

and of Popery, in a large space. An interesting question is, what is the period, as the word of God, at which the world has now arrived—what are the times? Scott, a very judicious commentator, remarks that, although he has written many works on prophecy, he is in the future, although the events are shadowed out in the past, we must not be presumed that we can find the exact "form and pressure of the Spirit of God" to the past the promise and the future shall find. To the careful readers of Scripture, the future, is, indeed, a field in which the candid inquirer will find the fulfilment of prophecy, and the pious & Godly men have not spent their labor in vain in elucidating this part of sacred writ. Among many eminent laborers in this field, we find that illustrious man of whom it was said:—

"Nature, and Nature's laws lay hid in night
God said, let Newton be, and all was light."

Among the most distinguished of modern commentators, on prophecy, is Keith. That writer endeavors to shew, and what he says, to me at least, is very convincing, that the pouring out of the seven vials of the wrath of God on the earth as foretold in the sixteenth chapter of the Book of Revelations, commenced with the first French Revolution; and that the fourth vial ended with the fall of Napoleon, and the re-establishment of the Pope—what is said in Keith's work of the fifth vial wants, I think, the same clearness of demonstration. He seems to think it was then (about 1829) in course of fulfilment, and that the sixth vial had also begun to be poured out. The calamitous events which had shortly before that time befallen the Turkish Empire, viz: the battle of Navarino, and their wars with Russia, and the Pacha of Egypt, naturally led to the idea, that the train of events, viz: the great reduction of Mahometan powers—signified by the drying up of the "great river Euphrates"—had commenced. This may be the case; for the pouring out of the fifth and sixth vials may be partly simultaneous: yet it may be observed, that of late years the Turkish Empire, by the reforms of its late and present sovereign, has been rather renovated than otherwise.—But to return to the consideration of the fifth vial; whatever difference of opinion there may be as to the exact period of its commencement, it is scarcely possible for those who believe that the rise, progress, and fall of the Papacy is foretold in Scripture, to avoid coming to the conclusion, that it is now being poured out. And here it may be useful to have the exact words of Scripture immediately under our eye, viz: the 10th and 11th verses of the XVIIth chapter of Revelations—"And the fifth Angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds."

Let us now consider the state of Europe for the last two years. How graphically do the above few lines depict it, or if inclining to the opinion that the pouring out of the vial commenced with the downfall of Napoleon, and restoration of the Pope, as Keith supposes, we take a retrospect of Europe for the last 30 years, how descriptive of the state of every Popish country throughout the world are the above words of Scripture. The kingdom of the beast everywhere has, indeed been "full of darkness"—spiritual darkness and super-

stition—"darkness has indeed covered the nations, and gross darkness the people." It is quite unnecessary to cite proofs of this; every reader of history, every observer of the times, unless he is a partaker of the darkness, must be sensible that the kingdom of the beast is indeed dark. Nay, even Protestant countries, and more especially their rulers, have laboured under a sad blindness, as it respects Popery. Viewing that hideous monster—the beast with seven heads and ten horns, as in a twilight, they have had no clear idea of his portentous form and savage nature. Hence their unceasing and vain attempts to make Romanism an element of social order, which, if order is to be combined with liberty, it never can be. The Romish Church, if not dominant, is a ceaseless agitator—if dominant, a systematic and merciless tyrant, having the cunning and address, however, of making the civil power the ostensible instrument of her tyranny. Such has been the case everywhere under Popish rule—No wonder, therefore, that men have been driven to the desperation, signified by "gnawing their tongues with pain"—no wonder that where all is darkness, the God of heaven is blasphemed. Alas! how can they hope for deliverance from their political pains, and sores, while they repent not of their deeds, and what are those deeds? In the 20th and 21st verses of the IXth chapter of the Prophecies we are considering, we have but a too truthful description of them. When the Eastern Roman Empire fell, the rest of the men which were not killed by the plagues then poured out, repented not of the works of their hands, that they should not worship devils, (demons, or departed spirits) and idols of gold, and silver, and brass, and stone, and of wood; which can neither see, nor hear, nor walk—neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. Here we have Popery, as it was when the Eastern Empire fell, and as it is at the present day painted to the life, and until men repent of these deeds, they may set up this constitution or that constitution—but it will all be in vain—men may fancy they can so frame political systems, that if only the due mixture of monarchy, aristocracy, and democracy be attended to, in their concoction, they will stick together with any kind of religion, as a cement, or with no religion at all. But were they to succeed in such an attempt, they would accomplish what has never yet been achieved since the world began. Civil government, that is, any government that has ever had a few months' existence, has been connected with some religion good or bad—and the practical working of the civil polity has been good or bad accordingly. One solitary attempt during the French revolution, or, at least one of the French revolutions, was made to found a government on Atheism, and we all know how it ended.

The United States are not an exception to the rule. The tie between the Government and Christianity may seem to be slight. But it must be remembered that that Christianity is chiefly Protestant—that the great bulk of the People were from the first Protestant, and still are so, that the Protestant Church was and is firmly established and well endowed by the liberality of individuals, that Protestant principles pervade the people, the general and States' Governments, it is to this circumstance, notwithstanding the strong democratic cast of their civil system, that they owe that portion of liberty and civil order which they enjoy. In short politicians begin at the wrong end, when they endeavor to form constitutions first, and establish religion afterwards—or what is still worse, leave religion out of their schemes altogether. It is as true in respect to nations, as it is in respect to families and individuals, that "godliness has the promise of this life as well as of that which is to come."

Let us look at the various nations of Europe

during the late commotions, and we shall see, that just in proportion as the religion of the great body of their people has been Protestant, have they enjoyed internal peace. If we look back to the memorable epoch of the Reformation, we find that the Countries in which liberty was established and still continues to flourish, were Protestant ere that liberty could find a congenial soil. Their religion was reformed first, and then their governments. It is needless, to cite facts in proof of this; every reader of history knows them. But in modern times, though we have plenty of reforms, a reformation in religion is the last thing we hear of, if we hear of it at all. "Men gnaw their tongues for pain and blaspheme the God of Heaven because of their pains and their sores, but they repent not of their deeds, nor of the work 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, nor of their murders (of the pure worshippers of God) nor of their fornication, nor of their thefts."

Throughout the whole of that part of western Europe, where Popery is still dominant, and which formed part of the ancient Roman Empire, and subsequently, in scripture language, "the kingdom of the beast," we have seen attempts to establish free governments, but no attempts whatever to abolish the established forms of idolatry and superstition. Had success attended these efforts in any one instance, we must have sought for the fulfilment of what is said respecting the fifth vial in some other way, and at some future period. The ruin of the liberal constitutions of Rome and Venice might, perhaps, easily have been foreseen; but who, without the aid of the prophetic word, could have foreseen the sudden reverse which befell the Sardinian King in his attempts to break the chains of Austrian tyranny in Lombardy. Then again, look at Hungary. It was hoped, and there seemed to be some reason to hope, that the tree of liberty had taken firm root there, and that Hungarian heroism would have been able to protect it. But alas! it was rotten in the core, and the axe was at its root, the establishment of the pure religion of Christ formed no part of the plans of Hungarian patriots—and yet there are a million & a half of Protestants in Hungary—how long will men of every denomination strive to build constitutions on sand, instead of founding them on the solid rock of religious principle. No wonder that so much treachery and selfishness has been evinced by some of the Hungarian leaders; and such a readiness to cast off their faith, or at least the profession of their faith, and to embrace the religion of the false prophet, when they supposed there was no other way of escape from Austrian and Russian tyranny. Was not this literally "blaspheming the God of Heaven because of their pains and their sores?"

As it regarded Hungary, all seemed to be going on prosperously for her brave people, notwithstanding the fearful odds against them—sympathy was evinced on their behalf in every generous heart throughout the civilized world, and in Britain more especially, where sympathy is never wanting for the brave and the oppressed. Public meetings were held, where Magyar heroism was warmly and justly applauded, nay even ministers of the Gospel spoke of the piety of Kossuth; and in proof of it cited a prayer in which alas! the Saviour's name is not to be found. Patriots, nay even dead patriots, seemed to be the only Saviours on whom the Hungarian leader relied. Not that bravery and patriotism are to be despised. No! they are too valuable for that; but they are splendid virtues, and are rewarded by the applause of man. From generation to generation, notwithstanding the fight which Protestantism must have emitted in Hungary, the second commandment "Thou shalt not make unto thee any graven image. Thou shalt not bow down thyself to them" was broken, and under the permission of a righteous and jealous God who visits the iniquity of the fathers on the children when the children have filled up the measure of their fathers, the vial of wrath has been poured out in our day. Oh! that "when the judgments of God are abroad on the earth, the inhabitants thereof would learn righteousness