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DISSERTATIONS ON THE
PROPHECIES



FARNHAM



DISSERTATIONS ON THE PROPHECIES.

—V I Z.—

ON THE JEWS. ON THE FIFTH AND SIXTH TRUMPETS. ON ANTICHRIST. ON THE SIXTH AND SEVENTH VIALS. ON THE SEVENTH TRUMPET. OBSERVATIONS CONCERNING THE SIGNS OF THE TIMES. ON THE MILLENNIUM. ON THE GENERAL RESURRECTION AND JUDGMENT. ON THE NEW HEAVENS AND NEW EARTH.

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P R E F A C E.

OUR Saviour hath at all times had a true church in the world, composed of his faithful followers, who verify their profession, by lives of holiness and purity. Persons of this character, we might be led to think would be more specially protected against many of the common dangers of life by a kind Providence. But alas, that is not always the case; for GOD has for wise ends often suffered his church to be greatly afflicted, and sometimes sorely persecuted. The best of men have been accounted as sheep for the slaughter. And the powers of Earth and Hell have often been united to destroy this vineyard of the Lord. How many kings and emperors in different ages have persecuted the pious with fire and sword, and every kind of cruelty? However, those afflictions have had a tendency to wean them from the fading joys of this world, to exercise their virtues, and to render them meet subjects of a sure victory at last. But lest the faithful should be too much depressed, and be inclined to despair of any prosperity to the church in this world, and to encourage their hopes, to animate their zeal, and to insure a certain prospect of success at last to the righteous in this state of trial; and finally eternal felicity: sundry prophecies have been exhibited to them, especially by the prophet Daniel; and St. John in his revelations: in which there is predicted some of the greatest

events that should happen to the church, and in the world, from the time of those prophecies to the end of time. 'Tis a short portrait of the state of most of those matters, held forth in emblems, figures and hieroglyphics ; which in due time have, or shall be unravelled, and explained in accomplishment. But in many particulars it is next to impossible to discover the particular means, and the manner by which these events are produced, until they take place ; for they are often occasioned by revolutions accompanied with peculiar circumstances, which the most penetrating eye could not discern until disclosed by facts. However, there is a general key to these mysteries, and that is, in the first place the church is afflicted and in a depressed state ; afterwards she is victorious and triumphant.

In this great drama there is exhibited a number of interesting scenes. The true church is represented by the emblem of a woman adorned in a glorious manner, being clothed with sunbeams, and refulgent light ; standing elevated on the moon, and crowned with twelve glittering stars, whilst she is the mother of a fair progeny. When on the other hand as she is encompassed with many inveterate enemies, she flies to the wilderness for an asylum, and there continues for the space of forty-two months.— A huge monster, a great red dragon is eager to devour her son ; who is saved by the interposition of Heaven. Woes after Woes succeed, a star is represented as falling from Heaven, to whom power is given to open the bottomless pit, from whence issue locusts who darken the air with their innumerable bands, and should be permitted to torment men, to such a degree,

that they should seek death rather than endure their calamities.

A second woe is the loosing four Angels bound in the great river Euphrates, who with their innumerable hosts, should slay the third part of mankind. But a more formidable enemy to the saints than these, is a beast described as having seven heads and ten horns with ten crowns on the same with the inscription of blasphemy on them. And his power is exceeding great over many people, and nations, he should make war with the saints, and overcome them, and continue the long period of forty-two prophetic months, amounting to one thousand two hundred and sixty years. Nearly connected with this beast, is a noted false church, represented by a woman, who sits as a queen clothed in an imperial habit of purple and scarlet, adorned with the richest attire and costly pearls, holding in her right hand a golden cup, with which she exhibits her fascinating wine to the kings of the earth. But she persecutes, and is drunk with the blood of the saints! These are the principal enemies of the church and are led on by Satan the grand enemy of mankind.

On the other hand the woman, or true church, has her assistants or defenders. viz. Two faithful witnesses espouse her cause, who are like two golden candlesticks who constantly illuminate true believers with their light, tho' through the course of their testimony they are clothed in sackcloth; yet great power is committed to them to defend themselves and destroy their enemies, *yea* if any attempt to hurt them, fire proceeds out of their mouths and consumes their enemies. They have power (as Moses or Elijah) to shut

Heaven that it rain not, and turn waters into blood, and inflict woes and plagues on earth at pleasure. And altho the beast that ascended from the bottomless pit should make war upon them and overcome and kill them ; yet in the space of three days and a half they should rise again, and to the astonishment of their adversaries ascend to Heaven.

But this is not all, Heaven itself interposes in the contest, and seven Angels are commissioned from the throne and temple of God to pour out their vials full of the wrath of God, upon antichrist, and all the enemies of the true church, which proves their final overthrow at last.— The whore of Babylon, who once sat as a queen must fall ; and dreadful ruin and destruction must attend her at last. “ In one day, death, mourning, and famine shall arrest her, and she shall be utterly burnt with fire : and her adherents the kings of the Earth, and her rich merchants shall not be able (in the hour of her distress) to administer any relief to her. But for fear, stand afar off, and with despairing grief bewail her final ruin, and catastrophe with loud lamentations.” But to conclude the final destruction of all the enemies of the true church, the great Messiah is represented as leading the armies of Heaven against the beast, and the kings of the Earth, who made war upon him, “ and the beast and false prophet are taken and cast into the lake of fire and brimstone,” and here the great contest ends. And in consequence of this victory of the church, Heaven resounds with praises and acclamations of joy to the Almighty Conqueror.

Then follows the pleasing scenes of the first resurrection, and the rewarding the faithful

martyrs and confessors, and Satan's being bound a thousand years; during which time, the church shall enjoy a glorious rest and sabbatism, called the millennium; at the close of which, Satan shall be loosed for a short season, and shall seduce and deceive gog and magog, who in numbers like the sand of the sea, shall attempt to invade the church, and the beloved city; but by the intervention of Providence, these enemies shall be miraculously destroyed.—

And soon after, approaches the tremendous day of judgment and the general resurrection of the dead, and the final close of all terrestrial things. And then ensues the happy and eternal state of the blessed in the new Heavens and new Earth.

On the principal part of these important subjects, I have ventured to make some Essays, or Dissertations; in which I have aimed at plainness and brevity. One motive that induced me to this undertaking, is because I am of opinion that many of the prophecies are at present fulfilling, by the present revolutions in the world.

But, as many things in these prophecies are dark and intricate, clothed with metaphors and emblems, I hope whilst I am treating of them, to have the candor of the courteous reader.

Granby, September, 1800.



DISSERTATIONS, &c.

CHAP. I.

On the Jews.

AS the nation of the Jews have been one of the most noted, and remarkable people in the world, I hope a short, (tho' imperfect) account of them, will not be disagreeable. They are all the children of the patriarch Abraham ; and the first name given to Abraham and his descendants, was that of Hebrews ; which some derive from Heber, the fifth in descent from Noah ; but after Jacob had conferred upon him the great name of Israel, his descendants preferred the appellation of Israelites, to that of Hebrews : tho' the neighboring nations still called them by the latter name. After the Babylonish captivity, when the tribe of Judah became by much the most considerable that was left of Israel, this people began to be called by the name of Jews ; which they ever retained, and by which they are still known among all the

nations where they are dispersed. The Jews it is well known were formerly a distinct people, inhabiting that part of Syria called Judea, or in a larger sense Palestine. And the land of Canaan or Palestine may be taken in a twofold sense; the larger terminated south on the desert of Sin or Cades, north on mount Lebanon, east on the river Euphrates, and west on the Mediterranean Sea. *Dent. xi, 24, Josh. i, 3, 4. Every place which the sole of your feet shall tread upon, that have I given you, from the wilderness of Paran, even to Lebanon, and to the great river Euphrates, and to the great sea shall be your coast.* According to these boundaries, the extent of the country was very considerable and large: but Canaan the lesser is more circumscribed, and extends from the wilderness in the south, to Lebanon in the north; and from Jordan in the east to the Mediterranean Sea on the west, the length thereof being about one hundred and sixty miles, and the breadth not much exceeding fifty miles. The lesser divisions of the holy land were Judea, Samaria, Galilee, &c. Judea was bounded north on Samaria to the village Annach, south on Arabia, east on the river Jordan, and west on the Mediterranean Sea. This again was divided into the Mountains, the Plains, and the South.

The south lay toward Sier, and Amalek, and at the utter most part of the dead sea; and extended to the rising of the mountains, not far beyond Hebron; the mountains began not far from Hebron, and ran northward to, and beyond Jerusalem? having the plain of Jordan skirting on the east until you come unto the borders of Samaria.

The situation of Samaria was northerly of

Judea, and it comprehended the two tribes of Ephraim and Manasseh within Jordan, lying in the middle between Judea and Galilee.

Galilee contained the tribes of Issachar, Zebulun, and Ashur with part of Dan and Perea beyond the river of Jordan; it was bounded north by Lebanon and Syria, on the west by Phœnicia, on the south by Samaria, on the east, mostly on the river Jordan and sea of Galilee. The river Jordan is almost the only river in the Holy Land, arising in the region of Daphne, near to Lebanus; not out of two fountains, as Jor and Dan, (as St. Jorom and Suidas says) but from one that is in the cave Phanium, as Pliny and Josephus relates. It is called Jordan the less, until it falls into the lake Samochonitis, from which coming out much augmented, it is called Jordan the greater; and falling into the lake Genesareth, it passes through it, and runs southerly through the holy land and ends in the dead sea. It is famous among the Jews, for its being dried up, to afford the children of Israel a passage into the land of Canaan; and by christians, for being the place of our Lord's baptism by St. John the baptist. But the most memorable place in Palestine is the city of Jerusalem, which was the capital of Judea, and was in compass, about six miles and a quarter, situate in the two tribes of Judah and Benjamin, and was said to be built on three mountains, viz. mount Zion, on which stood the upper city, the north part of Jerusalem: Acra, on which stood the lower city, properly called Jerusalem, and mount Moriah; the mountains of the Lord's house, which was compassed about by the city as a theatre, and walled round. It was nearly a square of fifty cubits on each side; and two hundred in the

whole. This city has the appellation of the Holy City ; the city of the Great King &c.— Here, and adjacent, our Saviour performed the memorable acts respecting our salvation.

The present city is said to be only about three miles in circumference, and much fallen from its ancient splendor, and does not stand entirely on the same ground it formerly did, for mount Zion is almost out of the town : but mount Calvary, where our Saviour was crucified, is nearly in the centre of the new-built city.

Palestine was represented as a fertile, rich country, by ancient historians, as Aristeas and Josephus : the latter is very large in his commendation, as a fruitful country. Strabo describes the country about Jerusalem as rocky and barren ; but he commends other parts, especially about Jordan and Jericho. and Tacitus says “ It seldom rains, the soil is fruitful, fruits abound as with us ” And notwithstanding its long desolation there is still visible marks of its fertility, which might convince any one of its fruitfulness in former ages. As also sacred writ itself describes it as a land flowing with milk and honey. Many modern travellers verify the present desolation of the holy land, and at the same time the once fruitfulness of that country. Mr. Maundrell’s words are to this purpose ; “ All along this days travel from Kaneleban to Beer, and as far as we could see around, the country discovered a quite different face from what it had before ; presenting nothing to view in most places, but naked rocks, mountains and precipices, at sight of which, pilgrims are apt to be much astonished and balked in their expectations, finding that country in such an inhospitable condition, concerning whose pleasant,

less and plenty they before had formed in their minds such high ideas from the description given of it in the word of GOD : inasmuch as it almost startles their faith, when they reflect how it could be possible for such a land as this, to supply food for so prodigious a number of inhabitants, as are said to be polled in the twelve tribes at one time : the sum given in by Joab . Samuel xxiv, amounting to no less than thirteen hundred thousand fighting men, besides women and children. But it is certain that any man that is not a little biased to infidelity before, may see as he passes along, arguments enough to support his faith against such scruples ; for it is obvious for any one to observe, that these rocks and hills must have been anciently covered with earth, and cultivated and made to contribute to the maintenance of the inhabitants, no less than if the country had been all plain ; nay, perhaps much more ; forasmuch as a mountainous and uneven surface affords a larger space of ground for cultivation than this country would amount to if it was reduced to a perfect level. For the husbanding these mountains their manner was to gather up the stones, and to place them in several lines along the sides of the hills in form of a wall ; by such borders they supported the mould, from tumbling, or being washed down, and formed many beds of excellent soil, rising gradually one above another from the bottom to the top of the mountains.

Of this form of culture you see evident footsteps wherever you go, in all the mountains of Palestine ; thus the very rocks were made fruitful. And perhaps there was no spot of ground in this whole land, that was not formerly im-

proved to the production of something or other, ministering to the sustenance of human life.— For, than the plain countries nothing can be more fruitful, whether for the production of corn or cattle, and consequently of milk. The hills are improper for all cattle except goats ; yet being disposed into such beds as are before described, served very well to bear corn, melons, gourds, cucumbers and such like garden stuff, which makes the principal food of these countries for several months in the year. The most rocky parts of all, which could not be adjusted in that manner for the production of corn, might yet serve for the plantation of vines and olive trees, which delights to extract the one its fatness, the other its sprightly juice, chiefly out of such dry and stony places. And the great plain joining to the dead sea, which by reason of its saltness might be thought to be unserviceable both for cattle, corn, olives and vines, had yet its proper usefulness for the nourishment of bees, and for the fabrication of honey, as Josephus relates ; and I have reason to believe it, because when I was there I perceived in many places a smell of honey and wax as strong as if one had been in an apiary ; why then might not this country very well maintain the vast number of its inhabitants, being in every part so productive either of milk, corn, wine, oil or honey, which are the principal food of these eastern nations ?— The constitution of their bodies, and the nature of the climate inclining them to be more abstemious, than they are in colder regions.” But we might well expect a long state of desolation would take place in the holy land, since it was so often predicted by their prophets, of which among the rest, Moses says, Lev. xxvi, 33. “ I

scatter you among the heathen, and draw out & lead after you, & your land shall be desolate, & your cities waste, & also the prophet Isaiah says, "Your country is desolate, your cities burnt with fire, your land, strangers devour it in your presence. In short there was a covenant made with the Israelites ever, both as to temporal and spiritual things; that in case of their obedience to GOD, they were to have the free enjoyment and possession of the holy land, and that undisturbed even to the end of the world; but if they rebelled against him, then their enemies should make war on them and carry them into captivity, and desolate their country. But nevertheless if they were in a state of captivity and dispersion, if they repented of their sins, and reformed themselves again, they should be restored to their proper country of Palestine, and to the favour of GOD. Agreeable to this are the words of Moses, "Yet for all that when they be in the hand of their enemies, GOD will not destroy them utterly; but when they shall call to mind among the nations, whither GOD has driven them, and turn unto the LORD, he will turn their captivity, & gather them from all nations, from the uttermost parts of Heaven, even in the latter days." And in many past ages this has been the dispensation of divine Providence towards them; and among other instances, when they by their sins, especially idolatry, were ripe for destruction, the king of Babylon invaded them, destroyed their city of Jerusalem, and temple, and carried them away into a miserable captivity, where they continued for the space of seventy years: upon their repentance, they were restored to their holy land again, and rebuilt their city of

Jerusalem and temple, and long enjoyed their country.

But if we take a view of them in a later period, we shall find this doctrine verified in a wonderful manner, or at least in part ; for when the true Messiah came at the exact time prophesied by the prophet Daniel ; viz. at the end of seventy weeks after the going forth of the commandment to rebuild Jerusalem, that is at the end of four hundred and ninety years, taking each day for a year, as is usual in prophetic language. At the conclusion of which time, the true Messiah actually appeared, having every true characteristic of the Saviour of the World ; and completely answering the description the ancient prophets gave of him.—However, as the Jews expected a great temporal Prince, to deliver them from the Romans, and all their enemies, his humility, and meanness of appearance, baulked their expectations : and their prejudices disposed them to treat him as an impostor, rather than the Saviour of the World. That age being very degenerate, they would not endure his just reproofs, nor in the least listen to his wise admonitions and doctrines, (though he spake as never man spake before.) To their infidelity they added envy and malice ; and never rested till they had imbrued their hands in his blood, and crucified the Lord of Glory ! They also persecuted his apostles and followers, with all kinds of persecution ; and so filled up the measure of their sins, and unparalleled wickedness. For which wrath came upon them to the utmost, and the calamities which afterwards befell them were the greatest the world had ever seen ! his blood, according to their own imprecation, was revenged on them.

and on their children. They bought and sold Jesus as a slave ; and *they* afterwards were bought and sold as slaves by the Romans. They crucified him before the walls of Jerusalem ; and *they* were crucified before the same walls, in such numbers, that it was said, room was wanting for the crosses ; and crosses for the bodies.

Our Saviour prophecies the destruction of their nation, city and temple, in express terms, and that it should happen in that age, even in the life of some of his followers. At the foresight of their miseries, he was exceedingly moved, when he beheld the city of Jerusalem, and expressed himself in these pathetic words, "*O, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them with stones, which are sent unto thee, how often would I have gathered thy children as a hen gathereth her chickens under her wings and ye would not ! Behold your house is left unto you desolate.*"

'Tis related that many and great signs, foreboded the destruction and ruin of that nation ; and in process of time when the Jews came together to celebrate the passover, Titus the Roman general, shut them up within the walls of Jerusalem, and closely besieged it on every side, until it was taken at last by storm. During the siege every thing happened to enhance their miseries ; the Romans without, and the seditious captains within, opposed to the Romans and to each other, produced amazing slaughter, famine and pestilence among the citizens ! The famine was so severe, that a mother killed and eat her own child, to the astonishment of even the robbers and murderers, themselves, in the city.

'Tis almost incredible, what numbers of all ages and sexes, were destroyed by their war with the Romans ; amounting as some compute, to 1,357,660, and the rest were carried away into a miserable captivity, and dispersed among all the Roman provinces ; and afterwards among all nations of the world, and so remain to this day : nor has that dispersion happened to them without being foretold, for it was prophesied to this purport, "*and thou shalt be removed into all the kingdoms of the earth,*" and again, "*the Lord shall scatter thee among all people from one end of the earth to the other.*" And where is there a nation which is a stranger to them, or to which they are strangers ? They swarm in the east, even to China, as it is reported ; and other Asiatic countries, and are spread through the nations of Europe and Africa, and some of them are even in America. Though they have been dispersed through the whole world, yet they exist a distinct people and nation. This was predicted by Moses, Levit. xxvi, 44, "*yet for all that, when they be in the land of their enemies, I will not cast them away, neither will I abhor them, to destroy them utterly, and to break my covenant with them.*" That nation has been like Moses's bush, always burning and never consumed ! who can think without amazement, of the many wars, battles, banishments, massacres, and persecutions that have happened to them, and yet they are not utterly destroyed ? Scattered among all people, and still exist a distinct separate people, 'tis almost a standing miracle ! Notwithstanding the many slaughters, there has been among them, and the massacres and persecutions they have undergone, yet they are supposed to be as numerous as they were

formerly, in the land of Canaan. But their present numbers may be accounted for, from their constant employment, abstinence, and their present exemption from wars in general, and their early & frequent marriages, for they look upon celibacy as an accursed state, and generally, marry in early life, as hoping probably the Messiah may descend from them. As to their dispersion it may be accounted for from their having been frequently driven out from their ancient habitations in Palestine, and their banishment from several countries where they have settled themselves. Besides they are commonly merchants and wanderers, and are incapable in most places to hold lands, or offices, that might engage them to make any part of the world their home. Their firm adherence to their religion is very remarkable, but in some measure may be accounted for, by the nature of their religion itself, for they (as much as possible) are to live in a body, and generally in some inclosure, to marry among themselves, and to eat no meats that are not killed in their own way : This shuts them out from table conversation, and most agreeable intercourses of life, and consequently excludes them from the most likely means of their conversion. "If we consider," says Mr. Addison, "what providential reasons may be assigned for these three particulars, we shall find their number, dispersion, and adherence of their religion, have furnished every age and every nation, with the strongest arguments for the christian faith, not only as these particulars are foretold of them, but as themselves are positories of these and all other prophecies which tend to their confusion. Their numbers furnish us with a sufficient cloud of witness-

ses, that attest the truth of the Old Testament. Their dispersion spreads these witnesses through all parts of the world. Their adherence to their testimony makes it unquestionable. Had the whole body of the Jews have been converted to christianity, we should certainly have thought all the prophecies of the Old Testament, that relate to the coming and history of our Saviour, forged by the christians, and have looked upon them as the prophecies of the Sybils, as made many years after the events they pretended to foretell."

As to the religion of the modern Jews, it is observable that all their customs are not esteemed by them to be of equal authority ; nor observed by all after the same manner. They are divided into three orders ; the first comprehends the written law, contained in the five books of Moses. The precepts in those books are said to consist of 248 affirmatives, and 365 negatives, making in all 613 mizvoth hatorah, that is commandments of the law. The second relates to the oral law, or that delivered by word of mouth ; this the comments and expositions of the Rabbins on the Pentateuch, called Mizvoth Rabbanan, that is, commandments of the doctors ; and they are collected into a large volume called the Talmud. And lastly, the third order comprehends the Minhagim, or customs which use hath authorised in different times and places. Of these three orders of precepts, the two first are only generally received by all the Jews ; whilst the third kind of precepts differs in different countries, according as the Jews have fallen into the manners and customs of the places where they reside. But the religion of the Jews cannot be said to sub-

fit any longer, according to its original institution, as they have not temples and sacrifices, and other circumstances of religious worship, which they have not enjoyed since their temple at Jerusalem was destroyed, and they expell'd the holy land.

I shall subjoin a few miscellaneous customs of the modern Jews, as related by an author of their own. (Leo of Modena) " When a Jew builds a house, he must have part of it unfinished, in remembrance that the temple and Jerusalem now be desolate. When they have bought any new vessels of glass, earthen, or metal, they plunge them immediately into some river or well, to express an extraordinary cleanliness, according to Numbers xxxi, 23. Some observe to place their beds due north and south, out of the respect to the temple, which was situated east and west. They are forbidden to wear a mixture of woollen and linnen according to Deut. xxii, 11. The men must not dress like the women nor the women like the men, agreeable to Deut xxii, 5. And they lay great stress on frequent washings. As to the several pollutions mentioned in the book of Leviticus, they hold they are abolished. They repeat blessings and particular praises to God, not only in their prayers, but on all accidental occasions, and in almost all their actions. They go to prayers three times a day in their synagogues. Their sermons are made not in Hebrew, (which few of them now perfectly understand) but in the language of the country where they reside. They are forbidden all vain swearing, and pronouncing any names of God without necessity. They abstain from meats prohibited by the Levitical Law, for which reason, whatever they eat

must be dressed by Jews, and in a way peculiar to themselves. Every Jew is required to marry ; the Rabbins have affixed the time for eighteen years of age, and the person that lives unmarried until twenty, is accounted as actually living in sin. As soon as a child can speak, they teach him to read ; and translate the bible into the language where they live. When a youth is thirteen years and one day old, he is accounted a man, and obliged to observe all the precepts of the Law."

Having taken a short retrospective, but imperfect view of the Jewish nation, I now proceed to make some observations on the future state of that people, and what may happen to them in ages to come : which I shall endeavor to collect from the ancient prophecies concerning them. For about 1700 years past, we may consider them in a most deplorable situation, captivated at first by the Romans, and carried away and dispersed among all nations ; hated and abused by all people, and in many instances sorely persecuted. But let us now enquire whether they ever shall be converted to christianity, and embrace the gospel. And secondly, shall they ever hereafter be restored to their proper country, the holy land, and inhabit the holy city Jerusalem, and be also reinstated in their civil government ? To the first of these queries, I reply, that it is altogether probable, they will be as a nation and people converted to christianity. I grant, it has been the opinion of some, that they shall ever remain in a state of infidelity, in respect to the true Messiah, and shall still endure the same frowns of Heaven, that they undergo at present. And I concede 'tis said by the prophet Hosea, that *the children of Israel shall*

abide many days, without a king, and without a prince, and without a sacrifice, &c. And this truly already has come to pass, 'tis many days, nay, many centuries, that they have been in this condition; without rulers of their own, or government of any kind, and without enjoying the rites and institutions of their religion. But here let us note, this very prophet says, immediately afterwards, that "*they shall return, and seek the LORD their GOD, and David their king, and shall fear the LORD and his goodness in the latter days.*" And after those days of tribulation are past, they shall seek the LORD, and David their king; by David is here certainly meant the Messiah, who shall sit upon the throne of David, and of whom David was only a type. But this shall not take place until the latter days, until towards the last period of time, nor until the time of the fulness of the Gentiles. I might multiply texts of scripture to the same purport, out of the Old Testament, but for brevity sake, I wave them at present, and recite the words of St. Paul, which are full in point, Rom. xi, 25 26, 27. "*For I would not brethren, that you should be ignorant of this mystery, (lest you be wise in your own conceit) that blindness has happened in part to Israel, until the fulness of the gentiles be come in. And so all Israel shall be saved, as it is written there shall come out of Sion the deliverer, and shall turn away ungodliness from Jacob, for this is my covenant with them when I shall take away their sins.*"

remark here all Israel is to be saved, that is, as a nation or people, they are to become believers; and that CHRIST shall be their Saviour; the deliverer shall come out of Sion; and this is no other than Jesus Christ the

King of the Jews. The Apostle also proceeds to affix the time of their infidelity; they should continue in their blindness until the fulness of the Gentiles be come in.

When the Gentiles shall generally believe, and Satan be bound, then at least shall the Jews believe; and then he refers to the covenant made with the Jews, agreeable to what I have mentioned heretofore. Unbelief is the cause of their rejection, and the miseries that has befallen them: but faith will restore them to the favor of GOD; agreeable to this St. Paul says, "*And they (meaning the Jews) if they abide not in unbelief, shall be grafted in, for GOD is able again to graft them in.*" But it may be asked, what will be the means made use of by Providence for the conversion of the Jews? I answer, there will be a great effusion of the holy spirit upon them. Isaiah says, "*This is my covenant with them, saith the LORD my spirit is upon thee and my words which I have put into thy mouth.*" lix, 20, 21. So Ezek. xxxvi, 24: "*I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.*" and verse 27, "*And will put my spirit within you, and cause you to walk in my statutes.*" And perhaps the Gentiles in some measure will be the external means of the conversion of the Jews. At present to the Gentiles is committed the oracles of GOD, and they only, retain with safety that part of sacred writ called the New Testament; and by some means, (no doubt) will be able to communicate those glad tidings to the Jews; which at first they received from them. To this purpose Moses says, "*I will provoke you to jealousy by a strange nation*" &c. 'Tis likewise probable that the conversion of the Jews

may be facilitated by some great leader, or leaders that may be raised up among them. When they were formerly under Egyptian bondage, Moses and Aaron were sent as deliverers, and afterwards conducted them into the land of Canaan by Joshua, and freed them from their oppressors by several of the judges, and from all their enemies, by David their king. And I think it plainly intimated in prophecy, that one shall come in the spirit and power of Elias, and be succeeded in turning them from infidelity, to christianity. In the next place, they shall not only be converted to christianity, but be restored to their country of Palestine, build up the city of Jerusalem and be reinstated in their civil government. All this is foretold by the prophets; to this purpose is Isaiah xi, 11, 12, "*And it shall come to pass in that day, that the LORD shall set his hand again the second time to recover the remnant of his people from Egypt, from Pathros and Cush, and from Elam, and from Shinar, and from Hamath and from the islands of the sea. And he shall set up an ensign for the nations, and assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the Earth.*" Here we may observe sundry things respecting the future state of the Jews. That it should be after the coming of the Messiah, when the root of Jesse should stand for an ensign to the people, and the Gentiles should seek to the same. That then, in the gospel times, the Lord a second time should collect the people of Israel and Jews, from their various dispersions, and resettle them in the holy land. And after their last return, that there should take place a coalition of the different tribes;

that Ephraim shall not envy Judah and Judah shall not vex Ephraim. And not only their internal peace and tranquility is foretold, but their future acquisitions, and enlargement of their government. "*But they shall fly upon the shoulders of the Philistines toward the west ; they shall spoil them of the east together : they shall lay their hand upon Edom and Moab, and the children of Ammon shall obey them.*" The amount of which seems to be, that they shall extend their dominions to the westward as far as the Mediterranean sea : and easterly and southerly over part of Arabia formerly belonging to the Edomites, Moabites and Ammorites, and part of Syria. And this is very similar to the prophet Ezekiel's account of their territory and dominions. The same Ezekiel (during the captivity of the Jews in Babylon) predicts the restoration of the Jews to their country of Canaan again, and that under the Messiah : Ezekiel, xxxvii, 21, 25 ; "*Thus saith the Lord GOD, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land : And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt ; and they shall dwell therein, even they and their children, and their children's children forever, and my servant David shall be their prince forever.*"

Here we may observe, they should be under the government of the Messiah, (which is represented by David) and continue in the adherence of christianity, and in possession of their country of Palestine, to the end of the world.

But there arises a very difficult question ; that is, When their conversion and restoration shall

take place, or in what period it shall happen? The same question, nearly, is put in the prophecy of Daniel, xii, 6, "*How long shall it be to the end of these wonders?*" The answer is given in a direct and solemn manner, "*That it shall be for a time, times, and an half.*" Here time answering for a year, it will be three prophetic years and one half, or twelve hundred and sixty days; equal to so many years. Some have thought, that so long a time the eastern church should be oppressed, and desolated by the Mahometan powers; and Jerusalem *has been* trodden under foot by them, first by the Sarazens, and then the Turks. But the question will still remain, When shall we begin the time, or commencement of these twelve hundred and sixty years? Doubtless these times began when some new imposture took place, to the subversion of christianity, in the eastern, or western church. And we may remark, that about the year of CHRIST 606, Mahomet began his pretensions to revelations; and soon after, assumed the title of an apostle of GOD: and in a short time, by his subtilty and arms, spread his imposture far and wide. And this cloud, small at first, spread over all the eastern hemisphere. And in fact, Omar, the Arabian caliph took Jerusalem from the christians, in A. D. 637, and built a mosque in every place where Solomon's temple had stood; and the patriarch Sophronius said upon Omar's taking possession of the city, "This is of a truth the abomination of desolation spoken of by Daniel the prophet, standing in the holy place." And Jerusalem has been trodden down and subjected to infidels or idolaters equal to them, ever since. There are, 'tis true, some certain dates or times given,

nearly to discover when, some noted events respecting the church, will take place. The time the man of sin was to reign, and prevail over the saints, was twelve hundred and sixty prophetic days, or so many years; so long the church was to be afflicted, or in distress; so long the two witnesses were to sit in sackcloth; and the same period of time, the holy city was to be trodden down of the Gentiles.

Now if we knew with precision when to begin these years, and how to compute them, we might (by help of the prophecies) foretell when some of the greatest events would take place respecting the overthrow of the enemies of the true church, and prosperity of the faithful, even to a year; but perhaps for wise ends, 'tis not permitted to be known with that nicety, yet, 'tis probable, by comparing some of the greatest events that have past, we may nearly compute the future. There are four times mentioned by the prophet Daniel, viz. a time, times, and an half, chap. xii, v. 7, equal to three years and a half, or 1260 prophetic days, which may no doubt be accounted as so many years: at the end of which, the enemies of the church shall be destroyed, and the Jews shall be converted and restored to their ancient country of Palestine, and a happy period commence. This is pointed out likewise by the number of 2300 days. Daniel viii, 13, *"Then I heard one saint speaking, and another saint, said unto that certain saint which spake, how long shall be the vision, concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host, to be trodden under foot?—and he said unto me, unto 2300 days: then shall the sanctuary be cleansed."* These years undoubt-

edly began before CHRIST's time, but the great difficulty is to fix the exact time ; but it appears to me probable to commence when the events were to happen in the beginning of the vision, which was the pushing of the ram, i. e. when Xerxes set out to invade Greece, with nearly 5,000,000 followers, such an army as was not perhaps ever collected before ! which was not far from the year 481, before CHRIST, which subtracted from 2300, it brings it to the year 1819, when the temple will be cleansed, if so, in a short time, and in the present age. 'Tis a question of great abstruseness when the 1260 years began. Some as I observed before, suppose 606, when the Pope acquired a great accession of power ; upon that supposition, there is sixty-six years before the return of the Jews to the holy land. But of late, 'tis thought by some, that they began in A. D. 529 when the Justinian code of laws was first published, which greatly promoted the papal hierarchy, at which time the emperor declared the Pope the judge of all causes whatever, and to be judged himself of none, upon which subject I have treated more largely under the title of Antichrist. If the 1260 years began so early, then his prosperity and prevailing power would end in A. D. 1789, when the French Revolution begun, when it is well known, that popery received a terrible shock, and for aught I know, the pope's prosperity might be said to end at that time ; unless there should be some revolution in favor of the Roman pontiff. There is another time mentioned, Daniel xii, 11, namely, 1290. Thirty years added to the 1260, which relates to the same idea, as the 2300 years ; and suppose them

to begin in A. D. 529, they end in the same year 1819, and have an admirable coincidence with the 2300 days. Another time is mentioned in Daniel xii, 12, "*Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.*" A time of great prosperity to the church, perhaps the first resurrection, and reign of the saints on Earth.

But time and fulfilment will make these mysterious things plain and easy to be understood.

There may be another clue in some manner, to discover the time of the restoration of the Jews; and that is the destruction of the Ottoman empire, by the king of the North, mentioned in Daniel xi, 40, &c. is doubtless meant the Turkish empire, and though that king should extend his conquests very far and wide, yet, at last "*tidings out of the east and out of the north shall trouble him: therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the two seas in the glorious holy mountain: yet he shall come to his end, and none shall help him.*" By the king of the north, is meant some kingdom or empire, and the conquests made by that state, compares very well with that of the Turkish empire: for they subjugated many countries in Asia, Africa and Europe; especially Palestine and Egypt, are mentioned as part of their acquisitions. But the downfall of that empire is still future. The tidings from the east and north that shall threaten the ruin of that empire is still to come. In the east, it may be the return of the Jews, to re-settle their proper country; or the insurrection of some other of their eastern provinces. For it seems that the seat of the war will be in the ho-

ty land, and the emperors camp or residence, in the glorious holy mountains between the mediterranean sea, and some other so termed in Palestine. It may, and most likely will be the same empire or power, that is termed by the prophet Ezekiel, chap. xxxviii, Gog and Magog, where, on I would make some remarks.

1. As to the time; it should be in the latter days, or as the expression is, *after many days*; v. 8, 16, that could not be the Jews, return from Babylon, for that was within seventy years after their captivity.

2. At the time of this invasion, the Jews should possess the holy land, after a long state of desolation; and be gathered from their various dispersions, and at that time the land of Palestine should be in a defenceless situation, their towns unwall'd and without fortifications.

In the third place, that out of a desire of wealth and dominion, Gog and Magog with all their confederates from the north quarters, and their allies Persia, Ethiopia and Lybia, should form a numerous powerful army, which as a cloud should cover all the mountains of Israel: and according to an eye of reason, would be a sufficient force utterly to destroy and eradicate the Jewish nation, then in possession of the holy land. But at the time of the invasion, this mighty army shall be destroyed almost in a miraculous manner, by the interposition of divine Providence. They shall mutinize against each other, *every man's sword shall be against his brother*: Their destruction is painted by the strongest metaphors; that the earth should tremble beneath; whilst they should be overwhelmed by a terrible storm from above, attended with great hail stones, fire and brimstone. And it is repre-

ented by the prophet, that the destruction of this devoted army, should be so great, that not more than a sixth part of their forces should return home, and leave the Jews triumphant in their own country. Now it is clear, that the Jews will be restored to their country before this invasion shall take place ; and by the destruction of the nations that compose this army, it seems to appear to be the Turkish empire, and that perhaps of Russia likewise, that shall carry on this war against the Jews after their return to their own land. And it is supposed with considerable strength of reasoning, that the second woe to mankind, denoted by the second woe trumpet, was the Turks, and their ruin should happen about the time of the ruin of Rome papal.

We may at last draw a parallel between the church of the Jews, and that of the Gentiles, in the support they have given to true religion against idolatry ; and their sufferings in the maintenance of the same. Let us for a moment review what the nation of the Israelites have done, how glorious was the character of Moses, when that nation was under sore bondage in Egypt ? how does he, alone, as it were, undertake their deliverance ? chusing rather to suffer affliction with the people of God, than enjoy the pleasures of sin for a season. How many wonders are wrought by him instrumentally ? what plagues are inflicted on Egypt and obstinate Pharaoh, until at last they consent to let the Israelites depart their dominions ? But when the wicked tyrant, still pursues his vile purpose to destroy that people of God, he is miraculously overwhelmed in the sea, with his whole army ! and what other heroes of that people, have

performed wonders for their nation and religion; Hebrews xi, 33 "*who thro' faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. 34. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valient in fight, turned to flight the armies of aliens. 35. Women received their dead raised to life again.*"

And when they were called to suffer for the truth, or apostatize from the faith, how freely did they offer their lives a sacrifice in the cause? Some were tortured, mocked, scourged, suffered bonds and imprisonments; while others were stoned, sawn asunder, slain by the sword, and many wandered in deserts and mountains, and in dens and caves of the earth, of whom at the same time the world was not worthy.

On the other hand, to take a survey of the Gentile church, since the infidelity of the Jews, we shall find their sufferings very great, they have been persecuted almost beyond description. For several centuries they bore the fury of the Roman emperors, were in vast numbers crucified, beheaded, and every way tormented. And also the Gentile christians have many of them been exposed to the fury of the pope, the man of sin; who has been aided by many of the civil powers of Europe. How many persecutions has he raised against them? they have been accouated as sheep to the slaughter? what rivers of blood has been spilt by this monster of cruelty, tyranny and wickedness? And this period, was not of a short space of their sufferings, but, 1260 days, or rather years, in which the man of sin should prosper and succeed. And after we have taken this view, we can scarcely pronounce which has done or suffered most

for truth & pure religion, either Jews or Gentiles. But soon the time will come, when the storms and tempests of persecutions will be dispelled, and serener skies appear. The time is near that the Jews, instead of being hated, abused, persecuted and massacred by the Gentiles, they will be aided, assisted and caressed by them. Instead of dispersing and banishing them, *the Gentiles shall bring their sons in their arms, &c. And kings shall be their nursing fathers, and queens their nursing mothers.* Instead of making war against them, and destroying their cities, they shall build them up, and assist in restoring their commonwealth : indeed there will be a coalition of the church of the Jews, and Gentiles, and a flowing in of the latter to them.

But how long shall this happy state of the Jews continue after their now expected restoration ? I answer, no doubt through the seventh millenary, and perhaps to the end of the world : unless a power much like gog and magog should attack and invade them, near the end of the world : Rev, xx, 8.

'Tis expected that the sabbath of this world, or millennium will literally continue a thousand years, and during that time Satan will be bound, and not suffered to deceive the nations. So long therefore, we may conclude, the Jews will enjoy a happy and glorious state.

But how happy will be the future state and condition of that nation, when all Palestine shall be in a most flourishing situation ? Where desolation now reigns, there populous towns, and great cities will rise to view ; and Jerusalem again be rebuilt and enlarged in a glorious manner ; and become the seat of piety, peace and happiness, and a bright emblem of the new Je-

rusalem in the Heavenly world. It may then truly be called the holy city, and be exalted to Heaven, in point of happiness and purity. Here it is thought by some, that Christ will reign personally, with the saints and martyrs, who shall share in the first resurrection a thousand years, the time of the millennium.

How happy, thrice happy the Jews, when their minds shall be fully illuminated by the holy spirit; and clearly discover that the Messiah already come, answers abundantly all their expectations: that he shall not only deliver them from their temporal enemies, but from sin, death and Satan, their spiritual foes; that he shall conduct them not only to a temporal Canaan, but a Heavenly one, and be their King in this world, and their Sovereign through the vast ages of eternity! Such a great change in the Jewish affairs, will seem almost incredible to them, as the Psalmist elegantly expresses it; Psal. cxxvi, 1, 2, "*When the LORD turned a gain the captivity of Zion, we were like them that dream. Then was our mouth filled with laughter, and our tongue with singing: then said they among the heathen, the LORD hath done great things for them.*"

C H A P. II.

On the Fifth Trumpet.

AFTER the death of Constantine the great, the Roman empire suffered much by the incursions of the northern nations; and at last Rome itself, the imperial city, was taken by Vitiges the king of the Goths, who had besieged it with an army of 150,000 men, about the year

of CHRIST, 537 ; and during the war with the northern invaders, which lasted about twenty years, Rome was taken five times, and the city and whole country of Italy, suffered all the evils of war ; which in the event brought that city to the lowest and meanest condition, in respect of power and authority ; being subjected to the exarch of Ravenna, who was lieutenant for the Roman emperors of Constantinople ; otherwise frequently called the Greek emperors.

These wars and calamities, to the Roman empire, when it was christian, was represented by the sounding of the four first angels with their trumpets. But after the sounding of these trumpets, which continued until the final ruin of the western empire, an angel flying through the midst of Heaven, proclaims with a loud voice, "*Woe, woe, woe to the inhabitants of the Earth, by reason of the other voices of the trumpet of the three angels which are yet to sound.*" I shall begin this dissertation with the fifth trumpet, or first woe trumpet, and then proceed on to the other two woes. But here note, an angel is sent to proclaim, the three last trumpets are to represent greater, and more terrible plagues than the former, therefore, distinguished by the name of woes. The latter of these trumpets denoted a longer duration of troubles, and calamities to the world, as well as of larger description than the former. Rev. ix, 1 ; "*And the fifth angel sounded, and I saw a star fall from Heaven unto the Earth : and to him was given the key of the bottomless pit.* Ver. 2 *And he opened the bottomless pit ; and there arose a smoke out of the pit, as the smoke of a great furnace : and the sun and the air were darkened by reason of the smoke of the pit.* Ver. 3. *And there*

came out of the smoke locusts upon the Earth; and unto them was given power as the scorpions of the Earth have power.

4. And it was commanded them that they should not hurt the grass of the earth neither any green thing, neither any tree; but only those men that have not the seal of GOD in their foreheads.

5. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion when he striketh a man.

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

7. And the shapes of the locusts were like horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

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

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

10. And they had tails like unto scorpions; and there were stings in their tails: and their power was to hurt men five months.

11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue he hath his name Apollyon.

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

The sound of a trumpet signifies an alarm of war; but here it may denote certain periods of

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time that those plagues they represented were to exist. When the trumpet began to sound, the plague or woe denoted by it began, and continued so long as the trumpet sounded. At the sounding of this fifth trumpet, a star falls from Heaven. Stars, in prophetic language, sometimes denote angels, as Job says, "*At the creation the morning stars sang together :*" and it sometimes denotes men in eminent authority, or abilities, as in the prophecy of Balaam, Numb. xxiv, 17, "*There shall be a star out of Jacob, and a sceptre out of Israel :* by which is meant, a ruler or king in Israel. This star here spoken of, may signify some person of eminent abilities and advantages, and may doubtless be applied to the grand impostor Mahomet, who was a person of great address, and considerable abilities: and so misused his advantages, that he laid a foundation for one of the greatest impostures known in the world. This star, had committed to him, the keys of the bottomless pit; that is, he was permitted by Divine Providence, to darken the world with his errors, and as it were, to loose the apostate angels to deceive mankind; for as the bishop of Meaux observes, "*Hell doth not open itself, it is always some false doctor that opens it, by which means Satan is loosed to deceive the nations.*"

"*And there came out of the smoke locusts upon the Earth.*" It may be pretty well ascertained who these locusts are, by their name and description. Arabia is a country that abounds with locusts, and swarms of them often proceed from thence; and the locusts, one of the plagues of Egypt, were brought on by an east wind from Arabia, for Arabia is eastward from Egypt.—The Midianites or Arabians, were formerly

compared to grasshoppers or locusts for multitude when they invaded the Israelites, and Gideon defeated them. "*And they had crowns on their heads as it were crowns of gold,*" which is exceedingly descriptive of the Arabians or Saracens, who constantly wore turbans or mitres, which are as crowns or diadems with other people. "*And they had faces as the faces of men, and hair as the hair of women ;*" And the Arabians wore their beards, at least mustachoes, as men, but they platted their hair as women.

And they had teeth as the teeth of lions, that is, strong to devour ; and a great propensity in them to make invasions upon their neighbors.

These locusts are farther compared to scorpions, and that they had stings in their tails : that is, they should draw a poisonous train after them wherever they carried their arms ; and distil the venom of a false religion which was calculated to suit the vicious passions of mankind, and has made such sad progression in the world.

"*And the sound of their wings as the sound of chariots &c.*" This denotes their sudden invasions, and their rapid conquests ; and it is almost amazing, that within about a century they formed an empire that extended from India to Spain.

But we may observe, "*It was commanded them that they should not hurt the grass of the Earth, neither any green thing :*" the like injunctions were given to the Saracen officers and soldiers ; to destroy no palm-trees, nor burn any fields of corn, or cut down any fruit trees, nor do any mischief to the cattle, only such as they killed for food. And they are commanded to hurt only those men who had not the seal of God in their foreheads. Their commission was only against idolatrous christians, and not those that

kept to the purity of religion. Farther, they were not to kill, but only to torment : it cannot be said that they did not kill individuals in cruel wars, and many invasions ; but they did not extirpate them as a body politic : they greatly distressed the Greek Empire, but did not finally subdue it ; for as often as they besieged Constantinople, they were repulsi and defeated.

Another quality ascribed to them was that they were "*Like unto horses prepared to battle.*" Some authors relate that the head of a locust resembles that of a horse, and they are called by the Italians, Cavalette, or little horses : and we all know that the Arabians are famous for their horses ; and the great strength of their armies consists much in their Cavalry. And tho' they came from the bottomless pit, they pretended to some order, and had a king, whose name in Hebrew is Abaddon, and in Greek Apollyon ; that is the destroyer : some imagine that this has an allusion to the name of Obodas, the common name of the kings of that part of Arabia from whence Mahomet came. However, they well deserved the name ascribed to them, as Mahomet and his successors were instrumental of the most horrid wars and devastations ; and it was their principles to propagate their religion by fire and sword. And it may be farther noted, that their caliphs or emperors were kings, as well as high priests of their religion.

The time they were to hurt men, was five months, (v. 10) and it is observable that the natural locusts live about five months, that is, from the month of April to September, and they were like scorpions in respect of their doing injuries. And this may be applied to the Saracens in a two-fold sense : first, they were wont

to make their inroads and excursions in the five summer months, and return again in the winter. This appears to be their common practice ; and particularly, when they besieged Constantinople. But secondly, if these months be taken for prophetic months, consisting of thirty days in a month, and each day taken for a year, then it might be said, they tormented men 150 years. And it is a fact, that between the year 612 and 762, which includes the time the grand impostor began and propagated his false religion, his successors made the most rapid conquests, for Syria, Persia, India, and the greatest part of Asia Egypt and Africa ; Spain and some other parts of Europe were subdued in that term of time. But if the time be taken double, and comprehend 300 years, then it would include the whole time the Caliphs of the Saracens reigned with a temporal dominion at Damascus, and Bagdad together : after which the empire was divided into several principalities and kingdoms ; and this will well comport of what is mentioned of them verse 5, that *they should torment men five months* ; and verse 10, that *their power was to hurt men five months* : and take them together, it comprehends the whole time, that they were a noted plague and woe to mankind. But it may illustrate this subject, to give a short account of the Arabians, and the rise of the Mahometan imposture.

The Arabians are principally the offspring of Ishmael ; tho' there may be a mixture of Moabites Amorites and Idumeans, the word Arab is said to signify, a robber ; for the Arabians seldom let any merchandize pass through their country without extorting something from the

owners, if they do not rob them. The same people are sometimes called Saracens, which signifies inhabitants of the desert ; as great part of their country is a wilderness. The impostor Mahomet, who was born at Mecca in Arabia, about the year 571, was allowed to be a person of great wit, and insinuating address ; he flattered the rich, relieved the poor, and could bear affronts without any seeming resentment ; and had every talent to gain the populace. He married a rich widow, named Cadiga, he being of the age of about twenty-eight years. And as he traded to Syria and Palestine, he took notice of the several sects and parties of christians, and their degeneracy from christianity ; it came into his mind, to introduce a new religion, and make himself great in his nation. To accomplish this he pretended to a great deal of abstemiousness and devotion : he therefore retired daily to the cave of Hira near Mecca, and spent much of his time in fasting and prayer ; and at his return at evening, often entertained his family with relations of visions he had seen, and voices he had heard. By this practice he acquired a reputation of great sanctity and piety. In process of time, he published his Alcoran, which he pretended was brought to him by the angel Gabriel. This he made by help of his Amanuensis, for he was omni ignorant, and could neither read nor write. However, by his address and dexterity, he gained many professytes : But some of the principal citizens perceiving that his design was to seize the government, were greatly alarmed : and determined to put a stop to the mischief, by dispatching him out of the way : He being apprised of their intent, fled to Medina : Which flight of Mahom-

et, is the Musselman's era, or period from which the Arabians begin their computations, which was in the year of CHRIST, 622. After this he manifested his design to his followers, to enforce his religion by the sword ; and having many disciples at Medina, he intercepted sundry Caravans between Mecca and Syria, and thereby much enriched his party. He afterwards made war upon many of the Arabian tribes, which he brought under himself : and in fine, conquered Mecca itself, and the principal part of Arabia. He advanced every doctrine that might stimulate his soldiery to victory ; he declared that his cause was the cause of GOD : and he that died in defence of it went immediately to Paradise. That every man's time was fixed by GOD, and none could outlive it, and no hazzards shorten it : But at a certain time, his men being greatly intoxicated with wine, and much engaged in gaming, were in imminent danger of being cut off ; whereupon he prohibited the use of wine, and the practice of gaming. The religion of Mahomet, contained in the alcoran, was principally collected from Judaism and Christianity ; however, some things were invented by himself. But upon the whole, his religion, though it contains some good morals ; yet chiefly is calculated to gratify the desires of wicked men. The agreeableness of his tenets to such men, and the method he took to propagate it by the sword, made his disciples, in the short space of about 100 years, masters of a considerable part of Asia and Africa ; a great part of Spain, Italy and France, and many islands in the Mediterranean Sea : And upon the declension of the Arabian empire, the Turks have patronised and propagated in the same way of this imposture ; so that

it is the established religion in many great kingdoms in Asia and Africa, and some in Europe.— The Mahometans are computed to be nearly equal in number to christians of all denominations. They divide their religion into faith and practice and profess to believe,

1. In one GOD. 2. In his Angels. 3. In his Scriptures. 4. In his Prophets. 5. In the Resurrection and Judgment. 6. In GOD's absolute Decrees.

They reckon four points as to practice.

1. Prayer with washings. 2. Alms. 3. Fasting. 4. Pilgrimage to Mecca.

They allow four wives of any religion, besides concubines. Many things further, I might mention, respecting their religion; but my design of brevity will not admit of it. Upon the whole, the habits, the numbers, the sudden invasion of the Saracens, the swift and almost incredible progress of their arms, and the time of their conquests, sufficiently point them out, to be the locusts from the bottomless pit, and a woe and plague to mankind; especially to the christian world.

C H A P. III.

On the Sixth Trumpet.

I NOW proceed to say something of the second woe trumpet, mentioned in Rev. ix, 15—20. “ And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before GOD, saying, to the sixth angel which had the trumpet, loose the four angels which are bound in the great river Euphrates;

And the four angels were loosed, which were prepared for an hour and a day, and a month, and a year, to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand : and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone : and the heads of the horses were as the heads of lions ; and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire and by the smoke and by the brimstone which issued out of their mouths. For their power is in their mouth, and in their tails : for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear nor walk."

1. Let us enquire, who these four angels were, and their army of horsemen ?

2. Take a short survey of their feats, and what invasions they should make.

3. The time they should be a plague and scourge to mankind.

4. Their declension and end.

First. To discover who these four angels were. Their place and situation is described : they are situated on the river Euphrates, a well known river in Asia : on that great river they were bound, or confined for a certain time, and they were four in number. Some have supposed these four angels were the leaders of the Sava-

ens, when they invaded the western empire, and endangered the christian name and profession every where : but it is most natural to include them under the first woe trumpet ; nor do they so well answer the description as the Turks do on many accounts ; who for many years had four sultanies or principalities on the river Euphrates ; one at Bagdat founded by Togrul Beg in the year 1055 ; another at Damascus, founded by Togjuddaulus or Ducas in the year 1079 ; a third by Zarfudaulus or Meleck at Aleppo, in the same year ; and a fourth by Sedyduddaulas, or his son, in 1080 : and all these were constrained from making any great conquests, or inroads upon the countries adjacent, by the christians inhabiting those countries ; especially by the Croisades made by the European christians to Syria, and the holy land, which continued for some centuries, until the Europeans abandoned those parts : and so long those principalities of the Turks remained bound and restrained, from making invasions on the christian world.

Another descriptive mark of these enemies of the church, was, that they were principally to consist of horsemen ; and it is well known, that the Turkish forces (except the Janizaries) consists much in cavalry, and are very numerous ; it is said there are in the empire, six or seven hundred thousand fighting men. They are further portrayed by their appearance & habit, they had, as it appeared, breast plates of fire, jacinth and brimstone. The color of fire being red, of jacinth blue, and brimstone yellow ; and this, as Mr. Daubuz observes, hath a " literal accomplishment, for the Othmans, from the first of

their appearance, have affected to wear such war-like apparel, of scarlet, blue, and yellow."— Their temper and genius is further described, they should be fierce and war-like ; "*the heads of the horses were as the heads of lions ;*" and in his character they have been wonderful, by their numerous wars, and the terror of their arms. "*And out of their mouths, issued fire and smoke and brimstone.*" Some think this alludes to great guns, and gun-powder, the weapons with which the Turks made their greatest conquests : Although it is true, gun-powder was not invented for many centuries after this prophecy, yet, the same spirit of wisdom that dictated and foretold these enemies to the church, might likewise describe their armour. Moreover they had power to hurt with their tails, as well as with their mouths. The Turks drew after them the same poisonous train, as the Saracens did before them. They profess the same religion, and propagate the same imposture of Mahomet. And wherever they established their dominion and conquests ; there they established their false doctrine, and generally enslaved the nations they conquered : it is true, many of the Greek church remain among them, but they pay dear for the exercise of their religion, subjected to a capitation tax, rigorously exacted ; compelled to the most servile drudgery, their persons abused and robbed of their property ; and their most sprightly and beautiful children, snatched from them by force, educated in the Mahometan religion, and trained up for the wars, in the Scraglio.

In the second place, let us consider their conquests and invasions. It is said of them that

they "*should slay the third part of men.*" The Turks were of a Scythian or Tartarian original and sometime in the eighth century, came down upon Georgia, and plundered that country; in the ninth century, they penetrated to Armenia major, and subjected that likewise, which from them obtained the name of Turcomania. In about the year 1000 they conquered Persia, and remained sovereigns of it until the year 1260. Heretofore the Turks made war their trade, and chief employment. And their conquests were amazing; they subjected all Asia minor, Syria and Palestine, Babylon, Assyria, and Mesopotamia in Asia; Egypt and the coast of Barbary in Africa. But not content with their conquests in Asia and Africa, they broke into Europe, and seem to carry all before them. Mahomet, surnamed the Great, conquered the two empires of Constantinople, and Trapezond, together with about 200 cities.— They likewise took great part of Hungary, and even besieged Vienna, the capital of the German empire. The latin, or western empire, was broken to pieces and ruined under the four first trumpets; the Greek, or eastern empire was cruelly hurt and tormented, under the fifth trumpet, by the Saracens; but here under the sixth trumpet, it is to be slain and utterly destroyed. The empire of the Turks, was founded by Ottoman, and sometimes called by his name; and has been succeeded by a race of the most warlike princes, that are recorded in History. A succinct account of their battles, and victories would make a large volume, but for the sake of brevity, I omit any further account of them.

In the third place let us consider the time they

should be a plague and scourge to mankind, and it is pointed out by this prophecy, to be an hour, a day, and a month and a year. Now if this time, the hour, day, month and year, be taken prophetically, according to Daniel's computation, 365 days is so many years, and a month consisting of thirty days, is thirty years, one day in year, and an hour fifteen days, amounting to 391 years and 15 days; the whole term of time the Ottomans were slaying the third part of men. And this time coincides extremely well with their conquests; for the first victory of the Ottomans over the christians, was the taking the city of Kutahi, from the Greeks, A. D. 1281, add to that time, 391 years, and it will terminate in the year 1672, and that was the very year that Mahomet the ivth, took, Cameniec from the Poles, together with 48 towns. And this is the last considerable conquest the Turks have made.

They have had many wars with various nations; but they have acquired no new state or kingdom, for more than 100 years past, and their empire seems to be on the decline; perhaps they never may have an opportunity to enlarge it any more. But the period of the Ottomans slaying men, is limited, and thought to be past; yet the duration of their empire is not specially ascertained. Some things may, however, be suggested respecting the downfall of that empire. This second woe will end and pass away, before the completion of the third woe, in the destruction of Rome papal. Rev. xi, 14, "*The second woe is past, and behold the third woe cometh quickly.*" The Saracens ceased to be a woe and scourge to mankind, when their empire was de-

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stroyed and superseded by that of the Turks; and they confined principally to Arabia. It may be that probably they are stiled in prophetic language, a woe and plague to mankind so long as they were slaying of them, or making conquests. But however, the Ottomans will be in some sense a scourge to mankind, especially to the eastern church, so long as their empire remains entire, and they embrace the false religion of Mahomet.

It is very probable, by the king of the north, the prophet Daniel predicted the Turkish empire, for the Turks at the beginning were of Tartarian original, and their first conquests were in Armenia or Turcomania, and other regions of the north; and from thence made inroads upon, and conquered the nations of the south, situated on the river Euphrates, and thereon created four sultanies or principalities; and from thence extended their conquests over many countries in Asia, Africa, and Europe.— But the end of the king of the north is likewise foretold by the same prophet, in these words, *“ that tidings out of the north and east shall trouble him, therefore he shall go forth with great fury to destroy, and utterly to make away many; and he shall plant the tabernacle of his palace between the two seas in the glorious holy mountain; yet he shall come to his end, and none shall help him.”*—

I think by this account, that towards the end and fall of the king of the north, there will be an attack made upon his dominions, by a still more northern power: and what empire is situated north of Turkey, but the Russian empire?— And some have conjectured that the final overthrow of the Ottoman empire will at least be partly affected by the Russians. Likewise trouble shall arise to him from the east; which will

subtleties arise from Persia, or from rebellion in the eastern part of the Ottoman empire : for it seems that the war that should nearly close his empire should be in the holy land, and that the king of the north should have his camp or place of residence on the most holy mountain, at, or near Jerusalem ; but here should meet with a defeat, and at last come to an end, and none should help him : his end, no doubt, means the destruction of his empire. Furthermore, if the Turks should finally answer the description of that power or empire known in prophetic language by the name of gog and magog, then there will be a restoration of the Jews (at least in part) before the final destruction of that empire. It appears probable, that by gog and magog is meant the Turks, because it describes several of the nations subject to them, and the countries they possess ; and it is said that Persia, and part of Africa, as Ethiopia and Lybia, should be their confederates ; and that their armies should be very numerous ; that this expedition should be in the latter days, after the restoration of the Jews. Indeed I cannot imagine any other nation can answer the description so well as the Turks, except, before that time, the Russians should succeed them, and perform what is prophesied of, which is not impossible.

If this should be the case, that the Turks make this invasion upon the Jews, then it follows that their restoration will happen before the ruin of that empire. And it cannot, I think, be imagined that the downfall of Rome papal will much precede that of the Turkish empire. In a word, it is thought that these three great events will take place, not very far distant from each other ; viz. the calling in of the Jews, the

destruction of the Ottoman empire, and Rome papal. It seems if the king of the north, or gog and magog, either of them signifies the Turks, then the return of the Jews to the holy land will be prior to the final overthrow of that empire. As to the fall of Rome papal, I will treat of that hereafter.

But whether the Jews, or the ten tribes from Assyria, for there is a prophecy of their return, or to that purpose, Isaiah, xi, 15, 16, "*And with his mighty wind shall he shake his hand over the river, and smite it in the seven streams, and make men go over dry shod. And there shall be an highway for the remnant of his people, which shall be left from Assyria, like as it was to Israel in the day when he came up out of the land of Egypt.*" I know the ten tribes were carried away more than 2500 years past, to Assyria; yet this prophecy and many more, mention their return, which, when it comes to pass, will be a marvelous thing. I say these or some other power, shall invade the king of the north toward the termination of his empire; and the invasion will be of such a nature as to give him great alarm, and he shall exert himself to the utmost to maintain his dominions, he shall go forth with great fury to destroy, and utterly to make away many; and his camp shall be in Palestine, between the two seas in the glorious holy mountain, yet he shall come to his end and none shall help him.

C H A P. IV.

On Antichrist.

LET us in the next place make some inquiry respecting Antichrist: he is one that is against, or opposed to CHRIST and his doctrines; and he cannot be thought to be one person in particular, but a succession of men in the same office or place. Ancient prophecy describes him very fully. The prophet Daniel foretells him under the representation of a *Horn* that had eyes, and a mouth that speaketh great things, who should make war with the saints and prevail against them, until the ancient of days came. Dan. vii, 9, 20. And in another place, under that of a *little horn*, that attacked the Heavens, and beat down, and trampled on the stars. But St. John, in his Revelations, gives a very special account of him: Rev. xiii, 1—8, “And I stood upon the sand of the sea, and I saw a beast rise up out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as *the feet* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority. And I saw one of his heads as it were wounded to death: and his deadly wound healed; and all the world wondered after the beast. And they worshiped the dragon which gave power unto the beast: and they worshiped the beast, saying, who is like unto the

beast? who is able to make war with him? And there was given unto him a month speaking great things and blasphemies: and power was given unto him to continue forty and two months. And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in Heaven. And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."

A beast in prophetic language, may signify a tyrannical, idolatrous empire: Daniel saw four great beasts rising from a stormy sea, chap. vii, 2, 3, which are explained to be four empires; viz. the Babylonish, Persian, Grecian, and Roman: so in this place it must mean a state or empire. A troubled or stormy sea, may signify the revolutions and commotions of the world, from whence empires frequently take their origin and rise. This beast had seven heads and ten horns, which are well known marks and signals of the Roman empire. And the angel says, Rev. xvii, 9, "*And here is the mind that hath wisdom. The seven heads are seven mountains on which the woman sitteth;*" and it is remarked that the city of Rome stood on seven hills or mountains. The number seven has also an allusion to the seven forms of government which prevailed in Rome. The ten horns signify the ten kingdoms into which the Roman empire was divided after it became christian. And it is to be remarked that the dragon, or Rome pagan had seven crowns upon his heads; but the beast

hath upon his horns ten crowns ; so there has been a révolution of power, from the heads of the dragon to the horns of the beast ; and the sovereignty which was before exercised by Rome alone, is now translated to, and among the kingdoms of the western empire.

But further to illustrate this subject let us,

1. Enquire who this Antichrist is, or this antichristian empire called the beast, and take a survey of some of his marks and characteristics.
2. Of his origin rise and exploits. 3. Of his fall.
4. Of his duration.

As to the first inquiry who this Antichrist or man of sin is, may be discovered by his description, and several marks which are given him.

He has (without a doubt) a long time made his appearance in the world ; and I conceive him to be the pope, the sovereign pontiff and supreme head of the church of Rome. This may appear by the place and empire, whence he had his origin and rise. The prophet Daniel, chap. vii, had a vision of four beasts, which the angel interprets to be four kings or kingdoms ; the first was the Babylonish, the second the Persian, the third the Macedonian or Grecian, and the fourth the Roman empire ; which is represented by a fourth beast, dreadful and terrible, and strong exceedingly ; and it had great iron teeth, it devoured and break in pieces, and stamped the residue with the feet of it, and it was diverse from all the beasts that were before it. Though there are many obscure things in the ancient prophecies, yet what the meaning of these four beasts were, is made plain by the angel interpreter ; he says they were four kings, or kingdoms : and they might be well represented by wild beasts, as these king-

doms were all of them cruel, savage, and persecuting; and war and bloodshed, was their trade and employment.

But it is a remarkable property of the fourth beast, that he had ten horns, which according to the angel's interpretation, the ten horns out of this kingdom, are ten kings or kingdoms, that should arise out of this fourth kingdom: and this was truly the case with the Roman empire when it was broken to pieces by the incursions of the northern nations. Sir Isaac Newton enumerates them thus, "1. The kingdom of Vandals Alans in Spain and Africa. 2. That of the Suevians in Spain. 3. Of the Visigoths. 4. Of the Alans in Gallia. 5. Of the Burgundians. 6. That of the Franks. 7. The kingdom of the Britons. 8. That of the Huns. 9. Of the Lombards. 10. That of Ravenna." Other expositors vary some from him respecting these kingdoms; but all are pretty well agreed that the Latin, or Roman empire in Europe, was divided into ten kingdoms; and still continues in about that number of kingdoms or principal states, to this time. But beside these ten horns, or kingdoms of the fourth empire, there was to spring up among them another *little horn*.—"I considered the horns," saith Daniel, "*and behold there came up among them another little horn, before whom there were three of the first horns plucked up by the roots.*" This little horn was to arise in the Roman empire, and more particularly in that part of the empire that was aparmed into ten states or kingdoms, and was to be among them. And farther, this little horn was to have power to subdue, or pluck up, three of the first horns or kingdoms in that empire. And the pope, in the year of CHRIST 727, and peo-

ple of Rome, revolted from the Greek emperor, and thereby became a civil ruler over the dukedom of Rome; and was a temporal prince: and in the year 755, the pope obtained the exarchate of Ravenna for himself, and had dominions of some consequence: and still, subsequent to this, in the year 774, by the assistance of Charles the king of France, he became possessed of the kingdom of the Lombards, and thence assumed the triple crown.

These three states constitute St. Peter's patrimony; and herein he plucked up, or subdued three of the first horns. Thus we see the empire in which he had his rise, and his particular dominions situated in Italy: which corresponds exactly with the prophecy of Daniel, respecting the little horn or kingdom of the beast.

Another indicium, or mark to know antichrist, is his *name* and *particular country*, and the region he belongs to: and this is communicated to St. John, Rev. xii, 18; "*Here is wisdom.—Let him that hath understanding count the number of the beast: for it is the number of a man; and his number is six hundred three score and six.*" The apostle intimates clearly that it is possible from this number, to ascertain his name; for it is according to man's computation: and this is a data communicated to us, to decipher who he is, his name, and country: and this was agreeable to an ancient custom to denote names by numbers. And no doubt it must either be a Hebrew or Greek name, denoted by this number; and no name appears more probable than the famous one mentioned by Irenæus, and he lived not long after St. John; and was the disciple of Polycarp the disciple of John; he saith, "that the name Lateinos contains the number of six

hundred and sixty-six ; and it is very likely, because the last kingdom is so called, for they are Latins, who reign ; but in this we will not glory."

The church of Rome is called the latin church ; and they latinize in almost every thing ; Mass, Prayers, Hymns, Canons, Decretels, and Bulls are in latin. But if any chuse to have the name in Hebrew, the number is as clearly expressed as in Greek. I will give a specimen of both.

Resch	200	Lamda	30
Vau	6	Alpha	1
Mem	40	Tau	300
Iod	10	Epsilon	5
Iod	10	Iota	10
Thau	400	Nu	50
		Omicron	70
		Sigma	200
<hr/>		<hr/>	
666		666	

Now Romiith in the Hebrew, is the Roman Beast or kingdom, and corresponds with Latéinos which is Latium or Italy, the country or seat of the beast. And this number, in these two languages, will agree to no other country, but Italy or Rome, as I imagine : thus we have pointed out, in what empire he should arise, his name and particular country.

But in the next place, to leave no doubt who Antichrist is, not only his country, but his Metropolis city is specially pointed out. This city, is called the whore of Babylon ; Rev. xvii, 18, *"And the woman which thou sawest is that great city, which reigneth over the kings of the earth."* At the time of the vision, the city that had universal dominion, and reigned over the kingdoms

f Europe, and many in Asia and Africa, was Rome, and no other : the matter then is past a doubt, that this was the seat of the man of sin. he was drunk with the blood of the saints : and was the capital of this persecuting empire : at the same time she was the mother of harlots : and abominations of the Earth : and her inscription was mystery Babylon.

The bishop of Meaux well observes, " that Babylon was meant by the name of the whore, and Rome by Babylon ; as she had all the characters of Babylon, an empire full of idols, and iniquities, and a persecutor of the saints as he was." And further to elucidate the matter that by mystical Babylon is meant Rome, the angel observes, "*The seven heads are seven mountains on which the woman sitteth.*" Rome was situate on seven hills or mountains, and was as well known by that appellation, Urbs Septimollis, as by Rome itself. So that by the angel's interpretation it is demonstrated, that by Babylon is meant Rome, the metropolis of the man of sin.

The form of government also distinguishes this man of sin or antichrist. The form of government that this persecuting power should be of, is expressed by St. John, Rev. xvii, 10, "*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. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.*" Seven kings, in this place, signifies seven different forms of government, which has not existed in any state but that of Rome, as I recollect.—The people of Rome were first governed by kings, then by consuls, dictators, decemvirs, and

by military tribunes with consular authority.—

These were the five forms of government that first existed in Rome ; and were passed away, and expired at the time of this prophecy : and then the imperial was the supreme government, and was the sixth then existing. Another mode of government was in futuro, and when it came it should continue a short space of time. This if you call the seventh, was the ducal state of Rome, that was under the exarchate of Ravenna, and was in some sense a new form of government, and yet hardly so distinct and proper, as to be reckoned for a distinct species of government. If this was the seventh head of government, then the the papal was the eighth.

But if you chuse to reckon the ducal state of Rome, one form of government, then the papal is the seventh, and is that persecuting power that goes into perdition, and is sure to be destroyed. And we may observe, that during the exarchate of Ravenna, Rome being only a dukedom, was not the seat of any government whatever. But after the abolition of the imperial, there was no form of government by which the city of Rome bore any sway, but was annexed to Ravenna, and governed by it.— Therefore the seventh form of government in Rome, was, strictly speaking, Papal, whose end is destruction.

Another characteristic of the beast, is, that *“ one of his heads was as it were, wounded to death.”* This was the sixth head or imperial government, when the emperors or Cæsars, bore universal and despotic sway over the empire. And this was wounded to death, when the northern nations broke into the Roman empire, and put an end to it, in the reign of Mo-

yllus Augustus ; but in a special manner when
ome was reduced to a poor dukedom, and be-
me tributary to the exarchate of Ravenna.—
ut his deadly wound was healed, when the
ope and people of Rome revolting from the
archate of Ravenna, proclaimed Charles the
reat Augustus and emperor of the Romans ;
hich empire of the west, subsists even to this
ay : and which empire has generally afforded
reat assistance and aid, to the hierarchy of
ome : and is now, and for a long time has
sen, the empire of Germany.

The whole of the Roman empire in the west
as been, and still is a civil government divided
ito ten distinct kingdoms or states, or nearly
o : these as a civil government, comprehend
he fourth beast, or Roman empire in its last
orm of government. And these kingdoms in-
lude all that is meant by the beast, as to its civ-
policy ; and all the pope's temporal domini-
ns are included in that idea. Agreeable to this
Ar. Daubuz supposes " the former wild beast
onsisted of the antichristian civil powers, which
vere in the Roman empire, during the second
eriod of the church." But sometimes in the
rophecy the pope and his hierarchy, are con-
sidered more specially as an ecclesiastic state ;
hen he is termed the second beast with two
orns. St. John's description of him is as fol-
lows ; Rev. xiii, 11 — 15, "*And I beheld an-
other beast coming up out of the earth, and he
had two horns like a lamb, and he spake as a dragon.
And he exerciseth all the power of the first beast
before him, and causeth the earth and them which
dwell therein to worship the first beast, whose dead-
y wound is healed. And he doeth great wonders,*

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so that he maketh fire come down from Heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast ; saying to them that dwell on the earth, That they should make an image to the beast which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as that would not worship the image of the beast should be killed."

No doubt by the beast of two horns like a lamb, is meant the Roman hierarchy, or body of their clergy ; and the two horns may denote their power civil, and ecclesiastic : for the pope, and many of his clergy, have both temporal and spiritual power or government. This beast otherwise is called the false prophet in sundry instances, which is a strong argument that this two horned beast should exercise ecclesiastic authority. And does not denote one man only, but a succession of men teaching false doctrines, and propagating lies for sacred truths.

So that as to the government and mode thereof, that should be an indicium or mark of Antichrist is clearly pointed out by St. John. It should be a beast composed of ten kingdoms, in a civil view ; but if you take a survey of Antichrist, and his creatures or clergy, in a more special manner, he shall exercise a twofold power, temporal, or secular and spiritual. And this agrees extremely well with the hierarchy of Rome. For the pope's spiritual monarchy hath heretofore extended and pervaded through the whole Roman or Latin empire. Therefore every form of government exercised by the pope, and his contemporary associates is foretold by the

prophet. Therefore not only the empire from which the man of sin should take his rise, but his particular country, and metropolis city are foretold; and the various kinds of government exercised by him and his auxiliaries; but alsoundry other characteristics are given of him, as distinguishing marks of this man of sin; particularly his policy. *He had eyes as the eyes of a man*, denoting his great policy in government. In political concerns, the court of Rome rivals every thing: the popes have affected to have great concern for, and pay the greatest deference to the potentates of Europe, and have bestowed upon some of them the highest epithets and encomiums. The king of France was termed his eldest son, and most christian king. That of England, the defender of the faith. Of Spain, his Catholic majesty, &c. In their wars, they have often interposed, and brought princes to treaties: by such methods, and by their great riches, pomp and grandeur, they have had an amazing influence on the monarchs ruling in the old Latin empire. But they likewise have taken another method to gain great ascendancy and aggrandize themselves by promoting many to prelacy, that were princes of the Germanic empire, so that they are vested with a twofold power, civil and ecclesiastical: and it is ever their endeavor, to heap wealth and honors on their ecclesiastics. Their cardinals are so many princes, and next to crowned heads: And what method do they not take to accomplish their views? they assume the power of absolution, and grant pardons and indulgencies to their creatures, and dispensations to all. And the ecclesiastics take advantage of persons in their last moments, and other acquaintance and friends, at

the same time ; and in a word, the pope being reputed a successor of St. Peter, and the visible head of the christian church, has prerogatives without bounds, and without numbers ; so that it is no surprising thing at all, that so much power directed by so much policy, should be able to perform such mighty things, and preserve itself for so many ages.

Another mark or characteristic of Antichrist is, that he should be arrogant, proud, and blasphemous. “ *And there was given to him a mouth speaking great things, and blasphemies.*” Rev. xiii, 5. And herein he exactly resembles the little horn, in Daniel vii, 8, 25, he hath “ *a mouth speaking great things, and he shall speak great words against the Most High.*” And where is there so arrogant a power or government on Earth, as that of the Pontiff of Rome, who claims to be universal bishop, and infallible judge, of all controversies, sovereign of kings, and disposer of kingdoms ; the vicegerent of CHRIST and GOD, on Earth. That he has the keys of Peter, and whom he binds on Earth is bound in Heaven. This is the king who should exalt himself, above every God, and shall speak marvellous things against the GOD of GODS ! This is just the power the pope claims, and endeavors to exercise.

Idolatry is another mark of the man of sin.— Babylon, his capital city, is the mother of harlots, and abomination of the earth : In ancient Rome they had their plurality of Gods, and even deified their heroes. But modern Rome exceeds ancient Rome in every species of idolatry ; instead of worshiping the Creator, the only object of admiration, they pray to, and worship saints and angels ; and adore the host—

And are not their churches crowded with images, the works of men's hands? Ancient Rome imported, but modern, exports her idolatry, to many nations and kingdoms. Babylon is represented as an harlot, in rich attire, in purple and scarlet, with a golden cup in her hand, by which the kings of the Earth were made drunk, with the wine of fornication.

But a specific mark of the man of sin, is his persecuting the saints: Rev. xiii, 7, "*And power was given to him to make war with the saints, and overcome them:*" and the prophet Daniel says that the little horn made war with the saints and overcame them. Rome papal has equalled, or even outdone Rome pagan in persecutions. What slaughters were made of the Albigenes and Waldenses?—and how many dissenters from the whore of Babylon, in Germany, Spain and Portugal, and even in England have been slain before the reformation? and the true worshippers of God, have suffered nearly the same, in almost every kingdom and state in Europe, who were under the papal tyranny. Rivers of blood have been shed by this monster Antichrist, and his auxiliaries. They not content to persecute with death, have racked their imaginations, to invent various tortures to make death more terrible! racks and gibbets have torn the limbs, and flames consumed the bodies of pious men, who have sacrificed their lives for the support of the truth, and the true worship of God. How unmerciful is it to condemn men for having different sentiments and opinions from others, in matters of faith? and how unbecoming the christian temper?—St. John says, Rev. xvii. 6; "*And I saw the woman drunken*"

with the blood of the martyrs of JESUS : and when I saw her, I wondered with great admiration." That a city possessed by christians, should wanton and riot in the blood of christians, was a subject of astonishment indeed, to St. John.

Every method is taken by Antichrist to deceive the world, This man of sin pretends to miracles ; and he doth great wonders, so that he maketh fire come down from Heaven on Earth, in the sight of men, and deceived them that dwell on Earth. Miracles, visions and revelations, are the mighty boast of the Roman clergy, by which they impose on the credulous and ignorant.— However, they are only lying wonders and falsehoods, though strongly attested by that church.

Celebacy is introduced by this church, in order to shew the great sanctity of the Roman clergy. This was a heresy that began in some of the first centuries : but this doctrine, as it was expressly against divine writ, was much discarded, until revived and made reputable among the monks, which is one of their essential constitutions, and it became a decree of the pope, that the clergy of that church should not cohabit with their wives, so early as in the fifth century, and has been the steady doctrine of that church ever since. Another artifice to make a great shew of religion and zeal is, they abstain from certain meats on particular days, and some even use no meat at all, in those seasons.

Another mark by which Antichrist is to be known, is the habit and dress of himself and his hierarchy. "*And the woman was arrayed in purple and scarlet.*" Purple and scarlet were the colours of the imperial habit, and it is well known that the popes and their cardinals,

have been ever fond of these colours. The pope's robes of state, are purple and red, and he officiates at some festivals, in that colour.

2. Let us proceed to say something of the origin, rise, and some of the exploits of the beast. Rome being the capital city of the Roman empire, which was very extensive ; and christianity being planted there, and well established ; the clergy of that city, as well as many other cities, endeavored in a great measure to have the policy of the church, conform to that of the empire. In consequence thereof, the pope, the metropolitan of Rome, the imperial city, claimed the precedence, and that he was primate and patriarch of the whole Roman empire :— That all other bishops and metropolitans were in subordination to him—which was an assumption of power the gospel never conferred on him—however, by his intrigues and policy, in the course of time, many bishops and their sees, submitted to his usurpations. And he had a grant of precedence made him by the tyrant Phocas, as mentioned hereafter, and with his power, his revenues soon increased to enormous sums. Amidst such great affluence and power, it was natural for the popes to lord it over God's heritage ; to forget their Heavenly vocation, and set their minds on earthly things ; nay, under these circumstances it would be as hard for the bishop of Rome to exercise the functions of a good bishop, as it would for a camel to pass through the eye of a needle. I don't say it was impossible, but very unlikely : for true christianity scarcever flourishes in such luxurious soil.— And to their supremacy they added their infallibility, and a right to decree in all matters of faith and worship, whatever, which gave a rise

to all the heresies, and damnable doctrines invented, and propagated long since by them.

If we would take a short survey of the great power to which the popes have attained, we might take notice of their election and inauguration. The election of a new pope is commonly about nine or ten days after the funeral of the deceased, by the cardinals in the conclave.— And after the declaration of the choice, the cardinals who elected him pay him adoration. And in a few days after his election to the papal chair, he is solemnly crowned, and becomes a temporal prince : and but few monarchs exceed him as to his pomp and grandeur : for upon any important affair, as the reception of princes and their ambassadors, or the canonization of the saints ; or the promotion of cardinals, the pope holds his consistory, which when it is public, his throne is erected in the great hall of the apostolic palace. The pope is seated on a cloth of gold under a canopy of the same ; and the foot of the throne is covered with red cloth. The cardinal bishops and priests, set on the right below the throne : and the deacons on the left, but so as to have their faces toward the pope. The archbishops, bishops, protonotaries and other prelates, set on the steps of the throne : and on the lowest step the deacons, auditors, and clerks of the chamber ; and the ecclesiastic officers of the court below.

The popes had been struggling for some time for the supremacy ; at length, about the year 606, the emperor Phocas granted the right of precedence to Boniface iii, then bishop of Rome, who, in consequence thereof assumed upon himself, the title of œcumenical bishop. But the spiritual monarchy of Rome, could not have

been established, had its bishops continued de-
 pendant on any temporal prince ; therefore the
 popes took their opportunity to exempt them-
 selves from the Greek emperors, whose authority
 was very much declining in Italy : and having
 grown off their subjection to the emperor of
 Constantinople, the pope became master of the
 duchy of Rome, and upon application to the
 kings of France, and by their assistance, the
 kingdom of the Lombards, and the exarchate of
 Ravenna were annexed to his temporal domi-
 nions. The pope and people of Rome, in return
 for these favors shown by the French, proclaim-
 ed Charles the king of France, emperor, and
 hereby he in some measure, was in possession of
 the sovereignty of that part of Italy, which
 formerly belonged to the governors of Ravenna,
 and other remains of the western empire ; so
 that the pope enjoyed these countries under the
 emperor, who therefore was wont to be stiled the
 patron and defender of the church. But the
 popes at length grew weary of the imperial pro-
 tection ; because the emperor's consent was re-
 quired in the election of a pope ; and if they
 were mutinous, the emperor used to check
 them and sometimes turn them out of the chair.
 Thereupon the popes for a long time employed
 various artifices to exempt themselves from the
 power of the emperors. To this end they fre-
 quently raised intestine commotions against them.
 But the reign of Henry the fourth, furnished
 them with an opportunity of putting their de-
 signs in execution. For pope Gregory vii, sur-
 named Hildebrand, had the boldness to excom-
 municate this emperor, on pretence that he made
 traffic of church benefices, by selling them to all
 sorts of persons ; whom he installed before they

had taken orders, and cited the emperor to appear before him, and answer unto these complaints, which obliged the emperor to renounce the right of constituting bishops; and the succeeding emperors found so much work in Germany, that they were not in a condition to look after Italy, which gave the pope leisure to make himself sovereign, not only over his own possessions but over all pertaining to the church.— But the pope not content with this degree of grandeur, quickly set on foot a pretension of far greater consequence; for now he pretended to an authority over princes themselves, to command a truce between such as were at war, to take cognizance of their differences; and put their kingdoms under an interdict: and if they refuse submission to the See of Rome to absolve their subjects, from allegiance to their sovereigns: and finally, to deprive them of their crowns. This has been attempted against many crowned heads, and put in execution against some. For these abominable pretensions, they plead their fictitious decretals which grants to the popes unlimited power, over all christians whatever. Pope Boniface viii, gave the world clearly to understand his meaning, at the jubilee kept in the year 1300, when he appeared sometimes in the habit of an emperor; and at others, in that of a pope: and had two swords carried before him as the ensigne of ecclesiastic and civil power.

But in the fifteenth century, the spiritual monarchy of the pope rose to the pinnacle of its grandeur: all the western parts of Europe being either in communion with, or obedience to, the church of Rome: and the pope appeared as the mighty colossus of the west, and cruelly he

ad a mouth speaking great things, thundering at his bulls, and excommunications against both princes and subjects, and even uttering blasphemies against Heaven itself.

Next we may enquire into the causes and manner of his fall. There are many representations of his downfall, in scripture prophecy. Dan. vii, 11, "*I beheld then, because of the voice of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame.*" His great words and usurpations should occasion a war, wherein the beast should be utterly destroyed with fire. But likewise the very instruments of that destruction are pointed out; that some of the ten kings or kingdoms in Europe, who supported the idolatry and persecutions of the east for a time, shall at last grow sensible of the extravagant claims of Rome papal, and hate, and incensed against her; and not only withdraw their protection from her, but shall strip her of her ornaments and riches, and expose her to shame, and pursue her with fire and sword, and all the calamities and horrors of war. Rev. xvii, 5, "*And the ten horns which thou sawest upon the beast, these shall hate the whore and make her desolate and naked, and eat her flesh and burn her with fire.*" Some of those very kings or kingdoms which constituted the civil power of the east, will be the ruin of the whore of Babylon, and her utter destruction: and tis not altogether improbable that France, which was the special instrument of vesting the pope with civil power, may take it away again. Or even the Germanic empire, or some parts of it may contribute to the downfall of Rome. The ruin of this spiritual monarchy, is represented by an angel's

thrusting his sharp sickle, and reaping and collecting the vine of the Earth; and casting the same into the great wine-press of the wrath of God; and that the wine-press was trodden without the city: and blood came out of the wine press, even unto the horses' bridles, by the space of a thousand six hundred furlongs. St. Peter's patrimony reaches from the walls of Rome, to the river Po and the marshes of Verona, is two hundred Italian miles, and compares with one thousand six hundred furlongs with great exactness. By this prediction we may gather, that in Italy hereafter there will be a sore war; that the pope's territories will be universally attacked with great effusion of blood and slaughter, as the metaphors most strikingly presage.

But not only this, but a long detail of plagues are presaged against spiritual Babylon: seven angels are commissioned to pour out seven vials full of the wrath of God upon the kingdoms of Antichrist. The plagues are various and dreadful; the Earth, the Sea, the Rivers, the Sun, and the Air are affected, and the seat and throne of the beast itself. They of that communion killed by the sword, and they shall die by the sword; they shed the blood of saints, and they must drink copiously of the bloody cup! Rome papal resembles Egypt and ancient Babylon, in idolatry, persecution and tyranny; and she must undergo similar plagues, woes and calamities! Spiritual Babylon is represented as sitting as a queen arrayed in royal robes of purple and scarlet; adorned with gold and the richest pearls; and rioting in the most sumptuous manner: but at the same time a notorious prostitute or idolatress: and not content to live

n idolatry herself, but communicated her fascinating cup to the kings of the Earth, and the kings are said to have committed fornication with her, that is, adhere to her idolatries, and to furnish her with assistance by their civil power; and enabled her to carry her wicked designs into execution: but the hour is coming, when the kings of the Earth and her rich adherents shall with great astonishment, see her smoke ascending toward Heaven, and shall cry *'alas ! alas ! that great city Babylon, that mighty city ! for in one hour is thy judgment come.'* Her sins reached unto Heaven, and a just God shall remember her iniquities. And it is the voice of Heaven, *"Reward her even as she rewarded you ; and double unto her double, according to her works : in the cup which she hath filled, fill to her double."* Upon the pouring out of the seventh vial, which will compleat the destruction of spiritual Babylon, there are voices and thunders, and lightnings, and a tremendous earthquake, portentous of the great revolutions that should take place, and judgments that should be inflicted on that mother of harlots, and abominations of the earth ! Heaven and Earth are represented as being convulsed on the occasion, and every plague shall center on her devoted head. And her downfall shall not only be dreadful, but perpetual, she shall never rise again : which is represented in a very conclusive manner, Rev. xviii, 21, *"And a mighty Angel took up a stone, like a great mill-stone, and cast it into the sea, saying, thus with violence shall that great city Babylon, be thrown down, and shall be found no more at all."* And the judgments on Earth are not all, for the vengeance of an om-

omnipotent GOD, will pursue the man of sin, and his adherents in a future state. They shall suffer in the fire prepared for the devil and his angels ! Rev. xiv, 11, “ *And the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night, who worship the beast, and his image, and whosoever received the mark of his name.*”

But here I would make a remark, that by the prophecy, there will not be an universal reformation compleated in Europe, before the downfall of mystical Babylon, for at the very time of her ruin, she has her mourners : Kings, princes, and the great men of the Earth, stand afar off, and bewail most bitterly her downfall ; tho’ they are unable to afford her the least assistance or succour in her last distress. From thence it may in good measure be inferred, and it is probable from the present state of Italy, Spain, Portugal, and some other bigotted countries, that they will probably adhere to the papal church and its idolatry, to the last, even to the hour of its destruction.

I will next consider the duration of the man of sin. That spiritual monarchy, like others, had its rise, and will have its fall. His continuance is specially limited, and St. John speaking of him says, “ *Power was given to him to continue forty and two months ;*” the same time the witnesses were clothed with sackcloth ; and the same time that the woman was in the wilderness, equal to 1260 prophetic days. Now if the persecutions under Antichrist, were literal, and comprehend only three years and one half ; it would be a short duration, and nothing to the persecutions under the Roman emperors, and many persecutions since. But if each day

should represent a year, and denote that continuance of time, then it would contain the longest period of persecution, that the church has suffered from any one power or state, since the beginning of the world. Daniel in his prophecy of the coming of the Messiah, and the particular time it should happen, prefixes it "*at the end of seventy weeks after the going forth of the commandment to build Jerusalem*;" now if we estimate the time seventy weeks of years, it amounts to 490 years, which was the exact time of the coming of the Messiah; so that the prophecy in that place means by so many days, that number of years; and that a day represents a prophetic year, is agreeable to scripture language, in other places; Ezek. iv, 6, "*I have appointed thee each day, for a year.*" The method of the Jews was to account thirty days for a month, and twelve months for a year, which makes 1260 years, after that method of computing; and about that time is the duration of Antichrist's reign; equal to the 42 months that the little horn should prevail; if that is the case, and we could with certainty ascertain the particular time of the rise, and beginning of the reign of Antichrist, we might likewise determine the specific time of his fall, and entire ruin and extirpation. And there is no doubt but we may date his rise and beginning, either at the time of his assumption of spiritual monarchy, or when he became a temporal prince. Some have supposed he could not be esteemed the little horn, which Daniel prophesied of, and commence his reign until he acquired civil power, and that was not until the year 727, when the pope and people of Rome, revolted from the exarchate of Ravenna, as Sigonius says, "*Rome*

and the Roman dukedom came from the Greeks to the Roman pontiff." However, he made greater acquisitions of temporal power when Pepin, king of France ceded to him the exarchate of Ravenna, in 756; and in the year 774, likewise, the pope became possessed of the kingdom of the Lombards, by the assistance of Charles the great; which three states constitute the patrimony of St. Peter. Now if we consider the rise, and date of Antichrist, to commence at his first assumption of civil power, A. D. 727, then his downfall will not terminate until about the year 1987, a long period yet to come. But if we suppose him to begin his existence in the year 606, when the tyrant Phocas granted him the supremacy, and made him (as far as lay in his power) oecumenical bishop; then it would bring his end not long from the year 1866, about an age from the present time. But it rather appears to me, that we may date his beginning before he became a temporal prince, by what the prophet Daniel predicts concerning him; Daniel, vii, 8, "*I considered the horns, and behold, there came up among them another little horn, before whom were three of the first horns plucked up by the roots:*" where note, he is called a horn, before he acquires his civil power. But there is another time that is mentioned as the beginning of the pope's spiritual monarchy, and that is the year after CHRIST, 529. That was a time when the pope grasped at universal power and authority in the church: at that time the Justinian code of laws was published, which gave great power to the clergy, and enabled them to tyrannize over both church and state; and this same Justinian about the same time declared the pope, the head of all the churches, and judge in all,

ontroversies whatever ; and he in consequence, claimed to be CHRIST's vicegerent on Earth ; and sat in the temple of God, shewing himself as God : 2 Thess. x, 3, 4. Whilst the greatest errors and wickedness prevailed amongst the clergy, and all kinds of absurdities were imposed on the laity. And likewise the benedictine order of monks was then instituted, which greatly supported the papal authority. And the ten kingdoms that had their rise in the Latin empire, all had their beginning as early as A. D. 527 ; so that the beast, as to civil power, had his existence as early as this period of time. Now if the prosperity and prevailing power of the pope, commenced in the year 529, then it would terminate in the year 1789, about the beginning of the French Revolution ; and what a fall popery has had by that event, the world in a great measure are sensible. His temporal authority

Italy was entirely overthrown, himself driven from his capitol in an hostile manner, and is now dead ; and although it is said there is another elected, there is very little probability, that this monster of wickedness will retain the power of his predecessors. Great revolutions are now making place in the world, and we must wait the issue, hoping that final and total destruction, will shortly overtake him.

The rise, progress, and last state of the Roman empire, together with its final destruction, is very minutely described in the ii book of Esdras, in the xi and xii chapters ; however, I am surprised this is amongst the Apochryphal writers, inasmuch as it corresponds in the main points of this prophecy, with the prophet Daniel, and the Revelations of St. John, I am inclined (at

least, in these particulars) to give credence to it. And to have a better view of it, I will give a transcript of the principal part of that prophecy, ii book of Esdras xi, 1—17. “ Then I saw a dream, and behold there came up from the Sea, an eagle which had twelve feathered wings and three heads. And I saw, and behold, she spread her wings over all the Earth, and all the winds of the air blew on her, and were gathered together. And I beheld, and out of her feathers, there grew other contrary feathers, and they became little feathers and small. But her heads were at rest: the head in the midst was greater than the other, yet rested it with the residue. Moreover I beheld, and lo, the eagle flew with her feathers, and reigned upon Earth, and over them that dwelt therein. And I saw that all things under Heaven were subject unto her, and no man spake against her, no not one creature upon Earth. And I beheld, and lo, the eagle rose upon her talons, and spake to her feathers saying, watch not all at once, sleep everyone in his own place, and watch by course. But let the heads be preserved for the last.— And I beheld, and lo the voice went not out of her heads, but from the midst of her body. And I numbered her contrary feathers, and behold, there were eight of them. And I looked, and behold, on the right side there rose one feather, and reigned over all the Earth; and so it was, that when it reigned the end of it came, and the place thereof appeared no more: so that the next following stood up, and reigned, and had a great time. And it happened that when it reigned, the end of it came also, like as the first, so that it appeared no more. There came a voice unto it and said, hear thou that hath

orne rule over the Earth so long; this I say into thee, before thou beginneth to appear no more, there shall none after thee attain unto thy time, neither unto the half thereof: and the est reigned in succession, &c."

This seems to be the interpretation, that the eagle was the same as the fourth beast prophesied of by Daniel, and the twelve feathers were the twelve emperors of Rome, of whom, Julius Cæsar was the first, and Augustus the second, noted by his long reign.

And afterwards the prophet proceeds to relate the last remains of the Roman empire. ii Esdras xi, 23—35. "And there was no more upon the eagles body, but three heads that rested, and six little wings. Then saw I also, that two little feathers, divided themselves from the sixth, and remained under the head that was upon the right side, for the four continued in their place. And I beheld, and lo, the feathers that were under the wing thought to set up themselves, and to have the rule; and I beheld, and lo, there was one set up, but shortly it appeared no more; and the second was sooner away than the first. And I beheld, and lo, the two that remained thought also to reign, and when they so thought behold, there awaked one of the heads, namely, it that was in the midst, for that was greater than the other two heads. And then I saw that the two other heads were joined with it, and behold, the head was turned with them that were with it, and did eat up the two feathers under the wings that would have reigned. But this head put the whole Earth in fear, and bore rule in it, over all those that dwelt upon the Earth, with much oppression, and it had the government of the world, more than all the

wings that had been. And after this I beheld, and lo, the head that was in the midst, suddenly appeared no more, like as the wings. But there remained the two heads, which also in like sort ruled upon the Earth, and over those that dwelt therein. And I beheld, and lo, the head upon the right side devoured it that was upon the left side." Chap. xii, 2, 3, "And I beheld the head that remained, and the four wings appeared no more, and the two went into it, and set themselves up to reign, and their kingdom was small and full of uproar. And I saw, and behold, they appeared no more, and the whole body of the eagle was burnt, so that the Earth was in great fear: then I awaked out of the trouble and trance of my mind, and from great fear, I said unto my spirit, &c."

Now to have a clearer view of the present state of the remains of the Roman empire in the last stage of it, we will attend to the interpretation of the three heads, that remained. Chap. xii, 22—30, "And whereas thou sawest three heads resting, this is the interpretation: in his last days shall the Most High raise up three kingdoms, and renew many things therein, and they shall have the dominion of the Earth, and of those that shall dwell therein, with much oppression, above all those that were before them: therefore they were called the heads of the eagle. For these are they which shall accomplish his wickedness, and that shall finish his last end. And whereas thou sawest that the great head appeared no more, it signifies, that one of them, shall die upon his bed, and yet with pain. For the two that remain shall be slain with the sword, for the sword of the one, shall devour the other; but at the last shall he fall, through the

word himself. And whereas thou sawest two feathers under the wings passing over the head, that is on the right side; it signifies that these are they whom the Highest hath kept unto the end, this is the small kingdom, and full of trouble as thou sawest."

Now suffer me to make some remarks concerning these three heads, who they are, and what will be their final catastrophe and last end. It appears to me that the great head which was in the midst, was no other than the man of sin, or the papal hierarchy; who, though his temporal power was small, yet his spiritual dominions were very extensive, comprehending at one time nearly all Europe. And at the same time he had a vast influence by his policy, and by his bulls and excommunications on European princes. And as to his exit, whether he is already dead, or is now dying on his bed, time must determine. However, his downfall is to precede either of the two heads by this prophecy.

As to the other two heads, I should naturally suppose them the two leading states, or kingdoms, in Europe, France and Germany, or the house of Austria, and that of Bourbon: for these, for a long series of time, have been the most potent amongst the European powers.—And Europe was the very seat of the *Eagle* or Roman empire. And they were joined each of them with the great head, the papal government.

The next thing that occurs to my mind, is this, which is the head on the right side? For that being solved, sundry events depend upon it, and important futurities will (in some measure) open to view. As to location from the theatre of prophecy, France must be deemed the

right head or kingdom. This right head or state, should be a small kingdom, in comparison with the once great Roman empire, and full of trouble and uproar. Now was there ever a kingdom or state more replete, and full of revolutions and uproars than France? troublesome to themselves and to the neighboring nations.—All Europe, and parts of Asia, Africa and America, have been for some years convulsed by reason of the revolutions in France, and their continual wars. Should this position prove true, that France is the right head, and Germany the left, then we might observe the consequence prophesied of to take place hereafter, vid. 2 Esdras, chap. xi, ver. 25, forecited, “*And I beheld, and lo, the head upon the right side, devoured it that was on the left side.*” Compared with chap. xii, ver. 27, 28, the same book, “*For the two that remain, shall be slain with the sword; for the sword of the one, shall devour the other; but at the last, shall he fall through the sword himself.*” The sum of the whole, is this, if this prophecy of Esdras is of divine origin, and my comment be just upon it, (and that I must submit to the honest enquirer) then the papal hierarchy will come to its end first; next, France hereafter, shall conquer Germany in war, or by the sword; and next, that two rulers or men, shall rise and endeavor to rule in France, and extend their empire. But in process of time, France shall likewise fall by the sword, and this shall be the last relic of the old Roman empire, and all its tyrannies.

Was I to draw my conclusions by reason only, I should doubtless have a different opinion of the issue of the present war, especially when I consider three mighty empires, viz. the Russian,

erman and Ottoman, coalesced with Great Britain, mistress of the ocean, together with almost every state in Europe, and many in Asia, Africa and America, all combined against this Republic : I say, generally, no doubt, should sink, according to reason, that France must be equal to such a combat, and yield to so mighty a torrent, and such an event would likewise be agreeable to the greatest part of the world. But we must rest contented, and know, that by the dint of reason only, we cannot foresee all future events ; nor always know, what is the best, in the great system of Providence. There is a sure prophecy that implies, that all leaders of the civil powers of the papal communion, and that of the hierarchy of Rome, shall be both overcome in war : and it appears very probable to me, that the emperor of Germany and the pope are those leaders, and may be termed the beast and false prophet. But whether this will be effected by France in the present or some future war, or some other people or nation, time will discover : vide Rev. xix, 19, 20,

And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet," &c. where we may observe, that in the last fatal war to the enemies of the church, it is not the kings of the Earth, nor all their armies and forces collected, can save the beast and the man of sin in the final issue of things.

CHAP. V.

On the Sixth Vial.

Revelations xvi, 12.

And the sixth angel poured out his vial on the great river Euphrates, and the waters thereof was dried up, that the way of the kings of the east might be prepared.

THE seven vials denote seven plagues or judgments of GOD, which have, or will be inflicted upon the inhabitants of the Earth; but principally on the beast or antichrist; and these plagues will finally end in the destruction of all the antichristian powers. It is represented that it is committed to the ministry of angels, to put these judgments into execution, and they are commanded by a voice out of the temple or oracle of GOD, to pour out these vials of wrath in order and succession. The duration of these plagues, will occupy a long space of time, as comprehending the most considerable judgments upon antichrist, to his final ruin. That one of these vials has been of late, and is now perhaps pouring out, is almost without a doubt, and the judgments and revolutions signified thereby, taking place at this period. But I proceed more immediately to treat of the sixth vial and its effects. This vial is poured out on the great river Euphrates, and the waters thereof were dried up, to prepare the way for the kings of the east. As this undoubtedly has an allusion to mystical Babylon, it may illustrate the subject to take a view of ancient Babylon. That city was situ-

ed on that great river Euphrates, whose waters in part, at least, ran through it, and served as a wall at each end of the city ; while at the same time it afforded ample supplies for the numerous inhabitants, which was very necessary for them in so great a city, which is related to be fifteen miles square. And although the walls of the city, were so prodigious for height and thickness, as to appear at a distance like long extended mountains, yet, the river was not only its principal support, but its chiefest strength, and served better than any other fortifications for that purpose. All attempts to take the city, were fruitless, until Cyrus, the Persian general, by a stratagem, turned the river out of its course, and entered by night, through its channel, into the city, and captured it by surprise ; it was therefore, by that means, that the kings of the east, the Medes and Persians, conquered that great empire of Babylon. To apply this to mystical Babylon, the popes have imbibed the most damnable heresies, as matters of faith and practice, and if any thing, outstript ancient Babylon, or Rome, in the grossest idolatries and absurdities ; and supported all these abominations by the tyranny and swords of some of the most powerful monarchs in Europe.

This system of wickedness invented by all the policy of the bottomless pit, has stood the test against all endeavors for a reformation for more than 1100 years. But by the French revolution, and late wars, Rome, or modern Babylon, has had her revenues and resources taken away, and all means of her safety destroyed. Indeed, what is not done ? The French nation, numerous and powerful, have revolted from under

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the spiritual jurisdiction of the pope, and levelled to the ground the hierarchy of Rome, in their extensive dominions; and even used the most shocking cruelties to many of the Romish clergy. Those of that communion have heretofore persecuted the dissenters from them, and protestants, with fire and sword; and many of them in their turn, are slain by the sword, nor has it been in the power of European princes to deliver them. And not only the spiritual power of the pope, has, by the late revolutions suffered a violent shock, but his temporal authority at present is nearly annihilated. The French have entered Italy, attended with victory, and committed great ravages and depredations, and subjugated great part of it, and captured Rome itself—and drove the sovereign pontiff therefrom; and whether he will ever recover his temporal dominions, and St. Peter's patrimony in Italy again, time must determine. Or the drying up of the waters of the great river Euphrates, may allude to, or denote the overthrow of the Ottoman empire in the east, so far as to prepare the way for the descendants of Jacob, or Israel to the holy land, and for the restoration of christianity among the eastern nations. The ten tribes of Israel were carried away captive by the kings of Assyria, 2500 years past, or more. As respecting the remains of the ten tribes, who they are at present, where the place of their residence is, may be matter of conjecture. Yet, there are sundry predictions, concerning their restoration to the holy land. And the prophet Isaiah says, "*with his mighty wind, shall he shake his hand over the river, and smite his seven streams, and make men go over dry shod, and there shall be an highway, for the remnant of*

his people, which shall be left from Assyria, like as it was to Israel in the day he came out of the land of Egypt." Here we may remark, that there is particular mention made, of drying up of the Euphrates, to facilitate the return of the Israelites to Palestine.

It is sure, as I have heretofore often remarked, that there will be a re-settlement of the Jews in the holy land, and they will be attended with prosperity and happiness; and can it be expected, at that time they will be subjected to the Turkish yoke? When Satan is bound, and shall not be admitted to deceive the nations any more; can we suppose that the Mahometan imposture will have a predominancy among the eastern nations? I think by no means.

Rev. xvi, 13—16. "And I saw three unclean spirits, like frogs, come out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue Armageddon."

In order to gain as proper ideas of these verses as we are able to acquire, let us endeavor to explain some terms contained in them. By the dragon, in this place is, no doubt, meant the old Serpent the devil, or Rome pagan, which had seven heads and ten horns, and ten crowns on his heads; but in this stage of the prophecy it may represent some of those powers that succeed

the old Roman empire, as the Ottoman empire in the east, and some remains of it in the west.

By the beast we may understand, him who ascended out of the bottomless pit, with seven heads and ten horns ; and at the present time it may denote the civil powers of the Roman, or papal communion : and altho' the imperial form of government received a deadly wound by the overthrow of that empire by the northern nations, yet the deadly wound, in some measure, was healed, by the rise and continuance of the western or Germanic empire, which assumes the title of the holy Roman empire to this day.

The false prophet may represent some order, or body of ecclesiastics that adhere to a false religion, and who is more likely to be meant than the pope and his clergy ?

If our comment of the enemies of the church be right, and agreeable to the meaning of these verses, then by the dragon, beast and false prophet, the whole of the remains of the old Roman empire, both in the east and west, with all their auxiliaries or allies, are included. And the hierarchy of Rome extended through considerable part of the once western empire ; and the Mahometan imposture in the east, which literally sprang from the false prophet Mahomet.

But we may observe farther, that this prophecy fully indicates that all these three shall combine in council, and take similar measures and resolutions in their courts, and shall send emissaries or ambassadors, (who are termed spirits, for their activity, and demons, for their intriguing arts, lying wonders and miracles) and shall be incessant in their addresses and embassies, like croaking frogs to bring about their designs. And the grand object of their embas-

ly was to the kings of the Earth, and the whole world, for the purpose of exciting those powers to war; to gather them to the battle of the great day of GOD ALMIGHTY; a day wherein great wonders should be displayed in the destruction of the enemies of the true church, and ultimately promote the happiness of mankind. And “*they shall be gathered into a place called in the hebrew tongue Armageddon.*” This Armageddon was a city belonging to the tribe of Manasseh, where Joshua fought with the kings of Canaan; it was farther noted on account of Jeroboam’s killing Ahaziah and Joram, kings of Israel and Judah, and it was still more memorable on account of the death of king Josiah, slain by Pharaoh Necho; in short a place noted for slaughter, and disastrous to kings; so that it is fairly to be inferred by this prophecy, that the end and effect of this mighty combination and confederacy of kings and princes should be a bloody war, and destructive to its propagators.

The pouring out of this sixth vial, has by some been conjectured, to happen between the years 1700 and 1900; and it is highly probable to me, that many of the events signified thereby, are in this present age fulfilling, at least in part. It appears to me very evident, that there is a great analogy and similarity between this prophecy and the events that have, and are taking place and coming to pass. And even in respect to the French revolution: for in the beginning of it, many of the first characters in that nation were so far enlightened, as plainly to perceive that they were under the most abject slavery, both of a civil and religious nature.— For the purpose of acquiring and gaining their

liberties and rights, many conspired against the civil government in that kingdom ; and the multitude and mass of people being principally ignorant of the true principles of liberty and good government, and frequently stirred up, and set on by ambitious men, the most violent popular commotions happened that are recorded (perhaps) in the annals of time. The popular rage was like a mighty torrent that bore down all before it. The king of France, his queen, and some others of the royal family, fell victims to their rage ; against whom, they exercised the most horrid cruelties, and proceeded to destroy and extirpate both monarchy and prelacy, and all kinds of hereditary nobility out of that great kingdom : and not only so, but used their influence against kings, and kingly government in general, and I may say, (perhaps) that many of the Jacobins acted against every form of good government.

This alarmed many of the European princes so much, that they seemed to make it a common cause against France.

The emperor of Germany being brother to the queen of France, and their executing the king, and queen his sister, and nearly destroying the royal family, irritated him grievously ; he thereupon made war upon France, and excited as many other princes to do the same, as lay in his power. In a word, almost all the kings and princes in Europe were, by some means or other, confederated against France ; it was the grand alliance of monarchs against France. The kings were gathered together to the battle of the great day of God ALMIGHTY.

But furthermore, the popish ecclesiastics received a dreadful blow by the French revolu-

tion, therefore, they of consequence endeavored, by their councils and influence, to assist the French clergy, and restore royalty to France. For the pope, and all his clergy being greatly affected on this occasion, could not be supposed to stand idle spectators in so critical a situation of their spiritual dominions: and I believe it may be affirmed with candor that the ecclesiastics of the popish communion were as spirited, and as active, to excite the European princes to the war against the French, as lay in their power. And many of the emigrants being clergymen, they resorted to most of the courts in Europe, for assistance against the republicans of France, for the purpose of being reinstated in their former situation. Thus we find these three powers, viz. the dragon, or the remains of the old Roman empire, Turkey and Russia, &c. and the beast, the emperor of Germany, and his confederates the kings of Europe, and the false prophet the pope, and his hierarchy, all coalescing, and stirring up all for war against France.

And as to the event of this confederation of kings, does not there seem to appear a fulfilment of late, and at the present time? Have not the European kings and princes been gathered into Armageddon or place of slaughter and destruction, or endured a bloody war? Every one that is tolerably acquainted with the late, and present wars and revolutions in Europe, must own that they are dreadful. They have been carried on by all parties with the greatest ferocity; bloodshed and carnage, have been the steady attendants of this terrible contest. How much the kings and princes have suffered in this war, is almost unaccountable; especially of the

Roman communion : the judgments signified by the sixth vial seemed to be designed principally against the beast, and false prophet. The emperor of Germany, the leader of the princes of the Roman communion, has been long involved in a bloody war, in which he has not only exhausted his treasures, but has been deprived of many extensive territories ; and if the war continues, who can tell the fate of that empire ?

Spain has been unfortunate as yet, in the mighty contest ; drawn into a long and cruel war, and in danger of being ingulphed in the vortex of the terrible republic.

But has that popish country, France, one of the greatest horns of the beast, shared a better fate ? The monarch of that great kingdom, was stiled in former times, by the sovereign pontiff of Rome, *His most Christian Majesty*, the eldest son of the church, &c.

But what has been the fate of the once grand monarch ? Sad indeed ! for after many disturbances and intestine broils, which he endeavored to quiet and compose ; a violent popular insurrection arose wherein he was attacked, his faithful guards slain, his person confined and imprisoned, he tried without justice, condemned without mercy, and executed without relenting ; and the queen and many of the royal family shared a similar fate.

But what has been the situation of the adherents to that unhappy prince, and the royalists in general ! truly lamentable, their persons persecuted, their estates confiscated, and they obliged to fly their country, to save their lives.

And almost every city that remained favorites to monarchy, were deluged in blood, and many other inhabitants destroyed, without distinction

of age or sex. To take a just survey of the miseries of France, would be sufficient to make the most obdurate heart relent, or flinty heart to shed a tear.

But it is easy, if we consult the sacred oracles, to give the reason why such dreadful calamities are inflicted on the Roman Catholics : it is the just judgment of Heaven upon them ; for the time has been, when thousands and millions of pious persons in France, for the sake of a good conscience, and adhering to the truths of the gospel, in opposition to the idolatries and blasphemies of the whore of Babylon, have been slaughtered and murdered, by the royal monsters of France : wherefore destruction like a whirlwind came upon them.

But when, (as at present) we see a cloud big with fate, hang over the eastern hemisphere portentous of dreadful destruction upon all Antichristian idolaters, and perhaps many of the righteous may likewise suffer in such general calamities, which are constantly taking place ; and when these convulsions among the European powers greatly affect us, as already they have done, and may in future, likewise. What line of conduct shall we pursue to avoid the evils that attend them ? Here suffer me (tho it may seem a digression) to make some remarks. What shall hinder our taking every measure that human prudence can dictate, to ward off those evils and dangers ? No doubt it is the duty of rulers to exert themselves to protect the liberties of the people, both civil and religious ; to ease the burdens of the oppressed, as far as the exigencies of the government will admit. We may remember that when the people of Israel petitioned Rehoboam, to redress their

grievances, and to ease them of burdens imposed by his father Solomon, to know what method to pursue with his people, he resorts to his two classes of counsellors, the old, and the young. The first advise him to relax, and ease the burdens of the people as far as possible. But his other counsellors, the rash young men, advise to use rigorous measures, and still lay heavier impositions upon his subjects. He imprudently pursues the advice of the young men, and by that means, the ten tribes of Israel revolt, and he forever loses the greater part of his subjects. At the same time it is the duty of those that preside, to do what is in their power, to render government firm and energetic ; so as to make the rulers a terror to evil doers, and a praise to them who do well.

And can any dispute but what it is the reciprocal duty of the people who are governed, to unite in supporting good rulers, whose task is arduous and trust important, and afford them every assistance that lies in their power ? At present the American empire is in its infantile state, and has to encounter the European system of diplomatic intriguing, and studied plans of design and enterprise. But can we expect, that either of the courts of London or Paris, will ever greatly benefit us, unless prompted to it by interest to themselves ? Is it not our duty then, to arm both by sea and land, and every way provide against a day of adversity ? especially by sea, by increasing our navy, which may greatly assist and promote our trade and commerce, and guard our long extended coasts from any foreign invasion. It is true, if we view things on a rational scale, we have no powerful enemies on this Continent, at present, greatly

annoy us : and favorable to us, (as we hope) we are situated at a great distance from the contending nations in Europe, the seat of bloodshed, who might wish to involve us in their wars. There is no apparent danger to us, as I can perceive, but from two European nations ; the one mistress of the seas, the other powerful by land ; but as they are rival powers, if the one unjustly begins war against us, we might, generally speaking, gain the assistance of the other. Unity among the several states, and a good constitution inviolably supported, may conduce to the happiness of millions in the present and succeeding ages. Perhaps there is no nation happier, or enjoying more privileges, than the Americans : never tamely give them up, let every one exert himself to the utmost, to transmit them to the latest posterity.

But we may observe with surprise, the many prophecies that have lately been and are now fulfilling—indeed, that every thing is accomplished, until the seventh trumpet shall begin to sound, and the seventh vial is poured out : to be more particular, in the first place, it seems pretty evident, that the two witnesses mentioned in Rev. xi, have been slain, and have had their resurrection. By these two witnesses, we cannot understand any two particular persons in the church, but a succession of persons though small in number, yet sufficient to bear testimony of the truth of the gospel doctrines and worship ; and protest against, and oppose the gross idolatries and superstitions of the church of Rome. It is true, that during the time of their mission, 1260 days, they were dispersed and sat in sackcloth, and were sorely persecuted ; but towards the close of their mission, the beast that ascended

out of the bottomless pit, should make war upon them and kill them. Some have supposed this to be accomplished by the French kings, and began when Lewis xiv, repealed the edict of Nantz, from which time he and his successors carried on the most unremitted state of persecution against the protestants of that kingdom, and exercised the most shocking cruelties upon them, for the space of three lunar days and one half, i. e. accounting a month of years for one day, amounting to 105 years ; and during which time, near 2,000,000 were plundered, banished or murdered, in short, suppressed, and politically killed ; and so remained until the French revolution, A. D. 1789, at which time those that escaped death or banishment, enjoyed in some measure, the liberty of conscience.

Rev. xi. 13. *“ And the same hour was there a great earthquake, and the 10th part of the city fell, and in the earthquake were slain of men 7000, and the remnant were affrighted, and gave glory to the GOD of Heaven. At the same time with the resurrection of the witnesses, “ there was a great earthquake,”* which signifies revolutions and commotions, and the tottering or fall, of states or kingdoms, and by which earthquake a tenth part of the city, or beast's kingdom fell, i. e. one horn, or tenth part of the papal communion.

France was one of the ten horns of the beast, and at the revolution, threw off the tyranny of the pope, and separated themselves from that communion ; and it may be affirmed with verity, that the tenth part, and much more, of the pope's spiritual kingdom, was rent from him by the revolution, in a very singular manner.—
“ And in the earthquake there were slain of men

7000." But in the original it is, there were slain seven thousand names of men ; the war was against the names of men, their titles, offices and prerogatives, rather than against their persons : and by this convulsion in France, all their distinctions were thrown down, and nobility and prelacy abolished, which seems to comport with the prophecy extremely well.

And if the seven thunders were to occupy, and take place, between the sixth and seventh trumpets, it appears to me also, that they have uttered their voices, between the years 1700 and 1791, for it is altogether likely they denote seven remarkable wars. And it has been long since remarked, that there has in that period of time happened among the European powers, seven memorable wars, before the French revolution. And I think there can be but little dispute but what the sixth vial is already poured out, and its effects taken place in a great measure as I have before remarked : what remains then, but the seventh trumpet, and seventh vial, to succeed.

C H A P. VI.

On the Seventh Vial.

Revelations xvi, 17—21.

“ **A**ND the seventh angel poured out his vial into the air : and there came a great voice out of the temple of Heaven, from the throne, saying, it is done. And there were voices and thunders and lightnings : and there

was a great Earthquake, such as was not since men were upon the Earth, so mighty an Earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell : and great Babylon came in remembrance before GOD, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of Heaven, *every stone* about the weight of a talent ; and men blasphemed GOD because of the plague of the hail : for the plague thereof was exceeding great."

This last cup of GOD's wrath poured into the place of Satan's residence and empire, will overthrow his power in this world, for it is said with a great voice it is done ; that is, the plagues and woes from GOD shall be inflicted on the wicked, to their utter destruction. Dreadful wars and rumors of wars, pestilence and famine, will scourge the inhabitants of the Earth : which at the same time is emphatically pointed out by the prophet daniel, chap. xii, 1, "*And there shall be a time of trouble, such as never was since there was a nation, even to that same time.*" We may note likewise, in the preceding chapter is predicted the overthrow of the Ottoman empire, under the name of the king of the north. "*Tidings out of the east and out of the north shall trouble him, &c.*" It is true the French have already given the Turks trouble in the east, and Pasawan Oglou in the north by rebelling against them. However that prophecy may have reference to something in future, still more destructive to them.

But these troubles and plagues to the world, being still to come to pass, time alone can best

disclose the special means and manner of them. But the same events being signified by the pouring out of the seventh vial, and the beginning of the seventh trumpet, when it shall sound, I refer the reader to that for some farther observations respecting them.

C H A P. VII.

On the Seventh Trumpet.

Revelations xi, 15.

And the seventh angel sounded ; and there were great voices in Heaven, saying, the kingdoms of this world are become the kingdoms of our LORD, and of his CHRIST ; and he shall reign forever and ever.

THIS is the third woe trumpet, and quickly succeeds the events which take place under the second woe ; for it is said when the second woe is past, behold, the third woe cometh quickly. Rev. xi, 14. The first and second woes were permitted by Providence, to punish the Greek church for their idolatries and corruptions.

The third woe to the inhabitants of the Earth, will be the miseries brought upon them, by the ruin and downfall of the antichristian powers.

The duration of this trumpet will include a long series of time ; and many events succeed each other : some will be very calamitous to the world, as the anger of the nations and the wrath of God in their destruction, which will

be effected by wars, revolutions, and plagues of various kinds ; whilst others will be matter of great joy and consolation to the true church, as their victory over their enemies, and the pleasing scenes of the millennium and the latter day glory. The third woe to the world shall be finished when this trumpet begins to sound, which is agreeable to St. John's prophecy, Rev. x, 7. *" But in the days of the seventh angel when he shall begin to sound, the mystery of GOD shall be finished, as he hath declared to his servants the prophets."* That is, so far as the seventh trumpet may be considered as a woe trumpet, in permitting revolutions, plagues and woes upon all antichristian powers, so far it shall be completed and finished, when these enemies to the true church, shall be destroyed and come to an end.

And it seems, that the great, open and most conspicuous enemies to true religion, are the supporters of mahometism in the east, and popery in the west : but we must not confine it to them alone, for how many, in doctrine and practice, in almost every community, oppose the truth of the gospel, and may be denominated antichristians, and enemies to the true church ? The man of sin has of late lost his eldest son, but is not yet childless, and the whore of Babylon has her daughters still existing.

But it may be remarked, the commencement of the seventh trumpet when it shall begin to sound, and the pouring out of the seventh vial, will in some measure synchronize, or the same events signified by both of them, will happen at the same time ; for it is declared, upon pouring out the seventh vial, *" It is done, and there issued voices and thunders and lightnings, and there was a great Earthquake, such as was not since*

men were upon Earth, and so great. And the great city was divided into three parts, and the cities of the nations fell, &c. And there fell upon men a great hail out of Heaven, every stone about the weight of a talent, and men blasphemed GOD, because of the plague of the hail, for the plague thereof was exceeding great." Rev. 1, 20.

And upon the seventh angel's sounding his trumpet, "There were voices and thunders and lightnings, and an Earthquake and great hail."

What is meant by the voices, lightnings, thunderings, Earthquake and hail may not be fully understood by us at present, as it is probable some of these events have not been accomplished; however, it appears to me probable, that by voices, is meant uproars, rumors and declarations of war, among contending nations.

By lightnings and thunderings, a war of elements, may indicate wars, devastations and bloodshed, among people and nations.

The Earthquake here mentioned, very evidently denotes the tottering and overthrow of states and kingdoms, as it will divide the great city Babylon, or Rome, in twain, and throw down the cities of the nations.

By the great hail, I believe we may understand, some immediate judgment from Heaven; this plague does not arise from men, it is more immediately from GOD. And as hail is engendered of excessive heats and colds it may denote a great intemperature of the seasons, which may be productive of pestilence and famines, in various parts of the world.

Now if the sad period of time has arrived, when the seventh trumpet begins to sound, and the seventh vial is commencing (as it is probable

to me they have) what may we expect, but uproars, and rumors of dreadful wars? Nation contending with nation, and kingdom against kingdom? The wars already, in Europe, have been bloody and ruinous, but according to the prophecies, this or the next generation, must see still more terrific scenes of slaughter and bloodshed. And what revolutions and overthrow of kingdoms and states may we not expect? Such as never was known since the beginning of time, denoted by the tremendous Earthquake in this prophecy. Rome papal will be shook to the centre, and become a prey amongst the belligerent powers, and the cities of the nations shall be overthrown.

But has not every one, reason to fear the special judgments of Heaven denoted by the hail? Strange intemperature of the seasons may be prevalent, sometimes we may be chilled with extreme cold, and at other times scorched with excessive heats, and what famines and pestilence may ensue, we know not: which instead of leading men to repentance, shall make them blasphemous.

It is true already, that in some parts of Europe, a great intemperature of the seasons has prevailed, and likewise there has been a great scarcity of provisions, in sundry parts thereof.— And the Americans, of late years, have to lament the loss of thousands of their inhabitants, swept away by a raging epidemical fever.

The seventh trumpet is called a woe trumpet, by reason of the judgments that were to happen to mankind when it begins to sound; and it appears to me that the woe has begun to the Roman Catholics, by the revolution in France.— That a revolution of some kind was requisite in

France, cannot admit of a doubt. The common people were in a state of the most abject slavery, both in respect of their civil government, and in matters of a religious nature. — And many persons of good understanding, in that great nation, were well designed, and meant to bring about a reformation, but the people at large took the most violent measures to attain it: however, when we consider the volubility of the French nation, and their great numbers, at the same time that they had no stable form of government, and were nearly in a state of anarchy, and violent parties existing in the bowels of the state, and potent enemies abroad, we may account in some measure, for the terrible outrages and horrid cruelties which ensued, and rendered France a theatre of blood. However, upon their destroying monarchy, and all orders of nobility and prelacy, in their extended dominions, it had a great influence on the princes of Europe in general; they seemed to make it a common cause, and coalesced in a war against France. — And though she had many enemies to encounter, they conducted their affairs in the war, with such policy as not only to defend themselves, but likewise to make an offensive war—they destroyed the bastille, opened prison doors, and proclaimed Liberty, Property and Equality; and with these pleasing ideas, joined with the promises of plunder, wealth and honors, they fired their armies with an uncommon zeal and ardor. Their armies being very numerous, and inflamed with an enthusiastic spirit, they fought many battles with uncommon success: and being flushed with victory, they overrun, subdued, and conquered many countries in Europe; in short, for their sudden invasions, and the celerity of their con-

quests, among the neighboring nations, they equalled the Saracens or Turks, in their greatest career of subduing. The people adjacent to them, and I believe the clergy of the church of Rome in general, will assent, that the French nation have been a scourge and woe to the professors of the catholic faith, (as they term themselves :) and it is rather probable in the sequel of affairs, that the French nation will be the instruments of the destruction of spiritual Babylon.

But in discoursing on this subject, there naturally arises a matter of delicacy, and a disagreeable idea is apt to occur to the mind, when we see the great revolutions in the world, and by what means they are effected. That the church of Rome, who by her wicked machinations and devices, has involved the greater part of Europe in the thickest clouds of ignorance, for more than 1100 years, and who has communicated her idolatries to the kings and princes of the Earth, and wantoned in the blood of saints and martyrs ; that she should fall and be destroyed would be the wish of protestants and orthodox christians of every denomination ; and as we might imagine, all lovers of liberty and piety. But that this should be effected, (at least in part) by armies of infidels, and by a nation who have rejected nearly all forms of religion in general, gives a very disagreeable idea to some. Many are apt to inquire, how can these things be thus brought about ? The answer is not difficult : Providence may let them loose, to destroy Antichrist and mystical Babylon, to the foundation. It is not supposable, that pious christians, and the meek of the Earth, should be the instruments to execute vengeance on that

dolatrous church ; no, it will be performed by the sons of violence. France seems under all circumstances, to be well calculated to destroy the papal power. And it is true, for some time past, the Terrible Republic has been destroying the terrible beast, and man of sin, and his associates. Let them fight it out, as the phrase is, Satan's kingdom is divided against itself, Heaven grant that it may fall.

It is not uncommon, that divine providence should suffer idolatrous churches to be punished or destroyed by infidels or idolaters ; that was the case with the Jews, when Nebuchadnezzar carried them captive to Babylon, and many similar cases have taken place. And who knows but what in the event, the French nation, may prove a woe and scourge to the man of sin, and to Europe in general ?

It appears to be agreeable to the prophecy, that when the seventh trumpet begins to sound, Antichrist shall be entirely destroyed. This has not as yet, been accomplished in full, and is for future operations. Here we might inquire, how this shall be effected, and the manner of it ? The agents, or those most active in the destruction of Rome papal, shall be some of the ten kingdoms that once supported that communion. Rev. xvii, 16, "*The ten horns which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*" And in the last great struggle, when spiritual Babylon shall be finally destroyed, a coalition of kings shall endeavor in vain to support her. The beast, and the kings of the Earth, (or Europe) will combine to the last, to oppose a reformation, Rev. xix, 19, 20, "*And I saw the beast, and the kings*

of the earth, and their armies, gathered together, to make war against him that sat on the horse, and his army. And the beast was taken, and with him the false prophet, &c." By the beast, is undoubtedly meant, the princes of the papal communion, of whom the emperor of Germany is the leader; and by the false prophet, the hierarchy of Rome. And it is within our knowledge, that there has been the most powerful combination and coalition of kings, ever formed on Earth.— And what is their language? Restore monarchy to France; and monarchy will restore prelacy, and all the impositions of Rome. However, it is rather ominous of the final downfall of the whore of Babylon, seeing so many princes rise for her defence. Nor will it be in the power of all the emperors, kings and princes of the world, combined together, to save spiritual Babylon, when an Omnipotent Arm, shall be stretched out to destroy her.

And after the ruin of Babylon, we have a sure prophecy, that the kingdoms of this world, shall become the kingdoms of our LORD and his CHRIST, and the glorious millennium will commence.

C H A P. VIII.

On the Millennium.

Revelations, xx, 4—6.

“AND I saw thrones, & they sat upon them & judgment was given unto them: & I saw the souls of them that were beheaded for

he witness of JESUS, & the 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; and they lived and reigned with CHRIST a thousand years. but the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such, the second death hath no power, but they shall be priests of GOD and of CHRIST, and shall reign with him a thousand years."

It was the opinion of many of the christian fathers, that Jerusalem should be rebuilt and enlarged in a glorious manner, and be the habitation of the martyrs, who should rise from the dead, and that they should reign with CHRIST on Earth a thousand years. And those that held to that doctrine were called millenarians, or chiliafts; however, many of them were, and still are, divided in opinion, concerning the nature of that felicity. This doctrine was generally believed in the three first centuries, which were the purest ages of the church: but afterwards the doctrine grew into disrepute, partly, because many of the asserters of it, described it more like a sensual than a spiritual kingdom.—and the Romish church, has endeavored to bring it into discredit; as the millennium is to succeed upon the ruins of Antichrist. But who can dispute the verity of this doctrine, since this prophecy is asserted by St. John in the clearest manner, that the saints should reign with CHRIST a thousand years.

But sundry revolutions must take place before his happy period will commence, or the golden age begin. The church of Rome, or spiritual

Babylon, with all her idolatries must fall, and come to an end. The seventh trumpet must begin to sound, and the seventh vial must be poured out for the destruction of the wicked. In consequence of which vial of wrath, there will be voices and thunders, and lightnings, and a great earthquake, such an one as was not since man was on Earth—and the great city shall be divided into three parts, and the cities of the nations shall fall. By the thunders and lightnings is denoted wars and tumults, and mighty contests among the nations; and by the Earthquake, remarkable revolutions and overturns among the kingdoms of the world. The effects of these commotions will be in the end the overthrow of all Antichristian powers, as the idolatries of Rome, and the imposture of Mahomet. And after these wars and dreadful calamities are past, peace and prosperity will succeed, and the happiest period this world ever knew.

The darkest night, and thickest gloom that ever obscured the Heavens, will precede this bright morning of millennial glory. Agreeable to this, many of the Jewish, and christian writers assert, that these thousand years, will be the seventh millenary of the world. Rabbi Ketina says, "The world endures six thousand years, and one thousand it shall be laid waste, (that is, the enemies of God shall be destroyed) whereof it is said, the LORD alone shall be exalted in that day."

There is a tradition of the house of Elias, who lived about two hundred years before CHRIST, and the tradition, which might probably be derived from Elias the Tishbite: "That the world would endure six thousand years, two thousand years before the law, two thousand

years under the law, and two thousand years under the Messiah." And of the christian writers, St. Barnard in the first century, thus comments on these words of Moses, "*And GOD made in six days, the works of his hand, and he finished them on the seventh day, and he rested in it, and sanctified it.*" Consider children what that signifies, *he finished them in six days*? This signifies, that the LORD will finish all things in six thousand years, for a day with him is a thousand years, as he himself testifieth, saying, "*Behold this day shall be as a thousand years.*" Therefore children, in six days, that is, in six thousand years shall all things be consummated. "*And he rested the seventh day.*" This signifies that when his Son shall come, and abolish the season of the wicked one, and shall judge the ungodly, and shall change the sun and moon, and the stars, then he shall rest gloriously, in that seventh day."

Justin Martyr attests the same doctrine, in the second century; and many others, of the christian fathers, in succeeding ages: and it appears to me, that every week prefigures it; and also the Jewish sabbath represents it, as it was the seventh day, and points out the millennium.—And the first day of the week, or christian sabbath, exhibits to us the succeeding eighth millenary, or the eternal state of rest in the new heavens and new earth.

After the millennium is past, and soon after, according to the order of the prophecies, will ensue the resurrection of the dead, and the general judgment and restitution of all things. But here arises a very difficult question respecting the resurrection of the martyrs; whether it

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will be a literal, or only a figurative one? Expositors differ very widely on this subject; those that understand it in a figurative sense observe, that this book of the Revelations abounds in figurative descriptions: and that similar expressions are used by the prophets, to signify no more than a restoration of the children of Israel from captivity. The souls of them which were beheaded, for the witness of Jesus, and which had not worshiped the beast, may (say they) easily, according to the manner of prophetic language, signify persons of like temper, and spirit with them, and of like faith, patience, constancy and zeal—as John the baptist was called Elias, as he came in the spirit and power of Elias. Thus, a church, in which the spirit and zeal of martyrs abounds, and their purity returns, may be described as a church of martyrs, resembling them in purity, zeal and constancy. They remark, that the description of the conversion of the Jews, foretold by the prophets, answers to the millennium of St. John, who uses the very words by which they had foretold their glorious conversion.

Further, it is urged that a proper and literal resurrection, is never in the whole New Testament, expressed or represented to us, by the living of the soul, but by the living, raising, and resurrection of the dead, the raising of the bodies of the saints, of them that slept in the dust, or in their graves or sepulchres.—Nor do they think this doctrine well agrees with the happy state of souls departed, to dwell on Earth; but rather in Heaven. Nor can they believe the Earth will be peopled with persons fetched from the separate state of departed souls,

and mention many more difficulties that attend a literal resurrection of the martyrs.

But on the other hand, they as strongly contend, that this prophesy must be understood to mean a literal resurrection of the martyrs, and confessors, who lived in the former times of persecution, i. e. the martyrs under the heathen emperors of Rome, who frequently used the punishment of beheading : and likewise those saints who were slain under the reign of the beast or papal authority, or as an ingenious author represents it, “ those who have suffered for the sake of CHRIST, and a good conscience, shall be raised from the dead a thousand years before the general resurrection, & reign with him in a happy state.” But for a while let us attend to the expressions themselves, as before mentioned, “ *I saw the souls of them that were beheaded for the witness of JESUS, &c.*” The persons here mentioned, who were to rise, were those that had suffered persecution for their testimony to the truth of the gospel—were killed by being beheaded. But those saints who shall exist after the millennium shall take place, shall have no persecutors, but shall reign and govern, nor will there be any beast for them to worship, for Antichrist shall be destroyed before the millennium. Again, this first resurrection is considered as a reward for the constancy and sufferings of the martyrs under the beast and false prophet. But what reward can be conferred on the saints that live in those happy days, when there shall be none hurt, through God’s Holy Mountain? “ *They lived and reigned with CHRIST a thousand years.*” Living and reigning is granted to them not an age, but a thousand years, the seventh millenary of the world. We may remark further, that

the souls of them that suffered martyrdom, under the heathen emperors, and lay under the altars, are represented as crying for vengeance, &c.—But they have this answer made to them, to rest a little season, until their fellow-servants should likewise suffer martyrdom, as they had done before, and then it is implied, that they should be rewarded together. Furthermore, “*the rest of the dead lived not again until the thousand years were finished.*” This intimates strongly, that the saints who were to reign, were once dead ; but afterwards lived again, and how could this be applied to saints living in the millennium ? “*And this is the first resurrection.*” Here it is compared to the general resurrection, and that is indisputably literal ; and I cannot perceive why we may not suppose by this expression, that if the second resurrection was literal, the first would be so also ? There seems to be a similarity between them, the second and last resurrection will be a resurrection of the body, and the same body in some respects, that was separated from the soul by death, will be raised by the mighty power of God, & why not the first ? “*By the rest of the dead,*” some will understand it to mean the enemies of the church, who were slain by him that sat upon the horse. But can it be said that the rest of the dead (if they mean the enemies of the church) should be said to live again, especially such a life as the martyrs live !

It is true, that Gog and Magog will be traduced, and deceived by Satan and make an attack on the church and holy city, but they shall be destroyed by fire from Heaven. If this be their life, and that of the martyrs, it appears to me very different from the meaning of other pro-

phesies. But I must confess, there are many difficulties attend the supposition of a literal resurrection of the bodies of the martyrs; one is, if that should take place, how shall the living converse with those that have been dead? Shall Heaven and Earth have immediate intercourse? I might obviate this difficulty in some measure, by observing, that, living saints, formerly conversed with angels, as in the case of the angels that destroyed Sodom and Gomorah, &c. they carried with Abraham in the tents and conversed freely with him, and Sarah his wife. But not only angels, in primitive times conversed with saints in this life, but the LORD of GLORY also, hewed himself to his disciples after his resurrection; and the women saw him, and held him by the feet, and worshipped him. At another time he was seen of above five hundred brethren at once, 1 Cor. xv, 6. Since, then, CHRIST'S disciples and followers have seen, touched, and conversed, with the LORD of GLORY himself, why may it not be possible for christians in this life, to converse and exist, with martyrs and confessors? But we may affirm with clearness, that something like the first resurrection, (if it should be literal) hath happened already.—Matth. xxvii, 52, 53, "*And the graves were opened; and many bodies of the saints which slept, rose, and came out of their graves after his resurrection, and went into the holy city, and appeared unto many.*" Thus, we know, that there was an actual resurrection of many of the saints; the number was indefinite, but at least, it was considerable; over these the second death had no power: they were visible, they went into the holy city, and appeared unto many. Since

there has been a particular resurrection of saints proved in this instance, why may not a like circumstance happen again? Upon the whole, it seems to be the most natural interpretation of the words of St. John, to support a literal resurrection: but it is more consonant to our natural reason, to conclude it to be only figurative. However, a few ages more, will investigate the whole matter.

That the millennium is not past, is, I believe, the general opinion, whether the saints have a literal resurrection or not; yet there will be that happy period to the living. But let us proceed to consider some properties of CHRIST's kingdom on Earth, in that glorious era.

1. It will be an universal kingdom. Upon sounding the seventh trumpet, "the kingdoms of this world shall become the kingdoms of our LORD and his CHRIST." Denoting the great enlargement and amplitude of CHRIST's kingdom, after the downfall of the man of sin.—Only let the church of Rome fall, with her idolatries and errors, and what shall hinder a compleat reformation throughout the greater part of Europe? which must be allowed to be the most populous, learned, and celebrated part of the Globe—And should the imposture of Mahomet be exploded upon the decline and fall of the Ottoman empire; it is most probable, that christianity would again flourish in the east, in Asia, and some parts of Africa—And who can tell, whether the light of the glorious gospel may not, in time illuminate, the dark and benighted empires of Persia, India, and China, in the greater AGA?

But if we turn our eyes to America, what a prospect is there of its becoming a conspicuous

part of the christian empire ? This at present is a land of light and liberty ; and it is possible, (though we are far from meriting such a favor) that the millennial state may take its rise in this going down of the sun.

The universality of CHRIST's kingdom on Earth, is clearly evinced by the prophecies of Daniel, chap. vii, 14, "*And there was given unto him, dominion and glory, and a kingdom that all people, nations and languages, shall serve him, and his dominion is an everlasting dominion, &c.*" And ver. 27, "*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.*" But here note, that this period is not universally to take place until the destruction of the little horn, or Rome papal.

This universal reformation of all nations, is called the fulness of the Gentiles, and that is the time of the conversion of the Jews, and all Israel shall be saved. The Jewish nation were prosperous under their kings, David and Solomon, but for the most part, they were in an oppressed and dejected state. But in the millennium they shall be in the most prosperous situation, in respect of both temporal, and spiritual things, happy in a government among themselves, and happy in their friendly alliance with the Gentiles ; while they will have this great consolation, that they shall never more elapse into infidelity, or ever be again forsaken of their God.

Again, it shall be a time of great learning and knowledge ; Dan. xii, 4, "*And many shall run to and fro, and knowledge shall be increased.*" That knowledge is already increased is certain, even in this our day ; and that in almost every

art and science. But the knowledge of religious matters will receive a great addition from the fulfilment of almost all the prophecies; when most of the great events formerly foretold, will be unraveled by time and accomplishment, and every symbol, metaphor and representation nearly understood. And as to matters of faith and practice, which have been attested to, and sealed by the blood of martyrs and confessors, no doubt they will be agreed to, by general councils, and assented to, by whole nations. Most of the former errors and heresies, which have, and will be detected, will serve as so many monitors to point out to the church the true catholic faith; and there are many modern acquisitions with which the ancients were not acquainted, that will have a tendency to promote knowledge both human and divine; and among the rest, the art of printing is not the least. Trade and commerce are of importance, to acquire and communicate knowledge and learning. The remotest people in the world visit each other, especially in these modern times, for the sake of commerce and trade, which not only meliorates their dispositions towards one another, but serves as a proper channel, to convey knowledge to the whole.

Another thing that may contribute to that golden age, will, undoubtedly, be a free inquiry into matters both of a civil, and ecclesiastical nature. The pope, and other tyrants of the Earth, have heretofore endeavored to put out every light, and darken the sun itself, with palpable clouds of ignorance, in order to fasten on the chains and shackles of slavery on their subjects. But upon free government's being established, (as I hope will be the case in that

appy age) the prison doors will be opened, and slavery, in a great measure abolished : and a free inquiry not only be indulged, but encouraged, in matters human and divine ; which will greatly conduce to promote knowledge and learning. But by the propagation of the gospel, when it shall run and be glorified, and attended by the energy of the all-enlightning spirit : then the knowledge of the LORD will cover the Earth, as the waters cover the sea.

Another property of CHRIST's kingdom on Earth is, it will be in a state of peace and unity. There has been formerly four great empires in the world, the Babylonish, Persian, Grecian and Roman ; and two of more modern date, the Saracen, and Ottoman—Each of them in their turn acquired great extent of territory and power, by war and bloodshed. War has been studied as a trade, and has been the engine, by which tyrants have aggrandised themselves, by the ruin of their neighboring nations : and in former ages, Homer and virgil, such genius's as do not appear, perhaps, once in a thousand years, inflamed the minds of men, and excited them to war by their poetic fire ; and deified the greatest tyrants and butchers of mankind.—What were your Alexanders, Pompeys, or Cæars, but the greatest scourges the world ever saw ? However, it was the temper of that iron age, and they studied to invent methods, to destroy mankind, and deluge the world in blood. And I might add, that Rome pagan and papal, have shed the blood of millions of innocent persons, who died to support the true worship of GOD and a good conscience. But in the millennium a quite different principle will attach the minds of men : the arts of peace will be

pursued, and the happiness of the world will be the object of men of genius and power; and what happiness might the world enjoy, if the prince and prelate, the minister of state and the minister of the gospel, should unite their interests to promote unity, peace and concord, in church and state? How might kingdoms be benefitted by friendly alliances and treaties?—How happy, thrice happy the era, when nation shall make war no more with nation, and the lion shall lie down with the lamb, and there shall be none to hurt and make afraid.

Moreover, there will be a great effusion of the holy spirit, upon both Jews and Gentiles; somewhat like to that which was vouched to the first ages of christianity. *Isai. xliv, 3, "For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring."* So *Ezek. xxxvi, 24, 27, "For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land. And I will put my spirit within you, and cause you to walk in my statutes;"* and there are many other passages to the same import; as the marriage of the Lamb, with his spouse the church, especially the Jewish church, which hath been divorced from him, for their heinous sins of infidelity, and a rejection of his doctrine, for more than 1700 years: concerning this, Mr. Mead conjectures, there shall be added to the Jews, a vision of JESUS CHRIST. *Zech. xii, 10, "And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplications: and they shall look upon me whom they have pierced, and they shall mourn for him."*

This really seems to intimate, that they shall

ave a vision of him after their repentance, and their embracing the gospel as a nation, which has never been the case as yet. JESUS himself, so speaks to the Jews thus, "*For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the LORD.*" Matth. xxiii, 39. Which I imagine, supports, that they should see his face no more, until their conversion and restoration ; and then he would again shew himself to them.

Great and wonderful things were performed for the children of Israel, in ancient days : the LORD frequently appeared to many of them ; angels conversed with the patriarchs and prophets, and there was an intercourse kept up visibly, between Heaven and earth, so long as the Jews continued to be his chosen people. And now, if they should turn from their state of in-delity, (which no doubt they will) and be again ingrafted into the true olive, and be restored to the favor of Heaven, both as to temporal and spiritual things, it would be one of the greatest works of mercy and wonder towards a particular people, since creation : far beyond their deliverance from Egypt. And why may we not suppose, that the LORD will once more display his wonders to them, and once more make them his chosen people ?

I think it is fairly contained in ancient prophecies, that they shall be restored again to the kingdom of the Messiah : but it is prophesied, that in order to bring about the conversion of the Jews, Elias shall come, to turn the hearts of the fathers to the children, and restore the tribes of Jacob. It is true, on some accounts, John the baptist was called Elias, for he came in the spirit of Elias in preparing the way of

the LORD : but I am apt to conjecture, that one or more great personages will appear, who will be instruments, in the hand of Providence, to convert the Jews to christianity, and be successful in restoring them to the favor of God ; which was not the happiness of John the baptist, to perform : but in this happy period of time, such an event will undoubtedly take place. In a word, the Jews, according to ancient prophecies, will be converted to christianity, and restored to their country, and the holy city Jerusalem, built upon a glorious manner, and vastly enlarged in the millennial state ; and all the land of Palestine be in a most flourishing situation, their dominions enlarged to its most extensive boundaries, and the neighboring kingdoms in an alliance with, and most friendly to them.

But what will render the world most happy, is, that the universal catholic church will be the purest, as to faith and practice, that ever was, since creation, and will endure, nearly, as long as time will last.

But should there arise a question, when these happy millennial days commence ? I answer, when the seventh angel hath sounded his trumpet, it is pronounced by a voice from Heaven, that the kingdoms of this world shall become the kingdoms of our LORD and his CHRIST.—When the seventh trumpet begins to sound, there shall be voices, lightnings and thunders, and an exceeding great Earthquake ; and a tremendous hail storm, such as was not since men were on Earth ; by which convulsions in the Heavens and Earth, or revolutions signified thereby, all the antichristian powers shall be destroyed : the principal of which, are, the civil and ecclesiastical powers of the papal commu-

ion in the west : and the Ottoman empire, that principally supports Mahometism in the east ; of the fall of each of these, I have heretofore treated.

But farther questions may arise about the rule and government of the world during the millennium ; it appears, that the righteous shall bear sway ; both in church and state ; the saints shall possess the kingdom, and the greatness thereof under the whole Heaven, and reign with CHRIST a thousand years. At the same time, the cruel instruments of war, and the bloody weapons of death, shall be converted into the peaceful utensils of husbandry and agriculture.

But how can the world contain the inhabitants thereof, if neither great Pestilence nor the sword shall in part destroy them ? I answer, there may be many ways discovered for the support of the many existing millions that may be produced in that period, that we at present, have no idea of : however, thus much we may know, that there is a new discovered continent which may afford supply and sustenance for many millions more than the old world did—and many ancient countries now desolated by war and rapine, (especially the Ottoman empire) may again be peopled, and flourish in happier times. Likewise in case of a profound peace, how many millions might be employed and exist, (more than there now does) by means of a happy intercourse, and trade taking place in every part of the wide extended Globe?

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C H A P. IX.

On the Resurrection, and General Judgment.

Revelations, xx, 11—15.

“AND I saw a great white throne, and him that sat on it, from whose face the Earth and the Heavens fled away ; and there was found no place for them. And I saw the dead, small and great, stand before God ; and the books were opened : and another book was opened, which is the book of life : and the dead were judged out of those things which were written in the books according to their works. And the sea gave up the dead which were in it ; and death and hell delivered up the dead which were in them : and they were judged every man according to their works. And death and hell were cast into the lake of fire.—This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.”

In the time of Noah, there was a general overthrow and extirpation of the whole human race, except Noah and his family, who were saved in the Ark. And from him and his family the whole world was re-peopled, and spread almost over the face of the whole Earth : but at the general judgment, a period will be put to the whole human race ; not an individual person but must be changed, and enter into the invisible world.—The time when this shall happen is not known exactly to any person on Earth, nor ever was revealed : but from tradition and prophecy both, we are probably able, nearly to

ascertain the period of time. There is an analogy between creation and Providence—In six days creation was completed, and the seventh was the day of rest—Six thousand years the church will be in trouble, persecution and sorrow, the seventh, a rest to the people of God ; and nearly then, a new state will ensue, a new world begin, and all old things pass away.

Satan, who shall be bound and restrained for a thousand years, shall be loosed before this tremendous day, and deceive the nations, but his time will be short. There will be a falling away from the faith before this great day ; and when the Son of God shall come, he scarcely shall find faith on Earth.

Before the destruction of the world by the flood, only Noah and his family were of the true church, that we have any account of ; and when the destruction of Sodom and Gomorah happened, there was not found five righteous persons in them. And doubtless, that will be the situation of the world before the general judgment ; but, a few righteous will be found. But there will be presages that will usher in that great day : there will be signs and wonders on Earth, and in the Heavens : the Earth will then wax old and be disordered, and like a person in his last sickness, groan for deliverance.

There shall be Earthquakes in sundry places. Earthquakes and subterraneous tremefactions will naturally precede the great conflagration of the world. And this is a circumstance that is very natural, for in volcanoes, before their eruptions there are frequent bellowings and Earthquakes, which does not deviate from natural philosophy, and are produced by natural causes.

But not only the Earth shall be disordered, but the sea shall presage the impending ruin. "*The sea and the waves roaring.*" This may be occasioned by the contortion of the adjacent Earth. The subterraneous fires may occasion Earthquakes, and these may occasion the roaring of the sea in various places.

The face of the Heavens will be changed in diverse respects, strange phenomena will effect the sun and moon ; the sun, the bright luminary of Heaven shall be darkened, and the moon turned to the resemblance of blood. These will be naturally produced by the predominancy of the in bred fires in the bowels of the Earth, that will be about to prevail, and burst forth : similar appearances are often discovered in the atmosphere adjacent to volcanoes, before their eruptions. Many were the signs and wonders that appeared in the Heavens, before the destruction of Jerusalem ; but many more may be expected, before the dissolution of all things, when the Heavens and the Earth shall pass away or be changed.

After those signs, the important hour will at last approach, when JESUS CHRIST the great judge of the world will descend, with the greatest glory and terror that ever was visible on Earth ! attended with an innumerable host of mighty angels, and a burning world under his feet ! The prophet Daniel, chap. vii, 9, gives a wonderful description of his coming to judgment ; " I beheld till the thrones were cast down, and the ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool : his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before

him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him." You may paint to your imagination, the Son of Man coming in the clouds of Heaven, before whose presence such lightnings blaze, and thunders roar, as never before convulsed the Heavens—Attended with angels and arch-angels, and all the hosts of Heaven ! whilst the sun, moon, and stars fade away and disappear, at the brightness of his transcendent glory !—Oh ! how unlike shall he then appear, to the Babe of Bethlehem, or him that gave up the ghost at Calvary !

At this solemn hour the trump of God shall sound, and awake the dead to life ; millions after millions, will rise from their iron slumbers, and be collected from all parts of this globe, by angels, and brought before the presence of the Great Judge.

Here we may observe, that angels shall minister on this important day, and gather together the righteous to judgment, and perhaps the wicked likewise : and all shall be judged according to their works—according to the gospel of JESUS CHRIST, and the eternal rules of right.

Not only men but wicked angels, are reserved in chains of darkness, to this great day of judgment. It is to me probable, that the devil and his angels were created since the formation of this world ; and that this has been the place of their residence ever since, and that they have never departed from this to any other world or planet : let them have been created at whatsoever time, it appears that their fall was previous to man's, because Satan was the seducer of man.

kind. But his final judgment will be at the same time with man's. Then their compleat misery will commence, so that this judgment will extend itself to good and wicked men, and to fallen angels ; nor is it probable to me, that these wicked angels, after their final sentence, will ever be admitted to seduce any order or class of moral agents again, but be confined eternally in the prison of Hell. How far saints, or any of them shall minister, or be admitted, to assist on this great day, we cannot fully determine ; however, it is intimated in sacred writ, that they, or some of them, shall participate therein. He shall come with a thousand of his saints. Many of his saints have already assumed their spiritual bodies ; Enoch was translated, and Elijah still retained his body, and many of the saints rose after the resurrection of CHRIST, and went to the holy city.—And if there should be a resurrection of the martyrs, previous to the general resurrection, they all may participate in this scene of wonder. St. Paul says, *know you not that you shall judge angels ?* and it is said of the twelve apostles, that they should set on twelve thrones, judging the twelve tribes of Israel.

But in the mean time let us attend to the conflagration that will ensue at the appearance of the august judge. When the appointed hour has approached, it only waits the command of the Omnipotent judge, to give the awful word, and the universal conflagration begins : you may suppose all the magazines of fire opened at once, on this miserable world ; volcanoes in various parts, bursting forth, and ascending in dreadful flames to the skies !

The earth has various caverns and cavities,

that lie as deep perhaps, as the bottom of the seas ; and to such a depth of the earth is subjected to changes and mutilations ; and according to the nature of things, the conflagration may operate in those subterraneous caverns, to that extent. And in the last catastrophe of nature, every thing that is inflammable in this teraqueous globe, may be supposed to be put into agitation : what will ensue ? there will be tremendous bellowings, Earthquakes, and noises in the bowels of the Earth, whilst the whole globe will be like one great volcano, on flames at once ! But let us gain, (if we are able) a scriptural idea of the burning world. 2 Peter, iii, 10, 11, 12. “ But the day of the LORD will come as a thief in the night ; in the which the heavens shall pass away with great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then, that all these things shall be dissolved, what manner of persons ought ye to be in *all* holy conversation and godlineis, Looking for, and hastening unto the coming of the day of GOD, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat ? ”

“ The heavens shall pass away with great noise.” By the heavens, here, it cannot mean other worlds, or any thing separate, or above the atmosphere—and this is frequently termed Heaven, as the fowls of Heaven, and the dews of Heaven, &c. The passing away, must at least denote a vast change in the atmosphere. “ The elements shall melt with fervent heat, and the earth, and the works therein shall be burnt up.” This imports at least, that there will be a liquefaction of all the exterior parts of the earth, as

deep as any thing is inflammable, and the whole globe be one fiery deluge, and absorb the great ocean in its bosom ; and turn at the close, to a mixture of elements. And what effect such a deluge of fire will have on the sea, will not be easy to imagine ; but it is highly probable, it will destroy the sea, in its present state : and if that should be the effect, perhaps the sea will never again resume the same situation and place : and St. John observes, in his new earth, there was no sea.

But we may reflect for a moment, what an amazing scene this conflagration will afford to a spectator, when he beholds this last war of elements ? Here we might survey lakes of fire and brimstone ; Rivers of melted glowing matter every where issuing. Thousands of volcanoes vomiting flames at the same instant ! The highest mountains in the world sinking in the fiery deluge ; whilst the waters of the sea will be struggling with those sulphureous rivers, disgorging themselves into it. But likewise we must expect a fiery shower from above. When Sodom and Gomorrah were destroyed, it rain'd fire from GOD out of Heaven ; what great reason have we to expect a fiery tempest, when the whole earth shall be burnt and dissolved ; for it is certain, that the LORD JESUS CHRIST shall be revealed from Heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not GOD ; and obey not the gospel of the LORD JESUS CHRIST. 2 Thess. i, 7, 8. How will then the imperial cities, and wide empires, sink in flames ? what will become of the most durable pillars and pyramids, and all the works of men's hands ? they will be no more. How shall the wicked now appear ? millions af-

ter millions, all struck with amazement, cry out at once ! no place of shelter, no city of Zoar to fly to ! Who would not wish, some kind convoy of angels, to bear him above this tremendous storm of divine vengeance ? Was the wicked man suitably impressed with the horrors of this day, it would spread a gloom over his mind, amidst his greatest revels.

To consider the effects of this conflagration, would be a nice inquiry. I should imagine, that this globe and atmosphere would revolve back, into a chaotic state again, unless we were informed of a new Heaven and new earth, that should succeed this burning world. Mention is made, of the melting, and dissolution of the elements, but not of the annihilation of one particle of matter. I imagine, according to the reason of things, that the interior parts of the earth, below vacuities, will suffer no more change by this deluge of fire, than it did by the deluge of water, in Noah's time : but a great change will happen to the terraqueous globe ; beyond description or imagination :— and lay the foundation of a new Heaven and earth, in lieu of this old world. But more of this hereafter.

In the mean time, let us turn our attention to the last and fixed state of the righteous and the wicked.

At the close of this great day, the Great Judge shall separate the righteous from the wicked, the sheep from the goats ; and pronounce this benediction to his followers, “ *Come ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.* ” What tho’ they have been poor, they shall now be rich ; what tho’ despised, now honored ! what though

Some of them have suffered imprisonment and bonds, have been mocked and cruelly scourged, been stoned, beheaded, crucified, consumed in flames, and suffered death in a thousand various shapes—I say what is that, to this eternal state of happiness? Now they burn with seraphic love toward the King of Heaven, and all his saints, and enjoy rivers of pleasure, and immortal life; are encircled with light and glory—and are advanced from weak reptiles, to an angelic state! Now they are come to mount Sion, and to the city of the Living God, the Heavenly Jerusalem—and to an innumerable company of angels: to the general assembly, and church of the first born, which are written in Heaven—to God the judge of all, to the spirits of just men made perfect, and to JESUS the MEDIATOR of the new covenant. Heb. xii, 22—24.

To describe the happy state, the various employments and scenes of pleasure in this new world, will be what mortal eye hath not seen, ear heard, or entered into the heart of man to conceive!

But let us turn our thoughts to this last catastrophe of the wicked; when the righteous judge shall pronounce this dreadful sentence to them, *“Depart from me ye cursed, into everlasting fire prepared for the devil and his angels.”* What though they have enjoyed riches, honors, health and prosperity, and been surrounded with friends in this world? then all is lost: what are all the short and temporal enjoyments, when compared to this eternal state of misery and despair? It is then the storm of vengeance begins, and eternal thunders roar! struck with amazement and terror, roaring out in anguish, whilst all joy and hope, depart forever! no friend to soothe and

comfort, no arm to relieve—above and around them Omnipotent Vengeance reigns! and beneath them, the place of their constant abode, is, where there exists

“Regions of sorrow, doleful shades, where peace
And rest can never dwell, hope never comes
That comes to all ; but torture without end
Still urges, and a fiery deluge, fed
With ever-burning sulphur unconsum’d :
Such place eternal Justice had prepar’d
For those rebellious, here their pris’n ordain’d
In utter darkness, and their portion set
As far remov’d from GOD and Heav’n
As from the center thrice to th’ utmost pole.”

What place the wicked will occupy after the general judgment, is to us uncertain. Some have imagined that the sun, which is computed to be one million times greater than this globe, will be the place of Hell ; and that stupendous lake of fire is large enough for a common prison for the system, should there be other wicked men and angels beside what occupy this world, that inhabit some or all the planets.

What kind of fire will torment the wicked hereafter, may be a secret to us in this state.—The wicked are doomed to the fire prepared for the devil and his angels. But we at the same time take those apostate angels to be spirits, and not subjected to pain by material fire, but the torments of the mind. Man, compounded after the resurrection of body and mind, may suffer both by material fire, and the torments of despair. We generally believe, that the soul will never cease to exist, and that the misery of the wicked, will be commensurate with their existence ; if so, what will be their dismal situation ? For after as many million of years have roll’d

away, as there are sands on the sea shore, or spires of grass on the whole globe, or stars in Heaven; their sufferings will be no nearer at an end ! If their sufferings were comparatively light, duration would give them the weight of a ponderous mountain ; but if they should be exquisite and keen, what could support the miserable sinner in existence, but an Omnipotent Arm ? of what vast importance is it then, to seek happiness in our last stage of existence.

But here, in the next place, let us remark something respecting the resurrection of the dead, and with what bodies they shall be clothed in their new state of existence. The Saducees; denied the resurrection, and likewise the existence of angels and spirits; and that there was no spiritual being but GOD : and as to man, this world was his all ; and at his death, body and soul cease to exist, and of course denied future rewards and punishments ; the epicures pretty much agree with this doctrine, therefore give themselves up to sensual pleasures. I shall not here undertake the proof of the resurrection, as it is a doctrine fully attested by the scriptures, and assented to, by christians of every denomination. For even natural reason dictates us, that the soul, which is a spiritual substance, can never cease to be, unless annihilated by the great Creator. Spirit is as distinct from matter, as any two ideas are ; and matter never was annihilated in any case, as we can have perception of, though it may have a great variety of changes ; neither can we imagine an annihilation of the soul. St. Paul says, we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump, for the trumpet shall sound, and the dead shall be raised

incorruptible. Saints that are living when the general judgment shall happen shall not experience death, but suffer a change, or be translated instantaneously. And the saints shall rise to everlasting glory, and sinners to everlasting shame and confusion.

But to gain as clear ideas as we are able concerning spiritual bodies, let us draw a parallel between them and our present frail bodies.—

The body is sown in corruption, and it shall be raised in incorruption. Since the fall, men have been subject to a thousand diseases, all tending finally to dissolution. And no sooner is there a separation between soul and body, but putrefaction and corruption takes place; our flesh is devoured by worms, and the body, which is composed of dust, returns to dust again: but at the resurrection, the body of the righteous inherits incorruption. In the future state, the body will be composed of such constituent parts, and so organised that there will not be the least jar in that system possible, or even supposable. In this state, moral evils attach the mind, and physical evils, the bodies of the righteous; but in the future state, neither shall annoy the saints. Rev. xxi, 4, “*And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow and crying, neither shall there be any more pain; for the former things are passed away.*” No pain, no disease, shall ever afflict the body of the saint any more.

But in this place some curious questions may arise, how similar the new-raised body shall be to Adam's in Paradise, or to ours in a depraved state? Man, at first, was created perfect in his nature; composed of flesh and blood, bone and

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muscles, &c. and organised with exquisite skill and wisdom, and the body and soul united in a manner beyond our conception. Of these two parts the human species are composed: our Saviour assumed a body similar to Adam's in his state of innocence; and after his death, the same body was raised without corruption.—Why should not the saints have bodies like to his glorious body?

The tie of union between soul and body, at first was the breath of life. At our present stage likewise, put a stop to the breath, and immediately there is a separation of soul and body. It is therefore the bond of union between soul and body; and life consists in this union only. In the future state there will be the same organs, and will they be employed for the same purpose of respiration? is the question. If respiration should be requisite in the future state, then it would follow, that there should be, and exist some atmosphere to perform it in; and for that purpose a new Heaven might be prepared in a Paradisiacal state: but if in the resurrection state, there is no respiration, then will ensue a new state of existence, a different union of soul and body, and a different bond of union.

Upon the same scale of inquiry, we may examine whether there will be, in the future state, any change of particles in the body of the saint? If there is a change of particles, or waste, in the body, then there will be a want of meats and drinks, to supply that waste: but it appears to me most probable, that the body will be refined, that there will be no need of supplies, or aids to nature, of this kind: but the righteous, who partake of immortality, will have a pure, permanent body, that will never hunger or

thirst any more ; but be fitted for spiritual employments of a sublimer nature. If they have any wants, they will be supplied by a kind Providence, without anxiety or trouble to them.

But again, the bodies of saints, are sown in dishonor, but raised in glory : they shall in some measure, have bodies like our SAVIOUR'S Glorious Body—to gain an idea of which, let us take a view of our SAVIOUR on the mount of transfiguration ; Matth. xvii, 2, "*And he was transfigured before them : and his face did shine as the sun, and his raiment was white as the light.*" Here is a specimen of the saints bodies, in good measure, they will be refulgent with light and glory. The angel's appearance was much like that of our SAVIOUR'S, for "*His countenance was like lightning, and his raiment white as snow.*" Matth. xxviii, 3.

Again, their bodies shall be sown in weakness, but raised in power. What is weaker than a body overcome with diseases—unable to help itself, or afford assistance to its friends—and at length reduced to dust ? But man in his original state, was but little lower than the angels, and angels are beings of great power, and strength. One angel is said to destroy in the camp of the Assyrians, ninety thousand men, in one night ; and no doubt, they are as powerful in preserving, as destroying. Saints shall be like angels in many particulars, and especially in this, they shall be raised in power—denoting thereby, their great strength and abilities in their new state of existence.

It is sown a natural body, but raised a spiritual body : by a natural body is meant, one that is composed of matter, as in the present state, and when it suffers a dissolution, turns to dust again :

and it must be the same body, in many respects, after the resurrection. There will be matter restored to life, else it would cease to be a resurrection—some particles of matter that did compose the natural body, will compose the spiritual. This new raised body cannot be pure spirit, abstracted from matter ; but have so many qualities agreeable to a spirit, that it may be termed a spiritual body : it may be active and pure, not clogged with gross particles or matter, but refined, pure and celestial ; and some think, taking its flight from world to world, through the ample round of Heaven. But it is rather my idea, that the whole universe is composed of suns, and revolving worlds surrounding them, similar to our system : that each happy world may, perhaps, be replenished with rational beings from the highest, to the lowest order, with angels, archangels and men, &c.—And what must be our ideas concerning this world ? Angels are ministering spirits of the heirs of salvation ; then it follows, that they reside here. They must have ubiquity, and not be supposed to act, and minister to saints in this world, and at the same time, be in some remote world. Angels are invisible to sense, but was the curtain drawn aside, the spiritual world would burst in upon us, perhaps, and we might discover angels and archangels, and the spirits of just men surrounding this world, and performing their happy employments : for if man was made for action and duty, much more angels. But after the resurrection, saints will have bodies fitted for the society, and converse, with angels : and the invisible world will appear to them in a way, to us, at present, inconceivable—with pure, spiritual and immortal bodies,

the saints will rise; fitted for an eternal state of pleasure and delight, and to enter into the new Jerusalem.

C H A P. X.

On the New Heavens and New Earth.

Revelations xxi, 1.

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

AFTER the general judgment and destruction of this world by fire, and the consummation of all things terrestrial, there will arise a new scene, a new Heaven and a new earth will succeed. To gain as clear ideas as we are able, of this prophecy, let us inquire what is meant by a new Heaven and new earth? Is it altogether figurative, and emblematical of spiritual things? Or may we in some degree understand the words literally? I may venture to say, some at least, understand the words literally, in great measure; and what naturally leads me to determine in this wise, is the real, and literal destruction of this earth. That this earth and the works thereof, shall be destroyed by fire, and the elements melt with fervent heat, is generally assented to. The terraqueous globe will either be annihilated together with the atmosphere, and totally done away, and no place found for them, or there will be a mighty change; and such a transform-

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ation, as may be denoted in prophetic language, by a new Heaven and new earth. I will not assert that this world and all the solar system shall not be annihilated, but I must, at present, form a different opinion; nothing that does exist, has been brought to its original nothingness. And this globe, it is most probable, will not be annihilated, but be changed from its present unhappy situation, to a paradisiacal state. The first Heaven that passes away, is not the complete place of happiness, for that shall meet with no changes, but be eternal: by the first Heaven and earth therefore, is meant nothing more than our atmosphere, and the earth we now subsist on; that these shall be done away, as to their present form, there remains no scruple. What a change the conflagration will effect on these elements, it is not easy to conceive—but under the divine operation, it is altogether probable to me, that out of the ruins of the old world, a new Paradisiacal world will arise. I know it is in the reach of Infinite Power, to create a new world out of nothing—but we see Infinite Wisdom delights to perform by means, through the long extended chain of providential events. I believe we are not warranted to suppose, the new Heavens and new earth will occupy more, or different space, from what the former did.

It is reasonable to conclude, according to my apprehension, that this world will be destroyed by fire, and that the conflagration will have its natural effect, in many respects, as Noah's flood had; and cause a change in the interior parts of the earth, as deep as there are caverns or seas, and as extensive, every way, as there is any thing inflammable—but the nucleus of the earth beneath the caverns, &c. being more con-

solidated, hard and impenetrable, will not be changed, or much effected; what effect the general conflagration will have on the earth, sea and air, is not easy to conceive: it may reduce them, in some degree, to a chaotic state, to a rude mass of things—but suppose that to be the case, infinite wisdom and power can again introduce order and harmony among the jarring elements, and render the world more Paradisaical than ever heretofore. It was once a chaos, then a paradise—so it may be again.—That the creature groans and travelleth, and waits for the redemption of the sons of God, is the words of inspiration. By the creature, is meant the earth, and that it is disordered is true, and no doubt there will be a renovation of it at the time of the redemption of the sons of God; nothing is so weak, more corruptible and inglorious, than the bodies of the saints at their dissolution: but at the resurrection their bodies will be powerful, glorious and immortal—so it may be the case with this globe, that it be a permanent and happy place hereafter: and perhaps this new Heaven and earth may be as permanent as the bodies of holy men, after the resurrection. But is it supposable that this earth, on which we now dwell, will be a Paradise, the habitation of the just, and the Heavenly Jerusalem? I believe, both scripture and reason, favor that idea.

It was the opinion of many, that there was three Heavens, the first our atmosphere, the next the starry Heavens, and last, the third Heaven, beyond the starry Heavens. But is there any thing to support this opinion? Is it certain, that the vast extent of space, is not entirely occupied with stars? the eye assisted with

glasses, doth discover stars beyond our ken with the naked eye. And with still better glasses, we may make new discoveries of stars, still farther distant ; so far then, as we can reason, the universe is interspersed with system after system, similar to our system, each composed with a sun, and revolving worlds around it. And each world inhabited by reasonable creatures, and moral agents. If this is the case it is not probable there is any local Heaven, unless on globes somewhat similar to ours. And is it probable, that the inhabitants of Jupiter shall be transported to this world, or our inhabitants conveyed to any planets in this system ? It may be, but I believe not likely. The inhabitants of this world are suited by their nature and manners, for social happiness : but perhaps this similarity does not exist among the inhabitants of different worlds.

That this earth may be so changed as to become a place of compleat happiness, may not be improbable. The deity is every where present, and it is possible for him to make as great displays of his glory in this part of creation, as in any remote region.

“ And there was no more sea.” Some have interpreted the word sea, to mean people and nations of restless turbulent minds, subject to revolutions and changes. But I am inclined to think it may be taken rather in a literal sense in this place ; and means that in the new formed world there should not be that vast collection of water called the sea. We cannot in this state of things, have an idea, how men could subsist without the sea, for was there no sea, there would be no rains, and if no rains or dews, no vegetation. But in the future state, men shall be like

angels, (as it is thought by many) not subject to be supported by sustenance, and the wants of life, but their meat and drink will be to do the will of their Heavenly father ; and it is possible, without a sea, there may be a more serene Heaven and permanent earth.

Rev. xxi, 2. “ *And I John saw the holy city, New Jerusalem, coming down from GOD, out of Heaven, prepared as a bride adorned for her husband.*” Whether this holy city New Jerusalem, will descend from Heaven to earth, and be with the children of men, or whether those holy mansions will be prepared in some remote part of space even beyond the starry Heavens ? it is a matter that will not materially concern the happiness of saints. This city whose builder and founder is GOD, shall be their abode and everlasting residence. Its coming down from Heaven to earth, may denote its divine original, and that its architect is GOD. Jerusalem of old, was called the holy city, the city of the great king, a place where the true worship of GOD was performed. Which city at present is subject to the Turks, and trodden under foot by the Gentiles. But we trust, by ancient prophecies, it shall be again rebuilt and enlarged, and be possessed by the Jews, in the time of the millennium, and be a glory of the east. But Jerusalem spoken of here, shall be supernal, and descend from Heaven, and is represented to be adorned with all the splendor used in high festivals or marriage solemnities.

Rev. xxi, 3. “ *And I heard a great voice out of Heaven, behold, the tabernacle of GOD is with men, and he will dwell with them and they shall be his people, and GOD himself shall be with them, and be their GOD.*” The tabernacle of GOD

was with the Israelites, and the seat of his presence with them, and his dwelling was said to be between the two cherubims. And in the New Jerusalem will be his tabernacle and throne—it shall be with men : it appears to me it will be in the New Earth, after the restitution of all things. Earth is the place of men's abode at present, and ever has been since the creation of the world ; and I believe ever will be the habitation of the righteous, and that the meek shall inherit the New World. And in this New Jerusalem, JESUS CHRIST, the prince and head of all principalities and powers will deign to dwell with his saints ; whose glory will outshine the refulgent Sun itself, and be transcendent in excellency. But we may observe the wonderful effect of the visible presence of GOD, in this Glorious City, or New World. There shall be no need of the sun by day, or moon by night, to enlighten this Holy City, for the glory of GOD and the LAMB, shall give it lustre and light. This is somewhat similar to the shechinah among the Jews, which was a manifestation of the divine presence in the temple of Jerusalem. It was a bright cloud resting over the propitiatory or mercy seat, from whence GOD gave forth his oracles, with an articulate voice, when he was consulted by the high priest in favor of the people : Hence GOD is often said in scripture to set upon the cherubims, or between the cherubims ; because the cherubims with their wings, shadowed the mercy seat, over which the shechinah resided. It is said, this first rested, in the tabernacle prepared by Moses, in the wilderness, and from thence in the temple of Solomon, and there continued until the destruction of Jerusalem and the temple, by the Chaldeans, and

was never after seen. However, in the new Jerusalem, this bright cloud of glory, will not be confined to a sanctuary, tabernacle, or temple, but overspread this vast city, and enlighten the whole forever, so that night and darkness have no place in those bright realms of light.

But we may consider briefly, some other properties of this paradise of God. It is large and spacious, represented as being twelve thousand furlongs in circumference, fifteen hundred miles in compass, having a greater extent than ancient Babylon or Rome, or any other seat of empire in the world. It is true, it is represented by the model of a city ; but probably it will extend over most of the new modified earth—sufficiently capacious for saints of all ages and nations. It is great in security and strength, its walls so high as to render it impregnable against the efforts of enemies. Yet, in so safe a situation that the gates stand open day and night. But as to its glory and splendor it is unparalleled, its walls are inlaid and beautified with a variety of precious stones : and its gates of entire pearls, and every way magnificent beyond imagination. These walls are not only beautiful but inclose the most delightful scenes.—A pure river of the water of life proceeds from the throne of God, and the LAMB ; and either side the river, the tree of life, a saluferous grove, perpetually yielding fruit ; whose very leaves were for the healing the nations. Immortality reigns through this celestial world : a blessed eternity, here no eye shall ever shed a pensive tear ; no sorrow shall ever prey upon the mind, there shall be a farewell to pain, grief, trouble, and the grim tyrant death. Into these blessed regions, no tempter shall ever gain admittance ;

or any one polluted with the foul stains of sin—and of course no danger of the loss of the divine favor, or his kind protection.

The inhabitants of the new Jerusalem, are the nations that are saved, who shall walk in the light thereof. St. Paul, in the Hebrews, xii, 22—24, gives us an excellent description of this New Jerusalem, and its glorious inhabitants.—“ But you are come unto mount Zion, and unto the city of the Living God; the Heavenly Jerusalem, and to an innumerable company of angels, To the general assembly and church of the first-born which are written in Heaven, and to God the judge of all, and to the spirits of just men made perfect. And to JESUS the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than *that of Abel.*” Thus you discover who are the inhabitants of this Heavenly world. The God of glory favors it with his own presence—That Being who fills immensity, who is invisible and immortal; whose creative arm launched all worlds and beings into existence, whose unbounded goodness is dispensed to all; and from whom rivers of pleasure shall eternally flow, who dwells in light ineffable: and in the presence of whom the bright hosts of Heaven veil their faces, whilst they pay the profoundest adorations; I say this glorious being shall have his tabernacle with men, and enlighten this world. And also JESUS the mediator of the new covenant shall deign to be present in the New Jerusalem. Here saints may discover in the clearest view, the object of their adoration, see him face to face; see Him by whom the world was made, Him by whom saints are redeemed, and who is adored by angels; and as he is a GOD and man,

saints may have a vision of GOD, and this will be a beatific vision—by this vision of JESUS CHRIST, they will have the clearest idea of the Deity that can be attained to by men in the future state.

In this holy place, there shall be likewise, an innumerable company of angels. Angels are spiritual intelligent beings, and doubtless have intuitive knowledge, and have ideas clearer, and more comprehensive than those who gain them by ratiocination. Their number is great, they are innumerable. The prophet Daniel in his vision of GOD, says, "*Thousand thousands ministered unto him, and ten thousand times ten thousand stood before him.*" Those angels are ministring spirits: and as to their employment and office, some are said to preside over empires, nations and provinces; thus Michael, is said to be the protector of the people of Israel, Dan. x, 21. And the angel Gabriel, speaks of the angel, who was the protector of Persia.—And the doctrine of persons having guardian angels, is pretty clearly held forth, as well in the old, as new testament: and at sundry times they became visible to some of the patriarchs and prophets. But after the general resurrection and restitution of all things, these intelligences will have free intercourse with the saints—angels and saints will make but one church triumphant; a glorious society and company! And how much it will contribute to the knowledge and happiness of saints, to have a free communication with beings of that knowledge and capacity, we know not, in this state of darkness and imperfection—beings that can unfold most of the laws of nature; and the

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wonders of the kingdom of grace, and are let into the ample fields of futurity !

To add to the felicity of new Jerusalem, there will be convened, all the saints of every age and nation. All the ancient patriarchs and fathers of the church in the first ages ; for they shall come from the east and from the west, and sit down with Abraham, Isaac and Jacob, in the kingdom of Heaven. These, in some respects, may be deemed the first-born of the church. And most conspicuous will appear, the holy apostles and the numerous train of martyrs and faithful confessors.

It is true, that the employment of saints in happiness, is much unknown to us : we see, the God of nature delights in variety, through all his works. And we find the pursuits of mortals here below are various, according to their inclinations and propensities : some delight to trace the wonderful mazes of natural and moral philosophy, and the causes and effects of things : whilst others pursue the mysteries of religion, and the wonders of redemption. And why may we not suppose, that in the Heavenly world, men's minds will be fitted for study and contemplation ? It is probable, that their minds will be so ample, that they will be able to take, at one view, a whole train of ideas, and instantaneously judge of their connections. How happy will the sons of knowledge be, when without disturbance or pains, they will discover things as they are, in the kingdoms of nature and grace ! How happy the saints, when their knowledge will be, principally, intuitive ; and know as angels know—and faith be swallowed up in vision. We discover by sacred writ, that angels are ministring spirits, revealers of futu-

rities, and guardians of persons and nations; and just men made perfect may have some such employments—but what more happy employment can there be, than the worship of the trinity? To love with seraphic love, and praise with songs of highest joy, that being who is the sun of the universe, infinite in every perfection, will be an employment worthy of those bright legions of the Heavenly Jerusalem, during a long, long eternity!

But imagination may rove, and our invention search for the various flowers of Paradise, and the joys of that world to come; but in vain, for eye hath not seen, nor ear heard, nor has it entered into the heart of men to conceive the good things laid up for them that love him. St. Paul in his vision into the celestial world, discovered unutterable things!

But lastly this new Jerusalem shall be a scene of triumph and joy. For GOD shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying; neither shall there be any more pain, for the former things are passed away. Scenes of joy, forever new, and forever inviting, must occasion triumphant songs, and joys unparelled. When one sinner repents, there is joy in Heaven among the holy angels—and when Babylon was fallen, and totally destroyed, the church of GOD with united voices celebrated his praises, like the voice of mighty thunderings, or loud as the sounding ocean, saying, Hallelujah, for the LORD GOD OMNIPOTENT reigneth. What joy then shall diffuse itself among the angelic throng, when millions and millions of the fallen race shall arrive at the new Jerusalem, and become the bright inhabitants of that glorious

city ? What joy shall reign through the celestial regions, when all the saints have attained a complete victory over every enemy in this life, or life to come ? wherefore, to a true faith, let us join a divine love to our HEAVENLY FATHER, and delight in all his ways and holy commands ; that hereafter, we may have a right to the Tree of Life, and be received into the Heavenly Jerusalem ; where joy, perfection and happiness reign forever and ever.

END OF THE DISSERTATIONS.

ERRATA.

Page 64th, line 4th, for *numbers*, read *number*.
 77th, 4th, for x, 3, 4, read ii, 4.
 90th, 33d, for *manarch*, read *monarch*.
 95th, 35th, for *disperfed*, read *depressed*.
 101st, 7th, for i, 20, read xvi, 17—21.



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