Providence. But malevolence would stamp the justest war with guilt. And if this malevolence should be suffered to take such possession of us as to inspire our devotions, the guilt would be increased.*

But that we may be enabled to form a rational judgment of the prospect before us, as to success or ruin, let

* What an elegant writer (the author of ‘Reasons for National Penitence,’) says on this subject, deserves attention. Among other remarks on the appointment of a general fast, he observes, (p. 2.) “If we imagine that we ought to enter our churches, to pour out our spleen, and express our malice to our enemies, and to mingle execrations against *them* with our prayers for *ourselves*, we have grossly misunderstood its purpose and its principles.”—(P. 3.) “When we approach the altar of peace with our arms streaming with blood, and our hearts swelling with meditations of still more complete and bloody vengeance, we are only displaying to the world a disgusting alliance of the fiercest barbarity with the most abject superstition.”—“Let me conjure you to lay aside that ferocious and unrelenting malice, which is more calculated for the synagogues of Satan than the temples of the Almighty.”

us consider the connection in which we stand, and the motives by which we are actuated; whether they be such as are worthy of a free and enlightened people.

With respect to the continental powers, with some of them at least, the origin of the present war was indisputably unjust. Is it not unjust for any one nation to interfere with the internal regulations of another independent nation? An independent nation (whether right or wrong, as to what concerns themselves, does not affect the question) had long groaned under the real or supposed oppressions of arbitrary princes, insolent nobles, and intolerant, debauched, atheistical, and persecuting priests.* They feel their wrongs, they perceive their rights, and are determined to redress the one, and vindicate the other. They bring to justice their oppressors; they disarm them of their power, strip them of their disguise, overturn their old oppressive systems, and form such new ones as they think most likely to ensure security and happiness. In effecting all this mighty work, folly is mixed with wisdom, and outrage mingles with justice. They solemnly declare as a nation, that they will respect the rights and independence of all other nations, but will vindicate their own.— In such a struggle for the general good, some must be supposed to suffer either real or imaginary wrongs. These plot against the nation; they assemble in neighbouring states; are encouraged; prepare for war, and invoke foreign aid.

On August 25, 1790, the neighbouring princes and potentates hold a meeting at Pilnitz; a concert of crowned

* I believe that their grievances were real, and that their oppressions were the most enormous that ever a great and enlightened nation, for so long a period, submitted to. Some of these have been enumerated in the First Part of the Signs of the Times."

God forbid that we should withhold our pity either from the unfortunate or the guilty! But let us be just to the cause of general humanity. Let us take heed that, while we condemn the irregular and wicked proceedings of men, we do not also censure the ways of Providence and slander and betray the precious rights of mankind. That illustrious house of *thirty-two* successions, over the fall of which Dr. Horsley laments so pathetically, was principally illustrious for oppression and bloodshed, for contempt of the poor and abuse of power; and, in its sudden and awful fall, we ought to adore the avenging justice of God; for whether his threatened judgments fall on the second generation, as in the case of the house of Ahab, (1 Kings xxi. 29. 2 Kings ix. 7. x. 1) or on the *thirty-second*, his hand is still conspicuous, nor is his vengeance the less just.

heads is formed, and it is agreed to invite the other sovereigns of Europe to join the league, and make the cause of the king, and of the other privileged orders of France, a common one. It is determined in the mean while to increase their armies, and prepare for the invasion of France, the first favourable opportunity, that by the overthrow of the new constitution, and the re-establishment of the old despotism, and the former state of things in the church, innovation may be smitten in the root, and all future ones, in other countries, be prevented. Thus did foreign courts assume to themselves dictatorial power over an independent people, and formed a concert, not only for the purpose of overturning the liberties of France, but, as if the world were made for princes, nobles, and priests only, to intimidate all other nations from daring in future, to attempt to meliorate their condition.*—They have sent forth the most despotic and bloody manifestoes that ever disgraced Europe. That of the Duke of Brunswick is expressed in a style of such undisguised barbarity, that even Attila, who boasted of himself as the *scourge of God, and the terror of men*, would have blushed to have been the author of it.—They have invaded France; and the French in return have invaded them. Enormous crimes have been committed on both sides; but we have not yet seen the end.

“But the concerns of the French are so interwoven with the concerns and interest of other nations; that these have felt themselves injured, and their language has been such as to alarm and provoke their neighbours; and we also have been offended.” This may be true. But have we acted according to those excellent principles laid down by Jesus Christ, Matth. xviii. and Luke xvii. for the putting an end to strife, and for the prevention of bloodshed? Have we remonstrated and done all that negociation could do to prevent the horrors of war; or has the flaming sword of destruction preceded the olive branch of peace, and vengeance gone before remonstrance? Have we acted from sober judgment and urgent necessity, or from the dictates of ambition, and the workings of passion? Our innocepe or guilt, respecting the blood which is

* Let us look at Poland, and in their history study the justice and benevolence of courts, and learn the benefit to be derived from a concert of princes! Englishmen have much to unlearn before they can subscribe to that reviving doctrine, “Millions were made for one.”

shed, and the sorrow which is occasioned, will depend much on the answer which facts give to these inquiries. If this war on the people of France be for the purpose of dictating to them a form of government, on the hypothesis that such an extensive republic in the heart of Europe would operate as a dangerous example, it is unjust. If it be on account of some of their foolish or unjust decrees, yet, if we have not endeavoured, by negotiation, to prevent the spilling of human blood, and the accumulation of taxes, it is unjust; and if, instead of this, we have spurned at concession, as though resolved on war at any rate, the injustice is increased. If also it be a war to avenge the execution of the king, or for their humbling the nobility or despoiling the priesthood, it is unjust; for who appointed us the universal judges and arbiters of nations?

“ But it was necessary to the prevention of a revolution, and of anarchy in this country.” So say a certain description of men. But this is not proved, nor does it appear that it can be. Perhaps it would be more conformable to their true sentiments to say, “ We thought it necessary for the prevention of reformation.”

Let us then examine with dispassionate seriousness the principles of the war in which we are engaged, that if it be unjust, we may repent, and do what we legally can to wash our hands from the stain of innocent blood. Men under despotic governments may, perhaps, be silent and innocent; but Englishmen are allowed to speak. Under a free government, silence is guilt. The nation called for the war; if, after maturer thought, they find themselves deceived, and apprehend not only its impolicy, but its injustice, they are bound to signify it, or innocent blood (that of our own people, at least, supposing the blood of Frenchmen to be of no value in the eyes of the Father of all) will cry against us.

Let us farther examine whether we are acting worthy of our character as Protestants and Christians, who are enlightened into the true principles of the religion of Christ. It is possible that our motives and aims may be dissimilar to those who are engaged in the same quarrel; but who are they? The *dragon* and the *beast*. Most of them have long been the scourges of the earth, the curses of humanity, and their end is to perish for ever. It is possible to suppose that we may mean well; but what are the intentions of the associates by whose side we are fighting?

To keep Popery from falling, to maintain the power and influence of the clergy, and all that error and superstition by which they fasten on the minds of mankind, and circuitously support their own despotic power. But be the motives and aims of some what they may, every man's duty is to judge himself, as in the sight of God, that he be not judged; and as it is possible that which is highly criminal may meet with the approbation of the majority of a nation, and thus great national guilt be incurred, it becomes us to examine ourselves on this important point.

Our religion teaches us, and our fathers, the reformers, were zealous in impressing, its dictates, that Rome is the whore of Babylon *, the mother of harlots, and no true church of Christ; that Popery is superstition and idolatry; a religion, at once at war against the kingdom of Christ and the happiness of mankind; a religion, tyrannical, blasphemous, and diabolical, in principle, and bloody in practice. Our religion teaches us that this same system of corruption and oppression, which impregnates all the governments which receive it, and all the religious establishments which have grown out of it, with its own enslaving and corrupt principles, shall be brought to an end worthy of its enormities; it has determined and delineated the signs for the accomplishment, and charged us to watch their appearance, and to have no alliance with the mother of harlots, that we partake not of her sins, and receive not of her plagues. If the *signs of the times* indicate the approach of these threatened judgments, our part is to stand at a distance and contemplate the progress of the awful ruin, and not rush into the conflict, to stop the uplifted arm of God's vengeance; then might be fulfilled in our favour that saying, (Ps. xci. 7, 8.) "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come near thee; only with thine eyes shalt thou behold and see the reward of the wicked." But, if we join issue with the declared supporters of the whore of Babylon, and unite with them to arrest the vengeance of Heaven, what fate have we to expect, but to share in their ruin? a ruin as dreadful as it will be extensive!

Thus, my countrymen, I have endeavoured to set before you, in the best manner I am able, the *signs of the times*, and what they portend. I have endeavoured to

* See Homilies of the Church of England, p. 159 and 283. edit. of 1766.

rouse your attention to the consideration of your ways, and your true interest, that you may take such measures as may be the most likely to secure us from the desolations of that storm which already shakes the greater part of Europe—a storm, if our conceptions are just, which will speedily lay in ruins all the nations which shall be found opposing the designs of God in the overthrow of that Antichristian system, secular and ecclesiastical, which has so long corrupted and destroyed the earth.

As it was in the days of Noe, before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man, in the execution of the divine judgments on the wicked nations, be. Say not in your hearts then, “He delayeth his coming;” for he has forewarned us that he will come as a thief in the night, at a time when not expected. Let us therefore watch and repent. Reformations in governments, if attainable at any tolerable price, are very desirable; but we deceive ourselves, if we imagine that this will be sufficient to ensure the general peace and happiness of society. Unless the great mass of mankind are reformed and christianized, every thing else will be insufficient*. Whilst pride, ambition, and corruption predominate; whilst meanness and servility on the one hand, and refractoriness and contempt of authority on the other, prevail; whilst the moral sense of the generality of mankind is corrupt; or, as our Lord expresses it, whilst *the light which is in them is darkness*, and irreligion and vice triumph, it is in vain to expect any great good. I own I am extremely desirous of seeing a peaceable reformation take place in the representation,

* I cannot forbear expressing the satisfaction which I feel from the institution of Sunday schools. More honour is due to the man who projected such a scheme of improvement than to the most brilliant conquerors. Should nations become so wise as to convert a little of that money which is lavished on court sycophants, or spent in needless and unjust wars, to the purpose of maintaining, on a more extensive plan, parochial schools, which should be under the direction of the inhabitants, for the instruction of the poor gratis, we might then hope for amendment, both in the principles and condition of the most numerous and most useful part of mankind. It is a debt due to the poor, and the payment of which would enrich the payer. The money spent in one needless war would more than educate all our poor for ever!—But, alas! there are too many who think that Ignorance is the mother of other useful children besides *Devotion*.

and in the administration of the affairs of this country, as that which might contribute much to the bettering mankind, and which alone promises any hope of escaping the calamities of a revolution, or of alleviating the other distresses which threaten us. But, if this should be accomplished, and nothing but this, I confess my expectations are not very sanguine as to the great and *permanent* good which would follow. As a corrupt government diffuses its corruptions through the whole mass of society, so, should a few wise and virtuous men effect a pure government, yet, if the great body of the nation remained unreformed, they would soon corrupt the best institutions, and the administration of the best government that human intellect could devise, and nothing could still save us from the displeasure of God. Let both these reformations, therefore, go hand in hand, and let them speedily be commenced; for nothing short of instant reformation, and an instant change of measures, can afford us any solid hope of salvation. Did God say, respecting the profligate Jews, when the whole body politic was diseased from the head to the foot, "Shall not my soul be avenged on such a nation as this?" What have the nations, under the Christian dispensation, to expect, if, like them, they become universally diseased? Let us therefore examine ourselves and repent.

What, in a general view, is our moral character as a nation? Has our virtue, our moderation, our justice, our love of civil and religious liberty, and our attachment to the principles of Protestantism, kept pace with our advancement in the scale of nations? We are called by the name of Christ, and profess to be a *religious* people; but, do we exemplify in our practice those holy principles which we profess? Do we do justly, love mercy, and walk humbly with God; or, does infidelity and profaneness, bribery and corruption, lewdness and debauchery, pride and dissipation, pervade all ranks of men, and threaten a universal dissolution? Are the rights of conscience revered; or, is our fondness for the wine of the whore of Babylon returning, and are we to judge of the temper of the nation from the flames which bigotry kindled at Birmingham in *ninety-one*? We are a nation of professed Christians. The pastors which we approve, whether of the Established Church or otherwise, are they the meek and humble imitators of Him whose servants they are called? Do the generality of them seek, not filthy lucre, but the salvation

of the souls of men? Are they faithful, to reprove and warn; or, do they preach to us smooth things, and say, Peace, peace, when there is no peace? Are they diligent in the discharge of their duties—labouring to instruct the ignorant, to reclaim the vicious, to comfort the afflicted, and to unite men in the bonds of charity; or, are they proud and worldly; diligent only after gain; idle shepherds, who care not for the flock, and who sow among mankind the seeds of contention? Do they recommend and enforce the religion which they profess, by the holiness and purity, benevolence and piety of their lives; or, are they lovers of pleasure, eating and drinking with the drunken, *whose end is destruction, whose god is their belly, and whose glory is their shame; who mind earthly things?* (Phil. iii. 19.) Are the great body of the people content to have it thus, and moved only by what affects their worldly interest? Should this, on examination, be found to be the case, it surely calls for deep humiliation, and suggests that, without a repentance and reformation, as general as sincere, some heavy calamity *must* burst upon us.

What Dr. Hartly (in his *Observations on Man*) wrote, fifty years ago, deserves our serious consideration, “How near” (he says, vol. ii. p. 568.) “the dissolution of the
 “ present governments, generally or particularly, may
 “ be, would be great rashness to affirm. Christ will come
 “ in this sense also ‘as a thief in the night.’ Our duty
 “ therefore is to watch and to pray; to be faithful stew-
 “ ards, to give meat, and all other requisites, in due sea-
 “ son, to those under our care; and to endeavour by
 “ these, and all other lawful means, to preserve the go-
 “ vernment, under whose protection we live, from disso-
 “ lution, seeking the peace of it, and submitting to every
 “ ordinance of man for the Lord’s sake. No prayers, no
 “ endeavours of this kind can fail of having some good
 “ effect, public or private, for the preservation of our-
 “ selves and others. The great dispensations of Provi-
 “ dence are conducted by means that are either secret,
 “ or, if they appear, that are judged feeble and ineffica-
 “ cious. No man can tell, however private his station
 “ may be, but his fervent prayer may avail to the salva-
 “ tion of much people. But it is more peculiarly the
 “ duty of magistrates thus to watch over their subjects,
 “ to pray for them, and to set about the reformation of
 “ all matters civil and ecclesiastical, to the utmost of

“ their power. Good governors may promote the welfare and continuance of a state, and wicked ones must accelerate its ruin. The sacred history affords us instances of both kinds; and they are recorded there for the admonition of kings and princes in all future times.”

P. 370. “ There are many prophecies which declare the fall of the ecclesiastical powers of the Christian world. And though each church seems to flatter itself with the hopes of being exempted, yet it is very plain that the prophetic characters belong to all. They have all left the true, pure, simple religion, and teach for doctrines the commandments of men. They are all merchants of the earth, and have set up a kingdom of this world, abounding in riches, temporal power, and external pomp. They have all a dogmatizing spirit, and persecute such as do not receive their own mark, and worship the image which they have set up. They all neglect Christ’s command of preaching the gospel to all nations, and even that of going to ‘ the lost sheep of the house of Israel; there being innumerable multitudes in all Christian countries, who have never been taught to read, and who are in other respects also destitute of the means of saving knowledge. It is very true that the church of Rome is Babylon the Great, and the mother of harlots, and of the ‘ abominations of the earth.’ But all the rest have copied her example, more or less. They have all received money, like Gehazi; and therefore the leprosy of Naaman will cleave to them, and to their seed for ever. And this impurity may be considered not only as justifying the application of the prophecies to all the Christian churches, but as a natural cause for their downfall. The corrupt governors of the several churches will ever oppose the true gospel, and in so doing will bring ruin upon themselves.”

P. 375. “ As the downfall of the Jewish state under Titus was the occasion of the publication of the gospel to us Gentiles, so our downfall may contribute to the restoration of the Jews, and both together bring on the final publication and prevalence of the true religion. Thus the type and the thing typified will coincide. The first fruits and the lump are made holy together.”

P. 377. “ The downfall of the civil and ecclesiastical powers must both be attended with such public cala-

“ mities as will make men serious, and also drive them
 “ from the countries of Christendom into the remote
 “ parts of the world, particularly into the East and West
 “ Indies, whither consequently they will carry their reli-
 “ gion, now purified from errors and superstitions.”

P. 450. “ That worldly-mindedness, and neglect of
 “ duty in the clergy, must hasten our ruin, cannot be
 “ doubted. These are the ‘ salt of the earth,’ and the
 “ ‘ light of the world.’ If they lose their savour, the
 “ whole nation, where this happens, will be converted
 “ into one putrid mass. If their light become darkness,
 “ the whole body politic must be dark also. The dege-
 “ neracy of the court of Rome, and secular bishops
 “ abroad, are too notorious to be mentioned. They al-
 “ most cease to give offence, as they scarce pretend to
 “ any function or authority besides what is temporal.
 “ Yet still there is a great mockery of God in their ex-
 “ ternal pomp, and profanation of sacred titles, which,
 “ sooner or later, will bring down vengeance upon them.
 “ And as the court of Rome has been at the head of the
 “ great apostacy and corruption of the Christian church,
 “ and seems evidently marked in various places of the
 “ scriptures, the severest judgments are probably re-
 “ served for her. But I rather choose to speak to what
 “ falls under the observation of all serious attentive per-
 “ sons in this kingdom. The superior clergy are, in ge-
 “ neral, ambitious, and eager in the pursuit of riches ;
 “ flatterers of the great, and subservient to party interest ;
 “ negligent of their own immediate charges, and also of
 “ the inferior clergy, and their immediate charges. The
 “ inferior clergy imitate their superiors, and in general
 “ take little more care of their parishes than barely what
 “ is necessary to avoid the censure of the law. And the
 “ clergy of all ranks are, in general, either ignorant, or,
 “ if they do apply, it is rather to profane learning to phi-
 “ losophical or political matters, than to the study of the
 “ scriptures, of the Oriental languages, of the fathers and
 “ ecclesiastical authors, and of the writings of devout men
 “ in different ages of the church. I say this is in general
 “ the case; *i. e.* far the greater part of the clergy of all
 “ ranks in this kingdom are of this kind. But there are
 “ some of a quite different character; men eminent for
 “ piety, sacred learning, and the faithful discharge of
 “ their duty, and who, it is not to be doubted, mourn in
 “ secret for the crying sins of this and other nations.

“ The clergy, in general, are also far more free from
 “ open and gross vices, than any other denomination of
 “ men amongst us, physicians, lawyers, merchants, sol-
 “ diers, &c. However, this may be otherwise hereafter.
 “ For it is said, that in some foreign countries the supe-
 “ rior clergy, in others the inferior, are as corrupt and
 “ abandoned, or more so, than any other order of men.
 “ The clergy in this kingdom seem to be what we might
 “ expect from the mixture of good and bad influences
 “ that affect them. But, then, if we make this candid
 “ allowance for them, we must also make it for persons
 “ in the high ranks of life, for their infidelity, lewdness,
 “ and sordid self-interest. And though it becomes an
 “ humble, charitable, and impartial man to make all
 “ these allowances, yet he cannot but see that the judg-
 “ ments of God are ready to fall upon us for all these
 “ things, and that they may fall first, and with the great-
 “ est weight, upon those who, having the highest office
 “ committed to them in the spiritual kingdom of Christ,
 “ neglect it, and are become mere ‘merchants of the
 “ earth,’ and ‘shepherds that feed themselves, and not
 “ their flocks.’”

P. 453. “ Let me intreat all parties, as a sincere friend
 “ and lover of all, not to be offended with the great, per-
 “ haps unjustifiable freedom, which I have used, but to
 “ lay to heart the charges here brought, to examine how
 “ far they are true, and reform wherever they are found
 “ to be so.”

P. 455. “ These are my real and earnest sentiments
 “ upon these points. It would be great rashness to fix a
 “ time for the breaking of the storm that hangs over our
 “ heads, as it is blindness and infatuation not to see it,
 “ nor to be aware that it may break. And yet this infa-
 “ tuation has always attended all falling states. The
 “ kingdoms of Judah and Israel, which are the types of
 “ all the rest, were thus infatuated. It may be that the
 “ prophecies concerning Edom, Moab, Ammon, Tyre,
 “ Egypt, &c. will become applicable to particular king-
 “ doms before their fall, and warn the good to flee out of
 “ them. And Christendom in general seems ready to as-
 “ sume to itself the place and lot of the Jews, after they
 “ had rejected their Messiah, the Saviour of the world.
 “ Let no one deceive himself or others. The present
 “ circumstances of the world are extraordinary and cri-

“tical, beyond what has ever yet happened. If we refuse to let Christ reign over us, as our Redeemer and Saviour, we must be slain before his face, as enemies at his second coming.”*

I am well aware that there are many who will turn, not only my sentiments, but these kindred ones of this great and good man, into ridicule, and that more still will make light of them; for it is in all our hearts to say, “All things continue as they were from the beginning of the creation; The evil will not come in our days.”—Ah! ye deluded men! though “the Lord is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance,” yet the day of his vengeance will come “as a thief in the night:”—“For when they shall say, Peace, and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape.” It will be sudden and irresistible. It will be as a torrent that no power or wisdom of man will be able to stay or divert from its course. “Awake, then, ye sleepers, and call upon God. Rend your hearts, and not your garments, and turn unto the Lord. It may be that ye shall be hid in the day of his fierce anger.”—Read attentively the *twenty-fourth*, and three following chapters, of Isaiah.

Does the angel swear by him that liveth for ever and ever that *delay* shall be no longer? “*Prepare to meet your God.*” Ye corrupters of the holy and benevolent religion of Jesus, and ye oppressors of mankind; ye men of blood;

* Whilst I would beseech the enemies of reformation to beware that they do not by their violence and obstinacy bring desolation and ruin on their country, I would also beg leave to recommend what the Doctor says at p. 369, as deserving the attention of all those lovers of liberty, and those advocates for reform, who, lest, by aiming at too much, the remedy should be worse than the disease, would wish, with zeal for the security of our liberties, to unite prudence. “All bodies politic seem, like the body natural, to tend to destruction and dissolution, as is here affirmed, through vices public and private, and to be respited, for certain intervals, by partial, imperfect reformations. There is no complete or continued series of public happiness on one hand, no utter misery on the other; for the dissolution of the body politic is to be considered as its death. It seems as romantic, therefore, for any one to project the scheme of a perfect government in this imperfect state, as to be in pursuit of a universal remedy, a remedy which should cure all distempers, and prolong human life beyond limit. And yet, as temperance, labour, and medicines, in some cases, are of great use in preserving and restoring health, and prolonging life, so industry, justice, and all other virtues, public and private, have an analogous effect in respect of the body politic.”

ye proud blasphemers, and ye persecutors of the servants of God, prepare for the day of reckoning; for behold, "The whirlwind of the Lord goeth forth with fury, a continuing whirlwind; it shall fall with pain upon the head of the wicked. The fierce anger of the Lord shall not return until he have done it, and until he have performed the intents of his heart. In the latter day ye shall consider it." (Jer. xxx. 23, 24.) Ye who worship the mammon of unrighteousness, and sacrifice nations for gain; who have carried desolation to the utmost bounds of the earth, and, having enslaved mankind for filthy lucre, are ingenious to invent apologies for your enormous crimes; *Prepare to meet your God.* "Go to now, ye rich men, weep and howl for your miseries which shall come upon you.—Behold, the hire of your labourers, which is of you kept back, crieth against you." O Tyrus, the mart of nations! thou hast said, I am of perfect beauty; I am God; I sit in the seat of God, in the midst of the seas. Thy rowers have brought thee into great waters. In the time (if thou repentest not) when thou shalt be broken by the seas in the depth of the waters, thy merchandize, and all thy company, in the midst of thee, shall fall."

Ye dozing watchmen of our Israel, who talk to the people of the follies of enthusiasm, till their faith in the Divine predictions which was intended to have been a guard to their hearts against the surfeiting cares of the world, and to keep them vigilant, has lost all its power, and they are lulled into a security from which nothing can rouse them short of the voice of that trumpet which will rend the heavens and the earth.—Sleep on, and take your rest.—But at midnight ye shall hear a great cry made—"Behold, the bridegroom cometh, go ye out to meet him." Ye hireling shepherds, especially, who have converted the religion of Christ into a system of worldly traffic; who live in pleasure, and having fed yourselves with the fat, and clothed you with the wool, abuse, instead of feeding, the flock; *Prepare to meet your God;* for the time of his judgments shall be no longer *delayed*, but they who have beaten their fellow-servants, and ate and drank with the drunken, he will cut them asunder, and appoint them their portion with the hypocrites.

Let men of all descriptions and characters (revolving in their minds the *signs of the times*) hear the awful declara-

tion of the angel, and take warning. The sins of the great whore who sitteth on many waters, and of the nations who have been drunk with the wine of the wrath of her fornications, are come into remembrance. Come out of her, therefore, ye Protestants, and all that fear God, that ye be not partakers of her sins, and receive not of her plagues.

To you who obey God, and have never been either the patrons or agents of oppression, persecution, and bloodshed, may be applied the words of our Saviour, "There shall not an hair of your head perish. In your patience possess ye your souls." Even though that spirit, which in former times filled all lands with violence, should again be let loose, and ye should be betrayed both by parents, and brethren, and kinsfolks, and friends, and some of you should die under your sufferings, yet in your patience possess your souls, ye shall not ultimately be losers; the season is short, and your reward is sure; and whilst the name of the wicked shall rot, yours shall be had in everlasting remembrance.—Let the virtuous and good exemplify their principles by following after the things which make for peace; let them with calmness contemplate the awful scene as it opens; for though it may exhibit such events and troubles as have never been since there was a nation, yet they will be salutary; general affliction will produce general seriousness, and the end will be universal reformation and universal peace. But that we may exercise this patience, and possess this calmness of mind, it is necessary, not only to have our hearts deeply impressed with a sense of the over-ruling providence of God, but to possess a prevailing hope as to the issue. These cannot be attained without an extraordinary cultivation of piety, and an intimate acquaintance with the word of God. Let us then stir up ourselves to the exercise of a diligence which may be somewhat proportioned to the importance of that which we are taught to look for. Thus may we hope to be prepared for every event, whether to mourn or to rejoice, to live or to die.

What my readers may think of the agreement of events with prophecy, or how they may be affected at the prospect in general, or at the situation and prospects of this country in particular, I cannot tell; I know that the inattentive Christian, as well as the cold Sceptic, will esteem it the illusion of a heated brain, but I am free to acknowledge that the *signs of the times* present to my mind a

thousand images of horror, and afflict me with the extremest anguish, for the part which my country is acting. Whilst I contemplate the scene which Europe now presents, (a scene which blackens as it discloses) and observe the exact conformity of the several parts already disclosed, with the pattern which Inspiration has drawn, I anticipate the future, and seem to feel nothing but earthquakes, to hear nothing but thunders, to see nothing but slaughter; and I weep for the calamities of my fellow-creatures.—For the glimpse of one pleasant prospect we must stretch our eyes to years to come.—Oh, my country! how am I pained at the apprehension of thy fate! Thou mightest have dwelt in peace, and even turned to thine own advantage the madness of other nations:—but thou hast been deceived, and chosen war; thou hast committed thyself to the horrors of a tempest which threatens to lay in ruins all that is found within the circle of its rage!—“Is there no balm in Gilead?”—Are there no means left for the salvation of my country?—“Is there no physician there?”—Is there not one wise and patriotic statesman who loves his country, who loves truth and right more than gain, and who may be able to conduct a retreat, and heal our wounds?—Must we stand or fall with Antichrist, and make the fate of Papal despots our own?—Has that warning no longer any validity, “Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues?” O thou Father of mercies, and Disposer of all events, touch the hearts of the rulers of the earth, and let a ray from Thee enlighten their minds! Look with pity on the bleeding nations!—Speedily accomplish thy promises, and reveal thy mercy!

THE END OF PART SECOND,



THE
SIGNS OF THE TIMES:

OR,

THE PROBABLE
PROGRESS AND ISSUE

OF THE

COMMOTIONS
WHICH HAVE AGITATED EUROPE

SINCE THE

FRENCH REVOLUTION,

ARGUED FROM THE ASPECT OF THINGS, AND THE
WRITINGS OF THE PROPHETS.

PART THE THIRD.

BY J. BICHENO, M. A.

THIRD EDITION.

“ Beware lest that come upon you which is spoken of in the Prophets?
“ Behold, ye despisers, and wonder, and perish; for I work a work
“ in your days, a work which you shall in no wise believe, though a
“ man declare it unto you.” PAUL.

PRINTED IN THE YEAR M.DCCC.VIII.



SIGNS OF THE TIMES.

NEWBURY, April 14, 1797.

NOT only have the public affairs of our own country suddenly assumed an awful aspect, and become alarming in the extreme; but the general state of things, throughout Europe, becomes more and more critical, and seems portentous of some strange and unusual events. Society appears as though in pangs for the birth of some new order of things; and those governments which have stood the blasts of ages, are, all at once, if not overthrown by the assaults of a new species of enthusiasm, yet, tottering to their foundations before the breath of opinion; or rapidly sinking under the loads of debts and taxes, which, by wanton wars abroad, and boundless extravagance and corruption at home, they have brought upon themselves.

The Revolution in France has put half the world in motion; and its principles and effects equally astonish. It seems to have given a new impulse to the human mind, and to threaten to turn the whole current of human affairs, civil and ecclesiastical. Whence this sudden change, and what does it forebode? We are all deeply interested in what is passing: The clouds gather so black about us, and events so extraordinary are every month turning up, that it becomes next to impossible not to be extremely anxious about the issue. Too many, indeed, for these seven years past, have cared but little for what has been transacting on the theatre of Europe; nor about the part which our own country has acted in the awful drama. The nation has too long been slumbering; and, as if inebriated with excess of prosperity, has seemed alive to nothing but to cheer the minister on every attack upon justice and humanity; and upon our once beloved constitution and liberties—I say too much—they were not the

vociferations of the nation which we heard, but of a party whose formidable numbers, supported by power, for a moment, struck the nation with a stupor. But we begin to recover; and even many who were once among the loudest in their approbation of popular measures, begin to open their eyes to the danger which a strange infatuation has brought upon us; and to fear, lest our short-lived exultations should terminate in long regret.

Prophecy is the subject we are going chiefly to consider; but from the peculiarity of that part of it, which we are to attend to, and its supposed connection with what is now passing, it will be proper to inquire whether our war with France be a "just and necessary war," as its friends and supporters, on all occasions, affect to call it? Whether we be fighting for the religion of the Bible, or for hierarchial robbery and corruption? For liberty, or to crush it? For ourselves, and for the king and constitution; or for tyrants and tyranny, corruption and superstition? That on the part of the continental enemies of France it is a war of ambition, and of aggrandizement, at the expence of mankind, and for the support of civil and ecclesiastical despotism, is clear enough. But how stands the case with this country? To be just and approved by heaven, it must have been necessary and unavoidable. But whether this were the case, no unbiassed person, who recollects the circumstances of its commencement, or reads, with attention and candour, the late excellent publication of Mr. Erskine, can be long in determining. Were it not that that book is in almost every one's hands, I should think it right to enter more at large into this inquiry—"Just and necessary war!!!" Is it just and necessary for one independent nation to make war on another independent nation, because they think proper to alter their form of government, and to call to account their oppressors? Is that a just and necessary war, which is rushed into without trying *every* means which can be devised for the preventing of bloodshed; and where all negotiation is spurned, and every concession, for offences given, and the most solemn protestations of friendly intentions, are rejected with scorn? Was it just to the people of *this* country, and necessary to their prosperity and safety, to plunge them into the horrors of war, and expose them to unknown evils, because the French people put to death their monarch, and to prevent *imaginary* consequences? If a just and necessary war comports

with these principles and facts, then is the present war both just and necessary, but if not, then it is *unjust* and *wanton*. Though the French, in the first moments of their intoxication, were certainly guilty of offence, yet, they as certainly did every thing, unless that of resuming their chains, to atone for their offence, and avoid a breach with this country. And so conscious were his Majesty's ministers of this, that the destruction of the king was the only reason which they alledged to justify the dismissal of Monsieur Chauvelin, the French Ambassador, first to himself, and afterwards to the parliament.*

But though the people of this country were then deceived into approbation of the minister's measures, and too many joined in the cry for this "just and necessary war;" yet most are now better informed, and the conviction of the injustice, and wantonness of it, on the part of administration, is every day becoming more general; and most begin to repent of their folly, in supporting, with their approbation, those measures which have precipitated their country to the very verge of ruin. I sincerely wish that this repentance may not come too late. To be of use, it must be general and sincere; it must not be *only*, because we feel the pressure of the evils which our folly has brought upon us; but it must spring from the revival of principle, and be followed by a conduct becoming the conviction, that we have committed a great crime in making ourselves parties with the enemies of liberty, the destroyers of mankind; and worthy of that which is at issue.

If we really wish to preserve that constitution, under which we have enjoyed such distinguished felicity; and those liberties, delivered down to us by our forefathers, and to have those defects removed which threaten their speedy destruction, we must become more thoughtful about the public good, and cultivate and practise more public virtue, than has of late been manifested.

They are no common evils which we have to apprehend, nor shall we find, that common means will be sufficient to ward them off. Far be from me the paltry squabbles of party politics, I have but small abilities, and less inclination, for bandying such subjects. Nothing but our constitution and liberties, and even our existence being at stake, could induce so obscure a person to lift up, a fourth time, his feeble voice to rouse his countrymen to a sense

* Mr. Erskine's Views, &c. page 41.

of their danger, and to warn them of what we have to expect, unless *instant* repentance stays the wrath which is come out against us, for our great and many national crimes, and *immediate* reformation, moral and political, supersedes the necessity of those judgments, which threaten to "grind us to powder."—The candour of the public renders much apology unnecessary. I should not again have obtruded myself, but our watchmen, in this politico-religious quarter of the city, are almost *all* of them either still asleep, or *every one is looking for his gain from his quarter.*

Some, possibly, may think, that the mixture of political questions, with the following discussions, is rather improper; but if the nature of the subject, which is very different from the common topics of religion, be well considered, those, who understand Christianity, and enter into the spirit of those predictions, we are going to consider, which proclaim liberty to the captives, will be of a very different opinion. The mixture of any thing which belongs to religion, with the ordinary political questions of the day, is not what I am fond of. But what follows, will not, I think, be found of this description. Let us remember, moreover, the times are singular, and events are such as the Christian world never before witnessed, and in the opinion of the author—and it is that of thousands—what is now passing in Europe, is more intimately connected with the future condition of Christianity, and of the world at large, than most are aware of.

Independent of all other considerations, if we were only to consider the general state of Europe, and the particular situation of our own country driven to the verge of bankruptcy and ruin; pressed down with debts and taxes, and threatened on every side; we might well be apprehensive for the issue; but if, as believers in the inspiration of the holy Scriptures, we compare recent and passing events, with the predictions of the prophets, and find any reason for *suspecting* that that important æra, of which all the prophets have spoken, is arrived, when *the earth shall be utterly broken down, and clean dissolved, and moved exceedingly; when its iniquity shall be heavy upon it, and it shall fall and not rise again* (Isaiah, xxiv.); when the *great image* (Daniel, ii. 34.) shall be *smitten on the feet, and fall, and be broken to pieces, that the kingdoms of the world may become the kingdoms of our Lord, and of his Christ* (Rev. ix. 13.); there is reason, then, indeed, to be filled with fear

and trembling; for, should it prove thus, and we are found the champions of Antichrist, what are seas, or navies, or armies, to defend us against that Power, with which we shall have to contend!

All are agreed, that Europe never witnessed such singular and awful scenes, as at present, or at least since the irruption of the barbarous nations, when the Roman western empire was broken to pieces, and the present kingdoms and states of Europe were erected from its ruins. And, seeing that all Christians allow that the dissolution of these kingdoms, as far as they are Antichristian, is the subject of prophecy, it is worth while to inquire whether any information is to be obtained, which may assist us in forming our judgment as to the *probable progress and issue of the present unusual commotions.*

Nor let any be disheartened from entering upon such investigations because others may have failed, for thus we might relinquish every praise-worthy pursuit. But, as Mr. Lowth has observed, in his comment on Dan. xii. 4. it is likely that the nearer the time approaches for the fulfilment of a prophecy, the more light men will have for the understanding the prophecy itself. "It is (says Sir Isaac Newton) a part of this prophecy (of the Apoc.) that it should not be understood before the last age of the world—but if the last age, the age of opening these things, be now approaching, as, by the great success of late interpreters, it seems to be, we have more encouragement than ever to look into these things.—There is already so much of the prophecy fulfilled, that as many as will take pains in this study, may see sufficient instances of God's providence: but then (when the seventh angel shall sound (Rev. xi. 15.) the signal revolutions, predicted by the holy prophets, will at once both turn men's eyes upon considering the predictions, and plainly interpret them.—Among the interpreters of the last age there is scarce one of note, who has not made some discovery worth knowing; and thence I seem to gather that God is about opening these mysteries."* And what Dr. Hurd, Bishop of Worcester, says, is perfectly in point. "Prophecies of very remote events, remote, I mean, from the date of the prediction, are universally the most obscure. As the season advances for their accomplishment, they are

* Observations upon the Prophecies, Part II. chap. i. p. 250—253.

“ rendered more clear ; either fresh prophecies are given, “ to point out the time and other circumstances, more “ determinately ; or the completion of some prophecies “ affords new light for the interpretation of others which “ are unfulfilled.” *—The French Revolution appears to be an event of this sort : namely, *that fall*, of the *tenth part of the city*, which was immediately to precede the sounding of the seventh trumpet, and its awful consequences,—universal war and ruin to the antichristian party.

One great cause of the prejudice conceived against inquiries into the meaning of the prophecies, is, the general ignorance of the language in which they are delivered, and the consequent notion, which many have taken up, that they are unintelligible. But as well might a person conclude that the poems of Homer and Virgil are unintelligible productions, because they are unacquainted with the language in which they exist, as for a man who has never studied the symbolic style, to pronounce the writings of the prophets to be so. That some obscurity will always attend the prophecies, till the events, foretold, take place, is certain, but not utter darkness ; and, in general, the darkness vanishes in proportion to the near-approach of their fulfilment. To those who wish for extensive information respecting the symbolic and hieroglyphic language, I must refer them to what has been written on this subject by Bishop Warburton, Sir Isaac Newton, Bishop Newton, Bishop Hurd, Mr. Daubuz, and an excellent recent publication, entitled *Illustrations of Prophecy*, in two volumes 8vo. only observing, as preparatory to what follows, that in the symbolic language, founded on the first mode of writing (before the use of letters) by pictures, and hieroglyphical figures, something like what still prevails in heraldry ; the heavens and the earth signify the whole world politic ; heaven, which in nature occupies the superior place, is put for government, or the seat of a government ; the sun for the supreme civil power ; the moon for such as are the next in office ; the stars for those who occupy inferior stations in the government, the nobility and all such as are of superior rank ; the darkening of the sun and moon, and stars, for calamities which fall upon kings and great men. If they be utterly darkened, or fall from heaven, it signifies the utter destruction of their power ;

* Introduction to the Study of Prophecy, Vol. I. p. 57.

a coming in the clouds, signifies victory and success; thunder, lightning, hail, and wind, are put for war; fire, also, is the symbol of the same; light signifies prosperity and joy; darkness, sorrow and misery; mountains and hills, are put for greater and lesser kingdoms, cities, and political powers; earthquakes, for revolutions and commotions of war; a wild, or monstrous beast, is the symbol of a tyranny; a horn, of strength, and hence it stands for a kingdom. A trumpet, is the symbol of war, or of preparation for it; the earth, signifies the mass of mankind; the sea, a multitude of people; and, if in motion, it signifies war. But, as is the case with words in all languages, many symbols are equivocal; and are sometimes used in a more mystical sense than at others. Thus the unlearned reader may form some notion of the prophetic language. A language, as Dr. Hurd has shewn, most admirably suited for the purposes of prophecy, particularly where preceding and less important transactions are made to adumbrate future, and more illustrious events. "It at once conforms to the type, and antitype; it is, as it were, a robe of state for the one, and only the ordinary accustomed dress of the other: as we may see from the prophecies which *immediately* respect the restoration of the Jews from their ancient captivities; and, *ultimately*, their final triumphant return from their present dispersion."*

It is needless to caution the well-informed against the prejudice which some people have taken up against attention to the sacred predictions, because a few crazy, or deluded people, have lately been uttering effusions, which were called prophecies. I am not going to obtrude my own reveries; and if I speak not the words of soberness, at least, and what candid criticism will allow to be deserving of *some* regard, I desire no attention. In some things, it is probable, I may be wrong; for I do not pretend to infallibility. But this I can say, I have thought much on the subject, and have, in no known case, allowed myself to adopt an explanation, without considering, as far as I was able, all its relations and bearings; and, in conformity with the maxim of the learned Daubuz, If the key has not appeared to fit every ward, and moved easily in the lock, I have rejected it as not being the true key. But as, after all, I may be mistaken in some particulars, I

* Vol. II. p. 107.

wish to leave every one to judge for himself, and only solicit candid attention to a subject, which I am sure is of the highest importance, and particularly at this time; more so than at any period since the kingdoms and states of Europe were founded, or since Antichristian hierarchies had existence. By candid discussion, light may be struck out, at least as much as may serve for the purposes of piety, and to stir us up to watchfulness, that when God, in his providence, comes for the destruction of Babylon the great, we may not be found on the side of his enemies, and in arms against him.

Some will, doubtless, pronounce the author an enthusiast; and a certain class may, perhaps, entertain harsher sentiments. But none of these things move me. I know the goodness of the ground on which I stand; and have that witness of the purity of my intentions, that I can neither blush nor fear. The truth or fallacy of what follows may not be altogether ascertained for twenty years to come (though, I think, the greater part will be determined much sooner;) but, as I write neither for applause nor bread, it is, comparatively, of very little consequence to me, what, for seven, or twenty years to come, this man, or that, may think, or say, of my productions. May I but be useful, in any measure, to my countrymen, to awaken them to a proper sense of the danger of the ground on which they, at this moment, stand; and to excite their attention to a subject in which they are most deeply interested; and, in the end, serve the cause of Christianity, which, though corrupted and so debased in profession, by its connection with the kingdoms which are of this world, as scarcely to be recognized, is, yet, from God; I shall then have a reward, which I prize more than the smiles of princes.

But that the following argument may produce its full effect, it may be necessary to review what the author has previously advanced on some parts of the Book of the Revelation. He has endeavoured to prove that the *Dragon*, in chap. xii. is the symbol of the Roman tyranny, or the Imperial despotism; and that, though this dragon resigned his Imperial seat at Rome (chap. xiii. 2.) to the Popes, to be the seat of a new species of tyranny, yet he did not cease to exist; but the dragon, of which we read in chap. xvi. 13. and xx. 2. is to be considered as the same. The old Roman dragon, if he ever slept, yet never died. He now exists in the Western Imperial authority,

revived, first in the person of Charlemain, and continued by his successors, who in these latter ages have been called the Emperors of Germany, and Kings of the Romans who are at the head of the civil tyranny of Europe*. This is the dragon, which (with his *angels*, the inferior princes, dukes, and nobles,) was *cast out of heaven*, (Rev. xii. 7—17.) that is, Rome, the original symbolic heaven of the old Roman empire;—*into the earth*, the continental parts of Europe, where he has, ever since, had his residence; first in France, and afterwards in Germany; and which has always been the persecutor of the woman, the church of Christ, driven into the wilderness. This is he, which, with his tail, cast the third part of the stars to the earth; and which circumstance we shall, by and by, have occasion to consider †.

* Although there can be but little doubt that this symbol, to signify a tyrant, or a succession of tyrants, in any country, was originally taken from the frightful and ravenous crocodile of the Nile, yet it is a circumstance worth noticing, that “the Emperors (as John Chrysostom affirms) wore, among other things to distinguish them, silken robes, embroidered with gold, in which dragons were represented.” JORTIN, vol. ii. p. 358.—Let us figure to ourselves an Imperial monster, strutting in his gold and purple; the yawning jaws of a monstrous dragon adorn his shoulders, whilst his long sweeping tail ornaments his skirts.

The banners also of the Romans, we may remember, were shaped in the form of dragons. Gibbon, speaking of the procession of Constantine from Milan to Rome, says, (vol. iii. p. 192.) “He was encompassed by the glittering arms of the numerous squadrons of his guards and cuirassiers. Their streaming banners of silk, embossed with gold, and shaped in the form of dragons, waved round the person of the emperor.” Thus the dragon was, with the Romans, a favourite symbol of majesty.

† It will be right here to notice Mr. Faber’s objection to my thus explaining *the heaven* out of which the dragon was cast. He says, (vol. ii. p. 123.) “In his notion, that *heaven* means *Italy*, and *the earth* the *provinces of the Roman empire*, to say nothing of his not having a shadow of authority for making such an assertion, he is totally inconsistent even with himself. *The great star*, that falls from *heaven* under *the third trumpet*, he elsewhere supposes to be Attila. If *heaven* denote *Italy*, how did Attila fall out of it? So in the present prophecy *the woman* is said to have been in *the same heaven* with the *dragon*. At what period was *the church* exclusively confined to *Italy*? Again: the whole earth is said to worship *the ten-horned beast*, which, according to Mr. Bicheno, is the papacy. Did the provinces alone venerate the *pope*? Was his authority *totally disregarded in heaven or Italy*?” As to my authority for considering *Italy* as *the heaven* of the Roman empire, I have referred to Dr. Lanchester (See his Symbolical Dictionary, art. *Heaven*) and Artemidorus, (Lib. ii. c. 73.) who, writing in the times of the Roman emperors, makes

The beast with ten horns, (chap. xiii.) the author has considered as the symbol of the Ecclesiastical tyranny of

the country of Italy to be the heaven. "*As heaven,*" says he, "*is the abode of Gods, so is Italy of kings.*" See my *Symbolical Vocabulary*, art. *Heaven*. This must have escaped Mr. Faber, or he would not have said I had not a *shadow of authority* for my assertion. It is certain that the ancient writers on symbols represent the seat of the government of an empire, or kingdom, as *the heaven* of that empire, the sovereign and subordinate rulers as its luminaries, and the great body of the people as *the earth* governed. And from what Artemidorus says of Italy as *the sovereign country*, it would seem from analogy, that they considered the provinces subjected to that country as *the earth* over which it ruled. See Daubuz's Prelim. Discourse.

I suppose Italy, or Rome, (as the seat of the imperial government) to be *the heaven* out of which *the dragon* is cast, by the removal of the seat of government into Gaul, which, till lately, had been only a province, subject to that mistress of the world. It is true that this war which John saw carried on in *heaven* by *the providence of God*, (which Michael personifies) by the instrumentality of the Goths and Vandals, Huns, &c. against the corrupted government of Rome, was not confined to Rome or Italy, but extended through all the provinces of the west; and which, with Mr. Faber, who seems to insist upon symbols *turning on all fours*, as the phrase is, and that the same words, such as *heaven*, *earth*, &c. must always have the same signification, must be considered as forming an insuperable objection; but to me, whose rules of interpretation are not quite so rigid—I had almost said, unreasonable—this objection is easily removed. It is certain that those wars which subverted the throne of the western Cæsars extended far beyond *Rome* and *Italy*, the principal seat of government; yet as this contest, which the imperial government maintained against the Barbarians, was not of a common kind, but for exclusive empire itself, (to decide the question who should reign?) and as Rome and Italy were the scene of the most decisive struggles, therefore the war might, very properly, be said to be in *heaven*: so to speak, they were the luminaries themselves, which moved in the heaven of the dragon's domain, that were attacked, and the contest was to cast them from their spheres, that others might occupy their place. Were the present conflict, which shakes Europe, and by which kings and princes and their satellites are cast from their exalted stations, to be described in the style of this book, it might be represented as *a war in heaven*: for the present war differs, essentially, in its nature and ends, from all others of modern times. Other wars have been about questions of territory, succession, commerce, balance of power, and the like; mere *wars upon the earth*; but the present is *a war in heaven*, to cast down the powers which are, that others may be exalted in their place: it is *the Providence of God fighting against the dragon and his angels*.

I allow, if *heaven*, in the symbolical language, mean exactly what it is said to do in the *Dissertation*, that, then, my interpretation of the casting *the dragon out of heaven into the earth*, would be as groundless as the author can suppose it to be. He makes *the whole body politic*, (temporal or spiritual) rulers and subjects, to be *heaven*; *the sun* being the sovereign, *the moon* the people, &c. But this representation of the matter appears to me to be utterly without either support or countenance from the laws of symbolic writing. So far as my limited means of in-

Europe, with the bishop of Rome at its head; and the same tyranny (under another symbol, and with some additions)

formation extend, it appears that the ancients represent things very differently. They divided the universe into a threefold world, invisible, visible and political; in each heaven of which move the ruling powers, sun, moon and stars; and, of course, something over which they rule. Jamblichus de Myst. Egypt. sect. 7, cap. 1, 2, &c. as quoted by Daubuz, in his Prelim. Dis. p. 9, which see throughout; also Dr. Lancaster's Symb. Dict. art. *Heaven*. We see how it is in the visible heaven and earth, and the political, by the law of analogy, must correspond. In a political world, *the heaven* is the sphere in which the governing powers—kings, viceroys, senators, &c.—move and act; and *the earth*, with its various divisions and parts, over which this heaven stands and rules, is composed (if the scene be laid in a great empire) of the kingdoms and states and provinces, comprehended within the scene of the vision. In *the Dissertation*, *the sun* is made *the sovereign power*, and *the stars* are *the princes and nobles* of the realm—so far good—but, *the moon* is said to be *the people*, and *the earth* the same people in a state of idolatry, and *the sea* that same people again in a state of commotion, &c. This is lame and defective in the extreme, and very different, I believe, from the symbolical heaven and earth which the genius of ancient times created. The ideas which I have suggested for the interpretation of *the war in heaven*, and *the casting out the dragon into the earth*, seem to me to agree much better with the original notions of the symbolists, than those which Mr. Faber has adopted. But the public must judge.

Let us now attend to the inconsistencies of which I am accused. I do not pretend to perfection in this respect; but inconsistencies, however, do not happen to exist where Mr. Faber imagines he finds them. Seeing that I suppose *the great star* that falls from *heaven* under *the third trumpet* to be *Attila*; he says, "If *heaven* denote *Italy*, how did "*Attila* fall out of it?" In the first place, I apprehend that the words, or symbolical terms, *heaven*, *earth*, &c. do not *always* mean exactly the same thing, any more than words in alphabetical writing; it is by the subject, and the circumstances, that we must often determine the meaning of the terms used. This may sometimes create ambiguity, and occasion difficulty to the interpreter, but this is as unavoidable as that which equivocal words often occasion in common language. If a warrior, or the destruction which he brings on a country, is to be represented by the falling of a *blazing star* or *fiery meteor* upon that country, from whence is it to be said to fall but *from heaven*? It is not to be said to proceed from the wilds of Scythia most certainly; though from thence the authors of the calamity may issue to lay waste and destroy. It is not the place from whence the fiery meteor comes, but its destructive nature, which constitutes the chief matter of the symbol: and we should bear in mind, that symbols are not to be made to speak mysteries in every word, any more than parables; but the point and main design are what should be chiefly attended to. It is possible, also, that the calamity, which was to be brought upon the Roman empire by *Attila*, might be represented by a star falling *from heaven* on *the rivers and fountains of water*, not only to signify its magnitude and particular destination, but to intimate that it was specially sent from God.

And as the term *heaven*, in this book, may be sometimes understood

as that shewn to Daniel under the figure of a little horn, (chap. vii. 8, 20—26.) whose *mouth spake very great*

symbolically and at other times merely metaphorically, or even literally, so may the term *earth*. When *the dragon* is said to be cast out of *heaven into the earth*, there is evidently a distinction of place, and the term is doubtless symbolical; but, when it is said *all that dwell upon the earth shall worship the beast*, and *all the world wondered after the beast*, here there is not that opposition of *heaven* and *earth*, or any thing of the kind, which expresses distinction of place, but the phrase *all that dwell upon the earth*, &c. appears to be used for no other purpose than to express the great extent of that delusion into which men were betrayed by the impositions of the beast. The questions; therefore, which Mr. Faber grounds on these expressions, “Did *the provinces* of the Roman empire *alone* venerate the pope? Was his authority *totally* disregarded in *heaven*, or *Italy*?” are easily answered, without hazard of being convicted of inconsistency.

To make good his charge of inconsistency, Mr. Faber farther observes: “In the present prophecy (chap. xii.) *the woman* is said to *have been in the same heaven with the dragon*. At what period was *the church* exclusively confined to *Italy*?” This, at first sight, appears more to the purpose, and more difficult to repel, than what goes before; but it is only at *first sight* that it appears thus. This vision has been called *the crux criticorum*, and I think Mr. Faber allows it to be so. Until, then, it be ascertained what is meant by *the heaven* in which John saw *the woman*; what by *the throne of God*, to which her *max* *child* was caught up, and it be proved to be the same identical heaven in which John saw the battle between *Michael* and *the dragon*, no valid objection against my interpretation can be drawn from it. Mr. Faber, indeed, says the woman was in *the same heaven* with the dragon, but this I conceive to be a mistake, so far, at least, as it relates to his battle with *Michael*. He allows that there are *two symbolic heavens*, the *temporal* and *spiritual*, and I maintain that there is a *third* mentioned in this book, and in which John was, which differs from them both; and here it was that the woman was seen. See chap. iv. *passim*. *After this I looked, and behold a door was opened in heaven; and the first voice which I heard, was as it were of a trumpet talking with me; which said, Come up hither, and I will shew thee things which must be hereafter. And immediately I was in the spirit; and behold, a throne was set in heaven, and one sat on the throne, and he that sat was to look upon like a jasper, and a sardine stone, &c.* Now *this heaven* to which John was raised in spirit, or vision, was not, most certainly, that *symbolical* heaven which was afterwards shewn to him, whether *temporal* or *spiritual*, but the place, so to speak, to which he was raised, and where the *symbolic scenery* was made to pass before his eyes. When, therefore, he says, in the *fifteenth chapter*, *I saw another sign in heaven, great and marvellous*; and here in the *twelfth chapter*, *And there appeared a great wonder in heaven, a woman clothed with the sun*—and again, *And there appeared another wonder in heaven, a great red dragon*, &c. he appears to mean nothing more by *heaven*, than that place to which he had been raised in spirit for the purpose of having these visions revealed to him. Here, in *this heaven*, it was that he had presented to his inspired mind the *symbolical universe*, and the various scenery of which it was composed, and which pictured those multifarious transactions in which the

things; and which made war with the saints, and prevailed against them, until the ancient of days came. But whereas the heads of the dragon were crowned, here, the ten horns are crowned, to shew that this beast himself is not royal, but that the supreme civil power belongs to the kings, over whose dominions (with their assistance) he has exercised his impious tyranny.

The two-horned beast (chap. xiii. 11—13.) appears to be no other than the French despotism, as perfected by Louis XIV. If a perfect and exclusive agreement can determine what tyranny this symbolic beast signified, it must, I think, be France. Every feature answers to the picture; nor can I learn that any other tyranny comes near to the likeness. The French despotism appears to be particularly noticed, on account of the great support which it has, from the first, and all along, afforded the papacy. To a French monarch the Popes are indebted for the patrimony of St. Peter, and for their elevation to the rank of temporal princes; from the French monarchs; of every age, Ecclesiastical corruptions and usurpations have found the most prompt and effectual support, and none have shed such rivers of blood, or slaughtered so many martyrs and prophets, as these. Even the bloody house of Austria cannot equal them. The argument

church of Christ was to have a special interest, from that period to the consummation of all things. Now let us place ourselves, in imagination, in this heaven to which John was raised in spirit, that he might have shewn to him what was afterwards to be, and we shall be able to understand this vision much better than we otherwise can. It is in this heaven that John sees the scenic picture of the church under the symbol of a woman clothed with the sun, and the moon under her feet, &c. but it is not at all intimated, by any circumstance, that she occupies a place in the symbolical heaven, where John saw Michael and the dragon fighting. It is true, she appears clothed with the sun, &c. but this, though it displays the dignity and sublimity of her character, does not prove that she even occupies the spiritual heaven.—In this heaven, to which John was raised, is the throne of God, and up to whom, even to his throne, the man-child was caught; to represent, I apprehend, the special protection which God afforded to his persecuted servants against the rage of the imperial dragon; and not, as some have supposed, to signify, either the exaltation of Constantine to the throne of the Cæsars, or that of the Christian church to the power and dominion which has been the consequence of the Roman empire embracing Christianity; for this throne in the heaven which was the scene of John's visions, and on which one sat, who was to look upon like a jasper, and a sardine stone, is as perfectly distinct from any throne which may be supposed to have been seen in the heaven politic, as the one heaven is distinct from the other.

which supports this sentiment, respecting the two-horned beast, may be seen at large in the first part of the Signs of the Times.—Let it be observed, that, though these visions of the dragon and the two beasts are placed where they are, yet, we are not, from this circumstance, to suppose they did not appear in the world till after the events prefigured in some of the former chapters. We cannot now enter into an examination of the curious machinery of this mystical Book. It must suffice to say, the visions in the *twelfth* and *thirteenth chapters*, as well as the *eleventh*, are to be considered as explanatory ones; or, at least, as belonging to a new set of visions, which refer more immediately to the affairs of the church of God, and which shew the occasion of some of those judgments before exhibited, and prepare the way for what follows.

We shall now go back to the ninth chapter. The fifth trumpet brought the *first woe*, the Saracen locusts, which proved so great a plague to the corrupted Christians, both in the Eastern and Western parts of the world. The sixth trumpet brought on the *second woe*, the Turks, whose empire was founded A. D. 1500 or 1502. They were prepared for *an hour, and a day, and a month, and a year, for to slay the third part of men*. The author, after Mr. Brightman, Dr. Lloyd, Dr. Cressener, Mr. Whiston, and others, has attempted to show that this time is to be calculated as prophetic, or mystical time, making altogether about three hundred and ninety-six years, terminating A. D. 1697, when a mortal blow was given to the power of the Turks, and a stop put to their progress, by the victorious arms of Prince Eugene, (Sept. 1st, O. S.) and which being followed up by the achievements of Peter the Great, of Russia, an end was put to this plague, as a woe.

This was immediately followed by the *seven thunders* (chap. x. 4.); which, seeing that thunder is ever the proper symbol of war, appear to signify seven periods of war, in the Antichristian territory; after which, *delay* (*Χρονος*) is to be *no longer*, but the seventh angel sounds, and the mystery of God is finished*. These seven periods appear to be as follows: the *first* was from 1700 to

* Chap. x. 5—7. Daubuz, in his comment on this passage, says, “*Χρονος* signifies two very different things, *length of time*, or *delay and opportunity*. Most interpreters and versions understand it here, of “the first, as if it did signify, there shall be no length of time, or there shall be no delay.”

1721, during which long period, Europe was never freed from the ravages of war: the *second* from 1733 to 1735 inclusive; the *third*, from 1737 to 1748; the *fourth*, from 1756 to 1763; the *fifth*, from 1763 to 1773; the *sixth*, from 1778 to 1782; and the *seventh* and last, from 1788 to 1791, in which period the French Revolution began, and which we suppose to lead to the sounding of the *seventh* trumpet.

But, in chapter the eleventh, there is another set of visions representing in miniature, a long succession of events, chiefly relative to the affairs of the church of God. Among other things, two *witnesses* appear, who, for twelve hundred and sixty prophetic days, that is years, torment, with their testimony, the corrupted nations. Upon these, when finishing their testimony, or towards the end of the twelve hundred and sixty years, the beast, that ascendeth out of the bottomless pit, makes war, and overcomes and kills them; they lay dead in *the street* (or in one of the kingdoms, particularly, and that the chief, *the platea*) of *the great city three days and a half*, after which they rise to life; ascend to heaven; and a great earthquake follows; the tenth part of the city falls*, and

* To the number of authors who have given it as their opinion, that the fall of the tenth part of the city would be realized by a revolution in France, and whose sentiments are already stated in the *Signs of the Times*, may be added the name of Sayer Rudd, M. D. who, A. D. 1734, published *An Essay towards a new Explication of Doctrines of the Resurrection, Millenium, &c.* at page 281, note 6, he says, "That the number of the beast is the number of a man, I apprehend it intimates, the person governing in that state, in whom this number is to be completed. It is the number of a man, not only as the way of reckoning is the same as men use, but, I apprehend, as it is a number included in the name of some man. Wherefore, as the name Ludovicus (which has been a favourite name with the French kings,) contains the numeral letters, according to the ancient way of counting (and I think it ought to be a Latin name, if any,) which amounts to six hundred and sixty-six, and so agrees in the strictest sense with the text, it seems probable to me, that the number of the beast's name is to be fixed here: I mean, that as the beast received his name, his full complement, denomination, and power in the rise of that kingdom, so a period will be put to the reign of the beast (strictly taken) by a REVOLUTION IN FRANCE, and that under a Louis; the Holy Spirit, seeming to decypher the person under whose government this glorious event should happen, by this very number.

Further, to support what has been now offered, it will not be improper to put the reader in mind, that the original and primitive Antichristian beast, no where subsists but in the kingdom of the

seven thousand names of men (as it is in the original, *are slain*; the remainder are affrighted, and give glory unto God, by promoting his designs, and the seventh angel sounds his trumpet, as the signal for that war which is to destroy the enemies of Christ; the nations are angry, and God's wrath falls upon them. These symbolic representations we have already explained.

In the latter part of this *eleventh* chapter, we read, *and the temple of God was opened in heaven, and there was seen in his temple the ark of the testament.* As *heaven* in this mystical book, symbolically signifies *the government, or ruling powers* of any country; so a *temple* is the symbol of *God's church*, or of its residence; and which temple is considered as shut, during the period of twelve hundred and sixty days, or years, in which the Gentiles occupy the outward court, and tread under foot the holy city (chap. xi. 1, 2.); but now, when God destroys the enemies of his church, and reforms the world, the temple is opened; that is, all the restraints of persecuting statutes are removed, conscience is set at liberty, and who will—even those in authority, as well as others—may, publicly profess the religion of Christ. *The ark of the testament*, being seen in the temple, appears to be a symbol not of liberty only, a mere *permission* to enter God's temple, but of a farther advance of the kingdom of God among men; and bespeaks some eminent discoveries of divine truth, and superior manifestations of heavenly favour. It is the perfection of religious privilege; for the high priest only was to see the ark within the vail. Heb. xi. 7.

This passage, if well considered, and compared with what we find in chap. xv. will afford a clue to enable us to trace the connection of these visions. Here is a vision of seven angels, with seven vials, or libation-bowls, full of the wrath of God, and (ver. 5.) John sees *the temple of the tabernacle of the testimony in heaven opened, and the seven angels came out of the temple, having the seven plagues called, in verse the first, the seven last plagues.* This

“ Franks, that being the only kingdom out of the ten that has not been
 “ yet conquered. And likewise, that the downfall of the tenth part of
 “ the city (which tenth part can mean nothing else but France, that
 “ being in order of its rise, as well as interest; the τὸ δέχεται of the
 “ Papal hierarchy) is made the immediate fore-runner, or leading event
 “ to the universal spread of Christ's kingdom (chap. xi. 13—15.) So
 “ that we cannot expect either the destruction of *Turk* or *Pope* till that
 “ be accomplished.”

sufficiently determines the period for pouring out of the vials to follow immediately on the sounding of the seventh trumpet. But whereas, in the vision, chap. xi. 19. the temple was not only opened, but the ark of the testament was seen; here, John only sees the temple opened, which is the *tabernacle* (the residence) of the *testimony*, that is, the ark of the testimony, or testament*. The reason of this difference in the visions appears to be this, the vision in the eleventh chapter is a complete miniature picture of the whole scheme of God's providence towards his church; but this vision in chap. xv. respecting the preparation of these seven angels for pouring out the vials of God's wrath, is but one compartment of that picture, and does not extend so far as to take in the discovery of the ark. The eighth verse will help to explain this, and inform us why it is that the ark of the testament is not yet seen. *And the temple was filled with smoke from the glory of God, and from his power, and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled.* Blood, and fire, and pillars of smoke, in Joel ii. 30. are all symbolical representations of war. "Pillars of smoke," says Daubuz, in his note on Rev. xix. 17. "are the instruments to darken the sun and turn the moon into blood, (the symbolic sun and moon)—so this cloud of smoke, and smoky colour, may signify the eclipsing of authority, the pulling down of the standing government." By the temple then being filled with smoke from the glory of God, and his power, may be signified those awful judgments of God, by which he will glorify his righteousness, justice, and truth, in that war which is to be directed against Antichristian tyrants and systems, preparatory to the kingdoms of the world becoming the kingdoms of God. And till these judgments are finished, the revival of religion, and the displays of God's peculiar favour, are not to be expected. Though the temple of God may be opened, by all restraints on religion and conscience being removed, yet no man is able to enter into the temple, till the seven plagues are fulfilled.—All this is, thus far, exactly accomplished. When the witnesses rose to political life, the temple was opened; for the same law which restored them to life opened the temple; i. e. restored to the people religious liberty: but we see no great revival of religion yet; nor shall we, till all the plagues are finished.

* Exod. xxv. 15.

But that the vials are the judgments of God under the seventh trumpet has long been admitted by the best commentators, such as Dr. Cressener, Dr. More, Mr. Whiston, Bishop Newton, Luther, Bengelius, &c. Dr. Cressener says, "The seven vials are an orderly succession of judgments upon the beast, to bring him to his last ruin," and argues that they could not begin before the Protestant reformation, because they are the *last* judgments upon the beast.* Mr. Mede says, "The effusion of the vials signifies the ruin of the Antichristian beast."† Dr. Newton, Bishop of Bristol, writes, on this subject, as follows: "God's judgments upon the kingdom of the beast, or Antichristian empire, are hitherto denounced, and described in general terms, under the figure of harvest and vintage. A more particular account of them follows, under the emblem of seven vials, which are called *the seven last plagues, for in them is filled up the wrath of God.* These seven last plagues must necessarily fall under the seventh and last woe trumpet, so that as the seventh seal contained the seven trumpets, the seventh trumpet comprehends the seven vials.—As the trumpets were so many steps and degrees of the ruin of the Roman empire, so the vials are of the ruin of the Roman church."‡ And if we compare the sentiments which he here advances, with what he has said respecting the destruction of the *fourth* monarchy of the world, it will appear that he expected the civil tyrannies of Europe to be destroyed by the judgments of God, under these vials, as well as the ecclesiastical. § After contending that the feet and toes of Nebuchadnezzar's image prefigured the Roman empire, divided into ten lesser kingdoms, he concludes by saying, "The image is still standing upon his feet and toes of iron and clay; the kingdom of Christ is yet *a stone of stumbling, and a rock of offence*, but the stone will one day smite the image upon the feet and toes, and destroy it utterly, and will itself become a *great mountain and fill the whole earth*; or, in other words, (Rev. xi. 15.) *the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever.*" But it is needless to multiply quotations.

* Judgments on the Roman church, p. 227.

† Key of the Revelations, p. 113.

‡ Vol. II. p. 313, 315.

§ Vol. I. p. 245, 232—236.

Chap. xvi. 1. *And I heard a great voice out of heaven, saying to the seven angels, Go your way, and pour out the vials of the wrath of God upon the earth.* This great voice appears to be what, elsewhere, is called the sounding of the seventh trumpet; or, *the voice of the seventh angel.* These vials, or bowls, of wrath, are said to be *seven.* The *first* angel pours his upon *the earth*; the *second* is poured upon *the sea*; the *third* upon the *rivers and fountains of water*; the *fourth* upon the *sun*; the *fifth* upon the *seat of the beast*; the *sixth* upon the *great river Euphrates*; and the *seventh* into the *air.* The difficulty of explaining what is here said of these vials of wrath, arises, in a great measure, from our ignorance of the particular objects of them. Could we ascertain, with certainty, what is intended by the *earth, the sea, the rivers, the sun, &c.* the way would be much smoothed. But, by attending to events, and improving that assistance which the sacred records afford, we may be able, perhaps, to clear away a great deal of the difficulty which has encumbered the subject. It will require some considerable attention, and we must travel over no small space of ground, to attain our object; but those who are willing to submit to the terms, will, I think, find themselves rewarded.

The remarkable correspondence of the trumpets in chapters viii. and ix. with these vials now under consideration, must have been observed by every reader. There (chap. viii. 7.) *the first angel sounded, and there followed hail, and fire mingled with blood; and they were cast upon the earth:* here, (ver. 2.) *the first angel pours out his vial upon the earth:* there, *the second angel sounded, and as it were a great mountain, burning with fire, was cast into the sea;* here *the second angel pours out his vial upon the sea;* there, *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 water;* here, *the third angel pours out his vial upon the rivers and fountains of waters:* there, *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;* here, *the fourth angel pours out his vial upon the sun.* The objects of the fifth trumpet, and of the fifth vial, are dissimilar, but between those of the sixth trumpet, and the sixth vial, we trace a strong likeness, chap. ix. 13. *The sixth angel sounded, and I heard a voice from the four horns of the golden altar, which is before God, saying to the sixth angel*

which had the trumpet, loose the four angels which are bound in the great river Euphrates; and here (ver. 12.) the sixth angel pours out his vial upon the great river Euphrates. Whence this striking agreement? I think there can be but little doubt, that where the same symbols, or terms, are used, the same sort of things, or the same places, or people, or whatever may be intended, are to be understood, both under the trumpets, and under the vials; and that the Holy Ghost intended this sameness of description to be as a clue to assist us in our researches, that, from the past, we might be helped in our pious inquiries, respecting what was to take place in the latter times of the world. "The design of the trumpets, in general," says Mr. Whiston, "is to revenge the innocent blood of the martyrs on that wicked Roman empire which shed it, and in answer to the prayers of the saints who groaned for deliverance from that new Antichristian idolatry and persecution, which soon began to be introduced into it, after it became Christian.—The several trumpets have a mighty correspondence with the several vials; and they are to be looked on, as some way or other, answerable to one another all along, and so capable to afford light to each other perpetually."* These sentiments exactly accord with my own. But no one, that I know of, has pursued this idea to any considerable extent.

What are we to understand by *the earth, the sea, &c.*? If we consult our commentators, and writers, upon these subjects, we shall find nearly all of them are agreed that as under the sixth trumpet the loosing of the four angels, bound in the river Euphrates, signified the letting loose of the Turks (who, for some time had been confined in the neighbourhood of that river,) upon the Greek empire, to overturn it, and chastise the corrupted Christians; so the sixth vial, which is poured upon that river, signifies those judgments of God, or those wars, which are to bring the Ottoman empire to ruin. The conclusion is certainly most natural and easy. The sixth trumpet refers to its setting up; the sixth vial to its pulling down. If then the *Euphrates* signifies the same people in both visions, by what rules of criticism are we to interpret the *earth, the sea, the rivers*, and the *sun*, in the former set of prophecies, or visions, to mean one thing, and, in the latter,

* Essay on the Revelations, page 169, 170.

something very different? And why may not *the earth, the sea, and the rivers and fountains of waters*, denote particular countries, kingdoms, districts, or situations, as well as the great river Euphrates signify the Turkish people, or empire? And why are *earth, sea, and rivers*, to be considered as used in a more symbolic and mystical sense than Euphrates? I can discover no reason.

I might swell these pages to a great extent, by enumerating the sentiments of others, respecting these visions, but, for the sake of brevity, I shall content myself with delivering my own, in as short a compass as the argument will admit of; leaving the reader to form his own judgment as to the probability of the truth, or falsehood, of the hypothesis advanced.

We have seen what the design of the seven vials of God's wrath is. It is to destroy the opposers of the kingdom of Christ, and to sweep from the face of the earth all that which opposes its progress, that is, all despotic and corrupt governments, and those ecclesiastical systems, by which a spurious Christianity is supported, and truth enslaved. The means will be suited to the end. *He that killeth with the sword, must be killed with the sword.* There shall be signs in the sun, and in the moon, and in the stars: and upon the earth, distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven (the symbolic heaven) shall be shaken.† All which is preparatory to a new order of things in human society, when the wilderness and the solitary place are to be glad, and the desert to rejoice, and blossom as a rose.‡*

If there be then but the shadow of a probability, that the present commotions are the commencement of this awful scene, as I verily believe they are, it surely becomes us to attend seriously to what is passing; and to feel a more than ordinary interest in events.—These vials of wrath appear to mark out *the progress and consequences* of God's last judgments. Let us not then grudge a little attention.

To the right understanding of what is signified by the vials, it appears necessary to get as clear notions as possible of the judgments of the several trumpets; and respecting the objects, or countries, to which they are to be re-

* Rev. xiii. 10. † Luke, xxi. 25, 26. ‡ Isaiah, xxxv. 1.

ferred: for as those judgments overturned the Roman empire, and made way for the setting up of the kingdoms of Europe, and of those hierarchies which have committed fornication with them; so the vials are to pull them down.* Let us then take a survey of the judgments of the trumpets, especially of the four former ones.

There is hardly any controversy about the *fifth* and *sixth* trumpets, called the *first* and *second* woes. The latter is, most evidently, to be referred to the Turks, whose empire was founded about the year 1300, and who have been the ministers of God's vengeance against the corrupted Christians, and for the overthrow of the eastern empire, called the killing the *third part of men*, that is, the utter destruction of that part of the old Roman empire, which remained standing, nearly 1000 years, after the other two parts were broken to pieces, and formed into ten kingdoms.† The *woe* preceding, or the *fifth* trumpet, all agree to apply to the Saracens, the disciples of Mahomet, who, in the former part of the seventh century, let loose this swarm of locusts upon the earth, that for so long a period proved such a terrible scourge to both the eastern and western world. With their head they tormented the eastern apostates for 150 years; and with their tail, the latter part of their reign, they tormented those of the west, for the same period.‡

The four first trumpets are generally allowed to signify some *four* extraordinary calamities which hastened the fate of Rome; and brought to an end the empire in the west. Of this there can be little doubt, and yet there is some difficulty when we descend to particulars, and attempt to ascertain the events which belong to each trumpet. Interpreters have differed: but let us examine for ourselves. If we are successful, we shall have, I think, a certain clue to conduct us to the interpretation of the vials, and obtain a considerable degree of assistance towards the better understanding the progress of the judgments of God through the nations of Europe.—Think me

* To prevent the unnecessary multiplication of words, I use, all along, the term kingdoms, in the same sense as the sacred writings, for, states and empires of all descriptions; for whether they be monarchies, aristocracies, or republics, if they are corrupt and tyrannic, the consequence will be the same.

† Chap. ix. 13—19.

‡ Ver. 1—11. We trace these trumpets backwards as the most certain way of fixing the period of the four former.

not presumptuous. Recollect the preface to this book. *Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein.* What is meant by reading and hearing, but to endeavour to understand? And how are we to keep these things, that is, *Come out of Babylon and not partake of her sins; nor receive the mark of the beast, nor the number of his name,* if we are ignorant of the things here written? An unclouded knowledge is not to be expected; but all that is necessary to direct in duty; to teach the wonderful ways of God, and to guard from evil; *the wise may understand.*" *

"The evils of those trumpets," says Dr. Cressener, "which happened during the reign of the beast, must be the most remarkable calamities that befel the Roman empire within the twelve hundred and sixty years of his reign. From hence it would be inferred, that the Saracen vexations of the Roman empire, must necessarily be one of the plagues of these trumpets." † He goes on to argue that the Turkish hostilities must be the business of another, and that the Saracen, and Turkish empires, must necessarily be the *first* and *second* woes. Of this, indeed, there can be but little doubt among well-informed Christians. This being admitted, we next proceed to inquire which were the four most remarkable calamities that fell upon the Roman empire, and hastened its ruin, previous to the irruption of the Saracens? And as the overthrow of the Eastern part of that empire was reserved for the Turks, the inquiry more immediately concerns those calamities which precipitated the ruin of the Western part; the body of the *fourth* beast of Daniel, and of these calamities, four of them must be more remarkable than the rest.

The *fourth* trumpet appears plainly to have brought those calamities, which hastened the downfall of the western Cæsars, Consuls, Præfects, Senate, &c. for sun, moon, and stars, we have seen to signify, in the prophetic style, the supreme and subordinate rulers in a state. Nor are we to look, as is generally agreed, for the commence-

* Dan. xii. 10.

† Judgments of God, &c. p. 13. The Jesuit Pererius in Disput. 9. in Apoc. says, "This is above all to be retained, that there are here foretold the most eminent and most remarkable fortunes and events in the Church, both prosperous and the contrary, from the beginning of it to the last end of it."

ment of the judgments of the first trumpet, till the Roman empire became Christian in the reign of Constantine; and it is probable, that the *half hour's silence in heaven*, (the political heaven, verse 1.) signifies the *universal peace*, which succeeded the settlement of Constantine on the imperial throne, that is, from the year 314 to 322; for silence, as Daubuz has observed, "metaphorically signifies any ceasing from action, silence in war is a cessation from acts of hostility, thus Tully's *Silentio civile bellum confecerat*,* and Statius, *Jusitque silentia bello*."† According to prophetic time, the period of the above peace exactly agrees with this half hour's silence.

Allowing that we are to look for the judgments of the first four trumpets, between the time when the empire became Christian, or rather Antichristian, and the ravages of the Saracens, as all our best writers agree, our business then is to examine whether history supports the propriety of this application, and what those four great calamities were, which terminated in the smiting of the third part of the sun, moon, and stars, of the Roman empire.

Men having, from the earliest ages, made the convulsions of nature, and the changes which it undergoes from the agitation of the elements, the symbols of political commotions, and revolutions; it is no wonder that the terrors of the one should excite in their minds foreboding apprehensions of the other. This was the case previous to the bursting out of those extraordinary miseries which precipitated the fall of the western Roman empire. "In the second year of Valentinian, and Valens, (A. D. 365.) the greatest part of the Roman world was shaken by a violent earthquake. The impression (says Gibbon) was communicated to the waters; the shores of the Mediterranean were left dry, by the sudden retreat of the sea; great quantities of fish were caught with the hand; large vessels were stranded on the mud; and a curious spectator amused his eye, or rather his fancy, by contemplating the various appearance of vallies and mountains, which had never, since the formation of the globe, been exposed to the sun. But the tide soon returned, with the weight of an immense and irresistible

† M. T. Cic. Philip. xiii.

§ Pap. Stat. Theb. Lib. x. ver. 756.

“ deluge, which was severely felt on the coasts of Sicily, of Dalmatia, of Greece, and of Egypt ; large boats were transported, and lodged on the roofs of houses, or at the distance of two miles from the shore ; the people, with their habitations, were swept away by the waters ; and the city of Alexandria annually commemorated the fatal day, on which fifty thousand persons had lost their lives in the inundation. This calamity astonished and terrified the subjects of Rome—they considered these alarming strokes as the prelude only of still more dreadful calamities ; and their fearful vanity was disposed to confound the symptoms of a declining empire and a sinking world.”* But, as the historian adds, “ Man has much more to fear from the passions of his fellow-creatures, than from the convulsions of the elements. The mischievous effects of an earthquake, or deluge, a hurricane, or the eruption of a volcano, bear a very inconsiderable proportion to the calamities of war.—In the disastrous period of the fall of the Roman empire, which may justly be dated from the reign of Valens, the happiness and security of each individual were personally attacked, and the arts and labours of ages were rudely defaced by the barbarians of Scythia and Germany. The invasion of the Huns precipitated on the provinces of the west, the Gothic nation, which advanced, in less than forty years, from the Danube to the Atlantic, and opened a way, by the success of their arms, to the inroads of so many hostile tribes, more savage than themselves.”

From this period we may date the sounding of the first trumpet. In the year 376, the Northern nations, inhabiting the vast regions from the Caspian to the Baltic, were instantaneously, as at the sound of some mighty trumpet, put into one general commotion. The Huns were the first who started from their comparative repose : and suddenly transporting themselves, their flocks and herds, their wives and children, their dependants and allies, across the Volga, they first attacked the Alans, and then the Goths ; and seizing their territories, drove before them innumerable multitudes of wretched fugitives, who fled to seek a new country. †

* Gibbon's *Decline and Fall of the Roman Empire*, Vol. IV. page 333—340.

† Gibbon, Vol. IV. page 371—375.

Those who were first driven upon the confines of the Roman empire were the Visigoths; that is, Western Goths. Their multitudes, says Gibbon, covered the space of many miles along the banks of the Danube. Urged by despair and hunger, they, with out-stretched arms, and the most bitter lamentations, solicited admission into the Roman territory. Valens listened to their prayers, and they were transported over the Danube, and a settlement allotted them in Thrace. The number of Gothic warriors are fixed at two hundred thousand men, and, with the women and children, Gibbon calculates the whole mass of people, which composed this formidable emigration, to amount to near a million of persons of both sexes, and of all ages.

Soon after these followed the Ostrogoths, or Eastern Goths, who also intreated a settlement in the Roman territory. "The refusal of Valens suspended their progress"—refused a settlement, they advanced into the unknown "countries of the north; but, after four years, they returned to the banks of the Lower Danube, and though "defeated by the Romans, obtained, from Theodosius, a "settlement in Thrace and Italy."* As to the Visigoths, no sooner had they passed the Danube, than, pinched with hunger, and cruelly oppressed by the Roman governors, they revolted; and, defeating the Roman army, they ravaged Thrace and the adjoining provinces. This was the beginning of the most dreadful evils that ever afflicted the Roman empire. In the year 395, being under the conduct of their renowned leader, Alaric, they turned their arms against Greece, Macedonia, Thessala, and Pannonia, destroying all with fire and sword. In the year 400, the west was alarmed with a sudden irruption of the same Barbarians. Italy, they again, and again, laid waste; and, in the year 410, Rome was taken by Alaric, and given up to plunder. "The calamities of "Rome and Italy (says Gibbon) dispersed the inhabitants "to the most lonely, the most secure, the most distant "places of refuge.—This awful catastrophe of Rome "filled the astonished empire with grief and terror." †

Alaric dying, (A. D. 410.) he was succeeded by Ataulphus, who, negotiating a peace with the Imperial Court,

* Univer. An. Hist. Vol. XVII. page 191. Gib. Vol. V. page 176, 177.

† Vol. V. page 190, 289, 303—322. Univ. An. Hist. Vol. XVII. page 194—197.

turned his arms against the Barbarians, who, taking advantage of the troubles which afflicted Rome, had seized some of the most fertile provinces of Gaul. He soon reduced Narbonne, and Toulouse, and laid the foundation of a Gothic kingdom, of which Toulouse became, and continued to be, for the space of eighty years, the capital; that is, till the year 508, when Clovis, (whose name was also written Hludovius, Ludovius, and Ludicin) king of the Franks, overcame the Visigoths, and united their kingdom to his own.

In the year 415, Ataulphus entered Spain, and attacked the Vandals, Alans, and Sævians, who had seized that country. His successor here fought the battles of the Romans against the Barbarians, and was rewarded with an addition of territory by the cession of Aquitain Secunda. "About the same time, in the last years of Honorius, the Burgundians and the Franks also obtained a permanent seat and dominion in Gaul."* Thus was the Roman empire falling to pieces, and becoming the property of new masters. The Visigoths pursued their ravages and conquests, till the Romans had lost all footing in Gaul. The dominion of the Goths extended from the Loire to the Alps; whilst the Alamans, the Burgundians, and Franks, occupied the other parts, from the Batavian isle in the North; and from the Rhine to the British Channel. The kingdom of the latter is said to have been founded by Pharamond, who reigned from the year 417, to the year 428, and increased to what we have seen it; the scourge of Europe, and the tomb of Christian martyrs. We have witnessed its end, and in its downfall has been displayed the justice of God in avenging the blood of the innocent. †

In Spain also, a Gothic kingdom was erected by Euric, king of the Visigoths, who, in the year 463, drove the Romans quite out of that country, after they had possessed it seven hundred years; and governed it (except Galicia, and part of Lusitania, now Portugal, which was subject to the Sævians,) by his Lieutenants; himself residing at Thoulouse. ‡

* Gib. Vol. V. p. 359.

† The Alamans were subdued by Clovis, king of the Franks, A. D. 496; and the final conquest of the kingdom of the Burgundians was effected A. D. 532: Gib. Vol. VI. p. 315, 328.

‡ The reader is not to suppose that the Goths were the only people

Thus have we taken a brief view of the progress of the Goths, from their being first driven upon the frontiers of the Roman empire, in the year 376; and there appears the most exact conformity with the vision shewn to John.

And the first angel sounded, (chap. viii. 7.) and there followed hail, and fire mingled with blood; and they were cast upon the earth; and the third part of the trees were burnt up, and all green grass was burnt up. The decorum of the symbol requires that this storm should come from the North; for that is the region of hail; the Goths were a Northern people, and in that quarter the storm first began to gather: a storm, which did not cease to rage, in a greater or less degree, till the Western empire was destroyed. It was *hail, and fire mingled with blood.* And surely more cruel depredations and slaughters were never known. Sigonius (as translated by Mr. Whiston) speaking of these times, says, “The year of our Lord 376, introduced the first beginning of great and eminent calamities, which were felt, first by the Eastern empire, and then by the Western; for in this year the Goths, and Alans, being driven away by the Huns, penetrated into Thrace, and the adjoining provinces, which they had attempted a thousand times before, but always without success: hence came slaughters, both many and very severe ones also; and whence came almost daily mischiefs—afterwards, the year of our Lord 400 was the most memorable year that the West ever saw; because it was the beginning of the irruptions of the Barbarians, by which irruptions, which grew worse and worse, the Western empire was afflicted till it came to be utterly destroyed. For there could no instance be so much as thought of, either of calamity, of war, or of barbarous rage, or of a certain madness of lust, which did not then come upon the provinces, the cities, the fields, and upon men themselves, and that with the greatest severity.”

This storm of hail, and fire and blood, was cast upon *the earth*, without limitation to any particular country; but it was most fatal to one particular part, called *the third part*. And we must have observed how extensive the depredations of these Barbarians were; but most fatal

which this trumpet called to fight the battles of Providence, against a wicked and persecuting empire; for though they were, certainly, the most remarkable agents, which Providence employed, within the district allotted them, yet others co-operated in the same design.

to the provinces situate on this side the Alps and the Rhine. *The third part of the trees were burnt up, and all green grass was burnt up.** The scene of the Gothic depredations was by land, and chiefly inland, from Thrace to the Rock of Gibraltar. In the vision there is nothing maritime effected; and the antitype answers to the type. Trees and grass are terrene productions; and the destruction of the Goths were all of a military kind, in opposition to those effected by naval armaments; and continental, and inland, in opposition to those which lay waste islands and maritime countries. This storm of *hail and fire* might have destroyed the ships in the sea, and yet the decorum of the symbol have been preserved. But no, only the *trees and grass*, are affected; the most apt emblems of people inhabiting the inland parts. Maritime destructions are reserved for the judgments of the next trumpet.

The irruption of the Vandals, Suevians, and Alans, in the twelfth year of the reign of Honorius, and of the Christian æra 407, appears to have been the second most remarkable calamity which burst upon the Antichristian Roman empire, and which, from this period of its commencement, to the dissolution of the Western part of the empire, A. D. 476, synchronized with the Gothic storm that began to fall, in the East, in the year 376; and which, in the year 400, reached these Western parts. Let us examine whether we can find that perfect agreement between the symbolic description, in the vision, and the records of history, which can justify this interpretation. Read the *eighth and ninth verses. 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.* This burning mountain, which must signify some nation, or combination of people, burning with the fury of war, is cast *into the sea, indefinitely*; as the hail, and fire, and blood, in the former vision, were cast upon *the earth*, and not into the *third part* of the sea; but although this is the case, yet, the third part of the sea only becomes blood; and only a third part of the creatures in the sea die, and but a third part of the ships are de-

* Bishop Newton turns these words, "The trees of the third part of the earth."—Trees in the prophetic language signify men of eminence; and grass the common people.

stroyed; that is, though the calamities here signified spread far and wide, yet, they are more decisively fatal to some particular *third part* of the Roman empire. We shall reserve the consideration of this interesting and curious inquiry, respecting what is to be understood by the *third part*, mentioned six times in the course of these visions, till we have taken a view of the events which are supposed to fall under the second trumpet; only observing that, by the *third part* here, and that mentioned before, I understand the same third part, namely, the præfecture of the Gauls, which comprehended, under that plural denomination, not only the Gauls, but Spain and Britain. In the vision under the first trumpet, it is to be referred to the continental and inland parts of this præfecture; and here, to the insular and maritime parts. Though many respectable commentators have considered the *earth and sea*, both here, and in chapter the sixteenth, as bearing a more symbolic sense, as though the former signified idolatrous men in a state of peace; and the latter the same men in a state of war; yet the prophets will support me in the sense I have proposed.

What idea does the Prophet *Isaiah* mean to convey, when he says (chap. xxiv. 1, 4.) *Behold the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof—the earth mourneth and fadeth away—the haughty people of the earth do languish?* The idea of extensive and terrible judgments is doubtless conveyed. And when they predict events relative to the inhabitants of islands, or of foreign countries to which they passed by sea, and which concerned maritime cities, and people, and their naval affairs, this was their language: *The abundance of the sea shall be converted unto thee.* They shall sing of the majesty of the Lord: they shall cry aloud from the sea.†* What follows determines what the Prophet meant by the sea, *Wherefore glorify ye the Lord in the fires, even the name of the Lord God of Israel in the isles of the sea.* Thus, when God's judgments are denounced against that great naval people, the Tyrians, whose city stood, first on the coast of Palestine, and afterwards on a neighbouring island. *He stretched out his hand over the sea, he shook the kingdoms: the Lord hath given a commandment against the merchant city, to destroy the strong holds thereof.‡*

* *Isaiah*, lx. 5.

† xxiv. 13, 15.

‡ xxiii. 41.

And when Ezekiel is predicting the ruin of the same people, his language is, *the princes of the sea shall come down from their thrones.** There is every reason, then, to conclude, that by the sea, both under the second trumpet and the second vial, insular and maritime countries, and naval affairs, are intended. And, as *earth* and *sea* stand opposed to each other, under the first and second trumpets, and under the first and second vials, it appears to be with the design of indicating to us, that the objects of the former judgments are, not only extensive, which is one idea conveyed by *the earth*, but continental and inland; and that those of the latter are maritime.

Let us now attend to the progress of those Barbarians, whose irruption into the Roman empire took place in the year 407, and who are supposed to be the enemy which the trumpet of the second angel called to fight the battles of Providence. The Vandals, and those more immediately united with them, were the most conspicuous instruments employed under this trumpet; but we must remember that others also appear to have been roused, by the same signal, to co-operate, though they knew it not, in the same designs against the maritime parts of the Roman empire. Such were the Franks, the Scots, and Picts; the Saxons, and other northern nations.

“While the peace of Germany,” says Gibbon, “was secured by the attachment of the Franks, and the neutrality of the Alimani; the subjects of Rome, unconscious of their approaching calamities, enjoyed a state of quiet and prosperity, which had seldom blessed the frontiers of Gaul.—This scene of peace and plenty was suddenly changed into a desert; and the prospect of 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; Strasburg, Spire, Rheims, Tournay, Arras, Amiens, experienced the cruel oppression of the German yoke; and the cruel 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,

* Ezekiel, xxvi. 16.

“ 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.” From Gaul, *September 8th, 409*, they passed into Spain. The sword, famine, and pestilence, conspired to convert that fruitful and populous country into a desert; especially the maritime parts. Idatius relates, that the country was ravaged, on one side, by the Barbarians; and on the other side by a dreadful plague; and so great was the famine, that many were reduced to feed on human flesh. Parents, pressed by hunger, devoured their own children; and wild beasts also made dreadful havock of the country people, in the fields and villages. In this state (says Idatius) they continued till the year 411, when heaven inspiring the Barbarians with thoughts of peace, they began to prefer agriculture to war. “ Satiated with “ carnage and rapine (says Gibbon) and afflicted by the “ contagious evils which they themselves had introduced, “ they fixed their permanent seats in the depopulated “ country. The ancient Gallicia, whose limits included “ the kingdom of Old Castile, was divided between the “ Suevi and the Vandals; the Alans were scattered over “ the provinces of Carthagera, and Lusitania, from the “ Mediterranean to the Atlantic ocean; and the fruitful “ territory of Bœtica was allotted to the Silingi, another “ branch of the Vandalic nation.” *

And what was passing in Britain during these ravages and destructions of the continent? For if the calamities of this trumpet are especially directed against the maritime provinces of Rome, it is to be expected that that island experienced extraordinary evils. Yes, the Britons also dated the commencement of that series of calamities which ruined their country, and ended in their subjection to the Saxons, from the year 407. The Scots and Picts had, for some time, been troublesome neighbours to the inhabitants of the Roman province in this island; but hitherto the vigilance of the Roman arm had successfully guarded them. “ But those restless Barbarians could not “ neglect the fair opportunity of the Gothic war, when “ the walls and stations of the province were stripped of “ the Roman troops.” † Constantine, who, from a com-

* See Gibbon, Vol. V. page 350—355, and Univer. Anc. Hist. Vol. XVII. page 227—230.

† Gibbon, Vol. V. p. 228.

mon soldier, was raised to be emperor in Britain, A. D. 407, had driven the Barbarians out of the province; but passing over to Gaul with the soldiers, and flower of the British youth, to oppose the Vandalic hordes; the Britons were more harrassed than ever by the Scots and Picts, and other northern nations, who, meeting with little or no opposition, invaded their country, and, ravaging it with fire and sword, soon reduced it to a most miserable condition. In this state they continued from the year 407 to 410, when, having in vain implored assistance, they withdrew their obedience from Rome.

“ At the same time that the Britons withdrew their
 “ obedience from Rome, the Armorican provinces (a
 “ name which comprehended the maritime countries of
 “ Gaul, between the Seine and the Loire) resolved to
 “ imitate their example.. They expelled the Roman ma-
 “ gistrates, who acted under the authority of the usurper
 “ Constantine, and a free government was established
 “ among a people, who had so long been subject to the
 “ arbitrary will of a master. The independence of Bri-
 “ tain and Armorica was soon confirmed by Honorius
 “ himself.” *

The Franks now occupied the island of the Batavians, together with the extensive district of Brabant, “ which
 “ may deserve (says Gibbon) to be considered as the ori-
 “ ginal seat of their Gallic monarchy.” Amiens was soon after the capital of their kingdom.

But again, the Emperor sent a legion to the assistance of the Britons; but no sooner were the Roman soldiers recalled to the continent, to resist the torrent of Barbarians that poured in from every quarter upon the empire, than the enemy again returned, and ravaged the country of the Britons far and wide. The last assistance the Romans afforded them was in the year 421. For a while, the enemy was driven from their territory; but, this assistance being soon withdrawn, the enemy no sooner learnt the defenceless state of the Britons, than, landing in swarms from their leathern vessels, they committed greater ravages than ever; destroying all they found with fire and sword. This general havock and devastation occasioned a dreadful famine, from whence new mischiefs arose; and a kind of civil war among the Britons themselves. In vain they supplicated Rome for help; for it

* Gibbon, Vol. V. p. 363.

was not only here that the Imperial power was attacked by the irresistible violence of the Barbarians, but all was destruction, to the Roman empire, on every side.

In this deplorable state the Britons continued, with very little respite, till 450, when they invited the Saxons to their assistance. We know the consequence.

But to return to the Barbarians in Spain. They continued to ravage the country, and oppress the inhabitants. Nor were the miseries of the people alleviated by the Vandals, Suevians, and Alans, turning their arms against each other; or by the Visigoths, settled in Gaul, making war upon their invaders. But the progress of the Visigoths making this country an unpleasant abode, the Vandals and Alans, who now had the terrible Genseric for their king, leaving the Suevians in Spain, in the month of May, 428, passed over into Africa. A new scene of naval destructions and maritime calamities follow, which go far to establish our application of the prophetic vision.

“The name of the terrible Genseric (says Gibbon) has deserved, in the destruction of the Roman empire, an equal rank with the names of Alaric and Attila.”

It would be tedious to enter into the minutiae of the history of those dreadful maritime and naval calamities, which overwhelmed the Roman empire, from this period till the Western part of it was entirely ruined. In vain did the Roman general oppose the rapid progress of the Barbarians. “The victorious enemy insulted the open country, and Carthage, Cirta, and Hippo Regius, were the only cities that appeared to rise above the general inundation. The long and narrow tract of the African coast was filled with frequent monuments of Roman art and magnificence—the country was extremely populous.—On a sudden the seven fruitful provinces, from Tangier to Tripoli, were overwhelmed by the 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.”* After they had over-run all Africa, and had every where committed the most dreadful ravages, a peace was concluded between Genseric and the Romans, in the year 435; the Roman Emperor ceding to Genseric part of Numidia; the province of Proconsularis, and likewise Byzacene.

* Gibbon, Vol. VI. p. 20.

Inspired by thirst for plunder, Genseric had resolved to create a naval power. "The woods of Mount Atlas afforded an inexhaustible nursery of timber; his new subjects were skilled in the arts 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 hopes of plunder; and, after an interval of six centuries, the fleets which issued from the ports 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 sister of Theodosius. Alliances were formed; and armaments, expensive and ineffectual, were prepared for the destruction of the common enemy." * In the year 440, Genseric put to sea with a large fleet, which put Italy into a great alarm. In June, he made a descent on Sicily, and returned to Africa with a great booty.—Thus a man, who but the other day had not a single ship of war, in an instant creates a powerful navy, and becomes the terror and ruin of that proud people, who, for ages, had rode triumphant in every sea!—But we are to remember whose servant he was; and who summoned him to chastise a corrupt and hypocritical people.

To assist Valentinian (the Emperor of the West), Theodosius (the Emperor of the East) fitted out a fleet of eleven hundred large ships, and embarking the flower of his army, ordered them to land in Africa, that they might join the Western forces, and drive Genseric out of the countries he had usurped; but the artful Vandal negotiated till the season of action was elapsed. And in the following year, having excited Attila, the king of the Huns, (whom we shall hereafter find to be one of the principal agents employed by Providence to execute the divine judgments) to invade the Eastern empire, Theodosius yielded to Genseric the countries he had seized.

In the year 455, the Emperor Valentinian being murdered, and Genseric receiving a pressing invitation, from his widow Eudoxia, to come and revenge his death, he steered his course immediately for Rome, which he took,

* Gibbon, Vol. VI. p. 46. See also Univer. An. Hist. Vol. XVII. p. 231—243.

and plundered. "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 instructions of God himself; and which were placed in the sanctuary of the 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 transported from Rome to Carthage, by a Barbarian who derived his origin from the shores of the Baltic."* Many thousand Romans, of both sexes, were carried into captivity, and their distress was aggravated by the unfeeling Barbarians, who, in the division of the booty, separated the wives from their husbands, and the children from their parents. †.

In Spain, at this period, the Suevians were laying waste the country far and wide, but especially the maritime parts. A. D. 455, they over-ran and pillaged the province of Carthagenia. They afterwards broke into Tar-raco, and laid it waste, carrying away with them into Galicia, a great booty, and a vast number of prisoners. In the year 457, they rushed unexpectedly into Lusitania (Modern Portugal), pillaged the country; put great numbers to the sword; and, by treachery, made themselves masters of Lisbon. ‡ The more northern coasts were now infested by the Saxons. §

Genseric still carried on his depredations on all the shores of the Mediterranean. A fleet of 300 vessels, which the Romans fitted out to go against him in the year 457, and which was taking in troops in the Bay of Alicant,

* Gibbon, Vol. VI. page 152.

† Univer. Anc. Hist. Vol. XIV. page 421. Vol. XVII. page 265. Gibbon, page 151.

‡ Page 450—452.

§ Page 237.

and just ready to sail, he suddenly fell upon, and sinking a great many, and disabling others, he returned with some in triumph to Africa. Leo, the Byzantine emperor, to revenge the ravages of Genseric's fleets, on the coasts of the Peloponnesus, and the Greek islands, made (A. D. 468) great naval preparations to attack him. The emperor at Rome sent very considerable supplies of both men and ships. "The fame of these preparations (says Constantine Manasses) struck the world with terror and amazement, and nothing seemed capable of resisting so numerous an army, and so powerful a fleet, except gold: but as the time appointed by Providence, for punishing the Vandals, was not yet arrived, heaven suffered Leo to commit the whole management of this war to Basiliscus, brother to his wife Verina;" a man who was actuated by the two dangerous passions of ambition and avarice.—Ah! Leo has not been the only prince, who has been left, for the scourge of a nation, to commit the management of public affairs to men of Basiliscus's character.—This fleet of Leo's met with the most calamitous defeat. And Genseric, improving the opportunity, first recovered Sardinia, which he had lately lost, and then sailed for Sicily, which he reduced; as he did, the three following years, all the islands between Italy and Africa; the Romans being in no condition to restrain his conquests, and trembling at the very name of Genseric. From these islands he yearly sent fleets, to ravage the coasts of Italy, of Peloponnesus, and the Greek islands. Genseric, though far advanced in age, still commanded in person the most important expeditions. "His designs were concealed with impenetrable secrecy, till the moment 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 justice of God."*—Spain, Liguria, Tuscany, Campania, Lucania, Bruttium, Apulia, Calabria, Venetia, Dalmatia, Epirus, Greece, and Sicily, repeatedly experienced his avarice and cruelty. "And as the Barbarians always embarked a sufficient number of horses, they had no sooner landed than they swept the dismayed country with a body of light cavalry."

It may truly be said, without hyperbole, that the inha-

* Gibbon, Vol. VI. page 187:

bitants of maritime countries had never suffered such continued and aggravated calamities, since men had associated for the purpose of legal murder, or had learned to brave the dangers of the deep.

Genseric died in 476, but not before he had seen the overthrow of the Western empire, and the dominion of the Barbarians erected on its ruins: in effecting which important event he had acted so conspicuous a part. Odoacer, with his revolting Barbarians, had, this very year, overturned the throne of the Roman Cæsars, and assumed the title of king of Italy. Britain had long since been abandoned by the Romans, and was now over-run by the Saxons; Spain was possessed by the Visigoths and Suevians; Africa by the Vandals; the Burgundians, Visigoths, Franks, and Alans, had erected several kingdoms, or tetrarchies, in Gaul; and, at length, "Italy itself, with its proud metropolis, which, for so many ages, had given laws to the rest of the world, was enslaved by a contemptible barbarian, whose family, country, and nation, are not known to this day."*

Before his death, Genseric had made peace with the emperors, Orestes and Zeno; a peace which was strictly observed till the reign of Justinian, who drove the Vandals out of Africa, and united its provinces with the Eastern empire.

Thus we have seen the awful effects of this symbolic burning mountain, cast into the sea; and must have observed that, as the Goths were not the only enemy employed for the destruction of the trees and grass, in the inland parts; so, though the Vandalic hordes were the most conspicuous agents in inflicting those judgments we have been just reviewing, yet they were not the only enemies of the Roman empire whose operations, against insular and maritime countries, were directed by the second trumpet; for, from the year 407 may be dated the most violent and successful attacks of the Franks, Scots and Picts, and Saxons, and other Northern nations, upon the countries so situated.

And, if we look back, and review the ground we have traversed, and notice, with attention, the progress and destructions of the judgments of the first and second trumpets, we shall see, that, though the hail and fire cast on the earth, and the burning mountain cast into the sea,

* Univ. Anc. Hist. Vol. XIV. p. 436—438.

occasioned very extensive calamities, and contributed much to the general ruin of the Roman empire, Eastern and Western, especially of the latter; yet they were the *more immediate* cause of the loss, to Rome, of the countries situate on this side the Alps; the Gauls, Spain, and Britain; for as the political death of the Eastern part (chap. ix. 15.) was not effected now, but reserved for the judgments of the sixth trumpet; so the ruin of the Italian part was more *immediately* effected by the judgments of the third and fourth trumpets, as we shall hereafter see. The judgments, both of the first trumpet and of the second, appear to have been directed more immediately against one and the same third part of the Roman empire; those of the first, as has been observed, against the continental and inland parts; and those of the second against insular and maritime countries.

But, having advanced thus far, it is necessary to inquire, more particularly, what is signified by the *third parts*, which are spoken of as being more immediately affected by *five* of these trumpets? It is generally agreed that most of the trumpets do principally regard Europe; the scene of the tyrannies of the fourth beast of Daniel. It is of consequence to ascertain to what parts of Europe these several *third parts* are to be referred; for if we can determine this, we shall do much towards the better understanding the vials, or the seven last plagues, which we suppose to be now pouring out.

Various have been the conjectures of commentators respecting the *τὸ τρίτον*, or *third part*, so often mentioned. Some have supposed it to have an indefinite signification; others, that the whole Roman empire is intended, as being about the third part of the world; and a third class of interpreters have concluded that it refers to the ancient division of the world into three parts, *Asia*, *Africa*, and *Europe*; but, after an attentive consideration of the subject, I think, with Dr. Cressener, that neither of these conjectures are maintainable. The very face of the prophecy bespeaks something definite; and we find little difficulty in determining it to be so under the sixth trumpet, the judgments of which slew the third part of men, or subverted the whole Eastern empire: first, that part of it

situate in Asia, and afterwards the European part, now called *Turkey in Europe*. Nor can the third part signify the whole Roman empire, as Daubuz explains it; "for in the sixth trumpet there is a plain distinction between the third part that was slain (as Dr. Cressener has observed,) and the rest who were not killed, but did not repent; and yet all the judgments of the trumpets, doubtless, have the subjects of the Roman empire for their object."* Nor can the division of the world into three parts, *Europe, Asia, and Africa*, be alluded to, for then the Saracens, under the fifth trumpet, must have been said to kill the third part of men; for they seized all the Roman territory in Africa; but they are said only to torment, not to kill. In the symbolic, or prophetic sense, they did kill the African part of the Roman empire; and yet not what is understood by *the third part*, because it was not the whole third part of any one of its divisions.—We have already observed, that, according to the symbolic style, to kill a people, as a body politic, is to destroy their government, or to take from them their civil and religious rights, or to reduce them under the power of a foreign nation. †

On the most mature consideration, I am induced to conclude, that wherever a *third part* is mentioned, in this Book, there is an allusion to a threefold division of the Roman empire. This division we will endeavour to trace. Originally there were two *præfecti pretorio*, "but Constantine, jealous of their too great power, lessened it by creating two more, and allotting to each of them a certain number of provinces; by this institution the whole empire was divided into four parts, which were the Orient, Illyricum, Italy, and Gaul.—The præfects were the first officers of the empire, and generally looked upon as emperors of an inferior rank."‡ After the death of Constantine (the period of these trumpets) they appear to have been reduced to three. "At the death

* The Judgments of God on the Rom. Cath. Ch. printed, A. D. 1689, 4^{to} p. 36—39.

† *Grotius de Jure, B. & P. Lib. II. c. 9. Art. 3, 4, 5, 6.* "Where he shews, that as a people continue one and the same living body, as long as they continue in an united society: so may they be said also to die, when their government, and society, is taken from them; as when a people are reduced under the power of another nation." Dr. Cressener's Judgm. of G. Ref. a. p. 44.

‡ *Univer. Anc. Hist. Vol. XIV. page 122.* See also Gibbon, Vol. III. page 42.

of Constantine the Great, the empire was shared among his three sons. Constantine the eldest had all the western part of it beyond the Alps, *Britain*, the *Gauls*, and *Spain*. Constance, the youngest, had all the rest of Europe, with almost all Africa, and the isles between them. And Constantius, all the Asiatic part of it, with the kingdom of Egypt.* And on the murder of his brothers, he became possessed of the whole empire.

The præfectures continued, indeed, still distinct, but it is well known, that those of Illyricum and Italy were but the two parts of one imperial share, and were sometimes confounded together, when the whole empire was united under one Emperor. This appears from *Amianus Marcellinus*, to have been done in the days of Julian the Apostate, in whose time Mamertinus was the præfect of Italy, Africa, and Illyricum, which shews, that till after the time of Julian the Apostate, at least, the only constant division of the empire among these præfects, was that of the three divisions of the empire, by Constantine, among his sons at his death—and after the division of the empire (into eastern and western), the Italian præfect had all the western share of Illyricum.† Thus did the vast Roman empire consist of *three parts*, as distinct from each other as any three great kingdoms, subject to one sovereign.

The præfect of the east (says Gibbon) stretched his ample jurisdiction into three parts of the globe, which were subject to the Romans, from the cataracts of the Nile, to the banks of the Phasis, and from the mountains of Thrace to the frontiers of Persia.‡ This was the original extent of the eastern præfecture, but after the division of the empire, it embraced also the eastern provinces of Illyricum. “The præfect of the Gauls comprehended, under that plural denomination, the kindred provinces of Britain and Spain, and his authority was obeyed from the wall of Antoninus to the fort of mount Atlas. The power of the præfect of Italy was not confined to the country from whence he derived his title; it extended over the additional territory of Rætia, as far as the banks of the Danube, over the dependent

* Dr. Cressener's Judgment, page 36. Univer. Anc. Hist. Vol. XIV, page 118. Gibbon, Vol. III. page 131.

† Dr. Cressener, page 37, 38.

‡ Gibbon, vol. iii. p. 43.

“ isles of the Mediterranean ; and over that part of the continent of Africa, which lies between the confines of “ Cyrene and those of Tingitania.” * But after the aforesaid division of the empire, and the cession of the greater part of the præfecture of Illyricum to the Byzantine emperors, the western Illyricum was added to the jurisdiction of the præfect of Italy, so that his power now stretched itself not only over the provinces of Africa, the peninsula of Italy, and the dependent isles, but over all the upper and lower Lombardy ; and from thence we trace its boundaries from the top of the Hadriatic sea, along its eastern shore, to the modern Alessio, from whence we cross the mountains of Argentum to the source of the Drino ; pursuing its stream to its confluence with the Save, and from thence to Belgrade, and along the shores of the Danube to its source, at the distance of thirty miles from the Rhine ; crossing to Basil, we traverse the banks of the Rhine to its source ; and leaving Gaul on the right, we reach the Mediterranean. Of this extent of territory, the greatest part to the north and north-east of Italy, is subject to the house of Austria ; the elector of Bavaria has a share of the flat country ; the Grisons inhabit the mountains ; and the Venetians and Turks also possess a part.

Thus, when we recollect this well known, and distinct, threefold division of the empire, at the very time when the judgments of the trumpets were inflicting ; and take into consideration the difficulties which incurber those other hypotheses which have been mentioned, the argument, I think, very much preponderates in favour of the idea we contend for.

We must bear in mind, that a *third part* is made the principal object of *five* of the trumpets : but there cannot be five third parts ; and the fifth reference to a third part, in chap. ix. and 15, all agree to apply to the eastern empire ; two or more, then, of the other four, must apply to one of the other threefold divisions. The two former, I conceive to be applicable to the præfecture of the Gauls, and the two latter to the præfecture of Italy : the *third part* under the first trumpet to the continental and inland countries ; and that under the second, to people inhabiting islands, and the maritime parts, and to naval affairs.

How exact a picture do the visions exhibit of the con-

* *Ib.*

sequences of the irruptions of the barbarous nations! The calamities of each trumpet were to be general, the hail and fire were cast on *the earth*; and the burning mountain was cast into *the sea*, but a third part only was to be destroyed and perish. To say nothing of the subordinate hordes, the depredations of the Goths were from Thrace to the *extremities of Spain*, through all the continental territories of the Romans in Europe; the destruction of the Vandalic Barbarians spread far and wide, from Belgæ, to the straits of Gibraltar, and on every shore of the Mediterranean; but it was the præfecture of the Gauls which these enemies more immediately affected. They contributed to the ruin of the other parts of the empire, but the immediate destruction of these came from another quarter.*

Having detained the reader so long, in considering the calamities of the two first trumpets, and the objects to which they are to be referred, there will be the less occasion to enlarge on what follows. *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.*† “Stars, in the prophetic style (says Mr. Lowman) are figurative representations of many things; among others, they signify kings or kingdoms; eminent persons of great authority and power. Thus, in the prophecy of Balaam, Numbers, xxiv. 17. *There shall come a star out of Jacob, and*

* Mr. Faber thinks that my conjectures relative to the *third part* must be ill-founded, because we do not find that *one particular præfecture* was affected *exclusively* by the blast of *one particular trumpet*, which, he thinks, the adoption of such a scheme necessarily requires. Vol. II. p. 8. He has evidently mistaken my meaning. I allow that the miseries of the *first trumpet*, at least, extended more or less to *all the three præfectures*. The question is not what præfectures were affected by the miseries introduced by *this trumpet*, or *that*, but what præfecture, or part of a præfecture, did they symbolically kill, or entirely conquer, and rend from the dominion of Rome.

† Rev. viii. 10, 11.

“*a sceptre shall rise out of Israel.*” Attila, the king of the Huns, who, violating his treaty with the Roman emperors, and from being in their pay as an ally, fell from that alliance, and made war upon the empire, appears to be this blazing comet, which occasioned such great calamities. But though Attila, with his Huns, is particularly noticed, as being the principal instrument in inflicting the divine judgments here signified, yet, similar to the case under the former trumpets, others co-operated in accomplishing the same designs of Providence. The Ostrogoths, who, about the time that we suppose this star to have fallen on the rivers, obtained, or usurped, a settlement in Pannonia, were among the number, and who contributed not a little to the overthrow of the western empire. *

“ In the reign of Attila (says the historian) the Huns again became the terror of the world. † And I shall now describe the character and actions of that formidable Barbarian, who alternately insulted and invaded the East and the West, and urged the rapid downfall of the Roman empire.” ‡ All historians agree, that both the body and the mind of Attila were stamped with deformity and terror, insomuch, that no one could behold him, (says Jornandes) without concluding that he was sent into the world to disturb its repose. He styled himself, *The scourge of God, and the terror of man*: He is said to have made himself master of all Scythia, and Germany: Priscus observes, that no prince ever subdued such numerous countries in so short a time. His authority was acknowledged by all the states and princes from the Rhine to the most northern boundaries of the Persian empire. Great and many were his depredations in the countries watered by the Danube, and those other numerous rivers which pour their liberal streams into that mighty current, which flows above thirteen hundred miles before it empties itself into the Euxine sea; and here his Huns obtained a settlement, from whence the name of the kingdom of Hungary.

In the year 441, a war broke out between Attila and the Eastern Emperor. The castles and fortresses on the

* Gibbon, Vol. VI. page 221, which compare with Universal Anc. History, Vol. XVII. page 211.

† The irruption of the Huns, A. D. 376, has been already noticed, but their ravages at that period were beyond the limits of the Roman empire.

‡ Gibbon, page 37.

Illyrian frontiers were instantly swept away by the inundation of the Huns; they destroyed, with fire and sword, the most populous cities in the neighbourhood of the Danube and Save; and "the whole breadth of Europe, as it extends above five hundred miles from the Euxine to the Hadriatic, was at once invaded and occupied, and desolated, by the myriads of Barbarians whom Attila led into the field."*

Of his desolations on the Upper Danube we have but an imperfect account; but that they were great and cruel there can be no doubt; his barbarity was worthy of the pride which prompt him to say, "The grass never grew on the spot where my horse trod." The opinion of Mr. Whiston is, that "the rivers and fountains of waters on which this blazing star fell must be principally Lombardy."† But in the neighbourhood of the Rhine, also, his desolations were great and many. In the year 451, he turned his arms against the Western empire, and entered Gaul with an army, as some report, of seven hundred thousand men, consisting of Huns, Gepidæ, Ostrogoths, Franks, Suevi, Heruli, and, in short, of all the Northern Barbarians. The cities were laid in ashes; the inhabitants massacred; and all the country round laid waste. The cities which suffered most, were Treves, situate on the Moselle; Tangres, in the bishoprick of Liege, Strasbourg, Spire, Worms, Mentz, Andernach, (all on the banks of the Rhine) with most of the towns in that neighbourhood. Advancing into the country, he divided his numerous army into several bodies, took, pillaged, and laid in ashes, many other cities. But, as though he had passed the bounds prescribed him, he met with a most disastrous defeat in the plains of Chalons: *two hundred and fifty thousand*, or, as some authors report, *three hundred thousand* men were left dead on the field of battle.‡

Whether the Rhine, as being the boundary of the Italian præfecture but in part, is to be considered as one of the rivers referred to under this trumpet some may doubt: but though that part of it on which much of the wrath of Attila fell, was beyond the limits of that præfecture; yet, as we are not to expect a few miles this way or that,

* Page 52.

† Essay, p. 184.

‡ Gibbon, p. 105—121. Univer. Anc. Hist. Vol. XVII. p. 152—155.

whether within the limits of the *third part* more fatally affected, or not, to be minutely, and distinctly, marked out in the vision, the miseries there endured might be signified by the symbols belonging to this trumpet.

Attila, being rather enraged than disheartened at what had happened to his army in Gaul, immediately resolved to make an irruption into Italy: where he hoped to find more booty and less opposition. Having therefore reinforced his army from Scythia, he left Pannonia, whither he had retired, and entered Italy in the beginning of the year 452.* It is not possible to express the terror and consternation which so sudden, and unexpected, an irruption occasioned, even in the most distant provinces. He laid siege to Aquileia, the metropolis of the province of Venetia, which, after three months, he took by assault, pillaged it for several days, and laid it in ashes; not one house being left standing, nor one person left alive that fell into the enemies hands. The cities of Treviso, Verona, Mantua, Cremona, Brescia, and Bergamo, underwent the same fate; the Barbarians raging in every place with a fury which can hardly be expressed or conceived; and putting all to the sword, without distinction of sex, age, or condition. From the province of Venetia, he advanced to Milan, then the capital of the province of Liguria, which he took and pillaged. The city of Pavia, and several other places in the neighbourhood, he laid in ashes, after having plundered them; putting the inhabitants to the sword. Into the neighbouring provinces also he carried the same devastation and slaughter, that, "from the Alps to the Appennines (says Sigonius), all was flight, depopulation, slaughter, slavery, burning, and despair; nor was there any shape of evil wanting." † Attila was preparing to go to Rome; but a peace was purchased. His commission was confined to the rivers, and Providence disposed him to listen, with respect, to the eloquence of Pope Leo, and to prefer an annual pension to the plunder of Rome, and the slaughter of its inhabitants. He quitted Lombardy, and died A. D. 453. His sons fell out about the division of his dominions; and the Huns were no longer the terror of the world.—A nation is strong to execute God's vengeance when he girds them with strength; but when they are no longer employed to fulfil his counsels, the strong become feeble.

* Gibbon, p. 122—132. Univer. Anc. Hist. Vol. XIV. p. 414, 415.

† Whiston's Essay, p. 187.

The extraordinary character of Attila ; and the singularity of the miseries which he brought upon the Roman empire, all history attests ; and his name, only, has been thought worthy to be associated with those of Alaric and Genseric, at which the world trembled. The irruption of the Barbarians under the banners of this " scourge of God, and terror of man," is reckoned the third great epoch in the ruin of the Western empire, and the rise of those states and kingdoms which the seven last plagues are to pull down. " The savage destroyer," says the Author of *The Decline and Fall of the Roman Empire*, " undesignedly laid the foundations of a republic, which " revived in the feudal state of Europe, the art and spirit " of commercial industry. Many families of Aquileia, Padua, and the adjacent towns, who fled from the sword " of the Huns, found a safe, though obscure, refuge in " the neighbouring islands," at the extremity of the Adriatic Gulf. Here they built the city of Venice, which became the capital of one of the new divisions of Europe. To this period also may be traced the alienation from Rome of all that tract of country lying between the Alps, the Adriatic, and the Danube ; Dalmatia, Croatia, Slavonia, Lower Hungary, the Circle of Austria, Bavaria, part of Swabia, &c. For now, " the nations who had " asserted their independence after the death of Attila, " were established, by the right of possession, or conquest, " in the boundless countries to the north of the Danube, " and in the Roman provinces between that river and the " Alps." *

The star wormwood fell upon the *third part of the rivers, and upon the fountains of waters* ; and what rivers, in Europe, are to be compared with the Danube, the Rhine, and the Po, and the numerous streams which empty themselves into those mighty rivers, which water the countries which once acknowledged the power of the præfect of Italy ? What people in the Roman empire could count such a multitude of rivers and fountains of waters, sources of rivers and lakes, within such limited bounds, as the inhabitants of these provinces ? *And many men died of the waters, because they were made bitter.* MANY, but not ALL. The whole of this third part was not yet brought under the dominion of the Barbarians ;

* Vol. VI. p. 221.

the Roman Emperors, for a few years longer, swayed a feeble sceptre over a contracted portion of it; but it was little more than the peninsula of Italy which acknowledged their authority. By the calamities of the next trumpet, all the remains of their power, and the very name of Western Emperor will be extinguished.

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 that the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.* That the sun, in the symbolic style, signifies the supreme power in a state, whether emperor, king, or assembly, or by whatever title known; and that the moon is put for such as are next in power, as præfects, consuls, viceroys; and the stars for senators, nobles, and men of rank and office, has been observed, and is so well known, that I need say nothing here to prove it. This trumpet has generally been interpreted as putting an end to the name and title of the Roman Cæsars, and accomplishing the ruin of the monarchy of the Western empire, of its princes, senators, nobles, and officers of every name and rank. The extinction here supposes two other third parts of the sun, moon and stars; and what were these but the supreme and subordinate authorities exercised in, and over, the other two grand divisions of the empire? Here let us attend to the sentiments of the learned and judicious Dr. Cressener on this subject: "That these divisions of the empire were but the parts of one and the same empire, was shewn by the public ensigns of authority, which were constantly carried before the Præfecti Prætorio in their several jurisdictions; though each of these Præfects were under the immediate authority of but one Emperor, yet before every one of them was carried the heads of all the Emperors, who were at that time in power, to show, that they were all together the United Majesty of that empire, though they had distinct jurisdictions. This may be seen in that eminent fragment of the state of the Roman empire, the *Notitia Imperii*; published and explained by *Pancirollus*, where it appears, that in the time of the division of the empire into the Eastern and Western seats, all the great magistrates, of both the divisions, had the heads of both the Emperors carried before them."

"But it is still more evident from the matter of the

“trumpets, that the third part in them must have a reference to three distinct imperial seats, or shares, in one and the same empire. For what else can possibly be signified by a third part of the sun, moon, and stars, (in the fourth trumpet), since the sun in general is known, in mystical use, to denote the supreme power of but one nation or empire? There is then, in that expression of the third part of the sun, a plain signification of two other imperial seats, besides that which is intended by the first third part.”*

The extinction of one third part, then, of the sun, moon, and stars, of the Roman political heavens, was effected when the prefecture of the Gauls was brought under the dominion of the Barbarians. The other third part still shone, and continued to shine, in the East, though with a feeble and diminished light, till the year 1453, when the Turks entirely subverted the Eastern empire. The Italian third part of the sun was smitten and extinguished, when Odoacer, with his Barbarians, revolted; and, in the year 476, put to death the Emperor Orestes, stripped his son, Augustulus, of the ensigns of the imperial dignity, and caused himself to be proclaimed King of Italy. Thus failed the very name of an empire in the West, five hundred and seven years after the establishment of the Roman monarchy, and thirteen hundred and twenty-four from the foundation of Rome.

Commentators in general make this Revolution not only the extinction of the Western symbolic sun; but also of the moon and stars; but some of the inferior luminaries continued to glimmer for ninety-two years longer. Italy, while under the sovereignty of the Ostrogoths, and when it was afterwards reduced to the state of a province of the Eastern empire, by Justinian, continued to be governed, as in the days of Constantine, by *Consulares*, *Correctores*, *Præsides*, &c. no alteration in the government having been made; but Longinus being sent, A. D. 568, with absolute authority to govern Italy, he suppressed those magistracies, and in their stead placed, in each city of consequence, a governor, whom he distinguished with the title of duke. The city of Rome was not more honoured than any other; for Longinus, having abolished the very name of senate and consuls, appointed a magistrate over that metropolis, with the title of duke, common to the governors of other

* *Judg. of G. &c. p. 39.*

cities. Himself took the title of Exarch, and resided at Ravenna, as did his successors; whence they were afterwards known by the title of Exarchs of Ravenna. This exarchate continued for one hundred and eighty-three years, that is, till the year 751, when Eutichius, the last Exarch, was expelled, and Ravenna taken by Astolphus, King of the Lombards.* Thus it was not till the year 568, that the fourth trumpet produced all its effects, by utterly extinguishing the inferior luminaries of the symbolic heavens of the Western world.

As to the two following trumpets, they so evidently refer to the Saracens and Turks, that there are scarcely two opinions on the subject; and as they afford no light for the illustration of the vials, any farther than to ascertain the object of the sixth, I shall not unnecessarily detain the reader; but after soliciting his attention to one brief observation, pass to the consideration of those seven last plagues which are to demolish those Antichristian kingdoms (so far as they are such) and hierarchies, for the erection of which the destruction of the Western empire made way.

Before we pass to the consideration of the seven vials, it will be proper to notice the *commencement* and *progress* of the calamities of the first four trumpets, which terminated in the ruin of the Roman Cæsars, and their monarchy in the West. The first trumpet brought the Goths, as a storm of hail, and fire, mingled with blood; the second, a few years after, cast a burning mountain into the sea. The judgments of these two trumpets ran on together, till the third trumpet brought the blazing comet, which fell upon the rivers; nor did they then cease, but being united with those of this third trumpet, which were of shorter duration, they continued their progress till Odoacer, and his motley multitude of revolting mercenaries effected the final ruin of the Imperial Power in the West. The observation of this fact, that, though the *commencements* of the judgments of the trumpets were distinct, yet these judgments ran on together, and mingled in their course, may be of considerable use to assist us in our inquiries respecting the judgments of the vials.

* Univer. Auc. Hist. Vol. XVII. p. 437, 8.

That all the judgments of the vials ~~are to be~~ considered as included under the seventh trumpet, has been already observed, as has also the end and design of them. An end, worthy of that Being, who inspired holy men, for the consolation of his afflicted people, and for the conviction of unbelievers, to speak beforehand of the coming of Christ, and of the glory of his kingdom. There is an interesting coming of Christ, previous to his manifestation for the final judgment, of which the prophets have spoken. *I beheld till the thrones were cast down, and the ancient of days did sit—thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened;—I beheld till even the beast was slain, and his body destroyed and given to the burning flame.—And there was given him (Messiah, the Son of Man) dominion, and glory, and a kingdom, that all people, nations, and languages should serve him.** And what beast is this, on which the Son of Man comes to sit in judgment, and which is condemned to utter destruction? The remains of the Roman monarchy, existing in the Antichristian kingdoms of Europe. This destruction, previous to the kingdom of Christ, is the same, under other symbols, with that where Daniel sees *the stone which was cut out of the mountain without hands, smite the image upon the feet and toes, and break them to pieces, so that the image falls and perishes.*

To this same period, and to these same events, our Lord refers, when he says, *There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations—then shall they see the Son of Man coming in a cloud, with power and great glory.* † Coming in a cloud is the symbol of success and victory. And what is here said, means, that God, in his providence, as administered by the Messiah, will come in his vengeance to destroy all the tyrannies and corrupt systems which have so long opposed the designs of his goodness, and to overthrow all the enemies of God and his people, preparatory to a state of universal peace and justice. The judgments of the vials are the display of this very wrath, and the consequence is to be the ruin of the beast and his party; of the great whore, and the kings of the earth who have committed fornication with her: nor will they terminate till Babylon is thrown down, to be found no more at all; ‡ and the way

* Daniel vii.

† Luke xxi. 25.

‡ Rev. xviii. 21.

is cleared for the increase of that kingdom which will continue for ever.*

In the accomplishment of these awful, but in the end, glorious designs of God, by the execution of the seven last plagues, we may, I think, rationally expect that there will be a considerable correspondence of events with those of the trumpets, which gave birth to the present kingdoms of Europe. The symbols used, and the similarity of the objects affected, strikingly indicate this; but yet, seeing that circumstances so materially differ, we are not to expect an exact conformity: for although there may be a general likeness between the events of the vials poured on the earth, the sea, the rivers, and the sun, and those under the first four trumpets, yet it does not follow that in their extent or duration they must be the same. This, or that vial, may bring calamities, more or less extensive and severe, than those of the trumpets; and yet the nature and the objects of the judgments may possess so distinct a conformity, and so general a likeness, as to assist us in ascertaining, with tolerable precision, the progress of them.

I beg leave also to observe, that though the hypothesis, that the present calamities in Europe are those last plagues which are to bring Babylon to an end, should be just, yet we are not to expect, in the present unfinished state of things, to be able to discover such a clear and perfect agreement between events and prophecy, as to remove every difficulty, and place the evidence in such a point of light as to produce irresistible conviction; especially on minds unused to such investigations, or which are biassed by prejudice. This is not to be expected till the whole scheme of Providence is completed, or, at least, farther advanced.

Indeed, it was never intended that prophecy should be without shade; nor that it should be *easily* understood and applied, before its completion. "It has been observed (says Dr. Hurd) that, as the completion of prophecy is left, for the most part, to the instrumentality of free agents, if the circumstances of the event were predicted with the utmost precision, either human obstinacy *might* be tempted to form, the absurd indeed, but criminal purpose, of counteracting the prediction. On the contrary, by throwing some part of the predicted

* Daniel, vii. 14.

“ event into shade, the moral faculties of the agent have their proper play, and the guilt of an intended opposition to the will of heaven is avoided. This reason seems to have its weight; and many others might still be mentioned.”* But the same degree of shade is not always to remain. “ A certain degree of light (says the same elegant writer) we will say, was to be communicated from the date of the prophecy; but it is very conceivable, that the ages nearer the completion of it might be more immediately concerned in the event predicted; and that till such time approached, it might be convenient to leave the prediction in a good degree of obscurity. The fact answers to this presumption. Prophecies of very remote events, remote, I mean, from the date of the prediction, are universally the most obscure. As the season advances for their accomplishment, they are rendered more clear.” †

At the beginning of this book, attention to its contents is enjoined; and in this *sixteenth chapter*, a blessing is pronounced on those who *watch*; we shall therefore be found in our duty if we do what we can to know the *signs of the times*; and should we be able, for the present, to obtain only such a glimmering evidence as may properly affect our minds, and induce us to act a suitable part, that we may be prepared for all events, our time will not be lost. The singularity of recent and passing events, is certainly such as to justify us in expecting some awful crisis in human affairs; and such as to vindicate the Christian against the charge of wild enthusiasm, although he should entertain an unusual expectation of the fulfilment of those prophecies, which relate to the ruin of Babylon, and the coming of the kingdom of the Messiah.

And the first angel went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. By comparing this vision with that of the first trumpet, which set all the north in motion, and brought a storm of hail and fire upon *the earth*, there are reasons for concluding that this first vial, which is poured upon *the earth*, will produce similar calamities; namely, great military destructions, or extensive continental wars. †

* Vol. I. p. 55.

† Page 56, 57.

‡ The general command to all the seven angels, is, (ver. 1.) *Go your ways, and pour out the vials of the wrath of God upon the earth: that is,*

What is said, in chapter xi. 12, to follow immediately after the sounding of the seventh trumpet, which is the signal for these judgments, very much favours this expectation, *And the nations were angry, and thy wrath is come.* And, if recent events be compared with this, and what follows, the agreement is such as to justify a suspicion that the pouring out of this vial has commenced. Were the nations ever so angry as at the revolution in France? and was the interposition of Providence for their chastisement ever more conspicuous? All the elements have conspired their defeat; and *one* nation has chased them all. In the style of Hebrew poetry, "The stars in their courses have fought against them."

The nations were angry, and thy wrath is come, and the time of the dead that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth. What are we to understand by the time being come for judging the dead? "One meaning of the Greek word κριθῆναι" says Daubuz), is to revenge the cause of any one by condemning. According to this notion of the word, "the meaning is, that it is now the time to hear the cause of the dead, in order to condemn their murderers by destroying them, and thus to revenge their deaths." Lowman on this passage, note (O), says, "κρίνειν, judicare, sæpe est vindicare, itaque ~~est~~, quode est κρίνειν, vel ~~κρίνειν~~, judicare per ~~κρίνειν~~, vindicare vertitur, as Grotius observes. (Grot. in loc.) So that to judge, or to try the cause of the dead, or the martyrs for the truth of the Christian religion, may very naturally be understood to mean, a vindication of their cause, by some eminent act of Providence in favour of it; as to vindicate, is a proper sense of judging; and, I think, more proper to the order and intention of the prophecy, than to understand it of the general judgment." Thus far,

upon the inhabitants of the Antichristian territory. "All the plagues have one subject affected by them in general (says Daubuz, that is, the Antichristian party); but for all that, every plague falls singly upon a different subject." *Earth* then, in the second verse, where it is the object-but of one vial, must have a somewhat different signification to what it has in verse the first. That difference appears to me to be, that, whereas, in the former, it is used in the above general sense; in the latter, it is used to distinguish the nature and object of the calamities which the first angel brings, from those of the second, which are on the sea: maritime countries, and naval affairs.

what has taken place in France countenances the opinion that the revolution there is the fall of the *tenth part of the city*, and that the seventh trumpet has sounded, and the pouring out of the vials commenced. The Constituent Assembly rejudged the cause of those who had been martyred for a good conscience; declared them an injured people, who deserved well of mankind; and, by a solemn decree, reversed the cruel laws which had been made against the Protestants, inviting the exiles to return and take possession of the estates of their fathers, which had been confiscated. Thus were the dead vindicated; and we have seen how their deaths and sufferings have been avenged on those classes and orders of men which were the active agents of persecution, and which were still the supporters of the same system; and blessed are they who continue faithful in sufferings for the truth, they shall have the reward of prophets and saints, and of them that fear God.*

The probability is that the seventh trumpet sounded in *ninety-two*, at the fall of the French monarchy, or when the Duke of Brunswick invaded France. And if so, it follows that the first angel then began to pour out his vial of wrath upon the earth, as a libation to divine justice; † and which has continued to flow to the present time. How long it may continue no one can say. Like the calamities of the first trumpet, it may, perhaps, for a long time, run parallel with those which are to follow it; now with a scanty, and then with a fuller stream.

And there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image. "A durable plague of war (says Sir Isaac Newton) is signified by a sore and pain." ‡ The

* Although truth and justice oblige the Author to speak in severe terms of certain orders of men, yet he means no offence to individuals; for many, even of the papal church, he has the highest respect. None would he abridge of that liberty of conscience he claims for himself; and instead of rejoicing in the sufferings of any, he wishes he had power to put an end to the distresses of all. It is system; it is the corporation; it is *L'Esprit Du Corps*.

† In the pouring out of these golden vials, or howls, there appears an evident allusion to those libations which were made in the ancient worship, both among the Jews and Heathens. Thus the blood of the sin-offering (Lev. iv. 7.) was poured by the officiating priest, at the bottom of the altar; and what are called drink-offerings (Numb. xv. 5, 10.) were thus poured out in honour of God.

‡ Page 23.

noisome and grievous sore here, appears to signify those extreme and dreadful calamities in the body politic, which bear some analogy to mortal sores and diseases in the natural body.* And were men ever so chastised for their folly and crimes, as the confederates of Pilnitz, whose power has received a mortal wound; and whose kingdoms are not likely ever to recover from that disease, which they have contracted in the present contest?

All our commentators have taught us, that the men on whom this *sore* falls, are the papal party. It would be happy if the vision justified us in concluding, that these only are to be affected; but it *fell upon the men who had the mark of the beast; and upon them who worshipped his image*. Every one knows who they are that have the mark of the beast; that they are those who are the slaves of the papacy, and the champions for ecclesiastical usurpations and corruptions; such as the Emperor, and others, with their subjects. But here appears to be an evident distinction of characters. Beside those who have the *mark of the beast*, those are also noticed *who worship his image*. To worship, is to honour and serve; and this image of the beast, appears to be that peculiar tyranny which Louis XIV. perfected in France; the image of the papacy; and though formed for the support of papal corruptions, was yet (contrary to every thing which is found in all other Catholic countries, where all ecclesiastical affairs are under the jurisdiction of the Bishop of Rome, and officers of his appointing), entirely dependent on the sovereign power of the French monarch, in whose court, by whose officers, and under the authority of whose edicts, Protestants were prosecuted for their religious tenets. Now, although those who have the mark of the beast, may also be the worshippers of this *image*, this *similitude*, of the papal beast; yet, this worship is not necessarily confined to them: Protestants may also devote themselves to support and defend this image—or, in other words, this government—when these last plagues are poured upon the Antichristian party; and who, as a punishment for becoming parties with those who are the enemies of God and men, and for allying themselves with them to resist

* *What prayer, or what supplication soever, shall be made of any man, or of all thy people Israel, when every one shall know his own sore, and his own grief, and shall spread forth his hands in this house; then hear thou from heaven.* 2 Chron. vi. 29. *Sore* and *grief* are synonymous.

the purposes of God, will also participate in the fatal effects of this *noisome* and *grievous sore*.

How far all this has been fulfilled in the combination of continental tyrants, Popish and Protestant, against France, and for the support of civil and ecclesiastical oppressions and corruptions, and by the consequences which have followed; and how far recent and passing events justify us in considering the present war, and its calamities, as the fulfilment of the prophecy before us, must be left to every man's judgment. But there is no one, I think, who is versed in these subjects, but will allow, that there is a very *strong* and *singular* resemblance between the picture and the times.

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. We have already observed, that although *sea*, in the prophetic, or symbolic language, often signifies multitudes of people, and nations, agitated with war, yet, as others have noticed, it has often a different meaning; for the prophets use it to signify the inhabitants of islands, maritime countries and cities, and naval affairs; and even for all those foreign countries which lay beyond the sea. So that by *the sea* here, on which the second vial of wrath is poured, we may, without offering the least violence to the sacred language, understand those islands, maritime coasts, and countries, and those naval people and naval affairs of Europe, on which the judgments of God are to fall, as a punishment for their corruptions, and to make way for the reign of peace and righteousness.

We have seen what calamities the second trumpet brought upon the people who inhabited maritime countries, and what destructions were made at sea, and on islands, and the sea coasts (whither the Goths had never penetrated) by the Vandals, Suevians, Picts, Scots, and Saxons, and other northern nations. They carried destruction far and wide, from the northern seas to the pillars of Hercules; on the bosom of the Mediterranean, and on all its shores; but Gaul, Spain, and Britain, were the countries to which they gave the death blow. These maritime calamities commenced almost every where at once (A. D. 407.) and but a few years after the Gothic hail had begun to fall upon the earth; and continued to prevail during that long storm, till the entire ruin of the

western empire was effected. How near a resemblance there may be, between the calamities of the second trumpet, which turned *the third part of the sea into blood, and destroyed the third part of the living creatures, and of the ships, which were in the sea,* and those of the second vial which cause the sea to become as *the blood of a dead man, and destroy every living soul in the sea,* is not for me to determine. Time only can inform us of this. And what share this country may experience of God's wrath, it would be presumptuous to say. If our crimes are small, our share will be small too. I can only lament that Great Britain, the land of liberty and justice, has unnecessarily, and rashly rushed into a tempest, which threatens to lay all Europe in ruins; has joined issue in a cause, which may well make our hearts tremble for the safety of that ark, which contains our long beloved, though mutilated constitution, and liberties.

If the seventh angel sounded in *ninety-two*, on the fall of the French monarchy, as is extremely probable, and if the vial on the earth began at that time to be poured out, then I think, the second angel of vengeance began to pour out his vial on the sea in the year *ninety-three*, when the maritime countries joined the Antichristian tyrants in their crusade against the liberties of France, and when the naval power of Europe was put into motion. But though this second angel might then begin to incline his bowl, preparatory to a fuller stream, yet we cannot suppose the full current of wrath to be yet pouring. We must expect to see something more striking than what has yet happened to identify this period of prophecy. For every eye shall see.

But though this is the case, still the naval destructions, and maritime calamities have not been few or small. The coasts of France, and of Belgium, have been drenched with blood. The British seas, the Mediterranean, the Atlantic ocean, to the West-Indies, have witnessed the destructions of war, and the calamities of the times. One of the great maritime countries of Europe, Holland, which, in *ninety-three*, joined the tyrants of Germany, and Italy, for the support of civil and ecclesiastical tyranny, has experienced the calamities of a revolution, and both its civil government, and its Antichristian religious establishment, have been swept away, with those of France, from the face of the earth. And, to say nothing of those countries which lie more inland, as Liege, Luxemburg, &c.

the Belgian provinces (maritime, though nothing naval,) have experienced the same fate. These countries were among the first which were separated from the Roman western empire; and here, in the island of the Batavians, and in Brabant, then known by the appellation of Toxandria, the Franks first obtained a permanent settlement, and laid the foundation of their kingdom; and who, having about the year 412, assisted the maritime, Gaulish provinces, especially those of Britany, Normandy, Picardy, and Flanders, to shake off the Roman yoke, possessed themselves of the Belgæ, and of Germania Prima, and Secunda. And, as early as the reign of Clodion, they extended their conquests as far as the river Seine.* Britain, after the settlement of the Franks in Batavia and Brabant, was the next province which was completely separated from the Roman jurisdiction. Surely such wonderful, and unusual changes, as we have lately seen, must portend some singular revolution in the affairs of men, and be the prelude of a new æra in the history of the human race.

Perhaps some may be offended at the epithet, *Anti-christian*, which I have applied to the Presbyterian church of Holland. I will explain myself—I mean not to abuse—Although it must be granted that the religious establishment of the United Provinces, was one of the least Anti-christian established churches in Christendom; yet, so far as it was a creature and engine of the state, it was undoubtedly so. This is the body, and life, and soul, of this monster of mischief. The church of Holland has been, perhaps, the least persecuting, and bloody, of all the established churches in Europe; and in this country a sanctuary was opened for the persecuted of all persuasions, when the surrounding nations, popish and protestant, were plundering, harassing, and murdering the conscientious disciples of Jesus, of whom the world was not worthy. And seeing that the Dutch church has been one of the least corrupt and persecuting, therefore, though its fall was necessary, it has been comparatively gentle; and while the fall of the Gallican church has shook all Europe, and its sound has been heard to the remotest corners of the earth, the fall of the church of the

* Gibbon, Vol. III. page 214. VI. page 98—101. Unive. Anc. Hist. Vol. XVI. page 456. XVII. page 271.

United Provinces has scarcely been felt, or heard of, by its nearest neighbours, nor is one wandering exile to be seen.

But, among the numerous prophecies in the Old Testament, which relate to the judgments of God upon the corrupt nations in the latter days, are there not some which may assist us in our inquiries respecting the subject under consideration? It is probable that there are. I think those prophecies, recorded in the xxviii and xxviii chapters of Ezekiel, are of this description. Here, under the names of Tyrus and Zidon, the prophet appears to denounce the heaviest woes against some maritime and commercial countries, which, for their pride, luxuries, oppressions, and abounding corruptions, are, about the time of the peaceful settlement of the dispersed tribes of Israel in their own land, to experience the most awful overthrow.

Nor let any be surpris'd, that predictions about the fate of people, whose cities have long ago been no more, should be supposed to be applicable to any maritime countries and naval powers of the present day. The idea is not novel. Such application is supported by the first authorities. That these prophecies of Ezekiel, respecting Tyrus and Zidon, may refer to some enemies of the church of God, in the latter days, was the opinion of Dr. Gill, Mr. Lowth, and many others. This opinion is grounded on the conclusion of the predictions, chapter xxviii. 24—26. *And there shall be no more a pricking brier unto the house of Israel; nor any grieving thorn of all that are round about them that despised them, and they shall know that I am the Lord. Thus saith the Lord God, when I shall have gathered the house of Israel from the people, among whom they are scattered, and shall be sanctified in them in the sight of the heathen, then shall they dwell in their land, that I have given to my servant Jacob. And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell with confidence, when I have executed judgments upon all those that despise them round about them; and they shall know that I am the Lord their God.* “This is not to be fulfilled (says Dr. Gill) at the return of them from captivity in Babylon; for the ten tribes, or house of Israel, did not then return—but in the latter day upon the destruction of Antichrist, when all Israel shall be saved.” Mr. Lowth, in his comment on Ezekiel, xxxviii. 17. gives it as his opi-

nion, that it is probable, that the multitude of Gog, which is to make war upon God's people, in the latter days, may be prophesied of under the names of such nations as were the chief enemies to the Jews in the particular times of each prophet. As the Assyrian, Isaiah, xiv. 24, 25. Micah, v. 5. "The same enemy (he adds) may probably be intended under the figure of Tyre; see the note on chap. xxviii. 24. of Egypt, &c." Let us see the note to which he refers us—*There shall be no more a pricking brier unto the house of Israel.* "The following verse, shews that this promise chiefly relates to the general restoration of the Jews, when all the enemies of God's church, and truth, are vanquished and subdued: often denoted, in the prophetical writings, by the names of Edom, Moab, and other neighbouring countries, who upon all occasions shewed their spite and ill-will against the Jews." Indeed, I think, this passage, with which these predictions are concluded, is decisive to determine them to relate, not only to ancient Tyre and Zidon, but to some countries bearing a resemblance to them as maritime and commercial cities, which are to experience dreadful calamities, previous to the general restoration of the Jews, and deliverance of God's church. In favour of this double sense of some of the prophecies, quotations might be made from a great number of the most celebrated writers, and best biblical scholars. Mr. Lowth, on Isaiah, x. 20. says, "It is usual with the prophets, when they foretel some extraordinary event in or near their own times, to carry their views on farther, and point at some greater deliverance which God shall vouchsafe to his people in the latter ages of the world." Thus, in his note on Micah, v. 5. he supposes, with the learned Mede, the destruction of the Assyrian, there foretold, to be a prophecy of the destruction of some remarkable enemy, or enemies to God and his truth, before the consummation of all things. And Bishop Hurd, whose sentiments we have before noticed, contends also for this double sense of many of the prophecies. "The style of the prophet so adapting itself to this double prospect, as to paint the near and subordinate event in terms that *emphatically* represent the distant and more considerable."*

* Vol. I. page 68.

It being admitted, then, that the prophets often predicted what was to befall the nations in the latter times of the world, under the names of those cities and nations which existed in their own times, it appears probable, that the prophecies of Ezekiel in chapters the xxviii and xxviii, are of this description; especially as the conclusion of these prophecies seems to render this application of them absolutely necessary. For though the destruction of insular Tyre, and of Zidon, by Alexander, might be a partial and inferior accomplishment of what the prophet predicts, yet no more, because such a restoration of Israel, and such peace and prosperity, as are promised to follow the destruction of their enemies, has certainly never been verified in the history of that people. But all the prophets unite in the strongest assurances, that it shall be so in the latter days. In these latter ages of the world, then, we must look for the Antitypical Tyre and Zidon.

Whether these prophecies point at Great Britain, France, Holland, Spain, Portugal, or what other countries, I shall not presume to say—though my fears suggest that the picture cannot be well mistaken—but leave the reader to form that conclusion which his judgment may dictate. Only observing, that by Tyrus must be intended some great maritime power and commercial people; and by Zidon, it is probable, a more inferior. And that it cannot refer to the destruction of papal Rome, as a recent author conjectures,* for what is Rome as a commercial city (unless in relics and pardons, and such trumpery of superstition) or as a maritime and naval power? Nor is it at all likely to refer to the destruction of Gog and his multitude, predicted in Ezekiel, xxxviii. and xxxix. for that has no resemblance to this description.

Take a view of the prophecy. After uttering predictions (chapter xxvi.) which had their full accomplishment in the overthrow of old Tyre, by Nebuchadnezzar, the prophet proceeds (chapter xxvii.) to inform us that, *the word of the Lord came unto him again, saying, Now, thou Son of Man, take up a lamentation for Tyrus, and say unto Tyrus, O thou that art situate at the entry of the sea, which art a merchant of the people for many isles, Thus saith the Lord God, O Tyrus, thou hast said, I am of perfect beauty. "The strength of my navy, and fortresses are every way complete and beautiful."* Lowth. *Thy borders*

* Mr. Alex. Fraser's *Key to the Prophecies*, page 33.

are in the midst of the seas; thy builders have perfected thy beauty. "The following verses shew, that the words are chiefly to be understood of the builders of their ships, wherein the chief strength of the Tyrians was placed." Idem. *They have made all thy ship-boards of fir-trees of Senir: they have taken cedars from Lebanon, to make masts for thee.* The prophet proceeds to the end of the twelfth verse, to represent their naval and military strength. And then, to verse the twenty-fifth, the immense and extensive commerce of Tyre is celebrated, and the countries to which she traded, and the articles of her traffic, are enumerated. *Tarshish was thy merchant—with silver, iron, tin, and lead—Javan, Tubal, and Meshech, they were thy merchants, they traded (bartered) the persons of men.* The Hebrew reads (says Lowth) *the souls of men.* This is one of the crimes alledged (Rev. xviii. 13.) against the European Babylon; the foulest crime which disgraces the laws and practices of civilized nations, and which cries aloud for vengeance against the governments which suffer it, and the nations which practise it. Observe the connection. As if men were esteemed by these avaricious, hardened Tyrians, of no greater value than pans and kettles, the prophet makes the most apposite association;—*they traded the persons of men, and vessels of brass in thy market.* Read the detail of Tyre's extensive commerce, down to the twenty-fifth verse. The prophet concludes, *The ships of Tarshish did sing of thee in thy market.* "Ships of Tarshish, says Lowth, signify sometimes, in Scripture, any trading and merchant ships." It means, "the ships from all parts of the sea, which came to trade with thee, boasted of thee; had their songs of praise to commend thy state. As mariners in ports, where they arrive, do usually, with mirth and songs, entertain one another, so at Tyre.* *And thou wast replenished, and made very glorious in the midst of the seas.*

But what is the end of all this pride, prosperity, and mirth, this flourishing commerce, mighty navy, and perfect beauty? Ver. 26. *Thy rowers (thy governors and counsellors) have brought thee into great waters, (into great difficulties and dangers); the east wind hath broken thee in the midst of the seas.* The invasion and ruin of a maritime and naval people, set forth by a ship, ill-conducted, over-

* Pool in Loc.

set by the winds, and ready to sink, is apt, and sublimely beautiful. Whether the modern Tyre is to be attacked by an enemy on its Eastern side, or an enemy from the East, as ancient Tyre was, is not for any one to determine; be that as it may, the consequences will be the same. *Thy riches, and thy fairs, thy merchandize, thy mariners, and thy pilots, thy calkers, and the occupiers of thy merchandize, and all thy men of war that are in thee, and all thy company which is in the midst of thee, shall fall into the midst of the sea, in the day of thy ruin. The suburbs shall shake at the sound of the cry of thy pilots. And all that handle the oar, the mariners, and all the pilots of the sea shall come down from their ships, they shall stand upon the land, and shall cause their voice to be heard AGAINST thee.—All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in their countenance. The merchants among the people shall hiss at thee, thou shalt be a terror and never shalt be any more.* This is the fate of this maritime people at large, who were so lifted up with their greatness, and thought themselves *perfect in beauty*; unequalled in excellence, and invincible in power. But the fate which awaits the Prince of Tyrus is thought of sufficient importance to merit a distinct prophecy.

Chap. xxviii. *The word of the Lord came again unto me, saying, Son of man, say unto the Prince of Tyrus, Thus saith the Lord God; because thine heart is lifted up, and thou hast said, I am a God, I sit in the seat of God, in the midst of the sea; yet thou art a man and not God, though thou set thine heart as the heart of God, &c.* This Prince of Tyrus, says Dr. Gill, Mr. Fraser, and others, is the ruler of papal Rome: but surely this must be a mistake; for though the Pope pretends to sit in the seat of God, and says he is God's vicegerent, and assumes divine prerogatives, yet he is no maritime power; and seeing that secular sovereigns and governments have also seized that authority, and pretended to those rights which belong only to God, and are swelled with the pride of their own prowess, the charge is as applicable to them as to the pontiff. Those commentators who apply the prophecy to the taking of Tyre by Nebuchadnezzar, say, this Prince of Tyrus was Ethbaal, or Ithobalus II. But the utter ruin of Tyre, of which, (if it be not altogether figurative) this seems a prophecy, was not till its destruction by Alexan-

der the Great, more than two hundred years after the reign of Ethbaal.*

Although Tyre was sometimes governed by judges; yet at the time of its destruction it was under an absolute monarch; but, allowing Tyre to be spoken of as typical of some maritime people in the latter age of the world, who should bear a strong resemblance to them in their naval, commercial, and moral character, then the *Prince of Tyrus*, as the repository of the sovereign power, may stand for any sort of government, or sovereignty, whether republican, as Holland; or monarchical and despotic, as Spain and Portugal; or more mixed, as Great-Britain, and some others.

I am a god, I sit in the seat of God, in the midst of the seas. As a god, I shall reign for ever; the waves are my ramparts, my navy is invincible, my resources are infinite; I shall never see evil. † Verse 7. *Behold, therefore, I will bring strangers upon thee, the terrible of the nations; and they shall draw the sword against the beauty of thy wisdom, and they shall defile thy brightness. They shall bring thee down to the pit, and thou shalt die the deaths of them that art slain in the midst of the seas.*—This needs no comment.—Almighty God, how awful are thy judgments! How terrible is thine anger! Seas, nor navies, nor riches, nor wisdom, can afford protection, when Thou contendest with nations for their sins!

But why all this wrath against the *Prince of Tyrus*? The first charge is the abuse of riches: *Thus saith the Lord God, Thou sealest up the sum full of wisdom, and perfect in beauty.* Excess of pride and luxury adds also to his store of guilt: *Thou hast been in Eden, the garden of God; every precious stone was thy covering.—The workmanship of thy tabrets, and of thy pipes, was prepared in thee, in the day that thou wast created.* The most choice parts of the world have been explored to gratify thy pride; and all the art of man exerted to contribute to thy plea-

* Univer. Anc. Hist. Vol. II. p. 34, and subseq.

† When Alexander, that he might attack the Tyrians to more advantage, and be able to batter their walls, was raising a mole, or causey, across the channel of the sea, which separated the little island, on which Tyre stood, from the continent, the Tyrians, at first, looked upon this undertaking as a rash and desperate attempt, which could never be attended with any success; and therefore, from their ships, they asked him, in derision, whether he believed himself to be greater than Neptune?

tures.—Apostacy completes the climax of crimes: *Thou art the anointed cherub, that covereth; and I have set thee so.* Here is an allusion to the ark, and the cherubims which overshadowed it with their wings.* The government of this prophetic Tyre has been, by its tolerating laws, a protecting covering to God's people and his truth; God made it so.—*Thou wast perfect in thy ways, from the day thou wast created.* (ver. 15.) Comparatively so; more so than most of the neighbouring governments—*till iniquity was found in thee.* And what iniquity, above all others, contributed to the corruption of the government of Tyre? Ver. 16. *By the multitude of thy merchandize they have filled the midst of thee with violence, and thou hast sinned.* An excessive passion for trade, though it were but in iron, tin, and lead; the wine of Helbon, and white wool, † would extinguish every ennobling quality, and all public virtue; and the abuse of the wealth which this trade procured, would engender all moral and political vices; how great then must be the depravity and crimes of Tyrus, when Javan, Tubal, and Mesbech, bartered in their market the persons of men, and vessels of brass! *Therefore I will cast thee as profane out of the mountain of God, and I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty; thou hast corrupted thy wisdom by reason of thy brightness—Thou hast defiled thy sanctuaries by the multitude of thine iniquities; by the iniquity of thy traffic; therefore will I bring forth a fire from the midst of thee, (internal discord) it shall devour thee; and I will bring thee to ashes upon the earth.—Thou shalt be a terror, and never shalt thou be any more.*——
 ——Let us pause!—Let us compare!—Of whom, and of what time, does the prophet speak?—Look again at the portrait! Look at Great-Britain!—*When there shall be no more a pricking brier unto the house of Israel, nor any grieving thorn, of all that are round about them, that despised them, and they shall dwell safely in their own land, and with confidence; because judgments have been executed upon all those that despised them; and they shall know that Jehovah is their God, THEN shall all these things be fulfilled.*

Next follows a prophecy against Zidon, (verse 20—23.) *Again the word of the Lord came unto me, saying, Son of*

* Exod. xxv. 20.

† Ezek. xxvii. 12, 18.

man, set thy face against Zidon, and prophecy against it, and say, Thus saith the Lord God, Behold, I am against thee, O Zidon, and I will be glorified in the midst of thee.— For I will send into her pestilence, and blood into her streets; the wounded shall be judged in the midst of her by the sword upon her on every side: and they shall know that I am the Lord. This city is reckoned the oldest of all the cities of Phœnicia, but as early as the reign of Ethbaal I. whose daughter, Asa, king of Judah, married,* Zidon was subject to the king of Tyre, and in its best days afterwards, though its fleets and commerce were considerable, yet it remained an inferior kingdom. † But its sins were great according to its means, and therefore these denunciations.

There is every reason to conclude, that this prophecy also is to be referred to some maritime country of the latter times of the world, and that Old Zidon is here a type of some modern, inferior, commercial nation, situate on the borders of the sea; for the promise, which immediately follows, of the restoration of Israel, and of perpetual peace, as has been observed, has, most certainly, never yet been fulfilled.

I have but one observation to make, and I pass to the consideration of the third vial. It is this: that as the *first* and *second trumpets* appear to have brought those destructions, which were at once extensive, and of long duration; and as the *hail cast upon the earth*, and the *burning mountain cast into the sea*, appear, in those visions, to have signified those inland and military, and those maritime and naval calamities, which prevailed till the Western empire was destroyed, while the evils which were brought upon the rivers by the *third trumpet* and those of the *fourth*, which immediately smote the third part of the sun, moon, and stars, † were more confined; so, it is likely, the judgments of the vials will be. It is probable, that the *vials on the earth*, and *sea*, will produce calamities at once extensive, and of long duration, running on together till the whole scheme of Providence, in purging and reforming

* 1 Kings, xvi. 31.

† Univer. Anc. Hist. Vol. II. page 29. *seq.*

‡ I say *immediately*, for the calamities of all the preceding trumpets, contributed to the extinction of these political luminaries, and prepared the way for their complete darkening. And thus it is likely to be with respect to the vials.

the nations, is accomplished, while those on the rivers, and the sun, though calamitous, will be more confined, or of shorter duration.

And the third angel poured out his vial upon the rivers and fountains of waters, and they became blood, verse 4. The calamities which were brought by the sounding of the trumpet of the third angel, chapter viii. 10, 11. and which fell upon the rivers, appear chiefly, and most fatally, to have affected the countries watered by the Danube and the Po, and those other numerous rivers which fall into them, viz. the present Lombardy, Venetia, Piedmont, the circles of Austria and Bavaria, and the kingdom of Hungary, at least the greater part of them. So it is probable, that the stream of the third vial will fall on these same countries, and produce there great calamities and revolutions; and it is not unlikely, that the commencement of these calamities is to be dated from the time when the French army, under Buonaparte, first passed the Alps and broke into the northern parts of Italy, where they have carried all before them. Whether events will turn up to retard, for a while, the full effect of this vial of wrath, until those on the earth, and the sea, have made farther progress, or whether the wrath will now hasten to a conclusion, by a speedy overthrow of the power of Antichrist in this district of Babylon the Great, time only can discover: * we wait with awful expectation. Let us seek, that peace may be upon our Israel, and pray that the Lord may be a wall of fire round our land, and the glory in the midst of us.

It is said, in Rev. xii. 4. that *the tail of the dragon drew the third part of the stars of heaven, and did cast them to the earth.* This is the sixth time that a *third part* is mentioned. As Mr. Mede had interpreted the tails of the Saracen locusts (chap. ix.) to be their mischiefs in that part of the world most distant from Arabia, whence they issued; so Dr. Cressener interpreted the tail of the dragon

* Although the great outlines of a prophecy may be plain, at least discoverable, so as sufficiently to identify the original for which the picture was designed, yet the nice and minute shading is, in general, no part of the prophecy, or, at most, less distinguishable.

to be the most distant parts of the Roman empire, Asia; but Mr. Whiston appears to have had more correct ideas of this symbol. He interprets the tails of the locusts to signify, "The latter ages of their empire," Essay, p. 192. Thus I understand the tail of the dragon to be the latter part of his tyranny, or reign. This dragon, we are to remember, still exists, as has been already observed; for the dragon, mentioned in chap. xvi. 13. and xx. 2. is neither some new tyranny, nor the devil, properly, as some have mistaken him for, but the same monster as that we read of in chap. xii. and xiii. which persecuted the church, not only before, but after her residence in the wilderness, and which resigned his seat, Rome, to the ten-horned beast, and was cast out into the earth. His reign at Rome, before he gave his seat to the beast, may be considered as his former part; and his reign, after his revival in the Western empire, in the Imperial sovereignty of Charlemagne, and his successors, to the present Emperor of Germany, may be considered as his tail; that is, the period of his tyranny from the time of his being cast out from *heaven* into the *earth*, (chap. xii. 9.) And by his drawing the *third part of the stars of heaven*, and casting them to the earth, I understand his subduing those princes who formerly ruled over those dukedoms, marquisates, principalities, and kingdoms, which are now called the dominions of the House of Austria. And what a constellation of greater and lesser stars! They formerly shone in the zenith of Hungary, Austria, Stiria, Carinthia, Sclavonia, Croatia, Tyrol, Milan, Mantua, &c. every one situate in the third part referred to in chap. viii. 10—12. that is, in the Italian præfecture, as extended after the death of Constantine the Great. Attention to this little circumstance is not without its use, in explaining and illustrating these visions.

And if the dominions of the Houses of Austria and Savoy, in the North of Italy, Rhætia, &c. be specially intended by the rivers and fountains of waters, as I verily believe they are, how apposite is the episode here introduced. Ver. 5. *And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus: 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.* What family, unless that of

the Capets, and what government, unless the old government of France, has shed half the blood, in the cause of the ecclesiastical beast, as that of Austria? The House of Savoy too is deep in blood. Read the histories of the Waldenses, and of the Voidois, who inhabited the vallies of Piedmont, and who were amongst the first witnesses against Antichristian corruptions and usurpations; and whose most grievous sufferings began in the year 1488, and continued, with little intermission, till the latter end of the last century, when, a short time after their brethren in France, they expired. "This persecution," says Mosheim, in his *Eccles. Hist.* Vol. IV. p. 488. "was carried on with peculiar marks of rage and enormity in the year 1655, 1686, and 1696, and seemed to portend nothing less than the total destruction, and entire extinction, of that unhappy nation. The most horrid scenes of violence and bloodshed were exhibited on this theatre of papal tyranny; and the small number of the Waldenses that survived them, are indebted for their existence and support, precarious and uncertain as it is, to the continual intercession made for them by the English and Dutch governments, and also by the Swiss cantons, who never ceased to solicit the clemency of the Duke of Savoy in their behalf." In the symbolic sense they have long since been extinct; and their death may be dated from January 31, 1696, when Victor Amadeus II. published the fatal ordinance which effected their utter ruin.* Their resurrection, we may hope, is not far off; for though the present sovereign has saved himself for a while by his treaty with the French Republic, yet his house and government will not escape.†

It does not comport with our design to track the bloody footsteps of the persecutors of Europe; or with what tales of blood and misery might we harrow up the feelings of the compassionate reader! They who want proofs of the guilt of the House of Austria, particularly, have only to read the history of the persecutions of its *sacred* princes, in Bohemia, Germany, Hungary, the Austrias, and their

* About this time also, the Protestant Church of the Palatinate expired with the Elector Charles II. And never did the witnesses suffer so general a political slaughter as at this period; and we may, therefore, I think, expect their symbolic resurrection in France, Italy, and Germany, to be about the same time.

† The reader will recollect that this *third part* was first published in 1797.

other dominions, where they have pursued the Protestants with all sorts of cruelties, and overwhelmed them in torrents of blood.

Alas! all the waters of the rivers have been purpled with the blood of the martyrs of Jesus!—But the time of retribution is come. When I read the names of the cities and towns, of the mountains and rivers, in the reports of the marches and battles of the French armies, and of the flight of the monks, priests, and nobles, and recollect the scenes which here passed in the last and preceding age, when the excellent of the earth here heroically sealed their testimony with their blood, and almost wearied out the malice of their *holy* and *ennobled* butchers, I am impelled to exclaim, *Righteous art thou, O Lord God, because thou hast judged thus; for they have shed the blood of saints and prophets!*

In the history of France, of its persecutions and punishments, we see a picture of what we may expect to see in other countries soaked with the blood of the martyrs. When we read the history of the sufferings of the French Protestants in the reigns of Charles IX. and Louis XIV. and compare the horrors then perpetrated with recent events, we cannot but be struck with admiration at the ways of Providence. In the south, and west of France, especially, what torrents of Protestant blood have flowed! Nothing but the late slaughters can equal the horrors. The massacres at Lyons and Thoulouse are famous in history. But no where have there been so many and such horrible massacres, Paris excepted, as in the neighbourhood of the Loire, Nants, Angers, Orleans, Bourges, and all the chief cities and towns, situate on and near this river, from its source to the Bay of Biscay, have been scenes of carnage. The river Loire, says a late writer of the history of France—I quote from memory—was purpled with the blood of the Hugonots, and heaps of their dead bodies were left to rot in the fields, and to be devoured by beasts and birds of prey. And, as if singled out by some special interposition, these very cities and countries have experienced, during the conflicts and horrors of the late revolution, distinguished calamities; and that river, above all others, once so deeply stained with Protestant blood, has been swelled with the blood of the advocates of despotism and superstition, and choked with the dead bodies of those very orders of men that had been the chief instigators, and perpetrators, of the horrors of

the last and preceding age. The guilt of their murderers is not to be extenuated; but God is righteous. If we also trace the progress of calamity, as it moves from the Alps to the Danube, through all the regions of superstition and tyranny, and compare God's judgments with former crimes, though humanity will chill our blood with horror, and melt our hearts with pity, yet piety will constrain us to exclaim, *Thou art righteous, O Lord God, because thou hast judged thus!*

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, ver. 8, 9. Bishop Newton, (who, by the bye, though a valuable writer on prophecy, and on the more ancient parts of it especially, is far from excelling in his dissertations on those of this book,) says, "Whether by this intense heat of the sun be meant literally uncommon sultry seasons;—or figuratively, a most tyrannical and exorbitant exercise of arbitrary power, by those who may be called the sun in the firmament, be the beast, the Pope or Emperor, time must discover."* Daubuz, in his note on this passage, says, "The sun signifies the supreme powers, according to the place or scene of the action." "The sun, (says Sir Isaac Newton), is put for the whole species and race of kings, in the kingdom, or kingdoms of the world politic; shining with regal power and glory.—Darkening, smiting, or setting of the sun, moon, and stars, for the ceasing of a kingdom, or for the desolation thereof, proportional to the darkness.—The scorching heat of the sun, for vexatious wars, persecutions, and troubles, inflicted by the kings." †

To determine the signification of *the sun*, on which this vial is poured, it is necessary to remember what was signified by this symbol, and by the third part of the sun, under the trumpets. The whole Imperial power, although divided among several Emperors, was considered as the complete sun. One third part of it was smitten when the Præfecture of the Gauls was lost to Rome; the second third part was smitten when Odoacer put an end to the Roman Cæsars; and the remaining *third part*, when the Eastern empire was overturned by the Turks. "That

* Vol. II. p. 318.

† Page 17, 18.

“ these three divisions of the empire, (says Dr. Cressener, p. 39.) were but one and the same empire, was shewn by the public ensigns of authority which were constantly carried before the *præfecti prætorio* in their several jurisdictions; though each of these Præfects were under the immediate authority of but one Emperor, yet before every one of them was carried the heads of all the Emperors who were at that time in power, to shew that they were all together the united majesty of the empire, though they had distinct jurisdictions.”* We are also to remember, that the Western empire, after it is broken into ten kingdoms, is considered as the same empire under another form. This is plain, both from the interpretation of Nebuchadnezzar’s image, and of the fourth beast of Daniel, the fourth great monarchy which was to prevail, as well as from what is said (Rev. xii. and xiii.) of the dragon, and of the beast, and their ten horns.

The sovereign power, then, of all these kingdoms, (the despotic ones at least, and so far as they are corrupt, and united in the wicked design of oppression, and in opposition to the kingdom of Christ,) is considered as one sun, just the same as the sovereignty in the Western and Eastern empires, after they were entirely separated, was so considered. And thus in the sacred prophecies, even all the sovereigns and sovereignties of the world, numerous as they may be, are represented. Hence when Isaiah predicts the punishment of *the host of the high ones, that are on high, and of the kings of the earth upon the earth*, he adds, (chap. xxiv. 23.) *then the moon shall be confounded, and the sun ashamed.* And our Lord, when he is uttering predictions which refer to the same general revolution which society is to undergo, in the latter days, previous to the coming of the kingdom of God, says, *Then shall the sun be darkened.—And there shall be signs in the sun, and in the moon, and in the stars.* Matth. xxiv. 29. Mark, xiii. 24. Luke, xxi 25. And, indeed, whether the scene of a vision, or prophecy, be laid in a single kingdom or state, or in an empire, or in the whole political universe, the decorum of the symbols requires that there should be but one sun in the symbolic heavens, as in the material. The vial of wrath on the sun, therefore, signifies some particular display of the divine displeasure

* Cap. 24. *Notit. Imp. Oriental.*

against despots, and despotical power, existing within the scene of the vision.*

* I have said above, that *the predictions of our Lord relative to the darkening of the sun, &c. refer to the general revolution which society is to undergo in the latter days; in my Word in Season, published on occasion of the general Fast in 1795, I have endeavoured to prove and illustrate this; and as a mode of interpretation entirely new, I believe, then struck my mind, and as it appears to me to remove every difficulty, and is of peculiar importance at the present moment, I shall here—though not quite in place—briefly state my ideas.* Our Lord had been denouncing a woe on Jerusalem, for the obstinacy of the Jews in impotence and unbelief; and told them, they should not see him any more till they should say, *Blessed is he that cometh in the name of the Lord, Matth. xxiii. 29.* He had also declared to his disciples, that the time would come when there should not be left of the temple one stone upon another. (xxiv. 2.)

The disciples had long been possessed with an idea, in common with the rest of their countrymen, that when the Messiah should come, he would immediately set up a glorious kingdom, raise the Jewish nation above all people, and introduce that perfectly happy state of things, of which the prophets had spoken; and that righteousness, peace, and happiness, would take place of wickedness, war, and calamity. But they would naturally conclude, from what their Master had been saying respecting Jerusalem and the temple, that some heavy judgment would fall upon the Scribes and Pharisees, and the other obstinate enemies of Jesus, before this glorious and happy state of things would commence. But that it would *soon* commence, they had no doubt, and seemed disposed to believe it, even to the hour of Christ's ascension. Possessed with this idea, they asked him, saying, *Tell us, when shall these judgments, of which thou hast spoken, be? And what shall be the sign of thy coming, and of the end of the world; or, of the age?*

The discourse of our Lord seems capable of being divided into three principal parts, and this, if considered with attention, appears to afford an easy solution to the otherwise inexplicable difficulties of this interesting part of holy writ, about which our greatest commentators have been so much perplexed and divided. 1. The former part may be considered as an introduction, and its design appears to have been to free the minds of the disciples from that strong prejudice which possessed them respecting the speedy coming of the Messiah's kingdom; the speedy arrival of those happy days, of which the prophets speak in such rapturous language. This introductory part extends in Matth. xxiv. from verse 4th to verse 14th. In Mark, xiii. from verse 5th to verse 13th. In Luke, xxi. from verse 8th to verse 20th. Perceiving the prejudice which worked in the minds of the disciples, he sets himself to inform them, that instead of that blessed state of things coming so *soon* as they expected, there would be a long interval, which was to be filled up with woes and calamities: that *the end would not be by and by.* What our Lord here advances is applicable, not only to the Jewish nation, but also to the Christian church, and to the nations in general.—Having informed his disciples, in a general way, that a long season of imposture, iniquity, persecution, and calamity, was to be expected, and not the *immediate* commencement of the kingdom of peace, he, 2dly. sets himself to answer, in a more particular way, the questions which they had

This particular display of the divine wrath against corrupt sovereignties, may be expected to appear (if our conjectures are not altogether wrong) soon after the overthrow of those tyrannies, situate in the countries of the rivers, to which we suppose the third vial refers, and be-

put to him. And as their first question was, *When shall these things be?* that is, when shall Jerusalem and the temple be laid in heaps, &c. ? as he had spoken. He first speaks to this point, and utters predictions which relate to the affairs of the Jews, and to these only, and cautions his people how to act when desolation shall overspread their country. These predictions are related Matth. xxiv. 15—28. Mark, xiii. 14—23. Luke, xxi. 20—23. And with what precision those, which related to that age, were fulfilled, the history of Josephus bears ample testimony. But these prophecies of our Lord were not confined to that age, but extend to the end of the Jewish captivity, for according to Luke, (xxi. 24.) our Lord said, *They shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, till the times of the Gentiles be fulfilled.* That is, till the end of the four monarchies shewn to Nebuchadnezzar and Daniel, and he shall come whose right it is. The 3d and last part of our Lord's discourse is in answer to the question, *What shall be the sign of thy coming, and of the end of the world?* This commences in Matth. xxiv. at ver. 29th; in Mark, xiii. at ver. 24th; in Luke, xxi. at ver. 25th; and relates to the judgments of the latter days, when the kingdoms and nations are to be punished for their sins, and *the kingdom of God is to come, and his will to be done on earth, as it is in heaven.*

But the saying of our Lord, (Matth. xxiv. 34. Mark, xiii. 30. Luke, xxi. 32.) *Verily I say unto you, this generation shall not pass away till all be fulfilled,* has been considered as forming a strong objection against applying these predictions of our Lord to the latter days; and the misinterpretation of this passage has been, I think, the principal occasion of those perplexities which pervade the explanations of most of our commentators. The phrase $\eta \gamma\epsilon\eta\alpha\alpha \alpha\upsilon\tau\eta$ (*this generation*) is equivocal; it may mean not only this age, but this nation, progeny, family, stock, or kindred. In Gen. xliii. 7. and Numb. x. 30. what is rendered *kindred* is in the LXX. $\gamma\epsilon\eta\alpha\alpha$. In Philip, ii. 15. the same word is rendered *nation* in our version, as it is in the Vulgate; and in many other places it ought to be so rendered. The word is similar to $\gamma\epsilon\eta\alpha\alpha$, which often signifies *nation, and seed.* See Jer. xxxi. 36. Gal. i. 14. 2 Cor. xi. 26. And indeed the word *generation* does often, in the scriptures, signify a *family, race, or progeny,* and not one single succession, or age of men. See Ps. xiv. 5. xxii. 30. xxiv. 6. lxxiii. 15. cxii. 2. Jer. vii. 29. Matth. iii. 7. xvii. 17. xxiii. 33. Luke, xi. 30. The meaning of our Lord, therefore, appears to have been, "Though there are to be so many calamities, and although the Jewish people are to experience so great a share of them, and that for so long a time, yet, verily, I say unto you, this nation shall not perish (*shall not pass away*) till all be fulfilled, but shall be preserved a distinct people; and of the truth of this you may rest assured, for heaven and earth shall perish, but my word shall not fail of being fulfilled." For a fuller discussion of this subject, see as above, p. 5—19, of the second edition.

fore some signal calamity falls on Rome, the seat of the ten-horned beast, and on the papal hierarchy; or rather on all antichristian hierarchies; for we shall see, by and by, that the same cause, universal renovation, which is to bring the papacy to an end, must necessarily put an end to all those corrupt and intolerant systems, which have sprung from it. That some general stroke will fall on despots and despotisms, and some great and general changes take place in the nations, before the destruction of the whore of Babylon, is certain; for all the ten horns, kingdoms, states, or nations, are, as by a general agreement, *to hate the whore, and make her desolate and naked, and eat her flesh (seize her riches) and burn her with fire,** (that is, utterly destroy her, as fire consumes the fuel,) but which cannot possibly be, whilst the sovereignties are what they are, seeing that most of them are still her fond paramours.

But upon this fourth angel's pouring his vial upon the sun, it is said, *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.* Dr. Goodwin understands the antecedent to the relative *atrū*, to him, to be the angel, not the sun, as some, from the accidental agreement of the symbols, *scorching, fire and heat*, with the properties of that luminary, have concluded. They are the judgments of the angel, he says, which scorch men with great heat, and not the rays of the sun. But be this as it may, the vial is indisputably intended, ultimately to bring evil on the sun. It may, in its rage, scorch for a while, but the divine judgments will soon extinguish its flames in everlasting darkness, and overwhelm the supporters of tyranny with confusion. For the rule which Mr. Mede has laid down as incontrovertible, is undoubtedly just. "Whatever it be upon which each of the vials is poured out, it suffers from the vial, damage and injury; since the effusion of the vials, is the effusion of the wrath of God (chap. xv. 1.) therefore no interpretation can stand here, whereby the effusion of a vial falleth out to the benefit of that upon which it is poured out." †

Perhaps some may contend, that, although there may be some distinguishable æras in the commencements, and

* Rev. xxii. 16.

† Key of the Rev. page 113.

successions of these last plagues, yet, in their progress, they will be gradual, and parallel, and now *this*, and then *that* object will be affected; so that the pouring out of the vial upon the sun may be supposed to have commenced when despots and despotism first experienced, since the symbolic earthquake, some signal blow, and that the wrath is passing from one to another. This I think to be partly true, and that most of the vials will, in a degree, synchronize, and for a considerable time run together; but still, I apprehend, there will be some special calamities, and such as are of unusual magnitude, to distinguish each; and that, as there will be some signal calamity, or calamities, fall upon some maritime countries and naval powers, between the vial on the earth and that on the rivers; though, in some degree, these vials may all run together; so there will be, I think, some singular judgments fall upon the sun, at once unusual in their kind and of extraordinary magnitude, between the execution of that wrath, which is destined against the countries of the rivers, and of that which is to fill the kingdom of the beast with darkness. But events are the best interpreters of prophecy. Our duty is to watch, and *run to and fro*, and inquire; * but all we can do, with certainty, before their complete fulfilment, is to discover their general intent, and, as they approximate to their full accomplishment, to guess, with an increasing degree of probability, particular and discriminating circumstances. †

* Daniel, xii. 4, 10. Rev. i. 3. xvi. 15.

† On more mature thought, the above ideas appear to me to want some correction. It is true we must expect some events to distinguish the commencement of each vial of wrath, but it does not necessarily follow that these events must be so very signal as I have supposed. All the vials seem to mingle their streams in one current, and to run on to the pouring out of the *seventh*; and then it is (after the general combination of the party of the *dragon*, the *beast*, and the *false prophet*, under the *sixth vial*, as intimated ver. 13.) that we are to expect that signal wrath, and that general crash, of which the prophets of God have spoken. *2d Ed.*

We have now reached the year 1808. Let us compare the past with the present. To what but a vial of wrath from God can we attribute the mortifications and miseries which have overwhelmed the sovereigns of Europe? To what, but the avenging anger of God, can we ascribe the awful visitation which has already extinguished—or nearly so—almost all the ancient governments of Christendom? They have been enraged with fury by the attacks which have been made upon their pride and power, and have scorched men with fire; but their power and splendor is no more. *3d Ed.*

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, verse 10, 11. The language is highly symbolic. The beast here, is the ecclesiastical beast, to which the dragon (chap. xiii. 2.) resigned the metropolis of the Roman empire to be the capital of the spiritual empire of this new monster, whose power was to extend over the ten kingdoms. *These have had one mind, to give their power and strength unto the beast.** Darkness is the well known symbol of misery and adversity, whether from war or any other cause. Pains and sores are but other symbols to signify those political evils which cause distress, and bring ruin on the party affected.

But some by the *seat*, or *throne* of the beast; understand his *power*. *Θρόνος*, it must be admitted, has, sometimes, this signification, as the LXX. in 1 Kings, i. 4, 7. *God make the name of Solomon better than thy name, and make his throne greater than thy throne.* But as the *power*, and the *seat*, and the *great authority*, which the dragon gave to the beast, in chap. xiii. 2. must mean something different; the latter springing from the two former. There, I think, *Θρόνος*, seat, must mean the seat of empire, Rome, and *δυναμιν* that power which some interpreters here understand by *δουλον*. And it must be allowed, that whatever its meaning may be in the thirteenth chapter, it must undoubtedly be the same here. And, seeing that the prophecies teach us to expect some signal judgment to fall upon Rome, the great whore, who has long tyrannized over the kingdoms, it helps to strengthen the argument in favour of the conclusion, that, by the *seat of the beast*, we are to understand Rome, or the papal government there: But be the meaning of *seat* this or that, the issue is the same, for what is the darkness which fills the kingdom of the beast, but the general destruction of ecclesiastical power, stripping the whore of all her ornaments, and eating her flesh, and burning her with fire? (Rev. xvii. 16.) that is, seizing her possessions, and utterly destroying her credit, power, and influence, by taking from her those honours and riches she has so long enjoyed? "Flesh, in the symbolic language signifies (says Daubuz) the riches, goods, and possessions of any person, or subject conquered, op-

* Chap. xvii. 13.

“pressed, or slain, as it happens. Thus, in Isaiah, ix. 12. “*They shall devour Israel with open mouth.*” See also Isaiah, xvii. 4. *The fatness of his flesh shall wax lean.* By burning her with fire, the same learned commentator understands the utter ruin of Rome, which he supposes, will be destroyed with fire and sword. But, as has been noticed, this desolation of the *great whore* is not to take place till after the fourth angel has poured out his vial on the sun, European despotism, for it is not to be effected by one nation, but *the ten horns which thou sawest upon the beast, these shall hate the whore, and make her desolate.* Rev. xvii. 16. There is to be some great and general change take place in the nations, that, as by common consent, they may unite in destroying all hierarchial corruptions and usurpations. This is filling the kingdom of the beast with darkness. The destruction of Rome, or of the papal government there, is, it seems, to be the signal, or the fore-runner, of this general indignation which is to fall on the subjects of the beast. *

* Yes, some great and general change must take place in the nations; the governments which support the interests of the apostate church, must be overthrown, and the temper of the nations who admire the strumpet must undergo a great and general change, before she will be *stript naked and made desolate*; but let the reader remember, that it does not hence follow that all this must come to pass before the vial is poured on the *seat of the beast*, Rome, or the papal government there. We must distinguish between the *seat of the beast*, and the whorish church, for, though intimately connected, they are not one and the same; for while the former is confined to Rome and its territory, the latter extends through all the Babylonish kingdom; the whole empire of religious corruption and tyranny. The *seat of the beast* (the papal government) may be overthrown, and all the *beast's* kingdom be fast filling with that darkness which is to terminate in the utter ruin of the whorish church, although, for the present, most of the kingdoms should continue to be her fond admirers and zealous supporters.

Since I published the above sentiments the papal government has been destroyed, and a revolution taken place at Rome; the Pope and his college of cardinals are become wandering mendicants, and the beast's kingdom is filling with darkness; the effects, I believe, of the beginning of the *fifth vial of wrath*. By the movement in the east, the *sixth vial* seems also commencing.

I acknowledge that I expected the *fourth vial*, viz. that on the sun, or the civil despotism of the beast's kingdom, to have produced more signal effects, before the pouring out of those which follow, than have hitherto been seen; but this only serves to verify what has often been observed, ‘events are the best interpreters of prophecy.’ But though we may have been somewhat mistaken, respecting this inferior circumstance, still, nothing has happened to prove that we are wrong in our ideas of

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, ver. 12.

As there is so general an agreement among commentators, respecting the object of this vial, little need be said; soon after the great judgment signified by the vial of the fifth angel, we may expect to see great calamities befall the Ottoman empire, which will terminate in its overthrow, and thus prepare the way for the restoration of the seed of Abraham; for which wonderful event they have been so long, and so miraculously preserved. Daniel informs us (chap. xi. 44.) that one great enemy, who is to be the instrument of effecting the ruin of this king of the North,* is to come from the East, and another from the North. We may guess, with tolerable certainty, who the enemy from the north is; but who the eastern one is, time must explain. But this, it is likely, will be the most fatal one.

But here is an episode, or an accompanying vision, which contains some things that deserve particular attention, verse 13. *And I saw three unclean spirits, (or nasty goblins, as Daubuz has it) like frogs, came 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 (not to the people, for very evident reasons) to gather them to the battle of that great day of God Almighty.* "The mouth, (says the "above learned commentator) is the organ of speech, and

the great outline. All that appears necessary for the accomplishment of this part of prophecy, is, that, the pride of despotism should experience some remarkable humiliation subsequent to God's wrath on the countries signified by the *rivers and fountains of water*; and previous to the fall of the Roman government; and this has, I think, been most evidently verified (as it respects Germany and Italy) since the victories of the French in the vicinity of the Po. A humiliation this, more general, and more mortifying, than was ever before experienced; but a humiliation which is likely to enrage despotism more than ever; and to bring on a delirium which will end in its annihilation. Rev. xvi. 8, 9. *2d Ed.*

The shadow of a Pope has been again set up, since the publication of the former edition. As the puppet of the ruler of France, he has acted the part for which he was created; and we may now expect, from appearances, that he will soon be laid aside. How, or when, exactly, his annihilation will be effected, it is not possible now to say, but that that event is not far off is certain, I believe. *3d Ed.*

* The Turk is called the king of the North, I suppose, not only because he came originally from that quarter, but as situate north of the country whence the Saracen plague sprung.

“ words, in the sacred style, are the same as commands and actions, because they imply effects of the thoughts. “ To come out of the mouth, therefore, signifies to be constituted and commanded; to become an agent, or minister, under a superior power.” But frogs! what are these the symbols of? Philo, as quoted by Mr. Daubuz, says, “ They are the symbol of vain opinions and glory, having only noise and sound, void of reason.” Artemidorus says, “ Frogs signify impostors, and flatterers, and bode good to them who get their living out of the common people.” Here, in these *unclean spirits like frogs*, there appears to be a personification of the malignant and hypocritical policy, spirit and measures, of the several powers and governments, civil and ecclesiastical, signified by *the dragon, the beast, and the false prophet*.* In more modern language, they are the *demons* of discord and mischief, which go forth to stir up the nations to war and bloodshed; and are said to be *three*, in reference to the powers from which they proceed, and for which they act. *These are the spirits of devils working miracles*; not miracles in the usual sense of the word; for σημεῖον, a sign, token, wonder, or miracle being used in a variety of senses; there is no need of understanding it here to mean something supernatural, any more than in Matth. xxvi. 48. where it is used for the token which Judas gave to them who seized Jesus. It may mean something extraordinary, but nothing more.—*They 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—And he gathered them together into a place, called in the Hebrew tongue, Armageddon*, that is, the mountain of destruction. This awful battle (or war) appears to be described in chapter xix. 11—21. It is the war of him whose name is KING OF KINGS, and LORD OF LORDS, against the beast, and the false prophet, and the kings of the earth, and their armies. They are taken, and the most exemplary vengeance executed upon them. The dragon and his army are not present, or if they are, he, for the present, escapes.

This being a time of great trouble, and the end draw-

* A prophet is one that speaks for, or declares the mind of another; thus Aaron is styled Moses's prophet, Exod. vii. 1. In this sense, the race of French monarchs has been the prophet of the papacy. All agree, that the false prophet here, is the same with the two-horned beast in chap. xiii.

some of these great events, but the consideration of these we shall at present decline. There is one circumstance, however, connected with these visions which it will be proper to notice. It is the restoration of Israel. The prophet Daniel, after predicting the end of the king of the north, the Turk, (chap. xi. 44) adds, (chap. xii. 1.) *And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust shall awake.* This is to be the political resurrection of Israel; the revival of the dry bones, in the valley of vision.* Taking into consideration the connection of this prophecy, and comparing it with the events of the sixth and seventh vials, there can be no doubt entertained but that the great troubles of which Daniel speaks, are those of the seventh angel, represented under the symbols of *thunder, and lightning, and hail, and a great earthquake, such as was not since men were upon the earth;* and the natural conclusion is, that at this time Israel shall be restored, an event which all the enlightened believers in Revelation are eagerly looking for, as that great event which will at once be an irresistible proof of the divinity of our religion, and the immediate prelude of a long and unclouded day, when the Lord shall be the light of his people; when the earth shall be covered with the knowledge of the Lord, and the nations learn war no more.

How natural is that question in the vision of Daniel! (chap. xii. 6.) *How long shall it be to the end of these wonders?—It shall be for a time, times, and an half.* The reader knows how to calculate this mystical number, which amounts to twelve hundred and sixty years. For this period the ecclesiastical monster was to practise and prosper, and wear out the saints of the Most High † *But the judgment shall sit, and they (the nations regenerated) shall take away his dominion, to consume it, and to destroy it, unto the end.*—But how long is this assize to last? We do not mean to pry into hidden things, which belong only unto God; but to confine ourselves to things revealed, which belong to us and our children. *It shall be for a time, times, and an half. And I heard, (says Daniel,) but I*

* Ezek. xxxvii.

† Dan. vii. Rev. xiii.

understood not: *Then said I, O my Lord, what shall be the end of these things?* As a clear knowledge of events, at so great a distance, was not of consequence, either to the consolation of the prophet, or to the honour of God, therefore the answer of the angel, *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.*—Observe what follows. It is an answer to the prophet's inquiry, *What shall be the end of these things?* And we may be sure that this answer was more on our account, who live at the time of the end, than on his. It was undoubtedly designed as a clue to guide us in our researches, that we might not be without consolation in the worst of times, and, above all, that God's word, when fulfilled, might be accredited; and proof afforded of its divinity. *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.* The loss of the liberty of Christian worship is here represented under ideas taken from the service of the Jewish church, and here are thirty mystical days, that is years, added to the above 1260, and which 1260 years, several passages in this book, and in the Apocalypse, determine to be the period of the prosperity of the ecclesiastical tyranny. These thirty days, or years, appear to mark out the time during which the judgment is to sit upon that monster which has been the destroyer of mankind; or the period of calamity from the symbolic earthquake (Rev. xi. to the conclusion of the pouring out of the seven vials of wrath, and which, if the French Revolution was that earthquake, must be about the year 1819, or—if the *thirty years* are to be reckoned from the fall of the monarchy—1822. And what very much confirms this conclusion, is a passage which we have in Dan. viii. 13, 4. *How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?* “These words, (says Dr. Lowth) may be rendered more agreeable to the Hebrew thus: *For how long a time shall the vision last; the daily sacrifice be taken away, and the transgression of desolation continue?*” To the question respecting the continuance of the transgression of desolation, the above passage, in Dan. xiii. 11. as well as what follows in this eighth chapter, may be considered

as an answer. From the time that the angel there calculated, (namely, from the æra when the liberty of Christian worship was taken away, and which was most completely done—as we have shewn in the *first part* of these inquiries—by the laws of the Emperor Justinian, about the year 529, or 532) to the complete cleansing of the sanctuary there were to be twelve hundred and ninety mystical days,

The transgression of desolation, according to Dan. xii. 11. was to continue twelve hundred and ninety years, or it was to be so long before it was completely removed. The inquiry then is, whether the answer, in this *eightth* chapter, agrees with that? Yes, most perfectly. Ver. 14. *And he said unto me, Unto two thousand and three hundred days, or years, then shall the sanctuary be cleansed.* As the event here predicted, namely, the cleansing of the sanctuary from the abomination that maketh desolate, is the same with that in the twelfth chapter, and it seems as though they were to terminate together, from what period are we to date these two thousand three hundred years? Doubtless from the beginning of the vision, the pushing of the Medo-Persian Ram. (ver. 4, 20.) And the most memorable pushing of this great monarchy, for conquest, was about the year, before Christ, 481, when Xerxes, with his incredible multitude, invaded Greece. This brings us exactly to the same period as the above, namely, to the year 1819. The farther investigation of this subject may be seen in the *First Part*.*

Whether the wars and calamities of this period of thirty years, which appear to be allotted for the overthrow of tyranny and corruption, which is to be dated, we suppose,

* The reader will recollect what has already been said on this subject. Although both the number 2300 and the number 1290, are to terminate with the *cleansing of the sanctuary*, yet it is possible, for all that appears in the two prophecies, that the former may refer to the commencement of that cleansing, and the latter to the completion of it; and if so, then the 2300 prophetic days (allowing my general hypothesis about the French revolution to be right) must end about the year 1789, when the fatal attack began, which is to end in the dissolution of the union between church and state, and in the freedom of the former from the abomination which maketh desolate; and consequently, they must be calculated from the pushing of the Medo-Persian empire for conquest under Darius Hystaspis, which some may think to agree more exactly with the vision of Daniel than the wars of Xerxes. But take which ever of the two periods of the Medo-Persian history we may, the result is much the same, as has been shewn. *3d Ed.*

from the year *eighty-nine*, or *ninety-two*, will be without cessation, is not, I apprehend, for any one to say. The flames may be stopped in this place, and burst out in that; or the storm may, perhaps, now and then, *seem* as if clearing off, and give us some hope, but only to rage with renewed violence. If it be that wrath against persecutors and oppressors, as we suppose, which is to *turn the earth upside down*, and *punish the host of the high ones that are on high*, then we may expect great national events to be constantly turning up, and unusual changes perpetually taking place, and moving on to the ultimate issue, the ruin of Antichrist and his party. And amidst the various turns, and vicissitudes, by which the friends and supporters of the beast will be drawn on to their ruin, a great balance is to be expected in favour of the witnesses for liberty, and of those whom God in his providence employs in their cause to avenge their wrongs and restore them to their rights; for though, like God's *sanctified ones*, the Medes and Persians (Isaiah, xiii. 3.) they may not know it, yet they are his *mighty ones for his anger*, to execute his wrath, till *every island flees away, and the mountains are not found*, and a new order of things is produced, both in the moral and political world.

But, by what means may we hope to be saved from those awful calamities which are destined against wicked and corrupt governments, churches, and nations? All may be summed up in a few words, namely, *by instant repentance and reformation, moral and political*. To talk of, and lament, the enormous and abounding vices of the day, may be thought a trite and worn-out theme; and, it may be said, men of all ages have been as wicked as those of this. No matter, for, though God is long-suffering, he will not always bear. But it is at least doubtful whether some of the vices, which now prevail, were ever so general, or ever carried to so great a height; and those, the very vices which have always been the forerunners, and the more immediate causes, of the decline and ruin of empires. Was corruption ever so general, systematic, and barefaced? And as to public virtue, it is become a jest. Every thing is sacrificed for gold, for vain honours, and low pleasures; yea, the meanest considerations of obligation and interest are enough to outweigh the most important interests of the public.

But whether our fathers were better or worse than their

sons, is a question of little importance; men and nations were, doubtless, always wicked; but there is a time when the iniquity of nations is full; and a *ne plus ultra* to national, as well as to personal, vices. We seem to have already arrived at this point. We must recede or perish. We must repent and reform, or abide the consequences. Yes, some great change must take place amongst us, before we can entertain any well-grounded hope of escaping from the ruins of that dreadful tempest, which howls around us, and in the conflicts of which the majority of the nation, being deceived, have chosen to mingle; or before there can be any rational prospect of our situation becoming permanently better.

Nor is it individual piety (if I may be allowed the expression) which can now snatch us from the yawning gulph. We have thousands who cry to God day and night for our guilty Sodom; and for their sakes the divine anger has been stayed so long.—What shall I say? Whose repentance is it that can save us? *Theirs*, who will never hear my feeble voice.—What reformation is it which might benefit us in this awful crisis? Alas! in our extremity we turn our eyes to those who were *once* our confidence; but all is despair. If the whole head be sick, and the whole heart faint, what hope can be entertained for the inferior members till these vital parts be healed? We must be radically, and generally, reformed, or nothing can save us: nor will seas, or fleets, (our strongest confidence,) or armies, be able to protect us for an hour.

Let the nation then awake to a sense of its danger, and its duty. There is not one moment to lose. The laws still allow us to approach our rulers with our supplications.—The door is not yet quite shut. Let us snatch the moment, and besiege every part of the Legislature with our prayers and remonstrances. Let us act like men who are sensible of the danger into which we are precipitated; as men who love peace; and who wish to preserve our constitution and liberties, and avoid the horrors of their ruin.

I am sure, that those who will read these pages, are not the men that need to be told that riot and insubordination are not the means which are worthy of the Christian, or proper for the attainment of the desired end. There are legal means, adequate, I hope, if steadily pursued, to the purpose.

I should think I dishonoured my subject, if I were to give way to feelings of indignation against the men who have plunged us into those calamities, which now overwhelm us. May they find mercy! It is blindness, perhaps, more than wickedness. But I cannot repress the feelings which arise in my heart at the remembrance of those men who have done all they could, in their situation, to prevent the evils which we now endure, and the still worse which we fear. I never think of that small band of faithful patriots, who have continued, from the commencement of this inauspicious war, to exert themselves to the utmost, to save their country from the ruin, which they foresaw must be the certain consequence of such a contest, without the liveliest sentiments of gratitude and esteem; nor of their patient perseverance, amidst calumny and defeat, in the service of a misled people, without admiration. They are now rewarded with the approbation of their own hearts, and the sincere attachment of all the best friends of our constitution and liberties; and posterity will not fail to honour their memory, for exertions which are now calumniated.

But it is not to men we look for the salvation of our country, and for rescue from the miseries which infatuation has brought upon us. None can save us but the Maker of heaven and earth. But means are to be used. Means and ends, causes and effects, are dependent one on the other. It is nothing less than an entire change of character and manners; it is nothing short of an entire change of public measures; of the restoration of our rights; and *such* a reform of *all* abuses and corruptions; and this, by those whom the people suspect of having an interest separate from their own, as may convince them that they seek the common good, and are deserving of the public confidence; it is nothing less than this, and our immediate withdrawalment from the party of the beast, whose end is to perish, that can afford us any hope. When we see this, we may rest secure, but not before.

But let us not be guilty of ingratitude, by entirely forgetting that consolation which is provided for the servants of God against the worst possible case. Let us suppose the worst. Let us suppose that the great body of the people of this country, will not only go on in putting unlimited confidence in those whose measures have brought us to our present miserable condition; fondly fancying

that the day of our triumph is not far off, and that at any rate our navy is invincible; but, which is much more to be dreaded, that they will continue insensible to the hand of God, which is upon us, and persevere in their crying sins. Let us suppose, also, that all political reformation will be resisted also, and that our diviners are mad, and our wise men turned backward; yet still we are not without hope. *At evening time it shall be light.*

THE END OF PART THIRD.

THE
FIRST APPENDIX
TO
THE SIGNS OF THE TIMES.

NEWBURY, Dec. 20, 1798.

IT is predicted of Jesus Christ that he shall *break all nations with a rod of iron, and dash them to pieces like a potter's vessel*. And all Protestants are agreed that there are many passages in holy writ, and particularly in Daniel and the Revelation of John, which not only foretel the rise, nature, and enormities, of the Antichristian church of Rome, and of the states and kingdoms which have given their power to the support of corruption and oppression; but which also give the most unequivocal assurances of their utter overthrow, preparatory to the coming of that kingdom of God on earth, for which the Saviour taught his disciples to pray. That these prophecies have never yet had their full accomplishment, is certain; but that they will, no enlightened Christian can doubt; and that the time for their fulfilment is not very far off, is generally allowed: and if we turn our eyes to France, the Netherlands, Spain, Savoy, Piedmont, Genoa, Milan, and the other states of Italy, and particularly to Rome, the kingdoms and states which have been the great scene of corruption and persecution, and attentively consider what, within these few years, has passed there; the revolutions which have taken place in some of these countries, and the critical situation of others, is there not some reason to suspect that God, in his providence, is now accomplishing those important events, of which his prophets have excited an expectation; and for which the church of Christ has

long been looking and praying? Surely there is: and that thinking Christians are no more impressed with awful apprehensions, as to what appears approaching, and are no more alive to watchfulness and prayer; and that men and Protestants, in general, blinded by their prejudices, inattentive to the great principles of our religion, and absorbed in the love of the world, are so little disposed to give glory to God because of his righteous judgments, by whatever instruments he may be pleased to execute them; but are rather disposed to join issue with the destroyers of the earth, is matter of deep concern; and certainly forebodes evil to the nations, who, forgetful of that command from heaven respecting the mystical Babylon (Rev. xviii. 4.) *Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues, rather court union with the mother of harlots, than shun her alliance.* But, though this is a matter of sincere regret, it is not a circumstance which need much surprise us. Jesus Christ has forewarned us of what is very near akin to such a state of mind. His all-comprehensive mind foresaw the long series of afflictions to which his church would be exposed; he foresaw the judgments by which the sufferings of God's servants would be avenged; and he assured his disciples, though delayed, they would certainly come; and, at a time when least expected, (Luke, xvii. 20—37.) *And he spake a parable (chap. xviii. 1—8.) to this end, that men ought always to pray, and not to faint—and for what, particularly, does he exhort his disciples thus to pray? that God would avenge his own elect, in the punishment of their enemies, and in the redress of their grievances.—Mark what follows, (ver. 8.) I tell you that he will avenge them speedily. Nevertheless, when the Son of Man cometh, in the dispensations of Providence, for this very purpose, of avenging the wrongs of the servants of God, shall he find faith on the earth? Shall he find an active faith in this particular promise? No, men in general will be lulled asleep. Most will have forgot the promise; and very few, indeed, even among genuine Christians, will be found praying and looking for its accomplishment as they ought.*

But, however the generality may think or act, what, at this awful period, is the duty of intelligent, serious Christians? and what may naturally be expected from them? May it not be expected at such a time as this, that they will be on the watch to observe the movements of Provi-

dence, and attentively compare events with God's word; and see whether there may not be some good grounds for concluding, that those scripture prophecies, which speak of the coming of the Lord, and which foretel the destruction of the Antichristian church, and of the kingdoms which give their power to the beast, are not now accomplishing, by the wars and commotions which agitate the nations, and which lay in ruins the strongest fortresses of tyranny and superstition?

The motives and principles of the men whom God may see fit to employ as the instruments of his vengeance; the justice or injustice of their measures (as *theirs*) has nothing to do with the conclusion. Whether they be this or that, proves nothing. The history of the past informs us that God has generally employed the worst of men to execute his judgments; and over-ruled the proud, ambitious, and ferocious, passions of nations, for the chastisement of each other; and often have the worst actions of men been over-ruled to bring about the best purposes of Providence. That which is unjust with respect to men, may be the highest justice as it relates to the divine government. For instance, the attack of the French on the papal government, might be unprovoked and unjust (I do not know that it was so), but, what Protestant is prepared to say that the papal government has not merited its fate; and, for the innocent blood which it has shed, and caused to be shed, deserved the vengeance of God and man? The attack of the French upon the Ottoman empire may be a breach of faith, and the effect of wild ambition; but what Christian, what man of justice and humanity, at all versed in the history of that monstrous tyranny, but must be constrained to acknowledge, that it deserves to be rooted from the earth; and that the heavier the vengeance which falls upon it, the more conspicuous the justice of Providence.

We must beware, then, that, whilst we reprobate the corrupt motives and principles of men, and, that whilst we execrate their unjust and violent measures, whom God may see fit to employ as his instruments, we do not arraign the equity of his proceedings. A nation may merit chastisement, and its government may deserve to perish; but they, who perform the service, may be guilty of injustice in doing it.

Passing by, then, all questions about who is right and

who is wrong, in the quarrels which distract the nations; our business, as Christians, who are concerned to obey that command of our Lord, so often repeated, "WATCH," is to inquire whether there are any reasons to conclude that what is now passing, and what has, for some time, been passing, in the world, is that series of judgments of which the inspired prophets have spoken, as appointed for the utter overthrow of all those civil and ecclesiastical tyrannies which stand in the way of the kingdom of Christ, and of the improvement of mankind. The reader knows that the author has long suspected that it is so; and there is one circumstance, which has lately turned up, that serves very much to strengthen the suspicion, and which strongly indicates whereabouts we are. When the papal government was overturned, in February last, attentive observers of the scripture prophecies, and of events, said, "Surely this is the beginning of that vial of wrath (Rev. xvi. 10.) which was to be poured upon *the seat of the beast*; if so, we must next expect some movement in the east. The Turkish empire will next be attacked, and this, again, be quickly followed by a very general coalition among the friends of the *dragon*, the *beast* and the *false prophet*; for it is said, immediately after the pouring out of the vial on *the seat of the beast*, that the *sixth angel poured out his vial on the great river Euphrates, and the water thereof was dried up, that the way of the kings of the east might be prepared*, and which (seeing that rivers, in the style of the prophets, often stand for the countries which they water and defend; and seeing, also, that by the Euphratean horsemen, in chap. ix. the Turks are intended) must doubtless signify the calamities which are to bring on the overthrow of the Ottoman empire. And whereas, on the pouring out of this vial, it is added, (ver. 13.) *And I saw three unclean spirits like frogs* (the symbols of cheats and impostors) *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*, it is highly probable that a very general gathering together for war, among those whom God is about to destroy, will quickly follow the commencement of this vial on the Ottoman empire. We must wait."—

With expectation our eyes have been turned towards the

east. But who could guess the methods of Providence, or conjecture in what particular point the storm would gather? But on July the second, to the astonishment of the world, a French army landed in Egypt, and a bloody conflict is likely to ensue. That general *gathering together of the kings of the earth and of the whole world* (that is, the papal and other Antichristian ones) *to the battle of that great day of God Almighty*, has not yet taken place. Let Britons (if it be possible they can be of this party) beware of interposing, either directly or indirectly, for the preservation of Pope or Turk; let them beware of linking their fate with that of those whom Inspiration has doomed to perish!

But, though the attack which has been made on the Ottoman empire, as immediately following the fall of the papal government,* is a circumstance which excites a suspicion that this is the beginning of the *sixth vial of wrath*; yet it does not, by itself, and detached from other circumstances, afford sufficient evidence to satisfy the mind that it is *certainly* so; and we are therefore naturally led to inquire whether there are not other circumstances, connected with this, which, by throwing additional light on the subject, may assist us in forming our opinion? There are, and although I may be mistaken, I think they are of such a nature, and so agree with our hypothesis, as to leave on the mind scarcely the shadow of a doubt. At least this is the effect they produce on my mind. Others must judge for themselves. But, let none pass a judgment without due attention. It is an inquiry which involves matters of the highest importance. Unlike to most of the questions which have been agitated among Chris-

* Although the pope, as we have before observed, has been again restored to Rome, and the papal government again revived there, yet every one knows that the pope is now but the puppet of the emperor of the French, who allows him the exercise of just as much authority as may forward his own views, and as long as may be judged useful to his ambitious schemes. All this is perfectly consistent with all the effects ascribed to the *fifth vial of wrath*. *The kingdom of the beast* was still to subsist, though to be *filled with darkness*. The darkness continues to increase, and every light of authority we may expect soon to see extinguished for ever. The events of February, 1798, form a remarkable point in the history of the ruin of the papacy, and from it may be dated the beginning of the pouring out of the *fifth vial of wrath* upon the *seat* of the beast; but its full effects we are not to expect to see till the *seventh and last angel* pours out his, and their streams unite (with the other five also) in one irresistible torrent. 2d Ed.

tians, it concerns the fate of nations, and all that is interesting to the Christian church.

But here let me drop one word of caution to the candid reader. In inquiries about the meaning, and fulfilment, of the sacred prophecies, we are not, from the nature of the subject, to expect unclouded proof, and the utmost possible evidence; no, not even after their fulfilment; for though what Jurieu observes, in his *Accomplishment of Scrip. Proph.* vol. i. part 2. p. 39. is just, that "there is a particular providence which presides over the understanding the prophecies, and God would not have them understood in every age, because this would hinder their accomplishment; but when they are just ready to be fulfilled, then God permits them to be penetrated into, and the things which we see come to pass from day to day, open men's eyes;" though this observation, I say, is doubtless just, as it respects the general conduct of Providence, in this respect, yet, we are to remember, that the very idea of prophecy is that of a *light shining in a dark place*. It is objects exhibited through a veil; and such a veil of figurative language, which, even after the accomplishment, must, in some measure, cause obscurity. And, as the bishop of Worcester observes, "*Figurative language, from the nature of it, is not so precise and clear, as literal expressions, even when the event prefigured has lent its aid to illustrate and explain that language.*"* Let us not then expect unreasonable evidence. It cannot be doubted but that the Author of the Prophecies, for wise purposes, designed to involve them in some obscurity, and that they should not be understood before the proper time of their development; nor then, but by such as came to the investigation of them with a proper disposition of mind; and who should be willing to bestow upon them considerable attention. Our business, then, is to inquire, not whether there be unclouded proof of the fulfilment of those prophecies, which come under our examination, by such and such events; but whether, on a candid comparison of events with these prophecies, there be any reasonable ground to conclude that there is any *real*, though not *unclouded* evidence, of their completion. If the application of events to prophecies be forced and fanciful, and not built upon any rational and certain principles, then, of course, all men of sense will reject such

* Introduction to the Study of the Prophecies, vol. i. p. 82.

applications; but if an agreement be made out on the well-known principles of prophecy, and without the least violence being offered to the style in which they are delivered, then men of sense and piety will, undoubtedly, be disposed to open their minds to conviction. Let us commence our inquiry.

I. If the war which is commenced against the Turks be that attack on the Ottoman tyranny which is to terminate—whether immediately or in its ultimate consequences—in its overthrow, as the circumstance of its directly following the fall of the papal government seems to intimate; that is, if this be the beginning of the *sixth vial of wrath* (Rev. xvi. 12) then it follows that the *seventh angel* (Rev. x. 7. xi. xv.) who brings the *third woe*, has sounded his trumpet; for, as we have heretofore shewn, all these seven last plagues, which are destined for the overthrow of the Antichristian church and kingdoms, are comprehended under this trumpet, and are the judgments which it is to introduce. But before we can be assured that this woe is commenced, we must have proof of the accomplishment of several other prophecies which precede it; particularly *five*. The 1260 years, during which the saints of the Most High were to be given into the hands of the *little horn* (the papal tyranny) and this monster was to practise and prosper, to open his mouth in blasphemy against God, and make war with the saints, must be brought to a conclusion. Dan. vii. 25. xii. 7. Rev. xi. 3. xiii. 5.—The *second woe* must also have been brought to a termination. Rev. xi. 14.—The *seven* thunders must have uttered their voices. Rev. x. 3—7.—The slaying of the witnesses must be past. Rev. xi. 7.—And lastly, the *tenth part of the city* must have fallen, and the circumstances attending it must have taken place. Rev. xi. 11—13. Our business is to examine whether there be any reasonable grounds for concluding that these prophecies have had their accomplishment?

For the arguments which go to prove that these predictions have had their fulfilment, I must refer the reader, if they have slipt his memory, to those pages where we have investigated these subjects at some considerable length; for it would occasion an unreasonable prolixity to repeat them at much length here. I shall suppose the reader, then, to have attentively considered what has already been advanced. And to all but attentive readers these

subjects must for ever remain, not only enveloped in obscurity, but in utter darkness.

First, The Papal tyranny, as we have seen, was to continue, or rather prosper, for 1260 years. The question is, from what time, or from what event, in the history of this tyranny, are these years to be calculated? Learned commentators, not waiting for their close, have differed; some fixing their commencement earlier, and others later. According to several they should have terminated early in the present century, or about the middle of it. Some lived to see themselves disappointed; no events turning up to justify their conclusion. And it appears to me that this question is attended with so many difficulties, that it is not possible for any one to say, with any degree of certainty, from what time, or event, God was pleased to reckon these 1260 years, till their accomplishment points it out. But, if we wait till the Papacy be overthrown, or, till some great calamity befalls it, which immediately leads to this event, by throwing the whole Babylonish kingdom into confusion; and then, on reckoning back 1260 years, find ourselves cast upon some very important event in the history of religious corruption, usurpation, and tyranny, every reasonable man must acknowledge, that from this time these years are, most likely, to be dated. Now let the reader judge, whether the publication of *Justinian's Code*, the strong-hold of all ecclesiastical usurpation, and of his edict, containing his confession of faith, which made it confiscation of goods, forfeiture of the dearest civil rights, banishment and death, to dissent from the faith prescribed, and which was approved by Pope John, and with other matters favourable to religious tyranny, inserted into the code of imperial laws, and which has been the model followed by all persecuting governments since; let the reader, I say, judge whether these events, which fell out between the years 529 and 534, are not of sufficient importance to justify the supposition that from this period the 1260 years reign of the papal beast might be reckoned; especially if the French revolution, and its actual and probable consequences, be taken into consideration.

. The *second* important prophecy, of the fulfilment of which we must have proof, before we can conclude the *seventh angel* to have sounded, is that which respects the *second woe* in *Rev. ix.* The reader, I hope, has impar-

ally considered what has been brought forward on this subject in the *second part* of the foregoing pages. From the most attentive review of the history of the Turks (who are allowed to be the instruments of the judgments here referred to) there is reason to conclude that this woe has been past more than a hundred years. For, seeing that the Ottoman empire was founded about the year 1300, and that the Euphratean horsemen were *prepared for a year, and a month, and a day, and an hour*, (this is, in mystical time, about 396 years) to kill, in their political capacity, the men of one of the three-fold divisions of the Roman empire, and which was completely effected, by the entire conquest of the Greek empire, (heretofore the eastern præfecture,) towards the end of the last century; and seeing that soon after this their conquests entirely ceased, and they received such a blow from the western powers, to whom they had also been so terrible a scourge for ages, that they have never since been able to make any effectual head against them, but have been verging fast to destruction ever since, it is highly reasonable to conclude, that, as a woe, their appointed time is long past.

Thirdly, Did the *seven thunders* (Rev. x.) utter their voices between the close of the *second* and the commencement of the *third woe*, as appears next to certain from the place which the vision occupies? And, seeing that thunder is the well-known symbol of war, is it reasonable to conclude that these seven thunders signified seven wars, or periods of war, in the territory of the beast, the scene of the vision, after the Turkish power began to decline, or after the *second woe*, and previous to the grand attack on the Babylonish kingdom? There have been, in Europe, since the Turks passed the acme of their power, at the close of the last century, just seven periods of war, as the reader has seen in the *second part*. Whether the reasons there stated in support of this interpretation are satisfactory, every one must judge for himself, but I have the pleasure of learning that the first biblical scholars in this country, and in others, think the interpretation just, and the argument sufficiently conclusive.

The *fourth* prophecy concerning the accomplishment of which we must be satisfied, before we can conclude the *third woe* to be arrived, respects the slaying of the witnesses, Rev. xi. 7. They were to be killed, not literally, (though many of them, in this sense, suffered death) but figuratively, or politically, agreeable to the idea held forth

of the state of the Jewish people by the prophet Ezekiel (chap. xxxvii.) who brought into a state of bondage, are politically dry bones, destitute of all civil life. Thus those called God's *two witnesses*, were, towards the conclusion of the reign of the beast, to be killed, and to lie dead *in the street of the great city*, in one of the ten kingdoms of the mystical Babylonish empire, especially; for it is said, *When they shall have finished (or rather shall be finishing) 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.* Not streets, but street, and this the *platea* or principal street, or square, or open place, of the great Antichristian city. The reader has seen how we have endeavoured to explain, and illustrate, this prophecy in the *First Part*. Never was there so general and cruel a persecution of the witnesses against Antichristian corruptions and oppressions as towards the close of the last century, when the Protestants, of all the popish countries where they were numerous, were deprived of all their rights and liberties, civil and religious, and made to suffer all sorts of miseries and deaths; and no where more than in France, the *platea*, or principal kingdom of Europe, the country where they always most abounded, where they enjoyed the most privileges, and where there were now more faithful witnesses for truth and liberty, than in almost all the other popish countries put together. And where, though in the other *streets of the great city*, the duration of their death is not noticed—they were to lie dead just *three days and a half*. Whether the fulfilment of this scripture prophecy appears to the reader clear or doubtful, I cannot tell, but it is certain that the most learned and enlightened men among the sufferers, as well as many others who witnessed their sufferings, thought that this was the slaying of the witnesses, as here predicted; and it appears to me that if all subsequent circumstances agree, such as their resurrection, &c. there can be no reasonable doubt but that they were right. Of this we shall be better able to judge if we attentively consider the

Fifth Scripture prophecy, respecting the fulfilment of which we must be satisfied, before we can make up our minds as to the sounding of the *seventh trumpet*, which brings the *third woe*. It respects the fall of the *tenth part* of the Antichristian city, and the circumstances which attend it, Rev. xi. 11.—13. *And after three days and an*

half, the spirit of life from God entered into them; and they stood upon their feet, and great fear fell upon them that 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; (or rather 7000 names of men) and the remnant were affrighted, and gave glory to the God of heaven. Here I must entreat the reader to turn to the *First Part*, and weigh, attentively, what has been brought forward in support of the conclusion, that this part of the prophecy has had its accomplishment, in the wonderful revolution which has lately taken place in France.

Here occurs but one difficulty of consequence. As to this resurrection of the witnesses, every one will allow that it may mean a figurative, or political, one, a restoration to their rights; and no one, at all versed in the Jewish style, can be at a loss to understand what is meant by *the spirit of life from God entering into them*. *Heaven*, we know, in the symbolic style, signifies the ruling power of government; either in the political universe, or in a single kingdom or country, as the scene is laid; a *cloud*, without any tokens of a storm, always denotes what is good, and implies success; to *ascend to heaven*, therefore, *in a cloud*, signifies to rise to power, or to a more dignified state. An *earthquake*, in the style of the prophets, is the well-known symbol of wars and civil commotions; of great revolutions and changes in the political world, whether in the governing or governed parts; for the Greek word *σεισμός*, translated *earthquake*, is often used for any sudden or violent shaking in any part; even of the heavens, as well as the earth, as may be seen in Joel ii. 10. Hag. ii. 21. Heb. xii. 26. As to the *seven thousand names of men* (as it should be read) which were slain in the fall of the *tenth part of the city*, the abolition of titles and of religious orders, is easily to be understood. The *city*, the *great city*, and *Babylon the great*, so often mention in this book, evidently stand in opposition to *Zion*, the *heavenly Jerusalem*, the true church of God; and we have here, under another symbol, the same Antichristian territory, or people, signified as by *ten horns* of the apocalyptic beast. Here, instead of a beast with *ten horns*, we have a city consisting of ten streets—for this we shall see to be implied, if we compare ver. 8, with verse 13. for it is doubtless the same tenth part of

the city in which the witnesses both lie dead and rise, and which afterwards falls.—Every one, I think, who attentively considers the subject, must acknowledge, that, in these particulars, the prophecy and the circumstances of the French Revolution, without any aid from fancy, may in perfect, and manifest, conformity to the well known meaning of the symbols used, be considered as wonderfully agreeing.

But, there is one particular, which, perhaps, has struck the reader as attended with some difficulty. It respects the time that the witnesses were to lie dead; *three days and an half*. Days, in the mystical language of prophecy, and particularly in this book, generally signify years. But if that be their meaning here, an essential agreement is wanting; for the time, from the repeal of the edict of Nantz to the French Revolution, was about 103 years. What has been brought forward, on this subject, in the foregoing pages, and especially in the notes, has, I hope, been well considered. If so, I flatter myself the difficulty has vanished from the reader's mind. Terms of time among the ancients, as we have seen, were ambiguous. Days, months, and years, had not always their proper signification, "for months," says Artemidorus, "are sometimes denoted by years, and days too; and years and days by months; and months and years by days." It was the subject, or the rule of proportion, which determined the meaning of the terms. Hence Daubuz observes respecting the terms of time in the symbolic language. "Terms of time being thus ambiguous amongst the ancients, they must, in the symbolic language, be by the rule of proportion determined by the circumstances.—Prophecy concerning future events is a picture, or representation, of the events in symbols, which being fetched from objects visible at one view, or cast of the eye, rather represent the events in miniature, than in full proportion; giving us more to understand than what we see. And, therefore, that the duration of the events may be represented in terms suitable to the symbols of the visions, the symbols of duration must also be drawn in miniature."

Days, then, may stand for months. And we may here see the reason why the witnesses are represented as lying dead *three days and an half* rather than three months and an half, or 105 days. *The duration of events must be represented in terms suitable to the symbols of the visions.* The

symbol is, dead bodies lying in a street. How monstrous would it be to represent dead bodies as lying in such a situation for 105 days! The time of their lying dead is, therefore, drawn in miniature, suitable to dead bodies lying in a street; and these days, or months, are to be calculated in the same manner as the forty-two months in ver. 2. Thus, $3 \times 30 + 15 = 105$ years; the time which elapsed from the repeal of the edict of Nants to the French Revolution, when the protestants were restored to their religious rights.

On the whole, wherein consists the absurdity of concluding, that it is highly probable that all these prophecies have had their accomplishment in the events to which we have applied them? On the contrary, may we not challenge the world to point out a like number of prophecies, depending upon, and growing out of each other, that have been more clearly illustrated by their events? I think the proof of their fulfilment is next to a moral certainty. And if we are right, then the probability is, that the *third woe*, which is speedily to lay in ruins the whole Babylonish city, is commenced. For, as on the conclusion of the seven thunders (chap. x.) the angel swears that there should be *delay* no longer, but the seventh angel should sound, and the mystery of God be finished; so, on the fall of the tenth part of the city, it is declared, (chap. xi. 14.) *The second woe is past, and behold the third woe cometh QUICKLY.*

II. But, are there several reasons to induce us to conclude that it is highly probable that the *seventh angel* has sounded his trumpet, for the ruin of Antichrist and his party? This remarkable æra must doubtless be marked by some singular calamities, which will determine its arrival. Here then, some other inquiries present themselves. What posterior evidence is there that we are entered upon the woe which this trumpet brings? Great calamities are to follow; and from the nature of the symbol, it is most likely that these are such as arise from wars and revolutions; and, as they are designed for the overthrow of the Antichristian church, and of those states and kingdoms which have given their power to the beast, they must fall, chiefly on the Antichristian party.

These calamities, as has been shewn are evidently signified by the seven *vials* (or libation bowls) of the *wrath of God* (chap. xvi.) which are poured out by seven angels, (or instruments of God's vengeance) upon the *earth*, the *sea*, the *rivers and fountains of water*, the *seat of the beast*,

the *great river Euphrates*, and into the *air*. Now, as there appears a sevenfold distinction in these calamities, and that they do not all commence together, but are successive (though I suppose they all mingle their streams and run on together, till the last, before they produce all their awful effects); and seeing that we suppose even the sixth angel to have already begun to pour out his vial, what proof is there that the pouring out of these judgments is commenced, and how far are we able to trace the several distinctions?

As to the *fifth* and *sixth vials*, (all other circumstances agreeing) these are marked by events sufficiently strong; nor is there much difficulty in ascertaining the objects on which they are poured. It will, I think, be allowed by every one, who has attended at all to these subjects, that without either offering violence to the symbols, or calling in the aid of fancy, we may understand by *the seat of the beast*, Rome, or the Roman government, the throne of the papal monster, as distinguished from his kingdom which extends over the whole mystical Babylonish empire. And seeing that *smiting*, or *drying up the rivers* of a country, kingdom, or empire, does often, in the style of the prophets, signify the conquest and ruin of those countries, kingdoms, and empires, which they water, enrich, and defend; there can be but little doubt, but that by the river Euphrates is signified the empire of the Turks; their empire having had its beginning in that quarter, and that river being its principal defence on the eastern side. For as in Isa. xi. 15. the Lord's *destroying the tongue of the Egyptian sea, and shaking his hand over the river, and smiting it in its seven streams, that men may go over dry shod*; and as in Ezek. xxx. 12. his making the *rivers dry*, signify the conquest of Egypt; and as in Isa. xlv. 27. when the prophet is fortelling the conquests of Cyrus, and the destruction of the Babylonish monarchy, he has these words, *That saith to the deep be dry, and I will dry up thy rivers*; so the pouring this libation bowl, of the wrath of God, on the river Euphrates, may mean the conquest and ruin of the Ottoman empire. For seeing that this river is west of Persia, we cannot suppose that empire to be intended, because this judgment is *to make way for the kings of the east*, (whoever may be intended by these) when, if it here signified the conquest of Persia, it should rather have been, *to make way for the kings of the west*.

The objects, then, of the *fifth* and *sixth vials*, may be as-

certained with tolerable certainty, and the commencement of the calamities signified, supposing all other circumstances to agree, may be distinguished with sufficient precision. But to ascertain and trace the first *four vials*, viz. those on the *earth*, the *sea*, the *rivers* and the *sun*, is not so easy; and yet by a close attention, and a tolerable acquaintance with the meaning of the symbols used, and with the events signified by the first four trumpets, in chap. viii. I think it far from impossible. I must here refer the reader to what has been advanced in the *Third Part*; where I have treated of the *Probable Progress and issue of the commotions of Europe*.

I shall only observe here, that I apprehend the seventh angel sounded his trumpet, to bring the *third woe*, about autumn 1792, immediately after the fall of the French monarchy; that now the first vial commenced its current of calamities, when not only anarchy raged through all France, but the *nations were angry* (Rev. xi. 18.) and those military destructions began which have produced such awful effects on the Continent. By the *vial on the sea*, I suppose are signified the judgments which were to afflict maritime countries and bring naval destructions, and which might begin in *ninety-three*. By the *vial on the rivers and fountains of waters*, I conclude some district in the territory of the beast is intended, distinguished by the greatness and multitude of its rivers, and sources of rivers. This vial I suppose may be dated from *ninety-four* when the French broke into the north of Italy, and began to conquer and revolutionize the countries watered by the Po, and the other numerous rivers in that quarter.

The *sun*, we have seen, is the sovereign power exercised in that region where the scene of a vision, or prophecy, is laid, whether exercised by one or many; for but one sun can be admitted in one scene, the decorum of the symbol requiring this. The *fourth vial*, then, is poured on the despotism of the beast's kingdom. Our business is to look for some remarkable stroke on the power, pride and insolence of the monarchs of Europe, subsequent to the conquests in the country of the rivers and fountains of water, and previous to the fall of the papal government. And this I think is easily to be distinguished. Behold, since the peace of *Campo Formio*, not a petty Prince, or single Monarch, prostrate at the foot of Republican France, but, *the most august, puissant, and invincible Emperor of the Romans; king of Hungary, and Bohemia, with all the sove-*

reigns of Germany and Italy. It is certain that the civil power of the beast's kingdom never experienced so *great*, and so *general*, a humiliation before.

But, consider attentively the circumstances attending this vial. *And the fourth angel poured his vial on the sun*—And what followed? *and power was given unto him to scorch men with great heat*—fire, scorching and heat, when put with such adjuncts as betoken destruction, are the symbols of calamities, such as war, &c. Isa. xlii. 25. xlv. 15, 16. Matth. xiii. 6. 1 Pet. iv. 12. To whom, or what, was this scorching power given? To the angel, as Dr. Goodwin supposes, or to the sun, as others? We must never forget, in explaining these vials, that, as Mr. Mede observes in his *Key*, p. 113. “Whatever it is on which
“ a vial is poured out, that suffereth damage and loss
“ from the vial, since the effusion of the vials, is the effu-
“ sion of the wrath of God, therefore no interpretation
“ can stand here, whereby the effusion of a vial falleth out
“ to the benefit of that upon which it is poured out.” It was this consideration, perhaps, which led Dr. Goodwin to his conclusion; but may we not suppose ultimate damage, and even utter extinction, to this sun, to be compatible with a temporary rage, that shall bring great calamities on men? Suppose from the mortifications which the power and pride of despotism suffer, the humbled papal tyrants should be enraged with new fury, and again unite to wage a more furious and cruel war than ever; but that, in spite of all their exertions, they should fail, and that their extraordinary rage and efforts should but hasten their ruin; would not this be an exact, and evident, illustration of the prophecy? It certainly would.*

* It is *nine* years since the above was written, and every year and every month has produced new and awful events, to confirm the conclusion then drawn from a comparison of passing occurrences with the prophecies. The sun of Europe has indeed raged with destructive heat; but whilst it has scorched men with the fire of war, it has been to its own wasting, almost to annihilation. Without noticing the every-day sanguinary conflicts of kings and their armies, we have only to recollect the battles of Marengo, Austerlitz, Jena, and Friedland, and their tremendous consequences; and we may easily perceive the striking accomplishment of what this scenic prophecy taught us to expect. How many monarchs have been hurled from their thrones, or been reduced to retain them on terms the most humiliating! The glory of the most ancient and splendid houses in Europe has been extinguished. Almost every state and kingdom has been broken, and cut, and pared, at the will of a man of yesterday; and new sovereigns created, and new kingdoms and governments erected and modelled at his pleasure. How blind must

I am thoroughly aware that when the mind has been long and deeply engaged in the contemplation of subjects like these, it is in great danger from the illusions of fancy; and is apt to imagine evident correspondencies between prophecies and events, which no one else can discover, and which, in truth, have no existence, and I would therefore form my sentiments, on such subjects, with caution, and utter them with diffidence. But I appeal to every one conversant in the style of the prophetic writings, and who has taken the pains to compare events with what is contained in them, (and such only are qualified to judge) whether there is not a very singular and striking agreement between the prophecies we have been reviewing, and recent events; such an agreement as is not to be discovered between these prophecies and any former events; and, consequently, whether there is not great ground for apprehending that we are fast approaching some awful crisis? For, if there be any scriptural and rational grounds for concluding it highly probable that the *third vial* commenced about the time we have supposed; and if there have been circumstances, since, which may, even with a tolerable degree of plausibility, be considered as agreeing with the figurative and mystical signification of the first four vials, (for Providence doubtless intended they should be obscure, that they might not, by their perspicuity, operate against their own accomplishment) then, I think, the circumstance of the present movement in the east; the attack on the Ottoman empire, as immediately following the fall of the papal government, being the exact order marked out in the prophecy, puts it, almost, beyond a doubt, that the *sixth angel* has begun to pour out *his vial of the wrath of God*, and that we are fast approaching to an awful crisis. How near we are to the great crash it is impossible to say. For though, from prophecies found in Dan. viii. 14. and xii. 11. we have ventured to conjecture, that *thirty* years, from the beginning of these convulsions, were to be reckoned for the cleansing of the polluted sanctuary, yet it is but an hypothesis; and should we on the whole be right, yet perhaps, the *nineteen* years of reformation, contended for, in

they be who see not the finger of God in all these changes, but still say, *Where is the promise of his coming? Where is the fulfilment of the prophecies? O fools, and slow of heart to believe what the prophets have spoken!* 2d Edit.

the long note at the end of the *second Inquiry*, in the *First Part*, may, if the idea prove just, be reckoned as part of this thirty years. This would bring the great sweep near indeed. Nor do I think it at all improbable, from the aspect of things, and the bearing of the prophecies, that what is called the battle of Armageddon will be brought to an issue between the years 1800 and 1803 inclusive.* But let us not be presumptuous. I should not

* I had not long written the above before I perceived that I should rather have said, *It is not improbable from the aspect of things, but that either what is called the battle of Armageddon will be brought to an issue; or, at least, that the imperial dragon will be bound, between the years 1800 and 1803 inclusive*: for it does not follow that this battle, or war, must be brought to a termination, as I have here supposed, before the binding of the dragon (Rev. xx.); and the commencement of 1000 mystical years of his confinement—which I suppose to be hebdomadal years, or *nineteen years and a quarter*—especially if we consider these nineteen years as a part of the *thirty* which Daniel allots for *cleansing of the sanctuary*: whether they close with these thirty years, or run into the next period.

In my *Destiny of the German Empire*, in which I have attempted to ascertain the apocalyptic dragon, and to shew that the binding of the dragon, that old serpent, called the Devil and Satan; and the Millenary state are likely to be altogether different from what christian writers have taught us to expect, and which I first published in 1800, I corrected this inaccuracy; and now, after so many years observation of what has been passing on the theatre of Europe, I still think much as I did. It becomes me to judge with modesty respecting opinions in which I stand alone; but if I am right as to the main question about the dragon, whether he be the devil literally, or, with his agnomens, a symbol of the romano-germanic empire, as I firmly believe to be the case, then it is certainly deserving of consideration, whether he was not bound and shut up in the bottomless pit about the time I supposed he would; and whether or not—strange as the notion may appear to the old millenists—we may not have entered upon the mystical 1000 years, during which the revived witnesses are to triumph with Christ, in his victories over the enemies of his church: for of this nature, I believe, is the reigning with Christ in Rev. xx. 4.—That glorious state of things on earth, which this reigning hath been mistaken for, being not to take place till the new Jerusalem come down from God out of heaven, as described in the following chapters: that being the reality; this only symbolical; as I have endeavoured to shew, more at large, in the *Destiny of the German Empire*.

The Holy Roman Empire, as it has been profanely called, is, at this present moment, bound and shut up as in the regions of the dead, and the old persecuting governments are falling, one after another, as fast as they can fall.—The fault of most believers in prophecy is, that they look for too much; not sufficiently considering that the natural (not to say the common) occurrences of Providence, assume in the prophecies, from the pomp of the symbols employed, and the high colouring of the prophetic style, a sort of supernatural appearance. I say nothing positively on this subject, but I acknowledge that I have some expectation that

utter these ideas, but from the impression that the Holy Ghost doubtless published these numbers and dates to answer some wise purpose in the instruction of the church; and that there is a *possibility* that glory may hereby be brought to God. For, should we prove right in our conjectures, by what light have we been guided, but by that which shines in his word? Or should events prove that we have been mistaken, such events will illustrate the truth of this word, and if there is any disgrace it will fall where it ought. He that writes on such subjects to please men, and with a cautious solicitude to guard his own credit, whilst he cannot hope to please God, is unlikely to strike out truth.

What is the duty of Christians, particularly, at this eventful period, in prospect of the awful crisis before us? Is it to take the sword, and go on a crusade against the *destroyers of the earth*, and thus aid the accomplishment of the prophecies? No, the prophecies simply foretell events, and lay no injunctions on us to aid their accomplishment. Our rule is, *Follow after the things which make for peace, and things wherewith one may edify another*. The command given to us is, *Enter into your chambers, and shut your doors about you; hide yourselves, as it were, for a little moment, till the indignation be overpast. Pray for kings, and all that are in authority, that we may live a quiet and peaceable life, in all godliness and honesty*.

If we are right in our conjectures, respecting the pouring out of the *sixth vial*, the proof will be, not only that it will be followed by the general excitement to war already noticed, but, that the Ottoman empire be overturned; the Jews restored to their own land, and such a time of trouble (of wars and revolutions) succeed, as never was

the romano-germanic imperial power will in about 14 or 16 years, again emerge from its prison, break its chains, and again act a conspicuous part, previous to the final settlement of things. I may, possibly, be mistaken in the opinion I have formed on this subject: time will determine. But of this I feel assured; as far as things have proceeded, all the main and leading ideas which I formed on the subject of prophecy at the moment of the French revolution, and which I began to publish *fifteen* years ago, have been much confirmed by the wonderful events which have been rapidly succeeding each other, every year and every month. But, till the tempest bursts upon our own country, we shall continue to sleep, and dream of exclusive safety. 2d Ed.

since there was a nation.* Soon, it is likely, the *seventh angel* will pour out his vial into the air, and a great voice out of the temple in heaven will pronounce, with a sound that will shake all the foundations of the earth, IT IS DONE, (Rev. xvi. 17.) and there will be *voices, and thunders, and lightnings, and a great earthquake* (symbolical) *such as was not since men were upon the earth, so mighty an earthquake, and so great.*

This expectation is confirmed by other prophecies. In the latter part of the *eleventh chapter of Daniel*, we have a prophecy which foretells the rise, conquests, and fall of the empire of the Turks. After marking out the conquests of this *king of the north* (as this monster is called; the Turks coming originally from this quarter, and their empire lying north of the Saracens, before noticed) the prophet goes on to predict his fall. Ver. 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—yet he shall come to his end, and none shall help him.* And what are the events which are cotemporary with his fall? Chap. xii. 1. *And at that time shall Michael stand up, the great Prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake.* There are to be great shakings of nations; and the Jews, who have long been politically dead are to be raised to life. Nor let this be thought either impossible or improbable. Read Ezek. xxxvii. 1,—14. The probability is, unlikely as such an event may appear at present, that the Jews will, by some means, and some nation, or providence, be set in motion, and take a con-

* It may be proper just to remind the attentive reader, that, as the Greek word rendered *battle* (ver. 14.) might have been rendered *war*, it signifying not only a single fight, but a war from the beginning to end, however long, and that we are not therefore obliged to conclude that the *beast* and *false prophet*, &c. are to be gathered together in one field of battle, on the same day, literally; so, though the going forth of the *unclean spirits to the kings of the earth and of the whole world, to gather them to battle*, intimates a very general mustering for war, yet this may not be so formal as some may expect. It may also be proper here to remind the reader of what we have taken notice in the *First Part*, viz. that the tyrant, or tyranny, called *the dragon*, will not be among those that are to be destroyed in this conflict. Whether it be the Emperor, or the German empire, time will shew.

spicuous part in those commotions which are to shake to pieces the nations which oppose the providence of God. This is intimated in many prophecies, particularly in that recorded in Zech. xii. which has a special relation to their restoration in the latter days. *In that day will I make the governors of Judah like a hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left; and Jerusalem shall be inhabited again, in her own place, even Jerusalem.*

Were it not for extending these pages beyond due bounds, it would be easy to shew, that the aspect of things, as it relates to the Jews, and the present oppressed, discontented, and enfeebled state of the Turkish empire, strongly indicate the mercy which awaits the former; and the speedy overthrow of the latter; and serve much to corroborate the expectation excited by prophecy.* Providence operates by second causes. Whether the present extraordinary expedition of the French in the east, is immediately connected with the future restoration of the Jews, God only knows; but it is highly probable that it is.

There is a prophecy in Isa. xi. which more than intimates the easy conquest of Egypt about the time of the gathering of the Jews, in the latter day. Read the whole chapter—It is said at ver. 12th. *And he shall set up an ensign for the nations; and shall assemble the out-casts of Israel, and gather together the dispersed of Judah, from the four corners of the earth.—Verse 14. And they shall fly upon the shoulders of the Philistines, toward the west, and shall spoil them of the east together.—And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry-shod. And there shall be an high way for the remnant of his people, &c.* We have seen that the smiting of rivers, &c. signifies the conquest of the countries which they water and defend. To pass them *dry-shod* intimates the fa-

* In my *Restoration of the Jews the Crisis of all Nations*, I have examined all the most interesting prophecies relative to the future restoration and destiny of the Jews; and to the second edition, lately published, is prefixed a *Brief History of that singular people from their first dispersion to the calling of their grand Sanhedrim at Paris, October 6th, 1806*, and to which, to avoid enlarging here, either on the prophecies which refer to their restoration, or on the present appearances of things in their favor, I beg leave to refer the reader, 2d. Edit.

cility of the conquest. This easy conquest, has, perhaps, been affected; and if the French should get possession of Syria, nothing is more probable (seeing that they are cut off from all succour and reinforcement from France) than that they will invite the Jews, who abound in all the eastern countries a vast deal more than they do here, to join them, and take possession of their own country. Then would Egypt become a high-way for the remnant of God's ancient people, and they would fly upon the shoulders of the Philistines (the Turks who inhabit old Philistia and Palestine) as an eagle darts on his prey, and as a wrestler seizes his antagonist by the shoulder.

We do not pretend to *determine* how God will effect the fulfilment of his mercy to the seed of Abraham, but let not these sentiments be thought wild. God works by means, and how are the dispersed, disarmed, and disorganized Jews, so likely to be put in motion, armed and organized, as by being patronized by some powerful nation at war with the Turks. But the *vision is for an appointed time. Wait.**

* Since the above was written in 1798, the French have been driven from Syria and Egypt by the arms of Great Britain. But though their progression in this quarter has thus been interrupted, and their plans of conquest in the east for the present counteracted; yet it is certain that they are still directing their attention the same way, and using every means to effectuate their designs; and it seems as if *the Chief* of this abortive expedition were driven back to Europe for the special purpose of laying that broad foundation of power which might insure irresistible success; for what to us was a temporary triumph, has proved the occasion of exalting a man to uncontrolled dominion, who seems, from the success he has hitherto experienced, and the awful judgments he has been made the instrument to inflict, as if he were born to plan and effect, not only the overthrow of every civil and religious establishment in Europe, but an almost universal change in the relations and affairs of the known world. He seems *the hammer* to break, and *the axe* to shape, all nations. The probability is, at least, that this extraordinary man, who has now the whole power of continental Europe at his command, will soon realize, not only what the ambition of France has long been sighing for, but the still more gigantic schemes conceived and planned by his own vigorous and restless mind; if not by some compromise with the Porte, doubtless by the utter subversion of the Ottoman empire. The more difficult and strange the work, the more congenial to the vast grasp of his fiery ambition, and to that singularity of mind which aspires at the uncommon. And it is likely that both the arrangements of Napoleon with Alexander, and the assembling of the Sanhedrim at Paris, as well as his intercourse with Persia, are intimately connected with his designs on the east. And what power on earth is likely to be able to subvert his plans; not only for getting possessing of Egypt and Syria, but for marching an army to India, to join with the natives there, to attempt

Now observe, reader, the solemn warning which immediately follows the pouring out of the *sixth vial*, and the going forth of the unclean spirits to gather together *the kings of the earth, and of the whole world, 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. This certainly bespeaks the *very near* approach of events singularly interesting and awful. That few think of it, and that most ridicule such expectations, only proves that there is more infidelity in the world than is professed, and makes this near approach of the coming of God's judgments the more likely.

I shall solicit the attention of the reader to one more prophecy, which tends to illustrate our subject, and I have done. If we compare, with the vision of the vials, what we find in the latter part of the *fourteenth chapter*, we shall see, that, under other images, the same calamitous events are represented. In the xi. xii. xiii. and xiv. chapters, we have a distinct set of visions which more immediately relate to the affairs of the church. The former part of the *fourteenth chapter* discloses the scene of reformation. In the latter part, from ver. 14. we have represented, in two visions, one of the *harvest*, and the other of the *vintage*, those judgments of God on the enemies of his church, which are to terminate in their utter destruction. The prophet Joel (chap. iii.) had predicted the same series of calamities, under the same images; but without the division here observed. The reason of this double representation, first under the image of a harvest, and then under that of the vintage, which quickly follows harvest, I suppose to be for the purpose of marking out

our expulsion from thence, and thus conquer Great Britain on the plains of Hindoostan? Every post brings us some new intelligence, which more and more discloses the vast plan which our enemy is pursuing for the aggrandizement of France and the ruin of this country: and I may add—*though he thinketh not so*—for the accomplishment of the prophecies, and for effecting the purposes of Providence, relative to the overthrow of the great enemy of christians, and to the fortunes of those countries in the east, which that enemy has so long desolated; and, particularly, to the designs of God, relative to that people whose long degradation appears evidently to be drawing near to a conclusion. Thus, though the first attempt of the French did not succeed to their wishes, yet their plan is still the same, and the final issue, it is likely, will be much the same as we have supposed: Still may Egypt be an easy conquest; and still may it be *an high way for the remnant of God's people* to return to the land of their fore-fathers. 2d Ed.

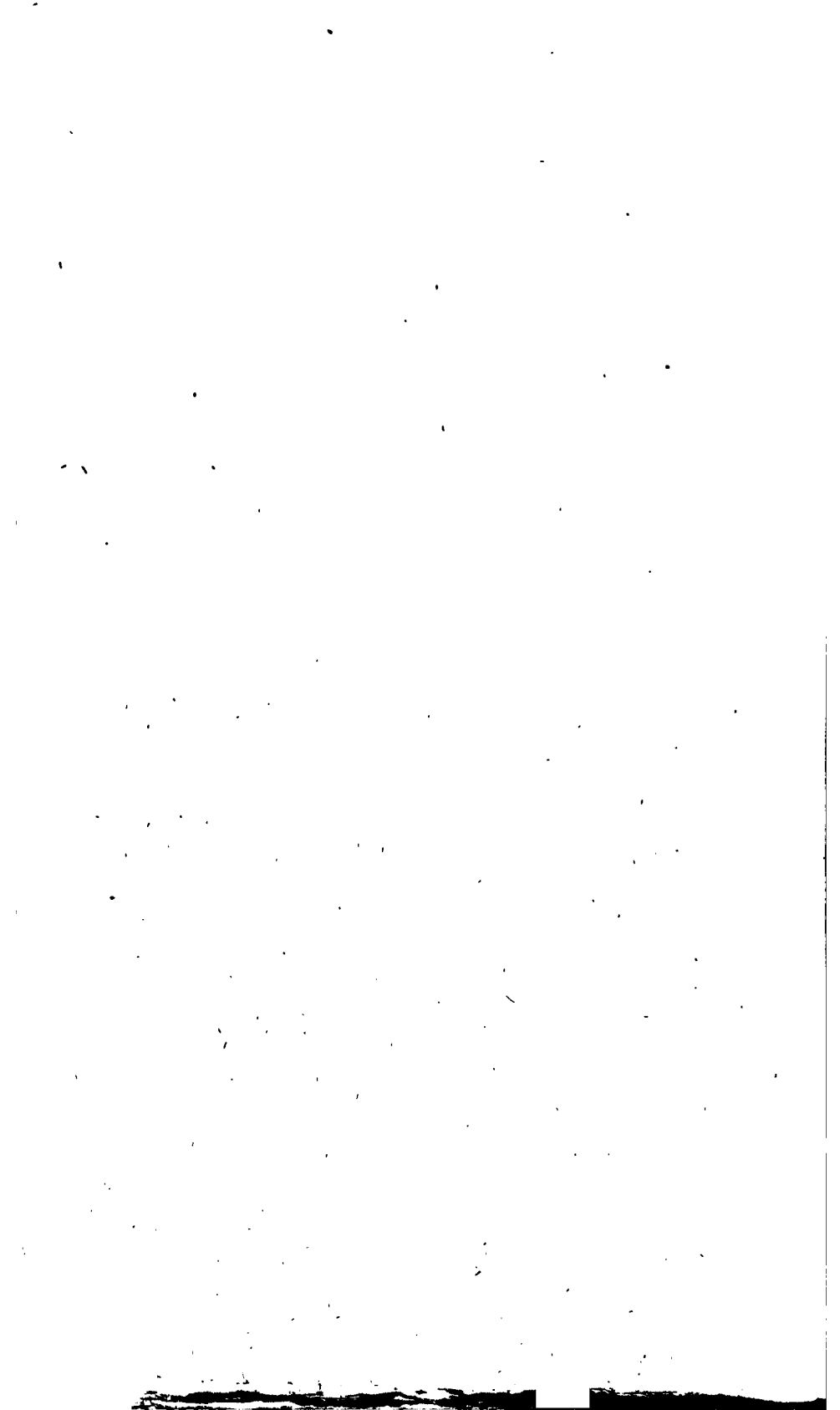
that comparative pause, or cessation from general hostilities, which was to take place in this decisive conflict with the enemies of the church of Christ. Some such pause is discoverable in the pouring out of the *seven vials*. For what follows on the pouring out of the *sixth*, on the *river Euphrates*, viz. the going forth of the *unclean spirits to the kings of the earth, and of the whole (pupal Antichristian) world, to gather them together to battle*, and the warning which is given, *Behold, I come as a thief*, &c. supposes a new and more general combination, or, at least, gathering together to battle, than what before existed; a renewal of hostilities: and a distinguished scene of calamitous warfare, which will prove more fatal than any thing before. And seeing that all are pretty well agreed, that the vintage is the representation of that great crush of the enemies of God's church, which is to take place in the latter day, just previous to the coming of the kingdom of Christ; and as no doubt can be made that the wars and revolutions signified by the judgments of the *sixth* and *seventh vials*, are those which are to accomplish the same end; I therefore suppose that the visions of the harvest and vintage, and those of the vials, fit as so many tallies; the judgments of the harvest answering to those of the former vials; and the final conflict and crush, signified by the vintage, answering to the general overthrow under the latter vials, after the pause intimated in the episode which is introduced at the commencement of the *sixth*.

But there is one peculiarity in the treading of the wine-press which ought not to be passed unnoticed. It is said, *The angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God. And the wine-press was trodden without the city, and the blood came out of the wine-press, even unto the horse-bridles, by the space of a thousand and six hundred furlongs*. This vine of the earth which is gathered, and cast into the wine-press, is only another symbol for the Antichristian party, gathered together to the battle of *Armageddon*. Time must illustrate what is meant by the treading the wine-press *without the city*. But *this city*, I think, must be the same with what is elsewhere, in this book, denominated *the great city*, and *Babylon the Great*; and it is probable that the great crush of God's enemies will be without the bounds of the beast's territory. There are many conjectures on this head; the most probable, perhaps, is, that it will be in Palestine, the length of the

holy land answering to the 1600 furlongs, or two hundred miles, in the text. Mr. Mede's objections to this conjecture, have certainly, at this time, no weight. Things rather looking that way than otherwise. But these conjectures we leave. Events will at once illustrate the prophecy and confirm the truth of divine revelation. Let us watch.

And does the aspect of things indicate an awful crisis to be at hand? And are there *any* grounds for apprehending that we live at the very moment, when Jesus Christ utters this warning, *Behold I come as a thief!* At the moment, when the angel of vengeance, who hath power over fire, cometh forth from the altar, where the saints have been slain, and crieth with a loud cry to him that hath the sharp sickle, saying, *Thrust in thy sickle, and gather the cluster of the vine of the earth, for her grapes are jully ripe!* How awful the thought!

Christians! Protestants! hasten from Babylon, the object of the Divine vengeance, *that ye partake not of her sins, nor receive of her plagues.* Beware of inlisting yourselves, directly, or indirectly, in defence of the *man of sin* that hath so long tyrannized, and uttered his blasphemies, in the temple of God. Beware of all alliances with the enemies and persecutors of the saints of God; for the support of those systems of corruption and oppression which inspiration assures us must perish. Let Providence destroy them by whom he will destroy them; and by what means infinite wisdom sees fit. Improve the superior privileges with which you are favoured. Contemplate the danger which surrounds you, and set yourselves, sincerely, to REPENT and REFORM, and then, though a *thousand shall fall at thy side, and ten thousand at thy right hand, it shall not come nigh thee. Only with thine eyes shalt thou behold, and see the reward of the wicked.* But, if lost to your principles;—if blinded by prejudice, and misled by the spirits of delusion which are abroad in the world, you should league yourselves with oppressors and persecutors, and cast in your lot with Papal and Mahometan tyrants—Think of the consequence.



THE
SECOND APPENDIX
TO
THE SIGNS OF THE TIMES.

NEWBURY, January 30, 1808.

EXCLUSIVE of a few corrections, and the notes which have been added for farther illustration, it is, now, from *nine* to *fifteen* years since the foregoing pages were first submitted to the attention of the public; and nearly *nineteen* from the commencement of the commotions which still continue to agitate the nations of Europe; and never were years crowded with so many extraordinary and interesting occurrences. All the great families of Europe—and these the most renowned for feats of persecution and blood—have been either hurled from their height of power, and driven into banishment, or are reduced to the most abject submissions. Every remaining throne is undermined and ready to fall. Hardly a state or kingdom in the Latin empire but has been revolutionized, or new modelled, at the pleasure of the conqueror; whilst the fate of those, which have suffered the least visible injury, hangs as by a thread. *Here*, the most powerful monarchs have been reduced in a few days to the lowest ebb of ruin; and *there* we see a whole court flying across the ocean to seek shelter in the American wilderness. The power and pride of the priesthood have received a mortal wound, and the feigned smile of superstition is the symptom of its approaching death. Every thing is changed; or is assuming a new form. And that towering power, which has been made the principal instrument to effect all these preparatory changes, has, by the recognition of principles which it had the acuteness to

discover, but not the virtue fully to realize in practice, planted the seeds of its own ultimate ruin: nor is this the least extraordinary phenomenon in the recent politics of Europe.

It would have been strange indeed, if, amidst such a torrent of wonders, no one had been excited to compare events with prophecy: and does it not seem as strange that, at such a crisis, so many are to be found who utterly reprobate all attention to such inquiries? and these, too, professing Christians! Whence can this arise? One chief cause, next to that semi-infidelity which has benumbed the hearts of thousands, who cannot altogether renounce divine revelation, appears evidently to be, because the accomplishment of the sacred predictions accords so little with the general prejudice, and is altogether unfavourable to the antichristian party, whose cause we have made our own. That some mistakes should have been made by those, especially, who, during the early progress of the French revolution, ventured to publish opinions derived from a comparison of passing events with the inspired prophecies, is not matter of much surprise; particularly if these mistakes relate more to the *minutiæ* of things, to the nicer shades of prophecy, and to times and circumstances, than to the great outline of the main facts. If we look back and contemplate the progress of those awful commotions which have convulsed, first *this* kingdom, and then *that*, till almost the whole of Europe has undergone the most astonishing changes, both in its civil and religious establishments; and if, at the same time, we also recollect the conclusions which were drawn from the prophecies at the first moment of the French revolution, we must acknowledge—unless biassed by inveterate prejudice—that there has hitherto been the most remarkable agreement between those conclusions and succeeding events; and that, therefore, there is some reason to apprehend that the conclusions thus drawn *might* not be altogether without foundation.

My own inaccuracies I am ready to confess, and have endeavoured to correct them; yet, I think I may say, without being reproached either with vanity or delusion, that, as far as things have proceeded for *nineteen* years—and all must acknowledge that much has been done—there is nothing to contradict the expectations avowed from the beginning: nothing but what perfectly agrees with the main outline first delineated. I have ventured to

propose several new explanations and hypotheses, with different degrees of confidence; but I have been positive in nothing, except that, if *the fall of the tenth part of the apocalyptic city* were realized in the French revolution, and if *the resurrection of the witnesses* to political life commenced when *the rights of man and religious freedom* were proclaimed by the Constituent Assembly, as I endeavoured to prove, then there would be no permanent rest for Europe till both Pope and Turk were brought to an end; that wars and revolutions would not cease till every Antichristian government was overturned, and all the intolerant hierarchies, with their usurpations and corruptions, were entirely swept from Europe; till the Ottoman empire was overturned, and the scattered Jews restored; and that we might expect, if our main hypotheses were well founded, first one kingdom and church to fall, and then another, till the whole of *the great image was broken to pieces*, and *the body of the beast given to the burning flame*: that *thirty years* of such calamities and changes would, probably, bring us to a new æra in those great transactions which are to prepare the way for the kingdom of Jesus Christ, as foretold by the prophets of God. The scoffers laughed at these opinions, as idle reveries, and especially at the idea of war and revolutions for a series of *thirty years*; and every new confederacy of the potentates of Europe, and every renewed campaign, was certainly to overwhelm the enemies of the old order of things in bankruptcy and defeat, and then, where would be the accomplishment of the prophecies? In 1802, a hollow peace was patched up, and the triumph of infidelity was complete. But, in a few months, even before the tremor of war ceased to agitate the extremities of the exhausted nations, hostilities again commenced, and the desolations and overthrows have been greater than ever, and astonishing changes have gone on with increasing rapidity; and on they are likely to go. The most powerful monarchs have been cashiered, or have bowed their necks to receive the yoke of France. The whole continent of Europe has been subdued, and submits to receive law from the conqueror. To secure his power, the victor politically breaks up, or reduces, all the great states, and plants round him inferior kingdoms, as the life-guards of his great monarchy. Swarms of new princes have been created, and nobles and plebeians, without distinction, have been exalted to occupy thrones. And though, in

the end, these will only serve to swell the grand procession, and add to the hecatomb to be offered on the great day of expiation; yet, for the present, they serve to increase the strength of the destroyer, and to augment our danger.

And have events—taken as a whole—for such a course of years, so correctly corresponded with previous deductions? The probability then is, that the premises were good from which those deductions were made; the probability is, that the French revolution *was the fall of the tenth part of the city* to which prophecy points; that *then, the witnesses did begin to rise to political life*, and that *that series of awful judgments, which is not to terminate but with the entire ruin of the Antichristian cause and party, did then commence*, as was conjectured.

The whole continent of Europe, we said, has been subdued. It has; yet a merciful Providence has still protected us from invasion and conquest. But the cloud about us gets every day blacker and blacker; nor is the evil lessened by our beginning to perceive our errors, and becoming more and more serious, as the increased danger approaches. Both enemies and friends are now combined against this one deserted country. But still, all that we have done, and all that we do, is right; and our situation is now better than ever. As it was right, in 1793, to plunge the nation into a war with France, to restore the Bourbons, so it was right and prudent to renew the war in 1803, that, contrary to treaty, we might keep possession of Malta for ten years. As it was just and honourable to make war upon a neighbour, in 1804, who wished for peace, and to seize or sink his ships, at the same moment that we had at his court an accredited agent discussing matters in dispute; so, above all, the atrocious transactions at Copenhagen, by which we have roused the indignation of all nations against us, and contracted a stain in our national character which can never be washed out, are to be applauded to the skies, as the summit of good policy; and the doctrine of the day is, that scrupulous justice and honourable dealing are the duties only of private life. Nor are the present orders in council, to oblige all neutrals to visit our ports, and pay to Great-Britain a tax on their cargoes—by which we surpass the enemy in his violation of the law of nations, and provoke the whole world to declare war against us—less a subject for exaltation and applause than all the rest. Oh, how lamentable

is the infatuation of our country! Can it be any other than an awful indication of approaching ruin?—— That all, of this description in the community, should be blind to the hand of God in all that has been doing on the great political theatre for the last nineteen years, and scoff at every attempt to illustrate the scripture prophecies, by what is passing before our eyes, we need not very much wonder; the wonder would be if it were otherwise. But there is a soberer sort of Christians, who, if they do not equally scoff, yet think lightly of all attempts to illustrate prophecy by present facts, and reprobate all calculations, from *the signs of the times*, and all inquiries about what, from the present state of things, inspiration may teach us to expect hereafter, as tending to no good. But, if this sleepy spirit come from Christ, what then can be the meaning of the benediction which precedes the apocalyptic prophecies, *Blessed is he that readeth, and they that hear the words of this prophecy?* And what sense can be affixed to the saying of the angel to 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?* (ch. xii. 4.) Or what rational interpretation is to be put upon those words of our Lord, (Matth. xxiv. 32, 33.) *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 door?* We may make mistakes in our inquiries, or deceive ourselves by imaginary correspondencies; let serious and fair criticism be employed, and sound judgment exercised, to detect and correct these mistakes, or to expose delusion; but let not wise men so forget their Christian profession, as to attempt either to laugh or to frown down all investigation of such important and serious subjects. Such certainly they are, if they come from God; and such they have always been considered by the great body of Christians of every age. Alas! the age which is most interested in the accomplishment of the prophecies which relate to the latter times of the world, and which, from the new light that is constantly breaking out and reflecting from object to object, possesses peculiar advantages for discerning *the signs of the times*, is most distinguished for indifference and partial infidelity. To account for this is not very difficult, Beside the cause just before mentioned, to

which we may trace the general reprobation of comparing present events with the scripture predictions, we may add, it is to be traced to that decay of the religious principle which long prosperity, pride and luxury, and false philosophy, have induced into our character; and as it respects the more serious, who think at all about such matters, it is because they are looking for something, to ascertain the fulfilment of the prophecies, altogether out of the common way. Thus, it is likely, the whole work—at least as far as relates to the breaking to pieces the *great image* of monarchical power, the overthrow of all the states of Europe—will be completed before most people will think it to be begun. *Show us a sign, that we may believe*, is required by others besides the blinded Jews. But if they wait for this, in their sense of *signs*, they may wait, as the Jews did, till *the wrath cometh upon them to the uttermost*.

That, after all the pains I have taken to gain information, and form a right judgment, I may have committed mistakes in my explanations of the prophecies, and of the symbols under which they are conveyed, I am not unwilling to suppose. What *this beast*, or *that horn*, may *exactly* signify, I may have mistaken; or, I may not, perhaps, have been *perfectly* successful in my inquiries about the mode of interpreting different *terms of time*.—Yet, I am strongly persuaded that future events will prove the principle I have adopted to be the true one.—But whether in such inquiries I have erred or not, is, comparatively, of little consequence; for, although I should have erred, yet the main matter contended for remains unaffected. The commotions which commenced with the revolution in France, and which still continue to shake the nations, may, nevertheless, be those of which so many of the prophets have spoken—those *decisive* judgments and *last* plagues, which are not permanently to cease, till the whole of the old political creation be dissolved and vanish, and till a new heaven and a new earth be created: and I am firmly persuaded that this is the issue to which we are hastening. And no man, I think, possessing a mind at all informed of what has been, and what is, can possibly reflect upon the events which we have witnessed, and contemplate the present state and aspect of things, whether as it respects the affairs of the Christian nations, the Jews, or the Turks, but must acknowledge that we live in very extraordinary times; and if he be possessed of piety, and

compare what he sees with the predictions in his Bible, he will not deny but that there are many appearances which indicate, that that retribution to the persecuting kingdoms of the apostate Christians, to which those predictions refer, is now executing. For although the particular direction which things may take at this time or that; or how, or by whom, or by what means, the different parts of the great plan of Providence, in rendering recompense to his enemies, may be effected, is not for any mortal to ascertain with certainty before the accomplishment; yet, the leading features of that plan are so clearly revealed in the Holy Scriptures, that little more is needed besides piety and attention, to form some tolerably clear conceptions of them.

I said, no man, at all informed of the state and aspect of things, whether as it concerns the Christian nations, the Jews, or the Turks, can possibly reflect upon what is passing, but he must acknowledge we live in very extraordinary times. Yes, Jews and Turks, as well as Christians, feel the influence of the present political vortex; for revolutions and surprising changes are not confined within the limits of the Christian profession. The power of the Turks has been long declining, and no one doubts but the merited end of their detestable empire is very near. Its speedy dissolution is threatened as well by external violence as by internal decay; and its overthrow seems delayed only till the spoilers can find leisure to apportion to each his share, or till some other part of their vast plan of spoliation is accomplished. The Jews, who have not only long ceased to be numbered among the nations, but who have so long been thought utterly unworthy the notice of princes and their cabinets—unless to devise new schemes of persecution and plunder—present, at this moment, a spectacle to the world as novel as it is interesting. The emperor of the French, at once the most powerful sovereign and the most extraordinary man that has appeared for ages on the political theatre of the world, has declared himself their protector; and, as a first step towards realizing the conceptions he has formed in their favour, has assembled at Paris a Grand Sanhedrim, to co-operate with his ministers in what is called their regeneration. His motives for calling this assembly have been ascribed to his fondness for theatrical pomp, and that he might thus facilitate his schemes of extortion, and extend

his system of espionage. All this is probable; but whatever influence such motives may be supposed to have had on the mind of the French ruler, yet they were, I think, but subordinate: the chief one, there is reason to believe, lies much deeper, and derives its origin from his desire of extending his power over the eastern world, and from that peculiar cast of mind which prompts to the accomplishment of what is extraordinary. If we consult the Transactions of the Parisian Sanhedrim, published last year in France by M. Diogene Tama, and translated by Mr. Kirwan, we shall be convinced that the French government intends more by calling this assembly, and by the questions proposed to the deputies, &c. than was meant to meet the public eye. The Jewish deputies say, that Bonaparte conceived the idea of their regeneration, or political redemption, in the land of Egypt, and on the banks of the Jordan. This is very probable; and if Providence permitted his first expedition into the East, to answer no other important purpose, but to generate and cherish in his mind the grand idea of their redemption from bondage, and re-settlement in Palestine, it is worthy of admiration! There are four things, especially, which seem to intimate that the views of Napoleon extend farther than what is at present openly professed.

1. Many of the questions proposed, and the matters urged upon the attention of the assembly, appear of a captious and trifling nature, and unlike the man from whom they proceed, unless we consider his present proceedings as a mask to some hidden design; for if he meant only to assimilate the Jews to the rest of the people of France, or to incorporate them with the French nation, as is pretended, the decree of the National Assembly, in 1791, which raised them to the rank of French citizens, and which still continued in full force, rendered needless all this parade of a Sanhedrim; but, if his view was to prepare the way for their restoration to Palestine, then his measures appear in accordance with the general peculiarity of his conceptions, with his usual foresight, and the gigantic plans of his ambition.

2. Though much is said about Jews becoming Frenchmen, yet, instead of promoting a closer union between them and the French people, by which their oneness might be hastened, it is evident, by the regulations which the French ruler enforces, that he intends to separate them more than ever; or else why are they to have separate

elective assemblies, separate contributions, and a separate police, exercised by their own rabbies?

3. By the regulations adopted December 9, 1806, and by which a fourth religious hierarchy is established in France, the Jewish rabbies and people of France are so formed and organized, that their strength and occupations may be accurately known, and the whole body be, at any time put into motion, at a moment's warning, and every one have his proper place assigned him, whether as a soldier, a mechanic, an agriculturist, or whatever. This is exactly what might be expected from so profound a politician as the conqueror of Europe, if his intentions be such as we suppose. But his plan does not stop here; deputies are invited from all the surrounding countries to assist at the Great Sanhedrim held at Paris, by which he doubtless calculates on extending his system far and wide, and on securing the control of the whole Israelitish body within the reach of the influence of his Sanhedrim. We know what influence *the patriarchs of the West* had over their scattered brethren, from Galilee to the extremities of Africa and Europe, till their authority was suppressed, A. D. 429, from which time, till the calling of this assembly, they have never had any centre of union. If the same reverence can be excited for the dictates of the Grand Sanhedrim as was paid to those of their predecessors, the discerning policy of Napoleon will doubtless manage it with more dexterity, and turn it to greater advantage, than the degenerate Cæsars did. The Jews in this country, I believe, have, as yet, had no communication with their brethren in France on the subject of their redemption, as it is called; but here their number is small, and of no decisive consequence, but in many parts of the continent they are exceedingly numerous: and since the victories of France in the North, and the re-assumption of its ascendancy at the Porte, we must consider all the Israelites to the extremities of Poland, Russia, and Turkey, as embraced by the imperious influence of their patron, and the important consequences may, in a little time, be expected to appear.

4. There is another circumstance in the communications between the French government and the Jewish assembly, which cannot fail to strike the attentive observer. Although, as citizens of France and Italy, in a population

of between 40 and 50,000,000 of souls, it is of little consequence what the occupation of 100,000 Jews may be—they are as well traders and bankers as any thing else—yet as a distinct nation, planted in their own country, it would be essential to their existence, that they should be habituated to other employments besides those to which they have been forced by persecution in their wanderings from nation to nation. Hence, it is likely, proceeds the zeal of the French government in urging them to become soldiers, artificers, and husbandmen; without which they would be ill fitted to act the part which appears to be in contemplation, or to fill the new situation we suppose to be intended for them. On this subject see *the Preface to Transactions of the Parisian Sanhedrim*.

M. Furtado, who is said to be a person of great respectability, has been chosen president of the Jewish assembly. He seems to enter with zeal into the views of the emperor, and to exert all his abilities to inspire his brethren with a portion of the same grateful enthusiasm and hope which he himself feels; and not in vain. The committee of *nine*, which the assembly has appointed to prepare all questions to be submitted to its vote, is evidently little more than the organ of the ministers of Bonaparte. In their public deliberations, however, considerable talent has been manifested, and much more eloquence displayed than might have been expected. But though easily accounted for, it is to be regretted, that so large a portion of the eloquence of the members has been prostituted to the grossest flattery of their patron; and more still is it to be lamented, that the Jews appear to partake so largely of that spirit of irreligion and infidelity which has spread its influence so generally among the French people. On occasion of a grand religious festival, held at Paris on the birth-day of Bonaparte, the ineffable name of Jehovah was profanely blended in their temple with the ciphers and arms of Napoleon and Josephine. The deeds and glory of the hero were celebrated with all the extacy of enthusiasm, in sermons and Hebraic poetic effusions, in which impious flattery supplies the place of genuine devotion. In Napoleon the preacher beholds the reality of a supernatural genius, surrounded with greatness and glory infinite. One like *the son of man, to whom is given dominion, and glory, and a kingdom*.

“Early were his deeds in arms,”—sings the modern psalmist.—
 “The hills of Montenotte behold him victorious; Egypt, that ancient land of slavery, felt the strength of his arm; Ulm, Marengo, Ansterlitz, witnessed his prowess, nor weak was there the strife of death.

“Distant hills shook with his warlike thunder: by his strong arm his enemies were humbled. The mighty of the earth have bent before him. He has said to nations, *Let there be peace*, and the universe is at rest.

“Firmly on wisdom is his throne fixed on high: justice and truth uphold his crown. He pours the balmy oil of grace into the wounds of innocence: he heals the galling sores of oppression. The proud and the haughty he heeds not; they stand silent and abashed before him.

“He has placed in justice the delight of his heart: unborn races shall hail him father of his people. By him the happiness of nations rests on the tables of the law as on a rock. The wreaths of victory adorn his brow, the gracious seat of law inspiring wisdom.

“But a voice, like the murmur of the breeze, whispereth in my ear, and saith: Cease the words of thy praise; unspeakable is his glory, and above thy strength are his deeds; too high for mortal man to sing. The name of him standeth aloft, proclaiming aloud glory and greatness infinite. He is NAPOLEON.”

This is the devotion of the Parisian Hebrews! In vain we look for any thing like genuine grateful piety to the God of their forefathers. The expectation of the promised Messiah; the hope of restoration to their country; and all desire of every thing the most peculiar in the Mosaic economy, appear to be given up, as forming no part of the religion of the professed disciples of Moses and the prophets: or, rather—which is as bad—they are hypocritically disguised for political purposes. The style of all their public speeches, of their replies to the questions of the emperor, and of all their other public acts, is, *We will be as the heathen*.—But this irreligion of character is exactly what their prophets have taught us to expect, and is no prognostic, as some suppose, that their amalgamation with the nations is at length approaching; nor, whilst it is written, *Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine holy name's sake, which ye have profaned among the heathen; whither ye went*, need we at all consider it as any indication that their restoration is not near.

But should the intention of Bonaparte be what there is good ground to suppose, and should he soon draw aside the mysterious curtain and set himself to realize his conceptions, what effect would such an occurrence be likely to have on us? What part should we act in such a crisis of the political drama? There is too much reason to ap-

prehend, from our general temper and prejudices, that even this extraordinary event would, by the generality, be witnessed with apathy; and too much reason to fear, that this *Christian* country would wage war to oppose it. No miracles proclaim the hand and presence of God; no seas are divided; no fiery pillar attends their march. Natural causes, and their effects, are only to be seen, and most would therefore harden their hearts. Indeed, since the French revolution, we have been so accustomed to a rapid succession of wonderful changes and unusual events, that, what a few years ago would have been regarded, not only as a wonderful phenomenon in politics, but as an occurrence of infinite interest to all believers in divine revelation, would now, even among those who talk the most about religion, create hardly any sensation. Is there not too much reason to fear, that this insensibility is permitted as a punishment for our crying sins. *He hath blinded their eyes and hardened their hearts: that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.*

But, have the affairs of all the nations and people about us suddenly assumed a new and extraordinary aspect and direction, and such as portends some wonderful and general change in the political and moral state of society? What is the situation of *our own country*? and what are *our prospects*? Certainly extremely critical and awful. Loaded with a debt, which nothing but the greatest prosperity can enable us long to bear up under; a debt chiefly contracted in support of a cause in which we ought not to have felt any common interest; all our allies, whether Turks, Papists, or Protestants, are gone over to the side of our great enemy, and more than all Europe is combined against us. But, as though our situation were not sufficiently perilous, our maritime pride, and a fatal infatuation, have pushed us on to oppose—instead of dignified justice—violence to violence, till the only remaining neutral, from whom we could derive benefit, has been driven to form the wise resolution of withdrawing from all intercourse with the contending parties. True, we have so far gained our point, that the cheerless ocean is all our own. The maritime sovereignty of Great Britain is unquestionable; but it is over an expanse that has no shore. We may sail solitary from sea to sea, and cross and re-cross the ocean; but, there is no

friendly port, unless our own, into which we can enter, either for traffic or for succour. We are brought to an awful pause. All social intercourse with the nations is suspended. The peaceable have retired to seek that quiet in the cultivation of their fields, which is every where else denied them. The giant powers are meditating mighty projects for each other's destruction. Solicitude and dread stand listening to every breath. Our plans, indeed, can now extend to little more than the defence of our own shores. May that be effectual, till the return of wisdom shall restore peace to the world! The contest will no longer be for, *who shall be the greatest?* but, *who shall exist alone?* To decide this question, all Europe is collecting its force to thrust at our heart.

The majority among us seem, indeed, to perceive nothing extraordinary in this awful state of affairs, and are therefore very secure. Even in those assemblies, where the wisdom and the gravity of the country ought to be concentrated, the thoughtful part of the community can discover but little to quiet their anxiety. Warm is the war of words, and brilliant the contests of wit and talents; but, extreme as the peril of the country is, and although there is so much reason to fear that our accumulating calamities are nothing less than the vengeance of Providence converging to a focus for our destruction; yet, no deep nor serious impressions, at all corresponding with our awful situation, are to be discovered, any more than if all things continued as they were from the beginning of the world. All are unanimous in execrating the ambition of the great enemy of the repose of Europe, but no one suggests that he is more to be feared, as the instrument of Providence for the execution of that wrath against the nations and governments of apostate Christians, so pointedly predicted in our sacred writings, than on account of either his inordinate ambition, or the peculiarity of his genius. Not even one solitary voice is raised to sound that alarm which *the present awful signs of the times* ought universally to excite; nor to urge that immediate reformation which the peculiar aspect of things so imperiously demands. This, as far as it respects those who believe in the inspiration of the scriptures, and in the moral government of God, seems capable of being accounted for only on two suppositions, one of which attaches to their character a pusillanimous and criminal shame, and the other

supposes an utter blindness, both to the hand of God, which directs the great machine of human affairs, and to the imminence of the danger which threatens our country. This unchristian shame of every thing in religion, or which is connected with religion, that is the least removed from what is esteemed fashionable, and becoming gentlemen untinged with vulgar enthusiasm, overpowers the convictions and better principles of more than a few, even of those who are not tainted with latent infidelity, but, blindness to the hand of God, and to the danger which threatens us, prevails to a still more awful extent; for whilst *that* is chiefly confined to the higher ranks of society, *this* equally infects all, high and low, priests and people. With some we are so powerful, and with others so good, that they appear to have little apprehension of danger.

But this confidence is not universal; and I acknowledge that I am among those who do not think—separate from any particular interposition of Providence—either that our power is of that nature and magnitude as to afford unmingled confidence of ultimate success against the combined attack of all Europe; or that our goodness is such, as to inspire much dependence on it as our protecting ægis: especially if the energy of the country be much more impaired by growing vice on the one hand, and discontent on the other. But, alas! the very system by which we have risen to our greatness, and on which it too much rests, engenders vice, and diffuses it through every part of the body politic! And as though the dissatisfaction, which is the natural consequence of the excessive price of all the necessaries of life, the increase of paupers, the burden and vexation of tythes, the enormous taxes drawn from all classes of people, the waste of public money, the corruption of public men, the disproportionate demands for the army, &c. &c. &c. were not enough, discontent and envy are also excited and cherished by the bigotry of the predominant party, and by the narrow policy, in matters of religion, which the government still pursues; however great the change which opinions and things have undergone, or however dangerous the continuance of the same illiberal system. This applies more especially to Ireland, the attachment and loyalty of which is so essential to the preservation of the whole empire; but yet it is not altogether inapplicable to this island also;

for though, both from a sense of duty and of interest, all sects here, where our grievances, though sufficiently stigmatizing, are less heavy and extensive, are equal in their attachment to the constitution and government—excrescences excepted—and equally deprecate the predominance of France; yet, it is reasonable to suppose that the removal of those degradations on account of religion, to which so great a part of the population is unjustly exposed, and a more equal diffusion of rights, would bring still closer the bonds of union, and inspire all with additional ardour in the defence of blessings in which all should *equally* participate; and if there be any in whom the *amor patriæ* is rendered less active, by the contumelies and deprivations which they suffer on account of religious differences, such conciliation could not fail to awaken them to a livelier sense of duty, and increase the interest they must feel in the great stake of their country.

But what contradictory policy seems to inspire Great Britain! To restore the old order of things in France, we plunged into war, and called it fighting for *regular government*, and *the Christian religion*; and, for fifteen years, we have been shedding our blood and exhausting our treasure in the cause of the popish princes and priests of the continent; but, at home, our consciences are so tender, and our zeal so ardent against popish dogmas, as well as against anti-episcopal heresies, that no considerations, however urgent, can induce us to allow our fellow-subjects, whose opinions differ from the established creed, even the privilege of defending their country, unless as hewers of wood and drawers of water to the more orthodox favourites. As if incapable of distinguishing between the state and spirit of religious parties now, and two hundred years ago, or between yielding ourselves for the support of popish abominations, and allowing all men the free exercise of their civil rights, one class trembles lest, by the extension of liberty, our excellent constitution in church and state should be undermined; and another is alarmed, lest we should thus make ourselves partakers of the sins of Babylon. Thus, whilst religious liberty is making rapid advances in almost every part of the continent—so lately enveloped in darkness and bondage—Great Britain, which prides itself so much in its greater illumination, and on the superior benignity of its

laws, is alone—Spain and Portugal excepted—actuated by the bigotry and confined policy of a schismatizing sect; and thus, at a time when the combination of the energies of all, seems little enough to preserve the country from the dangers which assail us on every side, ill-will and dis-union are fostered between those whose cause and interest are, or ought to be, the same.

If this view of our situation is not a flattering one, yet, as far as it goes, it is, I believe, a just one, and that, unless we a little lower some of our pretensions, become a little more liberal, and means be formed to restore peace,—or Providence wonderfully interpose in our favor,—we have as yet seen but the beginning of our share of the sorrows poured out for the nations: whether we finally survive them or not. Separate, then, from all considerations of the ideas we may entertain of the accomplishment of the prophecies by the overturnings which are proceeding from kingdom to kingdom, reasons are not wanting to induce us to think seriously of our ways, and of the dealings of God with the nations. One of our great crimes, the slave trade, is put an end to, and it is hoped the hardened sinners of our West India Islands will fail in their attempts to induce us to return to it.

But there are still many great and crying sins, both of a public and more private nature, which remain to be reformed, before much good can be hoped for. Still, there are our test and corporation laws, by which men are seduced into hypocrisy; an institution of Christ is prostituted to worldly purposes, and religion is brought into contempt. Still there are our too sanguinary penal laws, according more with the high value which we set on property, than with either the spirit of our constitution, or the laws of God and nature: confounding all crimes and violating all humanity. Still, there remains a deep and wide-spreading sore in our courts of justice, and in all public offices for commercial transactions: and in the latter, especially, oaths and perjury are become nearly synonymous. Still, the most outrageous injustice is suffered to proceed triumphantly in the East, in the same iniquitous course which it has so long pursued, and it seems as though it would continue to proceed, till the cry of injured millions shall move heaven to bring upon their oppressors an avenger of their wrongs. Still, the evil demon of war rules over us, and a point of honour,

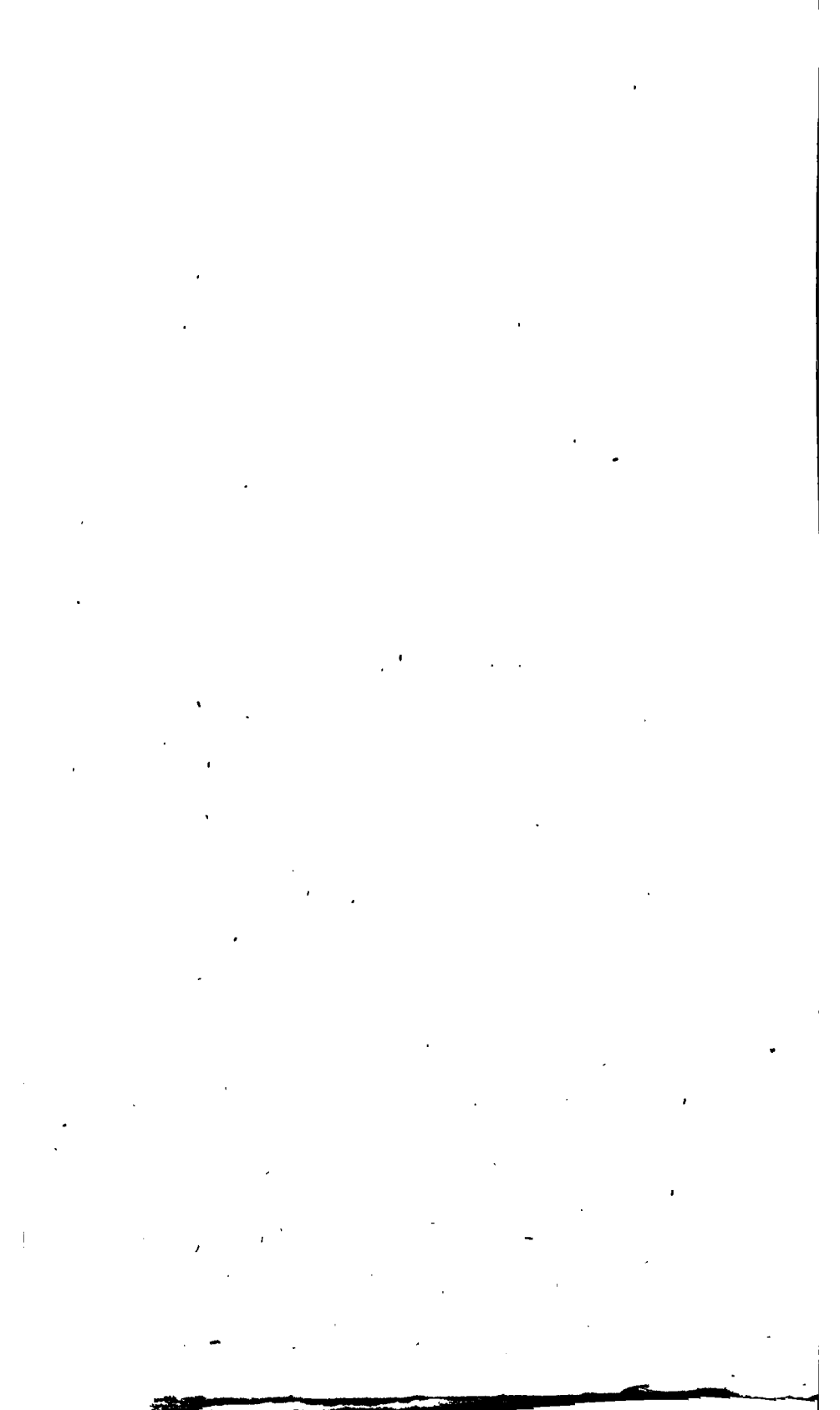
or a question of interest, weighs more in the scales of our Christianity, than both the laws of the *Prince of Peace*, and the blood and misery of millions of human beings. Still, drunkenness, profane swearing, and sabbath breaking, fornication and adultery, and a number of other crimes, which have reached to a greater height, and spread to a greater extent, than in any former age, are every day spreading still farther, and breaking down all the remaining mounds of religion and decency. Still, the malignant spirit of pride and bigotry, which dissolves all the bonds of charity, domineers in the house of God. Still, the christian church is made a scene of traffic, and the christian ministry is a mere race for preferment to worldly honors and gain; and although many of our pastors are the excellent of the earth, yet, too generally, *they look to their own way, every one for his gain from his quarter. Come ye, say they, I will fetch wine, and we will fill ourselves with strong drink. The people perish for lack of knowledge, and their own shepherds pity them not:* and more than this, they hate and calumniate those who do. The guilt of this corruption; of this perversion of the pastoral office and neglect of pastoral duty, has long lain heavy on all the churches of Europe, both protestant and popish, and we cannot consider what has lately come upon the clergy and people in France, and other countries, but as the righteous visitation of God on this account; as well as for the blood of saints and martyrs which has been shed on religious pretences.

Some of our writers, indeed, because we have withdrawn ourselves from the communion of Rome, have flattered us with the hope of exemption from those peculiar judgments which are to bring ruin on the papal cause and party; and hence also argue our final triumph in the present contest with France, which they would persuade us to believe to be *the Antichrist*. This may serve to deceive those who are willing to be deceived, and help to hearten up the advocates for war against the mortification of repeated disappointment; but, from what has befallen the Protestant nations and churches on the continent, a striking lesson is afforded, by which *we* may profit, if not incurably blind. As far as the present visitation has proceeded, these have not been passed over without punishment, any more than those from whose communion they have separated. They also have departed from the

purity and charity of the gospel of Jesus Christ; they have retained in their several systems a large portion of the corruptions of Rome; and all of them have, more or less, imitated her pride and extortion, her intolerance and other vices; and hence the justice of making them drink of the same cup, and the necessity of sufferings to purge them from their dross. Not can any thing, unless the most egregious ignorance and vanity, induce us to imagine ourselves, whether of the established church or of other communities, so much more pure and perfect than our brethren on the continent, as to have no occasion for fear. We also have much to learn and reform, before we shall be brought to that conformity to the pure, loving, and uniting doctrine of Jesus Christ and his apostles, to which the nations must be brought before they will be truly christianized.

And does the guilt of so many public and private sins lay upon us? Here, then, a serious question forces itself on our attention. Is such a nation as this, because we profess the religion of Christ, and because many individuals among us are truly good, entitled to expect, when the judgments of God are dashing to pieces all the kingdoms and governments about it, that the divine Providence will interpose for its particular preservation? Or, is there not more reason to fear, that it will be numbered with the nations which are made to drink of the cup of indignation, which God hath mingled for the wicked? If all would lay this question to heart as they ought, our governors, at such an awful crisis as the present, would set themselves to search out what sins lie at *their door*, and to devise means for general reformation: the dignitaries of the church, and all that minister in the house of God, instead of abusing their fellow servants, and eating and drinking with the drunken, would apply themselves to rectify and set in order what may be amiss; to harmonize and conciliate, instruct and warm, that all might watch and be ready: all would feel alarm for the danger which threatens the country; and, encouraged by that reviving assurance, *As I live, saith the Lord God; I have no pleasure in the death of the wicked, but that the wicked turn from his way and live*, all would be concerned to amend their ways and their doings, *that the Lord might repent of the evil pronounced against them*. But I fear that this is more to be wished and prayed

for, than confidently expected. But, should *those* be for war, and the continuance of corruption; and *these* against all conciliation, and all advancement in religious reformation; and turning a deaf ear to all warning, and shutting their eyes to the danger before them, should the great majority resolve to push on in their course, and the voice of the nation be, *We shall have peace, though we walk in the imagination of our heart*; then, nothing remains but a fearful looking for of that *cup of fury*, which the Lord God is sending from nation to nation; to make them drink of it till they be moved, and be mad, because of the sword which he sendeth among them.



SYMBOLICAL VOCABULARY,

FOR THE

ILLUSTRATION

OF

THE PROPHEPIC STYLE.



AS there may be some readers to whom a farther explanation of the symbolical style of the prophecies, than is to be found in the foregoing pages, or than is commonly to be met with, may be useful and agreeable, I shall devote a few pages to this subject.

What follows has been chiefly drawn from Mr. Datbuz's *Preliminary Discourse*, and *Perpet. Comment. on the Book of Revelation*; and from the *Symb. Dict.* prefixed to Dr. Lancaster's abridgment of that work; having extracted what I thought most just, and most likely to be useful to common readers, and mingled such sentiments of my own as I think supported by good authority, or sufficient reasons. If, in some things, I suppose I see farther than these eminent writers on prophecy did, it is not because I have the vanity to fancy my abilities to be equal to theirs, but because I not only stand on their shoulders, but possess the advantage of living at a time when many difficulties have received additional illustration.—Besides the help derived from the scriptures themselves, and from the well known Greek and Latin authors, the principal guides followed by the above writers, in interpreting the symbolical language, are a curious Treatise on this subject which bears the name of *Achmet*, an Arabian writer; and another by *Artemidorus*, an Ephesian, who lived about the end of the first century; and which are published together, under the title of *Artemidori Daldiani et Achmetis*

Sereini F. Onetrocriticor, by Nicholaus Rigaltius, Lutet. 1603. Those who wish to see more of the authorities than will be found here, must be referred to those valuable works: for one great object, in this Appendix, is to be as short and plain as possible. But I hope that, with all the defects of the following little sketch, and though so brief, it may be useful to some, by inviting their attention to the sacred prophecies, which are daily becoming more and more interesting, and, by smoothing the way a little, to the better understanding of them.

When a plain man, as Dr. Hurd has observed,* brought up in our customs and notions, and unacquainted with theological studies, first turns his attention to the prophecies, it is no wonder, if he not only often finds himself at a loss to understand their language, but if he also feels some surprise at the texture of it. It is well if he possesses modesty and piety enough, not, at once, to conclude that these writings are all unintelligible jargon. Attention to what follows will tend, I think, not only to assist us in understanding what we read, but to remove surprise and obviate prejudice.

However dark or fanciful the style of the prophets may now appear to many, it was anciently of common and approved use, and well understood, in general, by those to whom the prophecies were originally addressed; and, however it may appear to those who have never studied the subject, is, like other languages, reducible to rule, and capable of having its meaning ascertained.

That the unlearned reader may form some tolerable idea of the subject, it will be necessary to trace up the symbolic, or metaphorical writing, to its original.

There are two ways, especially, by which men communicate their thoughts to each other, the first by *sounds*, the other by *figures*.†

* See *Introduction to the Study of the Prophecies*, Sermon ix. A discourse replete with solid arguments, and elegant sentiments; as indeed is the whole work. Has this venerable bishop lost all his powers, or what is the reason that he does not now come forward and lend, to the church of God, and his country, the aid of his superior learning and abilities, either to demonstrate the fulfilment of the sacred prophecies by the present wonderful events, and thus guard his countrymen against measures which might involve us in destruction; or to dissipate those illusions to which we may be exposed? His name would doubtless have great weight, and whatever came from so respectable a person must command attention.

† See Dr. Wharburton's *Divine Legation of Moses*, book iv. sect. 4. from whence a part of what follows is extracted.

We may suppose men for some time to have contented themselves with communicating their thoughts by speech, but there being frequent occasions to have their conceptions either perpetuated, or communicated at a distance, the way of figures was next thought of; but our method of literal writing was doubtless a long time before it was discovered, or brought to any perfection; and was, perhaps, at last, as some think, a divine revelation to Moses, when God gave him the law of ten commands.

The first and most natural way of communicating our thoughts by marks, or figures, is by tracing out the images of things. Thus it appears that, formerly, to express the idea of a man or horse, the form of these was delineated. This is called *picture writing*. It was in this manner, when the Europeans first discovered America, that the Mexicans recorded their laws and history. But the inconvenience and imperfection of this sort of writing being great, men were put upon improvement, and hence *hieroglyphics* and *symbols*. By this contrivance, that writing which was but a simple painting became a pictured character. The first step towards bringing this sort of writing to perfection, was, *to make the principal circumstance in the subject stand for the whole*. Thus a battle (or two armies in array) was described by *two hands, one holding a shield and the other a bow*; a siege was signified by *a scaling ladder, &c.* The second, and more artful method of contraction, was *by putting the instrument of the thing, whether real or metaphorical, for the thing itself*. Thus an *eye*, eminently placed, represented God's omniscience; an *eye and sceptre*, a monarch; a *ship and pilot*, the governor of the universe, &c. The third, and still more artificial method of abridging picture writing, was, *to make one thing stand for another, where any real or supposed resemblance, or analogy, existed*. Thus the universe was designed by *a serpent in a circle*, whose variegated spots signified the stars. The Egyptians (says the Bishop of Worcester) cultivated this species of hieroglyphic writing more than any other people, while the splendor and fame of that mighty kingdom excited a veneration for it in the rest of the world. Hence it was that the learning of those times, which spread from Egypt as from its centre, took a strong tincture of the hieroglyphic spirit. It is no wonder, therefore, that the Israelites, especially, who were bred up in that country, at the very

time when this sort of learning was at its height, should carry with them this treasure, among their other *spoils*, into the land of Canaan.

Thus originated the symbolic language and writing. And hence it is, in condescension to the ways of men, that this kind of style is so often used by the sacred writers. Nor let any man think it degrading, in the Inspirer of the prophets, thus to condescend to speak to men in a language like this. To speak to us in any way is infinite condescension; and if we consider how ancient, general and widely diffused this symbolic style has been, and still is in the world; how necessary it is to rude nations, and how taking with the most refined; and that, though it might have had its origin, in some measure, in the fancies of men, yet that it sprung from necessity; and, on the whole, had its foundation in the nature of things; we shall not *so much wonder* that infinite Majesty has revealed himself in such a style, *as admire* the Divine Wisdom and Goodness which has vouchsafed us a Revelation that is so wonderfully contrived, that whilst, where it is necessary, the Divine intentions are veiled from the eyes of the thoughtless and wicked, every thing is sufficiently clear to answer the best of purposes, in the instruction of God's church, and for authenticating the sacred writings; so contrived, that whilst it is calculated to charm and captivate the refined, is, also, in its general texture, vastly more fitted to facilitate the reception of it among rude and savage nations, than the more refined and philosophic languages of modern times.

But, for the better understanding some of the scripture symbols, or metaphors, it may be necessary to attend a little more to the main principles on which the ancients founded the signification of theirs, and from which these are taken. There are principally four kinds of symbols, besides those which are taken from the history, and peculiar rites and institutions of the Jews.

1. Such as are single, and which are taken from the heavenly bodies, as *the sun, moon, and stars*. The Egyptians, Chaldeans, and others, supposed there was a sort of mystical connection between the worlds *invisible, natural and political*. They looked upon the visible heavens, and its luminaries, as representatives and symbols of the invisible Deity, and his angels, or ministers; and upon kings and their ministers, the nobility and superior orders in the state, as being, in the political world, the representa-

tives of the Deity and his angels, in the invisible world ; and as answering to the sun, moon, and stars, in the natural world ; being the inferior links in that chain which they supposed to unite the three worlds, by such a concatenation, from the supreme to the lowest, that the affections of the superior extended throughout to the inferior. Hence in the symbolic language and character, the sun was the symbol of a king or of a father, as the scene was laid, in a kingdom or family ; the moon was the symbol of the next in dignity, and the stars the symbols of inferior rulers and magistrates. From these notions grew idolatry, and all the nonsense of judiciary astrology.

2. The second kind of single symbols is borrowed from the lower parts of creation, such as animals, mountains, seas, rivers, and the like. And the signification of them is founded (according to the notions which the ancients had of their natures, qualities, magnitudes, uses, &c.) upon the principle of affinity and similitude. Thus a lion, as being accounted the king of beasts ; or an eagle, as the king of birds, becomes the symbol of an earthly monarch ; and the scorpion, on account of his poison, and perpetual moving of his tail to strike, the symbol of an inveterate and deadly enemy. And as a collective body may be considered as a *totum*, or whole, and therefore *one*, a wild and ravenous beast becomes the symbol of a tyrannical kingdom, or of a succession of tyrants.

3. The third sort of symbols, also, which are borrowed from the arts, customs, and practices of men, are, in like manner, to be explained by analogy. Thus the habits of the body signify a person's condition, or the dispositions of the mind. Garments may be the symbols of virtues or vices, according to their quality ; a girdle the symbol of strength and fortitude ; and a breast-plate of courage.

4. A fourth sort of symbols are compound ones, and are to be explained by the same rule as the former. Thus a lion, simply, is the symbol of a king, but if there be added the instruments of destruction, such as nails, great teeth, &c. it becomes the symbol of a tyrant or tyranny ; if there be the addition of wings, they denote rapid conquests, or great exaltation ; if of horns, this compound symbol signifies that although, in some senses, this power, or tyranny, is to be considered as one, yet, in others, as not so, but as composed of as many as there are horns.—

To these different kinds of symbols, common to almost all nations, we may add another.

5. There are some symbols peculiar to the sacred writings, taken from the history, rites, and customs of the Jews. Thus Egypt and Babylon are put for an idolatrous, proud, imperious, and oppressive tyranny; Jerusalem, and Zion, for the true church of God; the temple, as the place where the people met for public worship, for the visible church, or the public profession of the truth; the *shutting* of the temple, for the suppression of the public profession of the gospel; and, consequently, the *opening* of it is the symbol of liberty of conscience, whether improved or otherwise. The removal of restraints.

Thus we have briefly traced the origin of the prophetic style, and seen upon what principles the prophecies are to be explained; and, though some degree of obscurity must be expected always to attend the prophetic writings, yet, by a judicious use of the helps which are afforded us in the sacred scriptures themselves, and which may be derived from other quarters, they are far from being impenetrable. And though the several senses which some symbols are capable of, may prove some impediment, yet, perhaps, not much more than is often found in common language, in which the plainest words frequently admit of very different constructions, but which may be understood by a close attention to the subject. And this is as true of the mystical Book of *Revelation* as of many other prophecies; for, although I cannot pretend to explain all its mysteries, yet, seeing that it was certainly given to be understood, I have no doubt but the time will come when God will raise up men to do it, or it would never have been prefaced by that remarkable exhortation, which may well make those Christians ashamed who treat this book as useless: *Blessed is he that readeth, and they that hear the words of this prophecy; and keep those things which are written therein; for the time is at hand.*

Let us endeavour hastily to trace the meaning of some of the principal scripture symbols.

ANGELS. Seeing that angels are the ministers of God's pleasure, hence an angel, in the prophetic style, expresses

every thing which brings a message from God, or which executes the will of God. A prophetic dream (says Lowman) is an angel. The winds, and flames of fire, are angels to us, when used by God as voices to teach us, or rods to punish us. So that God is properly said to *reveal* by his angel what he makes known, either by voice, by dream, by vision, or any other manner of true prophetic revelation; and to *do* that by an angel, which he effects, either by the instrumentality of men, or by other agents.

BABYLON, in the Revelation, is not only Rome, but comprehends the whole Antichristian church and territory. This empire of the ten-horned beast is thus denominated; first, because guilty of usurpation, idolatry, and persecution, in the same manner as old literal Babylon was; and then on account of being, by a successive devolution of power, the possessor of the pretended rights of Babylon. As Babylon, or Assyria, formerly reigned supreme, and trampled on the rest of mankind, so, in later times, have the Antichristian kingdoms, which make up the body of this beast, or which constitute this mystical polity.

BALANCE. The well known symbol of the strict observance of justice, Job, xxxi. 6. Psal. lxii. 9. Prov. xi. 1. In Rev. vi. 5, the balances seem to be the symbol of scarcity.

BEAST. A wild beast is the symbol of a tyrannical power, or monarchy, which destroys its neighbours, or subjects, and persecutes the church of God. Dan. vii. 3, 17. Jer. xii. 9. Ezek. xxxiv. 28.

Bear. The symbol of a tyrannical power which may be supposed to resemble this animal in its strength, foolhardiness, greediness, and cruelty. The Medo-Persian monarchy is represented by this beast in Dan. vii. 5.

BIRDS, signify armies in Jer. xii. 9. Ezek. xxxii. 4. xxxix. 17. Rev. xix. 17.

Bind. To restrain from acting (Job xxviii. 11, Rev. xx. 2.) as to *loose* is to permit to act. Rev. ix. 14. xx. 7.

Blood, the symbol of slaughter and mortality. Isa. xxx. 3. Ezek. xiv. 19, xxxii. 6. Rev. xiv. 20. xvi. 3.

BOOK. As the Jewish kings, when they were crowned had the book of the law put into their hand, therefore, in allusion to this custom, to receive a book may be the symbol of the inauguration of a prince. A book written within and without, signifies that its contents relate to a

long series of great and important events. A book being sealed is the symbol of obscurity and secrecy; whilst opening it signifies the revelation of its contents. *The Book of LIFE*, is so called in allusion to the custom of kings, who, as they had several books for the record of things, so they had a peculiar book, in which were entered the names and actions of all those who did them any special service, that they might reward them in due time. See Esth. vi. 1, 2. Exod. xxxii. 32, 33. Phil. iv. 3. Rev. iii. 5. xiii. 8. xx. 12.

Bow. The symbol of war and victory. Psal. vii. 12. Rev. vi. 2.

BRIMSTONE. The symbol of dreadful torment, and everlasting destruction. Job, xviii. 15. Isa. xxxiv. 9. Rev. xix. 20.

BURIAL, being an honour paid to the dead, the want of it is always considered as a sort of aggravation of death; and the denial of it as an act of the greatest punishment, as pursuing a person with vengeance, even after he is dead. 2 Kings, ix. 10. Jer. xiv. 16. Rev. xi. 9. But as in Psal. lxxxviii. 11, 12. the grave is synonymous to the land of forgetfulness, hence, not to be put into the grave, *may* denote that such shall be remembered, and not be put into everlasting silence.

CHARIOTS are symbols of war, Psal. lxviii. 17. Isa. xxi. 7, 9. and, as appears from 2 Kings, ii. 12. sometimes of strength and defence.

CITY. Cities are frequently represented in the prophecies under the type of women, virgins, wives, widows, and harlots, according to their different characters and conditions, as in Isa. xxxvii. 22. xlvi. 8, 9. Rev. xvii. 3. xviii. 7. *The holy city* signifies the Christian church, Rev. xi. 2. *The great city* in the *Apocalypse* is the same as *Babylon the great*, and stands in opposition to the true church of God; signifying the united polity of the beast's kingdom.*

* Mr. King, I think, is evidently wrong, in rendering ἡ πόλις ἡ μεγάλη in Rev. xvi. 19. *a state, which was a great one*, and applying it to Poland. This phrase must every where, in this book, signify the same polity, city, or state; and, if I may so speak, is always definite and emphatical. It is true that Poland has been divided between three robbers; but the division here referred to, is, I think, yet to come, and most probably points at some threefold division of the territory of the beast, which will succeed the dissolution of the Antichristian kingdoms. See Remarks on the Sigis of the Times, by Edward King, Esq. p. 13.

CLOUD. If a cloud be without any tokens of a storm, it always denotes good, and implies success. As preserving from the scorching rays of the sun, it is the symbol of protection, Isa. iv. 5. A king, say the ancient writers on symbols, riding upon clouds, signifies his ruling over foreign nations, and his being exceedingly prosperous and successful. In holy writ, clouds are frequently the symbols of multitudes and armies, Jer. iv. 13. Heb. xii. 1. A *white cloud* is the symbol of exceeding good success. These ideas illustrate those passages where Jesus Christ is said to come in the clouds of heaven, and to sit on a white cloud. Matth. xxiv. 30. Rev. xiv. 14. A dropping cloud was considered by the ancients as a symbol of learning and wisdom. Deut. xxxii. 2. Daubuz Com. Rev. x. 1.

DARKNESS. See *light*.

DAY. See *light* and *time*.

DEATH, is the destruction of the subject spoken of, according to the nature of that subject. Thus, when Amos predicts, (chap. ii. 2.) *Moab shall die with tumult, with shouting, and with the sounding of the trumpet,* the meaning is that the king and government of Moab shall lose their power, and the nation shall be brought into subjection and slavery. Death is a ceasing to act, and to enjoy, whilst to live is the contrary. Isa. xxvi. 14, 19. xxvii. 7. Ezek. xxviii. 8. xxxvii. 1. Rev. xi. 7. *Moral Death,* is to be under the power of sinful habits, and in a state of alienation from God. Rom. viii. 6. Eph. ii. 1.

DRAGON. All serpents, according to their size, are the symbols of greater or lesser enemies. The dragon among the ancients was esteemed the symbol of a king that was an enemy; as also of a pirate and a murderer. In Ezek. xxix. 3, 4. it is used as a symbol of the king of Egypt. See also Psal. lxxiv. 13, 14. Isa. xxvii. 1. Rev. xii. 3. With the Romans, dragons were the symbols of majesty, hence the figures of dragons floated in their banners, and were embroidered on the imperial robes.

DOGS, are the symbols of persons who make themselves abominable by the practice of unnatural lusts, gluttony, persecution, apostacy, &c. Psal. xxii. 16, 20. Prov. xxvi. 11. Rev. xxii. 15.

DRUNK. This is sometimes the symbol of the folly and madness of sinners, who, making no use of their understanding, involve themselves in all sorts of crimes; at others of the stupidity of idolaters, who act as though

they had no reason. Persecutors also, as acting with the mad fury of drunkards, are represented as drunk, Rev. xvii. 2. It signifies likewise that astonishment, stupidity and misery, which arises from God's judgments. Isa. xxix. 9.

EARTH, as opposed to heaven signifies, symbolically, the inferior, or governed part, of the political world, and this may be considered again as divided into land and sea, (Hag. ii. 6.) continents, and islands, and rivers, (Psal. lxxxix. 25,) &c. The governing part being the heaven of this political world. This agrees with the ideas of the ancients respecting the three *worlds*; but I see no proof that the earth, as opposed to the sea, signifies, as some suppose, nations in a state of peace; for, though *many waters* signify peoples, and multitudes, and nations, yet unless the sea be described as in a perturbed state, (as in Luke, xxi. 25.) it is not a symbol of nations at war, but stands, generally, when not to be understood literally, for foreign countries and maritime parts, as Isa. xx. 11. lx. 5. *Men of the earth*, and such like phrases, signify men of base minds, in opposition to God's servants, whose temper is heavenly.

EARTHQUAKE. As earthquakes, when great, overturn mountains, alter the courses of rivers, and produce great changes in nature, they are therefore made to signify great convulsions and revolutions in the political world. Joel, ii. 10, Hag. ii. 21. Heb. xii. 26. Rev. xi. 13. xvi. 18.

EAT, in a symbolical sense, signifies sometimes to digest and meditate upon. Ezek. iii. 1, Rev. x. 9. But when the idea of devouring is to be understood, it signifies plundering and destruction. Deut. xxxii. 42. Rev. xvii. 16.

FAT and FLESH, signify the riches, goods, and possessions of any person or nation, Isa. xvii. 4. Jer. v. 28. Micah, iii. 2, 3. So that *to eat the flesh* of any is to spoil them of their riches, Rev. xvii. 16. xix. 18.

FIRE, when not put for light, is the symbol of that which torments and destroys, particularly war, as in Isa. xlii. 25. lxvi. 15. Rev. xix. 20. It signifies also persecutions. 1 Cor. iii. 13. 1 Pet. iv. 12.

TORCHES of fire before a throne are the symbols of the royal presence, it being an ancient custom for kings to have fire carried before them as a mark of honour and empire; and which, when they went to war, was used to give the signal of battle. This may illustrate Rev. iv. 5.

Fire from heaven signifies the denunciations of vengeance from persons in authority. Rev. xiii. 13.

FOREHEAD, signifies a public profession before men, and as servants of old were marked in their foreheads with the mark of their master, (a practice forbidden to the Jews, Lev. xix. 28.) therefore, to receive a mark in the forehead, signifies to make an open profession of belonging to that person, or party, whose mark is said to be received.

FORNICATION, in the holy scriptures, is made the symbol of idolatry, and of alliances between nations for the purposes of commerce and mutual support. But something criminal must be supposed to be connected with these alliances. Isa. xxiii. 17, Ezek. xvi. 29. Rev. xiv. 8, xvii. 2. As this sin does not necessarily imply the breach of the marriage covenant, it is the apt symbol, not only of the crimes of Tyre, but of the mystical whore of Babylon. Her sin is never called adultery, because she was never in covenant with Christ. It is not, as with Israel, the true church corrupted, but quite another body, under an assumed name, that is directly opposed to the spouse of Christ.

FROGS. The symbols (says Philo) of vain opinions and glory, having only noise and sound, without reason. They signify impostors and *flatterers* (says Artemidorus) and bode good to them that get their living out of the common people, as the itinerant conjurors and fortune tellers, who, by their false wonders, used to deceive the ignorant and superstitious. These are they who go forth to the kings of the earth, to flatter and deceive them, and so draw them into war. Rev. xvi. 13.

GARMENTS are the symbols of a person's state, condition, qualities, and the like. *White garments*, as being those worn by priests, kings, and nobles, and at festivals, are the symbols of holiness, exaltation, and joy. Psal. li. 7. Eccl. ix. 7, 8. Isa. lxi. 10. Rev. iii. 4. iv. 4. vii. 9, 13. xv. 6. xix. 8, 14. *Garments of sackcloth*, signify affliction and mourning. *To keep the garments*, (Rev. xvi. 15.) is to preserve our faith and Christian virtue pure, whole, and entire, because as garments cover and adorn the body, so do these the mind.

GEMS, or precious stones, according to their colour, signify different things, holiness, justice, truth, wisdom, honour, &c. Thus the blue sapphire pavement under the feet of Jehovah, Ex. xxiv. 10. appears to have been, to

Moses and his companions, the symbol of the divine benignity. This idea of Gems, says Dr. Lancaster, may be confirmed by the exposition of the colour of them given by the Indian interpreter, in chap. 247. where he explains the *white* colour of good will and favour; the *red* of joy from success in war, and being a terror to enemies; the *blue* of joy, from gentleness and moderation; the *green* of great renown, from constancy, faith, and piety. These ideas may throw some light on several passages in the book of *Revelation*, particularly, as chap. iv. 4. xx. 11; 18—21. See also Isa. liv. 11, 12.

GIRDLE. The symbol of peace and strength, defence, and honour, Job. xii. 18. Isa. xi. 5. xxii. 21. Rev. i. 13. xv. 6.

HAIL, in the prophecies, signifies the inroads of enemies, killing and destroying, Isa. xxviii. 2. xxx. 30, 31. xxxii. 19. Ezek. xiii. 11. 13. Rev. viii. 7. xi. 19. xvi. 21.

HARVEST, in several places in the scriptures, denotes some destroying judgment, by which people fall as corn by the scythe. It is thus used Isa. xvii. 5. Joel, iii. 13. Rev. xiv. 15. But it is sometimes used in a very different sense; for when the idea of separating and gathering in to lay up, is implied, it means good, as in Matth. xiii. 30. Mark, iv. 29.

HEAT, if scorching, is the symbol of affliction and calamity. Isa. xlix. 10. Rev. vii. 16, xvi. 8. It is thus, whether it be from the sun, or occasioned by those burning winds which are so destructive in the eastern countries.

HEAVEN, according to the ancients (agreeable to whose ideas of things the symbolic language and character were fashioned) there is a three-fold world; and, therefore, a three-fold heaven; the *invisible*, *visible*, and *political*. Which last may be either *civil*, or *ecclesiastical*: and relative either to a family, a single kingdom, or many kingdoms and states, just as the scene is laid. But wherever it is laid the heaven signifies the ruling power, or government; that is, the whole assembly of ruling powers, which, with the subjects, make the political world; and the former are to the latter, what the natural heaven, with its sun, moon and stars, are to the natural earth, standing over and ruling them. So that according to the subject (says Dr. Lancaster) is the term to be limited, and therefore *Artemidorus* (Lib. ii. c. 73.) writing in the times of the Roman emperors, makes *Italy* to be the heaven,

As heaven, says he, is the abode of gods, so is Italy of kings. This may illustrate the visions in Rev. xvi. Was Italy or Rome, the political heaven of the Roman empire? The provinces were *the earth, the sea, and rivers*, over which this heaven ruled. The continental parts might be considered as its earth, the maritime parts as its sea, and those parts remarkably abounding with rivers might be considered as the rivers over which it ruled. *Heaven, and power, and glory*, are, in scripture, sometimes nearly synonymous. Matth. xxiv. 29, 30. When the Lord, by the prophet Haggai (chap. ii. 6, 7.) says, *I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations*; it is easy to perceive that the heavens signify the governments, as it is also when our Lord says, *The powers of the heavens shall be shaken*. And thus in Isa. li. 16. *The heavens which God plants, and the foundations of the earth which he lays*, are the government and commonwealth of Israel, which were of his establishing when he said *to Zion, thou art my people*. And the *new heavens and new earth* which in Isa. lxv. 17, God promises *to create*, signify a new government, a new kingdom and people; a new order of things, in the civil and ecclesiastical world, which is to take place when he shall *reign before his ancients gloriously*, and the present *sun and moon shall be ashamed*. Isa. xxiv. 23. *To ascend to heaven*, is to rise to the exercise of power, and to obtain rule and dominion, as all the interpreters of the Egyptian and Ethiopian symbols agree. And thus is the symbol to be understood in Isa. xiv. 13, 14. *To descend from heaven*, is to act by a commission from heaven. *Fire coming down from heaven* we have seen to signify the wrath of the governing powers falling on the people.

HORNS are the symbols of power and strength, and hence of kings and kingdoms, Ps. xviii. 2. Dan. vii. 7, 24. Zech. i. 18. And seeing that a beast which hath his horns broken has lost his chief power of defence, and of doing mischief; hence, when kingdoms and empires lose their strength and are overcome, they are thus represented, Dan. viii. 7. Jer. xlvi. 25. Horns, when on wild beasts, denote, not only power, but tyranny.

HORSE. The horse being used, of old, chiefly for warlike expeditions, and not usually for riding and drudgery, he was made the symbol of war and conquest, of dignity, fame, power, and prosperity. A *white horse* is the symbol of joy and prosperity; a *black horse* brings affliction, dia-

asters, and anguish; and seems, in Rev. vi. 5. to be the symbol of famine; a *pale* horse denotes pestilence; a *red* horse signifies calamities by war, &c. Zech. i. 8. Rev. vi. 4.

HUNGER and THIRST are the symbols of affliction. Deut. xxxii. 24. Rev. vii. 16.

JERUSALEM and ZION are often in scripture made the symbols of the church and kingdom of Jesus Christ, and they appear to be often used one for the other.

INCENSE is sometimes put to signify the prayers and praises offered to God. Mal. i. 11. Rev. 5. 8.

ISLANDS. All places to which men passed by sea, were, by the Jews, called islands; as also those places that were situated near the sea, convenient for foreign trade, and to which merchants resorted for traffic. Hence Dr. Lancaster, and Mr. Daubuz, say, Islands, symbolically, signify the riches, revenues, places or ways of trading, and treasures, of the matter about which the symbol is employed.

KEY, signifies power, and trust committed. Isa. xxii. 22. Matth. xvi. 19. Rev. i. 19. iii. 7.

LAMP. This is the symbol of government, says Dr. Lancaster. It signifies also the law and word of God, prosperity, a successor, &c.

LEOPARD, as a symbol, is used in the prophecies (Jer. v. 6. xiii. 23. Dan. vii. 6. Rev. xii. 2.) upon account of three qualities, viz. cruelty, swiftness, and the variety of his skin. Among the Egyptians, the leopard was the symbol of a crafty, pernicious person.

LIGHT. Seeing that lights or luminaries direct and shew the way, and assist men in the performance of things, and without which they would not know what to do, or whither to go; and therefore may be said to govern them: hence all luminaries, in the symbolic language, signify the ruling powers. And seeing that the edicts and laws which proceed from the sovereign power, are for the direction of the conduct of the subjects, light becomes the symbol of these laws. Hence the Psalmist says (Ps. cxix. 105.) *Thy word is a light unto my path.* And in John, viii. 12. Jesus Christ is called *the light of the world*, and in Mal. iv. 2. *the Sun of righteousness.* *Lightnings*, being attended with destructive fire, are the symbols of those commands and edicts which occasion destruction to those who oppose them, and of the destructions themselves. 2 Sam. xxii. 15. Ps. cxliv. 6. Ezek. i. 13. Rev. iv. 5. viii. 5. xi. 19. xiii. 13. xvi. 18.

Sun, moon, and stars. Wherever the scene of government is laid, whether in a state or family, the sun, moon, and stars, when mentioned together, denote the several degrees of power, or governors in the same. Thus in Joseph's dream, Gen. xxxvii. 10. the sun signified Jacob, as the head of the family; his wife was denoted by the moon, as next in authority; and his sons by the stars. Thus in a kingdom, the king, or the sovereign power which he represents and exercises, is the sun; the next in power, the moon; whilst the inferior rulers and governors are the greater and lesser stars. Hence, when the kingdom of Egypt is threatened with ruin, the language is (Ezek. xxxii. 7, 8.) *When I shall put thee out, I will cover the heaven, and make the stars thereof dark; I will cover the sun with a cloud, and the moon shall not give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God.*

And it must be remembered, that however extensive the scene in which a prophecy may be laid, though it may comprehend many kingdoms and states, the decorum of the symbols, or the fitness of things, requires, that there should be but one sun, and one moon, it being so in nature. See Isa. xxiv. 1, 21—23. Matth. xxiv. 29. Luke xxi. 25. Here though *the earth* is utterly broken down, and the *high ones* that are on high, and the *kings* of the earth are punished, and *nations* are distressed; yet, there is but *one sun*, and *one moon*. See also Rev. viii. 12. xvi. 8.

When a king is not compared with his nobles and princes, but is considered by himself, or compared with other kings, a star may then be his symbol, as in Num. xxiv. 17. Isa. xiv. 13. *I will exalt my throne above the stars*, means, above all other sovereigns. As *light* is the symbol of joy and safety, so, on the contrary, *darkness* is the symbol of adversity and misery. Psal. cvii. 14. Jer. xiii. 16. xxxiv. 12. Matth. xxiv. 29. Rev. ix. 2. xvi. 10.

Whatever comes from the rising of the sun, betokens good. 2 Sam. xxii. 4. Hos. vi. 3. Isa. lviii. 8. Luke i. 78, 79. Rev. ii. 28.*

* The *Natchez*—once a very considerable Indian nation on the borders of the Mississippi, but extirpated by the French—were not strangers to the use of symbols. The princes of all their villages bore the name of *suns*; and there were not less than 500 of these, all subject to one common sovereign, called *the great sun*, who carried on his breast the image of the sun, from which he pretended to trace his origin. The

LION. The symbol of a king, and is seldom to be understood in an ill sense, but when his mouth, or something is noticed, which betokens rapacity. Ps. xxii. 21. 2 Tim. iv. 17. Rev. v. 5.

LIVE. See under death and resurrection.

LOCUSTS. As rising in vast companies, so as to darken the heavens, like a black cloud; as making a noise with their wings like the clashing of an army; as making a terrible havock in the countries where they fall; and causing great consternation and affliction to men, are the apt symbols of invading enemies. Joel, ii. Rev. ix. 3—11. The time of their depredations is generally about *five months*, viz. part of April, May, June, July, August, and part of September. This seems alluded to, Rev. ix. 5, 10.

TO MEASURE, to mete, and to divide, are the same, and signify taking possession of. Ps. lx. 6. Isa. xviii. 2. Ezek. xl. Rev. xi. 1, 2.

MOUNTAIN. The governing part of the political world is represented by various symbols, according to the allegories used. If the allegory be fetched from the heavens, then the luminaries thereof denote the governing parts; if from animals, the head or horns; if from the earth, the mountains and hills, as the most lofty, strong, and conspicuous part of it, stand for kings and kingdoms, lords and great men. Isa. ii. 2. xli. 15. xlii. 15. Jer. li. 25. Amos, iv. 5. Dan. ii. 35, 44, 45. Rev. vi. 14. viii. 8. xvi. 20.

MOON. See under *light*.

MOUTH. The mouth, in a metaphorical sense, signifies the words which proceed out of it. Ps. lxxiii. 9. Isa. xlix. 2. It may therefore stand for commands, decrees, &c. And hence, for a person to come out of the mouth of another, signifies to be constituted, appointed, and commanded to become an agent or minister under a superior power: and thus for a sword to *proceed out of the mouth* of the Lord, signifies, that the effects which are produced are from him, and of his appointing. The water which the dragon *casts out of his mouth* (Rev. xii. 15, 16.) are the persecuting laws of the persecutor, of whom the dragon is the symbol, &c.

NAKEDNESS, signifies sin or folly. Ezek. xvi. 36. In

inferior princes were considered as suns only in their particular villages. The national sovereignty was but one sun, called *the great sun*. *Bossu's Travels through Louisiana*.

2 Chron. xxviii. 19. it stands for idolatry. And, in many places, for poverty and misery, as the punishment of sin, Jer. xlix. 10. Hos. ii. 3.

NUMBERS. *Seven*, besides its usual signification, denotes an universality, as being a number of fulness and perfection, 1 Sam. ii. 5. Lev. xxvi. 24. Ps. xli. 6. And hence the seven seals, seven trumpets, &c. in the Apocalypse. *Ten*, according to the style of the scriptures, may mean *several*, indeterminately, Gen. xxxi. 7. Lev. xxvi. 26. Amos, vi. 9. Zech. viii. 23. And thus some understand the ten horns, Rev. xii. 3. xiii. 1. as denoting an indeterminate number of monarchies; many.

PALMS. Branches of the palm-tree are the symbols of joy, after victory, attended with antecedent sufferings, Rev. vii. 9.

RAIN (gentle) and DEW, are the symbols of truth, or wisdom: of the divine protection, or of the effusion of God's goodness, Deut. xxxii. 2. Ps. lxxii. 6. Amos, vii. 16. It was hence that, among the Egyptians, the prophet, or the supreme of all their religious orders, carried in his hand, as a symbol of his office, in the solemn processions, a pitcher, as being the dispenser of learning, which is as water, rain or dew, to the soul. Tempestuous rain is a symbol of war, Ezek. xxxviii. 22.

RAINBOW. This may be considered as a symbol of a covenant of mercy, Gen. ix. It has been thought a most apt symbol of peace, because its rundle is always turned from the earth, and it has no string. The ancients among the heathen always considered it as a symbol of good, and it may be especially so considered, because the attendant of pleasant and fruitful showers, Rev. x. 1.

RESURRECTION, when used symbolically, signifies a recovery of such rights and liberties as have been taken away, and a deliverance from bondage, persecution, and affliction, Isa. xxvi. 19. Ezek. xxxvii. 11—14. Dan. xii. 2. Rev. xi. 11.

RIVERS. See *Water*.

SCORPION, on account of his constantly moving his tail to strike, and because of the anguish his poison occasions, is the symbol of a wicked enemy, or mischievous person, Ezek. ii. 6. Rev. ix. 3, 10.

SHIPS, appear to signify the merchandize and treasure which they bring; and the men who navigate them, Isa. ii. 16. xxiii. 1. Rev. viii. 9.

SILENCE, metaphorically, signifies any ceasing from action. Thus (as it is in the Hebrew) Joshua said to the sun, *Be silent—and the sun was silent*, Josh. x. 12, 13. And thus silence from war is a cessation from acts of hostility, 1 Kings, xxii. 3. Isa. xv. 1 Jer. viii. 14.

SMOKE, considered as obscuring the sight, may, perhaps, signify gross errors, which darken the understanding.—When considered as proceeding from incense offered to God, or in allusion to the cloudy pillar, Exod. xiii. 21. xiv. 19, 20, 24. it is generally the same as a cloud of covering, or protection, Isa. iv. 5. But if it is to be considered as proceeding from fire only, it then (as the Indian, Persian, and Egyptian interpreters agree) signifies diseases, anger, punishment, or war. And thus, in the scriptures, as smoke is, for the most part, the adjunct of war and destruction, (Gen. xix. 28. Josh. viii. 20.) it is hence made the symbol of these evils, as in Isa. xiv. 31. Joel, ii. 30. Rev. ix. 2, 17, 18. xiv. 11. xviii. 9, 18, and most probably in chap. xv. 8. Daubuz, in his comment on Rev. ix. 2. observes that smoke, in the symbolical authors, though joined to incense, implies war. In several places it signifies the anger and judgments of God, 2 Sam. xxii. 9. Psal. xviii. 8. lxxiv. 1. As unsubstantial, it is the symbol of that which is vain, frail, and perishing, Ps. xxxvii. 20. Isa. li. 6.

SORES or **ULCERS** are very analagous to the vices and guilt of the mind; to trouble and affliction; and hence these affections of the body become the symbols of the state of the mind, and of the calamities which afflict men and nations, 2 Chron. vi. 29. Psal. xxxviii. 11. lxxvii. 2. Isa. i. 6. Rev. xvi. 2, 11.

STARS. See under *Light*.

STING, is equivalent to the poison which it contains and transmits into the wound which it makes. In scripture, *poison, lies, error, curses, and mischief*, are synonymous, Psal. lviii. 3, 4. cxi. 3. 1 Cor. xv. 55, 56. Rev. ix. 10.

STONES. The most ancient way among the Grecians of giving sentence in courts of judicature, was by *black* and *white* stories. They who were for acquittal cast into an urn a *white* pebble, and those who were for condemning a *black* one. And thus the people gave their votes in elections to offices. Hence a *white stone* became a symbol of absolution in judgment, and of conferring honours and rewards, Rev. ii. 17.

SUN. See under *Light*.

SWORD, is the symbol of affliction, war, persecution, and slaughter, Jer. v. 12. Ezek. v. 2, 17. xxi. 9. Matth. x. 34. Luke ii. 35. Rev. ii. 16. xiii. 10. xix. 21.

TABERNACLE and TEMPLE. On account of the tokens of the Divine presence, which resided, first in the tabernacle, and afterwards in the temple of the Jews, these are made the symbols of God's peculiar presence and favour, Rev. xxi. 3. As consecrated to God; as the seat of instruction, and the repository of the divine laws; and as it was here that all Israel, in days of liberty, met for the purposes of worship, they became the symbols of God's visible church, Ps. xv. 1. Eph. ii. 21. 2 Thess. ii. 4. Heb. viii. 2. Rev. iii. 12. vii. 15. xi. 1, 19. xiii. 6. xv. 5, 6, 8. If the temple be *shut*, by an enemy's possessing the entrance, it signifies the suppression of the public profession of the truth, and of the public worship of God, Rev. x. 1, 2. But if it be *open*, it denotes religious liberty, ver. 19, and chap. xv. 5. And seeing that the high priest only had admission into the most holy place, where the ark of the covenant, and the other special symbols of the more immediate presence of God were to be seen, (Heb. ix. 7.) therefore, for the temple to be open, and its inmost recesses to be so disclosed, as for the ark of the covenant to be seen, is the symbol of the highest state of liberty and privilege, Rev. xi. 19.

TAIL, in holy writ, signifies, symbolically, first, subjection under tyranny, Deut. xxviii. 13. Secondly, those who are base, as the false prophets threatened in Isa. ix. 14, 15. or such as are of mean condition, xix. 15. Thirdly, when the tail of a creature, which is made the symbol of a tyrannical power, is noticed, it appears to signify the latter end of that power; the period of its decline; or its declining state, as in Rev. ix. 10, 19. xii. 4. Thus Poole on Isaiah, vii. 4. says, of the *two tails* of the smoking firebrands, Rezin and Pekah, "They are not whole firebrands, burning in the fire, but only small pieces or ends of them."

TEETH, are the symbols of cruelty; or of a devouring enemy, Deut. xxxii. 24. Psal. lviii. 4. Dan. vii. 5, 7. Rev. ix. 8.

THRONE. The symbol of authority and power; of a kingdom, or government; or the principal seat of any thing, whether of iniquity and idolatry, or of a government; the capital city of a kingdom, Gen. xli. 40.

1 Kings, i 37. Psal xi. 4. xciv. 20. cxii. 5. Jer. iii. 17. Hag. ii. 22. Rev. ii. 13. xiii. 2. xvi. 10.

THUNDER, in Psal. xxix. 3. is called the *voice of the Lord*; and, as coming from the ærial heavens, may well be considered as the symbol of such laws, decrees, orders, and counsels of the Almighty, as are enacted with terror, or which, in their proclamation, or execution and effects, cause terror and consternation, Ex. xix. 16. Ps. civ. 7. Rev. iv. 5. viii. 5. xi. 19.

THUNDER, as that which *shakes and produces destructive effects*, is the symbol of war; of revolutions and changes, in the affairs of states and kingdoms, Isa. xxix. 6. Hag. ii. 6, 7, 22. and this it appears to signify in Rev. viii. 5. x. 3. xi. 19. xvi. 18.

TIME. As to ascertain the meaning of the different terms of time, in the symbolic language, is of very great importance, the more attention is due to it. Mr. Daubuz and Dr. Lancaster have brought forward a great deal of very important matter on this subject, which throws much light on it; and which should be well considered by those who would understand those prophecies in which terms of time are mentioned, and numbers given.* “Days, months and years, (says Artemidorus) have not always their proper signification, for months are sometimes denoted by years, and days too, and years and days by months, and months and years by days. But that this may not become doubtful; when years are mentioned, if they be proportionable and suitable, they may be accounted as years; if over many, as days; the same rule reciprocally for days; if less as months, let them be taken according to the present occasion.” From these words it appears that, in the symbolical language, the aforesaid terms of time are symbolical; and that the said terms are, in the same language, synonymous, as they are also in the oriental languages.

And thus, in the sacred writings, a day is sometimes put for a year: as in Numb. xiv. 34. Ezek. iv. 4, 6. This practice seems to have risen, either from days and years being all one in the primitive state of the world, or else from the ignorance of men at first in settling words to express the determined spaces of time. A day with them

* As what follows under this article has not been brought forward in the *early* editions of *The Signs of the Times*, though a great part of it appears in this, it may be proper, here, to present the reader with all that is thought needful on this subject.

was a year; three months a year; four months a year; six months a year, as well as the whole revolution of the sun. It is worth observing, that the Egyptians, from whom the symbolical language chiefly came, were involved in this uncertainty, and gave the name of year to several sorts of revolutions of time. John Malela, who in his work has copied more ancient authors, says, plainly, that they called a day a year. The day is a period, and revolution, and so it is an *ἐνιαυτός*, year. From the same author, and several others (Diod. Sic. L. 1. p. 15. Plin. Nat. Hist. L. 7. c. 48.) it appears also that they accounted a month a year. Plutarch, (Vit. Num. Pomp.) and Diodorus, (L. 1. p. 16.) say, that four months, or a season, were called a year. As for the revolution of the sun, which is done in the space of time which we call a year, it was called by them a *year of the sun*, or in other words the *year of God*. Hor. *Æp.* Hieroglyph. V. L. 1. Hence a full year is called by Virgil a *great year*, *Æn.* L. iii. 284. and by Homer the *year of Jupiter*, *Il.* B. 134.

Mr. Gibert shews, by the authority of Macrobius, Eudoxus, Varro, Diodorus, Pliny, Plutarch, St. Augustine, &c. that by a year the ancients meant the revolution of any planet in the heavens; so that it consisted sometimes only of one day. Thus, according to him, the solar day was the astronomical year of the Chaldeans; and the boasted period of 473,000 years assigned to their observations is reduced to 1297 years, 9 months. See Dr. Rees's New Cyclopædia, art. *Chronology*. Calmet, in his Dictionary, under the article *Year*, says, Some think, that from the beginning of the world to the hundred and sixtieth year of Enoch, they reckoned only by weeks.—Some nations formerly made their year to consist of one month, others of four, others of six, others of ten, others of twelve. Some have made one year of winter, another of summer. The Hebrews always reckoned, he says, by weeks, as a memorial of the creation of the world in seven days. They had weeks of seven years each, at the term of which was the sabbatical year: also weeks of seven times seven years, terminated by the year of jubilee; and finally, weeks of seven days. Hence we may perceive the reasons why the sacred prophets might use the term *day*, to signify a month or a solar year, and the term *year*, for any lesser certain and established circle of time, whether a month, week, or day, according to the subject

of their enigmatical prophecies, or the nature of the main symbols employed in their scenic predictions.

Terms of time being thus ambiguous among the ancients, they must, in the symbolical language, by the rule of proportion, be determined by the circumstances.

In prophetic visions the events and objects are drawn in miniature, the duration, therefore, of the events must be represented in terms suitable to the symbols. Thus, if a vast empire persecuting the church for 1260 years was to be symbolically represented by a beast, the decorum of the symbol would require that the said time of its tyranny should not be expressed by 1260 years; because it would be monstrous to represent a beast ravaging for so long a space of time; but by 1260 days. And thus a day may imply a year, because, that short revolution of the sun, bears the same proportion to the yearly, as the type to the antitype.

Day in general (Com. on Rev. xi. 9.) may signify any appointed time which the Holy Ghost may extend to any length or revolution of time, as in Isa. xxxiv. 8. If the Holy Ghost hath pitched upon *three days and an half*, (in the case of the death of the witnesses) rather than any other symbolical term, or time, it is by reason of the symbol, *a dead body*, the Holy Ghost observing constantly the decorum of the symbols used, as much as may be, that the analogy of the symbols may be well observed.

TORCH, when considered only in respect of its burning, is the symbol of great anger and destruction, Zech. xii. 6.

TRAVELLING WITH CHILD, is a symbol of great endeavours to bring something to pass, not without great pain and difficulty. Isa. xxvi. 17, 18. lxvi. 7. Jer. iv. 51. Rev. xii. 2.—If the symbol be the bringing forth of a *man child*, it denotes the superior excellence, or perfection, of that which is produced or accomplished, Isa. lxvi. 7. Rev. vii. 5.

TREAD. Signifies to overcome, and bring into subjection, Dent. xxxiii. 29. Psal. lx. 12. Isa. x. 6. Dan. vii. 23. Mic. i. 3. Rev. xi. 2.

TREES, according to their sizes, beauty, &c. are the symbols of men of superior stations and characters. Cant. ii. 3. Isa. x. 19. xli. 19. lxi. 3. Ezek. xvii. 3, 23. xxxi. 9. Jer. vii. 20. Zech. iv. 3, 14. Rev. vii. 3. viii. 7. As trees denote great men, so *boughs, branches, stems*, and

plants, denote their offspring. Isa. xi. 1. Gen. xlix. 22. Ezek. xvii. 4, 23. and as trees are the symbols of princes and great men, so grass, by the rule of analogy, must signify the common people. 2 Kings, xix. 26. Isa. xxxv. 7. Rev. viii. 7. The *tree of life* is the symbol of immortality, Gen. iii. 22. Rev. ii. 7. xxii. 2, 14. This is not a single tree, but a species, planted on each side of the river of water of life.

TRUMPET. By the sound of the trumpet proclamations were made, assemblies called together, alarms sounded in times of war, signals given for commencing battles, &c. hence the trumpet became the symbol of war, and signifies, in the prophets, a denunciation of judgments, and a warning of the imminent approach of them, Isa. xviii. 3. Jer. iv. 19, 20. vi. 1. li. 27. Joel, ii. 1. Zeph. i. 16. Rev. viii. 2, 6, 7, 8, &c. But being used to proclaim the festivals of the new moons, the sabbaths, passover, jubilee, &c. they are also the symbols of glad tidings and liberty. Isa. xxvii. 13.

VINE. This is a frequent symbol by which the prophets represent the nation of Israel, Psal. lxxx. 8. Jer. ii. 21. The *vine of the earth* is a corrupt church and people, the clusters of which (the cities, colleges, monasteries, &c.) are ripe in sin and hypocrisy, and for destruction, Rev. xiv. 18—20.

WALL. The symbol of defence and safety, Isa. xxvi. 1. Zech. ii. 5. Rev. xxi. 12.

WATER being so necessary to the comfort of life, and to life itself; and the want of it being attended with such dreadful pain, and so miserable a death, it is hence made to signify all blessings which can render man's existence happy; whilst the absence of it denotes all sorts of miseries, Psal. xlii. 1. lxiii. 1. Isa. xli. 17. xlv. 3. Jer. xvii. 13. John, vii. 37, 38. Rev. xxii. 1.

RIVERS, and *streams*, &c. are the symbols of several things, as trade, riches, prosperity, fertility, spiritual blessings, &c. Psal. xxxvi. 8. xlv. 4. Isa. xix. 5, 6. lxvi. 12. But if a river overflow its banks it is the symbol of invading armies, Isa. viii. 7, 8.

A river or a sea being *dried up*, is the symbol of ill to the land adjoining. It signifies that those who invade it will easily make a conquest of it, when they meet with no water to stop them; when its strongest barrier is taken away. Perhaps the prophets used this symbol in allusion

to the drying up of Jordan to make a passage for Israel to go over and possess Canaan. See Isa. xi. 15, 16. xix. 15, 16. xlv. 27. Ezek. xxx. 12. Zech. x. 11. Rev. xvi. 12.

WILDERNESS, is a symbol which denotes temptation, misery, persecution, and all that is opposite to a state of settlement, plenty, prosperity, and peace, Isa. xiv. 17. xx. 10. xxxv. 1. Hos. ii. 3. Rev. xii. 14. This latter passage—say our commentators—intimates, that though the wilderness, into which persecution drove the woman, was a state of affliction, yet its solitude secured her from utter destruction; but, when it may be considered as standing in opposition to a *city*, or *the great apocalyptic city*, which is the symbol of an empire, then a wilderness, or *the wilderness*, may signify, I think, some place or region without, or beyond, its boundary; and here, I suppose, we are to understand by *the wilderness* those countries beyond the Danube and the Rhine, where the more faithful, for a time, found shelter from the persecutions of the Roman dragon; but who, by the extension of *the great city* into the depths of the Hyrcinian forest, were pursued by the dragon, (which was now become *Romano-Germanic*) and still persecuted.

WINDS are the symbols of war and great commotion, Isa. xi. 15. xxvii. 8. Jer. xlix. 36, 37. Dan. vii. 2, 3. Rev. vii. 1.

WINE-PRESS. Treading a wine-press is the symbol of destruction by war, Isa. lxiii. 3. Lam. i. 15. Rev. xiv. 19, 20. and the Lord is said to *tread the wine-press*, when, by his providential judgments, he permits one nation to destroy another.

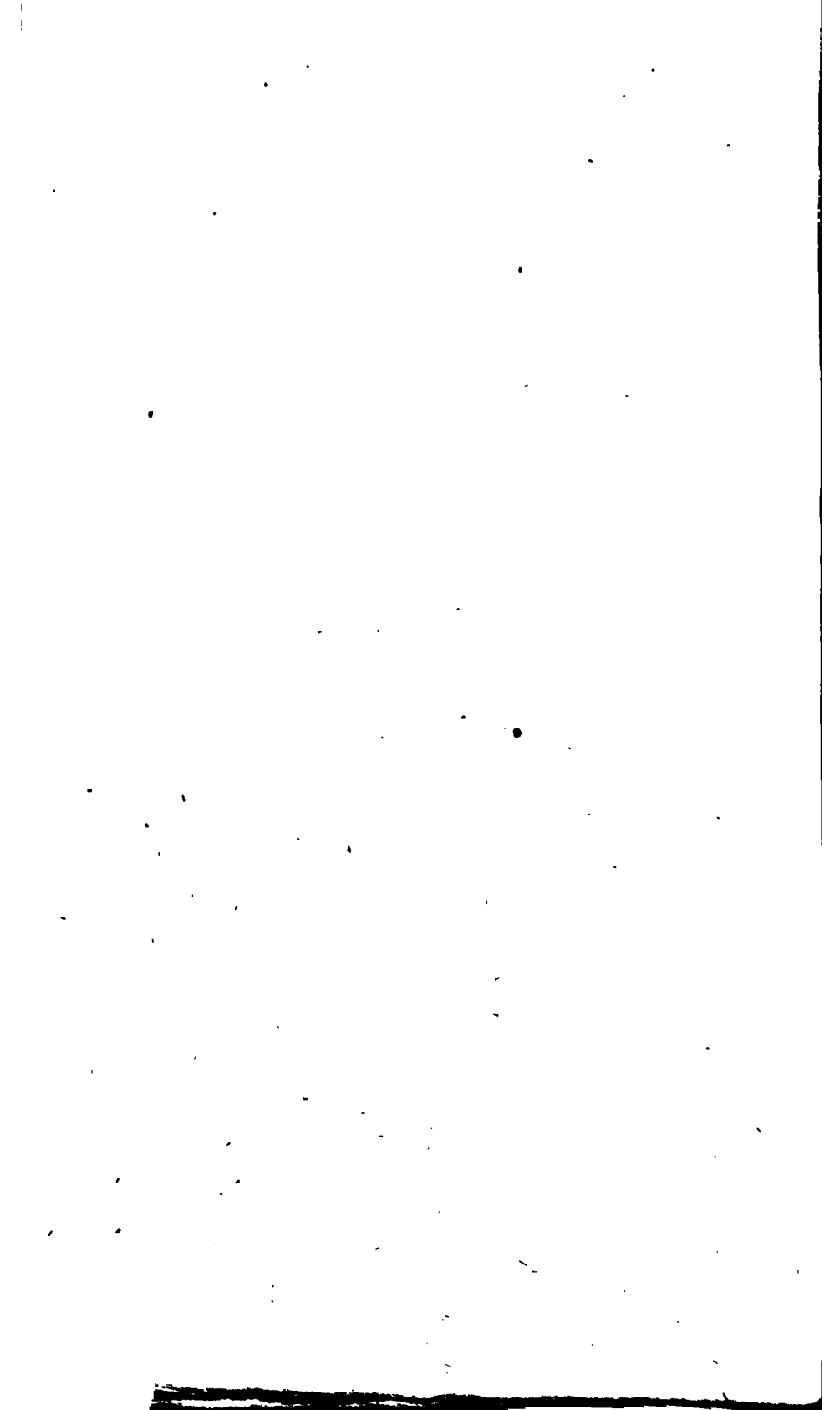
WINGS are the symbols of protection and assistance, as well as of rapidity and exaltation, Exod. xix. 4. Ruth, ii. 12. Psal. xvii. 8. Isa. xl. 31. Dan. vii. 4, 6. Rev. xii. 14.

WOMAN, in the symbolic language, is often the symbol of a city, or body politic, of a nation or kingdom. In the prophecies this symbol is very often used for the church or nation of the Jews. Thus, in Ezek. xvi. that people are represented, first, as a female child growing up, under the fostering care of the Almighty, to woman's estate; and then, as being married to God, by entering into covenant with him. Hence, when the Israelites broke that covenant, by apostatizing into idolatry, they are repre-

sented by the symbol of an adulteress, Isa. i. 21. Jer. ii. 20. Ezek. xvi. 32, 38.

The symbol of a woman we find used in the New Testament, to represent both the true church of Christ, and that of Antichrist, Gal. iv. 31. Rev. xii. 1. xvii. xviii. This latter is considered as a filthy, drunken, and bloody, harlot; but it is remarkable that she is never spoken of as an adulteress that hath broken her covenant, but only as a whore that committeth fornication. Nor can we suppose this to have happened without design. The Antichristian church is not, as has lately become the fashion to teach, a church which has only fallen into some errors and mistakes, but which continues a true church of Christ still; that differs from us only in circumstantials, but remains united with us in the belief of the great articles of Christianity, and in support of our common religion. It may be thus with the Christianity of some Protestants, whose creed is made up of superstition, worldly policy, pride, and intolerance. A Christianity which needs the sword to support it.—But, let Christians, who take their religion from the Bible, whilst they practise all the duties of Christian charity, and are ready to do good to *all* men, not be inattentive to that command, *Come out of her, my people!* nor unwilling to join in that triumphant song of the church of God, *Alleluia! Salvation, and glory, and honour, and power, unto the Lord our God; for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand!—Amen!*

FINIS.



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- Page 252, l. 26, for 1696 read 1686.
 ——— 283, l. 21, for *of* read *or*.

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