

F A I T H
AND
I N F I D E L I T Y.

PART I.

THE 1260 YEARS OF THE APOCALYPSE.

A SHORT DISSERTATION ON THE TIME OF THE TESTIMONY
OF THE TWO WITNESSES;

SETTING FORTH

REASONS FOR TAKING A DATE DIFFERING FROM OTHER
COMMENTATORS, FOR THE COMMENCEMENT
OF THE 1260 YEARS, DURING WHICH THEY WERE TO
TESTIFY CLOTHED IN SACKCLOTH;

A CORRESPONDING DATE

SHewing

THE TERMINATION OF THAT PERIOD AND THE TRUE
NATURE OF THE BEAST THAT ASCENDETH OUT
OF THE BOTTOMLESS PIT.

L O N D O N :
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INTRODUCTION.

“ He who is not with me is against me.”

I VENTURE, though only a humble member of the Church of Christ, a listener of the word and not a preacher, to publish a few short observations on the Apocalypse, of which the accompanying is the first Part.

The limits I have prescribed myself do not admit of more than a simple statement of facts in proof of any assertion I may make (in all humility), with the fervent hope that what has brought conviction to my own mind, may also have the like effect upon that of others, and with the earnest desire that my humble endeavours may be a cause that much valuable time and talent, now wasted on the worn-out soil of controversial divinity, may unite in one common cause to raise a bulwark in defence of the pure and true *Faith* as it is in Jesus, against the invasion of the great enemy of all, *Infidelity* ; and if

only one Christian of *any sect whatever* will examine his own heart to find if *Infidelity* to the meek spirit and charity of Christ, lurks not in it, in the form of spiritual pride and presumption, when he thinks his own method of worshipping God the only true one, and all others false—if only one professor of extreme sanctity will examine his heart and see if *Infidelity* to the blood of the Lamb shed for him, lurks not in it in the form of too great reliance on his own merits for salvation, or in that of too much love of power over, or too much contempt for the minds of others whose only religion may consist in the heart's cry of “*God be merciful to me a sinner*”—if only one infidel will “*believe and tremble*” at the precipice on which he stands *till he exclaims*, “*Lord, I believe, help thou mine unbelief*”—if only one sinner, borne down with the consciousness of his crimes and yielding to despair, will feel that despair itself is *Infidelity* to Christ, who died on the cross that the sins of the whole world should be pardoned ; that despair is *disbelief* in that word which said that, were those “*sins as scarlet yet should they be white as wool*” when washed in the blood of the Lamb, (*Infidelity* alone being that “*sin against the Holy Ghost*” for which there is no pardon)—if only one heart that trembled hopelessly at the denunciations of God's wrath and judgments, will vibrate joyfully to the

Saviour's gentle rebuke to the believer, “ *Go, and sin no more,*”—then shall I indeed feel that a blessing has been on my pen, and humbly trust that God's Holy Spirit does indeed guide me in the path I wish to tread.

So many commentators on the Apocalypse have been before me ; and so many of the accomplished prophecies have been so satisfactorily explained, that I will only refer my readers to the 1st vol. of Dr. Keith's “ *Signs of the Times,*” for a version of them, as my own ideas agree with his *so far* on most points ; and I also agree with him, in some few respects, in the 2nd vol. ; where I differ will easily be traced in the following pages.

For those who have not been in the habit of reading any commentaries on prophetic writings I lay down a few short rules and explanations of symbols, that have been admitted as correct by the learned and wise ; adopting their ideas on the subject, and noting them down as *assertions*, leaving those who doubt to seek the proof in the works of these different commentators.

In Revelation, chapter the 6th, and at the opening of the 1st *seal* a White Horse appears : by this I presume to be meant the true *Faith* as it is in Jesus, in all its purity and power.

2nd Seal :—A Red Horse, &c.,—Mahometanism.

3rd Seal :—A Black Horse :—to be symbolical of darkness, ignorance, and superstition, and its rider the undue power, and spiritual pride and intolerance of the Church.

4th Seal :—A pale Horse :—*Infidelity*.

By “*the Earth*,” I presume to be typified all the Roman Empire, as it was in the time of our Saviour, and which included nearly all the known world.

By *10 Horns* :—The 10 kingdoms into which the Roman Empire was divided after the irruption of the Goths and Vandals.

By *Heaven* :—That which had been concealed from the eyes of men. The falling from heaven to earth—descending to it—or being cast on it ; all implying anything that becomes revealed to the world in general at some given time.

By *days* are meant *years*—i. e. a thousand two hundred and threescore *days* means 1260 years.

By *months* are intended months of *years*, not days, thirty days to a month meaning thirty years.

By *earthquakes* are intended wars ; but not religious wars.

Any other symbols will be explained as they occur in the text ; the above are general ones, and always to be observed.

FAITH AND INFIDELITY.

PART I.

Rev. xi. 3—7.

3. “*And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.*”

4. “*These are the two olive trees and the two candlesticks standing before the God of the earth.*”

By the two witnesses are generally allowed to be symbolized the faithful members of the true Church of Christ, which is of no SECT, and whose worshippers “*are they which follow the Lamb whithersoever he goeth,*” the “*redeemed from among men, being the first fruits unto God and the Lamb,*”* whether they be represented by “*the*

* Rev. xiv. 4.

two candlesticks," * those that uphold the light of the gospel—the great in intellect who can preach it to the world in all its purity and brightness ; or "*the two Olive trees,*" emblems of peace—the meek and lowly Believers, whose works, though known to few, glorify God by their charity, humility, and faith.

5. "*And if any man will hurt them, fire proceedeth out of their mouth and devoureth their enemies : and if any man will hurt them, he must in this manner be killed.*" The Word of God in their mouths is a consuming fire to the souls of those who believe it not.

6. "*These have power to shut heaven, that it rain not in the days of their prophecy ; and have power over the waters to turn them to blood, and to smite the earth with all plagues as often as they will.*" They have power to withhold the knowledge of their pure and simple faith from others ; they may be *silent* amid the universal persecution of all sects, then the pure Word of God would be withheld from all, because if heaven were shut, —if they kept the word concealed—the truth

* I am aware that the seven *Churches of Asia* are *decidedly* figured by the word *Candlestick*, and that in consequence this word has always been considered to mean two other churches. But why were the seven churches called *candlesticks*?—because they were the supporters of the light of the Gospel.

would not fall like rain upon the earth “ *to refresh it when it was weary.*” But these faithful ones “ *loved not their lives unto the death*”*—unto the spiritual death of others ; neither were they deterred by the fear of death to their own bodies ; they testified on, though blood flowed round their feet, and the plagues of the earth encompassed them. Though they had power to withhold their testimony, when the result of giving it was such fearful tribulation, still they testified on, through 1260 years, clothed in sackcloth (or under persecution). But few, † so few alas ! were found with faith sufficient for this, that their number is designated by *two*—but *they stand erect “ before the God of earth.”* The Witnesses were willing to lay down their lives for the faith ; but it was to be under no pagan tyranny that they were now to suffer ; their oppressions were to come now from the hands of their own brethren—those nominal Christians who possessed none of the attributes of the Church of Christ but its *power*.

Rome, the mystic Babylon, as it had been the throne of imperial power, and reigned in its temporal tyranny over the world, soon became the seat of this new spiritual power. It was also

* Rev. xii. 11.

† It was not always the *true faith* that was persecuted unto death : obstinacy, bigotry, and superstition, were often the component parts of a martyr.

the capital of the temporal estates of the Church, and during the long period mentioned, was almost always uppermost, or the chief wielder of this undue and tyrannous power, in some form or other. The Catholics persecuted *all* sects that did not acknowledge the head of their sect as supreme, when they had *power*; and fanatics of all kinds retaliated on the Catholics and each other, whenever they obtained a short-lived power, though it was but rarely they did so, till the art of printing opened the Bible to the perusal of the world. Then the “darkness of the middle ages” passed away, and the power of the papacy became diminished by the appearance of a “mighty angel,”* who came “down from heaven” (was revealed to earth) “clothed in a cloud.” The Bible became now an open book to all, but it was partially veiled in mystery, though enough was clear for the faithful to understand, “*for his face was as it were the sun*,” (the light of the Gospel shone from it,) “*and his feet as pillars of fire.*” As the Lord led the Israelites through the wilderness, being to them a cloud by day, (a guide, but his full glory veiled,) and a pillar of fire by night, to keep them in the right way through the darkness—so was the Bible to become a guide to the faithful when they “*fled into the wilderness,*”† to be fed there “*a*

* Rev. x. 1, 2, 3.

† Rev. xii. 6.

thousand two hundred and threescore days." It appeared as a pillar of fire to them, to keep them from wandering away from the right path, in the midst of the darkness of ignorance and superstition that surrounded them. Likewise, as Noah was shown the arc of God in the heavens, sign of the covenant made by Him, that the earth should no more be destroyed by a deluge, so had this angel a rainbow on his head, sign of a promise from God, that no more should the dark waters of ignorance and superstition overwhelm the earth. The angel "*had in his hand a little book open; and he set his right foot on the sea, and his left foot on the earth.*"

On the maritime countries of Great Britain, and the northern parts of Europe, the Bible made most impression ; its truths were felt with less force in the rest of the earth. But though the book was open, a doom was still on the faithful few, who read, and only sought to understand in all its beautiful simplicity the saving truths it contained. The presumptuous strove to penetrate the cloud, and were lost in its mists ; to them the holy book was but a weapon with which to arm themselves and persecute those who did not interpret its mysteries as they did ; and the word of God was but a sword in their hands. The book was open, but though it was the gospel of peace, "*seven thunders uttered their voices.*"

Presuming, then, that the spirit of persecution, which clothed the witnesses in sackcloth for 1260 years, was invariably united to whatever sect of the Church obtained *power* during that period, and that the principal seat, or throne, of this power was Rome, (the Papacy having been the mightiest sect of all,) I shall for the future only designate this spirit of persecution as the “*power of the Church.*”

This was to be no war between Christian and Pagan, but a *civil war* in the Church itself; the strong oppressing the weak. I therefore, when viewed in this light, must give a date to the commencement of the 1260 years, differing, I believe, from those of other commentators, who have ever appeared to me to overlook that the true faith is of *no sect*, “*God dwelleth not in a temple made with hands;*” and have therefore confounded the Papacy, the sect of the Church which had the greatest share of power, with that *power itself.*

I have referred (as all seem to have done before me) to a fertile source of information, generally received as veracious, namely, Gibbon’s “*Decline and Fall of the Roman Empire,*” and for my date I take his words exactly as they stand in a marginal note, “*First religious war, A. D. 514.*”

In vol. viii. chap. 47, p. 276, it will be found

that for a century previous to this date, the Church was beginning to struggle for undue power, and “Cyril, Patriarch of Alexandria, A. D. 412,” began to exercise it, the Jews being his first victims, and that though open war and persecution had not commenced in the bosom of the Church, even then (p. 281) the inhuman martyrdom of Hypatia, the daughter of Theon the mathematician, by Peter the Reader, and a troop of fanatics, “imprinted an indelible stain on the character and religion of Cyril of Alexandria.” Nestorius, Patriarch of Constantinople, is found (p. 283) exclaiming, “Give me, O Cæsar! give me the earth purged of heretics, and I will give you in exchange the kingdom of heaven.” The history of the Church may be followed in the pages of the historian to p. 314, when the marginal note gives “the Trisagion and religious war till the death of Anastasius, A. D. 508—518,” that is to say, the commencement of the dispute about the Trisagion was in A. D. 508; the “first religious war” was in A. D. 514, (p. 317,) and the death of Anastasius, Emperor of the East, was in A. D. 518. We will now turn to p. 314, and resume the remarks of the historian: “In the fever of the times the sense, or rather the sound of a syllable, was sufficient to disturb the peace of an empire. The Trisagion (thrice holy) ‘*Holy, holy, holy, Lord God of Hosts,*’ is

supposed by the Greeks to be the identical hymn which the angels and cherubim eternally repeat before the throne of God, and which about the middle of the fifth century was miraculously revealed to the Church of Constantinople. The devotion of Antioch soon added, '*who was crucified for us*,' and this grateful address, either to Christ alone, or to the whole Trinity, may be justified by the rules of theology, and has been gradually adopted by the Catholics of the east and west. But it had been imagined by a Monophysite bishop; the gift of an enemy was at first rejected as a dire and dangerous blasphemy, and the rash innovation had nearly cost the Emperor Anastasius his throne and his life.' The historian continues to describe the tumults arising from disputes on this subject, and at the conclusion of the description (p. 317) gives the marginal note as above.

First religious war, A. D. 514.

This is the date I suggest as the beginning of the 1260 years during which the witnesses were to testify, clothed in sackcloth, and as the time when civil war in the Church began: for when the Church of Christ could resort to violence, when "*the house was divided against itself*" on such a subject, then surely there was indeed a "*falling away*"* of the multitude from the

* 2 Thess. ii. 3.

simple and true faith, though a few still kept it firm.

Presuming on this date, the 1260 years would expire in the year 1774, when the witnesses were to be clothed no more in sackcloth.

7. "*And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them.*"

As may be seen in history, throughout the 1260 years, the Church of Rome held by far the greatest share of *power*, and even at the close of that period we shall find it vested in the hands of members of that Church and servants of the Pope, their spiritual master, but who, it will also be found, at this time expelled them from its bosom as "*unjust stewards.*"

We must now turn again to the pages of history, and show how this was accomplished ; and I refer to "*Russell's Modern Europe*" for an account of the state of the Church immediately before the death of Louis XIV., (May the 10th, 1774,) and as if to facilitate the task, the three first letters of the sixth volume wind up the affairs of Great Britain, France, and Europe to that date, the historian, no doubt, feeling that a new era commenced from that time.

In the chronological table of contents, vol. 6th,

letter the 1st, date 1773, we find this last presumed year of the 1260, headed by “ Louis prevails on Pope Ganganelli to dissolve the order of Jesuits.” And the next article is, “ Easy expiration of that once powerful society.” We now turn to letter the 1st itself, p. 27, and find Pope Ganganelli elected under the designation of Clement XIV. (Clement XIII. having died in 1769.) “ His election gave general joy ; and he prepared with alacrity for the due discharge of his new functions.” The outcry had long been raised against the universal tyranny of the Jesuits, but the pope “ could not so far yield to the clamours against them as to condemn them unheard,” (so he writes to Louis XV.,) “ but would call a general council to decide the question whether it would be prudent to continue, or proper to suppress that society.” At the bottom of the page we also find, after the discussion of other matters between Louis and the Pope, that “ a speedy decision was also desired on the subject of the jesuitical order ; but Ganganelli delayed above four years the determination of the important question. After long deliberation in his own mind, and frequent consultations with intelligent individuals, he was disposed to gratify the adversaries of that society. Having prepared a bull of dissolution, the pontiff submitted it to the most learned and enlightened theologians, and

sent copies of it to the majority of the European princes, that he might have their advice for its improvement. When he had received their answers, he still hesitated, but he at length resolved to put an end to a society which had excited general odium. Alleging the decline of that utility which had once attended the existence of the order, referring to the restless spirit of political intrigue which influenced its members, and lamenting the effects of their pernicious doctrines, he signed and promulgated the memorable edict of suppression, July 21st, 1773. Malnezzi, Archbishop of Bologna, enforced the bull with zeal in his diocese, and other prelates were not slow in secularizing the obnoxious fraternity." At page 29 we find, "that after this was finished," the courts which had been "hostile to the Pope were now reconciled to him; the territories of the Church were restored; and Rome was magnificently illuminated on this joyful occasion. Great discontent, however, was excited among the high churchmen in Italy and other Catholic countries, by the suppression of an order peculiarly devoted to the see of Rome," and much tumult and confusion was the consequence; till we see, page 32, that "this state of affairs continued until the summer of the following year, 1774, when a complete amnesty was granted." The Pope proclaimed a jubilee for

the year 1775, but he died September 21st, 1774, and his character, as described by the same author, at once points out, that (when he had expelled from the bosom of the Church the Jesuits who had so long wielded its power over the minds of men,) for the *first* time for 1260 years tyranny and oppression was vanquished by the true faith as it then resided in the bosom of the Pope himself. Page 33 : “ Clement XIV. died in the 69th year of his age, lamented by those who were acquainted with his private virtues and modest worth. He was liberal in his ideas ; free from bigotry, pride, and arrogance, and unwilling to exercise either spiritual or temporal tyranny. His edict against the Jesuits did not arise from an oppressive spirit, but from his sense of the expediency of suppressing a pernicious society. As he was not blind to all the errors of the Romish system he was sometimes called the Protestant Pope.”

But the Jesuits, as well as other orders and sects, in their times of greatest tyranny and power, however they might all unite in persecuting the meek and long-suffering followers of their Saviour, had still preserved them from a greater danger than any that had hitherto visibly assailed the Faith ; for though when the third seal was opened and the rider of the black horse

appeared with a yoke in his hand*—though he measured the bread of life and sold it for money, trafficking with the souls of men—still he “*hurt not the oil and the wine.*” The Church had “*fallen away*”† from its purity and fidelity to the Lamb, but the holy sacraments were ever revered, and the anointed of the Lord, the apostolic succession was upheld. And though in its temporal might it had waged war with every species of heresy, real or imaginary, it equally repressed every open manifestation of unbelief in its truths, forcing that to keep concealed in the hearts of men by the fear of persecution. The Jesuits were the last barrier opposed to the torrent of *Infidelity*.

“*And now ye know what withholdeth,*‡ (i. e. the power of the Church,) *that he* (the man of sin, *Infidelity*,) *might be revealed in his time. For the mystery of iniquity doth now work*, (in the time of St. Paul, even then infidelity was concealed in the hearts of many,) “*only he that letteth*,” (or hindereth, i. e. the strong power of the Church,) *will let, until he be taken out of the way. And then shall that wicked one be revealed, whom the Lord shall consume with the spirit of his*

* Rev. vi. 5. The original word translated in the Apocalypse *balance*, is equally translated *yoke*, “*For my yoke is easy and my burthen light.*”

† 2 Thessalonians ii. 3.

‡ 2 Thessalonians ii. 6.

*mouth, and shall destroy with the brightness of his coming.”**

Infidelity had existed in the hearts of evil men from the beginning, but was not openly revealed till the Church had ceased to exercise the unlimited power which it had abused for 1260 years. But though it had “*fallen away*” from the simple faith; still it had preserved all the outward forms of Christianity. It had persecuted the witnesses, but had withheld from them a worse evil. In 1774, the Church withheld no more; the last obstacle was removed in the Jesuits. “*And that man of sin was revealed, the son of perdition, who opposeth and exalteth himself above all that is called God or that is worshipped; so that he as God sitteth in the temple of God, showing himself that he is God.*”† Infidelity was no longer checked. The 1260 years were past; the witnesses were no longer persecuted by their brethren; but a new and more fatal danger awaited them, which was foretold as follows: “*And when they shall have finished their testimony, the Beast that ascendeth out of the bottomless pit shall make war‡ against them, and shall*

* 2 Thessalonians ii. 6—8.

† 2 Thessalonians ii. part of verse 3 and verse 4.

‡ I refer those readers who are desirous of seeing what occurred from the year 1774 to the year 1789 to look at Scott’s “Life of Napoleon,” vol. i. p. 26, (marking from

overcome them, and kill them." The 4th seal was opened, "*And behold a Pale Horse: and his name that sat on him was Death, and Hell followed with him.*"*

page 58 to 64,) down to the first outbreak of the Revolution in July, 1789, page 163, or any other historian who treats of religion or morality, as well as politics; and these will explain better than I can the war of the beast against the witnesses before he killed them. The first open trial of *Infidelity* to extinguish Faith.

* Revelation vi. part of verse 8.

END OF PART I.

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FAITH AND INFIDELITY.

PART I. (*Continued.*)

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PART I.—(*Continued.*)

THE 1260 YEARS OF THE APOCALYPSE.

A SECOND DISSERTATION ON THE TIME OF THE TESTIMONY
OF THE TWO WITNESSES;

SETTING FORTH

THE DIFFERENT PERIODS OF 1260 YEARS MENTIONED
BOTH IN
REVELATION AND DANIEL,
ALSO,

THE NAME OF THE WITNESSES GIVEN, AND THE
NATURE OF THEIR TESTIMONY SHOWN,

BEING

THE CORRECTION OF A SINGULAR ERROR INTO WHICH
ALL COMMENTATORS HAVE FALLEN,
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FAITH AND INFIDELITY.

“ He that is not with me is against me.”

PART I. (*Continued.*)

The 1260 years of the Apocalypse.

THE importance of the object I have in view in publishing these dissertations, will, I trust, be an excuse for their proving unavoidably longer than I at first contemplated. My earnest endeavour and desire is to be one means, however humble, of uniting *all* Christians whatsoever in one bond of brotherly love, that the flock of Christ may indeed be “*one fold* under one shepherd.” Cheered by this hope, and trusting to divine assistance, I pursue my task.

I must now endeavour to make clear to all, the exact nature of the Apocalyptic periods of 1260 years, which have hitherto been such a tangled skein.

There are *three distinct* terms, each of 1260 years duration, therefore much confusion must be inevitable, unless these are distinctly recognized. The first we find in the 11th chapter of Revelation, at the end of the second verse. "*The holy city shall they tread under foot forty and two months.*" According to the Roman calculations of time, 30 days to a month, this is a term of 1260 days; or, (as a day means a year in apocalyptic language) 1260 years. The Prophet Daniel (in the xii. 7,) designates this same period as "*a time, times and a half.*" Considering the word *time* here to stand for *year*, and reckoning the number of days that would be found in three years and a half, (according to the same method of reckoning, 12 months of 30 days each to a year) the result is 1260 days. I shall make no further allusion to this particular term now, because it is entirely distinct from the subject of the present dissertation, and will be treated of at a future time.

The second term of 1260 years, and the subject of my present as well as last treatise, we find also in Revelation xi. 3, and this is clearly stated to be 1260 days. In the 12th chapter, (which synchronizes with the 11th,) we find in the sixth verse, the same expressions used, and there can be no doubt that these corresponding verses are applied to the same event—or rather I should

say, the same term of years—for while the witnesses were prophesying in sackcloth, the Church of Christ was preserved, though in the wilderness, from its great enemy infidelity. The commencement of this term, as I have already endeavoured to show, was in A. D. 514, and its termination A. D. 1774.

The third term of 1260 years mentioned in Revelation xiii. 5, is also designated by "*forty and two months*,"—the same form in which the first term is spoken of, but not applying to the same events in any way. This 13th chapter treats *entirely* of the influence of Infidelity over the *temporal* affairs of Rome, that is, over its forms of government or *heads*. In the 17th chapter, we are expressly told, (verse 10,) that five *kings, heads* or forms of government had "*fallen*" before the time of St. John, and therefore they are not further alluded to there; in like manner, being already fallen, they are not treated of *at all* in the 13th chapter. ROME, or better, the Roman Empire, is always represented as a beast with seven heads and ten horns. "*The seven heads are seven mountains on which the woman sitteth. And there are seven kings: five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space.*"* This is clear,—Rome, ("the

* Rev. xvii. 9, 10.

woman" who rideth on the beast) the capital city of the empire, is built on seven hills. The five forms of government which were passed in the time of St. John, were as follows :—

1st. The MONARCHY, beginning with Romulus, the founder of Rome, b. c. 753, and ending with Tarquin, b. c. 538.

2nd. The CONSULSHIP, or Republic, which continued without alteration from b. c. 508, until the first dictator was chosen, b. c. 493.

3rd. The DICTATORSHIP, lasting till the Decemviri, were chosen to form a body of laws for the commonwealth, b. c. 451.

4th. The COMMONWEALTH, beginning b. c. 450, and continuing till the time of Julius Cæsar.

5th. The SUPREME POWER, which began with Julius Cæsar, and ended with his assassination b. c. 44.

These "*five were fallen*" at the time the *Apocalypse* was written, "*and one was*."

6th. The IMPERIAL POWER, beginning with Augustus, b. c. 27, and ending with Augustulus, a. d. 476. But though the empire in the west was extinguished then, it was not so in the east ; therefore in the 13th chapter, (after having described the imperial power of Rome nearly in the same words it is described in Daniel, and having shown that the Dragon infidelity had in-

fluenced it,) the extinction of the western empire, and the distress of Rome, (from the invasions of Barbarians for about 200 years, during which time the former was divided into ten kingdoms, the ten horns,) is designated to St. John by his seeing "*one of his heads, as it were wounded to death.*" We now come to the next form of government, of which Rome was the capital city. "*And his deadly wound was healed; and all the world wondered after the beast.*"

7th. The PAPACY, which began as a temporal power under Pope Gregory the Great, A. D. 590. He healed "*the deadly wound,*" and is called in Gibbon, (vol. viii. p. 171,) "*the Saviour of Rome.*" In the time of St. John, this form was "*not yet come,*" but when it came, it was to "*continue a short space,*" and that space of time we find mentioned in the fifth verse of the thirteenth chapter. After describing the influence of infidelity on the Papacy during a large portion of its power as a *form of government*—be it clearly understood *not as a church*, (for a Christian Church had been established in Rome from the first century, and will continue *a Church* long after the temporal power of its head, the Pope, is gone from that city;) but as a *form of government*—it proceeds to state that that "*power was given unto him to continue forty and two months?*" that is, 1260 years. This time is not yet expired, but if

I am correct in my reading of these verses, that which began in 590 will end in 1850, namely, the *temporal* power of the Papacy. Respecting the Church of Christ, whose head now reigns in Rome, a temporal prince, we will all hope that it will answer to a “*voice from heaven, saying, come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues,*”* for “*The beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition.*”† We shall see Rome yet, under another form of government, partaking of the nature of the seven that preceded it, but the

8th Will be INFIDELITY.

There are other prophetic periods mentioned, but these I will explain when I treat of the subjects to which they belong. We must return now to Revelation xi. 3, 4, for there is in them another important truth, to show which, was not revealed to me when I wrote my first dissertation.

3rd. *And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sack-cloth.*

4th. *These are the two olive trees, and the two candlesticks standing before the God of earth.*”

Each moment that I look on the “*little book open*” before me, do the clouds vanish from the

* Rev. xviii. 4.

† Rev. xvii. 11.

garments of the angel that holds it, till by the blessing of the Almighty, I trust to see not only "*his face*," but his whole form "*clothed with the sun*." There is not *one word* of the prophetic writings that can be passed over carelessly, or without its fullest import being shown, for each has its own peculiar, distinct, and important meaning.

I was right in considering that the seven churches of Asia were called seven candlesticks, because they upheld the light of the Gospel, but I was wrong in neglecting the positive words, "*they ARE seven churches*." Had I not done so, I should have seen, as I do now, that *two candlesticks must mean also two churches*: the same as in Zechariah,* the temple of Jerusalem (to be afterwards built by Zerubbabel) is typified by *one candlestick*: and I should then have also inquired with him, "*What are these two olive trees?*" "*What be these two olive branches which through the golden pipes, empty the golden oil out of themselves?*" And he would have "*answered me and said*," "*These are the two anointed ones, that stand by the Lord of the whole earth*." I should have then known, as I do now, which two of the Churches of Christ "*should stand*" at "*the time of the end*," "*the anointed ones*," "*before the God of earth*." Even two, which though they prophe-

* Zechariah iv.

sied in sackcloth, *the garment of sin*, still “*hurt not the oil and the wine* ;” and have still, like the seven churches of Asia, established by the Apostles, each its head or Bishop. It was evidently the intention of our blessed Lord, that his churches should be so governed ; otherwise the addresses to the seven churches of Asia* would have been to the Christians in each town, not to the “*angel*” or *minister* of the church who was evidently held responsible for the souls committed to his care. The early Christians were not broken into various sects, each holding their own opinions, reading and interpreting the Bible their own way, and quarrelling among themselves, as to which was right ; they were ruled by a well organized form of government, the heads of which met in conclave to decide any important point, and the rest submitted and obeyed. It is the various churches, or rather, taken collectively, the Church of Christ under this form of spiritual government, that is represented at the opening of the fourth seal, though black with crimes, yet as not having “*hurt the oil or the wine*.” Many sects of Christians have not injured “*the wine*,” (the Lord’s supper,) but these again, have “*hurt the oil* ;” they have rejected the apostolic appointment of bishops, which was found, and fully established, as the government of all

* Revelation i. 2.

the Christian Churches, by the edicts of the Emperor Constantine. Let us turn to the pages of Gibbon, (though he was an Atheist, his veracity is undoubted,) and see his account of the early Christian Church in the first century, (at the close of which only, St. John, the best beloved and last survivor of the Apostles, died.)

“The public functions of religion were solely entrusted to the established ministers of the church, bishops and presbyters; two appellations which in their first origin appear to have distinguished the same office of persons. The name of Presbyter was expressive of their age, or rather of their gravity and wisdom. The title of Bishop, denoted their inspection over the faith and manners of the Christians who were committed to their pastoral care. In proportion to the respective numbers of the faithful, a larger or smaller number guided each infant congregation with equal authority, and with united counsels. But the most perfect equality of freedom requires the directing hand of a superior magistrate. A regard for the public tranquillity, which would so frequently have been interrupted by annual or occasional elections, induced the primitive Christians to constitute an honourable and perpetual magistracy, and to choose one of the wisest and most holy among their presbyters, to execute, during his life, the duties of an ecclesiastical

governor. It was under these circumstances that the lofty title of Bishop began to raise itself above the humble appellation of presbyter ; and while the latter remained the most natural distinction for the members of every Christian senate, the former was appropriated to the dignity of its new president.” We may here make the remark that the Church of England reformed itself to this original form of Bishops. The Church of Scotland went further back, not only to be nearer to the apostles, but to avoid, as much as lay in their power, any form adopted by the Church of Rome—they are therefore presbyterian instead of episcopal. “ This episcopal form of government appears to have been introduced before the end of the first century.”* See the introduction, to the *Apocalypse*. “ Bishops, under the name of angels, were already instituted in the seven cities of Asia,” but they do not appear to have been established in Rome till a later date. In another note we read, “ after we have passed the difficulties of the first century, we find the episcopal form of government universally established, till it was interrupted by the republican genius of Swiss and German reformers.” “ It is needless to observe that the pious and humble presbyters who were dignified with the episcopal title, could not possess, and would probably have rejected, the tiara of the Roman Pon-

* Gibbon, see note, vol. i. p. 327.

tiff, or the mitre of a German Prelate. But we may define in a few words, the narrow limits of their original jurisdiction, which was chiefly of a spiritual, though in some instances of a temporal nature. It consisted in the administration of the sacrament and discipline of the Church; the superintendence of religious ceremonies, which imperceptibly increased in number and variety; the consecration of ecclesiastical ministers, to whom the bishop assigned their respective functions; the management of the public fund, and the determination of such differences as the faithful were unwilling to expose before the tribunal of an idolatrous judge. These powers, during a short period, were exercised according to the advice of the presbyterial college, and with the consent and approbation of the assembly of Christians. The primitive bishops were considered only as the first of their equals, and the honourable servants of a free people. Whenever the episcopal chair became vacant by death, a new president was chosen among the presbyters, by the suffrage of the whole congregation, every member of which supposed himself invested with a sacred and sacerdotal character. Such was the mild and equal constitution by which the Christians were governed more than a hundred years after the death of the apostles;” and to the end of the second century we find “ the union of

the Church" unbroken. But "the Prelates of the third century imperceptibly changed the language of exhortation into that of command, scattered the seeds of future usurpations, and supplied by scriptural allegories and declamatory rhetoric, their deficiency of force and reason. They exalted the *unity* and *power* of the Church, as it was represented in the *episcopal office*," boasting that it was derived from the Deity, and so *must* extend itself over this world and the next. We now find Christian bishops, instead of attending to their ministry, carrying on a war of words for precedence of power, which Rome eventually obtained, because it could bring the strongest proof of the ministration of the apostles Paul and Peter. The clergy separated themselves from the laity, terms unknown before ; the former reserving to themselves full power over the souls of the latter. The community of church funds among the primitive Christians from voluntary offerings, was exchanged for wealth acquired by any means among the clergy, and forced donations extorted from spiritual fears. As time went on, and the power of the clergy increased, they assumed the right of excommunication, and appointed penances, both public and private, till by the time Christianity was fully established as the religion of "the earth," the clergy were established in the unlimited exercise of its powers.

It was not, however, till the fourth century, that monastic discipline appeared in the Christian Church. "Egypt, (vi. page 236,) the fruitful parent of superstition, afforded the first example of the monastic life. Antony, an illiterate youth of the lower parts of Thebais, distributed his patrimony, deserted his family and native home, and executed his *monastic* penance with original and intrepid fanaticism, A. D. 305." Monastic life was introduced into Rome by Athanasius A. D. 341. In the first instance, the vow of celibacy was not necessarily binding for life. "Those monks (vi. 246) whose conscience was fortified by reason or passion, were at liberty to resume the character of men and citizens." "The examples of scandal, and the progress of superstition, suggested the propriety of more forcible restraints." To trace the history of monastic life will be impossible here; but immense accessions of wealth and power to the clergy were its inevitable consequences, as all those who entered into it, bestowed their worldly goods on the Church. This was the state of Christianity for the first three or four centuries, and as it was found by Constantine, the date of whose conversion varies according to different authors, from A. D. 306 to A. D. 326, but whatever the date, the Catholic Church was legally established, and constituted by him as the religion of the empire. Let us

now turn and see among all the churches established, endowed or founded by this, the first Christian emperor, which remain—Constantinople, Alexandria, Antioch, Carthage, Jerusalem, Tyre—where are they? like “the seven churches of Asia” swallowed up in Mahometanism. Gaul and Acquitain? A prey to infidelity, or like the catholic churches of Spain and Austria, tributary to Rome, with no *head* of their own. The different sects of reformists, without Bishops, do not come under the head of an established church at all. Where then must we look for the “*two witnesses*,” who though “*in sackcloth*,” “*clothed*” in sin, still prophesied God’s judgments on infidelity through 1260 years, and “*hurt not the wine and the oil?*” Where “*are the two olive trees, and the two candlesticks, standing before the God of earth?*” In the list of the churches under the protection of Constantine, where are those of Britain and of Rome? A thousand voices can answer—HERE!

This important truth shown me in these verses of Revelation, does not in any way alter their meaning, namely, that the faithful were oppressed by the undue power of the Church, but only more completely expounds the verses themselves, which may now be read as follows:—

And I will give my power to my two churches, and they shall announce my judgments to the

world, but they themselves shall be covered with sins. These are the two bishops or heads of my two churches, which, when all others are fallen, shall remain standing to the last. If any other faith, infidelity or heresy should attempt to subvert them during these years of power that I have given them ; they shall consume and devour such enemy. I have given them power, but they use it not rightly, they are clothed in sin. They have power to withhold the refreshing rain of the pure and simple Gospel. They have power to turn its " living waters" into blood. They have power to smite the earth with plagues and torments of their own invention as often as they will. They have this unbounded power given them for 1260 years. Then shall appear an enemy over which they have no power ; INFIDELITY, when he comes, shall make war with them, and slay them, and they shall find that in the "*fourth part of the earth,*" their very name shall be extinct for a time.

Before showing the apostolic succession unbroken in the churches of Rome and Britain, I must revert to the third and fourth verses of the eleventh chapter of Revelation, and transcribe their corresponding prediction from the prophet Daniel, (xi., part of verse 32, and verses 33 and 34,) "*But the people that do know their God shall be strong and do exploits. And they that under-*

stand among the people shall instruct many." We must remember that this is the first mention of Christianity in the chapter; and, in a few words, it clearly exemplifies its progress from the beginning. Showing how the Churches of Christ warred successfully against paganism, both spiritually and temporally, till they were established in security from adverse faiths; and how "*many*" were instructed in the pure doctrines of the gospel of peace. It would seem that Christianity was safe now from harm; but the prophetic writer continues, and shows us the principal features of the 1260 years. "*Yet they shall fall by the sword and by famine, by captivity and by spoil, many days.*" They spiritually fall as churches, when they resort to such means of enforcing God's word, "*when fire proceedeth out of their mouth and devoureth their enemies.*" They fall in a temporal point of view, when these plagues are (as they have been) directed against each other, and when persecution falls on any church from its brother. "*Now, when they shall fall, they shall be holpen with a little help.*" Respecting this "*help*," as well as for all this prophecy of Daniel, we must turn for elucidation to the pages of Gibbon, who, as an avowed Atheist, was not likely to reflect any glory on any Christian church it was possible for him to avoid; and who, more than any historian, shows

the crimes and “*falling away*” of the Christians. He told but the truth ; though, alas ! for himself, forgot that a religion is not bad because its pretended followers are wicked. The Church of Christ is as “*a woman clothed with the sun, having the moon under her feet.*” He saw not the sun, and mistook for its pure brightness that false light, borrowed from its rays, which illuminates the surface of the moon. Like many, he examined beneath that glittering surface, and found all cold and dark ; like many, he looked no further ; he saw not that he was wandering in the night ; the sun was not in view ; he waited not patiently for the day to dawn upon him, but performed his earthly toil by the light of that planet only, whose rays he felt to be false. His appointed task was to show *that* falseness to the world, to expose the crimes and infidelities of pretended Christians as a warning to mankind, and to bear witness (though reluctantly, as shown by his sarcasms) to the virtues of the faithful few. His appointed task, from his acknowledged veracity and research as an historian, was to make manifest by his writings to the world, the great truths contained in the prophetic words of that book whose divine origin he dared to doubt. Thus we find him (viii. p. 317) fixing the date of this 1260 years, and exclaiming, “ Such was the event of the first of the religious wars, which have

been waged in the name and by the disciples of the God of Peace ;” thus showing to others the difference between the real and the false, but feeling it not himself.

“*They shall fall by the sword.*”—The Church of Constantinople had commenced the religious wars ; that of Alexandria carried them on with quite sufficient fury to entitle it to a foremost place in the annals of the 1260 years of crime, persecution and civil war in the Church. In A.D. 537, we read (viii. p. 361) of the streets of that city being “ filled with the dead bodies of citizens and soldiers,” and of “ pious women ascending to the roofs of their houses, and throwing down every sharp and ponderous utensil on the heads of the enemy ;” and this for some indefinite dispute between “*corruptibles* and *in corruptibles*.” Again, in A.D. 551, we find in the same city soldiers wading “ to their knees in blood, and 200,000 Christians said to have fallen by the sword in one day.” We will not dwell on details such as these, they are far too numerous to insert here ; enough has been said to prove that the Christian Church had “*fallen away*” at this period, and that the “*many days*” of Daniel and the Apocalypse had commenced. These churches I shall mention no more, but confine myself to the two that were to remain “*standing*,” and look at the state of the Church, or, to use

the words of Gibbon, (viii. p. 158,) "inquire into the fate of Rome, which had reached, about the close of the sixth century, the lowest period of her depression." In A. D. 410 Rome had been besieged for the third time by the Goths and sacked. In 455 it was again sacked by the Vandals, (vi. p. 150;) and though "the holy instruments of the Jewish worship, (the gold table and the gold candlestick with seven branches," which had been "deposited in the Temple of Peace," after gracing the triumph of Titus,) "at the end of four hundred years were transferred from Rome to Carthage, the Christian churches, enriched and adorned by the prevailing superstition of the times, afforded more plentiful materials for sacrilege." In 472 Rome was again sacked from a discord between the Emperor Anthemius and the barbarian Ricimer; and at the end of the fifth century the state of the whole of Italy is represented as "exhausted by the irretrievable losses of war, famine, and pestilence." (vi. p. 231.) The state of Rome during nearly the whole of the next century is described as follows (viii. p. 158):—"By the removal of the seat of empire, (to Ravenna, A. D. 404,) and the successive loss of the provinces, the sources of public and private opulence were exhausted; the lofty tree under whose shade the nations of the earth had reposed, was

deprived of its leaves and branches, and the sapless trunk was left to wither on the ground. The ministers of command and the messengers of victory no longer met on the Appian or Flaminian way ; and the hostile approach of the Lombards was often felt and continually feared. The Romans shut or opened their gates with a trembling hand, beheld from the walls the flames of their houses, and heard the lamentation of their brethren who were coupled like dogs, and dragged away into distant slavery beyond the sea and the mountains. The campagna of Rome was reduced to the state of a dreary wilderness, in which the land is barren, the waters are impure, and the air is infectious. Curiosity and ambition no longer attracted the nations to the capital of the world ; but if chance or necessity directed the steps of a wandering stranger, he contemplated with horror the vacancy and solitude of the city, and might be tempted to ask, where is the senate, and where are the people ? A society in which marriage is encouraged and industry prevails, soon repairs the accidental losses of pestilence and war ; but, as by far the greater part of the Romans was condemned to hopeless indigence and celibacy, the depopulation was constant and visible, and the gloomy enthusiasts might expect the approaching failure of the human race, yet the number of citizens still ex-

ceeded the measure of subsistence ; their precarious food was supplied from the harvests of Sicily and Egypt, and the frequent repetition of famine betrays the inattention of the emperor to a distant province."

With respect to Christianity, "The religion of Constantine (v. p. 136) had achieved, in less than a century, the final conquest of paganism in the Roman empire ; but the victors themselves had been insensibly subdued by the arts of their vanquished rivals." (v. 130.) "The innumerable miracles of which the tombs of the martyrs were the perpetual theatre, revealed to the pious believer the actual state and constitution of the invisible world ; and his religious speculations appeared to be founded on the firm basis of fact and experience." "The sublime and simple theology of the primitive Christians had been gradually corrupted ; and (by the worship of saints and martyrs) the MONARCHY of heaven, already clouded by metaphysical subtleties, had been degraded by the introduction of a popular mythology, which tended to restore the reign of polytheism." The temporal power of the Church, at the period of which we are now writing, had fallen with the fortunes of Rome. Its spiritual fall was far greater. In the same city where St. Paul had preached, and the early martyrs had laid down their lives rather than renounce this

holy faith, a *remnant* of the *abuses* of that faith was all that was left in this degraded, ignorant, and desolate state. “A vague tradition was embraced, that two Jewish teachers, a tent-maker and a fisherman, had formerly been executed in the circus of Nero, and at the end of five hundred years their genuine or fictitious relics were adored as the palladium of Christian Rome. The pilgrims of the east and west resorted to the holy threshold, but the shrines of the apostles were guarded by miracles and invisible terrors ; and it was not without fear that the pious Catholic approached the object of his worship.” Such was the state of Christian Rome ! Fallen not only in purity of faith and doctrine, but, as Daniel prophesied centuries before, “ *By the sword and by flame, by captivity and by spoil.*”

(Verse 34.) “ *Now, when they shall fall, they shall be holpen with a little help.*”

“ Like Thebes, or Babylon, or Carthage, the name of Rome might have been erased from the earth, (viii. p. 161,) if the city had not been animated by a vital principle which again restored her to honour and dominion. The power as well as virtue of the apostles resided with living energy in the breast of their successors ; and the chair of St. Peter was filled, under the reign of Maurice, by the first and greatest of the name of Gregory. His grandfather, Felix, had himself

been Pope, and as the bishops were already bound by the law of celibacy, his consecration must have been preceded by the death of his wife." Gregory "helped" the Church as much as lay in his power; but the nature of the times precluded it from being more than a "*little help*." The art of printing not having been invented, and the Bible and writings of the early fathers of the Church being only scantily scattered in manuscript among a very few, it was not possible to show more than a little light in the midst of the dark ignorance and superstition around; therefore we cannot wonder if this first reformation of the Church, though holy in its intentions, as the faith of the great and good man who effected it, was not as complete as our more enlightened days require. But what was revealed to Gregory was suited to the times in which he lived; and the different disciplines of the Church so fully established by him were intended to tame and subdue the unruly and nearly heathen spirits with which he had to deal. He saw powerful bishops in the universal Church; but though he repreahended the crimes and tyranny to which the abuse of power had led the patriarchs of Constantinople and Alexandria, he sought not to curtail that power, only to turn it into a right channel, that it might be a stream of living waters to the faithful, instead of an overwhelm-

ing flood. His ideas went no further than to restore to the devastated Church of Rome, which he justly deemed God's own, that power which he knew it had possessed before; which he had seen in the hands of Pagans and barbarians, and which he felt would never be abused in his own. He saw that, in the troubled state of the times, the Church of Rome was fast relapsing into infidelity, the great enemy of the whole Catholic Church from the beginning, and the secret instigator of its misdeeds. Infidelity, towards which all were hastening, had to be veiled from the eyes of men only too eager to follow in its footsteps; so gorgeous ceremonies were re-established to attract and dazzle in its stead. The fiery passions and hot blood of these natives of a climate so different to our own made constant fasting most advisable, particularly as this was a part of the church discipline which fell heaviest on the rich, pampered, and powerful. Gregory *fed* the poor. "On the first day of every month (viii. p. 164) he distributed to them, according to the season, their stated portions of corn, wine, cheese, vegetables, oil, fish, fresh provisions, clothes, and money; and his treasures were continually summoned to satisfy, in his name, the extraordinary demands of indigence and merit." The Latin language, in which Mass was celebrated, was at that period the universal tongue, and it was not

till many years afterwards that it became thoroughly broken into different dialects, though the process had begun. The invasions of barbarians with their teutonic tongues, intercourse with the Moors of Spain with their Arabic, added to the degeneracy of different provincial dialects, formed in the dark ages a "confusion of tongues" from which France, Italy, Spain, and England derive their several languages. The canon of the Mass, as well as the disciplines of Gregory, appear to have been preserved unchanged by the Catholics of the Church of Rome, from an *instinctive* fear that told them, as it did Gregory, that a powerful barrier *must* be opposed to infidelity. They had seen the monster kept from avowedly showing itself in the bosom of their Church, by the strong power the latter possessed. The fathers of their Church too (like our own in later days) had read the Bible, and all saw that one should rise and "*wear out the saints of the Most High, and think to change times and laws.*"* They have therefore steadily refused all change, even a reform, for fear *their* Church might so prove *him* who should "*speak great words against the Most High, and think to change times and laws:*" not discerning the difference of "times and laws" of man's enacting, and those established by Christ and his apostles. With these

* Daniel vii. 26.

ideas, no wonder that a Reformed Church should be a subject of horror to a Roman Catholic ; he must have been ever expecting "*that the judgment should sit, and that they should take away his dominion, to consume and destroy it to the end.*" The Reformed Church has equally been expecting the same fate to happen to their brethren of Rome ; because they consider that these last *did* change "*times and laws,*" when they discarded the simple manners and customs of the apostles and early bishops, their immediate successors ; not discerning that they had *changed none* of Christ's ordinances, only wonderfully *added* to them ; and that it was in their eagerness to avoid infidelity that they had fallen into the opposite extreme of superstitious credulity. But the time is come when the real enemy of mankind shall be manifested to the CHURCH UNIVERSAL. The "man of sin" is already revealed. Already has he thought to change "*times and laws*"—already have they been given into his hand until "*a time, and times, and the dividing of time.*" "*The beast of the bottomless pit*" has already "*made war against*" the witnesses, and their dead bodies have already lain unburied in the street of Sodom "*three days and a half.*" The witnesses may rest in peace ; it is on infidelity "*that the judgment shall sit.*" But this must be the subject of a future dissertation.

We have seen the determined opposition of the Church of Rome to the power of infidelity. As Herod destroyed *all* the infants, fearing that Christ might escape, so did that Church persecute *all* heretics to its ordinances, thinking that thus infidelity would be destroyed too. But the barrier, though strong and steadily kept up, was at the appointed hour removed. The last stone was taken away by the hand of the Pope himself, Clement the IVth., a great and good man. The torrent of infidelity, so justly dreaded by the Church, *has* overflowed the earth ; the barrier, though strong, was powerless to save ; it was not the *right one*. Faith is the only shield against infidelity.

“ The pontificate of Gregory the Great, (viii. p. 165,) which began February the 8th, A.D. 590, and lasted thirteen years six months and ten days, is one of the most edifying periods of the history of the Church. His virtues, and even his faults, a singular mixture of simplicity and cunning, of pride and humility, of sense and superstition, were happily suited to his station and to the temper of the times. In his rival, the Patriarch of Constantinople, he condemned the anti-Christian title of Universal Bishop, which the successor of St. Peter was too haughty to concede and too feeble to assume ; and the ecclesiastical jurisdiction of Gregory was confined to

the triple character of Bishop of Rome, Primate of Italy, and Apostle of the West. He frequently ascended the pulpit, and kindled by his rude though pathetic eloquence the congenial passions of his audience. The language of the Jewish prophets was interpreted and applied, and the minds of the people, depressed by their present calamities, were directed to the hopes and fears of the invisible world. His precepts and example defined the model of the Roman Liturgy: the distribution of the parishes, the calendar of festivals, the order of processions, the service of the priests and deacons, and the variety and change of sacerdotal garments. Till the last days of his life he officiated in the canon of the Mass, which continued above three hours. The Gregorian Chant has preserved the vocal and instrumental music of the theatre; and the rough voices of the barbarians attempted to imitate the melody of the Roman school. Experience had shown him the efficacy of these pompous rites to soothe the distress, to confirm the faith, to mitigate the fierceness, and to dispel the dark enthusiasm of the vulgar; and he readily forgave their tendency to promote the reign of priesthood and superstition.” Though the power of Gregory rapidly increased, the historian, notwithstanding his sarcasms, is obliged to bear witness to the truth, and cannot succeed in tarnishing in any

way the brightness of his character. “ His jealous care maintained the purity of faith and discipline, and the apostolic shepherd assiduously watched over the faith and discipline of the subordinate pastors ; and under his reign the Arians of Italy and Spain were reconciled to the Catholic Church.” Though the temporal power of the popes afterwards “ insensibly rose from the calamities of the times, the Roman bishops, who have deluged Europe and Asia with blood,” were then “ compelled to reign as the ministers of charity and peace.”

“ Gregory awakened the emperor from a long slumber, exposed the guilt or incapacity of the Exarch of Ravenna and his ministers,” who governed Italy ; “ encouraged the Italians to guard their cities and altars, and condescended, in the crisis of danger, to name the tribunes, and to direct the operations of the provincial troops. But the martial spirit of the Pope was checked by the scruples of humanity and religion ; as a christian bishop he preferred the salutary offices of peace ; his moderation appeased the tumult of arms ; the sword of the enemy was suspended over Rome ; it was averted by the mild eloquence and reasonable gifts of the pontiff, who commanded the respect of heretics and barbarians. The merits of Gregory were treated by the Byzantine court with reproach and insult,

but, in the attachment of a grateful people, he found the purest reward of a citizen, and the best right of a sovereign."

I have shown how "the little help" was afforded one of the witnesses whom Gregory found indeed "*clothed in sackcloth*," we must now turn to the history of the other, to whom the same words of Daniel will be found equally applicable.

The very early history of the British Church can be but faintly traced. I find the Pictorial History of England (vol. i. p. 73) announces that "another result of the Roman invasion was the introduction of Christianity." This is a simple assertion unsupported by any proof, but "it cannot be accounted strange if Britain, a country at that time so remote and insignificant, should have the beginning of her religious history involved in obscurity. The investigations of the curious, however, have, partly by bold conjectures and partly by monkish legends, attempted to show how Britain either was or might have been christianized; some of these accounts would imply that British Christianity is as old as the apostolic age;" but "a passing allusion in the writings of Tertullian gives us a more *distinct* idea of the state of Christianity in Britain than can be obtained from any narratives," such as those above alluded to. "In his work against

the Jews, written A. D. 209, he says, that even those places in Britain hitherto inaccessible to the Roman arms, have been subdued by the gospel of Christ." In the persecution of Diocletian against the Christians of Britain, "St. Alban, the first martyr of our island, perished, with many others whose names have not been recorded ; this, according to Bede, took place in the year 286. Constantius, who, at this time, directed the affairs of Britain, though favourably inclined towards the Christians, dared not resist the imperial mandate ;" he was obliged to dismiss them from office, but, upon some preferring a change of faith to a temporal sacrifice, " he discharged them from his service, declaring that those who had renounced their God could never prove true to their master." Constantius, being the father of Constantine, it is evident that christian churches were established in the western provinces, which he governed, before the time of that emperor ; for we find in Gibbon, (ii. p. 468), that " as long as Constantius remained in the subordinate station of Cæsar, it was not in his power openly to reject the edicts of Diocletian, or to disobey the commands of Maximian. His authority contributed, however, to alleviate the sufferings which he pitied and abhorred. He consented, with reluctance, *to the ruin of the churches* ; but he ventured to protect the Chris-

tians themselves from the fury of the populace, and from the rigor of the laws." "The elevation of Constantius to the supreme and independent dignity of Augustus gave a free scope to the exercise of his virtues; and the shortness of his reign did not prevent him from establishing a system of toleration, of which he left the precept and the example to his son, Constantine."

But the British Church, like all others, "fell away." In the 4th century it became tainted with Arianism, and those corruptions in doctrine that so largely overspread the continental churches; and the "only ostensible difference" by which it was distinguished from the others, both at this period and when in its purer state, "was its observing the Asiatic computation of time in keeping Easter, instead of the Roman, a distinction frivolous in itself, but important in its consequences at a later period, when the Roman pontiffs laid claim to universal rule, and sought to secure it by enforcing universal conformity." I transcribe this from the Pictorial History of England to show that the British Church was in no way governed by that of Rome at this early period, though a province of that empire; and, though not subordinate, that it was equally catholic in faith, the difference not in any way touching one point of doctrine. In fact, all the churches were distinct from each

other, and on an equality till long after this period, each sending its own bishops, as its representatives, to the different councils assembled to settle the affairs of the Church in general. After this last “had been established in power and splendour, the same results were exhibited in Britain as in other countries ; and while the Italian and Greek infused into the Christian faith the classical paganism of his fathers, the Briton leavened it with his ancestral druidical superstitions.” In the fifth century the opinions of Pelagius caused great dissension, and when the Saxons arrived they found Christianity professed but its precepts very little followed. “Gildas has painted the manners of both people and clergy in the darkest colours : in addition to general profligacy he charges them with what he calls infidelity, by which he would seem to imply something beyond mere heresy or unsoundness of faith.” Gibbon, who seldom errs on the side of approbation where a Christian church is concerned, gives the following account of its state in Britain from the year 409 to 449, being the period when the island was for a short time *free*, having thrown off the Roman yoke and not yet assumed the Saxon ; but he observes, in a note, that “*some circumstances* in this paragraph are founded only on conjecture and analogy.” (v. 364.) The British Church might be com-

posed of “ thirty or forty bishops, with an adequate proportion of inferior clergy ; and the want of riches (for they seem to have been poor) * would compel them to deserve the public esteem, by a decent and exemplary behaviour. The interest, as well as the temper of the clergy, was favourable to the peace and union of their distracted country ; those salutary lessons might be frequently inculcated in their popular discourses ; and the episcopal synods were the only councils that could pretend to the weight and authority of a national assembly. In such councils, where the princes and magistrates sat promiscuously with the bishops, the important affairs of the state, as well as of the churches, might be freely debated ; differences reconciled, alliances formed, contributions imposed, wise resolutions often concerted, and sometimes executed ; and there is reason to believe, that in moments of extreme danger, a pendragon, or dictator, was elected by the general consent of the Britons. These pastoral cares, so worthy of the episcopal character, were interrupted, however, by zeal and superstition ; and the British

* It is reported of three British Bishops who assisted at the council of Rimini, A. D. 359, *Tam pauperes fuisse ut nihil haberent.* Sulpicius Severus, *Hist. Sacra*, 1 ii. 420. Some of their brethren, however, were in better circumstances.

clergy incessantly laboured to eradicate the Pelagian heresy, which they abhorred as the peculiar disgrace of their native country." I much fear that the conjectures of the historian have involuntarily led him to describe what a really christian government would have been even in those turbulent times rather than what was actually the case, if we may judge by the remarks of Gildas on the same period. Gibbon is not the historian of Britain but of Rome, he therefore dismisses the former province with a few passing remarks, when it no longer was a portion of the Roman empire.

It is from Bede, and Gildas, and other sources, we must draw an account of the early British Church ; I will therefore, for a short time, return to the beginning of the fourth century, and to Constantius, who, after the abdication of Diocletian, A. D. 304, became associated in the empire with Galerius, and, having stayed all persecution of the Christians, made Britain his chief place of residence, and died at York A. D. 306 or 7. The conversion to Christianity of his son Constantine, (whose birthplace is by many supposed to have been Britain,) and the foundation of Constantinople, are well known to all. "From this celebrated era," says Bentham, "we must date the civil establishment of Christianity, not only in Britain, but in all the other provinces

of the empire ; for it was by this emperor's edicts that the bishops and fathers of the Church were first called together to attend to the interests of religion, and provide for the security, order, and tranquillity of the Christian Church. Many sumptuous churches were erected about this time in Jerusalem, Tyre, and Constantinople, and other large cities in the empire. With respect to Britain, probably the native country of Constantine, and certainly the place where he was first saluted emperor, it can hardly be doubted that he exerted his zeal in promoting the interests of religion there as well as in the other provinces." Though we have no actual account of his founding any churches in Britain, we may gather, from those general accounts recorded by Gildas and Bede, and other ancient historians, that the British Church was not overlooked by him, as appears evident at the first council at Arles, a. d. 314, (summoned by this emperor's authority,) where three British Bishops were present, Eborius, Bishop of York, Restitutus, Bishop of London, and Adelphius, (another British Bishop, whose see is uncertain, but conjectured to be Caerleon, in Wales,) being one bishop out of each of those provinces into which Britain was divided at that time ; the summons to this council is still extant in Eusebius. Their presence is also sufficiently

attested at several other councils before the reign of the Emperor Julian ; for instance, at the council of Nice, A. D. 325 ; at Sardis in Thrace, A. D. 347 ; and at Ariminum, or Rimini, A. D. 359 ; (the same council mentioned in a note by Gibbon;) summoned by the Emperor Constantius. In Bentham I find this observation : “ In this last council it is remarkable that the expenses of all the bishops was ordered to be defrayed out of the public treasury ; but those of Acquitain, France, and Britain, chose rather to bear their own charges than be a burthen to the public ; except three British bishops, whence it appears there were several other British bishops present, though their names and number are omitted ;” this agrees in facts with Gibbon’s note, but it appears not improbable that the real case was as follows. The Emperor Constantius (2nd of the name) favoured the great heresy of Arius, upon whose opinions this council had met to consult. He might have offered to pay the expenses of the bishops, thinking to bribe them to forward his views. Were this the case, Acquitain, Gaul, and Britain, with the exception of the three bishops, must have remained firm in orthodoxy.

The Britons began, about the beginning of the fifth century, to be much tormented by their neighbours, the Picts and Scots. The power of

Rome was decreasing fast after that city had been taken and sacked by Alaric, the Goth, A. D. 410, so that the Romans resolved to abandon their British province. This done, the Britons, distressed at home and deserted by their late masters, took a measure of all others the most fatal to them : they invited the Saxons to their assistance, who arrived A. D. 449. The most horrible devastations were committed in the Christian Church by these Pagans when they had firmly established themselves in power. About A. D. 477 they were fixed in Kent and Sussex as South Saxons ; also in Hampshire as West Saxons, or kingdom of Wessex. About 527 the East Saxons had established themselves, by 547 they had conquered the North, and by the year 617 all were firmly settled in Britain ; “ but the whole western coast, from the Firth of Clyde to the land’s end in Cornwall, and the southern coast, from the land’s end to the confines of Hampshire, remained unconquered by the Saxons.” And to these parts the persecuted Christians retired ; but in the rest of Britain, at the beginning of the sixth century, Christianity seems nearly to have disappeared, “ for we find no notice of even a single Christian church being any where kept up as a place of worship.” So the same prostration is observable in the British Church at the same period, and from the

same cause, (the irruption of Pagan barbarians,) as we have remarked in Rome, Gildas and Bede* compare the devastating power of the Saxons, and the outrages they committed on the Christian Church, to the burning of Jerusalem by the Chaldeans, and ascribe all to the Deity as a judgment on the sins of the inhabitants of the island. “ Cities and churches were burnt down and destroyed, the priests and ministers of religion slain at their altars, and the bishops of the Church involved in one common ruin with the people, and none left to bury them.” Some fled and embarked for foreign parts ; others “ betook themselves to the mountains, or woods, or rocks, where they lived in great anxiety and continual fear.” Many of the Britons retired into those parts of the island where the Saxon arms could not penetrate, and it is particularly recorded of Theonius, Archbishop of London, and Thadiocus, Archbishop of York, that “ after they had seen all the churches within their provinces destroyed to the ground, they retired, in the year 586, with their clergy, who had survived these public calamities, into Wales and Cornwall.” “ They fell” *by the sword* “ *and by flame, by captivity and by spoil.*” “ *Now when they shall fall they shall be holpen with a little help.*”

As the distress of Britain proceeded from the

* Gildæ Hist. sect. 24. Bede Hist. eccl. lib. 1, c. 15.

same cause as that of Rome, so did its “*help*.” Gregory the Great, before he was Pope, was “passing one day through the streets of Rome, and was arrested at the market-place by the sight of some young slaves from Britain, who were publicly exposed for sale. Struck with the brightness of their complexion, their fair long hair, and the remarkable beauty of their form, he eagerly inquired to what country they belonged ; and being told they were Angles, he said with a sigh, ‘they would not be Angles, but angels if they were but Christians.’” He never forgot the circumstance, or that there was a “lonely island in the far blue sea,” where the faith of Christ was unknown or obliterated ; “*a little help*” was sent to the distant land ; “and the conquest of Britain (viii. 167) reflects less glory on the name of Cæsar than on that of Gregory the first. Instead of six legions, forty monks were embarked for that distant island, and the pontiff lamented the austere duties which forbade him to partake the perils of their spiritual warfare. In less than two years he could announce to the Archbishop of Alexandria that they had baptized the king of Kent with ten thousand of his Anglo-Saxons.”

Towards the close of the sixth century Ethelbert, king of Kent, had married a Christian princess, Bertha, daughter of Charibert, king of

Paris, and niece of Clothair the first. She brought over with her Luidhard, a Christian bishop, (one of the clauses of her marriage contract having been the free exercise of her religion,) and she established the forms of Christian worship in "an old church, built while the Romans were in Britain, on the east side of the city of Canterbury, dedicated to St. Martin." It was thus matters were in the British Church when Augustin and some other missionaries were sent from Rome by Pope Gregory the Great. Ethelbert, no doubt predisposed by his wife, was baptized A. D. 597. Augustin was afterwards ordained Bishop of Arles, in France, but returned thence in 598, with the designation of Archbishop of the British nation. The city of Canterbury was assigned him as his see. "He repaired another ancient church there, and appointed it the Metropolitan Church for himself and his successors." The whole kingdom of Kent was soon reconverted to Christianity, and the other six kingdoms of the heptarchy followed. It must be remarked here, that as the persecuted archbishops, with their clergy of the apostolic succession of the early church, retired into places of safety both in Wales and Cornwall, in A. D. 586, with no account of their further molestation; and as Augustin, consecrated by Gregory, arrived only about ten years after-

wards, England, from before the time of Constantine, was never without an “*anointed one*” to stand “*before the God of earth.*”

(Verse 34.) “*But many shall cleave to them with flatteries.*”

The word “*flatteries*” occurs twice before in the 11th chapter of Daniel, and in both cases means the same thing ; false doctrines and high promises of salvation, which it was impossible for man to perform. It will be found to mean the same thing here. While the papacy had universal power, it promised absolutions for sins upon the performance of certain penances, &c., and when at the highest pitch of depravity it even sold these absolutions ; this, and many others were crimes the witnesses had in common, while they each acknowledged the same head ; for as Britain, a free country in itself, had been for centuries, from the conquest of Cæsar, under the temporal yoke of Rome, so was it, by the conquest of Gregory, under its spiritual yoke, till each was thrown off at the appointed time. But the Churches, though separated, were still under the dominion of sin ; the angel that held the Bible had set his right foot on the Island Church, “*the sea,*” and his left foot on the Roman Church, “*the earth.*” The latter continued, though in a milder degree, its flattering promises of salvation, which it still announced

could only be found in its peculiar form of worship and church ; and the former, though it promulgated the Bible, made use of its pure doctrine as an authority for persecuting the Church whose yoke it had thrown off, flattering itself it was thus fulfilling God's judgments on the wicked. Thus were the witnesses opposed to each other ; and the garments of sin, like the "*flatteries*" of Daniel, still clave unto them. As the reformists had fallen "*by the sword and by flame, by captivity and by spoil*," when the Church of Rome held the power, so did that in turn suffer from the reformed Church, and its members were led to the stake and the flame. The nature of the times in later years, the advance of learning, the short duration of that part of the 1260 years during which the British Church had the ascendancy, and the strong power of the laws, prevented its tyranny from being on so large a scale ; still the spirit of evil was the same. Who could be more intolerant than the Puritans ? Who could be more inveterate against Rome ? Their estates were torn from the helpless members of that Church ; our beautiful cathedrals were defaced because England had worshipped in them according to the forms of Rome ; thousands were slain in civil religious wars,—all equally expounding the prophecy of Daniel ; for if the laws forbade them to

be burned at the stake, or condemned to hopeless confinement in the walls of an inquisition, if they fell not "*by flame and by captivity*," they fell "*by the sword and by spoil many days*." The next verse belongs to the continuation of the history of the witnesses after the 1260 years are expired, so we will conclude this dissertation here.

ERRATA FOR THE FIRST DISSERTATION.

Page 10, line 19, *dele* "the sect of"—*read* "Papacy, the Church."

13, line 22, *for* "Louis XIV." *read* "Louis XV."

15, line 12, *for* "Malnezzi" *read* "Malvezzi."

17, line 22, *dele* "one," *read* "that Wicked be revealed."



F A I T H
AND
I N F I D E L I T Y.

PART I.—(*Concluded.*)

THE 1260 YEARS OF THE APOCALYPSE.

L O N D O N :
J. HATCHARD AND SON, 187, PICCADILLY.
1848.

48
9 27
13



LONDON :
G. J. PALMER, PRINTER, SAVOY STREET, STRAND.

FAITH AND INFIDELITY

“ He that is not with me is against me.”

PART I. (*Continued.*)

The 1260 years of the Apocalypse.

A Dissertation on part of the 11th Chapter of Daniel, being an introduction to the forty and two months of the 11th chapter of Revelation, or the 1260 years during which the holy city should be trodden under foot by the Gentiles.

REV. xi. 1, 2.

(Verse 1.) “ *And there was given me a reed like unto a rod : and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.*

(Verse 2.) “ *But the court which is without the temple leave untouched, and measure it not ; for it is given unto the Gentiles : and the holy city shall they tread under foot forty and two months.*”

B

I must first call the attention of my readers to the 14th verse of the 13th chapter of St. Mark's Gospel, that we may endeavour to follow the injunction contained in it (" *let him that readeth understand*"). The same injunction is found in the corresponding prediction recorded by St. Matthew, chapter 24th, verses 15 and 16 ; the only difference between the versions being that in the latter " *the holy place*" is the term used, instead of the words " *where it ought not* ." This prediction is evidently intended to be much marked, while at the same time there is some meaning which is not at first clearly to be understood, but requires careful examination to discover. The perfect comprehension of this verse seems to me to be the first visible sign that " *the time of the end*"* draweth nigh, when the words that were " *sealed till*" then, shall be be unclosed " *and*" when " *none of the wicked shall understand ; but the wise shall understand* ."

" *But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand,) then let them that be in Judea flee to the mountains.*"

Those who are in Judea are exhorted to flee into the mountains—but when ? Not when the abomination of desolation is placed where it

* Daniel xii. 9.

ought not—for the place of Solomon's temple has been *defiled* for ages—but when the eyes of faith shall be opened; when they ~~see~~ beyond a doubt that the particular abomination spoken of by Daniel is *actually standing* in “*the holy place*.” When this is clearly seen, then is the time of tribulation coming for Judea. The abomination of desolation spoken of by Daniel has long been *standing* in the holy place—yet have we not seen it *clearly*. It will now be my humble endeavour to point out the *exact* period referred to by the prophet when he announces that it was placed there to stand for a period of time; and to do so, I must take every verse of his 11th chapter, and endeavour to show its true meaning by the page of history, so that no doubt can remain on the mind of the most sceptical. *My* task is easy, for the labours of one man gives me everything as clearly as if he had written with the sacred page before him, and had no other object in view than to illustrate it. Gibbon has well fulfilled *his* appointed task!

*The 11th chapter of Daniel.**

This chapter was written in the reign of Cyrus, commonly called the Great, a prince of the blood royal of Persia, who conquered the revolted provinces of Babylon and Media about the 4th year

* See the Appendix, and notes A and B.

of the reign of Artaxerxes Longimanus, king of Persia, and was given the government of them. Cyrus began his reign in Babylon A. M. 3551, being B. C. 453 (for the authority of this date see Note A.) He bestowed the government of Media on his uncle Darius, called the Mede, (also a prince of the blood royal,) which the latter held for his life.

(Verse 1.) “ *Also I in the first year of Darius the Mede, even I stood to confirm and strengthen him.*”

Darius appointed three rulers over his kingdom, of whom the prophet Daniel was one.

(Verse 2.) “ *And now I will show you the truth. Behold there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all; and by his strength through his riches he shall stir up all against the realm of Grecia.*”

1st king, Cambyses, the son of Cyrus;—he went into Egypt and conquered that country; he was accidentally killed by his own sword. 2nd king, (see Note B,) the Ahasuerus of the Jews, (who *may* be (though I doubt it) the Xerxes of the Greeks, whose expedition against Greece is well known, and who was certainly the commander of the forces of Artaxerxes Lon-

gimanus the “great king.”) This second king, like Darius, (his probable father,) and Cyrus with his son Cambyses, was only a “Dara,” or *king* in contradistinction to the “great kings.” This title of Dara was apparently always given to the princes of the blood royal of Persia, the descendants (equally with the “**GREAT KINGS**”) of Kai Khobad, the founder of this dynasty, called Kaianides, the word Kai signifying *giant* or “*great king*.” In this vast empire the government of the provinces was bestowed on these Daras; and their monarchy was nearly as despotic and hereditary as that of the “*great king*” himself, who seldom interfered with these minor kingdoms of Persia. The 3rd king mentioned here is one of the “*great kings*,” Daráb, so called from a Persian word signifying “*found on the waters*,” and having nothing to do with the title of Dara, though confounded with it by the Greeks. This “*great king*” is the Darius Nothus of the latter. In the sixth year of his reign, in the month of Adar, b. c. 404,* the Temple of Jerusalem was finished 49 years after the proclamation to build it had been issued, in the first year of the Dara Kiresch, or “*Cyrus the king*” of the west of Persia. The fourth and last king mentioned in this verse is also a “*great king*” and the last of the dynasty of the Kaianides,

* See Ezra vi. 15.

successor to, and son of Daráb, whose name he also bore, being called Daráb al Asgar, or the younger. This king is the Darius Codomanus of the Greeks. On the refusal of the latter to pay a certain tribute that had been established by Artaxerxes Longimanus, Darius gathered together a very powerful army to march against them. (For the authority for this reading of the verse, see Note C.)

(Verse 3.) "*And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.*"

It is needless to recapitulate the well known exploits of Alexander the Great. He extinguished the Persian Empire, having conquered its last king, Darius. After this, Persia remained in obscurity for 535 years, 83 of which it was under the Syrian successors of Alexander, and the other 452 under the kings of Parthia.

(Verse 4.) "*And when he shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of heaven; and not to his posterity, or according to his dominion which he ruled: for his kingdom shall be plucked up even for others besides those.*" After the death of Alexander his empire was divided among the leaders of his army, he having no lawful issue

that could claim his throne. But these chiefs quarrelling among themselves for the sole dominion, it eventually fell to "the princes of the house of Seleucus, who usurped and lost the Macedonian command over the East."* All commentators are agreed with respect to the interpretation of these verses ; but here I leave them. The end of the fourth verse is an introduction to, and the fifth verse begins a fresh era in the subject of this chapter—the wars of the kings of Persia with the realm of Grecia. Throughout the rest of the chapter the kings of Persia are typified by the king of the North, in reference to the Holy Land, which was ever entered by the Persians from the north, on account of the deserts. By the king of the South, (so called from Egypt, the country immediately south of Judea,) is meant the possessor for the time being both of *Greece* and *Egypt*, which two countries will invariably be found together throughout the chapter.

"*For his kingdom shall be plucked up, even for others besides those.*" In the reign of Augustus Cæsar we find the whole of the western empire of Alexander the Great under the dominion of Rome ; and "About the same time that, by an ignominious treaty, the Seleucidæ resigned to the Romans the country on this side Mount Taurus, they were driven by the Parthians, an

* Gibbon's "Decline and Fall of the Roman Empire."

obscure horde of Scythian origin, from all the provinces of Upper Asia." The kingdom of Alexander was for "*others besides*" the Seleucidæ; thus before turning to the fifth verse we find the realm of Grecia with Egypt under the dominion of Rome, forming part of that mighty empire; and remaining unmolested by the Persians for more than five hundred years, the Parthians, a strong power, dividing them.

(Verse 5.) "*And the king of the South shall be strong, and one of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.*" The king of the North is understood in the last part of this verse. In this is contained the history of several years, during which the empires of Rome and Persia contended for power, ending in the latter proving the stronger. I must here, therefore, give a slight abridgement of events for nearly forty years. (i. 317,* to the end of the volume.) "The formidable power of the Parthians, which had united with Rome in swallowing up the kingdom of Alexander, and had spread from India to the frontiers of Syria, was in its turn subverted by Ardshir, or Artaxerxes, the founder of a new dynasty, which, under the name of Sassanides, governed Persia till the invasion of the Arabs. This great revolution, whose fatal

* Gibbon.

influence was soon experienced by the Romans, happened in the fourth year of Alexander Severus, 226 years after the Christian era." Artaxerxes "by his valour and conduct (i. 329) had wrested the sceptre of the East from the ancient royal family of Parthia," and "his kingdom, nearly equal in extent to modern Persia, was, on every side, bounded by the sea, or by great rivers; by the Euphrates, the Tigris, the Araxes, the Oxus, and the Indus, by the Caspian sea, and the gulf of Persia." When Artaxerxes was thoroughly established in his new empire he turned his attention to the Romans, "an enemy who by their past injuries and present power deserved the utmost efforts of his arms." The Roman and Parthian empires had been twice engaged in war between the accession of Marcus to the reign of Alexander Severus; under the former, the Roman generals had penetrated as far as Seleucia and Ctesiphon, which they had taken and sacked: this first war was in A. D. 165. The second, in 198, was concluded by a treaty which gave the Romans (about ten years before Parthia was conquered by Artaxerxes) a "firm and permanent establishment beyond the Euphrates."

Artaxerxes laid claim to these provinces of Asia, and declared war against the Romans, A. D. 230. The two monarchs led their armies in

person with varied success ; the Romans took the province of Mesopotamia, which the “great king,” as he styled himself, was unable to wrest from their hands—he was not yet “*strong above him*.” There was peace for a short time, but Artaxerxes and his son Sapor could not long remain quiet, so they conquered Armenia, then in alliance with the Romans ; its lawful heir, young Tiridates, fled, and it remained “above twenty-seven years a reluctant province of Persia” (i. 435). During this period the Romans had been employed at home in repelling the first invasions of the Goths. Presuming on their “degeneracy or distresses,” Sapor “spread devastation and terror on either side of the Euphrates.” Though harassed by the Goths, the Emperor Valerian, flattering himself “that the vigilance of his lieutenants would sufficiently provide for the safety of the Rhine and Danube, resolved, notwithstanding his advanced age, to march in person to the defence of the Euphrates.” So, leaving his son Gallienus as emperor in Rome, he passed that river, “encountered the Persian monarch near the walls of Edessa, was vanquished, and taken prisoner by Sapor,” while “his astonished troops laid down their arms,” A. D. 260. The conqueror took Antioch, and overran Syria, Cilicia, and Cappadocia ; but despairing “of making any permanent establish-

ment in the empire, he sought only to leave behind him a wasted desert, whilst he transported into Persia the people and the treasures of the provinces," with the unfortunate Valerian, who passed the remainder of his life in captivity. *The king of the North was strong above one of the princes of the South.*

(Verse 6.) "*And in the end of years they shall (join themselves*) together ; for the king's daughter of the South shall come to the king of the North to (make an agreement†) ; but she shall not retain the power of the arm ; neither shall he stand, nor his arm : but she shall be given up, and they that brought her, and (he that begat her‡), and he that strengthened her in these times.*"

The emperor Gallienus held "the reigns of government with so loose a hand," (i. 444,) and so great was the unsettled state of the empire from the successes of both Persians and Goths, that it is not surprising a crowd of usurpers

* See other translations of the Hebrew, or "*associate themselves.*"

† Or "*to make rights.*"

‡ Or "*and he whom she brought forth.*" Either reading appears to suit ; either "*he that begat her,*" Egypt, the country of her ancestors, her fatherland, or "*he whom she brought forth.*" The provinces she had collected together and erected into a kingdom which she ruled.

should start up in every province against the son of Valerian. These are generally called “the thirty tyrants;” but OEdinathus and his wife Zenobia will alone be mentioned here. The former had done much service against the Persians, after certain overtures, he appears to have made to Sapor, were rejected. (i. 440.) “At the time when the East trembled at the name of Sapor, he received a present not unworthy of the greatest kings; a long train of camels, laden with the most rare and valuable merchandises. The rich offering was accompanied with an epistle, respectful but not servile, from OEdinathus, one of the noblest and most opulent senators of Palmyra.” The present was rejected with disdain; and OEdinathus, under pain of destruction to all belonging to him, ordered “to fall prostrate before the foot of Sapor’s throne, with his hands bound behind his back.” This desperate extremity aroused the energies of the Palmyrenian; “he met Sapor, but he met him in arms,” and forced him to pass the Euphrates with haste and confusion. “By this exploit OEdinathus laid the foundation of his future fame and fortunes.” The other pretenders to independent monarchy in the empire could only be considered as rebels, but Gallienus acknowledged “the victorious arms of OEdinathus, who deserved the honourable dis-

tinction, by the respectful conduct which he always maintained towards the son of Valerian. With the general applause of the Romans, and the consent of Gallienus, the senate conferred the title of Augustus on the brave Palmyrenian; and seemed to entrust him with the government of the East, which he already possessed, in so independent a manner, that like a private succession, he bequeathed it to his illustrious widow Zenobia." Gibbon has hitherto only mentioned Ædinathus, but he having been raised by marriage with Zenobia from a private station, it is in her we must recognize "*the king's daughter of the south*;" for "*she claimed her descent from the Macedonian kings of Egypt, equalled in beauty her ancestor Cleopatra, and far surpassed that princess in chastity and valour.*" (ii. 33.) "Her manly understanding was strengthened and adorned by study. She was not ignorant of the Latin tongue; but professed in equal perfection the Greek, the Syriac, and the Egyptian languages. This accomplished woman gave her hand to Ædinathus," and "became the friend and companion of a hero." His success, "in a great measure, was to be ascribed to her incomparable prudence and fortitude. Their splendid victories over the Great King, whom they twice pursued as far as the gates of Ctesiphon, laid the foundations of their united fame and power.

“The armies which they commanded, and the provinces which they had saved, acknowledged not any other sovereigns than their invincible chiefs. The senate and people of Rome revered a stranger who had avenged their captive emperor, and even the insensible son of Valerian accepted OEdinathus for his legitimate colleague.” “But after a successful expedition against the Gothic plunderers of Asia,” OEdinathus “was cut off by domestic treason;” his nephew Maeonius assassinated him at a banquet, A. D. 250; but “had scarcely time to assume the title of Augustus before he was sacrificed by Zenobia to the memory of her husband. With the assistance of his most faithful friends, she immediately filled the vacant throne, and governed with manly counsels Palmyra, Syria, and the East, above five years;” while the neighbouring states of Arabia, Armenia, and Persia dreaded her enmity, and solicited her allegiance. “*At the end of years they shall join themselves together.*” We now find “*the king’s daughter of the South*” a link between the hitherto contending powers of Rome and Persia, and in alliance with both. “To the dominions of OEdinathus, which extended from the Euphrates to the frontiers of Bithynia, his widow added the inheritance of her ancestors, the populous and fertile kingdom of Egypt.” Gallienus

dead, the emperor Claudius acknowledged her merit, and was content that, while he pursued the Gothic war, she should assert the dignity of the empire of the East, under “ the splendid but doubtful title of Queen of the East;” but Claudius dead, the Roman power was swayed by far different hands. The emperor Aurelian concluded a treaty with the Goths, vanquished the Alemanni, suppressed Tetricus and the other usurpers of Gaul, till there remained but Zenobia to oppose him. When he “ passed over into Asia against an adversary, whose sex alone could render her an object of contempt, his presence restored obedience to Bithynia, Ancyra, and Tyana.” “ Antioch was deserted on his approach;” but “ his salutary edicts recalled the fugitives, by promising a general pardon to all (who from necessity, rather than choice,) had been engaged in the service of the Palmyrenian queen;” he “ reconciled the minds of the Syrians,” whilst the wishes of the people seconded the terror of his arms.” “ Zenobia would have ill deserved her reputation, had she indolently permitted the emperor of the West to approach within a hundred miles of her capital.” “ *But she shall not retain the power of the arm.*” “ The fate of the East was decided in two great battles, so similar in almost every circumstance, that we can scarcely distin-

guish them from each other, except by observing that the first was fought near Antioch, and the second near Emessa." Zenobia animated her armies by her presence, but they were vanquished, and "after the defeat of Emessa, she found it impossible to collect a third army. As far as the frontier of Egypt, the nations subject to her empire had joined the standard of the conqueror, who detached Probus, the bravest of his generals, to possess himself of the Egyptian provinces. Palmyra was the last resource of the widow of OEdinathus. She retired within the walls of her capital, and made every preparation for a vigorous resistance." But that beautiful city was doomed. Palmyra, "which for a while stood forth the rival of Rome—Palmyra, which had lived through ages of prosperity, was sacrificed to a moment of glory." A few ranges of broken columns, and a vast pile of shapeless ruin, a sad and lonely spot in the midst of burning deserts, is all that now remains of the "Queen of the East." Aurelian besieged and took the city. Zenobia fled, but was captured; her friends and adherents were executed, "and the helpless city felt the irresistible weight of his resentment." He would afterwards have re-established the Temple of the Sun, and did grant some of the Palmyrenians leave to rebuild and inhabit their city; "but it is

easier to destroy than to restore." A few Arabs only erect "their mud cottages" within the spacious courts of temples and palaces. Its luckless queen was reserved to grace Aurelian's triumph; and we hear of "the beauteous figure of Zenobia" being "confined by fetters of gold, a slave supporting the gold chain which encircled her neck," whilst she almost "fainted under the intolerable weight of jewels," as she "preceded on foot, the magnificent chariot" of her conqueror through the streets of Rome. The chariot of the Persian monarch, as well as that of OEdinathus, followed in the procession; for the former kingdom, after the death of Sapor, was so distracted by opposing councils, it could send but inconsiderable succours to Zenobia; "*neither could he stand, nor his arm,*" in the Roman provinces of Aurelian. After the fall, too, of Palmyra, "Firmus, the friend and ally, as he proudly called himself, of OEdenathus and Zenobia," who had raised an army in Egypt, the country "*that begat her,*" her fatherland, was "routed, taken, tortured, and put to death; he could not *strengthen her in these times.*" "Aurelian might now congratulate the senate, the people, and himself, that in little more than three years he had restored universal peace and order to the Roman world." A. D. 274.

(Verse 7.) “*But out of a branch of her roots shall one stand up (in his estate,*) which shall come with an army, and shall enter into the fortress of the king of the North, and shall deal against him and shall prevail.*”

Egypt, the peculiar branch of Zenobia’s root since the time of Firmus, had been constantly relapsing into rebellion. Probus, who had conquered it then, was afterwards emperor; but the northern barbarians employed his attention; however he chastised the cities of Ptolemais and Coptos for “an obscure rebellion,” (ii. 76.) This “is said to have alarmed the court of Persia, and the great king sued in vain for the friendship of Probus.” When Diocletian became emperor, he fortified the frontiers, (A.D. 296,) and “fixed a line of camps from Egypt to the Persian dominions, (ii. 129); but “from the Nile to Mount Atlas, Africa was in arms.” Diocletian “opened the campaign,” by the conquest of Alexandria, which “experienced the full weight of his severity;” but though he “chastised the past crimes of the Egyptians, he provided for their future safety and happiness.” “The reduction of Egypt was immediately followed by the Persian war. It was reserved for the reign of Diocletian to vanquish that powerful

* Or “*in his place.*”

nation, and to extort a confession from the successors of Artaxerxes, of the superior majesty of the Roman empire.” (ii. 138.) Tiridates, who twenty-six years before, had fled when Armenia was conquered by the Persians, reappeared, assisted by the Romans, and wrested his kingdom from them ; but it was recovered again by “ Narses, who was universally acknowledged king of Persia.” He “ re-established his authority over the vanquished province, and complaining of the protection afforded to the Armenians by the Romans, aspired to the conquest of the East. “ Neither prudence nor honour could permit the emperor to forsake the cause of the Armenian king, and it was resolved to exert the force of the empire in the Persian war.” At first the Romans under Gallerius (Cæsar, and afterwards emperor) were defeated, which much enraged Diocletian against him, so that when he returned to Antioch, where the emperor had fixed himself, he was received with indignation, and publicly disgraced ; but he was permitted to retrieve his own honour as well as the Roman arms. At the head of a chosen army of 25,000 men, the Cæsar crossed the Euphrates, and penetrating through the mountains of Armenia, surprised the Persian camp. “ A slight resistance was followed by a dreadful carnage ; and in the general confusion, the wounded monarch

(for Narses commanded his armies in person) fled towards the deserts of Media.” (ii. 148.)

(Verse 8.) “*And shall also carry captives into Egypt thcir gods, with their princes, and with their precious vessels of silver and of gold; and he shall continue more years than the king of the North.*”

“The sumptuous tents of the monarch, and those of his satraps, afforded an immense booty to the conqueror; but the principal loss of Narses was of a much more affecting nature. Several of his wives, his sisters, and children, who had attended the army, were made captives in the defeat; but they were protected from violence and rapine, and conveyed to a place of safety. On the news of the victory, Diocletian marched to the frontier to meet the conqueror, and at Nisibis he “gave an audience to the ambassador of the great king.” “The power, or at least the spirit of Narses, had been broken by this last defeat; and he considered an immediate peace as the only means that could stop the progress of the Roman arms; Diocletian also embraced the favourable opportunity of terminating a successful war, by an honourable and advantageous peace:” “the conditions of the treaty, (ii. 152) so glorious to the empire and so necessary to Persia, may deserve a more peculiar

attention, as the history of Rome presents very few transactions of a similar nature.” “The Aboras, or Araxes, was fixed as the boundary between the two monarchies. The walls of Singara, a frontier town, were by the care of Diocletian, strongly fortified. Mesopotamia, the object of so many wars, was ceded to the empire, and the Persians by this treaty renounced all pretensions to that great province. They relinquished to the Romans five provinces beyond the Tigris. Tiridates, king of Armenia, was restored to the throne of his fathers, and the nomination of the kings of Iberia was resigned by the Persians to the emperors, and contributed to the strength and security of the Roman power in Asia.”

(Verse 9.) *“So the king of the south shall come into his kingdom, and shall return to his own land.”*

“As soon as Diocletian entered into the twentieth year of his reign, he celebrated that memorable era, as well as the success of his arms, by the pomp of a Roman triumph, (A.D. 303.) The east now enjoyed a profound tranquillity during forty years; and the treaty between the rival monarchies was strictly observed till the death of Tiridates, when a new generation, animated with different views and different passions, succeeded to the government of the world; and

the grandsons of Narses undertook a long and memorable war against the princes of the house of Constantine."

(Verse 10.) "*But his sons (shall be stirred up,*) and shall assemble a multitude of great forces: and one shall certainly come and overflow, and pass through: (then shall he return and be stirred up,†) even to his fortress.*"

We now pass over an interval of more than 200 years. The Roman empire had been divided, and that of the West had fallen before the victorious arms of the Goths and Vandals. The successors of Constantine reigned in the East, Constantinople their capital; and the realm of Grecia and Egypt their principal possessions; till we find the Emperor Justinian, A.D. 534, "*assembling a multitude of great forces,*" and commencing the career of glory, for which his reign is celebrated, by the conquest of Africa under his General Belisarius. (vii. 187.) Spain, Sicily and Naples, were also in succession reduced to his power. Belisarius defended Rome from the Goths, and recovered many cities of Italy, till he besieged Ravenna, and subdued the Gothic kingdom of Italy, A.D. 539, (vii. 257.) "*And one shall certainly come and overflow and pass*

* Or "*shall war.*"

† Or "*then shall he be stirred up again.*"

through." Chosroes the First, or as he is as often called, Nushirvan the Just, of the dynasty of the Sassanides, now occupied the throne of Artaxerxes ; he began to reign A.D. 531. "The virtue of Chosroes (vii. 301,) was that of a conqueror, who, in the measures of peace and war, is excited by ambition and restrained by prudence ; who confounds greatness with the happiness of a nation, and calmly devotes the lives of thousands to the fame, or even the amusement, of a single man." "The trophies of Belisarius (p. 309) disturbed the slumbers of the Great King ; and he heard with astonishment, envy, and fear, that Sicily, Italy, and Rome itself, had been reduced in three rapid campaigns to the obedience of Justinian." A vassal of the king of Persia, by name Almondar, was waging an obscure war "against his rival Arethas, a confederate of the Greek empire ; the two monarchs supported the cause of their respective vassals, and the Persian Arab, without expecting the event of a slow and doubtful arbitration, enriched his flying camp with the spoils and captives of Syria. Instead of repelling the arms, Justinian attempted to seduce the fidelity of Almondar, while he called from the extremities of the earth, the natives of Ethiopia and Scythia, to invade the dominions of his rival." "Chosroes (vii. 311) was easily persuaded to imitate the example which he con-

demned ; but the Persian, ambitious of military fame, disdained the inactive warfare of a rival, who issued his sanguinary commands from the secure station of the Byzantine Palace.” He invaded Syria in person, A. D. 540, ruined Antioch and besieged many cities, which gladly “redeemed their safety by a ransom of gold or silver.” He was soon in the very heart of Syria. “Palestine (vii. 315) and the holy wealth of Jerusalem, were the next objects that attracted the ambition, or rather avarice, of Chosroes. Constantinople and the palace of the Cæsars no longer appeared impregnable or remote ; and his aspiring fancy already covered Asia Minor with the troops, and the Black Sea with the navies of Persia.” “These hopes might have been realized if the conqueror of Italy had not been seasonably recalled to the defence of the East.” “*Then shall he return and be stirred up even to his fortress.*” “While Chosroes pursued his ambitious designs on the coast of the Euxine, Belisarius, at the head of an army without pay or discipline, encamped beyond the Euphrates, within six miles of Nisibis. He meditated by a skilful operation to draw the Persians from their impregnable citadel, and improving his advantage, either to intercept their retreat or perhaps to enter the gate with the flying barbarians. He advanced one day’s journey on the territories

of Persia, reduced the fortress of Sisaurane and sent the governor with eight hundred chosen horsemen to serve the emperor in his Italian wars." This diversion "succeeded in forcing Chosroes to return with loss and precipitation."

(*Verse 11.*) "*And the king of the South shall be moved with choler, and shall come forth and fight with him, even with the king of the North : and he shall set forth a great multitude : but the multitude shall be given into his hand.*"

A. D. 540 to 561. "Belisarius had been recalled to Constantinople by an ungrateful court (vii. 317), but the danger of the ensuing spring restored his confidence and command." "His firm attitude on the banks of the Euphrates restrained Chosroes from advancing towards Palestine." "But (vii. 334) the tedious warfare and alternate success of the Roman and Persian arms cannot detain the attention of posterity at the foot of Mount Caucasus. The advantages obtained by the troops of Justinian were more frequent and splendid ; but the forces of the great king were continually supplied. During the fiercest hostilities (vii. 338) the two monarchs entertained a deceitful negotiation, but many years of fruitless desolation had elapsed before Justinian and Chosroes were compelled by mutual lassitude to consult the repose of their de-

clining age. After twenty years of destructive though feeble war," the limits of the two empires " still remained without alteration." Justinian gained nothing by these wars, his own "*multitude*" and original dominions only, were "*given into his hand.*"

(*Verse 12.*) "*And when he hath taken away the multitude his heart shall be lifted up: and he shall cast down many ten thousands: but he shall not be strengthened by it.*"

Justinian's armies being withdrawn from the Persian war were employed at home. Rome was taken by Totila the Goth, and recovered again by Belisarius; again re-taken and recovered by Narses, another general. Italy was invaded by the Franks and Alemanni, but they were defeated by Narses, and "*Rome (vii. 393) for the last time beheld the semblance of a triumph.*" "*But he shall not be strengthened by it.*" Frequent allusion is made in Gibbon's history to the "*weakness of the empire of Justinian.*" And we read, (vii. 406) "*every accident betrayed the impotence of the government, and the factious temper of the people. The frequent calamities of fires and earthquakes afforded the opportunities of disorder; the disputes of the blues and greens, of the orthodox and heretics, degenerated into bloody battles;*

and in the presence of the Persian ambassador Justinian blushed for himself and his people."

(*Verse 13.*) "*For the king of the North shall return, and shall set forth a multitude greater than the former. And shall certainly come (after certain years*) with a great army and with much riches.*"

After the death of Chosroes the First, or Nushirvan, he was succeeded by his son Hormouz, and he again by Chosroes the Second, (grandson of the great Nushirvan,) who again invaded the Roman Empire, A. D. 603. "Under the reign of the Emperor Phocas, the fortifications of Merdin, Dara, Amida, and Edessa, (viii. 219,) were successively besieged, reduced, and destroyed by the Persian monarch ; he passed the Euphrates, occupied the Syrian cities, Hierapolis, Chalchis, and Berrhæa, or Aleppo, and soon encompassed the walls of Antioch with his irresistible arms. This rapid tide of success discloses the decay of the empire, the incapacity of Phocas, and the disaffection of his subjects."

(*Verse 14.*) "*And in those times shall many stand up against the king of the South : also the robbers of thy people shall exalt themselves to establish the vision, but they shall fall.*"

* Or "at the end of times, even years."

During the interval of peace between Persia and the empire, the latter had been perpetually harrassed by wars at home, insurrections, and invasions. From the year 595 to 602, we read of the wars of the Emperor Maurice against the AVARS (viii. 200) who had “spread their permanent dominion (viii. 194) from the foot of the Alps to the sea-coast of the Euxine.” In the year 545, “Europe had felt the shock of a revolution (vii. 285) which first revealed to the world the name and nature of the TURKS.” Gibbon describes their origin and monarchy in Asia, and how the Avars fled before them, and approached the empire. “The Turks followed the well-known road of the Volga; cherished the *error* of the nations who had confounded them with the AVARS, and spread the terror of that *false* though *famous* appellation, which had not however saved its lawful proprietors from the yoke of the Turks. After a long and victorious march, the *new* Avars arrived at the foot of Mount Caucasus in the country of the Alani and Circassians, where they first heard of the splendours and weakness of the Roman Empire.” “*Also the robbers of thy people shall exalt themselves to establish the vision, but they shall fall.*” The Avars had harassed the empire during the reign of Maurice, but they were driven from the neighbourhood of Constantinople by the

Emperor Heraclius, A. D. 626. They were *un-successful* at this time, still they are mentioned to “*establish the vision.*” And does it not indeed do so? Are not the Turks the robbers of the Lord’s people to this day?

(*Verse 15.*) “*So the king of the North shall come and cast up a mount, and take the (most fenced cities*) ; and the arms of the South shall not withstand, neither (his chosen people,†) neither shall there be any strength to withstand.*

(*Verse 16.*) “*But he that cometh against him shall do according to his own will, and none shall stand before him. And he shall stand in (the glorious land‡) which by his hand shall be consumed.*

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

After the Emperor Phocas was beheaded, Heraclius was called to the throne of the East,

* Or “*the city of munitions.*”

† Or “*the people of his choices.*”

‡ Or “*goodly land;*” or “*the land of ornament.*”

§ Or “*equal conditions.*”

A. D. 610 ; and the first intelligence which he “ received (viii. 220) was that of the loss of Antioch ; the Persians were equally successful, and more fortunate (where pillage was concerned) in the sack of Cæsarea, the capital of Cappadocia ; and as they advanced beyond the ramparts of the frontiers, the boundary of ancient war, they found a less obstinate resistance, and a more plentiful harvest. The pleasant vale of Damascus has been adorned in every age with a royal city : her obscure felicity has hitherto escaped the historian of the Roman Empire ; but Chosroes reposed his troops in the paradise of Damascus, before he ascended the hills of Libanus or invaded the cities of the Phœnician coast.”

None should withstand “ *neither his chosen people.* ” “ The conquest of Jerusalem, which had been meditated by Nushirvan, was achieved by the zeal and avarice of his grandson ; ” “ *he shall stand in the glorious land, which by his hand shall be consumed.* ” “ The ruin of the proudest monument of Christianity was vehemently urged by the intolerant spirit of the magi ; and he could enlist for this holy warfare, an army of 26,000 Jews, whose furious bigotry might compensate in some degree for the want of valour and discipline.”

“*And upright ones* with him.*” The Jews are probably thus designated, as being worshippers of God instead of idolaters like the Persians, and because they were fighting to redeem their holy city from the hands of the stranger, and not for mere pillage. “After the reduction of Galilee and the regions beyond the Jordan, whose resistance appears to have delayed the fate of the capital, Jerusalem was taken by assault. The sepulchre of Christ and the stately churches of Helena and Constantine, were consumed, or at least damaged by the flames.” (“*Which by his hand shall be consumed.*”) “The devout offerings of three hundred years were rifled in one sacrilegious day; the Patriarch Zachariah and the true cross, were transported into Persia, and the massacre of 90,000 Christians is imputed to the Jews and Arabs who swelled the disorder of the Persian march.” But though Chosroes had thus given himself “*the virgin, the daughter of Zion,*” and polluted the sanctuary, the conquest was not to be of long standing, neither was it to be “*for him*” to establish the “*abomination of desolation*” in the holy city.

* Or “*equal conditions,*” equally anxious to take Jerusalem from the hands of the Christians, equally hating the church of Christ; the Persians, as fire-worshippers, being as averse to Christianity as the Jews.

(Verse 18.) “ *After this he shall turn his face to the isles and shall take many : but a prince for his own behalf shall cause the reproach offered by him to cease ; without his own reproach he shall cause it to turn upon him.*”

“ Egypt itself (viii. 222), the only province which had been exempt, since the time of Diocletian, from foreign and domestic war, was again subdued by the successors of Cyrus, A. D. 616. Pelusium, the key of that impervious country, was surprised by the cavalry of the Persians : they passed with impunity the innumerable channels of the Delta (‘ *the isles*’) and explored the long valley of the Nile from the pyramids of Memphis to the confines of Ethiopia. Alexandria might have been relieved by a naval force, but the archbishop and the prefect embarked for Cyprus and Chosroes entered the second city of the empire, which still preserved a wealthy remnant of industry and commerce. His western trophy was erected, not on the walls of Carthage, but in the neighbourhood of Tripoli : the Greek colonies of Cyrene were finally extirpated ; and the conqueror, treading in the footsteps of Alexander, returned in triumph through the sands of the Lybian desert. In the first campaign another army advanced from the Euphrates to the Thracian Bosphorus ; Chalcedon surrendered after a long siege, and a Persian camp was main-

tained above ten years in the presence of Constantinople. The sea-coast of Pontus, the city of Ancyra, and the isle of Rhodes, are enumerated among the last conquests of the great king ; and if Chosroes had possessed any maritime power, his boundless ambition would have spread slavery and desolation over the provinces of Europe. From the long-disputed banks of the Tigris and Euphrates, the reign of the grandson of Nushirvan was suddenly extended to the Hellespont and the Nile, the ancient limits of the Persian monarchy. But the provinces which had been fashioned by the habits of six hundred years to the virtues and vices of the Roman government, supported with reluctance the yoke of the barbarians. The idea of a republic was kept alive by the constitution, or at least by the writings of the Greeks and Romans, and the subjects of Heraclius had been educated to pronounce the words of liberty and law."

"A prince for his own behalf shall cause the reproach offered by him to cease." Of the characters conspicuous in history, that of Heraclius is one of the most extraordinary and inconsistent. In the first and last years of a long reign, the emperor appears the slave of sloth, of pleasure, or of superstition, the careless and impotent spectator of the public calamities. But the languid mists of the morning and evening are

separated by the brightness of the meridian sun. The Arcadius of the palace arose the Cæsar of the camp ; and the honour of Rome and Heraclius was gloriously retrieved by the exploits and trophies of six adventurous campaigns.” “ *Without his own reproach*,” he caused “ *the reproach offered him to cease*.” His first expedition against the Persians was in A. D. 622. His second lasted from A. D. 623 to 625, and in this he carried his victorious arms (viii. 240) as far as the royal cities of Casbin and Ispahan, which had never been approached by a Roman conqueror. Alarmed by the danger of his kingdom, the powers of Chosroes were already recalled from the Nile and Bosphorus, and three formidable armies surrounded in a distant and hostile land the camp of the emperor. ‘ Be not terrified,’ said the intrepid Heraclius, ‘ by the multitude of your foes, with the aid of Heaven, one Roman may triumph over a thousand barbarians. But if we devote our lives for the salvation of our brethren, we shall obtain the crown of martyrdom, and our immortal reward will be liberally paid by God and posterity.’” Supported by his faith, Heraclius was successful in all his expeditions ; “ the enemies were dispersed and dismayed,” he “ pursued his march” homewards, “ and at the expiration of three years, the same coast of the Euxine, where

the Persian host had encamped, applauded his return from a long and victorious expedition." In his third campaign, A. D. 627, Heraclius took Nineveh, " and the cities and palaces of Assyria were open for the first time to the Romans. They penetrated to the royal seat of Dastagerd, and though much of the treasure had been removed, the remaining wealth appears to have exceeded their hopes. The recovery of three hundred Roman standards, and the deliverance of the numerous captives of Edessa and Alexandria, reflect a purer glory on the arms of Heraclius." In the mean time, the "successor of Cyrus chose at a secure distance to expect the event; to assemble the relics of the defeat; and to retire by measured steps, before the march of Heraclius, till he beheld with a sigh the once-loved mansions of Dastagerd." The conqueror of Jerusalem fled before a Christian monarch, armed with his faith in God. Already had he fulfilled part of the prophecy of Daniel in

(Verse 19.) "Then he shall turn his face toward the fort of his own land: But he shall stumble and fall, and not be found."

"He escaped through an hole in the wall," from the palace of Dastagerd, "nine days before the arrival of the Romans;" and "lodged in the cottage of a peasant" the first evening of his

flight ; “ whose humble door would scarcely give admittance to the Great King.” It was still in his power to obtain a reasonable peace ; and he was repeatedly pressed by the messengers of Heraclius, to spare the blood of his subjects, and to relieve a humane conqueror from the painful duty of carrying fire and sword through the fairest countries of Asia. But the pride of the Persian had not yet sunk to the level of his fortune ; he derived a momentary confidence from the retreat of the emperor, who from the palace of Dastagerd had “ pursued his march within a few miles of Ctesiphon, till he was stopped on the banks of the Arba, by the difficulty of the passage, the rigour of the season, and perhaps the fame of an impregnable capital.” He fortunately passed Mount Zara before the snow, and the citizens of Taurus were compelled to entertain his soldiers with a hospitable reception. “ Chosroes wept with impotent rage over the ruin of his Assyrian palaces, and disregarded too long the rising murmurs of the nation, who complained that their lives and fortunes were sacrificed to the obstinacy of an old man. In the consciousness of his approaching end, he resolved to fix the tiara on the head of Merdaza, the most favoured of his sons. But the will of Chosroes was no longer revered, and Siroes,” his eldest son, “ conspired with the malcontents, to assert and

anticipate the rights of primogeniture." Chosroes was deposed February 25, A.D. 628, and murdered by Siroes on the 28th. A treaty of peace was after this concluded with the Romans, in March, A.D. 628. The subjects and brethren of Heraclius were redeemed from persecution, slavery, and exile; but instead of the Roman eagles, the true cross was restored to the importunate demands of the successor of Constantine. By the treaty, each retained their own dominions, "and a war which had wounded the vitals of the two monarchies, produced no change in their external and relative situation."

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

"The succeeding year was marked by the restitution of the true cross (viii. 256) to the holy sepulchre." "Heraclius performed in person the pilgrimage of Jerusalem, the identity of the relic was verified by the discreet patriarch, and this august ceremony has been commemorated by the annual festival of the exaltation of the Cross." Heraclius again stood "*in his estate*," or, in the place of Chosroes, "*in the glory of the*

* Or "*in his place.*"

† Or "*one that causeth an exactor to pass over.*"

kingdom, JERUSALEM.” “ Yet the deliverer of the East was indignant and feeble. Of the Persian spoils, the most valuable portion had been expended in the war, distributed to the soldiers, or buried by an unlucky tempest in the waves of the Euxine. The conscience of the emperor was oppressed by the obligation of restoring the wealth of the clergy, which he had borrowed for their own defence; a perpetual fund was required to satisfy these inexorable creditors; the provinces already wasted by the arms and avarice of the Persians, were compelled to a second payment of the same taxes; and the arrears of a simple citizen, the treasurer of Damascus, were commuted to a fine of 100,000 pieces of gold. The loss of 200,000 soldiers who had fallen by the sword, was of less fatal importance than the decay of arts, agriculture, and population in this long and destructive war. And although a victorious army had been formed under the standard of Heraclius, the unnatural effort appears to have exhausted rather than exercised their strength. While the emperor triumphed at Constantinople or Jerusalem, an obscure town on the confines of Syria was pillaged by the Saracens, and they cut in pieces some troops who advanced to its relief; an ordinary and trifling occurrence, had it not been the prelude of a mighty revolution. These robbers were the

apostles of Mahomet; their fanatic valour had emerged from the desert; and in the last eight years of his reign, Heraclius lost to the Arabs the same provinces which he had rescued from the Persians. “ *Within few days, he shall be destroyed, neither in anger nor in battle.*” In the life of Heraclius, (ix. 419,) “ The glories of the Persian war, are clouded on either hand, by the disgrace and weakness of his more early and his later days. When the successors of Mahomet unsheathed the sword of war and religion, he was astonished at the boundless prospect of toil and danger; his nature was indolent, nor could the infirm and frigid age of the emperor be kindled to a second effort. The sense of shame, and the importunities of the Syrians, prevented his hasty departure from the scene of action; but the *hero* was no more; and the loss of Damascus and Jerusalem, the bloody field of Aiznadin and Yermuk, may be imputed in some degree to the absence or misconduct of the sovereign. Instead of defending the sepulchre of Christ, he involved the church and state in a metaphysical controversy for the unity of His will; and while Heraclius crowned the offspring of his second nuptials, he was tamely stripped of the most valuable part of their inheritance, *neither in anger, nor in battle.*”

The prophetic writer now turns to the rise,

progress, and successors of MAHOMET, and traces the arms and the proceedings of the Mahometans till the second taking of Jerusalem ; when indeed the “ *abomination that maketh desolate*,” was placed in the Holy City, and it was “ *given unto the Gentiles.*”

(Verse 21.) “ *And (in his estate*) shall stand up a vile person, to whom they shall not give the honour of the kingdom; but he shall come in peaceably, and obtain the kingdom by flatteries.*”

It will be needless to do more than designate the impostor, Mahomet, and record the principal events of his reign ; so completely are they in accordance with the Holy Writ ; and we will first remark as that does, that Jerusalem, or the honour of the kingdom, was never in the hands of Mahomet ; then, after a short prelude, we will take up his history at his flight from Mecca, or the Hegira, A.D. 622, from which time is dated the commencement of the Mahometan Calendar. The impostor himself was “ sprung from the tribe of Koreish (ix. 254) and the family of Hashem, the most illustrious of the Arabs, the princes of Mecca, and the hereditary guardians of the Caaba.” As I have every reason to think, that the head of this tribe is mentioned afterwards as “ *the prince of the Covenant,*” I

* Or “ *in his place.*”

must venture a remark here, justified by the pages of Gibbon, namely, that the Koreish, and consequently Mahomet, were of *Jewish* origin, not Ishmaelitish. "Seven hundred years before the death of Mahomet, the Jews were settled in Arabia; and a far greater multitude was expelled from the Holy Land in the wars of Titus and Hadrian." (ix. 251.) Thus we find Jews already settled in Arabia *before* the birth of Christ, and their number much increased at the first fall of Jerusalem, after the Christian era. Speaking of the religion of the Arabs, we find that "a fundamental article of faith" was "the existence of one supreme God, who is exalted above the powers of heaven and earth;" that "the most rational Arabs acknowledged His power though they neglected His worship; and it was habit rather than conviction that still attached them to the relics of idolatry. The Jews and Christians were people of the book; the Bible was already translated into the Arabic language, and the volume of the Old Testament was accepted by concord of these implacable enemies, (the Jews and Mahometans.) In the story of the Hebrew Patriarchs, the Arabs were pleased to discover the fathers of their nation. They applauded the birth and promises of Ishmael, revered the faith and virtue of Abraham, and traced his pedigree and their own to the creation of the first man."

Gibbon in condemning the idea of the plebeian origin of Mahomet, as “an unskilful calumny of the Christians,” equally condemns “his descent from Ishmael,” as “a national privilege or fable;” but in asserting his undoubted descent from the princely tribe of the Koreish, he in no way gives the origin of that tribe. Abulfeda, in reciting the popular genealogy of the prophet, makes a period of 2,500 years, (elapsing between Ishmael and Mahomet,) to consist of only *thirty* generations, instead of at least seventy-five. Were the Koreish descended from the Jews settled in Arabia *before* the Christian era, thirty generations would be about correct. “The choice of Jerusalem (ix. 303) for the first Keblah of prayer, discovers the early propensity of Mahomet in favour of the Jews; and happy would it have been for their *temporal* interest, had they recognised in the Arabian prophet, the hope of Israel and the promised Messiah; their obstinacy converted his friendship into implacable hatred, with which he pursued that unfortunate people to the last moment of his life.”

Mahomet naturally endeavoured to convert his own tribe first, but the Koreishites rejected the new faith he wished to impose upon them. “His death was resolved among them (ix. 288,) and their allies; and they agreed that a sword from each tribe should be buried in his heart, to

divide the guilt of his blood, and baffle the vengeance of the Hashemites," his family. Mahomet was driven from Mecca, A.D. 622; "an angel, or a spy," having revealed the conspiracy. "*But he shall come in peaceably, and obtain the kingdom by flatteries.*" "The religion of the Koran might have perished in its cradle, had not Medina embraced with faith and reverence the holy outcasts of Mecca." Mahomet secured their devotion to his cause by his "*flatteries.*" "All things," replied he with a smile, to the deputies of that city, "are now common between us; your blood is as my blood, your ruin as my ruin. We are bound to each other by the ties of honour and interest. I am your friend, and the enemy of your foes." "But if we are killed in your service, what," exclaimed the deputies of Medina, "what will be our reward?" "PARADISE," replied the prophet. "Stretch forth thy hand;" he stretched it forth, and they reiterated the oath of allegiance and fidelity. This treaty was ratified by the people, who unanimously embraced the profession of Islam."

(*Verse 22.*) "*And with the arms of a flood shall they be overflowed from before him, and shall be broken; yea, also, the prince of the covenant.*"

From the time of his establishment at Medina, Mahomet assumed the exercise of the

regal and sacerdotal office. He declared war against the *infidels*, and “ the martial apostle fought in person in nine battles or sieges ; and fifty enterprises of war were achieved in ten years by himself or his lieutenants. All *shall be broken* ; *yea also, the prince of the covenant.*” His own tribe had turned him out of Mecca, and might have been contented with his flight had they not been alarmed at the growing power and “ vengeance of an enemy who could intercept their Syrian trade as it passed and repassed through the territory of Medina. Abu Sophian himself, (the chief of the branch of Ommiyah who had succeeded to the principality of the republic of Mecca,) with only thirty or forty followers, conducted a wealthy caravan of a thousand camels” in safety ; but was “ informed that the holy robbers were placed in ambush to await his return.” He sent to Mecca for the assistance of troops, and the famous battle of Beder was fought, and the Koreish obliged to fly. They rallied under Kaled, “ the fiercest and most successful of the Arabian warriors,” and gained much advantage in the battle of Obud, but were not strong enough to follow it up. Mahomet, anxious to obtain Mecca on any terms, “ concluded with the Koreish and their allies a truce of ten years, engaged to restore the fugitives of Mecca who should embrace

his religion, and stipulated only for the ensuing year the humble privilege of entering the city as a friend, and of remaining three days to accomplish the rites of pilgrimage."

(Verse 23.) "*And after the league made with him, he shall work deceitfully: for he shall come up and shall become strong with a small people.*"

" The faith and hope of the pilgrims were re-kindled by the prospect of Mecca. Their swords were sheathed ; seven times in the footsteps of the apostle they encompassed the Caaba. The Koreish had retired to the hills, and Mahomet evacuated the city on the fourth day. The people was edified by his devotion ; the hostile chiefs were awed, or divided, or reduced ; and both Kaled and Amrou, the future conquerors of Syria and Egypt, most seasonably deserted the sinking cause of idolatry. The power of Mahomet was increased by the submission of the Arabian tribes ; ten thousand soldiers were assembled for the conquest of Mecca, and the idolaters, the weaker party, were easily convicted of violating the truce. Enthusiasm and discipline impelled the march and preserved the secret, till the blaze of ten thousand fires proclaimed to the astonished Koreish the design, the approach, and the irresistible force of the enemy. The haughty Abu Sophian presented

the keys of the city, admired the variety of the arms and ensigns that passed in view ; observed that the son of Abdallah had acquired a mighty kingdom, and confessed, under the scimitar of Omar, that he was the apostle of the true God." Thus,

(*Verse 24.*) "*He shall enter (peaceably even upon the fattest)* places of the province ; and he shall do that which his fathers have not done, nor his fathers' fathers ; he shall scatter among them the prey, and spoil, and riches : yea, and he shall (forecast his devices)† against the strongholds, even for a time.*"

" The return of Marius and Sylla was stained with the blood of the Romans (ix. 308) ; but the revenge of Mahomet was stimulated by religious zeal, and his injured followers were eager to execute or to prevent the order of massacre. Instead of indulging their passions and his own, the victorious exile forgave the guilt, and united the factions of Mecca. His troops in three divisions marched into the city. Twenty-eight of the inhabitants were slain by the sword of Kaled ; eleven men and six women proscribed by the sentence of Mahomet ; but he blamed the cruelty of his lieutenant ; and several of the most obnoxious victims were indebted

* Or " into the peaceable and fat."

† Or " think his thoughts."

for their lives to his clemency or contempt." He forgave and set free the chiefs of the Koreish, "the people of Mecca deserved their pardon by the profession of Islam; and after seven years' exile, the fugitive missionary was enthroned as the prince and prophet of his native country." After some expeditions against cities that did not at first acknowledge his power, we find the spoil amounting to "six thousand captives, twenty-four thousand camels, forty thousand sheep, and four thousand ounces of silver. A tribe who had fought at Honain, redeemed their prisoners by the sacrifice of their idols; but Mahomet compensated the loss by resigning to the soldiers his fifth of the plunder, and wished, for their sake, that he possessed as many head of cattle as there were trees in the province of Tehama. Instead of chastising the disaffection of the Koreish, he endeavoured to cut out their tongues, (his own expression,) and to secure their attachment by a superior measure of liberality; Abu Sophian alone was presented with three hundred camels and twenty ounces of silver: and Mecca was sincerely converted to the profitable religion of the Koran. His lieutenants on the shores of the Red Sea, the Ocean, and the Gulf of Persia were saluted by the acclamations of a faithful people; and the ambassadors who knelt before the throne of

Medina were as numerous (says the Arabian proverb) as the dates that fall from the maturity of a palm tree. The nation submitted to God and the sceptre of Mahomet; the opprobrious name of tribute was abolished; the spontaneous or reluctant oblation of alms and tithes were applied to the service of religion, and 114,000 Moslems accompanied the last pilgrimage of the apostle."

(Verse 25.) "*And he shall stir up his power and his courage against the king of the South with a great army; but he shall not stand: for they shall forecast devices against him.*"

"When Heraclius returned in triumph from the Persian war, (ix. 313,) he entertained at Emessa one of the ambassadors of Mahomet, who invited the princes and nations of the earth to the profession of Islam. On this foundation the zeal of the Arabians has supposed the secret conversion of the Christian emperor: the vanity of the Greeks has feigned a personal visit to the Prince of Medina, who accepted a rich domain in Syria. But the friendship of Heraclius and Mahomet was of short continuance: the new religion had inflamed rather than assuaged the rapacious spirit of the Saracens; and the murder of an envoy afforded a decent pretence for invading the territory of Palestine, that extends

to the eastward of the Jordan, and thus beginning the first war of the Mahometans against the Romans, A. D. 629 to 630." But the prophet was "*not to stand*" any longer, "*for they shall forecast devices against him.*"

(*Verse 26.*) "*Yea, they that feed of the portion of his meat shall destroy him ; and his army shall overflow : and many shall fall down slain.*"

"Till the age of sixty-three years (ix. 316) the strength of Mahomet was equal to the temporal and spiritual fatigues of his mission. His epileptic fits, an absurd calumny of the Greeks, would be an object of pity rather than abhorrence, but he seriously believed he was poisoned at Chaibar by the revenge of a Jewish female." (The impostor was ever most merciless to the Jews, never having forgiven their steady refusal to acknowledge his religion.) "During four years his health declined and his infirmities increased, but his mortal disease was a fever of fourteen days, which deprived him by intervals of the use of reason." He expired June the 7th, A. D. 632. Having the authority of the prophetic writer that he had "*devices*" "*forecast*" against him, by those that fed "*of the portion of his meat,*" as well as his own conviction that he had been poisoned ; we may venture to conclude that his death was occasioned

by a slow poison, so administered in his daily food as to escape all detection. But "*his army shall overflow : and many shall fall down slain.*" Both spiritually and temporarily was this fulfilled : with respect to the former, we all know the progress of his false religion, and how many souls have been slain by it ; and regarding the latter, the progress of his arms will still be shown : his successors, Abubekir, Omar, and Othman were contented to enjoy a tranquil repose while their lieutenants fought for them ; and it is to the arms of Kaled, and the son of Abu Sophian, that the Caliphs were indebted for the future conquests mentioned in this chapter of Daniel. It was "*the army*" of Mahomet that was "*to overflow.*"

(Verse 27.) "*And both these kings' hearts shall be to do mischief, and they shall speak lies at one table ; but it shall not prosper ; for yet the end shall be at the time appointed.*"

Before detailing the capture of Jerusalem, the prophecy disposes of the kings of the North and the South. "*Their hearts shall be to do mischief.*" They were both faithless to the cause of their own religion. Heraclius tamely allowed the sepulchre of Christ, the place where "*the temple of his body*" had lain, to be taken from the Christians ; his kingdom was taken from his

successors, A. D. 1453, when Constantinople was conquered by the Turks. The Persian Empire fell in the same year Jerusalem did, A. D. 637, and the whole nation embraced the faith of Mahomet. When the realm of Grecia became the property of the Turk, the Mahometan religion was established there; Egypt had long before been under its dominion, having been conquered by Amrou, A. D. 638-9.

Thus have been fulfilled these words of prophecy, spoken NINETEEN HUNDRED years before! "*Both shall speak lies at one table.*" Both Persia and Grecia to this day acknowledge as theirs *that religion*, the very profession of which is stamped with a LIE. The Mahometans call themselves "the only true believers" and "the faithful;" theirs *is a religion*, because it acknowledges, in its profession of faith, that "There is but one God;" but it is a LYING one, for it adds, "and Mahomet is his prophet." We see the kings of the North and the South mentioned again in the fortieth verse; but that relates to unfulfilled events. Their final punishment is future; "*for yet the end shall be at the time appointed.*"

(*Verse 28.*) "*Then shall he return into his land with great riches; and his heart shall be*

against the holy covenant ; and he shall do exploits, and return to his own land.

The principal events of the conquest of Persia by the Mahometans, from the time of its invasion by Kaled, surnamed “ the Sword of God,” A. D. 632, was the battle of Cadeschia and foundation of Bassora, A. D. 636. The sack of Madayn, foundation of Cufa, and submission of the whole Persian empire to the Arabian Caliphs, A. D. 637. The last king of Persia of the race of the Sassanides (so long famous in history since the time of its founder Ardschir or Ar-taxerxes [see Note C.]) was slaughtered by some Turkish cavalry on the banks of the Oxus, A. D. 651. Kaled was only a short time in Persia (though he sacked many places, and spread terror and desolation in his path); his invincible arm was required to secure the great object of Moslem ambition, the third Keblah of prayer, the holy city of Jerusalem, equally holy to the Mahometan, as to the Jew and Christian. For this purpose every nerve was strained for the invasion of Syria, which was begun by Abu Obeidah, A. D. 632, who was afterwards joined by Kaled ; this war commenced in the reign of the Caliph Abu Bekir, the successor of Mahomet. Kaled returned “ *into his land with great riches* ;” he had done “ *exploits* ” in Persia, and

now “*his heart*” was “*against the holy covenant.*”

(*Verse 29.*) “*At the time appointed he shall return, and come towards the south; but it shall not be as the former or the latter.*”

Kaled had arrived from Persia, from the north, where he had done “*exploits*,” but the same undisputed success did not now attend his arms as heretofore. It was not, as in the days of Mahomet, when all fell before him, neither was it as it had recently been in Persia.

(*Verse 30.*) “*For the ships of Chittim shall come against him: therefore shall he be grieved, and return, and have indignation against the holy covenant: so shall he do; he shall even return, and have intelligence with them that forsake the holy covenant.*”

The first exploits of the Mahometans in Syria had been to take Bosra and besiege Damascus; the loss of the one, and the danger of the other, awakened Heraclius in “*his palace of Constantinople or Antioch.*” He levied “*an army of 70,000 veterans at Hems, or Emesa, under the command of his general Werdan (ix. 389);*” and the battle of Aiznadin was fought. Kaled found an enemy, strong to oppose him, but after a hard fight, he was at last victorious; the army of He-

raclius fled, and the Saracens returned to the siege of Damascus, which they took “ by storm and capitulation, A. D. 634. But Kaled and Abu Obeidah had still no easy conquest before them, and the Caliph chafed at the difficulties thrown into the path which led to Jerusalem. “ It was incumbent on the Saracens (ix. 408) to exert the full powers of their valour and enthusiasm against the forces of the emperor, who was taught by repeated losses, that the rovers of the desert had undertaken, and would speedily achieve, a regular and permanent conquest. *The ships of Chittim shall come against him.* “ From the provinces of Europe and Asia four-score thousand soldiers were transported by sea and land to Antioch and Cæsarea: the light troops of the army consisted of 60,000 Christian Arabs of the tribe of Gassau. A report of these mighty preparations was conveyed to the Saracens in their camp of Emesa; and the chiefs, though resolved to fight, assembled a council: the faith of Abu Obeidah would have expected on the same spot the glory of martyrdom; the wisdom of Kaled advised an honourable retreat to the skirts of Palestine and Arabia, where they might await the succours of their friends, and the attack of the unbelievers;” “ *he was grieved,*” and had “ *intelligence with them that forsake the holy covenant.*” Abu Bekir was dead, and the Caliph

Omar had succeeded him. As Abu Sophian, the head of the tribe of Koreish, had been termed "*the prince of the covenant*," so are these successors of Mahomet termed "*them that forsake the holy covenant*." This would go far towards proving that these chiefs of Islam were apostate Jews. "A speedy messenger soon returned from the throne of Medina with the blessings of Omar and Ali, the prayers of the widows of the prophet, and a reinforcement of eight thousand Moslems. *And he shall return, and have indignation against the holy covenant: so shall he do.*" "In the neighbourhood of Bosra, the springs of Mount Hermon descend in a torrent to the plain of Decapolis; and the Hieromax, a name which has been corrupted to Yermuck, is lost after a short course in the lake of Tiberias." Here was fought the bloodiest of the battles in which Kaled had been engaged. "The veterans of the Syrian war acknowledged that it was the hardest and most doubtful of the days which had been seen. But it was likewise the most decisive: many thousands of the Greeks and Syrians fell by the swords of the Arabs; many were slaughtered, after the defeat, in the woods and mountains; many, by mistaking the ford, were drowned in the waters of the Yermuk; and however the loss may be magnified, the Christian writers confess and bewail

the bloody punishment of their sins." Kaled was victorious, for all happened as was foretold.

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

"After the battle of Yermuk, the Roman army no longer appeared in the field, and the Saracens might securely choose among the fortified towns of Syria the first object of their attack. They consulted the Caliph whether they should march to Cæsarea or Jerusalem, and the advice of Ali determined the siege of the latter. To a profane eye, Jerusalem was the first or second capital of Palestine; but after Mecca and Medina, it was revered and visited by the devout Moslems, as the temple of the Holy Land, which had been sanctified by the revelation of Moses, of Jesus, and of Mahomet himself. The city was defended on every side by deep valleys and steep ascents; since the invasion of Syria, the walls and towers had been anxiously restored; the bravest of the fugitives of Yermuk had stopped in the nearest place of refuge; and

* Or that "*astonisheth.*"

in the defence of the sepulchre of Christ, the natives and strangers might feel some sparks of the enthusiasm which so fiercely glowed in the bosoms of the Saracens. The siege of Jerusalem lasted four months; not a day was lost without some action of sally or assault; the military engines incessantly played from the ramparts; and the inclemency of the winter was still more painful and destructive to the Arabs." But "*arms shall stand on their part*" on the advance of the Caliph Omar, with four thousand horse,* the Christians yielded to the perseverance of the besiegers. "The patriarch Sophronius appeared on the walls, and by the voice of an interpreter, demanded a conference. After a vain attempt to dissuade the lieutenant of the Caliph from his impious enterprise, he proposed, in the name of the people, a fair capitulation, with this extraordinary clause, that the articles of security should be ratified by the presence and authority of the Caliph Omar himself." After some deliberation, the terms were agreed on. Having signed the capitulation, the Caliph "entered the city without fear or precaution; and courteously discoursed with the patriarch concerning its religious antiquities. Sophronius bowed before his new master, and

* Arabic M.S. of the *Imàm Jabal-Addin al Siciti.*

secretly muttered in the words of Daniel, ‘THE ABOMINATION OF DESOLATION IS IN THE HOLY PLACE.’ At the hour of prayer they stood together in the Church of the Resurrection ; but the Caliph refused to perform his devotions, and contented himself with praying on the steps of the Church of Constantine.” “By his command the ground of the TEMPLE OF SOLOMON was prepared for the foundation of a MOSQUE, which *stands* to this day !” This is nearly all Gibbon tells us concerning this most interesting subject ; but an Arabic manuscript,* containing the “History of the Temple of Jerusalem,” gives us the terms of the TREATY between the Christians and the Mahometans, which subsists to the present time, and expounds the meaning of the two first verses of the eleventh chapter of Revelation.

(Verse 1.) “*And there was given me a reed like unto a rod ; and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.*

(Verse 2.) “*But the court which is without the temple leave out, and measure it not : for it*

* Before alluded to, a most curious work, translated in 1836, by the Rev. James Reynolds, B. A., entitled, History of the Temple of Jerusalem.

is given unto the Gentiles : and the holy city shall they tread under foot forty and two months."

It is evident from these verses that a portion of the holy city was to be reserved from the foot of the Gentiles. "The following are the terms of the capitulation,* which I, Omar, the servant of God, the Commander of the Faithful, grant to the people of Elia, (Jerusalem;) I grant them security for their lives, their possessions, and their children, their churches, their crosses, and all that appertains to them in their integrity, and their lands, and to all of their religion. Their churches therein shall not be impoverished not destroyed, nor injured from among them; neither their endowments nor their dignity; neither shall the inhabitants of Jerusalem be exposed to violence in following their religion; nor shall one of them be injured," &c. We read also on the part of the Christians,† "We have stipulated with you that we shall not be polluted by interruption in our places of worship, or whatever chapels, or churches, or cells, or monasteries of monks, may be therein; and that no one shall live therein who may have the impress of Musalmáns, and that we will not prohibit the Musalmáns from entering them by night and by day; and that we will open the gates wide to pas-

* Page 168.

† Page 172.

sengers and travellers ; and if any Musalmán, passing by shall take up his lodging with us three nights, we will give him food ; and not entertain in our churches a spy, nor conceal him unknown to the Musalmáns ; and not teach our children the Koran ; and not publicly exhibit the associating or christian religion, and not beg any one to embrace it ; and not hinder any one of our relations from entering the Musalmán religion if he will," &c. &c. The Arabic writer then describes the trouble the Caliph Omar took, having certain plans to guide him, to find the exact site of the temple of Solomon ; having found it (according to some tradition announcing that "In Baitu-l-Mukaddas and its Sakhrá there shall be a great sewer whereby the tower of David is spoiled by the injurious abuse of the lying Christians, in order to hurt the Jews," "Omar stretched out his mantle, and began to sweep up this dung ; and the Musalmáns began to sweep with him." The mosque of Omar was founded in the spot where the temple of Solomon had been ; and even when the crusaders retained possession of Jerusalem for ninety years, the holy place was still polluted, and "*the abomination*" still *stood*, for the mosque was not injured; but, in hatred to the Saracens, the Christians applied it to the vilest purposes.* It

* Page 226.

may be supposed that the above-mentioned treaty has been observed in nearly its full force ; for one part of it appears never for a moment to have been violated, not even when Saladin, flushed with success, retook Jerusalem from the Crusaders, not even then was the sanctuary of the christian churches violated, for we find in the Arabic MS., (p. 224,) that, though "the capitulation spared only their lives and personal property, not the property of their churches," they were allowed to remove this, lest they should "allege against us a breach of faith." Many Christians besought the privilege of remaining, which was allowed them after being well fined, and "they entered into a compact of security, and came forth under protection." The Mahometans, considering Christ as a prophet, look upon the Church of the Holy Sepulchre, or, as they appear to call it, of the Resurrection as sacred ; the other churches also. Gibbon states that when Omar "contented himself with praying on the steps of the Church of Constantine, he declared to the patriarch his prudent and honourable motive. 'Had I yielded,' said Omar, 'to your request, the Moslems of a future age would have infringed the treaty, under colour of imitating my example.' " This seems to allude to the portion of the treaty in which the Christians stipulate that they "shall

not be polluted by interruption in their places of worship." That this treaty is observed to the present day all travellers visiting Jerusalem can attest. "*The temple of God, the altar, and them that worship therein,*" are not "*trodden under foot of the Gentiles.*"

(*Daniel, chap. viii. verses 13, 14.*) "*Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?*

"*And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.*"

The meaning of the first part of the vision seen in this chapter is explained to us: (29) "*The ram which thou sawest having two horns are the kings of Media and Persia,*" "*and the rough goat is the king of Grecia.*" This has been already treated of in this dissertation in the account of Alexander the Great, and the way in which his kingdom was broken up, and then divided into four monarchies.

(*Verse 23.*) "*And in the latter time of their kingdom, when the transgressors are come to the*

full, a king of fierce countenance, and understanding dark sentences, shall stand up."

By this and the two following verses is shewn the power of Mahometanism, both spiritual and temporal ; in the last point of view, the history of Mahomet and his successors, already detailed, will be found abbreviated here ; and spiritually, by his dark sentences, may be understood the false doctrines of the Koran ; he is also not mentioned as standing against the King of kings, the Almighty God, but against the Prince of princes, his only-begotten Son. He acknowledged the Father as Lord of All, but denied the Son as "*God of earth.*"

We must now seek for "*how long*" the vision shall "*be concerning the daily sacrifice.*" The kings of Media and Persia are mentioned collectively, therefore we are at liberty to choose our date for the commencement of the vision from among them. Any time between Cyrus and the Darius under whose reign that dynasty became extinct. We have seen that the temple was finished in b. c. 404, in the sixth year of Darius, (Nothus,) in the month of Adar ; but in referring again to the sixth chapter of Ezra, we shall see that it was not sanctified till later, namely, in the first month of the following year, b.c. 403. (Verse 19,) "*And the children of the captivity kept the passover upon the fourteenth*

day of the first month." From this passover, the first PASCAL LAMB sacrificed in the new temple, we must reckon 2,300 years to find when the sanctuary shall be cleansed.

From the first month of the year 403 B.C., to A.D. 1897

403

Will be found the number 2300

The sanctuary then is to be cleansed A.D.	1897
How many years was it to be trodden under foot of the Gentiles ?	1260
When then was the Abomination of Desolation placed ?	637

Gibbon does not give the month or the day of the month in which Jerusalem was delivered up to the Caliph Omar, but he gives the year A.D. 637; but as the siege lasted four months, and he observes that "the inclemency of the winter was painful to the Arabs," it is evident that the Holy City must have surrendered early in the year 637.

The period for the Gentiles to "*tread it under-foot*" is given in Revelation as forty-two months, i. e. 1260 days. In the twelfth chapter of Daniel (7) "*a man clothed in linen*" swears it shall be for a "*time, times and a half*," or three years and a half, i. e. 1260 days, and that

“ when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.”

(*Chap. xii. verses 11, 12.*) “ *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. Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days.*”

There is evidently by these verses a time given after the sanctuary is cleansed for the accomplishment of *all* these things. The “ *time, times and a half,*” the “ *forty and two months,*” even 1260 years, is given to the Gentiles, that their “ *abomination*” (the mosque of Omar, the temple of their false prophet) may stand on the holy ground, (where stood the holy of holies of the Jews,) that they may tread it underfoot in the exercise of their lying religion. The “ *daily sacrifice and the oblation* ”* ceased, when “ *Christ our passover* ” was “ *sacrificed for us.* ” The “ *abomination that maketh desolate* ” was set up in its place 1,211 years ago, forty-nine remain, from the present year 1848 till “ *the sanctuary shall be cleansed,* ” the same number of years that the temple, hallowed by the presence of our Lord, took to build. But these last verses of

* Dan. ix. 27. See also note A.

Daniel tell of yet a further period—of thirty days more. And again of a further period still, of forty and five days more, in which “*all these things shall be finished* ;” then “*Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days*,”—to the year of our Lord, 1972. “*So teach us to number our days, O Lord, that we may apply our hearts unto wisdom.*” “*For as in the days that were 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 be.*”* A warning was given to the inhabitants of the earth before the flood, but they heeded it not. God grant it may not be so now ! Let us “*watch and pray.*” If it is the will of the Almighty that the WORDS hitherto “*closed up and sealed till the time of the end* ;” that time when “*the wicked shall do wickedly, and none of the wicked shall understand ; but the wise shall understand* ;”—if these words are indeed now revealed to us by HIS MERCY—let us all turn where we ought, to those other WORDS of warning, long since given us from the lips of our blessed REDEEMER himself.† We SEE the abomination of

* Matthew xxiv. 38.

† Mark xiii. 14.

desolation spoken of by Daniel the prophet,
STANDING where it ought not !

Then let him that is in JUDEA flee to the mountains: and let him that is on the house top not go down into the house, neither enter therein, to take any thing out of his house: and let him that is in the field not turn back again for to take up his garment. But woe to them that are with child, and to them that give suck in those days ! And pray ye that your flight be not in the winter.

For in those days shall be affliction, such as was not from the beginning of the creation, which God created unto this time, neither shall be. And except that the Lord had shortened those days, no flesh should be saved : but for the elect's sake, whom he hath chosen, he hath shortened the days.

And then if any man shall say to you, Lo, here is Christ ; or, lo, He is there, believe him not : for false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed ; behold, I have foretold you all things.

But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall, and the powers that are in heaven shall be shaken. And then shall they see the Son of man coming in the clouds with great power and glory. And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of the heaven.

Now learn a parable of the figtree; when her branch is yet tender and putteth forth leaves, ye know that summer is near. So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. Verily I say unto you, that this generation shall not pass, till all these things be done. Heaven and earth shall pass away ; but my words shall not pass away.

But of that day and that hour knoweth no man, no, not even the angels which are in heaven, neither the Son, but the Father.

Take ye heed, watch and pray ; for ye know not when the time is.

If the foregoing dissertations have indeed

truly expounded the portions of prophecy which have been their subjects, we may distinctly see the state of Christ's Church at the present time, and appropriate to ourselves the warnings so mercifully bestowed on all the readers and hearers of God's word. The witnesses, so long clothed in the garments of sin,—the witnesses who have fought and are still fighting "the good fight," against "the beast of the bottomless pit," the "great dragon and his angels," INFIDELITY and his attendant crimes, are told that they shall conquer—shall "be purged" from their sins, and "made white even to the time of the end;" that "the spirit of life from God shall enter into them," that "they shall stand upon their feet," and that the Almighty shall keep them in a place of safety, where "their enemies may behold them." When the faithful of the Lord have "gotten the victory over the beast, and over his image, and over his mark, and over the number of his name," they shall "sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways." From their places of safety they shall behold the judgments of God on the wicked. But this time is not yet come, the "wheat is not yet gathered into the barn." Till the two witnesses of Christ are united in brotherly love,—

“ for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen ? ” Till they have cast away all false doctrines which “ cleave to them with flatteries,” and “ serve the Lord in spirit and in truth,” how can they dare to sing the song of the Lamb !

But that song shall be sung ! when all pride and hardness of heart is taken from the churches of Christ—when they that think they stand, take heed lest they fall, and for the presumptuous prayer of the Pharisee, substitute the lowly supplication of the publican—when they who engage to teach the word of God to others, preach not against their fellow Christians, seeing only “ the mote that is in their brother’s eye, and beholding not the beam that is in their own,”—when they remember that “ though they speak with the tongue of men and of angels, and have not charity, they become as sounding brass, or a tinkling cymbal ; ” *that* charity which “ thinketh no evil, vaunteth not itself, rejoiceth not in iniquity, but rejoiceth in the truth.” Yes, that song shall be sung, when all feel that they *rejoice* in the great truth, that the long-divided churches of Rome and Britain are equal in the sight of God, standing before HIM side by side ; the two candlesticks and the two olive trees, the witnesses of his word. Let us all ask our own

hearts, do we *rejoice* that such should be the case, or do we “delight in iniquity” and cling to the idea, that the church alone of which we are members, is worthy of salvation ; and that millions of our fellow-creatures, beyond the pale of that particular church, are unredeemed by the Saviour who died for all ? Can the members of one church say with heart and soul to those of the other, “Beloved, let us love one another ?” If not, hear what St. John saith—“Love is God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God. But if we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. But if a man say I love God, and hateth his brother, he is a liar ;” and we know that no liar “hath everlasting life abiding in him.” “For* the time is come that judgment must begin at the house of God ; and if it first begin at us, what shall be the end of them that obey not the Gospel of God ?” for “the end of all things is at hand,” let us be “therefore sober, and watch unto prayer. And above all things have fervent charity among ourselves ; for charity shall cover the multitude of sins.”

There is also a warning to the members of

* 1 Peter iv. 17—27.

Christ's Church universal, in a temporal as well as a spiritual sense. To those who are in Judea is a warning, that they flee into the mountains, that they tarry not to leave that land, as a time of trouble is at hand; for *there* shall the judgments of God be fulfilled on the wicked. To those who are in Rome, the mystic Babylon, is a warning to "come out of her," that they "partake not of the sins" which will be found in her, and "receive not of the plagues" and judgments which are coming upon her. If charity and brotherly love is found in the hearts of all the members of Christ's Church, there will be a haven of rest for them all—a land strong now in temporal power, and which, if it will throw itself in faith and humility on Him who is all-powerful to save, may calmly look on when "the heathen do rage, and the people imagine a vain thing. When the kings of the earth set themselves, and the rulers take counsel together against the Lord and against his anointed." The church of Christ in this land has already received a warning. "Verily I say unto you, no sign shall be given you, but the sign of the prophet Jonah." Already have we found, that when we humbled ourselves in fasting and prayer, as Nineveh did at the preaching of Jonah, that the pestilence and famine that threatened us were driven from our shores by the directing hand of the Almighty.

Thus let us pray to God. His ear is ever open to hear us when we call upon him: then we beseech thee, O Lord, "Endue thy ministers with righteousness, and make thy chosen people joyful. Give peace in our time, O Lord, because there is none other that fighteth for us, but only thou, O God. O God, make clean our hearts within us, and take not thy holy Spirit from us!" Thus when the vials of thy wrath are pouring on the wicked, and a time of "great tribulation" comes, "such as was not since the beginning of the world to this time, no nor ever shall be," safe under the shadow of thy wing may we "sing the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest."*

* Revelation xv. 3, 4.

APPENDIX.

THE following notes, though requisite to the right understanding of the subject of this dissertation, are placed at the end, instead of the matters of which they treat being introduced into the text itself. But Notes A. and B. ought to be read at the points indicated ; the latter being, in my opinion, the proper reading of the text ; and the former, because, although it is a distinct prophecy of itself, and belongs to another country (treating of the history of Judea), it begins at the same period of time with the subject of our present treatise, (the history of Persia and Grecia,) and ends with the same event. Thus it will be found absolutely necessary that it should be perfectly understood, in order fully to establish the proper dates throughout the prophecies of Daniel.

Enough of the subject contained in Note C. is

introduced into the text to make it clear to those who are willing to take assertions without proof, and the note itself, being merely historical, is not absolutely requisite to the proper understanding of the prophecies in the 11th chapter, provided the explanations given of the 2nd verse are considered correct according to the history of times which have hitherto been most obscurely and unsatisfactorily treated of; modern authors having only sought for information from the Greek historians of this period, instead of consulting the Persian biographers also. I have endeavoured to reconcile all discrepancies, by adopting the versions of the historians of both nations, and making my guide in this search for the truth, those words of Holy Writ, which are in any way found to allude to the subject.

NOTE A.

Cyrus the great begins to reign A. M. 3551, B. C. 453.

I have ventured boldly to give this date, on the authority of the four last verses of the 9th chapter of Daniel, the interpretation of which I believe to be as follows :

(Verse 24.) “*Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make reconciliation for iniquity, and to bring in everlasting righteousness,*

and to seal up the vision and prophecy, and to anoint the Most Holy."

This clear prophecy of the Messiah is not to be considered as pointing to His birth, but to the beginning of His ministry, and to the time when all was *finished*, as far as the Jews were concerned, when the vision and the prophecy was sealed to them—not only when the Most Holy had been anointed, but also when the Holy Ghost had descended on the apostles, and they, having received the gift of tongues, were to preach the Gospel to the Gentiles.

(*Verse 25.*) “ *Know therefore and understand, that from the going forth of the commandment to restore and build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks : the street shall be built again, and the wall, even in troublous times.*”

Ezra tells us (i. 1,) that the command to build Jerusalem was in the first year of Cyrus, king of Persia, who had conquered, and reigned in all the western kingdoms of Persia usurped by Nebuchadnezzar. We here find the period of seventy weeks subjected to a subdivision ; but as no reason is given for this, we must seek it. From the first of Cyrus b. c. 453, shall be seven weeks, or forty-nine years, bringing us to b.c. 404, or the sixth year of Darius Nothus, king of

Persia. We will turn to the sixth chapter of Ezra, and we shall find that “ *Darius the king made a decree*” that the building which had been discontinued, should be finished, and accordingly that it “ *was finished on the third day of the month Adar, which was in the sixth year of the reign of Darius the king.*” The city and temple had been forty-nine years in building, for there had been “ *troublous times,*” the “ *adversaries of Judah and Benjamin*” (Ezra iv. 1) had done all they could to hinder the progress of the works through the whole twenty-nine years of the reign of Cyrus; after his death, as soon as Ahasuerus, his successor in the western kingdom of Persia, began his reign, these adversaries wrote “ *unto him an accusation against the inhabitants of Judah and Jerusalem.*” It appears they met with no assistance in their unjust purpose from Ahasuerus, who, as will be seen in the book of Esther, favoured the Jews; therefore turning from the Dara of Babylon, they addressed Artaxerxes the “ *great king*” himself, who had begun to reign A. M. 3548, B. C. 456, three years before Cyrus (by his permission) took Babylon and the western provinces from Belshazzar, and began to reign in them. Artaxerxes reigned thirty-seven years, consequently survived Cyrus five years; we therefore find him still alive at this period, and still the “ *great king;*” therefore, however well

inclined towards the Jews, his sub-king, Ahasuerus, was, he was powerless to reverse a decree of his. Artaxerxes stopped the building of the temple ; and it was not continued during the rest of his reign, or in that of his daughter Homaï, who reigned ten years during the childhood or loss of her son Daráb or Darius Nothus. Homaï began to reign A. M. 3585, B. C. 419 ; and Darius A. M. 3595, B. C. 409. In the second year of his reign, according to Esdras (vi.), the Jews wrote to him, and he made a decree that the temple should be finished ; which was accordingly done in the sixth year of his reign, or A. M. 3600, B. C. 404 ; exactly 400 years before the birth of Christ ; being forty-nine years, or “ seven weeks,” from the date of the proclamation of Cyrus. At the end of threescore and two weeks we must seek again for a fresh event (for this period added to the seven weeks only accomplishes sixty-nine weeks of the seventy, or 483 years). The number of years in sixty-two weeks, 434—and beginning them from where the seven weeks or forty-nine years left off—namely, B. C. 404—brings us to Anno Domini 30—or the year of the world 4034. St. Luke tells us (iii. 23) that Jesus “ *began to be about thirty years of age*,” at the period when the Holy Ghost descended on Him “ *in a bodily shape like a dove* ;” He then began

his ministry ; therefore this is the event recorded at the end of sixty-nine weeks.

(Verse 26.) “ *And after threescore and two weeks shall Messiah be cut off, (but not for himself*) : (and the people of the prince that shall come†) shall destroy the city and the sanctuary ; and the end thereof shall be with a flood, and unto the end of this war (desolations are determined.”‡)*

We have not yet made up the whole seventy weeks—only sixty-nine of them ; it is reserved till the next verse to do that ; this one prophesies only the death of Christ, and the destruction of Jerusalem and the temple, with the wars and desolations attending their fall.

(Verse 27.) “ *And he shall confirm the covenant with many for one week : and in the midst of the week he shall cause the sacrifice and the oblation to cease, (and for the overspreading of abominations he shall make it desolate§) even until the consumma-*

* See other versions of the Hebrew, or—“ *and shall have nothing.”*

† Or, “ *and they shall be no more his people*”—or, “ *and the prince’s future people.”*

‡ Or, “ *it shall be cut off by desolations.”*

§ See other Hebrew versions, or, “ *and upon the battlements shall be the idols of the desolator.”*

*tion, and that determined shall be poured upon the desolate.”)**

In the midst of this week of years, the last of the seventy, reckoning from the beginning of his ministry, which lasted three years and a half) was the Saviour crucified: by the “*one oblation of Himself, once offered,*” he caused the former “*sacrifice and the oblation to cease.*” Three and a half more years were given to the Jews, wherein “*the covenant*” made with Abraham might be *confirmed* through Christ “*with many,*” that they might know that “*the transgression*” was “*finished*”—that Christ had made “*an end of their sins,*” by taking them on Himself—that He had made “*reconciliation for iniquity, and had brought in everlasting righteousness.*” This done, the word of God was preached to the Gentiles; the “*vision and the prophecy*” were sealed to the Jews; their land was made desolate, even till the **CONSUMMATION**! even till the abomination of desolation itself, the temple of a false religion, was placed where once stood the tabernacle of the God of Hosts; (the sacred ground once pressed by the Redeemer’s foot, being thus trodden under by the steps of those who deny Him as their God;) to remain there till the end of the 1260 years, when “*that determined upon shall be poured upon the desolator.*”*

* Or, “*upon the desolator.*”

NOTE B.

It is *possible* for this second king to have been a younger son of the “great king” Darius Hystaspes, according to the Greek version; but in this case he must have been the uncle of Artaxerxes Longimanus, (who was grandson to Hystaspes,) and a very old man when appointed to succeed Cyrus in the west of Persia.* I am inclined to think him the son of Darius the Mede, whose father, Astyages, was also named Ahasuerus by the Hebrews. With respect to Xerxes, as I find him mentioned by none but the Greeks, I cannot consider him a Dara at all; but think he could only have been a general and commander in chief of the expedition of Artaxerxes against the Greeks; he probably passed himself off to the latter as the “great king” himself, an imposture not easily detected in a situation so remote from the seat of empire. The folly and pride for which he made himself conspicuous, his assumption of regal pomp and the title of “great king” which could not have belonged to him under any circumstances, would tend to prove this: his proceedings are all those of an upstart, and not of one of royal blood, accustomed from infancy to command with despotic sway, as the Daras were.

* Cambyses reigned so short a time, and the event being only marked by his conquest of Egypt, he is not mentioned by either sacred or Persian writers.

NOTE C.

To prove the correctness of the sacred writings with respect to the affairs of Persia, and to arrange the confusion of names and dates caused by the incorrectness of the Greek and Latin historians, it will be necessary to give a short account of the dynasty of the Kaianides, gathered from the various Persian historians who have written on the subject. I have in the table of this dynasty, copied out the length of the reigns given in it, though the chronicles vary where the earlier kings are concerned on this point. It is evident that till the planetary system was arranged by Giamasp (probably from that of Ptolemy), the Persian year was only one third of ours; for we find, by dividing their dates by three, the length of the dynasty, as given by them, tallies with the account of Josephus and others. The historian who drew out the first table before us has made the mistake of reckoning the reigns of the two last kings and of Kai Khosru by *our* years; whereas, all the rest are according to the Persian period; so he has quietly made up the difference by *adding* to the reigns of the earlier kings, a thing by no means necessary. I have placed a corresponding table of dates and names gleaned from the historians, and thus have en-

deavoured to correct all errors as much as it is possible to do respecting events that happened nineteen centuries ago.

	Reigned		Reigned	A. M.	B.C.
Kai Khobad	120 years		Kai Khobad	26 years	3374 630
Kai Khaus	150		Kai Khaus	36	3400 604
Kai Khosru	60		Kai Khosru	60	3436 568
Lohorasp	120		Lohorasp	26	3496 508
Kischtasp	120		Hystaspes	26	3522 482
Ardschir	{ 112		Artaxerxes	{ 37	3548 456
Diraz-dest			Longimanus		
Homai (Queen)	32		Homai	10	3585 419
Darab 1st.	12 or 14		Darius Nothus	12	3595 409
Darab al Aagar	14		Darius Codomarus	14	3607 397
	<hr/> 740 or 742			<hr/> 247	<hr/> 3621 383

This last was conquered by Iskander. Split the difference and divide by 3)741(247.

This last was conquered by Alexander the Great.

The reign of Kai Khosru is mentioned by all as the longest, and by Mahometan writers as of sixty years continuance. As they date back from the Hegira, they evidently intend our years, not the early Persian. Kai Khobad, Lohorasp, and Kischtasp, are given by them about twenty-six years. Kai Khaus abdicated after a long reign of doubtful length, some say 150 years (Persian of course, i. e. fifty of our years); he therefore probably reigned *more* than thirty-six, and Kai Khobad, Lohorasp, and Kischtasp *less* than twenty-six years.

A SHORT ACCOUNT OF THE DYNASTY OF THE
KAIANIDES OR GREAT KINGS.

A. M. 3375. *Kai Khobad, the first “great king.”*

Persia had been conquered by Afrasiab, king of Turkestan, and Gherschasp (or Kersa Schaf, the eleventh and last king of the dynasty founded by Pischdad) killed. Khobad laid claim to the vacant throne by right of his descent from Manugheher, the seventh king. The prowess of Zalzer, father of the Persian Hero Rustum, reconquered Persia from Afrasiab and gave the throne to Kai Khobad b. c. 639.

A. M. 3400. *Kai Khaus, the second “great king.”*

This king was son or grandson, but at any rate successor of Kai Khobad. His dominions were much enlarged by the valor of Zalzer. He had two sons, Siavesch and Feramorz, but eventually abdicated, after a long reign, in favour of the son of the former.

A. M. 3436. *Kai Khosru, the third “great king.”*

The battles between the Persians and Afrasiab (probably son or grandson of the former Afrasiab) continued with vigour during the early part of

this king's reign ; they ended in the conquest of the latter, and the establishment of the Persians at Balkh* beyond the Gihon, which they made the capital of the empire. Kaï Khosru had no children, so was succeeded by Lohorasp ben Orondschah, great grandson of Kaï Khobad.

A. M. 3496. *Lohorasp. Fourth “great king.”*

After making great conquests in the East, this king turned his attention towards “ the setting sun,” and sent one of his generals called Raham, surnamed Bakht-al-nassar, or “ the joys of victory,” (Nebuchadnezzar,) to continue his career of glory in the West. It is probable that Lohorasp knew nothing of the extent of Nebuchadnezzar's conquests ; hearing only of a great increase of empire, and not being molested in any way, he appears to have been satisfied that Raham should govern for him what he had conquered, and contented himself with the nominal possession. In the meantime, Raham Bakhtnassar reduced all Syria ; the king of Judea refusing to submit, he sacked and ruined Jerusalem, carrying off immense spoil, and an infinite number of captives to Babylon, the capital city of the large province of Chaldea, the government of which had already been bestowed on him by Lohorasp, who resided so entirely at

* Called by the Greeks Bactria.

Balkh, in the most eastern part of his dominion, that he has been surnamed Balkhi by some writers. It appears that this king's very *name* even never reached the western conquests of his general Nebuchadnezzar, who, taking advantage of the supineness of Lohorasp, and the absorbing zeal with which his son and successor, Kisch-tasp, devoted himself to the promulgation of the religion of Zoroaster, seems to have set up an independent empire of his own, which he left to his son Belshazzar. Lohorasp was the first who established in Persia a court of justice and regular pay for his troops, preserving the strictest discipline. He also permitted his generals and the governors of his different provinces to erect raised and gilt thrones, reserving only for himself the privilege of a curtain before his own. Upon some disagreement with his father, his son, the Dara Kisch-tasp, withdrew himself from the empire, and retired into Greece, where he remained more or less incognito. The king's daughter fell in love with the young Dara (or as he was called Darius Hystaspes) without knowing his birth, and married him, which much incensed the king of the Greeks; but upon the great courage displayed by Kisch-tasp in slaying two dreadful monsters who desolated all the country, he was received into favour. He then persuaded the Greeks to refuse to pay

a certain annual tribute to the court of Persia, which was, in fact, a declaration of war. When this news was known to Lohorasp, he considered that **none but** his son Kischtasp would have ventured on such a step, and he was so overjoyed at having found him again, that the advanced guard of the Greek army commanded by the Dara was met at Aleppo by a declaration informing him that Lohorasp had abdicated in his favour, and saluting him as the “great king” in his father’s place, B. C. 482.

A. M. 3522. *Kischtasp. Fifth “great king.”*

It does not appear that Kischtasp abused his father’s kindness, for we find that, though he accepted the title of “great kings” he left Balkh and all that part of Persia still to Lohorasp, and fixed the seat of his own government at Istakhar, or Persepolis, much further west; from this period the “great kings” became known to the western nations. Lohorasp did not long enjoy the tranquillity in which he was left by his son; for Argiasb, the son of Afrasiab, invaded Persia, took Balkh, and made the old king prisoner. He then advanced further into Persia, and forced Kischtasp to fly into the mountainous regions of the empire then called Parthia. Kischtasp had a son of incomparable valour, whose ambition it appears he had feared; for he had shut him

up in a sort of honourable confinement in a nearly inaccessible castle called Zer Kunbundan, i. e. with domes of gold, or gilded. Reduced to extremities by Argiasb, he sent his brother Giamasp, called the sage, (the father of Cyrus the Great,) to the tower of Zer Kunbundan, to give liberty to the Dara Asfendiar, offering him the command of the army, and promising him the empire in his place if he returned victorious. (The exploits of Asfendiar are detailed at full length.) Argiasb was vanquished, Balkh re-taken, and Lohorasp re-established. The Dara then returned in triumph to Istakhar; but Kischtasp did not keep faith with him. On pre-tence that he had only promised him half his power, and that the Dara was rebellious in wishing for all, he once more banished him to "the golden towers," on the top of the Ghird Koueh, or round mountain. Finding Asfendiar again confined, Argiasb retook Balkh, killed the venerable Lohorasp, and carried off the princesses of Persia. Kischtasp sent Giamasp and offered the crown and liberty to Asfendiar, if he again could conquer Argiasb. The terms were accepted by Asfendiar, who defeated the king of Turkhistan, retook Balkh, and returned to claim his promised reward. Kischtasp received him with caresses and honours, but told him his victory was not complete, as the princesses his

sisters were still in the hands of Argiasb ; Asfendiar acknowledged the justice of this, and departed to their rescue. During all this time Kischtasp himself had been busily engaged in the promulgation of a new religion. Zerdasht, or Zoroaster, the founder of the sect of the Ghebers, Magi, or Fireworshippers, was preaching his new doctrines, and erecting pyrias or fire-temples in every direction. The "great king" was a devoted follower of this new religion, and is supposed to be the builder of the magnificent Temple of the Sun, the ruins of which still remain to this day at Persepolis or Istakhar, and are called the Tchehel Minar or the Forty Pillars. It has also been supposed that the architecture of this temple was taken from descriptions, or plans, of that of Solomon, furnished perhaps by his contemporary Nebuchadnezzar, who, no doubt, was glad to keep the "great king" employed in anything rather than inquiries as to his proceedings. After many adventures (also detailed), and having disguised himself as a merchant, Asfendiar succeeded in killing Argiasb and rescuing his sisters, whom he brought back to his father ; having placed a governor in the now conquered kingdom of Turkistan, and established there several fire-temples to please him. But again Kischtasp delayed his son's reward. Rustum, the son of

Zalzer, also a great hero, had refused to follow the religion of Zoroaster, and had set up the standard of rebellion. The “great king,” once more faithless to his word, required still of Asfendiar another conquest, and again the devoted son obeyed him ; but in a single combat, celebrated by almost all the Persian poets, the brave Dara was slain by Rustum. Kischtasp never held up his head again after the loss of his really beloved son ; he repented (but too late) his broken word ; and giving up his empire, B. C. 456, to Ardshir (or Bahaman), the son of Asfendiar, he went into retirement for the rest of his days.

A.M. 3548. *Ardschir Dirazdest, or Artaxerxes Longimanus, sixth “great king.”*

The first care of Ardschir was to revenge the death of his father Asfendiar, which he did by exterminating the whole family of Rustum. He then turned his attention to the revolted provinces of Mesopotamia, Syria, &c., and delegated to the Dara Kiresch (the son of the sage Giamsosp, who was brother of Kischtasp, the grandfather of Artaxerxes) the task of reducing Babylon to order, and the government of all the provinces he might re-conquer ; so that the latter appears to have been a species of colleague in the vast Persian empire. Kiresch, or as he

is called in scripture, Cyrus, took Babylon from Belshazzar, the son of Nebuchadnezzar. Media was also annexed to his Persian dominions. This kingdom, under Astyages, or Ahasuerus, seems to have joined with Nebuchadnezzar in throwing off the yoke of Persia, but to have returned to its allegiance, and assisted Cyrus in conquering Babylon. The Dara Cyaxeres, called Darius the Mede, son of Ahasuerus, was then given the kingship of Media, while Cyrus reserved that of Babylon for himself, A.M. 3551, B.C. 453. We hear no more of these kings in scripture after the proclamation to rebuild Jerusalem in the first year of Cyrus; but the record of the latter's death, with the application to his successor, Ahasuerus, and finally to the "great king," Artaxerxes, on the part of the enemies of Judah and Benjamin, for the purpose of stopping the building. By the Greek historians mention is made of contentions for power between Cyrus and Artaxerxes, who were kinsmen, but not brothers; and that Cyrus called in the assistance of the Greeks against the great king, but dying, his allies were left in the heart of Persia unsupported, which was the occasion of the memorable retreat of the 10,000 described by Xenophon. I find no mention of these disputes in Persian history, though one author slightly alludes to two of the name of Cyrus, one at Babylon and

the other in Persia ; but in the reign of Artaxerxes nothing is said on the subject : after his directions to Cyrus to dethrone Belshazzar, he ordered him to favour the children of Israel as much as possible, so that some authors have asserted that the wife of Asfendiar and mother of Artaxerxes, was of the tribe of Benjamin, descended in a right line from Saul, the first king of Israel, and that his most beloved wife was of the tribe of Judah, descended from Solomon and Rehoboam ; also the reason given for punishing Belshazzar is on account of cruelties exercised during the Jewish captivity. Artaxerxes Longimanus had a son named Sassan, who was disinherited by him in favour of his own daughter Homaï, to whose offspring he left the empire. He died b. c. 419, having reigned 112 Persian years, (or rather more than thirty-seven of ours,) and was succeeded by Homaï. Sassan retired into a private station, but he left a posterity, one of whom, more than 500 years after, recovered Persia from Arsaces, king of Parthia, whose dynasty had ruled over it, from the time the Parthians had wrested it from the hands of Alexander's successors. This descendant of Sassan was the founder of the next Persian dynasty, that of the Sassanides ; and his history is given in this dissertation, in the explanation of the fifth verse of the eleventh chapter of

Daniel. He bore the name of his great ancestor Ardschir, or Artaxerxes, and waged war with the king of the South, who was strong in the person of Alexander Severus, but whose successor, Valerian, found in Sapor, the son of Artaxerxes, that the king of the North was “strong above him.”

With respect to Cyrus, the Greeks state that his mother was Mandane, the daughter of Astyages and sister of Darius king of the Medes ; the author of the Lebtarikh says he was an Asbath, that is to say, “ of the twelve tribes,” and that his mother was a daughter of one of the prophets of the Hebrews ; Ebn Batrik (who slightly mentions two of the name of Cyrus) says that his connexions with the Jews was, that he married Masschat, the daughter of Salathiel, the son of Zerubbabel ; and Aboufarage says that the wife of Cyrus was the sister of Zerubbabel, who was the son of Salathiel, grandson of Jehoiakim, king of Judah.

A. M. 3585. *Homai, a queen and seventh monarch.*

This queen appears to have reigned about ten years, whilst Daráb, her son, was a child, or not to be found. She is said to have exposed him, like Moses, in a coffer among the reeds of the river Gihon, hence his name “found on the

waters ;" and that he was brought up by a fuller, who saw him when he went to cleanse his stuffs in the river. This queen abdicated in his favour the moment he was found and recognised.

A. M. 3595. *Daráb, eighth "great king."*

In the sixth year of this king's reign the temple of Jerusalem was finished. He made war with Filikous, or Philip, king of Macedon, (who refused to recognise his authority,) and defeating him, obliged him to pay an annual tribute of a thousand bezats* or golden eggs, each weighing forty drachms, and to give him his daughter in marriage. The Persian historians say, that, not liking this princess, he sent her back to her father before the birth of her child, and that he was in reality the father of Alexander the Great. Daráb (or Darius Nothus) married a second time, and became the father of a prince named, after himself, Daráb, with the addition of Al Asgar, or the younger ; and who was, consequently, according to these historians, the half-brother of Alexander. The Tarikh Montekheb gives Daráb, the son of Ardschir and Homaï, fourteen years of reign, the Lebtarikh only twelve. There is much that is not quite clear in the accounts of the reign of

* The origin of the word bezant.

Homai, with respect to Daráb. The birth and exposure of the latter on the Gihon, was an event that probably took place long before the death of Artaxerxes, whose son he was, and the kingdom was most likely left to Daráb, in the event of his being *found*, not of his being born and proving a son ; for many exploits are told of him before he was recognised by his mother and saluted king, B.C. 409, impossible to have been performed by a child under ten years of age. The circumstances of his birth would easily account for his having been put out of the way, and for the historians of Homai not choosing to be very explicit on this subject. The Tchah-Nameh says that as soon as Daráb had mounted on the throne of the Kaianides, that he made war with his neighbours, and extended his kingdom on all sides ; that his power was greater than that of any of his predecessors ; that he established posts in all the provinces, that he might know what went forward in them, and that he was a virtuous and right royal king. He appears by this to have taken the management of his whole empire on himself, without the assistance of the *daras* or sub-kings, and to have left it to his successor in a most flourishing state. We thus find the name of *dara*, or sovereign, particularly applied as a title designating supreme power, to his son Daráb Al Asgar,

the last of the Kaïanides, who succeeded him
B. C. 397.

A. M. 3607. *Dara Daráb Al Asgar, ninth and
last “great king.”*

This monarch had not the good qualities of his father, for he is described as so violent, severe, and cruel, that he brought upon himself the hatred of his people; so that some of the great lords of his court wrote to Alexander, to entreat him to undertake the conquest of Persia. Upon the strength of this, when the Persian envoy arrived in Greece to receive the tribute of the golden eggs, imposed by Daráb, the son of Homaï, Alexander returned for answer, “The bird that laid those eggs has flown to the other world.” This insulting reply caused Dara Daráb to assemble an immensely powerful army to reduce Alexander to submission. “*The fourth king was far richer than they all: and by his strength, through his riches, he stirred up all against the realm of Grecia:*” but against him stood up “*a mighty king, who ruled with great dominion, and did according to his will,*” which was to meet and vanquish the army of Darius, and find all Persia submit to him. The Persian historians, consoling themselves for this conquest of their nation, with the fable, or fact, that Alexander was the elder brother of Darius,

and grandson of Artaxerxes. Persepolis and the magnificent Temple of the Sun, were burned by the command of Alexander after a drunken revel. All these Persian conquests were taken from his successors by the Parthians, a tribe of the mountains of Scythia, which rose on the ruins of the Persian monarchy. The very name almost of Persia was swallowed up in that of Parthia for nearly five hundred years; till Ardschir, in right of his real or assumed descent from Sassan, the son of Longimanus, founded in the Sassanides a new dynasty, which was extinguished by the followers of Mahomet, A.D. 637.

END OF PART I.

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FAITH AND INFIDELITY.

P A R T II.

F A I T H
AND
I N F I D E L I T Y.

PART II.

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CONJECTURES ON THE FUTURE.

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FAITH AND INFIDELITY.

“He that is not with me is against me.”

PART II.—THE TIME OF THE END.

DISSERTATION THE FIRST.

THE TWO WITNESSES.—(*Continued.*)

The war of the Beast of the bottomless pit with the witnesses, and corresponding prophecies.

“*There is a sin unto death.*”—A sin for which even the apostles’ prayed not, for they knew it hopeless; yet their faith in Christ was such that St. John tells us, (i. v. 16,) “*If we ask ANYTHING according to his will, he heareth us:*” and “*we know that we have the petitions that we desired of him;*” and further, that “*if any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death.*”—Yes! though we are ex-

horted to “*pray for one another, for the effectual fervent prayer of a righteous man availeth much,*” (James iv. 16,) “*there is a sin unto death*”—a sin of which the apostle saith, “*I do not say that ye shall pray for it.*” And this sin is “*the blasphemy against the Holy Ghost,*” this “*shall not be forgiven unto men.*” We are told by our Saviour, that, save this, “*all manner of sin and blasphemy shall be forgiven unto men,*” even to speak “*against the Son of Man shall be forgiven,*” but that whosoever “*speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.*”

And what is the Holy Ghost?—The Spirit of everlasting life from God, which alone gives us faith in our redemption through the blood of Jesus Christ: “*And this is the record, that God hath given to us eternal life, and this life is in his Son, he that hath the Son hath life, and he that hath not the Son of God hath not life;*” therefore, to speak or act against the Holy Ghost—or contrary to that spirit of eternal life, which God mercifully sends (to those who pray for it) to enable us to feel that faith in Christ, by which alone we can be saved—is to blaspheme that Spirit and reject our redemption.

It is “*this sin unto death*” which in Revelation is typified by the “*beast of the bottomless pit,*” (xi. 7, xvii. 8,) “*the great red dragon,*”

(xii. 3,) "*the dragon, that old serpent, which is the Devil and Satan,*" (xx. 2,) even the spirit of INFIDELITY, the great enemy of mankind. Infidelity *cannot* be pardoned. Its component parts, doubt, denial, and disbelief, can be pardoned ; they are blasphemies against the Son of God, but, on repentance, we know they can be forgiven. St. Thomas doubted, but his doubt was turned to conviction ; St. Peter denied, but his denial was punished (more severely to the feeling heart by that one reproachful look from his beloved Lord, than all the torments man could inflict,) and he proclaimed his Saviour unto death ; St. Paul disbelieved, but his disbelief was turned to faith, pure and unbounded : they all sinned against the Son of Man, but they rejected not the SPIRIT OF GOD, when it was poured upon them. Judas betrayed his Lord, but that was not the sin which lost him heaven ; he *doubted* Christ's mission to make atonement for all sins, and believing his crime unpardonable, "*went out and hanged himself,*" putting an eternal barrier between himself and salvation. Thus Infidelity rejects that Spirit, even in the most merciful form in which it appears to man—REPENTANCE ! Those who have never received the constant measure of God's Spirit, because their earnest prayer has not always been "*lead us not into temptation,*" have still cried, in the hour of trial, "*deliver us from*

evil," and have not been "*tempted more than they were able to bear;*" and even when this prayer has not been offered, and, through the frailty of our nature, sin has followed temptation, even then, the Spirit of God whispers to the believer, "*there is joy in heaven over one sinner that repented.*" But *Infidelity* knows nothing of this, *and never can.* Infidelity cares not for God's grace, and so asks not for it; therefore can never receive it; grace follows repentance, and when *grace* comes, infidelity is *annihilated*, it *ceases to exist as a sin at all*, it becomes another thing—it is **FAITH**! therefore it is *impossible* for infidelity to be forgiven. Other sins, *murder*, for instance, may be repented of and forgiven, but it is *murder* still, a crime, but a *forgiven* one; infidelity when it is repented of is *not* infidelity still, there is no sin left to forgive; in its place is **FAITH**, which leads us to salvation. We may pray for the wavering, the doubting, the unbelieving; but for the confirmed infidel no prayer can avail; the vital spark is wanting, his is the "*sin unto death,*" his is the darkness for which there is no light; that darkness which, when the light shineth, "*comprehendeth it not,*" (John i. 5,) the eternal night of the soul. If it could comprehend the light, include it, admit its rays, it would be darkness no more; the night would

be turned into everlasting day ; for day and night, light and darkness, cannot exist together, neither can FAITH AND INFIDELITY.

It is of these two powers, as opposed to each other in declared warfare we have now to treat ; but, before we open the sacred book at the twelfth chapter of Revelation, let us first trace the history of the Spirit of Darkness, that beast of the bottomless pit, which in the Apocalypse is described as "*the beast that was, and is not, and yet is.*" (Rev. xvii. 8.)

Satan, "ENVOIUS OF OLD," (*παλαι βασκανος*,* cast his malignant spells over the earth, from the time he "*saw that it was good.*" From the beginning *was* infidelity, though not called by the name or openly revealed ; for all nations had some form of religion, some idol, they acknowledged as superior, called their god and worshipped as supreme ; it remained till the "*time of the end,*" for "*the fourth part of the earth,*" to say openly, "**THERE IS NO GOD.**" Infidelity before that time was a disbelief in God's promises and judgments rather than in Deity itself ; it "*was,*" but it was not clearly manifested, therefore the more dangerous, for, like a hidden foe, it could not be guarded against or openly

* p | a | 1 | a | i | b | a | s | k | a | n | o | s } 666
 π | a | λ | a | ι | β | a | σ | κ | a | ν | o | ς } 666
 80 | 1 | 30 | 1 | 10 | 2 | 1 | 200 | 20 | 1 | 50 | 70 | 200 }

combated : it was in the hearts of men, and the mainspring of all the crimes that have darkened the world. The first sin produced by it was *disobedience* to God's commands. Eve believed not God's word "*that she should surely die*," or she would not have incurred the fearful penalty. Cain believed not in the sacrificial Lamb,* and

* That Cain disobeyed an express command, we can only (by looking at the Old Testament) know from the consequences of his sacrifice ; for the first establishment of sacrifice can only be gathered by implication. We find every "*herb bearing seed*" and every "*fruit*," (Gen. i. 29, 30,) given to man as food, and every "*green herb*" given to animals, but there is no mention of the animals themselves being given to man as food till after the flood, (Gen. ix. 3,) when "*every moving thing*" was given for meat, "*even as the green herb*." If animals were not given as food to our first parents, they naturally would not have been slain for that purpose ; but animals were slain, or the Lord could not have shewn how clothing could be made of their skins : we may therefore venture to conclude that all the firstlings of the flocks (Gen. ii. 4) were appointed for sacrifices, and their skins applied to domestic purposes. Such sacrifices, it is needless to say, were typical of the one great sacrifice to be made hereafter, and showed as much *faith* in *redemption* then, as the belief in the perfect atonement of Christ's sacrifice of himself, shows faith in *redemption now*. Had Cain believed the appointed sacrifice to be his only mode of *redemption*, he would not have dared the consequences of substituting any other in its place ; but infidelity was at work ; he believed not, therefore disobeyed and was lost. This conclusion may thus be drawn from the book of Genesis, and we know that it is a just one

offered first fruits instead ; his disbelief produced disobedience. Envy, hatred, and murder followed ; the dragon had “ *his angels with him.*” (Rev. xii. 9.) We may trace the same evil influence through the whole of the Old Testament : the world before the flood believed not God’s word that such should be, only Noah and his household were found faithful ; even his progeny we soon find again disbelieving, doubting the promise that there should be no more a flood, and building the tower of Babel. Infidelity to the one true God reigned till the call of Abraham ; but even in those days of darkness, idolaters believed in some superior power that ruled the universe. In tracing the history of infidelity we become lost in its vastness. Alas ! it comprises that of all mankind, with the exception of a few, those who followed the Spirit of light and life—the elect of God.

We are not to suppose these faithful few to be men without sin ; there was but One perfect, and

in fact, if not in detail ; for St. Paul, in his epistle to the Hebrews, (ix. 4,) informs them, that “ *By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts ;*” but God did not testify approval of the gifts of Cain, therefore they were not offered in the true believing spirit of their *efficacy*, even if they were not in themselves contrary to divine ordinance.

he bears the sins of his true believers, so that, through him, theirs are not “sins unto death.” But though, not “unto death,” still they are sins, and must receive chastisement—“*whom the Lord loveth he chasteneth.*” If this were fully believed, great sins would be fewer in number; if we felt punishment to be the inevitable result of sin, we should pray first—not to be led into temptation; and if we are in the way of it, we should pray for the grace of the Holy Spirit to be with us continually, knowing that if we are faithful to God, he will be “*faithful to us, and not suffer us to be tempted above what we are able to bear,*” but “*will with the temptation also make a way to escape.*” (1 Cor. x. 13.) If the spirit of evil be too strong for us, we must bear the penalty with humility and thankfulness, that “*though the Lord hath chastened us sore, he hath not given us over unto death.*” (Ps. cxviii. 18.) It was in this spirit that David rose and ate bread, when he heard his child was dead. He had committed murder and adultery, and he had borne the penalty; “*The fruit of his body for the sin of his soul.*” The sophistry of the spirit of evil had for a while beguiled the man after God’s own heart; but his sin proceeded from blindness, not disbelief; had he seen clearly the sin he was committing, he would have exclaimed “*How can I do this great wickedness, and sin*

against God?" He deluded himself with the idea suggested by the enemy, that placing a man where he was sure to be killed was not murder, and that marrying his widow was not adultery ; but when pointed out to him by the prophet he saw that he had sinned. In like manner are we all prone to evil, and can "*do nothing of ourselves to help ourselves;*" let us, therefore, be like the elect of the Old Testament ; they prayed to God, held fast their faith without wavering, and, believing his word, bore the earthly chastisement of their sins, and waited patiently for the coming of Messiah, that Redeemer which was to be the offspring of their faith in God's promises.

REVELATION XII.

(*Verse 1.*) "*And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.*"

The woman clothed with the sun is the pure and holy faith as it is in Jesus. The Christian religion as preached by the Lord and his apostles. Let us ask, "What saith it?"

(*Matt. v. 3.*) "*Blessed are the poor in spirit.*" "*Blessed are they that mourn.*" "*Blessed are the meek.*" "*Blessed are they which do hunger*

and thirst after righteousness.” “Blessed are the merciful.” “Blessed are the pure in heart.” “Blessed are the peacemakers.” (21.) “Ye have heard that it was said by them of old time, Thou shalt not kill, but I say whoever is angry with his brother without cause shall be in danger of the judgment.” The religion of Christ forbids all evil thoughts of crime, as well as crime itself; all evil speaking, lying, and slandering; not only false oaths, but oaths at all; it enjoins us to return good for evil; to “*Give to him that asketh;*” to love our enemies, and to pray for those that ill treat us. When we give alms, we are to do it for the love of God, not for the applause of men—to pray in our hearts and not to seem unto men to pray; and when we pray, we are to “use no vain repetitions;” (Matt. vi. 7;) but to trust to our Father, who knoweth what things we have need of, and will listen to the “Lord’s Prayer” from the heart of a true believer. We are not to judge others, lest we be judged; not to see only the errors of a brother, and be blind to our own. We are to ask of God, and know that we shall receive whatever is for our good. We are to do to others as we would be done by, and to beware of false prophets and teachers, which we shall know by their doctrines or lives, as a tree is known by its fruit. It is thus our Lord

preaches unto us, and gives us an unerring rule for all our actions ; as regards our faith, the mainspring of our actions, he saith unto us, (John v. 24,) “ *Verily, verily, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation.*” “ *I am the bread of life* (vi. 35) : *he that cometh to me shall never hunger ; and he that believeth on me shall never thirst.*” “ *I am the resurrection and the life : he that believeth on me, though he were dead, yet shall he live : and whosoever liveth and believeth in me shall never die.*” “ *For God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life.* *For God sent not his Son into the world to condemn the world ; but that through him the world might be saved.* *He that believeth on him is not condemned : but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God.* *And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*” (John iii. 16—20.)

And the voice of the apostle, *what saith it ?* (Rom. x. 8.) “ *The word is nigh thee, even in thy mouth and in thy heart ; that is the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in*

thine heart that God hath raised him from the dead, thou shalt be saved ; for with the heart man believeth unto righteousness ; and with the mouth confession is made unto salvation. For the Scripture saith, whosoever believeth on him shall not be ashamed.” “ For whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on him in whom they have not believed ?

“ And how shall they believe in him of whom they have not heard ?

“ And how shall they hear without a preacher ?

“ And how shall they preach except they be sent ?”

We may pursue this inquiry still further by asking, how were the apostolic preachers sent ?

“ As my Father hath sent me, even so send I you.” (John xx. 21.)

And how was Christ sent ? *“ for (Heb. v. 4) no man taketh this honour on himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made an high priest ; but he that said unto him, Thou art my Son, to-day have I begotten thee ;” said also, “ Thou art a priest for ever after the order of Melchizedec.”*

And what is the order of Melchizedec ? (Gen. xiv. 18.) *“ Melchizedec, king of Salem, (which is by interpretation “ king of righteousness,” and “ king of peace,”) brought forth bread and wine :*

and he was the priest of the Most High God. And he blessed him, and said, Blessed be Abram of the Most High God, possessor of heaven and earth ; and Abram *“gave him tithes of all.”* What is the inevitable result of this inquiry ?

That none should daringly presume to preach the word of God, unless ordained a minister, even as the apostles were ordained of Christ, and Christ of God ; and that without ministers so appointed there is no true church of Christ to bear witness to his word as left us in the New Testament. The ministry of our Lord lasted till his death ; after his resurrection he appointed the apostles to his vacant ministry. *“As my Father hath sent me, so send I you ; and when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost : whosesoever sins ye remit, they are remitted to them ; and whosesoever sins ye retain, they are retained.”* In supplying the place of Judas, the apostles themselves did not presume to appoint their equal, but selecting two they thought worthy, *“they prayed and said, Thou, Lord, which knowest the hearts of all men, show whether of these two thou hast chosen. And they gave forth their lots, and the lot fell upon Matthias.”* (Acts i. 24.) The head of a church of Christ ought not then to be selected by man, but chosen of Christ ; for how can we feel sure that the head

of a church will act according to his ordinances, unless chosen by him who knoweth "*the hearts of men.*" The head of a church thus chosen would indeed see clearly so to appoint his subordinate ministers, that all things might be ordered by the rules distinctly set before us. St. Paul leaves us in no doubt what manner of man the minister of Christ's church should be. Let us see "*if a man desire the office of bishop,*" (1 Tim. iii. 1,) (and in so doing "*he desireth a good work,*") what his character ought to be, before the head of his church esteems him worthy to be appointed. "*A bishop must be blameless, the husband of one wife,* vigilant, sober, of good behaviour, given to hospitality, apt to teach. Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest being lifted up with pride he fall into the condemnation of the devil. Moreover, he must have a good report of*

* This is not intended to force a bishop to marry, but refers to the customs of the Jews who were not restricted to one wife. A Christian, if he marries, is to be the husband of one wife only, not of two at once.

them which are without ; lest he fall into reproach and the snare of the devil. Likewise must the deacons be grave, not double-tongued, not given to much wine, not greedy of filthy lucre ; holding the mystery of the faith in a pure conscience. And let these also first be proved ; then let them use the office of a deacon, being found blameless. Even so must their wives be grave, not slanderers, sober, faithful in all things. Let the deacons be the husbands of one wife, ruling their children and their houses well. For they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus."

There would be no heresies in a church if all its ministers were good, and did their duty to the uttermost ; I mean such heresies as proceed from the exercise of undue power unto tyranny ; from erroneous doctrines being preached by the ministers of a church ; from such ministers setting bad examples in their own lives ; or from laxity, irregularity, and carelessness, in permitting others to do so unreproved. A child is radically bad who leaves a kind but just parent, who would keep it in the way of righteousness, and reprove error, mildly, but firmly ; but the best disposed will resist undue oppression ; and (unless retained by *fear*, as much as principle,) either throw off the yoke of all authority entirely,

or seek a more lenient ruler. In like manner will one anxious for a sure leader in the way of salvation, be driven to seek such elsewhere, rather than remain under the nominal guidance of a parent who, like Eli, keeps not his sons from doing harm ; and who by suffering, if not abetting, evil and disobedience, scandalizes what is good. How willingly would the wandering children return to homes of love and regularity. These have not revolted from the true religion of Christ, but not finding it, where it ought to reign supreme, in his established churches, they have sought it elsewhere ; and if they have not found it, but, during their wanderings from the Christian's proper home, have fallen into the snares of the great enemy, from what source does the crime of their schism spring ?

But there is a remedy for all this ; though, as unto the seven churches of Asia, Christ can say to each of his remaining churches, "*I have somewhat against thee.*" (Rev. ii. 4.) He also says, "*repent.*" "*Remember from whence thou art fallen, and repent and do the first works.*" "*Be watchful, and strengthen the things which remain, that are ready to die ; for I have not found thy works perfect before God.* *Remember, therefore, how thou hast received and heard, and hold fast, and repent. As many as I love I rebuke and chasten ; be zealous, therefore, and re-*

pent. Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

I have endeavoured to show the true interpretation of the sign of "*the woman clothed with the sun*;" that it is the true religion of Christ, the faith as it is in Jesus, and that the outward evidence of that religion, the true witness of it, is a form of spiritual government, the rules of which are clearly laid down; and that this form of government is called A CHURCH. No other form can constitute a church, any more than a republic or oligarchy can be a monarchy. Unless the nominal Christian belongs to a christian church, he is not a believer of God's word; and to belong to the church he must be baptized* into it. If he believes not that the christian world has this *appointed* form of spiritual government, he believes not the words of Christ, who expressly says, (Matt. xviii. 17,) respecting a man trespassing against his brother, that after first

* In baptism all Christians indiscriminately receive the free grace of God; those who lose it by their sins, can only regain it by repentance and prayer,

remonstrating with him, should that be unavailing, the interference of friends may be requested; and that if he "*neglect to hear them, tell it unto the CHURCH; but if he neglect to hear the CHURCH, let him be unto thee as a heathen man and a publican.*" The Lord's words show that the *true believer* hears the church, the only government *required* by him; if he hears it not, he falls under the LAW which was made for transgressors and those who believe not God's words. The true religion, the faith as it is in Jesus, evidenced in the prescribed form a church, can never fail. The light of the Gospel pervades it; it is "*clothed with the sun;*" and this "*woman clothed with the sun,*" with her crown of stars, the purest mortal preachers of God's word, the twelve apostles, is above all other faiths, and has under her feet that nominal Christianity which would also clothe itself in a garment of light borrowed from the rays of her eternal vesture, but only to cover and hide the coldness and darkness of its real nature.

However painful the task, we must finish interpreting this verse, and show what is typified by that sign "*the moon.*" We must strip thee, O planet! of thy borrowed light, and disclose thee as thou art; then, "*if the light that is in thee be darkness, how great is that darkness!*" (Matt. vi. 23.)

Nominal Christians may ostensibly belong to a church of Christ ; they may give alms, but how is it ? “ *As the hypocrites do, in the synagogues and streets, that they may have glory of men.* ” (Matt. vi. 2.) They may pray, but how is it ? As the hypocrites pray, “ *for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men.* ” They may fast, but how is it ? As the hypocrites fast, “ *of a sad countenance ; for they disfigure their faces, that they may appear unto men to fast.* ” As the “ *Scribes and Pharisees sat in Moses’ seat,* ” (Matt. xxiii. 2,) so in all ages of the Christian religion, have many such ministers belonged to the churches of Christ, of whom our Saviour saith : “ *All therefore whatsoever they bid you observe, that observe and do ;* but do not ye after their works ; for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay them on men’s shoulders ; but they themselves will not move them with one of their fingers. All their works they do for to be seen of men ; they make broad their phylacteries, and enlarge the borders of their garments, and love*

* The correct outward forms of religion may be kept up by those who are full of error in themselves. Such men are more hurtful to a church than professed atheists,—forasmuch as the false friend is worse than the open foe.

the uppermost rooms at feasts and the chief seats in the synagogues, and greetings in the markets, and to be called of men Rabbi, Rabbi." What saith our Lord unto such as these: "*Woe unto you hypocrites ! (13,) for ye shut up the kingdom of heaven against men : for ye neither go in yourselves, neither suffer ye them that are entering to go in : ye devour widows' houses, and for a pretence make long prayer : therefore ye shall receive the greater damnation : ye compass sea and land to make one proselyte, and when he is made ye make him twofold more the child of hell than yourselves.* *Woe unto you, ye blind guides which say, Who-soever shall swear by the temple, it is nothing ; but whosoever shall swear by the gold of the temple, he is a debtor.* *Woe unto you, hypocrites ! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith ; these ought ye to have done, and not to leave the others undone.* *Ye blind guides, which strain at a gnat and swallow a camel,—woe unto you hypocrites, ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess ; cleanse first that which is within the cup and platter, that the outside of them may be clean also.* *Woe unto you hypocrites, for ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all un-*

cleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity."

Thus is the moon fair and bright to look at, but what is she when the rays she has borrowed from the sun are taken from her?

But though *all* the ministers of Christ's churches were to be full of sin and wickedness, and only hypocrites, keeping up the outward form of worship; were they to introduce all manner of false doctrines into their churches, they could not prevent the form of government, denoting a church, from being an ordinance of God, nor such a form of spiritual government as long as it "hurts not the oil and the wine," and is based on the foundation laid by Christ and his apostles, from being a church. That the ministers of the church of Christ (taken collectively,) should err, is foretold by St. Paul to the elders* of the church of Ephesus, (Acts xx. 17,) whom he sent for, to come and take leave of him, when he was at Miletus on his way to Rome, where he afterwards founded another church. In bidding them farewell, he gives them this warning: "*Take heed therefore unto yourselves, and to all the flock over which the Holy Ghost hath made you*

* Elders, "Presbyters," Priests, *Presbuteros*.

overseers, to feed the church of God, which he hath purchased with his own blood. For I know this, that after my departing, shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore watch!*" But as we have seen, the ministers of the church of Ephesus did not watch, and its "*candlestick has been removed out of his place.*" (Rev. ii. 5.) There were not found even the "*ten righteous left,*" that might have redeemed the city.

It is of the history of the faithful few, we have now to treat; those worshippers of God in spirit and in truth; those saints who followed such precepts of the ministers of their church as were according to God's word, and did not imitate the evil deeds, or take counsel of those who only outwardly professed Christianity—THE ELECT OF CHRIST. Against them has ever been directed the greatest efforts of Infidelity, which began from the moment the spirit of evil knew that their Redeemer was about to be born into the world. To the faithful was that holy infant given,—for the faithful was he to die; and the first efforts of the evil one were directed against Him, that he might be destroyed before the great redemption was accomplished.

* Overseers, "Episcopois," Bishops.

(Verse 3.) “*And there appeared another wonder in heaven, and behold a great red dragon, having seven heads and ten horns, and seven crowns on his heads.*”

Having traced the history of the empire of Rome, we are prepared to find “the earth” under the form here represented to us, and to distinguish all the emblems, as well as the retrospective history of the dragon, which is given as far as the end of the sixth verse, and which when related, will bring us to the period at which my first dissertation ended A. D. 1774. The dragon is represented as red, because red and scarlet (Isaiah i. 18) are emblematical of sin. “*Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool.*” We may therefore know him as the beast of the bottomless pit; and that his evil actions (to be detailed in this dissertation) are performed in the western empire, is shown by the beast having ten horns, — the ten kingdoms into which it was divided; while the seven crowned heads denote the seven forms of government, of which Rome, the city of the seven hills, was the seat.

(Verse 4.) “*And his tail drew the third part of the stars of heaven and did cast them to the earth.*”

The eastern empire is thus slightly alluded to ; Infidelity having already been described as doing its worst there. A third part of the whole Roman empire was Mahometan.

“And the dragon stood before the woman which was ready to be delivered, for to devour the child as soon as it was born.”

(Verse 5.) *“And she brought forth a man child, who was to rule all nations with a rod of iron : and her child was caught up unto God, and to his throne.”*

The dragon instigated Herod to have the children destroyed, that Christ, the seed of the woman who was to bruise his head, and finally subdue him, might perish in His infancy, and before His ministry began. The dragon knew too, that if he could make the Son of man do anything contrary to the command of his heavenly Father, His power as a Redeemer of fallen man was lost ; and thus we find him tempting our Saviour in the wilderness. He tempted Him first, to show His power before His ministry had commenced, before the Holy Ghost had descended on Him, and He was appointed *“a Priest for ever,”* —he tempted Him by hunger, the most intolerable of human wants, to turn the stones to bread : the same Lord who marvellously fed multitudes in the wilderness with more bread than they

could eat, when the will of His Father was that He should show His power, would not give it to Himself, though in the greatest pangs of hunger, when it was *contrary* to His Father's will that He should do so. In like manner He refused to Satan, who demanded it of Him, a sign that He was the Son of God, because the Almighty had not yet declared "*This is my beloved Son.*" But the third temptation was mightier than all,—the devil had "*power over all the kingdoms of the world, (Matt. iv. 8,) and the glory of them,*" that is their spiritual glory; and he offered them to the Lord if He would "*fall down and worship him.*" Christ had come into the world to die for *all* mankind; but, alas! He knew but too well, that few of the myriads whose souls were so dearly prized, would have *faith* enough to profit by the great Redemption; and now he was offered *all*; the souls of all the sons of Adam, the *glory* of all the kingdoms of the earth over which the spirit of Infidelity reigned in power,—all,—and without the mighty sacrifice,—if He himself would be one moment faithless to his heavenly Father, and bow down and worship the evil one! Oh! did we but always pray for strength to be given to us, to say to the secret infidelity of our souls, "*Get thee hence, Satan,*" would not the angels of peace and hope indeed minister unto us!

But despite the efforts of the dragon, the atonement was made, the Son of man ascended into heaven, and the apostles preached the Gospel of Christ. The evil one as yet did nothing openly ; but he secretly instigated the ministers of the churches of God to evil deeds ; he sowed the seeds of contention among them, till (as was foretold by Daniel, xi. 35, *some of them of understanding shall fall,*”) church after church disappeared, being either ruined, or made captive to the Turk ; so that by the middle of the fifteenth century, only two were left standing free in the original spots where they had been first established. And what was the state of these living witnesses of God’s word ? They were clothed in sackcloth,—they were prophesying His judgments on the wicked, His goodness to the faithful,—but they themselves not discovering the good from the bad. While the ministers of peace and truth, the teachers of the holy gospel, the ordained of Christ and His apostles, were hurling anathemas, and uttering the bitterest execrations against each other, and against those who felt not as they felt, and contended not as they contended, the souls committed to their charge were equally steeped in crime, lacking that precept and example which keep men from sin. We may read of bloody wars, if not led on, certainly instigated by the successors of the apostles and

members of the ministry of the meek and lowly Jesus,—of constant heresies extinguished in blood,—and that even *reformation*, as it was called in one church, only brought hatred and intolerance towards the other, with laxity, bigotry, or insubordination to itself. If the unauthorized usurpation of universal and sole dominion in the church of Rome was wrong,—if tyranny and violence exercised during 1260 years, but too often as much in support of some spurious dogma, as of the real articles of catholic faith ; thus causing the genuineness of the latter to be cavilled at, from the unchristianlike manner in which they were enforced, as well as from the admixture of precepts that would not bear the test of comparison with those of Christ and His apostles ;—if “ *the burthen heavy to be borne*,” of overstrained and oppressive discipline drove many members of that Church into Infidelity ; so did contradictory doctrines and the stern bigotry of the followers of Calvin and others, in latter days, with the remissness, incapacity, unfitness for the sacred office, or want of proper discipline in some of the more lenient ministers of the Protestant church, equally allow its ranks to be thinned by desertions to the standard of the great enemy. Can we doubt that the erring ministers of the holy catholic * faith will be

* The word “catholic” simply means “universal ;” it can

called upon by Christ, to account for many a sheep driven from His fold, or allowed to stray,—for many a heart turned against that form of government which He ordained, and to which alone are His *promises* given, though His *mercies* are unbounded. May each church recognise its own errors, not those of its brother. This was the state of the witnesses of Jesus at the expiration of the 1260 years, during which they had prophesied “clothed in sackcloth;” we may see how ill-prepared they were for that fearful war which Infidelity was to wage against them; no wonder that “*some of them of understanding, —(Daniel xi. 35)—should fall;*” but it was “*to try them and to purge and make them white, even to the time of the end;*” and to fill up the measure of the elect.

Let us see what had become of these last during this period of sorrow to them, and of sin to the churches, of which they were members.

Verse 6.) “And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.”

The bread of life was not freely bestowed, it

properly only be applied to the church of Christ taken collectively; no *individual church* can be universal, though its *faith* ought to be.

was purchased at a price, “*A measure of wheat for a penny, and three measures of barley for a penny;*” (Rev. vi. 6;) the elect received it, but persecution or death was but too often its price. The golden grain waved not in the wilderness, the living waters refreshed not the barren soil —but still these elect were safe, in the place prepared for them; it was no pleasant land, but the hand of the Almighty provided for their wants; and strong in their faith, “*the gates of hell could not prevail against them.*” But for them, as for the elect of the Old Testament, the time of emancipation from the thraldoms of sin was at hand! INFIDELITY was no longer to be concealed from the eyes of all: no longer were specious subtleties to delude men to sin, under the names of virtues; but the monster in his full deformity, was at last to be revealed. The time was come, when Michael should “*stand up the great prince which standeth for the children of the Lord’s people;*” (Dan. xi. 1;) the “*time of the end*” drew nigh; that time at which “*thy people shall be delivered, every one that shall be found written in the book,*” as well as all faithful Christians.

(*Verse 7.*) “*And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought, and his angels:*”

(Verse 8.) “*And prevailed not, neither was their place found any more in heaven.*”

(Verse 9.) “*And the great dragon was cast out, that old serpent called the devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him.*”

He that had so long deceived all the world, was first to be *fully* revealed in the Roman empire, he was “*cast out into the earth.*” Already had the east become his prey, but only under the form of a *lying religion*; in the west, he was now to be known by his own name; his principles were to be fully developed, and he was to be openly arrayed in battle, with his angels, (his attendant crimes,) against the elect of God and the witnesses of the gospel of Christ. Except these he had no other enemies; he had “*power over all the kingdoms of the earth, and the glory of them,*” save only those who bore the impression of “*the seal of the living God in their foreheads;*” (Rev. vii. 2;) those whose minds were turned to good, even as the minds of those, who bore the mark of the beast on their foreheads, were turned to evil. No wonder he was wroth, for he could no longer **DECEIVE THE WHOLE WORLD.** Those who were to choose him as their master for the future, were to do so with their eyes open; he was no longer secretly to

“accuse the brethren before God day and night,” of all those infidelities and crimes he was for ever suggesting to their hearts. The nominal followers of Christ, who for 1260 years had been incessantly crying, “*Lord, Lord,*” and yet had not done “*the will of his Father which is in heaven.*” (Matt. vi. 21.) And “*Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name have done many wonderful works?*” only to receive for answer, “*I never knew you, depart from me, ye that work iniquity*”—These were to keep on the mask of religion no longer; their sin was to be open now, and seen by all—as followers of the dragon they were now to hear from the lips of the Son of Man, a threat more fearful still.” DENY ME (*ἀρνοῦμε**) on earth, and I will deny thee in heaven—“*he that denieth me before men, shall be denied before the angels of God.*” “*He is Antichrist that denieth the Father and the Son.*”

“*And when he had opened the fourth seal, I heard the voice of the fourth beast say, come and see.* (Rev. vi. 7, 8.) *And I looked, and beheld a pale horse: and his name that sat on him was Death, and hell followed with him. And power*

* a | r | n | o | u | m | e | } 666
 a | ρ | ν | ο | υ | μ | ε | }
 1 | 100 | 50 | 70 | 400 | 40 | 5 | }

was given unto them over the fourth part of the earth, to kill with the sword, and with hunger, (for the bread of life,) and with (spiritual) death, and with the beasts of the earth, (Man's evil passions.) And the angels of the dragon were cast out with him, to roam through the earth unrestrained by any fears of God, and his judgments.

(Verse 10.) “And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God day and night.

(Verse 11.) “And they overcame him by the blood of the Lamb, and by the word of his testimony; and they loved not their lives unto the death.”

We see the souls of the elect of Christ's departed churches, rejoicing over their brethren still on earth; bloody controversies, and uncharitable disputes about mere forms and words, were soon to be no more. The remaining churches of Christ were soon to know that there is but one “*Faith as it is in Jesus.*” “*One Lord,*” “*one baptism.*” (Eph. iv. 5, 14.) “*One God and Father of all, who is above all, and through all, and in them all.*” They were “soon

now “ *to be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ; but speaking the truth in love, and growing up unto Him in all things which is the head, even Christ.*” No more were they to “ *grieve the Holy Spirit of God, whereby we are sealed unto the day of redemption. All bitterness, and wrath, and anger, and clamour, and evil speaking, were to be put away from them, with all malice, and they were to be kind to one another, tender-hearted, forgiving one another, even as God for Christ’s sake hath forgiven them.*”

“ *And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held ; and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ? And white robes were given unto every one of them ; and it was said unto them, that they should rest yet for a little season, until their fellow servants also, and their brethren, that should be killed as they were should be fulfilled.*” Not yet were the vials of God’s wrath to be poured upon the wicked, for the witnesses had still a fiery ordeal to pass through ; they were to be “ *tried even as silver is tried, to make them*

white even to the time of the end,” and that time drew near.

(Verse 12.) “*Wherefore rejoice ye heavens, and ye that dwell in them;*” for the good shall be rewarded, and “*evil shall slay the wicked;*” but *woe to the inhabitants of the earth and of the sea; for the devil is come down unto you, having great wrath because he knoweth that he hath but a short time.*”

(Verse 13.) “*And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.*”

The great aim of Satan was to make the redemption of none effect; he saw that “the faithful were diminished from among the children of men,” and he hoped entirely to extirpate the elect of God. During 1260 years he had been undermining and weakening the citadels of the faith, the churches of Christ; he was now furious to attack them openly, and they were but ill prepared to resist the rapid advance of the enemy. It will be necessary to give a slight sketch of the state of “*the earth*” for a few years prior to the death of Louis XV., A. D. 1774, to exhibit as nearly as possible the condition in which the witnesses were left when they had finished their testimony in sackcloth. “*A furious dispute between the Jansenists and*

Jesuits, concerning grace, free-will, and other abstract points of theology, had distracted France in the brightest days of Louis XIV.”* “The Jesuits were supposed to be better Catholics; and as the conscience of the king had always been in their keeping,” a bull was obtained from the Pope, condemning the principles of the Jansenists. “This, instead of composing the pious dispute, threw all France into a flame. The body of the people, the parliaments, the Archbishop of Paris, and fifteen other prelates, and many of the most respectable among the inferior clergy, violently opposed it; but the king, instigated by his confessor, enforced its reception; and the whole kingdom was soon divided into acceptants and recusants: the death of Louis put an end to the dispute.” The Duke of Orleans, while Regent, enjoined the recusant bishops to accept the bull, and even the good Cardinal de Noaille, Archbishop of Paris, was induced to do violence to his sentiments for the sake of peace, A. D. 1720. From that time to the year 1750, the bull (called *Unigenitus* from the word with which it began) “occasioned no public disturbance.” Then it was resolved by the clergy to demand confessional notes of dying persons; and it was ordered that these notes shonld be “signed by priests adhering to the bull,

* Russell’s *Modern Europe*, chap. v., p. 395.

without which no *viaticum*, no *extreme unction*, could be obtained. And these consolatory rites were refused without pity to all *recusants*, and to such as confessed to *recusants*. The new *Archbishop of Paris* engaged warmly in this scheme, and the *parliament* supported no less warmly the cause of the people. Other *parliaments* followed the example of that of *Paris*; and those *clergymen* who refused to administer the *sacraments* to persons in their last moments, were thrown into prison. The *Church* complained of the *interposition* of the *civil power*; and *Louis XV.*, by an act of his *absolute authority*, prohibited the *parliaments* from taking *cognizance* of such points." "The *parliament*, which ever stood foremost in repressing both *regal* and *ecclesiastical* *tyranny*, refused to obey the *authority* of the *king*," for which he *banished* all their *principal members*, and the *royal chamber* became "the *only court of law in Paris*." "Meanwhile, the *clergy* seemed to enjoy their *victory* amidst the *public disorder*, and entered into *associations* for the *support* of their *authority*. But the *king* ceased to *countenance* them, and *recalled* the *parliament* to *Paris* in 1754; and the *Archbishop*, who continued to encourage the *priests* in refusing the *sacraments*, was *banished* to his *country-seat*, as were also the *Bishops of Orleans* and *Troyes*." In *retirement*,

the Archbishop continued his intrigues ; “ the clergy persisted in refusing the sacraments ; so that, in these distracted times, *the communion was frequently administered by an arrêt of parliament.*” The Pope being applied to, decided that none could oppose the bull *Unigenitus*, “ without endangering their eternal salvation.” The parliament opposed even this, the king held a bed of justice, declaring that he “ would be obeyed ;” fifteen counsellors of the great chamber lodged their resignation at the office next day, and 124 members of parliament followed their example, while “ strong murmurs prevailed in the city, and through the kingdom.” At this time a fanatic of the name of Damian stabbed the king, not, as “ he declared, with an intention of killing his sovereign but only of wounding him, that God might touch his heart, and incline him to order the administration of the sacraments at the time of death.” After this, the Archbishop was again banished, and matters adjusted with the parliament, which next attacked the Jesuits, the chief supporters of the bull. It accused them first, of some fraudulent mercantile transactions, they having refused to discharge the debts of one of their body ; and suits were instituted against them. “ In the course of their proceedings, which the king endeavoured in vain to stay, they were compelled

to produce their Institute, or the rules of their order, hitherto studiously concealed. That mysterious volume, which was found to contain maxims subversive of all civil government, and even of the fundamental principles of morals, completed their ruin. All their colleges were seized, all their effects confiscated ; and the king, ashamed or afraid to protect them, not only resigned them to their fate, but finally banished them by a solemn edict, and abolished the order of Jesus in France." We must now turn to the state of Christianity in England, at the same periods of time.

"That general toleration, (p. 437,) which was the immediate consequence of the revolution, gave birth to great freedom of discussion in the affairs of religion. The crowd of sectaries, no longer united by the common bond of persecution, or restrained by fear from unveiling the supposed errors of the Church, entered into a bold investigation of the sublime mysteries of Christianity, and the apostles of each sect keenly censured the tenets of all who presumed to differ from them on any particular point. Numerous disputes were warmly agitated about doctrines of no importance to the rational Christian. But this pious warfare was not sufficient to keep alive the fervour of zeal, either in the Church, or among the dissenters who were in a state of un-

bounded liberty of conscience. A general moderation began to prevail, and the more enlightened sectaries seemed ready to join the hierarchy; when certain fiery spirits, filled with indignation at such lukewarmness, and panting for the crown of martyrdom, gave birth to new sects of a warmer complexion, and obliged the heads of the old to enforce their particular tenets, in order to prevent the utter desertion of their followers. Whitfield and Wesley in England, and the two Erskines in Scotland, rekindled in all its ardour the flame of enthusiasm, which raged for a time with dazzling brightness, in spite of the utmost efforts of reason and ridicule. But the fuel of persecution, the stake and the faggot, being happily withholden, it has now in a great measure spent its force. Nor have the Methodists yet been able to number one martyr among the multitude of their saints. The spirit of Infidelity kept pace with that of enthusiasm. As many of the wilder sectaries laid claim to divine illuminations, and in their ravings pretended to prophesy, some men of sceptical principles, endeavoured to bring into *suspicion*, and even to destroy the *credibility* of all *prophecy*; while others called in question the *authenticity* of the sacred books, both historical and prophetical. At the head of these sceptical writers, and the most dangerous because

the most agreeable, may be placed Shaftesbury and Bolingbroke. Tindal, in his "Christianity as old as the Creation," denied the necessity of the *Gospel*, as it promulgated (he affirmed) no principle or precept with which mankind was not formerly acquainted. Hume, in his *Essay on Miracles*, struck directly at its foundation, by attempting to show that no *human testimony* is sufficient to establish the reality of a miracle. And an author, no less able or learned than either, has written an historical deduction to prove that Christianity is of human origin!"

Though the field of battle, in which was to be fought the great war between the beast and the witnesses, was destined to be France, the angels of the dragon overran not only the prescribed limits of the Western Empire, but penetrated beyond its bounds. "In Germany,* when the Empress Maria Theresa ascended the imperial throne, the long-established peace of the empire, which it had once cost such efforts to secure and preserve, appeared to the new school of philosophy a ridiculous prejudice of unenlightened pedantic burghers of state. But fifty years afterwards, during the *atheistical and revolutionary* period of the French philosophy, immediately prior to the French revolution, as well as at its

* Frederick Von Schlegel, "Philosophy of History," p. 450.

commencement, *Christianity, and, in fact, all religion*, was considered as a mere prejudice of the infancy of the human mind, totally destitute of foundation in truth, and no longer adapted to the spirit of the age; monarchy and the whole civilisation of modern Europe, as abuses no longer to be tolerated. It was only when men had reached this extreme term of their boasted enlightenment, that a reaction took place. As in ancient times monarchs had competed for the title of 'most Christian' or 'most Catholic,' so now, at this period, the potentates pre-eminent for power and understanding, were flattered by the title of *enlightened*. It is not without a great shock to our feelings, we contemplate the close intimacy which subsisted between a monarch grown grey in the toils of war, a powerful empress of a northern court, and the most depraved champions of French infidelity. But the serious turn which things afterwards took, the universal convulsion and remodelling of the world, have long fully demonstrated, that not one or two only, but many of the most active and enlightened sovereigns of that age yielded far too much to the prevailing principles of the time, and followed too readily the spirit of that age in its wild, rapid, and all destructive career. The French philosophy was, in fact, *a new Pagan idolatry of nature*, and even the most splendid

discoveries of natural science, which might and ought to have pointed to a higher principle, were not contemplated in their true spirit, nor employed to proper advantage, but were even made the instruments of a *fanatic hostility towards the Deity*. Even among the comparatively better natural philosophers of France, materialism was too generally the basis of their science, and a sensual enthusiasm for nature, too much the prevailing tone of their writings. Rousseau endeavoured to demonstrate, with all the rigid deductions of mathematical proof, the happy equality of the savage state ; and with the most earnest conviction and blind fanaticism, his system was applied to the actual relations of life. The result was, that period of godless freedom ; freedom separated from God, and from every divine principle, whether of conduct or belief, and which, as usual, was soon succeeded by the false unity of a crushing despotism, equally hostile to every heavenly and exalted motive of human action. But such has been the frightfully accelerated march of events in these latter times, that the former stages of the revolutionary cause in ancient Rome ; the attempt of the elder Brutus, the establishment of a republic, the wars with the rival Carthage, the rapid career of military conquests, and the transition to despotism, down to Tiberius or Dioclesian, have been

here traversed in the short period of scarcely one generation. It would be unjust always to term this the *French revolution*, or to consider it exclusively as such; it was a *general* political malady, an *universal* epidemic of the age."

And what was the cause of it? The "*dragon was cast into the earth*" and "*was wrath*," because he knew that he "*had but a short time*." The witnesses had finished their testimony in sackcloth, **INFIDELITY** was revealed to man.

The dragon (Rev. xiii. 6) "*opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven.*"

(Verse 7.) "*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.*"

(Verse 8.) "*And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*"

(Verse 9.) "*If any man have an ear, let him hear.*"

"*I considered the horns*" (Dan. vii. 8) of the fourth beast which had ten horns, "*and behold, there came up among them another little horn, before whom there were three of the first*

horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things.

(Verse 21.) “*I beheld, and the same horn made war with the saints, and prevailed against them.*”

(Verse 19.) “*Then I would know the truth of the fourth beast;*”

(Verse 20.) “*And of the ten horns, and of the other horn which came up, and before whom three fell.*”

(Verse 23.) “*Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.*” (The Roman Empire.)

(Verse 24.) “*And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings.*” (Antichrist.)

(Verse 26.) “*And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand, until a time and times, and the dividing of time.*”

The prophet not only speaks of the rise of infidelity here, but also alludes to it in its em-

bodied form, that of the still future *Antichrist*, the eighth head of the Roman beast, (Rev. xvii. 11,) the power of Satan in the form of man. The twenty-fourth verse appears to allude to the exploits of an infidel king ; but the twenty-first and twenty-fifth tally exactly with the verses of Revelation, (chap. xi.) of which we have now to treat.

(Verse 7.) “ *And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.*”

(Verse 8.) “ *And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.*”

(Verse 9.) “ *And they of the people, and kindreds, and tongues, and nations, shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.*”

(Verse 10.) “ *And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another ; because these two prophets tormented them that dwelt on the earth.*”

We now commence a history of the war of the dragon or “ *beast of the bottomless pit*,” with “ *the woman*” (the elect of God, the true believers in

either of his churches) and with “*the two witnesses*,” (those two churches themselves which alone remain *standing* in the Roman earth,) namely (first witness) the Church of Rome, whose head dwells in that city, and the reformed Protestant Church, (the second witness,) which in *proper apostolic form*, is established in England only, though its tenets have a wide range.

But in neither Rome nor England was to be the great field of battle; but in France and Paris, spiritually named “*Egypt*” and “*Sodom*.” (And with the bondage of sin and infidelity upon it, well named so.) The whole land was but too completely prepared for the fearful strife. “Men of the most distinguished parts had become allied in a sort of anti-crusade against Christianity, and, indeed, against religious principles of every kind.”*

“*These are wells without water, (2 Pet. ii. 17,) clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness. Those that were clean escaped from them who live in error. While they promise them LIBERTY, they themselves are the servants of corruption; for of whom a man is overcome, of the same he is brought into bondage.*” The writings

* Scott’s Life of Napoleon.

of Voltaire, undermining as they were to all religion, being devoid of political ideas, no longer satisfied a public, not only intent on destruction, but what they called reform, and three schools were established to meet the popular notions ; these were Montesquieu's political school, Quesnay's school of political economy, and the school of materialism represented by the Encyclopedists. " The two first undermined the state, and the last struck a *death-blow* at the religion of the country." The " *Dictionnaire Encyclopédique*," which " spread a moral pestilence over the world," owed its origin to Diderot and D'Alembert ; " it denied the existence of everything which did not come under the cognizance of the senses—of everything the existence of which cannot be mathematically demonstrated ; in fact, the existence of the soul and the Deity,—but it maintained the perfectibility of human nature !" It " was meant to be a *vast engine of war against religion*, but was in reality but a tower of Babel, to which all minds, even those of the most contradictory character, brought their stone."* Society in the middle ages having been the work of Christianity, the great instrument that demolished the ancient world, that Christianity was now " considered by these new philosophers as the symbol and cause of barbarism ; as the

* Lavallée.

enemy, the defeat of which was to draw with it all remains of the feudal system, and begin the new era of modern civilisation."

Louis XV., though he kept up the outward forms of religious worship, troubled himself but little about principles which inevitably led to the catastrophe he foresaw, when he exclaimed, "*Après nous le déluge.*" The government offered but a feeble resistance to the growth of infidelity, and its measures had for some time favoured its progress by undermining the power of the clergy. It had forbidden the establishment of any new convents or monasteries without the royal consent; it had promulgated an edict (1749) which deprived the clergy of the right of acquiring new property, and propositions had been made to substitute a regular tax on church property, for the usual *don gratuit* of the clergy. Some of the nobility had indeed shown alarm at the progress of the new doctrines, and, according to Duclos, "feared the philosophers as thieves feared the lamp-post;" but it was notwithstanding quite *the fashion to patronize the atheists*, and to associate with them on terms of equality, even though some belonged to the *roturier class*, and would not have been otherwise noticed.

"The clergy wavered between intolerance and frivolity;" they wished to put a stop to the

fast-spreading opinions, but frequently adopted the loose morals of the times: they inveighed against scepticism, but opposed not its power with knowledge or capacity. Having no replies for Voltaire's falsehoods and sarcasms, they scarcely ventured to emit more than a few apologies for their religion, and were far more anxious to preserve their wealth than to proclaim as theirs the Saviour, thus spiritually "*crucified in the great city, Sodom.*" "Incapable of continuing to guide the human mind, when in an educated state, by the same means which had so long misled it," namely, superstitious dread; incapable of forcing it longer to receive as gospel truths pretended miracles, with false and but too often impious legends, they quailed before the mighty array of daring and infidel opinions, drawn up fearlessly against them. They could not defend in an enlightened century the absurd inventions by which they had obtained undue power in the darker ages; they did not like to acknowledge them as errors, from a *misapprehension* of the assertion of the Church of Rome, that a true church of Christ could not err,* therefore they were completely

* The Church of Rome does *not* affirm that its *ministers* cannot err, but that a *true church of Christ* cannot err; neither can it. When the ministers of a church act wrong, or promulgate false doctrines, they act and teach *contrary*

paralyzed. From the want of understanding themselves, the *true* nature of their own creed, “they could explain nothing, soften nothing, renounce nothing, consistent with this assertion of impeccability,” which they knew not rightly how to apply. Infidelity, in attacking the absurd claims and extravagant doctrines grafted on the Church of Rome by some of its evil minis-

to the true church, and virtually cease to belong to it; but the church remains the same. We find in Rev. ii. and iii.,—the *angels* or *ministers* of the churches reproved. For instance, Christ had “*somewhat against*” the Bishop of Ephesus even then, and he was informed that unless repentance followed error, his “*candlestick should be removed out of his place*;” he was not a *faithful minister* of the church, but that says nothing against *the church itself*, only that Ephesus was not worthy to have one, therefore it would be removed. All are exhorted to “hear what the Spirit saith unto the *churches*.” It promises nothing but blessings to the *churches themselves*; but threatens punishment on evil *ministers*, the greatest of which was to be the *loss* of their churches. The candlesticks have not been removed from either Rome or Britain, but as the ministers of the Gospel in both churches had *grossly* erred, they were punished by seeing their two witnesses slain for a time. It is by the blessing of the Almighty that they were permitted to stand on their feet again; and the ministers of either church cannot do better now than carefully examine together what is really the *pure faith as it is in Jesus*, and correcting all false doctrines, heresies, and schisms, the accumulated errors of ages—hold fast their holy apostolic faith without wavering, “*and give glory to the God of heaven.*” (Rev. xi. 13.)

ters, artfully availed itself of those abuses of man, as if they had really been a part of the Christian religion, and they whose credulity could not digest the evident impositions that were practised in the name of religion, thought themselves justified in concluding against religion itself. The generality of the clergy, instead of opposing to the attacks of Infidelity a pure and holy faith, (which but too many were no longer able to preach,) "sought forgiveness for their holy mission by a display of worldly complacency ; while faith was replaced by common morality, charity by social justice, and the laws of God by the rights of the people. The sanctuary was abandoned." The people of France were rapidly approaching that fearful crisis, when to hold in reverence what was sanctified by ages was deemed a narrow-minded prejudice ; when the Goddess of Reason was to become the only deity before whom they bowed ; when "the divine right of kings" was to be scoffed at, and when even those who considered it to the advantage of their country that it should have still a king, dared not venture on more than an opinion, that "France was geometrically monarchical."

I am not writing a history of the French revolution, but of the war of the Dragon with the churches which he subdued, and with the elect

whom he did not subdue; for “*to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time and times and half a time, from the face of the serpent;*” and we shall find that in the universal overthrow of all church government in France, that some few were found faithful to the cause of their Saviour, some who preferred death or banishment to forsaking their God, some who, as they had held fast their faith without wavering during the 1260 years, held it also fast during the three years and a half during which the churches were suspended from all exercise of religious ceremonies in France and Paris, except such as were administered by the polluted hands of the conforming clergy. While Christianity lay dead in the streets of Sodom and Egypt, the faith was indeed in “the wilderness,” but still preserved there in this great trial.

In 1787 the agitation of the public mind, the embarrassment of the court of Louis XVI., and the unsettled state of the administration, portended an important change. The Archbishop of Thoulouse, who had been nominated manager of the finances, was more violent than energetic, more self-interested than patriotic, and having failed to gain assent to his measures about stamp-duties and land-tax, resolved to govern

by his own arbitrary will ; he withheld from the parliament the examination of his accounts, and on its remonstrance, he advised Louis to dismiss the refractory members ; but the king only removed the parliament to Troyes, where it was joined by the nobility and clergy, and soon called for a meeting of the states general, to which the people looked forward with anxious eagerness ; for the *tiers état*, or representatives of the people, were to be joined with the nobility and clergy. The three orders met at Versailles, May 5, 1789. The witnesses were not yet slain, for we find that the day before, the king and the three orders went in solemn procession to Notre Dame, where they all offered up prayers for safety in the approaching crisis, but with little effect, for the ensuing meeting was stormy. The commons, or *tiers état*, usurped more power than properly belonged to them ; they disregarded the commands of the king, and overwhelmed the opposition of the higher orders, (the nobility and clergy,) till the king was obliged to call in the aid of the military. He discarded Neckar, who had replaced the Archbishop of Thoulouse, because he was accused of adhering to the democratic party, and instead of this meeting being of benefit to the state, it only caused the greatest possible agitation in Paris. The *tiers état* continuing their assumed autho-

rity, excited the people to open rebellion, an attack was planned on the Bastile, (the state prison,) which was taken and demolished, July 14, 1789; and the great French revolution began. The democratic chiefs having gained the ascendancy, began by suppressing the privileges of the nobility and clergy, against which they were inveterately opposed. Persons of every description were pronounced admissible to military, civil, and *ecclesiastic* employments, and nothing was talked of but *French liberty*. The subordinates of the democratic party, in the meantime, kept inciting the populace to rebellion. Men and women of the lowest class were instigated to go to Versailles and demand bread, and a hostile mob approached the palace, and succeeded in forcing the king to remove to Paris. In the progress of arrangements, great alterations were made in the state of the church, as well as in law and policy. The property of the former soon excited the cupidity of "the assembly," and it was proposed by *Talleyrand, bishop of Autun*, that all ecclesiastical and monastic possessions should be at the disposal of the nation, provided a competent allowance were made to the ministers of religion, and the expelled monks and nuns. This motion was passed by a majority of two hundred and twenty-two.

The ancient animosity of the Church of Rome

against the Protestants broke out into open violence, when the assembly refused to acknowledge the former faith as the sole religion of the state, and the discussion of the question occasioned the most violent scenes ; to this was soon added another discussion, that of the *civil constitution of the clergy*, by which was understood the placing of the whole ecclesiastical establishment on the same footing as the judiciary. Every department was to have its bishops and curates, but these were to be elected as were the judges. This arrangement, so subversive to the real constitution of the Church, was vehemently opposed by the conscientious clergy of the Church of Rome, who appealed to the Pope, and continued firm in opposition. Hostilities were suspended for a short time, for with the usual frivolity of the French nation, a grand fête, in commemoration of the national confederation, was to take place on the anniversary of the demolition of the Bastile, July 14, 1790. Shortly after this a new society was formed, known by the famous and blood-stained name of the Jacobin Club ; corresponding societies were also formed in the provinces, the sole aim of which was to inflame the minds of the people against all legitimate authority ; riots at Nanci and Angers were the immediate consequences ; and the disgust of the clergy at the seizure of their

property increased the public disorder. They also continued to refuse acquiescence in the new decrees, and declaimed against the representatives of the nation. Viodel blamed their "refractory spirit," urged them to renounce "their prejudices," and to think no more of the opulence of which they had been deprived. In the name of the committee he proposed their taking a new oath dictated by it, without delay, on pain of having even their stipends taken from them, of being subject to further penalties, and declared incapable of holding any public office. Sixty ecclesiastics took the new oath; but it was declined by far the greater part of the clerical body in the assembly. Two months were allowed for reconsideration; and the decree was then enforced by the *appointment* of *constitutional bishops and priests* by the assembly; only so in name, as they were not according to apostolic ordination.

Louis and his family attempted to leave Paris, but the fugitives were arrested in their course. The Jacobins and Cordeliers denounced punishment on the king as an enemy of the state; and a tumultuous meeting on the *Champ de Mars* was followed by a riot. At length a constitutional act, about which the assembly had been employed, was completed, and the king was forced to accede to it, September the 14th, 1791.

“The work of the constitution being thus accomplished, the national, or, as it is usually called, the *constituent assembly*, dissolved itself.”

“The adieus which they took of power were anything but prophetic ; they pronounced the revolution ended and the constitution completed,—the one was but commencing, and the other was baseless as a morning dream.”

“When the newly-elected *legislative assembly* commenced its career, (October 1st, 1791,) three parties were distinctly observable among its members. The friends of the new constitution, the independents, and the violent faction, which consisted of Jacobins and Cordeliers.” “The *constituent assembly*, in destroying almost all which existed as law in France, when they were summoned together as states general, had preserved at least in form the name and power of a monarch. The *legislative assembly*, which succeeded them, seemed preparing to destroy the symbol of royalty, which their predecessors had left standing, though surrounded by republican enactments.” “In stern opposition to those admirers of the constitution,” the *Feuillans*, (a party of which La Fayette was the organ,) “stood two bodies of unequal number, strength, and efficacy ; of which one was determined that the revolution should never stop until the downfall of the monarchy, while the other entertained

the equally resolved purpose of urging these changes still further onwards to the total destruction of all civil order, and the establishment of a government in which terror and violence should be the ruling principles, to be wielded by the hands of the demagogues who dared to nourish a scheme so nefarious." "The first of these two last parties took its common denomination from the *Gironde*, a department which sent most of its members to the convention." Condorcet and Brissot were among its principal leaders; they were visionary, and ultra-republican in their ideas, but had some notions of honour, and "marched with great courage towards their proposed goal, with the vain purpose of erecting a pure republic in a state so disturbed as that of France, and by hands so polluted as those of their *Jacobin* associates." The latter were allies of the *Girondists* against the *constitutionalists* or *Feuillans*, and formed the third party. The names of Robespierre, Danton, Marat, Collet d'Herbois, Chabot, Santerre, and Hebert, are alone sufficient to describe the nature of the *Jacobins* and *Cordeliers*,* into whose hands the affairs of France

* The Jacobin Club took its name from the ancient Jacobin convent, Rue St. Honoré. The Cordeliers, if possible more violent than the Jacobins, and at the head of which were Danton and Camille Desmoulins, used to meet in the

were soon to be delivered. The *Feuillans*, the *Girondists*, and the *Jacobins* met in assembly, and on the 9th of November the new convention issued a decree against all emigrants, thousands having quitted France. Those who had assembled beyond the Rhine were accused of treason, and it was decreed, if they were still collected in a body on the 1st of January, 1792, they should (if taken) be punished with death, and all their revenues confiscated to the state.

The assembly now directed its attacks against the still refractory clergy, and in so doing were restrained by no religious feelings whatever. "The philosophers of the present legislative body thought they had now an opportunity of striking a *death-blow* at the *religion* of the state, and they remembered that the watch-word applied by the Encyclopedists to Christianity had been **ECRAZEZ L'INFAME.**" Even more imbued

convent of the Cordeliers. These two formed the *Jacobin party*. Another vacant convent, that of Feuillans, gave its name to the club of which La Fayette was the head. It is said that the Jacobin Club counted no less than three hundred similar establishments in France, in direct correspondence with it, and *forty-four thousand* in indirect correspondence. We may, therefore, judge of its influence and power. These clubs were aided by the circulation of innumerable newspapers, and by the inflaming oratory of hundreds of mob patriots, who harangued in the streets from any point of elevation they could find.

than the preceding assembly with the principles of Voltaire and Infidelity, they did not attempt to conceal them, but expressed their belief in words characteristic of the times, “ *The law is our God, we do not recognize any other.*”

Such of the clergy, either Catholic or Protestant, who had taken the impious oaths of the convention, were no longer *apostolic ministers* of the churches of Christ; but there were still remaining in the land those who refused to *crucify their Lord in Sodom and Egypt*; these were now to be driven into “ *the wilderness*,” while the churches, thus deprived of their apostolic ministers, (*the breath of life that was in them*,) were to be exposed (*bodies without souls*) three years and a half; but though *dead*, the churches were not *put out of sight*; the recreant priests, slaves of the infidel democracy of France, did not “ *suffer their dead bodies to be put in their graves.*” The *witnesses were slain*, and “ *their dead bodies were left unburied in the street of the great city Sodom three days and a half.*”

On the 29th of November, A. D. 1791, the convention decreed that *all* the clergy who had *not* taken the oaths required by the constitution should be deprived of even their pensions, the small indemnity left them for the loss of their property; that they should “ *no longer be allowed to exercise their holy functions even in pri-*

vate houses ;" they were declared suspected of sedition, were placed under surveillance, and could be forced out of any commune on the slightest disturbance. The decree finally exhorted " all good spirits to renew their efforts and multiply instruction against fanaticism, in order to *enlighten* the people, that they may avoid the snares laid for them by these *pretended religious opinions*," and also declared " that the National Assembly would regard as a *public benefit* *works and books* written upon this important matter, and would cause such works to be printed and distributed at the expense of the state, which would recompense the writers." * France was soon deluged with writings, not only attacking the *refractory priests*, but contributing to destroy all religion ; while those clergy who had *agreed* to the constitutional oaths administered to them, regardless of their vows of celibacy, as of all others, obtained leave to marry, and comported themselves " to the disgust of all good Christians."

Thus were the witnesses slain, and their *dead bodies*—the *churches of France* no longer sanctified by the prayers of a single *faithful* minister of Christ's gospel. No longer animated " *by the Spirit of God*," they remained as had been prophesied of them nearly seventeen centuries be-

* *Histoire Parlementaire.*

fore, exposed to the jeers and sarcasms of the infidels, whom they (the witnesses) had formerly tormented, or reprobated, and who now feared them no longer. These prophets, who would not now have been believed even if they had prophesied God's approaching judgment on the followers of Satan, were, now that they were vanquished and slain, fearlessly scoffed at. All the evil gifts of the devil were exchanged among men, regardless of their censure; and all "*whose names were not written in the book of life*," "*rejoiced over them and made merry*." God had given the professors of Infidelity "*their own desire*. (Psalm lxxviii. 29.) *They were not estranged from their lust. But while their meat was yet in their mouths, the wrath of God came upon them*." The word went forth, "*He that leadeth into captivity, shall go into captivity; he that killeth with the sword must be killed by the sword. Here is the patience and the faith of the saints*." (Rev. xiii. 10.) Infidelity had done its *worst*,—the churches were slain,—but the faith of Jesus pure and unsullied as ever was borne away from its power on "*the two wings of a great eagle*." There had been found in the land men, and ministers, and followers of the gospel, the elect of Christ, who had refused even in this fearful crisis to "*crucify*" their Saviour. Infidelity had done his utmost to fight against them,

but they had “*put on the whole armour of God,*” and therefore “*were able to stand against the wiles of the devil.*” (Ephes. vi. 11.) “*And they overcame him by the blood of the Lamb, and by the word of their testimony;*” (Rev. ii. 11;) and they loved not their lives unto the death” of their souls. “*Therefore rejoice ye heavens, and ye that dwell in them.*”

The welcome order was obeyed,—they who had cried, “*How long, O Lord holy and true, dost thou not avenge our blood on them that dwell on the earth?*” (Rev. vi. 10,) now stood on a “*sea of glass, having the harps of God,*” (Rev. xv. 2;) those who had already “*gotten the victory over the beast and over his image,* and over his mark,*”

* The same principle upon which I have endeavoured to show the mark, names, and numbers of the beast, as far as can be done from the *types* of antichrist, may be applied to his *image* or likeness. It is to be found in every revolter from God,—every destroyer of the churches of Christ,—every great conqueror, and every denier of the Son of God; but what the image will be that antichrist will set up, (of which the Goddess of Reason may have been a type,) of course it is impossible to surmise. Daniel calls it “*the God of FORCES, a god whom his fathers knew not.*” (xi. 38.) The Hebrew word is Mauzzim, also translated “God’s protectors”—but what it means time only can unfold. In Revelation xiii., it is foretold that it will be set up to “*the beast that had the wound and did live,*”—that is to the Roman empire in its Imperial *as well as* Papal form, the spiritual powers of the latter being added to the vast dominion of the former; for anti-christ is “*to exercise ALL the power of the first beast.*”

and over the number of his name,” and who had “rested yet for a little season, (Rev. vi. 11,) until their fellow-servants and their brethren, that should be killed as they were, should be fulfilled,” now gave glory to God, for their blood was to be “avenged on them that dwell on the earth,”—the witnesses were slain; but were to rise again to fall no more, and the elect had like themselves gotten the victory over Infidelity, so that song was sung in heaven which shall be universally sung on earth when all is fulfilled, and God’s “will is done on earth as it is in heaven.” Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest.” Thus sang the 144,000 redeemed of Israel, and “the souls of them that were beheaded for the witness of Jesus, and for the

(Rev. xiii. 12.) I use the word *Papal* to express that *temporal* dominion called the *Papacy*, the possession of which caused the ministers of a church of Christ grievously to err; for *temporal* power was a temptation from the dragon. (Rev. xiii. 4, 5.) He gave the power, and it caused the ministers of the church to whom it was given, to exalt themselves above their fellows, to say there was no church like unto theirs,—that it was the *only* true one, therefore all others must bow before it,—and in saying this, the Papacy spoke “*great things and blasphemies.*”

word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands." (Rev. xx. 4.) Those who were to have "*part in the first resurrection,*" (6) those who had "*died in the Lord,*" and were to "*live and reign with Christ a thousand years.*"

"And after that I looked (Rev. xv. 5,) and behold, the temple of the tabernacle of the testimony in heaven was opened : And the seven angels clothed in pure and white linen, and having their breasts girded with golden girdles. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. And the temple was filled with the 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. 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 was thus the vision was shown to St. John ; let us see how the same event was manifested to the prophet Daniel, centuries before. We have seen how he beheld Infidelity "*make war with the saints and prevail against them.*" (Dan. vi. 21.) And how the vision was explained to him in express terms, that Infidelity should "*speak great words against the most High, and should wear out*

the saints of the most High, and think to change times and laws: and that they should be given into his hands UNTIL a time and times and the dividing of time." We have seen that part of the prophecy fulfilled, we have seen apostolic bishops replaced by men appointed by the atheistical and democratical government of France. We have seen that government declaring, that the laws of their own enacting were "to be their God," and that they recognised "no other;" we have seen Infidelity hitherto prosperous and unpunished by any visible mark of the wrath of the Almighty,—we have seen the faithful ministers of Christ excluded from his churches,—the soul separated from the body,—and we find the prophet expressly told that that should be *until* a time, times, and a-half, and "*then the judgment shall sit, and they shall take away his dominion to consume and destroy it unto the end.*" "*And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. Hitherto is the end of the matter.*" In these few words are contained the substance of the still unexplained chapters of Revelation. Daniel gives us the period at which the judgments of God upon the wicked were to begin. They were to go unpunished *until* a time, times and a-half, or three years and a-half, a period

expressed in Rev. xi., as three days and a-half, and in Rev. xii., in the same words as in the prophet Daniel. Therefore the commencement of the “seven last plagues” will synchronize with the commencement of these three years and a-half, or as I have endeavoured to show, with the 29th of November, 1791.

(Revelation xvi. 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 first effect of the decrees against the emigrants was foreign war. Austria, Prussia, and Piedmont levied troops ; Spain and Russia threatened ; and the king of Sweden, who had just subdued his own refractory nobility, was quite ready to assist a brother king, who was suspected by the democratic power of favouring these hostile intentions ; so it was decreed that the homage usually paid to the sovereign on the first day of the year should be discontinued. This year (1792) began with animated discussions on the war, particularly in the Jacobin and Cordelier clubs, when, strange to say, Robespierre advocated peace, while the Feuillans were for war. Three armies were raised, and placed under the command of Luckner, La Fayette, and Rochambeau ; but the troops

were disorganised, the officers disaffected, the fortresses dismantled, and the arsenals empty ! At this crisis, Leopold of Austria died, and was succeeded by Francis II., who had taken the title of King of Hungary and Bohemia : he demanded the restoration of the French monarchy on its former basis, the re-establishment of the ancient orders of the state, and the restitution of the property of the clergy, &c. This was tantamount to a declaration of war. France was indignant, “and a war was declared against the king of Hungary and Bohemia, a war that deluged Europe with blood for twenty-five years ;” “*at the same hour there was a great earthquake,*” (Rev. xi. 13.)

In Paris, the populace, excited by the democrats, armed themselves with pikes, which were manufactured in vast quantities ; to these arms were added the bonnet rouge or cap of liberty, even the fish-women established an Amazon corps and the guillotine was introduced into France. The beginning of the war was disastrous to the French : the defeat of Tournay and Mons filled the emigrants with hope, and the revolutionists with consternation : while the Jacobins, who had originally opposed all foreign war, became consequently more violent.

“*The men which had the mark of the beast*” began to feel that “*the judgment was sitting.*” Marat,

the “most hideous monster of the period,” who had long demanded in his newspaper, “ blood,” and “ five or six hundred heads to ensure the happiness and tranquillity of France,” now promulgated that “ the first thing an army has to do is to massacre its generals ;” and no one turned in horror from his words. “ Every movement of the court, the refractory clergy, and the king’s guard, was translated into treason,” and the armed people seemed determined to obey none who shared not their passions, and excited them not to inflict sufferings on others, in revenge for their own ; for the wrath of the Almighty was upon them also. “ The suffering of the poorer classes was extreme,” those who ought to work were haranguing in clubs or listening to exciting oratory, and leaving their families to starve.

A new decree in the Assembly (May 27th, 1792) empowered the departments to pronounce sentence of transportation against the “ refractory priests,” on the simple denunciation of twenty citizens ; ordered the king’s guard to be disbanded ; and, lastly, that a camp of 20,000 confederates should be established in Paris, to protect the capital against the invasion of foreigners. The king put a veto on the first and last of these decrees, and became hourly more unpopular ; he was urged by the Gironde to give his con-

sent to them, on the plea, that nothing but his accepting these revolutionary terms, would save his country from “incalculable woes;” but the king refused, and dismissed the ministers who offered the advice ; a great ferment in Paris was the consequence ; the Feuillans (the royal party) declaring war against the Jacobins. Thus was civil war added to the accumulating curses of God. The infuriated Jacobins had recourse to insurrection ; the people led on by revolutionary passions, were headed by men who allowed them full scope. Such were Santerre the brewer, Legendre the butcher, Rossignol, Fourmier, and Alexandre, who, all in connexion with Robespierre, Pétion, Chabot, and the other leaders of the clubs, put themselves in motion on the 20th of June, 1792, carrying with them emblems and devices frightfully expressive of their intentions. Their principal standard was an old pair of black breeches on a pole, with the motto, “Tremble tyrants, the *sans culottes* are coming !” They penetrated to the palace and to the presence of the king, who remained perfectly tranquil before the infuriated mob, now brandishing their arms, and shouting, “Down with the veto ! recall the ministers, and give us a camp of 20,000 men !” The king, thus pressed, replied, “I will do what the constitution orders me ;” and on his putting on the cap of liberty, the mob departed. This

was the first outbreak of that populace, which was to become every day more and more the scourge of those who first led them on. Next came the “fatal 10th of August,” when an infuriated rabble gave themselves up to pillage and carnage, and the last vestige of the ancient state of things was destroyed. The long sought *liberty* was attained. Let us see how it was used by a “*sovereign people*.” The whole administration was now changed: a council, at the head of which were Danton, Robespierre, and Marat, legislated for France. Louis XVI. and his family were sent to the prison of the Temple, where they were exposed to every privation. The royalist journalists were thrown into prison, the demolition of all the historic monuments of France was ordered, and the capital was ruled through the most despotic police. On the 23rd of August, it was decreed that the property of the emigrants was confiscated; that the priests who did not voluntarily leave the country, should be banished to Guiana; and inquisitorial visits were authorised to all the houses. The ambassadors from foreign courts left France, which was now considered at war with the whole of Europe, and was invaded by the allied armies of Prussia and Austria. On the 30th of August the enemy was before Verdun, and, to add to the disasters of the kingdom, La Vendée was in

arms against the democrats. The state of Paris sufficiently proved that no despotism is worse than that of unlawful usurpers ; the barriers were closed, carriages arrested, streets deserted, and the commissaries of the commune or convention (as the council was called) were paying their domiciliary visits attended by an armed force ; all citizens found from home were declared suspected ; and between three and four thousand individuals, nobles, ecclesiastics, and people, formerly belonging to the court, were thrown into prison on the 30th of August only. At this time a horrible design entered the heads of the leaders of the commune or national convention, and the news of the taking of Verdun, afforded a pretext for its execution. The prisons of Paris were more than *full*, and it was determined that a general massacre of all the prisoners should take place on the 2nd of Sept. ; the signal was given, and “*for four days and nights* the hideous work went on ;” the most unheard of atrocities were committed ; some wretched victims were actually torn to pieces, as if mere slaying could not satisfy the brutal ferocity of their executioners. The Princesse de Lamballe was thus treated ; and the populace, placing her head, her heart, and her mangled limbs on their pikes, proposed to “carry them,” they said, “to the foot of the throne.” In

Lyons, Orleans, Meaux, and Rheims, the same dreadful orders were with equal fidelity executed ; while the commune gave itself up to frightful excesses. Such is the work of the *dragon and his angels*. Thousands of those slain by the populace had assisted in propagating atheistical opinions ; thousands had spent their lives in carelessness, frivolity, scepticism, and crime ; and though their faults seem almost lost in the fearfulness of their punishment, still thousands of the victims massacred had the mark of the beast upon them, or had worshipped his image. God grant that many a repentant heart was turned to Christ in the last moments of life, even like that of the thief on the cross !

Would that we could close the blood-stained record here ! but not one year has yet elapsed of the three and a half, during which the Churches of Christ were slain. The vial of God's wrath was distilled drop by drop, till the noisome sore, caused by the baleful liquid, was on *all* who "*had the mark of the beast, and worshipped his image.*" How feeble is the page of history, unassisted by divine revelation ;—how strong when it shows God's "*judgments manifest !*"

The generals of the republic, skilful in war, gained the battle of Valmy, and repelled the arms of the allied forces ; while Europe was astonished to find that the "*armies of the demo-*

crats were as dangerous as their doctrines." After the battle of Valmy, the convention met and decreed that royalty was abolished in France, and messengers were despatched to the armies and municipalities. The royal family were guarded in the prison of the Temple, in the most rigid manner, and treated like the meanest of the people, being denied most of the necessities of life, and all its decencies. At this period, the members of the convention were disputing desperately among themselves. France wished to consider itself a model of *liberty*; but its government could not agree as to what *liberty* was, and by their actions, showed that their best notion of it was *Anarchy*. Much virulence existed in the debates between the Jacobins and Girondins, concerning the king's trial; but the preponderance was in favour of a tragical issue to the court, under any circumstances. The republican armies, meanwhile, gained the brilliant victory of Jemappes; and the troops, under Dumouriez, occupied almost the whole of Belgium; but this general was much annoyed by an order from the Jacobins, to desist from entering into negotiations for provisioning the army. The people who remained at home, were not better off than the army, for starvation and destitution pressed hard upon the multitude. The harvest had been nearly lost for want of

hands, and fear prevented most of the farmers from having any communication with the capital : this caused the people to break out into violence against them, which did not make them more anxious to appear in the markets. Very great and increasing scarcity was the consequence. The Jacobins, who had already shed torrents of blood, (to which they were now about to add that of their king,) proposed the most violent and coercive measures against the farmers, but were opposed by the Girondins : the consequence was, the provinces revolted, accusing the convention of being the cause of all their sufferings, and charging it with wishing to destroy religion ; a measure having been proposed, to suppress *all* expenses for religious purposes, among the conventional priests, and to tax even the celebration of *Mass*. As difficulties increased, so did the mutual hatred of the Jacobins and Girondins, and in the midst of these disputes the trial of the king took place. The Girondins had still some conscience left, but its voice was not strong enough to prevent sentence of death being passed on the unfortunate Louis, who was beheaded January the 21st, 1793. All Europe expressed the utmost horror of, these proceedings, and hostilities were declared against the revolutionists. The most active measures were taken to raise troops, but General Dumouriez himself

was hostile to the democrats, and wished to bring back the constitution of '91, to reconcile France with the powers of Europe, and to place the Duc de Chartres, son of Philip Egalité, on the throne. For this purpose, he abandoned Brussels, Antwerp, and Namur, and arrived on the French frontiers. In the mean time, the struggles between the Girondins and Jacobins, rendered only more fierce by the king's death, were continued ; every day, each party was laying before the republic, some bill against the other ; "they each considered the ruin of their enemies the most sacred duty ; every day, massacres were announced for the ensuing day, and the threats did not always proceed from the Jacobins : they were also heard against them."* The Jacobins maintained that "the Girondins were going to separate themselves from France, to join England, to deliver up Savoy to the Piedmontese, and to open the South of France to the Spaniards," &c. &c. The Girondins said of the Jacobins, that "when the left side had murdered the right side, the Duke of York would come and take possession of the throne, and that Orleans, who had promised it to him, would assassinate him ; that Orleans would be assassinated by Marat, Danton, and Robespierre ; and that the triumvirs would divide among themselves France covered with blood and ashes,

* Mem. de Garat. Hist. Parlem.

until the cleverest of the three (which would be Danton) would assassinate the other two, and reign alone.”* Such were the men who governed France : such were the leaders, into whose hands the wretched people had placed themselves : such was the *Liberty* they had sighed for, and which, after steeping the land in blood, was destined only to place it under a despotism, greater than it had ever known before, but which was thankfully received, in exchange for the horrors of *Infidel liberty* ! The republican armies met some reverses, and the positive defection of Dumouriez was declared. He had entered into treaty with the Austrians, purposing to march against Paris, and to re-establish the constitution of '91. The convention put a price on his head, and named Dampierre his successor in the command of Belgium ; after this, the Girondins became very unpopular. And on all sides throughout the provinces, the riots, (which since the commencement of the revolution, had in almost unbroken succession disturbed the whole of France,) took the more serious character of civil war. When the peasants of La Vendée, beheld the democrats persecuting the priests, (who in their part of the country, though poor and ignorant, had always shown themselves worthy their sacred mission, and were conse-

* Hist. Parlem.

the citizens of Marseilles were in arms against the convention ; those of Lyons were roused by the eloquence of Biroteau to similar exertions ; and at Mende and Toulon, the government could not prevent the explosion of counter-revolutionary intrigues. The revolt in the south of France, drew violent decrees from the enraged convention. Lyons was closely besieged ; it resisted four months, but finally submitted, and dreadful slaughter was made of the inhabitants. The convention next decided the death of the queen, who was consequently beheaded on the 16th of October, 1793. Shortly after, some of the leaders of the Girondist party, were taken prisoners and beheaded. Brissot (from whose name the Girondins have often been called Bris-sotins) “saw the blood of sixteen of his associates stream from the scaffold before he underwent the same fate.” The death of the Duke of Orleans was next resolved on and accomplished. Many other executions followed, and among the names of the victims, we find that of Mde. Du Barri, the infamous mistress of Louis XV. The convention in its present form, was indeed a *noisome and grievous sore on those who had the mark of the beast*—it was slaying its former associates and abettors in every direction. But the arms of the republic still prospered. Du-gommier, who conducted the siege of Toulon, in

the name of the convention, was assisted by a young Corsican adventurer, who bore the appellation of *Napoleone Buonaparte*; he was employed in the direction of the artillery, and his exertions during the siege, were honourable to his character; but he afterwards tarnished it by his inhuman zeal against the captured inhabitants, who were collected in the great square, under delusive prospects of safety, and massacred beneath his eye, by order of Freron.

The battle of Fleurus was followed by a succession of rapid conquests; Mons and Brussels were compelled to surrender, and most of the other towns in the Netherlands followed their example; while the German campaign, though less splendid, was still far from unimportant to the interests of the republic. The bold demagogues who crushed the Girondist faction, had been destroyed themselves, their enormities had met with just punishment; the convention itself, was a mere instrument in the hands of Robespierre—volumes would not contain the atrocities, that for fourteen months, literally deluged France in blood. The death of the Queen, the Princess Elizabeth, the Girondins, and the Duke of Orleans, had been followed by that of thousands of other victims. Prisons were emptied and refilled every day, by daily massacres and fresh victims; from every

corner of France, unfortunates were brought to the Conciergerie ; they were escorted in the dark through the streets, in parties of fifty or sixty, guarded by fierce demagogues. “The prisons multiplied in every quarter of Paris, and were the abode of every possible suffering. Every house of arrest was required to furnish a certain number of victims :” “at first the officers of justice, ranged fifteen at a time in their carts, which Barrière called “live coffins ;” soon they increased to thirty, and about the time of the fall of Robespierre, preparations had been made for the execution of a hundred and fifty at a time, and an aqueduct was contrived, to carry off the blood ; in this manner, whole generations were destroyed in a day. But even during these scenes of horror, nothing but frivolity and pleasure were sought after by the higher classes : even in their close and foetid prisons, they knew of no higher source of consolation to fly to, than the gaming table. The courtiers kept up ridiculous etiquettes even then, and it is actually recorded by Mougalliard and Thiers, that in the Luxembourg prison, the ladies amused themselves with *acting the guillotine*, and if any lady succeeded in falling gracefully on the chair, which represented the fatal machine, she was applauded by the others, with bravos and clapping of hands. At a later period, the convention

denied them even these horrible relaxations ; and the victims, while awaiting their doom, were prohibited from assembling together, except at table, where they were supplied with nothing but bad and unwholesome food. Of all the revolted towns, Lyons suffered most ; its streets were destroyed, and the hammer and guillotine being found too slow as instruments of destruction, mines were sprung under the buildings, and bombs and cannon-balls swept off the inhabitants. Fouché, one of the most active of the revolutionary demons, writes, “Let us exercise justice upon the model of nature ! Let us take revenge on a whole nation ! Let us strike like the thunderbolt !” in other words, “*let us pour out the vial of God’s wrath upon them.*” At Nantes, the most atrocious deeds imagination can picture, were performed by Carrier, a demon in human shape, and, like the rest, worthy of being one of “*the dragon’s angels.*” He had the inhabitants of twenty-two communes massacred, though they had submitted ; he sank in the sea, boats filled with 1500 men, women, and children—he had men and women coupled together and thrown into the Loire, which he derisively called “republican marriages—till the river was so polluted with the bodies of the slain, that its waters became unwholesome to drink, and forbidden ;” and while committing all these atrocities, the

wretch announced, that it was "from a love of humanity, that he purged the land of liberty of these monsters!" "In all parts of France, the same crimes were being committed, the same lying blasphemies were being pronounced, in no other way did unity exist."

Towards the end of the year 1793, the convention was split into three factions ; besides that of Robespierre, the one actually in power, were the *exaggerators*, headed by Hébert ; and the *moderators*, headed by Danton. The faction of Hébert was supported by the vile bands that constituted the revolutionary army in France, and those members of the convention who had been directing their operations at Lyons, Nantes, and Toulon. The schemes of this faction were the wildest and most insane that had yet appeared, its members seemed as it were drunken with blood. "Le père Duchêne,"* said Camille Desmoulins, "in order to escape from his remorse and his calumnies, needs more powerful intoxication than wine ; he requires continually to lick the blood that flows at the foot of the guillotine." The convention had despoiled the churches of their sacred vases, had applauded the priests who broke the laws of the church, had ordered all public worship to be interdicted, the crosses to be

* That was the name under which Hébert wrote his Journal.

taken from the graves in the cemeteries, the names of streets to be changed which bore those of saints, and all seminaries to be closed. It had authorized its commissioners, “to imprison the *black animals* by dozens,” and had applauded Dupont, when he loudly proclaimed, “Nature and reason are the two divinities of man ; they are my God,—I frankly confess that I am an atheist!” The convention had ordered a total change in the calendar ; Frenchmen dated from the era of the republic, 1792, or from the *year one*,—“*he thought to change times and laws.*” Their year commenced on the 22nd of September, 1792, the day of the first meeting of the convention ; it was still divided into twelve months, of high-sounding names, consisting of thirty days each, with five complementary days at the end of each year, honoured by the appellation of *sans-culottides*, or *days without breeches*. Can we be astonished, after such steps towards the suppression of everything that time and religion have sanctified, that the Hébertistes should now propose the formal abolition of all religion itself ?”

In the three parties of which the convention now consisted, we may trace the results of the first open appearance of Infidelity,—of the first steps of the “*Dragon when he was cast into the earth, and his angels with him.*” “Robespierre’s party were ardent admirers of Rousseau, and

their ambition was, to put into practice, the moral and political ideas of this ‘instructor of mankind.’ Danton’s party, with its indulgent impiety, its licentious tastes, its intellectual brilliancy, and its love of luxury, represented the school of Voltaire. The Hébertists were the disciples of the *Encyclopédie* ;” and as such, the bitter enemies of even the appearance of Christianity. One of their number, a Prussian, by name Anacharsis Clootz, “ who had progressed from fool to madman, and from madman to criminal ;” “ now took, together with Hébert, the initiation in the anti-religious question,” which they considered a “ *coup d'état*,” calculated to place their commune at the head of the revolution. “ At the instigation of these two men, Gobet, constitutional bishop of Paris, with eleven of his vicars, presented himself before the convention, to *renounce* their functions as ministers of the catholic church ; ‘ because’ said he, ‘ *in future we ought to recognize no other public and national worship but that of liberty and equality !*’ (7th of November, 1793.) The convention applauded those who had, as they expressed it, ‘ *raised themselves to the height where the revolution and philosophy awaited them.*’ It was decreed, that henceforward, the worship of Reason should be the only national religion !”

“ The metropolitan church was in consequence

converted into the TEMPLE OF REASON, and a festival was then celebrated, in which this new goddess was throned in the place WHERE BEFORE STOOD THE ALTAR OF CHRIST. All the sections took part in this impious ceremony, and the procession which followed the figure of Reason, (represented by the vilest thing on earth, a depraved and degraded woman,) dragged along in an antique chariot, moved towards the convention, which joined it with eager applause.

During a whole fortnight after this, the commune was engaged in works of *piety according to its new creed*. It had the statues of the saints thrown down, and all relics burnt; it decreed the demolition of all church steeples," "because it was contrary to the principles of equality, that they should rise above all other edifices." * It farther decreed, that all churches should be closed, (even from the polluted constitutional priests,) and arranged processions of *sansculottes*, who paraded before the convention, covered with the sacerdotal ornaments, dancing the *carmagnole*,† and bearing in triumph the bust of Marat, the saint of the new creed. From all sides arrived, at the same time, the abjurations of the nominal catholic priests, who declared themselves to have been, while in the service of

* Lavalée.

† A dance invented by the *sansculottes*.

Christ, charlatans and impostors. But let us hope that many of these abjurations were forged ; they certainly proceeded only from such priests as had already abjured their Saviour, and who now attended his spiritual *crucifixion in “the great city Sodom.”* “*All people, kindreds, tongues, and nations,*” had seen “*the dead bodies,*” of the churches,—now they might behold the followers of Satan, “*rejoicing over them and making merry and sending gifts to one another*” of sacred things. This would seem to be the climax,—but not yet were the three years and a-half expired,—not yet were the witnesses to stand on their feet,—not yet was the spirit of life from God entered into them,—and not yet, was all this first vial of God’s wrath exhausted.

The time had come, when “the Revolution, like Saturn, was to devour its own children ;” and the struggles between the three parties, bear exactly the same character as all the struggles of the different factions throughout the revolution, with the sole difference, that in this instance the party in power, (Robespierre and the committee,) immolated the other two, before they were too powerful to be overcome. “Danton, and Camille Desmoulins, the very men who had fed the democratic passions which were now working their worst, were horrified by the excesses committed ;” the latter, in the “*Vieux Cordelier,*” (a

paper he had established,) exhorted to moderation, and condemned the Hébertists ; while the former had returned to Aras sur Aube, his birth-place, having married a young wife. The new paper of Desmoulins had many purchasers ; there had been too many sufferers, for the slightest return of common humanity, not to be eagerly hailed. “ But the same accusations were afloat ; the foreign powers, particularly England, were said to be at the bottom of every change ; to have instigated the Hébertists to their excesses, for the purpose of throwing odium on the revolution, —and to have inspired the Dantonists with more moderate views, in the hope of suppressing it.” The Jacobin Club, with Robespierre at its head, took advantage of both accusations. The Hébertists and Dantonists were alike obnoxious, and alike *infidel*, though they showed it in different ways. Robespierre’s policy, now decided that “ *if God did not exist, He ought to be invented !* ” and that “ *atheism* ” was decidedly “ *aristocratical* ; ” that “ *the idea of a Great Being, who watches over oppressed innocence, and who punishes triumphant crime,* ” was “ *quite popular* ; ” and he finished this impious declaration, by affirming, as his own opinion, what his craft showed him was that of the multitude, and therefore must in the end establish itself : “ *The people,* ” said he, “ *those that are unhappy applaud me ; if there be*

any who blame me, for deprecating atheism, it is the rich and guilty ; still every individual has a right to adopt any opinion he thinks proper on religious matters.” This was a great blow to the Hébertists ; *all* religions being tolerated, as well as that of Reason, spoiled their *grand coup d’effet*. They made a few abortive efforts to retain their power, raising insurrections, by taking advantage of the dreadful scarcity, almost famine, that prevailed ; but this only tended to make their fall more easy, as it told against them at their trial. The convention declared them traitors to their country ; Hébert, Ronsin, Vincent, Clootz, some chiefs of the revolutionary army, who had joined in the insurrections, and distinguished themselves by their atrocities ; and some innocent persons, who scarcely knew the Hébertists, all shared the same fate,—they were condemned to death, and executed on the 24th of March, 1794. “ The fall of this party created the greatest sensation in France. It was the first time for five years that the government had been stronger than those opposed to it ;” revolution and constant change appeared to have stopped. The royalists in the provinces, began to hold up their heads ; the sufferers yet lingering in the prisons, dared to hope ; and the Dantonists believed themselves victorious, the Hébertists having suffered for the excesses they had condemned,

—“But all were mistaken.” The Hébertists had fallen, because Robespierre had so willed it; and the Dantonists were to suffer from the same cause. He did not forgive Camille Desmoulins many severe strictures on the convention, in “*le Vieux Cordelier*,” neither did he forgive his remark, when Robespierre hypocritically proposed to the Jacobin Club, that he should not be punished, except by having his writings burnt; “*To burn them is not to refute them*,” he exclaimed,—the retort cost him his life. Six days after the execution of the Hébertists, the Dantonists were arrested and executed, fifteen in number, April 5th, 1794. A few days afterwards, they were followed by the rest of the two parties, on pretence of conspiracy; among whom were Gobet, the infamous Bishop of Paris, and the widows of Hébert and Desmoulins.

The last resistance was overcome; no voice was any longer raised against the *reign of terror*; the committee, under Robespierre, ruled without a rival, and with more despotic sway than ever monarch possessed. Robespierre asserted, that “*the first maxim of policy now must be, that the people must be governed by reason, and the enemies of the people by terror*;” and the deluded people found too late, that, however plausibly the sentiment appeared to favour them as a body, they were individually converted into ene-

mies of the republic, and consequently made the victims of *terror*. “ New rivers of blood were added to those that had flowed already ; for, notwithstanding the success which had attended the French arms in foreign war since the commencement of 1794, there were yet innumerable difficulties in the interior, and all difficulties were to be *drowned in blood*.”

Robespierre began to receive and permit every possible homage to be paid him, and he now caused the inauguration of a new creed, which he and his committee wished to impose on France, to be proclaimed. “ This creed, which was termed the universal religion of nature, was now seriously proposed to be introduced ; the convention voted fêtes in honour of *liberty, justice, and the human race* :” and further DECREED, “ *That the French people recognised the existence of a Supreme Being and the immortality of the soul.*” This impious decree, the most impious ever yet devised for political purposes, was passed on the 7th of May, 1794 ; and a grand fête was fixed for the ensuing 8th of June. No wonder such impiety had called for further demonstrations of the wrath of the Almighty ! No wonder that, as in the days before the flood, “ *it repented Him that He had made man.*”

(Rev. xvi. 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 at the sound of the second trumpet, "*the third part of the sea became blood*, (Rev. viii. 8,) *and the third part of the ships were destroyed*," so had the out-pouring of this second vial, heralded the scourge of naval wars. War had been declared between Great Britain and France in 1793 ; the latter, by the *levée en masse* had added one million two hundred thousand men to her armies ; the gun manufactories had produced one million of fire-arms ; the cannon foundries were able to deliver seven thousand cannons a year, and twelve millions of pounds of saltpetre had been extracted from the soil ; while the navy, completely ruined by emigration, had been recruited by tyrannous means. But the inexperienced peasants, who were thus pressed into the service, could not stand against the attacks of the first navy in the world ; and England was constantly victorious at sea, while the French beat the allied armies on all sides on land. They had at this period fourteen different armies to maintain. Belgium had been re-entered, while the armies of the Alps and Pyrenees, by a series of brilliant victories, had opened before them the way into Italy and Spain. But though no foreign enemy trod the soil of France, in the interior "*all kinds of suffering*

continued to increase;" the "*first vial*" was still shedding its baleful drops on "*those who had the mark of the beast*:" while the "*second*" was being poured upon the sea.

In 1793, the British had taken from the French sixteen ships of the line, nineteen frigates, and twenty-three smaller ships of war. Some of these were taken off Toulon on the 29th of August, others destroyed December 18th, at the evacuation of that place by the English. Two were captured off Genoa in October, and at different periods, ships had been taken off the Start, Cape Harfleur, St. Bietro, and Ushant. The same success continued during the following year, but no engagement of great importance took place till the first of June, 1794, when the French fleet was defeated by Lord Howe, and seven out of twenty-six sail of the line taken. Another foundered so rapidly that every soul perished, and *le Vengeur*, one of the captured vessels, also foundered, losing three hundred of her men. Not two hundred and fifty English were killed in this engagement, but it is probable that above two thousand of the French lost their lives, and that a greater number was wounded.

Thus had begun the long and memorable naval wars between France and Great Britain. The loss of this battle was not known in Paris

on the 8th of June, the day appointed by Robespierre and his colleagues for the festival in honour of the new creed. The tyrant had secured to himself the principal rôle in the *spectacle*. His head was decked with feathers, and much attention had been bestowed on his dress ; like all the other members of the convention, he carried a bouquet. Surely nothing can be more demonstrative of the frivolity of the French national character, than these fêtes in the midst of the most horrible crimes and misery ! This one was called *in honour of a Supreme Being*. The ceremony opened with the performance of music, and the statues of Atheism, Discord, and Egoism were then burnt, while a statue of Wisdom was seen rising from their ashes. The procession then moved to the Champ de Mars, where another symphony was performed, and Robespierre was in the highest spirits ; but, intoxicated as he was with the delight of acting as high priest in this Pagan rite, his joy was but of short duration ; before the fête was over, the jealousy of his colleagues in the convention, at his raising himself above them, caused one to whisper in his ear, “*There were still Brutuses alive !*” and another, that “*The Tarpeian rock was near the capitol !*”

“The next day the envy which he had excited already began to be manifested in direct

attacks. Varrennes and Collot D'Herbois, who trembled at the thought of order being re-established, accused him of making the Revolution *retrograde*, by introducing anew ideas of a Supreme Being and the immortality of the soul." He defended himself against the accusation, by producing a new law he had been compounding, and which "tended to make the revolutionary tribunal more sanguinary than ever." But the struggle was begun which was to end in his fall; a party was made against him in the convention; he retired in disgust for six weeks, and during that time took no part in public business, though he bore the odium, while his colleagues availed themselves in the most atrocious way of the diabolical law he had last concocted, and which, among other things, authorized the tribunal to put to death any prisoners "against whom could be produced *any kind* of proof, either material or moral, verbal or written, which could be approved of by reasonable minds." "Blood was shed with more reckless and guilty haste than ever." The prisons were thinning so fast, that Fouquier, with savage pleasantry, observed, they should soon have to stick up bills with "*Houses to be let.*" "*The habit of murder had been contracted,* and the daily executions ceased even to cause *excitement!*" But let us shorten the disgusting details. As Robespierre

had accused the Hébertists and Dantonists, so was he accused himself.

“He that leadeth into captivity shall go into captivity : he that killeth with the sword must be killed with the sword.” (Rev. xiii. 10.) Such was the prophecy : the horrors we have been glancing at have been in part its fulfilment. The fresh inmates in the prisons of Paris and the provinces, had been almost invariably the *accusers* of those who preceded them. The heads of the victims severed by the guillotine had generally plotted the death of those into whose blood they rolled !

Robespierre appeared again in the convention on the 8th Thermidor (26th of July, 1794). A long speech he had prepared was listened to in ominous silence ; at length, Cambon, one of the members, exclaimed, “It is time to speak the truth—one man has paralysed the whole convention, and that man is Robespierre !” The ice once broken, torrents of invective were poured upon him, in the midst of which he withdrew, though he still relied upon the fidelity of some of his creatures, and his popularity as the genius of the republic. He recalled his great friend (a democrat, named St. Just,) from the army, and, determined to recommence the attack in the convention, he ordered his commune to hold themselves in readiness for insurrection, in

case of failure. On the 9th Thermidor, St. Just ascended the tribune to speak in the cause of his friend ; but interruptions poured upon him, and endless accusations were vociferated against Robespierre, who rushed himself to the tribune ; but from all sides resounded cries of “ Down with the tyrant !” and the uproar was so great, that he could not make himself heard. The tumult was inconceivable, poinards were brandished, and the vaults of the hall echoed with exclamations against the very man who had been used to command the attention of all. “ Breathless, foaming, exhausted,” he tried in vain to raise “ those screech-owl notes, by which the convention had formerly been terrified and put to silence.” His “ last audible words, (contending against the exclamations of hundreds, and the bell which the president was ringing incessantly,) dwelt long on the memory, and haunted the dreams of many who heard him. ‘ President of assassins !’ he screamed, ‘ for the last time I demand privilege of speech !’ After this exertion his breath became short and faint ; and while he still uttered broken murmurs and hoarse ejaculations, some called out that the *blood of Danton choked his voice !*” After some trouble, Robespierre was arrested and with him Couthon, St. Just, the younger Robespierre his brother, his brother-in-law Le Bas, Dumas, Hen-

riot, Commandant of the National Guards, and others of his satellites. An insurrection rose and rescued the prisoners ; the tocsin sounded, and a violent struggle ensued. The Hotel de Ville, in which Robespierre and his party had ensconced themselves, was encompassed by *his* enemies. The Terrorists, finding themselves left to an inevitable fate, "conducted themselves like scorpions, which, when surrounded by a circle of fire, are said to turn their stings on each other, and on themselves." Mutual upbraidings took place among those miserable men, which came to blows, and Henriot was thrown from the window by Payan ; the fall did not kill him, he survived to be guillotined. The younger Robespierre threw himself from the same window, but was not fortunate enough to perish on the spot ; it seemed as if even the refuge of suicide was denied these murderers. Le Bas was the only one with calmness sufficient to dispatch himself with a pistol shot. St. Just, after imploring his comrades to kill him, attempted his own life, but failed in extinguishing the vital spark. Couthon lay brandishing a knife, and inflicting on himself numerous wounds, but never had force sufficient to reach his heart ; while the chief of these wretched men, the tyrant Robespierre, in an unsuccessful attempt to shoot himself, only inflicted a horrible

fracture on his lower jaw. "In this situation they were found, like wolves in their lair, foul with blood, mutilated, despairing, and yet not able to die." The captives were carried in triumph to the convention ; and Robespierre was left for hours extended on a table, (his mutilated jaw, bound round with a dirty and bloody cloth,) exposed to the outrages of his former companions in crime, who were base enough to strike him, cover him with invectives, and even to spit in his face, as he lay helpless at their mercy. The Terrorists were then taken out for execution, and as the fatal cars passed to the guillotine, those who filled them were overwhelmed with the execrations of the friends and relatives of victims, they had before sent on the same melancholy road. The pain of Robespierre's wound added to his mental torture ; "the cloth had never been removed from it till the executioner tore it off ; the shattered jaw dropped, and the wretch yelled aloud, to the horror of the spectators ! A masque taken from that dreadful head was long exhibited in different nations in Europe, and appalled the spectator by its ugliness, and the mixture of fiendish expression with that of bodily agony."

The reign of Terror was passed ! But not yet had the "*spirit of life from God*" entered into the witnesses. Still were "*their dead bodies ly-*

ing in the street of the great city," for they "had not been suffered to be put into graves." Though *dead*, as far as true Christianity was concerned, the churches had never been *removed from sight*. The impious constitutional priests kept the soulless edifices in the minds of the people; and the attempt to bury the churches in oblivion and to establish the Goddess of Reason in their place, cost the Hébertists their lives; even Robespierre turning to fulfil the words of prophecy, and "*not suffer their dead bodies to be put in graves.*"

The laws of the convention against the "*refractory priests*," or, as we should call them, the *faithful ministers of Christ*, were still in force, and none but constitutional priests were tolerated. The country had still many awful trials to undergo—"revenge was preparing to take the place of systematic murder. Girondists, Feuillans, and Royalists began to raise their heads, and called for vengeance; to demand that those '*who had led into captivity should go into captivity; that those who had killed with the sword should be killed with the sword.*' The cry was answered by hundreds of the corrupted youth of the times, who had escaped the conscriptions which supplied the armies, or had deserted from them. These youths called themselves *muscadins*, or *la jeunesse dorée*; they

adopted an absurd costume, which they called *à la victime*, and infested the Palais Royal, theatres, &c., to do battle with the Jacobins, whenever they could meet any, and then return to sport their laurels in the *salons*, which now, with the frivolity usual to the French, began to be opened. The ladies of Paris," not rendered serious even by the frightful scenes from which they had just escaped, "again began to exercise their imaginations, and to show their sensibility by inventing names for the new fashions that appeared!" "There were caps *à l'humanité*, corsets *à la justice*, curtsies *à la victime*; and balls denominated 'Bals des victimes,' at which only those were admitted whose relatives had perished on the scaffold!" "The society of the times might have vied with that of the regency in dissoluteness." Who could expect that the Almighty hand should stay the pouring out of his wrath on such a land? In accordance with the public desire, and the *fashion* of *la jeunesse dorée*, the convention now allowed itself to be the instrument of the most cruel, though just, persecution, against the ministers of the reign of Terror. Fouquier Tinville, Lebon, and David, were arrested; the conduct of Collot d'Herbois and Barrère was to be examined into; while Carrier, the horrible tyrant of Nantes, was brought to trial and beheaded, "and never did the exe-

cutioner's axe rid the world of such a monster." The Jacobins were besieged by *la jeunesse dorée* in this their own club, till the authorities interfered, and it was closed on the 24th of January, 1795. *Pleasure* re-asserted her empire among the upper classes in Paris ; but *Famine* claimed the lower as her own. An unusually hard winter, during which there was no possibility for the poor to procure fuel, added to *actual starvation*, (for all work was either at a stand, or only paid for in paper *assignats*, which were of little or no value now,) urged on the multitude, goaded by despair, against the government, which had neither the power, nor the means, of alleviating their sufferings. What had the rider of the Pale Horse done for his followers ? what was the limit of his boasted power ? " *Power was given him over the fourth part of the earth to kill with the sword, and with hunger, and with death, and with the beasts of the earth !*"

In the meanwhile, the revolutionary army prospered. The French forces occupied the banks of the Rhine, from Bâle in Switzerland to the sea ; they had revolutionized Holland, and taken possession of that country, which was conquered almost without a blow. The armies of the south were also tolerably successful ; though that of Italy was arrested on its march to Turin, by the news of the death of Robes-

pierre; and retired in disorder to the Col de Tende. The French had taken Fequeras, an important fortress in the eastern Pyrenees; and in the western occupied Fontarabia, St. Sebastian, and Tolosa, the winter only preventing their advance on Pampeluna. France was in possession of Belgium, part of Holland, the left banks of the Rhine, part of Piedmont, Catalonia, and Navarre. The Vendean, though detesting the revolution, had suffered so much that they were in a state of tranquillity, or rather exhaustion, and conciliation with them was now the order of the day. But a remnant of the Vendean army, under the name *Chouans*, more like banditti than regular soldiers, gave much trouble still in Brittany. Foreign powers, (after the catastrophe of the 9th Thermidor had put an end to the reign of terror,) began again to treat with the revolutionary government. Tuscany declared itself neutral, and sent an ambassador, 9th of February, 1795. The united provinces of Holland, on the 16th of May, sought and obtained peace, but on very hard conditions; ceding to France, Northern Flanders, Venloo, Maestricht, &c., besides paying one hundred millions of florins, and binding themselves to form an alliance with France against England. The kings of Prussia and Spain also were allowed the neutrality they claimed. “ Their

example was followed by a number of smaller states ; Saxony, Hanover, Hesse, Portugal, Naples, the duchy of Parma, and the Pope, all entered into negotiations with France ; and the war was reduced to the ordinary proportions of a war against England and Austria." The time was now coming when "*the spirit of life from God*" was to enter into the witnesses, who were afterwards to "*stand on their feet.*"

France, notwithstanding the prosperity of continental affairs, was still in a dangerous situation at home ; for the struggles between the factions of the interior continued with unabated violence, and famine reigned through the land. The Jacobins, though dispersed, still instigated the people to fresh riots ; and excited them to call for the constitution of '93, which had been made to establish a *pure democracy*, a government to be placed in the hands of the *people only* ; and which had been suspended almost as soon as made. The petition of the people was of course rejected ; and the mob was dispersed by the *muscadins*. On the 12th Germinal (the 2nd of April, 1795) the struggle was renewed ; and a frightful tumult ensued. The remaining prisoners, of the Terrorist party, whom the mob had endeavoured to rescue, (among them was Collot d'Herbois,) were transported ; several members of the convention, supposed to be dis-

affected, were imprisoned ; and martial law was declared in Paris, with the constitution of '89. It was then decreed that families, whose property had been confiscated for other causes than emigration, should be reinstated in their rights ; and “ THAT RELIGIOUS WORSHIP SHOULD BE PERFORMED IN THE EDIFICES DESTINED FOR THAT PURPOSE.” But the *exact* term of three years and a half was not *yet expired*, and fresh riots delayed the execution of the decree, both in Paris and the provinces. “ At Lyons, the prisons were broken open, and ninety-eight prisoners massacred and thrown into the Rhone.” “ In the south, innumerable assassinations took place ; and the most horrid scenes of the revolution were equalled, if not surpassed, during this persecution against the *revolutionists*.” On the morning of the 1st Prairial, (the 20th of May,) the convention had to meet a very formidable attack. The warlike sounds that had so often disturbed the capital were again heard ; and immense multitudes forced the doors and rushed into the hall of convention, uttering loud and despairing cries for ‘ Bread, bread ! ’ To this was also again added demands for the constitution of '93. Massacre and murder followed as usual ; “ the scene equalled the most atrocious of the revolution ;” the frightened deputies agreed to all demands, and the mob had nearly

attained the full accomplishment of their desires, when, at the very moment the convention was overthrown, and the people had selected four commissaries, chosen from among themselves, they were attacked and dispersed by *la jeunesse dorée*, and the remains of the convention immediately annulled the decrees which had been forced from it.

Not till the 29th of May, A. D. 1795, was to be the termination of the three years and a half, which had begun on the 29th of November, 1791; this was only the 20th, and the apocalyptic period not yet being expired, the dispersed mob did not lay down their arms; but returned on the morrow to engage in a new struggle with the convention. “IN A FEW DAYS,” the latter, having taken vigorous measures, even threatening to bombard the Faubourg St. Antoine, and many of the rioters being slain, or taken prisoners, the people submitted. Among the captured rioters were six Jacobins, “accounted the most ferocious of their class.” “Certain of their doom, they adopted a desperate resolution. Among the whole party they possessed but one knife, but they resolved it should serve them all for the purpose of suicide,” the last refuge of the infidel. “The instant their sentence was pronounced, one stabbed himself with this weapon; another

snatched the knife from his companion's dying hand, plunged it into his own bosom, and handed it to the third, who imitated the dreadful example. Such was the consternation of the attendants, that no one arrested the fatal progress of the weapon—all fell either dead or desperately wounded—the last were despatched by the guillotine." "*From this period their power (that of the revolutionists and people) may be considered at an end.*"

The middle classes regained authority ; and a more regular government was gradually established. The stirring events that immediately succeeded, and the brilliant conquests of the republican armies, under **GENERAL BUONAPARTE**, have quite thrown into shade all church history from this period. The decree to open the churches appears to have been followed by the unresisted re-establishment of the true ministers of Christ, (most of the constitutional priests having perished in the various affrays in which they had become mixed) and from this time the wars of France were no longer, in any way, of a *religious character*.

But the dragon had not yet given up the hope of destroying his only enemy, **THE ELECT OF GOD, the woman clothed with the sun ; the three years and a half, during which she had been "nourished in the wilderness from the face of the**

serpent," were passed ; but to the last will he continue his fruitless war against her. Let us see his next proceedings.

(Rev. xii. 15.) “ *And the dragon cast out of his mouth water as a flood after the woman, that he might cause her to be carried away by the flood.*”

(Verse 16.) “ *And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.*”

All that had been hitherto done by Infidelity had been done with the hope of annihilating Faith ; but the vast armies raised against her had been swallowed up by *the earth* ; had been opposed to each other and to the other nations of Europe, who, by turning the tide of French conquests on themselves, helped “ *the woman*,” by causing her to be accounted little worth the notice of those whose fiery passions were raging unrestrained through “ *the earth*. ” We have heard of no further persecutions against the churches of Christ since this period ; and if we look around us, we shall see that they have been gradually becoming firmer and firmer since they “ *stood upon their feet* ;” and with the blessing of the Almighty, when they are united in bonds of brotherly love, their “ *enemies may behold*

them" in a place of safety to which their heavenly Father will have called them while the rest of "*His judgments become manifest.*"

The wars of which we must now slightly treat are spoken of in Rev. xi. 13, under the form of "*a great earthquake;*" in Rev. xii. 16, as "*the flood*" of the French armies, now to be poured upon "*the earth,*" and are represented as being "*swallowed up*" by her; which prophecy we shall find to have been strictly fulfilled; while the whole period also continues to bear the same aspect as prophesied in Rev. xiii. 10, till the final captivity of Napoleon. These three chapters give us the general aspect of the times, as does also Daniel, when he is told "*the judgment shall sit to consume and destroy*" 'infidelity' "*unto the end.*" But for the particulars we must turn to Rev. xvi.

The second angel was still with untiring hand pouring the vial of God's wrath upon the sea ! Naval wars had begun in 1793; before the peace of Amiens, the French lost one hundred and eighty-nine large ships of the line and three hundred and forty-eight frigates; while the number of smaller vessels of war was so great, it was found impossible to keep any account of them; so many not only being lost or captured in the battles, but destroyed or taken by privateers and pirates, with which the whole ocean

was infested. These last preyed on all alike, and some of the inhuman atrocities committed on board of them equal, if not surpass, many of the scenes enacted during the French revolution. The victories of Lords Howe, Bridport, St. Vincent, Duncan, and Nelson, are known to every Englishman, and need no repetition here; their history is all contained in a few words in the prophecy, "*the sea became as the blood of a dead man; and every living soul in the sea died.*" In those days vessels met not on the deep without the fatal signal being given "to board the enemy;" and, hand to hand, life for life, they fought; the bloodiest of all battles are those of the sea. In the battle of the Nile, "the British loss, in killed and wounded, amounted to eight hundred and ninety-five. Three thousand one hundred and five of the French, including the wounded, were sent ashore by cartel, and five thousand two hundred and twenty-five *perished*; and long after the battle innumerable bodies were seen floating about the bay, in spite of all the exertions which were made to sink them, as well from fear of pestilence as from loathing and horror which the sight occasioned." * Of thir-

* Southey's Life of Nelson, vol. i. p. 337. In the foregoing pages I have made many quotations without naming

teen French sail of the line, nine were taken and two burnt; and of four frigates one was burnt, another sunk." This was only *one* of the battles, and we may guess how many there must have been by the proportion here of eleven sail of the line and two frigates, to that of the French loss altogether—one hundred and eighty-nine of the former, and three hundred and forty-eight of the latter. The loss on the British side throughout the war was *comparatively* small; but still a large amount of lives was sacrificed to the demon of war. The total supplies, granted by the British parliament for the *sea-service* only, amounted to *three hundred and thirty-eight millions sterling*. It was a heavy sum, but it kept the savage infidel from our shores, and prevented England from being like the sea, "*as the blood of a dead man.*"

But no rest was to be allowed the followers of the dragon; "*the judgment was sitting,*" and it paused not in its decrees—it was still *blood*—

the authors I have to thank for the compilations, which have enabled me to try and elucidate these passages of holy Writ. Some few names I have mentioned, but others have been passed over, among which is that of "Frederica Rowan," to whose "History of the French Revolution" (for the use of young people) I am indebted for much *clear history*, according in sentiment with the observations inevitably to be drawn from the divine prophecies of the period.

—everywhere *blood*! The blood of the “*saints and martyrs of Jesus*” was being “*revenged on them that dwell on the earth.*” (Rev. vi. 10.)

(Rev. xvi. 4.) “*And the third angel poured out his vial upon the rivers and fountains of waters: and they became BLOOD.*”

“France had lost her king and nobles, her church and clergy, her judges, courts, and magistrates, her colonies and commerce;” but her “army and her ambition” were still left; and the career of her victorious troops was like the mighty conquests of ancient days, only far more bloody, as far more opposition was met with; and not a foot of ground was gained that was not first steeped in gore.

NAPOLEON BUONAPARTE was appointed brigadier-general of artillery for services rendered at Toulon; and we have already seen how his early laurels were stained by his superintendence of the massacre of the unfortunate inhabitants of that city. After this time, his fame gradually increased, and he was appointed chief of battalion in the army of Italy, joining the headquarters at Nice; but he was superseded in his command on the fall of Robespierre, and went to Paris to solicit employment in May, 1795. He was unsuccessful at the time; the convention was in great difficulties, and a new constitution

was being formed. At length Menou, who had been appointed by the directory to disarm the National Guards who were insurgent, was suspended for incapacity; and Buonaparte, was appointed in his place. The troops of the convention under Buonaparte, defeated those of the sections of Paris under Danican, with much slaughter; and his skill was considered so great, that he was made second in command of the army of the interior, afterwards general in chief. He employed his genius in improving the state of the military forces, now entirely under his command; and to avoid such scenes as had occurred on "the day of the sections," (as the rebellion he had put down in Paris was called,) he organized a guard for the protection of the representative body. At this period he became acquainted with Madame Beauharnais, and, marrying her, he became united in fortunes with Barras and Tallien, the husbands of her most intimate friends, and who were at that period directors in the convention of the greatest influence. The consequence was, he was given the command of the Italian armies, which he joined immediately after his marriage. We will not dwell on his successful plan of entering Italy; which he did by encompassing the southern extreme range of the Alps, where there is now a good road between Nice and Genoa,

known as the Corniche; this led him to the scene on which the third vial of the wrath of God was to be poured—" *the rivers and fountains of waters* :" the same place, designated in the same manner, under the third trumpet. (Rev. viii. 10.)

But when Attila fell, like a " *burning lamp*," on the fertile and irrigated plains of Lombardy, it was only a " *third part of the waters that became wormwood*," now there was no restriction. The vial of God's wrath was to be " *poured out*" upon all " *the rivers and fountains of waters*," and they were to become " *blood*." We have already seen that all the northern parts of Italy are watered by innumerable rivers, which, having their sources in the Alps, the Apennines, or the elevated regions of Piedmont, descend to the plains of Lombardy, where all their tributary streams are poured into the wide and rapid waters of the Po. This tract of country, (situated between the high Alps on the north and west, and the Maritime Alps and Apennines on the south, with no outlet but the coast of the Adriatic on the west for all these foaming torrents, which, leaping with joy at their release from the icy bondage of the snow-capped mountains, rush dancing through the warm and sunny plains below,) cannot be more

appropriately designated than as a land of “*fountains and rivers of waters.*”

Napoleon penetrated “into Italy by the *sources* of the Bormida;* the battle of Monte Notte was his first victory; and in consequence of the defeat of the allied forces of the Austrians and Sardinians there,” the French obtained possession of Cairo, (a strong Piedmontese fortress,) which placed them on that side of the Alps which slopes towards Lombardy, and where the *streams from the mountains run to join the Po.*”† Beaulieu, the Austrian general, having been compelled to retreat northward to Dego, “in the valley of the river Bormida,” Napoleon next overpowered the Sardinian general Colli, who abandoned his line of defence near Ceva, which was occupied by the French, and made the head-quarters of Napoleon, who “enjoyed from the heights of Montezemole, the splendid view of the fertile plains of Piedmont, stretching in boundless perspective beneath his feet, watered by the *Po, the Tanaro, and a thousand other streams which descend from the Alps.*”‡ In less than a month Napoleon saw the gates of Italy open before him In three battles he

* Las Casas, i. 184. † Scott: Nap. iii. 96.

‡ Ibid. 107.

had inflicted on his enemies the loss of twenty-five thousand men, taken eighty guns, and twenty-one standards, reduced the Austrians to inaction, and utterly destroyed the army of the Sardinian king, taking from him Coni and Tortona, the two great fortresses, called the keys of the Alps ; and, except Turin itself, every place of any consequence in his dominions. “ The vast plain of Lombardy, rich and fertile as a garden, and *watered with innumerable fertilizing streams*, lay at length within the full view of his victorious soldiery.”* “ It was asked where are we to stop ? Should we pass the Ticina, the Adda, the Oglio, the Mincio, the Adige, the Brenta, the Piave, the Tagliamento ?”† However, to cross the Po was the first step, and all the force of the Austrians was combined to prevent the French general from doing so ; with what success is well known from the despatches of the period, which announce what they call “ the terrible passage of the bridge of Lodi,” which deprived the Austrians of another excellent line of defence. Their subsequent retreat to Mantua, left no possibility of defending Milan, which was entered by the French on the 14th of May. The Austrians had now taken up a strong position at Peschiera, which “ stands where the *Mincio* flows out of its *parent lake*, the

* Las Casas, i. 195.

† Ibid. i. 210.

Lago di Garda. That great body of *waters*, stretching many miles towards the Tyrolese Alps," formed the strongest post possible to imagine, at the same time that it kept open the communication with Vienna. But the invader dislodged them from it, and the Austrians retreated behind the Adige. The Papal territories, situated among the *rivers*, did not escape; the vial was poured on *all*: the Pope obtained only a brief respite by a very disadvantageous treaty, "Buonaparte demanded and obtained a million sterling; a hundred of the finest pictures and statues in the Papal gallery; a large supply of military stores, and the cession of Ancona, Ferrara, and Bologna, with their respective domains." Napoleon was now in possession of the whole portion of Italy watered by its "rivers and fountains."

He held Lombardy as his own; but the armies of Austria and Germany were preparing to dispute the possession with him. The French had been unsuccessful against the armies of the Rhine, which were now turned towards Italy. "The thunder-cloud which had been so long blackening on the mountains of the Tyrol seemed now about to discharge its fury." The most celebrated of the Austrian generals, Wurmser, with an army of eighty thousand men, marched against the French. One division directed its

march along the valley of the Chiese, another descended the Adige on Verona, and the third passed by the left bank of the Lago di Garda. But they were all defeated by the skill of Napoleon. "The splendid army was destroyed in detail," and the Austrians are supposed to have lost forty thousand men in this brief campaign, which only lasted seven days. Twenty thousand troops were added to the discomfited army of Wurmser, and "he marched from Trent towards Mantua, through the defiles of the Brenta, at the head of thirty thousand men, leaving twenty or twenty-five thousand under Davidowich at Roveredo, to cover the Tyrol." The battle of Roveredo, which "took place on both sides of the *river*," destroyed the army of Davidowich; its remnant took refuge in the Tyrol.

Napoleon next attacked Wurmser on the Brenta; "Augereau and Massena, generals under him, penetrated into the town" of Bassano, the head-quarters of Wurmser, "bore down all opposition, seized the cannon by which the bridge was defended and Wurmser, and his staff were in absolute flight." The aged marshall had still the command of sixteen out of sixty thousand men, with which he had commenced the campaign a week before, with these he threw himself into Mantua. In this terrible campaign *three* imperial armies had been

already annihilated. Another advanced on the French, under Alvinzi, from Germany, a formidable array of sixty thousand more troops. The French at last retreated ; the whole territory between the Brenta and the Adige was again in the hands of the Austrians, and had again to be reconquered,—blood sufficient had not yet been spilled. The “three battles of Arcola,” decided the fate of this fourth imperial army. Arcola was situated in a marshy ground, watered by a rivulet ; and all the advantages of the position were in favour of Napoleon. “In these three days he lost eight thousand men, but the slaughter among his opponents must have been terrible.” “It is calculated that out of Alvinzi’s sixty or seventy thousand men, he lost from thirty to thirty-five thousand.” This ended the fourth campaign among the “*rivers and fountains of water*.”

Again did Austria send Alvinzi into Italy ; and for the fifth time, was an army of sixty thousand men encamped among the fatal “*rivers*.” They filled the country between the Adige and the Lago di Garda. “The 14th of January, 1797, was one of the brightest days in the military chronicles of Napoleon :” the Austrians were again defeated, and (entrusting to Massena, Murat, and Joubert, the pursuit of the flying enemy) Napoleon, “resting neither after vic-

tory nor before it," rushed to the encounter of a second Austrian army, and forced it to retreat on Mantua, the surrender of which place was the consequence. This city is said to have lost twenty-seven thousand men in the numerous and bloody assaults it had sustained, as well as by disease, during the six months it had been besieged. Napoleon next attacked the Papal dominions; and forced the Pope formally to concede his ancient territory of Avignon; the towns of Ferrara, Bologna, and Ancona, which the French had lost during the recent campaigns, were again ceded to them; and a further subsidy of a million and a half sterling, with other tributes in works of art, again saved the remains of the Papal territories. The mission of Napoleon as an avenger, did not yet extend beyond "*the rivers and fountains of water.*"

At that period of time to have taken away the *temporal* power of the Pope, would probably have been to have irretrievably injured the *Church of Rome*, into which "*the spirit and life from God*" had only just re-entered; it did not yet "*stand*" firmly "*on its feet*," neither was the prophetic period of "*forty and two months*" expired, during which that temporal power was to last. The duration of dominion appropriated to the seventh head of the empire,

(of which Rome was always to be the capital city,) was not yet over. The sovereignty of the Popes might be *suspended* for a time, but it was not yet to be *extinct*; therefore “Buonaparte was satisfied on the whole that he should best secure his ultimate purposes by suffering the Vatican to prolong for some time further the shadow of that sovereignty, which had in former ages trampled on kings and emperors.” He therefore passed into the Austrian dominions, and, in a campaign of twenty days, fought his opponents ten times; after which, storming the passes of the Julian Alps, the armies of France swept out of Italy.

“The war with *Austria* was at an end, and the provisional treaty of Leobon was signed, April 18th, 1797. But there was still a portion of Northern Italy unconquered; the Republic of Venice had hitherto escaped, and “no sooner was the negociation with Austria in fair train, than Napoleon hastened to retrace his steps; and to *pour the full storm of his wrath* upon the Venetians.” “The rapidity of his return gave them no breathing time,” their only hope had been in the successes of Austria, in vain they deprecated the fury of Napoleon; “if you could proffer me,” said he, “the treasures of Peru, it could not atone for the French blood that has been treacherously spilled. The lion of St. Mark

must lick the dust." War was declared against Venice,—and Venice fell.

Buonaparte had vanquished all Northern Italy, "from the sources of the Bormida to the city of Venice ; from the banks of the Reno to the streams that issue from the farthest mountains of the Tyrol." Peace was concluded between France and Austria, October 3rd, 1797 ; and the invincible hero passed with the flower of the French troops into Egypt.

But though the third vial appeared to cease for a moment, while the second was being poured out with renewed vigor on the sea and the French were tinging with their blood the waves of the bay of Aboukir, the "*rivers and fountains of water*" had by no means received the full measure of the wrath of God. "While the genius of Napoleon was contending with the desert," there appeared another, no less fit than himself, to hold the vial of the wrath of God, and pour it still further on the doomed "land of many waters." "In savage cruelty, no name could overmatch *Suwarrow's*;" he, who "had calmly looked on the massacre of 30,000 vanquished enemies," at the siege of Ishmael, was now on his march to Italy !

Suwarrow, who shrank not from blood, who showed no mercy, and knew no fear, was at the

head of a Russian army, in ally with Austria ; all bent upon avenging themselves on the republican garrisons of Lombardy, now their great General, Napoleon, was away. In the beginning of 1799, the French were driven with great loss from the left bank of the Adige. On the 5th of April they were again defeated, and driven to the Mincio, afterwards to Chiese ; and the Austrian General, Melas, passed the Mincio with all his army. Marshal Suwarrow, having arrived with 23,000 Russian auxiliaries, and having taken the chief command of the troops of the Emperors, Peschiera and Mantua were invested. Brescia was taken by the allies, and they marched to the Aglio, which the French abandoned. The French General, Schehrer, having been succeeded by Moreau, the latter took up a position on the Adda, from which he was dislodged on the 27th of April, by Suwarrow, and the battle of Casseno fought. The French, compelled to fly towards Milan, were in a very embarrassing situation, that city being entered by the Austrians on the 28th. The succeeding actions of the river Adda cost the republicans many men, the allies having obtained two brilliant victories, and having killed or wounded more than 15,000 men ; they made a like number of prisoners, and took 100 pieces of cannon. Moreau, compelled

to evacuate the Milanese territories, and to give up the French conquests on the *rivers*, retreated towards the “*fountains of water*,” in the expectation of fresh reinforcements from the Republic. The allied army, 30,000 strong, encamped near Turin, and all the fortified cities, garrisoned by the French, having been rapidly reduced, the spoils of Italy were transferred from the Republicans to the Imperialists. “The Austrians, who had been confined, and threatened on the line of the Adige in March, had in two months carried their right wing to the frontier of France, and their left wing to the Adriatic Sea. The Republic had lost Milan, Ferrara, and Ravenna, but Macdonald, commander of the French forces in Naples, crossed the Apennines to the assistance of Moreau, rendering himself master of Modena, Reggio, Parma, and Placentia ; but before a junction between the two generals could be effected, Macdonald was defeated by Suwarrow, on both banks of the Trebbia ; and Moreau retreated to Genoa.” “In this battle, or rather series of battles, the French lost a third of their army ;” and “the losses of the allies were little less than those of the enemy.” On the surrender of Turin, 90,000 Russians and Austrians, contended in Piedmont, as their field of blood, with 70,000 French, in garrisons and the camp, and on the

subsequent juncture of Moreau with Macdonald, forty or 50,000 men occupied all the defiles of the Apennines. "At Novi, the French were attacked with Russian ferocity,—the Russians give no quarter,"—"the rivers and fountains of water became blood."

(Verse 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."

(Verse 6.) "For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy."

(Verse 7.) "And I heard another out of the altar say, Even so Lord God Almighty, true and righteous are thy judgments."

Those "under the altar," (Rev. vi. 10,) saw that "their blood" was being avenged "on them that dwell in the earth!"

Suwarow, having accomplished his object in the discomfiture of the Republicans, leaving the Austrians the task of expelling them from the rest of Italy, reconducted his army to Russia. The Austrians continued their successes in Piedmont,—"the fountains" were dyed with French blood, every inch of ground was disputed; and the close of the eighteenth century found the French, of all their Italian conquests, in posses-

sion of the small territory of Genoa only. In this campaign the number of slain and wounded is computed at 75,000 men.

The French had "*killed with the sword*," and were in their turn also "*killed with the sword*." Nothing can better express the great feature of the the times than Revelation xiii. 10. Here, too, is the reward of the "*patience of the saints*," their "*blood was avenged*."

The second vial was still distilling its drops on the sea, turning that to blood, while the dregs of the third had still further to crimson the fresh waters of Italy. The year 1800 found Napoleon again in command of the Republican armies in Europe; again was the vial given into his hand, and, as a faithful though unwitting performer of the Divine Will, it was to Piedmont and Lombardy he immediately directed his course. Till he was crowned Emperor, and another mission given him, the boundary of his conquests in Europe was "*the rivers and fountains of waters*."

Invested with the consular dignity, Napoleon left Paris on the 6th of May, 1800, and disposed his army, 60,000 in number, to cross the Alps, part by Mount Cenis, and the Little St. Bernard, while he himself crossed, with the main body, over the Grand St. Bernard, and took up his position at Aosta in Piedmont, on the banks of the river Doria. He advanced down the valley

to Ivrea, carried the town by storm, and defeated the Austrians at Romano. "Marches, manœuvres, and bloody battles," "followed each other in detail;" and the roads to Turin and Milan, were soon alike open to the "first Consul," who pushed at once for Milan, to join an army of 20,000 men, which had crossed the Alps by St. Gothard. Milan and Pavia fell into his hands ; Lodi, Cremona, and Pizzighitone, were invested ; and again, the French occupied the best portions of Lombardy, leaving the Austrians confined to Piedmont. Hoping now to relieve Genoa, Buonaparte resolved to force the passage of the Po ; and move against the Austrians who occupied the villages of Casteggio and Montebello. A battle was fought at the latter place, in which the French were victorious, and the Austrians retreated ; but the victory was dearly purchased, its price having been "*torrents of blood.*" Soon after, another battle, that of Marengo, decided the fate of Italy ; it was fought on the river Bormida, and was long undecided, nor was the day won till "*the river rolled red*, amidst the corpses of horses and men." To be brief,—almost all that the French had lost to Suwarow in 1799, was now regained by Napoleon in the battles of Montebello and Marengo. "Two months had not elapsed, and in that brief space, what wonders had not been accomplished!" "It

appeared," says Sir Walter Scott, "as if Buonaparte was the *Sun* of France; when he was hid from her, all was gloom,—when he appeared, light and serenity were restored." Napoleon was, indeed, to be the *Sun* of France. As the smiting of the third part of the *Sun* had designated that the *imperial power* of Rome in the west had ceased to exist, so must we look to the symbol of "*the Sun*," again to represent another "*imperial power*."

(Verse 7.) "*And the fourth angel poured out his vial upon the sun, and power was given unto him to scorch men with fire.*"

(Verse 9.) "*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.*"

We find now a short *respite*. The battle of Marengo had been fought on the 14th of June, 1800. The succeeding year, a treaty of peace was concluded between France and Austria, followed, in 1802, by "*the peace of Amiens*," signed March 27th. This "*terminated the eventful war which arose from the French revolution*," leaving the power of the French republic "*enormously great*."

Before commencing the imperial wars, and

* Scott's Nap. iv. 282.

showing how "*power was given to the sun to scorch men with great heat,*" I cannot omit making a short extract from Russel's Modern Europe, (vi. 584,) because it gives, in a few lines, a summary of the subject of this dissertation, where the churches are concerned, from 1774 to 1802.

"The progress or decline of religion must not be neglected in a sketch of society, of which it is a strong cement. The luxurious and dissipated habits of the higher clergy, and a decay of piety among the inferior ecclesiastics, were very observable before the accession of Louis XVI., whose religious spirit feelingly lamented this degeneracy. That prince was requested by the clergy, in consequence of the resolutions adopted in a general assembly, to take measures for the repression of Infidelity, and also to discourage the Protestants, who, presuming on the indulgence of the court, asserted their claims to that freedom of worship and practice, which the existing laws denied them, and encroached on the rights of the Catholic Church. However depraved and immoral were many of the dignitaries of the Church, they thought it their duty to oppose the licentiousness of the disciples of Voltaire, and the Encyclopedists, whose *efforts threatened the establishment with danger*; but their intolerant spirit toward the protestants had a less justifiable foundation. The king gave

them a favourable answer ; but he was less pleased with the latter than with the former part of their remonstrance. *The infidel and democratic philosophy continued to gain ground*, and the Protestants were not so discouraged as to waive their pretensions. They at length, in the year 1787, obtained what they deemed their rights. The revolutionists made a *violent attack* upon the *clerical fabric*. The supporters of the former systems *were persecuted* ; *constitutional* (instead of apostolical) prelates and priests were appointed, with reduced stipends ; and at one time religion was so neglected, that the goddess of Reason seemed to supersede the God of the Christians. The *Church revived in the sequel* ; and while all sects were *tolerated*, the Catholic system was re-established. The executive directory permitted a council to be holden at Paris in 1797, and various decrees and regulations were promulgated for the settlement of the Church. Buonaparte, to whom *all religions* were *equally acceptable*, if they did not obstruct his ambition, *confirmed the restoration of Catholicism*." This scarcely needs a comment, it shows so clearly how the witnesses were *attacked* by Infidelity, and slain by it ; for the Protestants shared the same fate as the Catholics, only being of less account in France, (the French Church acknowledging the Pope as its head,) they are almost

passed over in the details of the calamities of the period. How they *revived* again, and how the “*spirit of life from God entered into them*” has been told ; and how they subsequently “*stood on their feet*,” will be equally clearly shown, for we find that Napoleon, like a second Charlemagne, chose to be crowned by the Pope himself ; for this purpose, Pope Pius the VIIth travelled from Rome to Paris ; and on the 2nd of December, (1804,) the ceremony of the coronation took place in the ancient cathedral of Nôtre Dame, with the addition of every ceremony which could be devised to add to its solemnity. From the time that an absolute Emperor like Napoleon acknowledged himself openly a *Christian*, at any rate *in name*, the thoughts even of any further persecutions of religion *ceased* ; and every Christian has been to the present day allowed unmolested, to worship his God according to his conscience—a license which the Dragon has equally availed himself of, by trying to draw the faithful members of the apostolic churches from their appointed forms of worship. He could no longer hurt the witnesses, the Churches themselves, but he was still “*wroth with the woman, and went to make war with the remnant of her seed, which KEEP the COMMANDMENTS of God, and have THE TESTIMONY OF JESUS CHRIST.*” (Rev. xii.) It is clear that if the *witnesses* of Jesus are

his *Churches*, those who have “the *testimony* of Jesus” *must* be *members* of his *Churches*, as in being so they are keeping the *commandments* of God ; and that all *promises* being made to *Apostolic churches only*, Satan is still making war with the elect of God, when he endeavours by specious devices, to draw them away from that form of worship ordained by our Saviour and his apostles.

In 1803, war was declared again between Britain and France ; the battle of Trafalgar was fought in 1805, the Peninsular war having begun in 1804, the same year, in which, as mentioned above, Napoleon assumed the title of Emperor. He was crowned also at Milan, king of Italy, in May 1805, but Rome was never made his capital city, for the seventh head was not yet superseded. In his coronation at Milan, he used for that purpose the ancient iron crown of the Lombard kings, and as he placed it himself on his head, he uttered the words, which according to tradition they were accustomed to use on such occasions, “God hath given it to me ;—beware who touches it.” “Power was *given unto him to scorch men with fire.*” Sweden, Russia, and Austria, joined in alliance against him in vain ; whole kingdoms fell before him ! Genoa was united to the empire ; he headed his army in Germany—Ulm surrendered, Vienna was taken ;

and the battle of Austerlitz was fought. The overthrow of Prussia was the campaign of a week: Warsaw was taken from the Russians, and the Poles were roused to hope. At Heidelberg the carnage was fearful; in the battle of Pultusk thirteen thousand men were killed or wounded; and in that of Preuss, “the field was covered with fifty thousand corpses.” But notwithstanding this vast expenditure of human life, such were the resources of Napoleon, that he re-supplied himself with conscripts, and took the field again at the head of two hundred and eighty thousand men, winning the battle of Friedland, against the Russian army. The treaty of Tilsit concluded this campaign. “The King of Prussia agreed to adopt the ‘continental system,’ in other words, to be henceforth the vassal of the conqueror. The Grand Duchy of Warsaw was conferred on the submissive Elector of Saxony, henceforth a king. The kingdom of Westphalia was created, a portion for Jerome Buonaparte; Joseph was recognised as King of Naples, Louis of Holland, and the power of the Emperor appeared to be consolidated over the whole continent of Europe.” But it was not only among his enemies, that the scorching power of Napoleon’s sun was felt. France did not escape the outpouring of the vial: “He drained the very *life-blood* of the people entrusted to his charge,

not for the defence of their own country, but to extend the ravages of war to distant and unoffending regions." The arbitrary law of the conscription left France, like Rachel, "*weeping for her children because they were not.*"

"Revolution," says Sir Walter Scott, "is like a *conflagration*. Buonaparte had destroyed the proper scale of government in France, and had assumed an almost unlimited authority over the fairest part of Europe. Over foreign countries the military renown of France streamed like a *comet*, inspiring universal *dread* and *distrust*: and, while it rendered indispensable similar preparations for resistance, it seemed as if *peace had departed from the earth for ever*; and that its destinies were hereafter to be disposed of according to the law of brute force alone."

"*For men were scorched with great heat.*" Within the space of eight years every kingdom in Europe, from Naples to Berlin, and from Lisbon to Moscow, was scorched by the devouring flame of war.

In 1807 the French invaded Portugal, and the house of Braganza ceased to reign in Europe. In 1808 "Soult poured down his columns on the plains of Burgos;" the Spaniards yielded, Napoleon entered Madrid, and declared his brother Joseph King of Spain. The British army, in alliance with the Spaniards, retreated before the

French, but before it left the shores of Spain the battle of Corunna was fought, January 16th, 1809. On the following 6th of April, Austria declared war again against France, and brought into the field an army of five hundred and fifty thousand men in different divisions. Bavaria was invaded by the Archduke Charles with one hundred and eighty thousand men; but Napoleon appeared, and Austria withered under the fiery heat of the “scorching sun.” Two divisions of its army were defeated at Ahensberg and Landshut, on the 20th and 21st of April; on the 22nd, the battle of Eckmuhl was fought, and twenty thousand prisoners left in the hands of Napoleon, who thus, within five days, began to break the mighty force brought to bear against him. Vienna was besieged and speedily capitulated: the great battles of Asperne and Essling were fought on the 21st and 22nd of May; “and the pathways of the villages were literally choked with the dead.” “The loss of both armies was dreadful, and computed to exceed twenty thousand men on *each* side, killed and wounded.” In July the dreadful and decisive battle of Wagram, in which twenty thousand more prisoners, besides all the artillery and baggage, were left in the hands of the French, broke the power of Austria, and the ancient empire lay at the feet of Napoleon.

We next find Napoleon making *a clear distinction* between the spiritual and temporal power of the Pope. Having decreed that the duchies of Urbino, Ancona, Macrato, and Camarino, should be taken from the "States of the Church," and added to the "Kingdom of Italy," on the 17th of May, he issued from Vienna his final decree, declaring the *temporal* sovereignty of the Pope to be wholly at an end, incorporating Rome with the French empire, declaring it to be his *second city*, and appointing a committee of administration for the *civil government* of the states of the Church. But his power extended no further. He did not touch the **CHURCH OF CHRIST**, the Pope was left with the holy apostolic title of *Bishop of Rome*, and a revenue granted him of two millions of francs, free from all charges or requisitions; the court of inquisition was suppressed, and "the *temporal jurisdiction* of the clergy" annulled; but Napoleon "hurt not the oil or the wine." At this moment the Church of Rome, freed for a while from the snares of Satan, that *temporal power given by the Dragon*, (Rev. xiii. 4,) "stood on its feet" "before the God of earth," in its simple apostolic form, more firmly than it had done for nearly thirteen centuries. The robe of sackcloth had been indeed removed, the white garment was preparing; but this, like the whole of the events we are now

recording, seem to me *only typical*. As Napoleon was the last and greatest type of Antichrist, so, appears to me, this separation of the temporal and spiritual powers of the Church of Rome, to have been a type of that event, still future, when the seventh or Papal head of the Roman beast will yield to the eighth, even to "*the beast that was, and is not, and goeth into perdition*," (Rev. xvii. 11,) and "*the witness*" of Jesus now dwelling in Rome will have answered to "*a great voice from heaven, saying, Come up hither:*" (Rev. xi. 12;) a voice which also cries, "*Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*" As the "*enemies*" of the "*witnesses*" are to behold them after this in "*heaven in a cloud*," it would seem that the Churches of Christ will be guarded in a place of safety, where their enemies, the infidels, may behold the faithful Christians safe from the snares of Satan, and free from the outpourings of the still accumulating wrath of the Almighty, which the seventh and last angel will be pouring "*into the air*,"—into the very essence of their existence.

We now find Napoleon at the height of his power: Italy was his, Austria ceded large territories to France; "as mediator of the Helvetican republic, he exercised an absolute authority

over Switzerland ; the German confederation of the Rhine, though numbering kings among their league, were, at the slightest hint, bound to supply him each with his prescribed quota of forces ;” Murat, King of Naples, was one of his generals ; and the resistance of rebels in Spain and Portugal, though supported by the British arms, “ seemed in the speedy prospect of being finally subdued. Thus an empire of 800,000 square miles, and containing a population of eighty-five millions, in territory one-fifth part, and in number of inhabitants one half of united Europe, was either in quiet subjection to Napoleon’s sceptre, or on the point, as was supposed, of becoming so.” *

Hitherto Napoleon had been an instrument in the hand of the Almighty ; he had fulfilled his destiny only ; neither had he hurt the Churches of Christ. Power had been *given* to him “ to scorch men with fire,” and it does not appear that he had hitherto disobeyed an ordinance of the Lord’s ; from the time he did so, he prospered no more. Ambition caused him to “ *put from him the wife of his youth*,” and to marry a daughter of the House of Austria ; he hoped to strengthen by human means a power “ *given him* ” by God ; he doubted his divine mission ;

* Scott’s Life of Napoleon, vol. vii. 119.

he who had called himself “ the child of Destiny ” now trusted to earthly props, and was lost. From this period the sun of Napoleon began to decline, but even to its setting it continued to scorch men with fire. The words of prophecy had to be fulfilled : “ *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 history of the French Revolution had already interpreted the words :—the crimsoned waters of Lombardy and Piedmont bore witness to their truth. The fate of Napoleon was to expound them still further. “ The earth ” of the apocalypse, the limits of the ancient Roman empire, was the appointed portion of the globe on which “ *the vials of the wrath of God* ” were to be poured ; Napoleon passed the fated boundary, and his power ceased.

The Emperor of Russia refused to acknowledge Joseph Buonaparte as King of Spain ; and Napoleon prepared to make war on Russia. Let us survey the forces of the man to whom power had hitherto been given, to “ *kill with the sword,* ” and to “ *lead into captivity,* ” let us count the multitudes, destined in their turn to perish. “ The amount of the French army at the period in question, is calculated at 850,000 men, (*independent* of a law established by Napoleon, which

enabled him to raise, whenever he liked, 100,000 at a time by conscription) : the army of the kingdom of Italy mustered 50,000; that of Naples 30,000; that of the Grand Duchy of Warsaw 60,000; the Bavarian 40,000; the Westphalian 30,000; the Saxon 30,000; Württemberg 15,000; Baden 9000; Saxony 30,000; and the minor powers of the Rhenish league 23,000. *Of these armies Napoleon had the entire control.* In addition, Austria was bound to furnish him with 30,000, and Prussia with 20,000 auxiliaries; the total sum is 1,187,000. Deducting 387,000 (a large allowance) for hospitals, furloughs, and incomplete regiments, there remained 800,000 effective men at his immediate command. The Spanish peninsula might perhaps occupy even now 150,000; but still Napoleon could bring into the field against Russia, in case all negotiation failed, an army of 650,000 men—numbers such as Alexander (the Russian Emperor) could have no chance of equalling—*numbers such as had never before followed a European banner.*”

The disasters of the Russian campaign are so well known to all, that it is needless to account for more than the 470,000 men, with which Napoleon left the bounds over which he had had “*power given him.*” “There were *slain* in battle 125,000 men. Fatigue, hunger, and cold, had

caused the *death* of 132,000, and the Russians had taken *prisoners* 193,000, including 48 generals, and 3000 regimental officers. The total loss was therefore 450,000 men.” Napoleon had crossed the Niemen at the head of nearly half a million of men ; he recrossed the frontier of Russia, with a single companion in a sledge, whose name he was glad to adopt at Dresden ; and “after narrowly escaping being taken by the Russians, he reached Warsaw on the 10th of December, A. D. 1812.”

Having returned incognito to Paris, Napoleon hastened “to rouse again the energies of his empire.” “Fresh conscriptions were called for and yielded. Regiments arrived from Spain and Italy. Every arsenal resounded with the preparation of new artillery, thousands of horses were impressed in every province. Ere many weeks had elapsed, Napoleon found himself once more in a condition to take the field with not less than 350,000 men.

“While thus providing for the continuance of the political power in his dynasty, he attended to the concerns of the ecclesiastical establishment. The Pope had ventured to complain of his conduct, and he was at this crisis condescendingly inclined to pacify the pontiff, whom he had long defied. He had before wished to reduce him to the state of a mere bishop, but he now

recognised him in some degree as a sovereign, by allowing to his ambassadors the same privileges which were enjoyed by the representatives of the most powerful princes ; he permitted him to nominate his friends to ten prelacies in France and Italy, and consented to the re-establishment of six suburban bishoprics, which were to be filled by the uninfluenced choice of his holiness. Having conciliated the religious part of the nation by these concessions to the Pope, he prosecuted with redoubled zeal his military preparations : *for all his affectation of piety and zeal for the Church could not induce him to cultivate peace on earth, and good will toward men.*" (Russel's Modern Europe, vii. 405.) The historian bears witness to the truth of prophecy. "*The witnesses*" were to "*stand on their feet.*" Napoleon, so far from injuring, *helped* the Churches of Christ and the cause of *real religion*—he touched nothing but a temporal power, which only *hurt* the Church to which it belonged ; but as the period of its expiration was not yet passed, we find him restoring the sovereignty he had suspended for a time. Napoleon "*had power given him to scorch men with fire.*" The *fourth vial of the wrath of God* was placed in his hand ; and he ceased not to pour it out, till the poisonous drops destroyed himself. His mission was *not* "*peace and good will toward men,*" but as they

had shed the blood of saints and prophets, he was to give “them blood to drink.”

France, not yet exhausted, still supplied more blood for the thirsty soil of distant lands to swallow up. A campaign against Saxony now succeeded the invasion of Russia. “On the 2nd of May 1813, the allies kept the field of Lutzen. At Bautzen, the French lost 15,000 men, the allies 10,000—“What,” exclaimed Napoleon, “no results after so much carnage! not a gun! not a prisoner! Fortune has a *s spite to us to-day!*” At Dresden, “fortune revisited her ancient favourite with a *momentary gleam of sunshine*,” but it was clouded again at the battle of Leipsic, where, after repeated lesser defeats, Napoleon lost 50,000 men, killed, wounded, or prisoners. The British army “advanced triumphantly to the eastern borders of Spain,” and invaded France on the south, while the allies crossed the Rhine. “Within the space of eighteen months, the French were in Moscow, and the Russians in Paris.” Buonaparte abdicated, but still retaining his title of Emperor, the Island of Elba was assigned him for his sole empire. He escaped from it, however, and again reigned in Paris, but only for a hundred days. The fourth vial was nearly exhausted, but a few more drops remained—and they were poured on the field of Waterloo. Then he that had “*led so many into*

captivity,” went “*into captivity*” himself. The sun of Napoleon set for ever in the wide bosom of the Atlantic Ocean.

Men were no longer “*scorched with great heat*.” The horrors of war entirely ceased ; the “*earth gave forth her increase*, peace and plenty reigned throughout the no longer desolated scene of the Apocalypse. An entire generation has arisen since these times of trouble ; those who were infants when Napoleon’s empire fell, are now in the full vigour of manhood. Art and science have flourished in ways unknown before. “*Many have run to and fro, and knowledge has been increased.*” (Dan. xii. 4.) The Churches of Christ have been totally unmolested ; freedom of religious opinion has long been allowed to all. The faithful followers of the gospel of Jesus are no longer persecuted for the “*word of their testimony*.” They have no enemy, but the Dragon ; and he is powerless against the true believer. Still “*the devil has great wrath*,” the greater because “*he knoweth that he hath a still shorter time.*” (Rev. xii. 12.) Indefatigable in evil, he “*still makes war with the remnant of the seed of the woman.*” The very liberty of conscience in religious matters, so great a blessing to the faithful, is turned by him to an instrument of destruction. Except a few who keep fast their holy apostolic faith, without wavering, thousands

and thousands think more of opposing the various creeds of their neighbours, than of mending their own. There is not yet *one Catholic, (or universal) FAITH*, which there *ought to be*. For though there may be many CHURCHES in the world, and though each church may have its own head, and they may be entirely independent one of the other, there ought to be but one CREED for all: though the *outward forms* of religious worship may differ, the *inward faith* should be the same. The Churches of Christ should be the brothers of one family; in body separate, but in heart alike, and yielding love and duty to one common Parent and Redeemer. Then indeed would they be strong against the foe; then indeed would *Infidelity* be powerless to injure *Faith*. As civil war in a land invites the attacks of the invader, so must disunion between the Churches of Christ, leave them exposed to the machinations of the devil.

Let us now see what has been the effect of God's judgments in the first instance; and in the second, of the many years of peace and prosperity, which his gracious mercy has bestowed on us; that mercy which "*delights not in the death of a sinner, but rather that he should turn from his wickedness and repent.*"

The first outpourings of Almighty wrath gave a fearful lesson to the apostolic churches of

Christ; they have already profited by it, though not yet to the full; but **THEY STAND UPON THEIR FEET**; and it is my firm belief and hope, that many ministers and members, both of the churches of Rome and England, will be glad to feel that they *may* hold out the warm hand of brotherly love to each other, without being fearful of committing a deadly sin in so doing; that instead of undertaking the hopeless and useless task of trying to make the Church of Rome the Church of England, or the Church of England that of Rome,* that *both* churches will unite together as brethren, and invite some chosen ones from among the most conscientious of their respective **BISHOPS**, to meet together in general council as in days of yore, to examine well and

* It appears to me that much valuable time and religious zeal have been long wasted on an *absurdity*. The Church of Rome can no more be that of England than could Ephesus have been Smyrna, or Pergamos be Laodicea. If both churches will for the future maintain that there is only *one faith*, instead of *one church*, they will be right; and instead of quarrelling as to which church *alone* holds this *one faith*, how far more profitable would it be for all, if the ministers of each church would examine themselves first, to ascertain where they have *diverged* from the faith; and if they fail to find this out by themselves, the errors of one church are so minutely known to the other, that if pointed out, *as by brethren*, in *love and charity*, they can all be easily amended.—God grant that it may be so!

conjointly what are really the simple and apostolic articles of our religion; and what are abuses grafted upon it during many ages of ignorance, bigotry, and contention.

Each church is well qualified to assist the other in this holy search after the "*faith as it is in Jesus;*" for the errors of their ministers have been totally dissimilar. The ministers of the Church of Rome having *exalted themselves* by exercising, to great abuse, their spiritual powers, as well as by possessing a temporal sovereignty they ought never to have had. The ministers of the Church of England have *debased themselves*; they have not repressed dissent, and have not *sufficiently either known or exercised* their *proper* spiritual powers as an apostolic church. They have been trammelled by the state, and have *yielded* too much to temporal power; forgetting that they are servants of Christ alone. When members of a church of Christ transgress his laws, and "*neglect to HEAR the Church;*" (Matt. xviii. 17,) they *then* come under the law of man, *which was made for transgressors*; they are no longer worthy to be members of a Christian church; our Saviour says of such a man, "*let him be unto thee as an heathen man and a publican;*" and for such the *laws* are made; but first let him "*HEAR THE CHURCH;*" but if the Church **SPEAKS NOT**, how can he **HEAR**? We

see the position of the witnesses of Jesus, and of the faithful, let us turn to the followers of Satan and Infidelity. On them, what has been the effect of the judgments and subsequent mercies of the Lord ? The vials of wrath were poured upon them, “*and they blasphemed the name of God, which hath power over these plagues !*” A freedom from wars of all kind, luxury and ease, blessings unknown before in so complete a form, have been showered alike on the just and unjust ; the loving-kindness of the Lord has been upon them all, “*and they repented not to give him the glory !*” * “*Neither repented they of their murders, nor of their sorceries, nor of their fornications, nor of their thefts.*” † A whole generation has sprung up positively *educated* in infidelity : God’s judgments and mercies alike unheeded by them. The avenging hand, restrained for a time, will therefore be raised again.

We have arrived at the boundary between the past and the future, therefore I shall close these pages for a while. Though I have no doubt myself that I have been enabled to see the real interpretation of the mysterious prophecies, so

* Rev. xvi. 9.

† Ib. xi. 21.

long before me, others may consider me most presumptuous for so thinking ; to such I answer, that it is not always to the learned, spiritual knowledge is given, or we should not find our Saviour exclaiming, “ *I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father: for so it seemed good in Thy sight.*” (Matt. xi. 25.) I do not *doubt*, still as I differ in many points entirely from other commentators, and have given, I believe, a new interpretation, not only to most of the eleventh chapter of Daniel, but to the history of the witnesses, and to the third, fourth, and fifth verses of the thirteenth of Revelation, I cannot expect others should coincide with me in opinion on these points, without some conclusive proof. It may be argued that this is a subject incapable of *proof*, as none can do more than *conjecture* ; but when a history is *consecutive*, one part of it *proved* wrong, must of course show the whole to be wrong. If those three verses of the thirteenth of Revelation do not describe the Papacy, that is, the seventh head of the Roman beast, and if the forty and two months therein mentioned, are not indicative of 1260 years, during which it is to last, of course one great link in the chain of events is wanting, and I can no longer either say to myself, or tell

others, that the preceding verses are descriptive of the Empire, or sixth head ; or that the succeeding verses, synchronize with the eleventh of Revelation, verse seven to eleven, or with the twenty-fifth verse of the seventh, and the thirty-fifth verse of the eleventh of Daniel—far less can I presume to show the future, if I fail in interpreting the past. That future is equally a continuous history, its events minutely described ; what the Jewish prophets omit, Revelation and the prophecies of our Lord supply ; and I find one point in particular, of such *vital* importance, that attention should be called to it if my interpretation is correct, at the same time that it would be dangerous in the extreme to raise a doubt upon the subject by a wrong interpretation, that I do not feel satisfied with the idea of publishing my next dissertation, till the correctness of these is put to some test. If the *temporal* power of the Papacy ceases on the 8th February, 1850, or even in that year, I may venture to publish the rest of my researches, and feel myself right in so doing.

It is by no means necessary that the rise of Antichrist should immediately follow the cessation of the sovereign power of the Papacy, or that the Church of Rome should leave that city, though its head is no longer a temporal prince : nearly 200 years elapsed between the last

Emperor (the sixth head) and the first sovereign Pontiff, (the seventh head). Should Rome even be annexed for a time to any other power, that will not constitute "*a head*," as it will not be the *capital* city of such power. The eighth head, come he soon or come he late, will *reign* in ROME, that city will be his metropolis; and till that event has taken place, and the measure of crime is again full, the merciful hand of the Almighty stays a further manifestation of His wrath. The fifth vial will be poured "*on the seat of the beast*," or the throne of Antichrist; as the crimes and Infidelity of the last generation caused "*the judgment to sit*," so will it be with the rising one: they will continue to "*blaspheme the name of God which hath power over these plagues; and they will repent not to give Him glory*."

But for the faithful ministers and members of the apostolic churches of Christ, there is a place of safety prepared; the "*heaven*" will be their range, when they are called from the polluted and punished "*earth*." That is to say, the vials of the wrath of God will be poured out within the prescribed boundary of the Roman "*earth*," while the word "*heaven*" expresses all that part of the world which is beyond these limits. It is sad to look at the map, and see that our own land is within the fated bounds;

but we know that if we are faithful to God, “ *He will be faithful to us*,” and preserve us through every trial and danger. There is one distinction between our ancient history and that of every other nation of the Roman “ earth,” which is this:—Slowly and by degrees was imperial Rome shorn of her dominions; province after province was *forcibly* wrested from her, till her empire ceased to exist, and its name was known no more among nations; every province was lost by the chances of war but *one*, and that was BRITAIN. Rome *voluntarily* surrendered all right over the islands of the northern sea, gave up all power, refused all protection, and restored Britain to her ancient freedom. Having been thus *voluntarily* resigned, it is not absolute that our land should be considered a necessary portion of that empire, lost to the Cæsars, to be regained by Antichrist. We can only pray that this may be the case, and that the churches of Christ may find and retain a sure refuge “ *where their enemies may behold them*.”

We were mercifully preserved by the blessing of the Almighty when the first vials of his wrath were poured out upon the “ *earth*.” Through all those times of trouble, though the British soldier shed his blood upon a foreign shore, his spirit soared on high rejoicing, that the lifeless corse remained—a rampart to his country; death lost

half its horrors, when to die was not to leave the loved ones helpless to the foe ; but when to die, secured their safety in a land of peace and plenty, their consolation in the mercies of their Redeemer. God grant that such may be His will towards us for the future. The wicked of our land cannot hope entirely to escape the punishment due unto their crimes, but for the sake of the righteous, who may still be found in it, they who turn to the Lord with fasting and prayer, His mercy may preserve us during that time of trouble which is coming—that time, of which all the events of the last eighty years have been but a feeble type ; that time of “*great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.*”

FAITH AND INFIDELITY.

A P P E N D I X.

February, A. D. 1850.

I HAVE already stated (Part I., *note*, p. 184) that it was doubtful* which March ought to be considered the commencement of the last year of Papal sovereignty; whether it was to be reckoned from March, 1849, or March, 1850. In my opinion the election to the Papacy of Gregory the Great, decidedly *united* spiritual and temporal powers for the first time, he having been Prefect of Rome *before* he was Pope, and not resigning his judicial and military authority when he accepted the ecclesiastical. The 8th of February, 1850, is the 1260th return of the date of that Papal installment, if we *include* the 8th of February, 590, the day (according to Gibbon) on which it took place. But if we only reckon the *anniversaries* of the event, without including the date of the event itself, the 1260th anniversary will be on the 8th of February, 1851; and it is evident now that this last date must be considered the correct one. We may be perfectly satisfied that an apocalyptic period will be astronomically correct, though we still

* The same kind of doubt has evidently arisen as to which kind of time ought to be reckoned for the Jubilee; whether 1849-50, or 1850-51. It would appear from the statements in the text, the *latter* period would be the correct one.

cannot tell what difference in the apparent date of the day may be caused by the change of the "old style" to "new;" but this can only be the matter of a few days.

March having been the commencement of the year 590, and January that of 1850, it will easily be seen, that (from the circumstance of being the month *between* the two) the right February could only be identified satisfactorily by the event. This difficulty does not occur in other prophetical dates. Jerusalem was taken by the Mahometans in March or April, A. D. 637, that is, in the *beginning* of that year, though corresponding with the third and fourth month of our modern years; still the *year* is the same, therefore the *natural* termination of the apocalyptic period, concerning the Holy City being trodden under foot of the Gentiles, can be taken. It is worthy of remark here, that the *exact* date of the capture of Jerusalem by Omar is not given by any historian that I can find. The *beginning* of the year 637 is all the guide we have, therefore we can give no date even as to the exact month in which the period will terminate. And this accords also with Scripture, for we are told respecting the second coming of our Lord, which will apparently occur about the same time, that of "that *day* and *hour* knoweth no man;" but this sentence does not exclude conjectures being formed with reason as to the *year*, which will apparently be A. D. 1897.

Before taking leave of the reader, till after I have seen the future justify my interpretation concerning Papal temporal sovereignty, I will call his attention to passed and passing events.

When I wrote the "First Part" of these Dissertations, (published early in 1848,) Pius the IXth was the idol of his subjects; he was to give them liberty, a constitution, &c. &c., and be for them the best of sovereigns; there was apparently no change likely to affect either his spiritual or temporal power.

When the “Second Part” was ready for the press, (published at the end of 1848,) Pius the IXth was a fugitive from Rome, with apparently no chance of prolonging his temporal power beyond the period of his flight. The French intervention in Italy then occurred ; as in the siege of Constantinople, delays took place, for the appointed day was not arrived, the prophetic period not expired. Therefore Pius the IXth will in all human probability pass the ensuing year still a *sovereign Pope*.

When the “Third Part” will be published the temporal and spiritual authority of the popes will be separated for ever ; none can tell exactly by what means, but still undeniably *separated*. But if years pass, and no such event should take place at all, then the long and detailed account of the *future* events compiled from all the prophecies, both of the Old and New Testament, and even now ready for the press, will never be published at all. If I am mistaken in this one interpretation or its date, I may be wrong in other dates, for they depend upon one another. On the contrary, should the event prove me correct in this, the only one I have the means of *testing*, I shall feel more assured of being right in all ; for it will be seen to be a connected history, given more or less by almost every prophet from Enoch to the apostles, and in such explicit terms that I have not found a discordant verse upon the subject throughout the Bible, though I have taken them all in their plainest and most literal sense.

ERRATA.

Part I. page 185, note, line 9, *for* "the 11th month," *read* "the 12th month." Line 14, *for* "the eleventh month," *read* "the twelfth month." Except in this note, throughout the First and Second Parts, *for* "the 8th of February, 1850," *read* "the 8th of February, 1851."

ERRATA AND NOTES TO PART I.

DISSERTATION I. Page 28, line 12, *read* "nearer to the apostles *as they thought, &c.*" It will be perceived that the quotations and abridgments from Gibbon, in this and the following pages, prove that historian not to have sufficiently studied the real nature of church government; he confuses the *abuse* of power with the assumption of it.

Page 40, line 6, *read* "all that was *apparently* left."

Note C., page 152, *read* "a short account of the dynasty of the Kainides or great kings."*

Note D., page 247, five lines from the bottom, and page 237, line 2, *for* "Athiest," *read* "Infidel." Gibbon was *only* a Deist, that is to say, he denied his Saviour, and rejected his redemption. Mahometans are *only* Deists.

* See d'Herbelot's "Bibliothèque Orientale."

