

For the last dozen years the plot has been thickening.

13, 14, 15. The extraordinary political events which have transpired, and are daily manifesting themselves, declare most truly the present existence of this little two-horned lamb.

16, 17. The mark in the right hand is a bribe, and that on the forehead is partizanship; and by its political influence none beside his own creatures shall hold power or place—buy or sell—and all that have not the mark of the beast shall be politically killed.

CHAP. xvii. v. 1—3.—The woman, the great whore, here, is Popery—sitting upon, controlling, or riding the other six heads of the second beast.

4. Her resuscitation to power is here promised; and though Popery seems, cannibal-like, to be in many places devouring herself, nothing is more certain than that she is politically strengthening herself, especially in nominal Protestant countries.

5, 6, 7. Nothing particular.

8. The beast was in power declined—and becomes powerful again. Such is the fact to a certain extent, even at this day, of all the seven anti-Christian heads. But who can say what they will shortly be, when they must be all conciliated by the ungodly politician, to sustain his influence?

9. The seven heads are seven mountains on which the woman sitteth. These are figurative eminences. Popery is proud of her name, and so is Mohammedism, and so is Infidelity beginning to be, and so forth. At all events they are heads, and chief characters, and no one can deny that they are all anti-Christian, except such as know not Christ. The idea happens to chime with the fact, as Rome is seated on seven hills, she must be the great whore; and perhaps it was so designed by Providence the more distinctively to mark her character.

10. Know not.

13. All the Anti-Christian powers shall unite against Christianity, under, chiefly, the influence of popery.

14. But they shall fail in the contest.

15. The extent of Popish influence.

16. Here will be a reverse. No doubt the overbearing tyranny of Popery will reach to such a pitch, that she will presume to rule despotically the powers of the world. Then shall the Lord shew them their folly, and they shall chastise her, and persecute her almost indescribably—burn her with fire, and eat her flesh.

17, 18...27 Peers and 44 Commoners of England were, in 1835, Unitarians. Popish Churches have grown in England in 35 years, (1800—to '35) from 40 to 500.

TRINITARIUS.

THE PRESENT CRISIS

AND ITS DUTIES.

Although the general principle of Christian obedience is the same at all times, the calls and obligations to particular duties will vary with the state of society and the changing circumstances of the church. In seasons of persecution, steadfastness and patience are the appropriate virtues. When luxury prevails, both in principle and practice, it becomes Christians to rouse themselves for the purpose of correcting the evil. When the world appears to be encroaching on the church, every faithful subject of the "King in Zion," should be armed and active to repel the aggression. In short, whatever threatens to corrupt the purity of the gospel, to damp the zeal of its professors, or to draw off their minds from spiritual and eternal objects to those which are secular and temporary, should be regarded with a "godly jealousy," and opposed with all the energy of Christian zeal and holiness. As every age has its peculiar temptations, and every crisis its especial duty, so the circumstances of the period in which we live are exerting an influence upon members of the Christian community, and demanding their attention to the situation which they occupy, and the manner in which they ought to conduct themselves in it. It becomes, therefore, every Christian to enquire in what direction, and to what extent, these circumstances are affecting his character and his heart.

Natural feelings prompt us to the love of country, and there is nothing in Christianity which forbids it. The gospel only expands the principle into one of universal benevolence. The order of the sentiment in its progress to this point is, for the consistent Christian first to love his family and friends, "especially them who are of the household of faith;"

"His country next, and next all human race;" only taking care that his affections