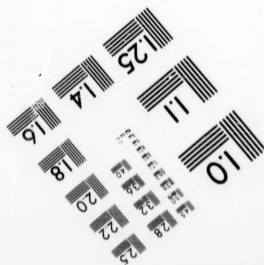
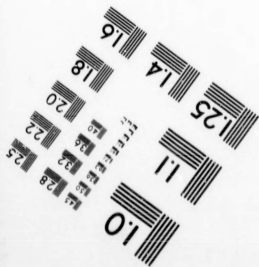
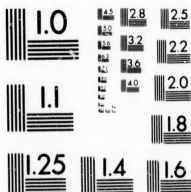


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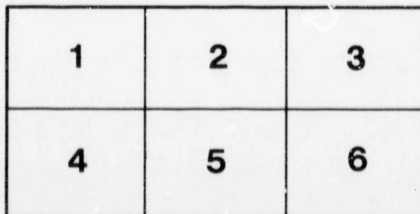
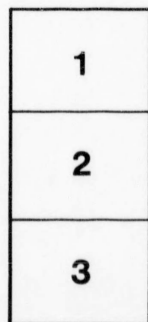
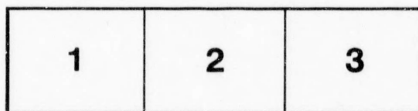
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OF THE
Eleventh Chapter of The Book of Daniel.

BY
GEORGE COLLINS.



OTTAWA:
PRINTED BY JOSEPH LOVEDAY.
1870.

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EXPLANATION

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ELEVENTH CHAPTER

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BOOK OF DANIEL.

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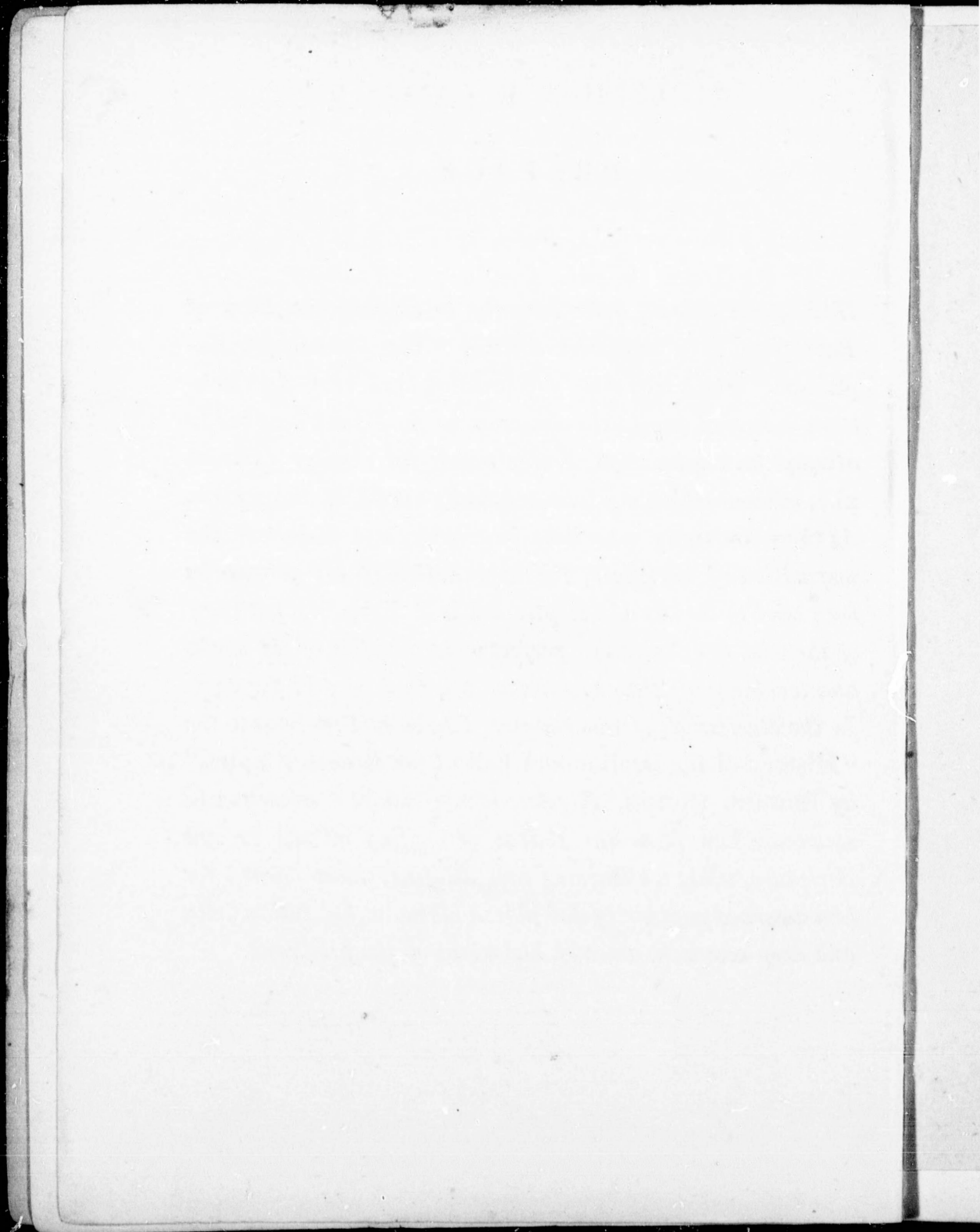
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P R E F A C E .

Having endeavored, quite recently, to explain the Book of Revelation, in a pamphlet entitled "The Apocalypse Explained," which was widely circulated and read by Christians scattered among the numerous sects, I have been led to attempt an explanation of this wonderful chapter (Daniel xi.), without which my former labours would be incomplete. As there are many who hate knowledge, and disbelieve the inspiration of Scripture, the explanation of the prophecies may tend to convince the sceptic, while it lights the pathway of the wise to even a more perfect understanding of the works and teachings of Him who is over all, God blessed for ever. In the elucidation of this chapter, I have had recourse to the "History of the Decline and Fall of the Roman Empire," by EDWARD GIBBON, Esquire, whose infidel tendency will exonerate him from the charge of writing history to suit Scripture, while his learning and diligence have earned for him deserved popularity and placed his name, for authenticity and deep research, amongst historians of the first rank.

G. C.



EXPLANATION OF DANIEL ELEVEN.

THE prophecies contained in this chapter, embracing as they do the history of the world from the last of the Jewish prophets to the great battle of Armageddon (Rev. xvi. 16; Zech. xiv. 12, 13),—where the friends of Christ and the followers of Satan will be engaged in actual conflict, and the victory of the former will be the signal of the millennium or the thousand years of peace and contentment under the mild sceptre of Christ,—are pregnant with interest to the lover of truth; and, whilst I have endeavored to explain it, I claim the consideration due to those who endeavor to advance the cause of truth and happiness in the world.

The period of the world's history from the time of Daniel, Haggai, Zechariah and Malachi to the advent of Jesus Christ, was not honored with any inspired writings, and the close of the second prophetic epoch was duly marked by the Almighty coming forward and revealing Himself, in a glorious vision, to his beloved Daniel—who was scarcely able to bear the sight—and unfolding to him the plan He intended to pursue, as best adapted to existing circumstances, for the redemption of his rebellious children, and restoring them again to his favor.

Listen, man, it is God who speaks:—“*Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him. And now will I show thee the truth.*”

At the time these words were spoken Darius was still king, and therefore could not be included as one of the three kings who are spoken of as *yet future*. Three of them were the successors of Darius;

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia: and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

and during the reign of Darius and Xerxes two great expeditions were conducted against Greece; and the plains of Marathon with the Pass of Thermopylæ attest the valour of the ancient Greeks, and the inefficiency of numbers when opposed to men who love freedom. Of the four kings mentioned by Josephus—after Darius Hytaspes—three of them stood up in the dignity of kings, namely, Xerxes, Artaxerxes Longimanus (the Ahasuerus of Es-ther, and Artaxerxes Mnemon. The fourth, Darius Codomanus, reigned only six years; and paid the penalty of his predecessors' temerity in the loss of his kingdom, taken from him by the Macedonians, commanded by Alexander the Great. The three kings—Xerxes and the two Artaxerxes—are the three meant as having stood up. I am aware there are other kings mentioned in the Ptolemæi canon, but as they escaped the eye of the Jewish historian, at a time when the Jews were subjects of Persia, they may slumber on in the oblivion accorded them by the silence of Josephus; as they do not stand up sufficiently high to interfere with this explanation. The fourth king stands out distinct from the others, as richer and more successful in war than they; and it appears that his arms were directed, not against the Grecians, but against the realm of Grecia. After the lapse of five and a half centuries, Persia, having endured the tyranny of the Greeks and Parthians, was restored to its ancient monarchial form of government and the religion of Zo-

roaster, by the warlike Artaxerxes, who became greater and richer than his three ancestors. Artaxerxes had served with great repute in the armies of Artaban, the last king of the Parthians, and he appears to have been driven into rebellion by royal ingratitude—the accustomed reward of superior merit. He is said to have descended from the ancient kings of Persia. His arms subdued the remains of the Greek power in Upper Asia, overthrew all the independent princes that disputed his claims, and waged a not unsuccessful war against the Romans (A.D. 230). His haughty message to the Roman emperor attests his exalted opinion of himself, and reads thus:—

“The great king therefore commands the Romans instantly to depart from all the provinces of our ancestors, and to content themselves with the possession of Europe.”

This message was delivered by four hundred of the most beautiful of the Persians; who, by their fine horses, splendid arms, and rich apparel, displayed the pride and greatness of their master. The descendants of Artaxerxes ruled Persia until its conquest by the Arabs, when the religion of the prophet and the Koran took the place of Zoroaster and the Magi.

Conquests of Alexander the Great.

3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will. The exploits of Alexander the Great, when the number of his soldiers and the extent of his conquests are taken into account, lead us to enquire into a character that occupies such a prominent place in history.

Under a love of conquest and a contempt of danger—

with great mental capacity, there appears to have been a tender regard for his soldiers, such as a father would feel for his children. He declares himself that he divided the spoils amongst them, reserving nothing for himself but the diadem and purple, which marked his preeminence in toil and danger. Such conduct on the part of kings generally ensures love and obedience; and

4 And when he shall stand up, his kingdom shall be broken, and shall be divided towards the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall he plucked up, even for others beside those.

each soldier is animated with a desire for success equal with that of his chief. In a space of about eight years, Alexander conquered Persia, Assyria, Egypt, Babylonia, and became master of nearly all the half civilized countries in Asia and Africa. His sudden death, at the age of thirty-two, ended his career of conquest, and the union of his kingdom, which was divided into four parts. Ptolemy obtained Egypt; Seleucus, Upper Asia; and Cassander, Macedonia and Greece: while some of the provinces of Lower Asia fell to the lot of Lysimachus. The learning of the Greeks was thus scattered over the East; their architecture excited a love for the graceful, and the teachings of their philosophers elevated the mind, and prepared the world for the reception of all the loveliness, goodness and wisdom, in the person of Jesus Christ. Having accomplished their mission, and corrupted their learning, their kingdom was broken up, and given to the Romans and Parthians; and though we may lament their fall, we cannot excuse their folly in deifying their great men, and amusing themselves in useless speculations, while the simple way to the unknown God was entirely neglected.

China.

5 And the king of the south shall be strong, and *one* of his princes; and he shall be strong above him, and have dominion; his dominion shall be a great dominion.

When Britain was inhabited by barbarians and America unknown, the Roman empire and the Persian monarchy styled themselves the two eyes of the world. These lofty titles might have been justly disputed by the empire of China, and the Islands of Japan. China, with her twenty-two dynasties—the first dating as far back as two thousand two hundred years before the Christian era,—for population and extent of territory was superior to either and perhaps equal to both. Her *many* dynasties speak of internal commotion, and the Huns and Tartars made sad havoc among her patient inhabitants. The defeat of the former, in the first century, was fatal to the peace of the West. Among the few eminent men she has produced, Confucius ranks first:—

“Secure alone the great Confucius stood,
And taught the noble science *to be good.*”

Japan.

Japan, more fortunate than its great neighbour, has been comparatively free from war and its evils. The dynasty founded by Sinbu reigned two thousand two hundred years, and still controls the affairs of religion, while another has succeeded in obtaining the control of civil affairs. In its freedom from war we have an evidence of its strength above China. In its moral condition we have an evidence that the rod of correction is necessary to nations as well as to individuals.

Origin of the Turks.

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

Two thousand miles to the north of Canton and near the centre of Asia, is situate a ridge of mountains, where, about the middle of the sixth century, a revolution occurred which first revealed the name and nation of the Turks, whose founder, like Romulus, was said to have been suckled by a wolf. The inhabitants of this mountainous region consisted of mechanics, who forged the weapons of war for their master, the Khan of the tribe of the Geougen, who treated them as his most despised slaves. This they endured until Bertezena, a bold and eloquent man, persuaded them that the weapons they forged for their master might cut the cords of slavery and obtain their freedom. They sallied forth from their mountains, and a sceptre was the result; and the annual ceremony, in which a piece of iron was heated in the fire and a smith's hammer was handled by the prince and his nobles, recorded for ages the rational pride and humble profession of their founder. Bertezena signalized his valour by a series of successful combats against the neighbouring tribes; but when he presumed to ask the daughter of the great Khan to wife, his request was answered with insult. The old Khan treated with contempt the request of a slave and a mechanic; the mechanic assembled his forces, and, in a decisive battle, nearly extirpated the tribe of the Geougen; and the new and powerful empire of the Turks was es-

tablished in Tartary. Bertezena was rewarded by a more noble alliance with the daughter of the Chinese emperor (the king's daughter of the south). This alliance was of no permanent benefit to China, as the successors of Bertezena fought with them as often as the weakness of the government insured success, and their love of plunder induced them to spoil their patient neighbours. The empire grew to huge dimensions, and compelled the Turkish monarch to divide his care, and establish three princes of the blood as his associates, who soon forgot their allegiance, became enervated by luxury, and, at the instigation of the Chinese emperor, the captive nations resumed their independence, and the power of the Turks was limited for a period of two hundred years. The tree planted by Bertezena and his Chinese consort, grew up, spread out its branches, and withered and died from the effects of the rich soil. But two branches that

7 But out of a sprung out of her roots grew up and flour-
 branch of her ished, and one is still in existence, but in
 roots shall *one* a feeble condition. This branch made its
 stand up in his appearance in the person of Othman, the
 estate, which founder of the Ottoman empire: the battle
 shall come with of Prusa (A.D. 1326) is named as the date
 an army, and of their power. The success of the Turks
 shall enter into against the idolatrous inhabitants, under
 the fortress of the immediate successors of Othman, ex-
 the king of the tended their empire, and inflicted merited
 north, and shall punishment on the Poltheists, or worship-
 deal against pers of images.
 them, and shall prevail.

Constantinople, at the time of its capture by the Turks,

8 And he shall also carry captives into Egypt their gods, with their princes, and with their precious vessels of silver and of gold: and he shall continue more years than the king of the north.

might well be compared with Egypt for its spiritual darkness, as well as for the persecution of God's modern Israelites by the edicts of Justinian, and his theological successors; and, after it became the capital of the Turkish empire, the captives were hurried thither, with the idols composed of silver and gold, and both worshippers and idols were usefully applied. The extent of the Turkish conquest is too well known to need recapitulation here; my design being to explain scripture, and while I merely touch the main features connected with this chapter, my observations may perhaps serve to excite interest and thus induce some one better qualified than myself to carry out what I have merely commenced.

The Roman empire has passed away, and the Turkish capital, erected on its ruins, attests the truth of scripture that the king of the south has continued more years than the king of the north.

Successors of Alexander.

9 So the king of the south shall come into his kingdom, and shall return into his own land.

This verse brings us down to the successors of Alexander the Great. Ptolemy being located in Egypt, Seleucus in Upper Asia, Lysimachus in Lower Asia, and Cassander returned to his own land governed Macedonia and Greece.

The Punic Wars.

The first quarrel between the Carthaginians and Romans appears to have originated in a mutual desire to possess the Island of Sicily; in the contest which resulted from these desires

10 But his sons shall be stirred up, and shall assemble a multi-

tude of great forces; and *one* shall certainly come, and overflow, and pass through; then shall he return, and be stirred up *even* to his fortress.

the Carthaginians lost their fleet and the city of Agrigentum (B.C. 260). After the reduction of Sardinia and Corsica, the Roman fleet sailed against Carthage itself, and the king of the south was "moved with choler," and being strengthened by a timely aid from Greece, made a strong effort to repel the Romans, in which he

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north; and he shall set forth a great multitude; but the multitude shall be given into his hand.

was entirely successful, taking Regulus, the Roman general, prisoner. The losses sustained by the Carthaginians in their unsuccessful efforts in Sicily, made them desirous of peace; and to obtain it they dispatched Regulus with instructions to propose certain conditions, which were rejected at the earnest entreaty of Regulus himself, who deliberately returned, according to agreement, and surrendered his person and life to the enraged Carthaginians.

In the preceding verse one is mentioned who should overflow, and pass through, and return, and be stirred up, even to his fortress. Twenty-three years of peace recruited the powers of Carthage, and enabled her to renew hostilities with Rome; and the first success of their army, under the command of the celebrated Hannibal, revived their hopes, and for a time the Romans had reason to despair of success. After a rapid march through Spain and Gaul, crossing the Alps he descended on the plains of Italy. He defeated the Romans in four successive battles, in the last of which the Romans lost forty thousand men and a large number of

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

officers. After taking away this multitude, his heart was lifted up. The writers of history venture to blame the conduct of Hannibal, for his lack of energy in not hastening at once to Rome. Elated by success and confident of victory, he appears to have delayed his march, until the Romans had collected their remaining forces, who, under the command of Fabius, wearied him by avoiding battle and exhausting his supplies. The Romans gained Syracuse, reduced Spain, and took from Carthage her fleet, her prisoners and a large sum of money.

Fifty-three years subsequent to the events just recorded, the king of the north came with a great army, and, after a three years' siege, Carthage was taken and so effectually destroyed that its very site is now a matter of conjecture. In consequence of this success, a large part of nothern Africa became tributary to Rome. Some years before, the Romans had carried their arms into Greece and Asia Minor, and these, together with Macedon, fell into their hands; and while we sympathise with the cause of Hannibal and Mithridates, we may admire the patient courage of the Romans, who were neither unduly elated by success nor dismayed by adversity.

Among the useful works of the Greeks resulting from their love of letters was the translation of the Old Testa-

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ment into Greek, and if not as profitable to them as it might have been, it may be recorded to their honor as having been useful to posterity.

Amongst those who stood up against the king of the south in those days were the Parthians, the Romans and the Maccabees. The exploits of the latter remind us of Gideon and David: their courage and patriotism will compare favorably with the heroes of any nation.

Destruction of the Jewish Nation, and Introduction to Roman History.

The fearful state of the Jews, after they had rejected Jesus Christ and his representatives the apostles Paul and Peter, and turned a deaf ear to the

gospel, is scarcely equaled in the history of any nation. The number of robbers who exalted themselves to the dignity of kings, as if in mockery of Him they had crucified, tended to upset every form of government; and the depredations committed by them against the feeble and those desiring quietude, as well as their contempt of their lawful governors, provoked the Romans to a just retaliation for their treachery, as well as for the useless destruction of many of their countrymen. In the speech (still extant) of king Agrippa, the power of the Romans is set forth, to the seditious multitude, with a truth and simplicity that for a little while checks their clamor; but the eloquence of the king was not sufficient to prevent the destruction of the Jewish nation, neither did the eloquence of Paul on another occasion more than almost persuade the king to be a Christian.

14 And in those times there shall many stand up against the king of the south; also the robbers of thy people shall exalt themselves to establish the vision; but they shall fall.

The successes that attended the first efforts of the Jews against the Romans, elevated their hopes, and many who were desirous of peace were compelled to join the war party; and the obstinate resistance that Vespasian and Titus met with, demanded their utmost ingenuity as well as great patience and courage. The writings of Josephus inform us of the obstinate defence of Jotapata, which he conducted in person: and the siege of Jerusalem, with its internal discord, and the desperate valor of its inhabitants, and the fearful state to which they were reduced by famine and pestilence, as well as by the engines and swords of the Romans, are accurately described by the same writer.

But they had to contend with those whom no dangers could intimidate, no difficulties subdue, and whose discipline and valour no opposition could overcome. The legions were led by men who

16 But he that cometh against him shall do according to his own will, and none shall stand before him: and he shall stand in the glorious land, which by his hand shall be consumed.

united the qualities of the private soldier with the calm wisdom of the consummate general. Julius Cæsar was not less noted for his skill and judgment as a commander than for his personal prowess as a soldier; he fell apparently more overcome by the ingratitude of Brutus than by the weapons of his foes. Opposition against such powers as these, resulted in the desolation of the glorious land, and the extinction of the Jewish nation. The judgments of God for the sins of the people visited that generation, as predicted by the prophet. And while the prophets

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foretold and lamented these sorrows, Jacob may also console himself with the promises of a speedy restoration to the land of his fathers.

Seventeenth Verse.

From the year A.D. 96 to that of A.D. 180, during the reigns of the emperors Nerva, Trajan and the two Antonines, the Romans enjoyed a degree of

17 He shall also set his face to enter with the strength of his whole kingdom, and upright ones with him; thus shall he do; and he shall give him the daughter of women, corrupting her; but she shall not stand on his side, neither be for him.

prosperity—under these upright ones—equal if not superior to any other time of their history. Nerva introduced order and justice; Trajan extended the limits of the empire far beyond its ancient boundary, and earned for himself the name of the greatest and best emperor of Rome. The daughter of women, founded by the apostle Paul and his brother Peter, was given to Rome about the commencement of this happy period; and, from the facilities afforded by the great highways branching out

from the forum, she diffused her healing balm and imparted the blessings of salvation to all who could be prevailed upon to accept them. So faithful was she in the discharge of her duty, that in the beginning of the fourth century, the Pagans became alarmed for their gods. The latter part of the reign of Diocletian was disgraced by the persecution of the Christians; and, in company with his colleagues, he issued a series of edicts having for their object the extermination of the daughter of women. A third part of the stars that adorned her crown were cast to the earth (Rev. xii. 4), the meeting-houses were destroyed, the scriptures burned, and many of her sons

endured the tortures of a martyr's death. Instead of being retarded by these afflictions, her steps were accelerated; on the accession of Constantine the Great (Rev. xii. 5)—which happened shortly after these troubles—she was relieved from her oppressors, and while Constantine reigned enjoyed great prosperity. The reign of Theodosius was marked by the extinction of Paganism (A.D. 390). And while we admire the zeal of this prince, we may deplore the arbitrary measures which he adopted to accomplish this object. The sword may intimidate and chains may bind the limbs, and dungeons shut out the light; but the mind or spirit of a man can scarcely be controlled by himself, much less by others. The Polytheist, long accustomed to worship the deified heroes of Greece and Rome, could not be whipped into that inward compliance which the great truths of the gospel require. And while he might outwardly conform, his busy brain would be constantly at work to injure a cause which he was forced to comply with, and which he had been taught to regard with disdain. The statues of the Grecian gods were thrown down, and the altar of victory desecrated; but his fertile mind suggested and the misguided zeal of the Christians contrived to substitute the image of Jesus in His humility, with those of the saints, and the incense that soon ascended to the Virgin Mary supplied the deficiency of the other, and the Pagan was reconciled at the expense of the purity of the church. But she shall not stand on his side, neither be for him.

The reign of Justinian and his consort (whose early life corresponds with the character of the scarlet lady mentioned in Revelation), was marked by the retreat of the daughter of women (Rev. xii. 6) into the wilderness.

The narrow bigotry of the Roman emperor, aided by the empress Theodora, firmly established the errors of his predecessors, and invented many new ones. From the publication of the Justinian code, with the novels, may be dated the era of the present Roman Catholic church, and the taking away of the daily sacrifice. Nestorius, in exile, did not cease to labour; and in Persia a church was founded which served as an asylum for the retreating Christians, hurried from their homes by the edicts of Justinian; and for six hundred years the missionaries diffused the glad tidings amongst the nations of the East, from Jerusalem to China; and amongst the wild Tartars of the North, the daughter of women, true to her mission, distributed her gifts.

Eighteenth Verse.

The Islands of the Mediterranean fell into the hands of the Romans, and England, which was then considered

18 After this as the remote corner of the earth, did not shall he turn his escape the arms of Caesar. And the em- face unto the pire became so extensive, after the con- isles, and shall pire became so extensive, after the con- take many: but quests of Trajan, as to exceed the power of the government to manage it. So a prince for his of the government to manage it. So of his own behalf shall thought Hadrian, who succeeded Trajan, cause the re- thought Hadrian, who succeeded Trajan, reproach offered and accordingly reduced its limits to the by him to cease; and accordingly reduced its limits to the ancient boundaries, and thus took away without his own ancient boundaries, and thus took away the reproach of his predecessor, who was reproach he the reproach of his predecessor, who was shall cause *it* to unable to improve the countries which he turn upon him. had subdued. Censure, which arraigns the

had subdued. Censure, which arraigns the public actions and private motives of princes, has ascribed to envy a conduct which might be attributed to the moderation of Hadrian (and thus left a reproach on

his own head). It could not have been envy of his predecessor which induced him to give up these countries; for he could scarcely have placed the ability of Trajan in a more conspicuous light, than by acknowledging his own inability to defend the territory thus acquired.

Nineteenth Verse.

The policy of Hadrian and that of the two Antonines was wisely directed towards the happiness of mankind;

19 Then he shall turn his face towards the fort of his own land: but he shall stumble and fall, and not be found.

while they ceased to invade their neighbours, the defensive wars they maintained preserved the integrity of the empire, and commanded the respect of their enemies. The happiness of the people, during the reigns of these princes, equaled, and perhaps exceeded, that of any other period in the history of the empire while subjected to Paganism. These happy times seem to have been especially provided by Jehovah for the spread of the gospel, which was just then being introduced into the empire prepared for it. And after these good times had been enjoyed and abused, the next and only alternative was the rod. The commencement of the decline has been dated from the accession of Comodus (A.D. 180). From Comodus is dated a series of civil wars with heavy taxes, and the ruin of the empire was only delayed a short time by the severity of some and the virtues of others, until the final crash came, on the accession of Constantine, when Christianity triumphed, and Paganism—if we except the short reign of Julian—ceased to be the established religion.

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Twentieth Verse.

In the glory of the empire stood up Caracalla (A.D. 212), a raiser of taxes. He extended the privilege of

20 Then shall citizenship to people on the skirts of the empire, who had formerly been looked upon as unfit to receive such a concession. The extortion of a tax, in addition to the tribute previously paid, in a measure compensated for the honour of citizenship. Caracalla was distinguished above all the emperors for his ability to raise taxes. His end was sudden if not glorious. He was destroyed neither in anger nor in battle. He was slain by one of his soldiers while attending to the wants of nature.

Twenty-first Verse.

The successor of Caracalla was Macrinus, who by promises of unbounded liberality, obtained the reluctant

consent of the army. His want of merit, however, soon became apparent to the senate, whose rights appear to have been invaded; and their murmurs against the choice of the army boded ill to Macrinus. "Why," said they, "was not the purple bestowed on some distinguished senator, whose abilities and reputation would have satisfied the people, and upheld the dignity of the empire?" So loud became the murmurs, that

a new claimant for the purple was only wanted to promote a rebellion. This aspirant was soon forthcoming. Flagabalus, a supposed son of Caracalla, raised an army

in Syria, fought and conquered Macrinus, assumed the purple, with the vices of his parent united to his own folly. Alexander Severus relieved the people from the galling taxation imposed by Caracalla and Flagabalus, and during his reign the people enjoyed a peace and prosperity unknown to them since the days of the Antonines. The virtues of this emperor presented a support to the falling empire. He was too good for the times. His endeavours to curb the military—whose licentious conduct was one of the causes of the decline of the empire—shortened his days. The forty years which ensued were years of misery. War, famine and pestilence destroyed the moiety of the human race.

Twenty-second Verse.

The firmness of Diocletian and his colleagues established order, but the latter part of their reign was marked

ed by their persecution of Christianity, which hastened in the arms of a flood, by which they were overflowed and broken. The accession of Constantine (A.D. 306) was the signal of relief to the church, and the downfall of Paganism. Gibbon says:—The great Constantine was born at Naissus in Dacia. He was about eighteen years of age when his father was promoted to the rank of Caesar, but that fortunate event was attended with his mother's divorce; and the splendour of an imperial alliance reduced the son of Helena to a state of disgrace and humiliation. Instead of following Constantius in the West, he remained in the service of Diocletian, signalized his valour in the wars of Egypt and Persia, and gradually

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

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rose to the honorable rank of Tribune of the First Order. The figure of Constantine was tall and majestic; he was dexterous in all his exercises; intrepid in war, affable in peace. In his whole conduct the active spirit of truth was tempered with habitual prudence. Such a character was sufficient to excite the love of his inferiors, the respect of his equals, and the jealousy of his superiors. Galerius, who governed the East, and who aspired to be sole emperor, beheld with fear and hatred the rising merit of the son of Constantius. And it was not without danger from his superior that he made his way to his father, in Britain, whose declining health and fraternal affection made him anxious for his son. Constantius, soon after embracing his son, was gathered to his fathers, and Constantine was declared his successor, by the unanimous consent of the army, with the reluctant approval of Galerius. The menacing attitude of Maxentius, who governed Italy, soon convinced him that in order to reign he must fight.

Twenty-third Verse.

After making a league with Licinius by a family alliance, in order to secure his neutrality, he collected his little army and commenced his march to Rome. Forty thousand soldiers was all that he could bring to bear against the army of Maxentius, consisting, as it did, of at least one hundred and sixty thousand, besides having possession of all the fortified cities of Italy. But a just cause inspired his intrepid mind and strengthened his heart, and with this comparatively small force he undertook the

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

cause of the oppressed, against the enemies of God and man. The battles of Turin, Verona, and Rome, revived the hopes of the Christians, and spread dismay among their enemies; and the vision of the fiery cross which he saw in the heavens, with his interview with the Just One, may be regarded as an evidence of his calling as a servant of God and an apostle of Jesus Christ, and explains the words in the last clause of verse 22,—“Yea, also the prince of the covenant.” The deceitful conduct of Licinius in fomenting a conspiracy against the authority of his colleague, dissolved their league of friendship, and provoked a war which terminated in the defeat of Licinius, in a succession of battles, and soon after his life, and Constantine became sole emperor (A.D. 324).

Twenty-fourth Verse.

In choosing Byzantium as the capital of the empire he was guided by divine wisdom, for the locality was

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

admirably adapted to the purposes of commerce, so necessary to the prosperity of a city, and the mild climate and fruitful soil contributed to make it one of the fattest places of the province; and, although historians have blamed the choice of the emperor, and lamented the separation of the Greeks and Latins, yet this division resulted in good to the East, and balanced the power of the West, and limited their ability to do mischief. We can easily imagine how calamitous to mankind would have been the consequences if the two divisions had continued united under the powers that have since governed Rome. Its close proximity to

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the civilized countries of the East, afforded an easy retreat for the daughter of women, when she had to flee before the edicts of persecution and intolerant bigotry. Constantine did that which his fathers had not done, nor his fathers' fathers: he established Christianity, put an effectual check on open persecution, and compelled the enemy to don the mask of the hypocrite, in order to do mischief. His victories enabled him to scatter among the Christians the prey, the spoil, and great riches; who unfortunately had not learned how to use good without abusing it. He also forecasted his devices against the strongholds during his lifetime; not only the strongholds of Italy, which he conquered by his valour, but the strongholds of Satan felt the shock of his wisdom. Unlike some of his successors, he endeavored to win the mind over by gentle means, and the toleration he extended towards his fallen enemies, was not less beneficial to them than creditable to himself. The flourishing state of the Church at this period, presented temptations to the worldling, and, under the mask of the hypocrite, many made religion a stalkinghorse to wealth and power. A large number of this sort of folks were exposed during the short reign of Julian, and the Church herself had to suffer for her want of vigilance. While the gates of Zion should be open to the penitent, and those who are desirous that their lives should be conformed to the teachings of scripture, they ought to be shut and guarded against the worldling and the hypocrite.

In the Church of the present day there appears a sad mixture of evil and good. Worldly men have obtained the control of the affairs of the house of prayer; *they take care of the money; they influence the preacher;* and

if a Christian venture to hint that matters are not going as they should be, he is told he is not wanted: *the principle thing required is MONEY!* Money-changers, of questionable integrity, and merchants who are guided by self-interest rather than love to Jesus Christ, are located in the bosom of Zion, and she has been sick and afflicted this long time. If the gates of hell are not to prevail against Zion, these things must not be; the tares must be separated from the wheat. The Church needs reorganization; like a vessel intended for a long voyage, she must be thoroughly overhauled—every rotten timber taken out and replaced by sound; her rigging must be good and fit for work; her sails of the best material and white as snow; she must be manned by volunteers willing to wait for their pay until they reach the destined port, and no one allowed a passage on board unless, like Zacchæus, they are willing to make restitution and conduct themselves as becometh followers of the Lamb.

Twenty-fifth Verse.

The immediate successors of Constantine were involved in a war with Persia. The Persians, held in check during the life of Constantine by

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall be stirred up to battle with a very great and mighty army;

the firmness of his government and his military renown,—upon his death and the troubles which succeeded that event, embraced the favourable moment to revenge some former reverses and wrest from the Romans some of the eastern provinces; and for twenty-three years, during the reign of Constantius, the war lasted and the Romans suffered some severe defeats.

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but he shall not stand: for they shall forecast devices against him. Sapor, king of Persia, proved himself a worthy descendant of Artaxerxes. In nine successive battles he defeated the Romans, and took some of their cities, and did considerable mischief. And, although the victories of Julian—the successor of Constantius—restored in some degree the lustre of the Roman arms, his persecution of Christianity cast a stain upon his name which the virtues of the philosopher with the abilities of the soldier can never wipe away.

Twenty-sixth Verse.

The antipathy of Julian to the house of Constantine (of whose meat he had been fed), assisted to overthrow

26 Yea, they the dynasty, and his death ended the Persian war, and afforded a timely relief to the Christians as well as ended the reign of the Flavian family. His army, led astray by false guides, were bewildered in the deserts of Persia, suffered the pangs of hunger and thirst, in addition to the assaults of the enemy,—overflowed, and many fell down slain.

Twenty-seventh Verse.

Omitting Jovian, the successor of Julian, this verse conducts us to the division of the empire by Valentinian (A.D. 364), who elevated his brother, Va-

27 And both these kings' hearts shall be to do mischief, and they shall speak lies at one lens, to the purple, bestowing on him the prefectures of the East from the Lower Danube to the confines of Persia, while he reserved, for his immediate government,

table; but it shall the warlike prefectures of Illyricum, Italy not prosper: for and Gaul. Valentinian was a distinguished yet the end *shall* be at the time soldier; and the ability with which he deappointed. fended the frontiers against the barbarians, who, after the death of Julian, had presumed to disturb the peace of the empire, put an effectual check on their depredations. But his reign was disgraced by his want of humanity, and the blood which he shed to gratify a cruel disposition, rendered his name infamous. The expressions which issued the most readily from the Emperor of the West were,—“Strike off his head,” “Burn him alive,” “Let him be beaten with clubs till he expires.” Two fierce and enormous bears, distinguished by the appellations of “Innocence” and “Mica Aurea,” were placed near the bedchamber of Valentinian, who frequently amused his eyes with the grateful spectacle of seeing them tear and devour the bleeding limbs of the malefactors who were abandoned to their rage. Their diet and exercises were carefully inspected by the Roman emperor; and when Innocence had earned her discharge by a long course of meritorious service, the faithful animal was again restored to the freedom of her native woods.

Valens, his brother and colleague, distinguished his reign by embracing the errors of Arianism, which robbed Jesus Christ of His divinity; and, by his uniform persecution of the Trinitarians, earned for himself a place in scripture and a name in history. Valens spake lies at his table, and both these kings' hearts were set to do mischief. The Arian lies did not prosper; for, on the accession of Theodosius—about sixteen years afterwards

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—Arianism was deprived of the state sword, which was transferred to the adherents of the Nicene Creed.

Twenty-eighth Verse.*

During the reigns of Valentinian and Valens, Britain—which, since the death of the great Constantine, had

been distracted by civil wars—was restored to order and allegiance by Theodosius, the father of a line of emperors. His subsequent exploits, in Africa, established his fame and aroused the envy of the emperor, and the malice of his enemies. Africa had been lost by the misconduct of Romanus, and regained by the valour of Theodosius; the former was restored to power, and the latter suffered the loss of his head (A.D. 376). Such conduct as the above could not fail to encourage rebellion in the distant provinces as well as deprive the empire of its best defence; and compelled the Romans to hire the barbarians to do their fighting for them, and often saved the empire at the expense of its dignity. This their great riches enabled them to do, but the money at first given as a just reward was often extorted as a tribute. On the death of Valens, who was slain in battle, and Valentinian, who killed himself by bursting a bloodvessel in a fit of passion, Gratian, his son, succeeded the latter, and associated with him as his colleague instead of Valens, the son of the brave Theodosius, and by this generous act atoned in some measure for the death of his father. The conduct of Theodosius proved that he was worthy the confidence of his benefactor, and the son of a hero. His defensive wars were crowned with victory, and his ad-

28 Then shall he return into his land with great riches; and his heart shall be against the holy covenant; and he shall do exploits, and return to his own land.

herence to the Nicene Creed obtained the victory of the orthodox, and the destruction of the remains of outside Paganism. The too zealous conduct of the bishops for the destruction of Paganism, supported as they were by the emperor, led to much mischief. The Pagans, who were forced to endure the destruction of their altars, remained Pagans still; and were more confirmed in their belief by these measures of coercion. And the gradual introduction of the worship of saints and images may be ascribed to this cause, and occasioned the sin against the holy covenant, by excluding Christ and substituting miserable trash.

Twenty-ninth Verse.

From the death of Theodosius (A.D. 395) to the extinction of the western part of the empire by Odoacer

(A.D. 476), a scene of war and rapine is presented which beggars description. The depredations of the Goths, Huns and Vandals desolated the provinces and depopulated the cities, and extorted the wealth as well as the lives of the people. The verse which we now have under consideration points to the expedition against the South by the emperor Majorian, in order to stop the piratical expeditions of Genseric, who had plundered Rome and the islands and coast of the Mediterranean Sea. Great preparations were in progress when, through some negligence of the Romans, or the diligence of Genseric, they suffered the loss of their fleet, and, as a consequence the expedition was delayed for seven years.

29 At the time appointed he shall return, and come toward the south; but it shall not be as the former, or as the latter.

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Thirtieth Verse.

When the expedition was undertaken by Leo, Emperor of the East, they started with eleven hundred and thirteen ships, and the number of soldiers exceeded one hundred thousand men. The

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

after them many large barques, filled with combustible materials. In the obscurity of the night, these fire-ships were impelled against the unguarded fleet of the Romans, who were surprised and defeated; and Basiliscus escaped to Constantinople with the loss of more than half his fleet and army; and, to escape the resentment of the emperor, fled for refuge to the Sanctuary of St. Sophia.

After the Vandals obtained possession of Africa (A.D. 439), the orthodox party there had suffered severe persecutions from Genseric and his Vandals, who were Arians, and sinned against the holy covenant by stripping Jesus Christ of His divinity, and denying that God was in Christ reconciling the world unto Himself. But, while the Arians were far from the truth, the others were not innocent, and, in a great measure, to blame for

their views on the incarnation. If they had been satisfied with giving the Virgin Mary the honour of being the mother of the human nature of Jesus, instead of being the mother of God, Arius could not have taken the other extreme view of the case by denying His divinity altogether. Jesus became Christ on the banks of Jordan, and the Godhead, in bodily form, descended upon Him, and, as John the Baptist said, "*abode upon Him,*" and became united to Him, in the form of a dove—a fit emblem of peace and good-will to man. The humanity of Jesus was born of the Virgin Mary, and suffered under Pontius Pilate. In His human nature He was perfect as Adam was before his fall; and, because of His obedience to God and His disobedience to Satan. He was rewarded by a higher state of existence. And a similar reward would have been conferred upon Adam had he continued faithful a little while; and instead of being children of nature, his posterity would have been children of God. As Adam sinned in his human nature, so Jesus Christ suffered the penalty in His human nature; the last words uttered in His agony attest this. If, as beforementioned, Adam had resisted the enemy, he would have acquired strength by resistance, and, when sufficiently strong, been permitted to partake of the tree of life; and thus have bestowed on us a nature equal to his own, and the like blessings would have descended from father to son; and the earth would have been peopled by a happy race of beings, whose chief care would have been obedience to God, and disobedience to Satan, until rewarded with the nobler blessing—the tree of life; which would have been none the less valuable for having been in some measure earned by obedience.

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The defeated army carried home the intelligence of the persecutions which had been practised against the adherents of the Nicene Creed; and although they had been unable to relieve them from the cruelty of Genseric, and his Arian bishops, a sympathy for their orthodox friends was aroused, and, sixty-six years after the defeat of Basiliscus, the *latter* expedition set sail for Carthage, under the command of Belisarius, during the reign of Justinian. The success of Belisarius was not confined to the conquest of Africa. Before he was intrusted with the African expedition, he had signalized his valour against the Persians, and afterwards in Italy, and his uniform success as a general, and his conduct as a man, have earned for him a name that will be respected while that of his master has sunk into contempt.

Thirty-first Verse.

While arms stood on his part, the reign of Justinian was marked by the consolidation of the present system, which have tyranized over the liberty of conscience, and destroyed Christians by thousands. The firm establishment of the worship of images, with the authority of those in favour of them, was confirmed by the *laws of Justinian. And the early con-

31 And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take

* In 529 (says Chambers) TEN Commissioners, appointed by Justinian, prepared the Code or *Codex* as it is termed, from the collections previously made and the intermediate enactments. Soon after its promulgation, the emperor issued several new constitutions, and the whole were consolidated, and re-issued in A.D. 534. The great task was superintended by the celebrated Tribonian, whose eminent learning and discrimination, allied with untiring industry, but stained by the vices of corruption and partial-

away the daily duct of Theodora rendered her name in-
sacrifice, and they shall place the abomina-
tion that maketh desolate.

of innumerable spectators, had polluted the
theatre of Constantinople, was adored as a queen in the
same city by grave magistrates, orthodox bishops, vic-
torious generals, and captive monarchs. The unlimited

ity, have afforded a fruitful theme of praise and obloquy. Compare
this with Rev. xiii. 1, and we have the beast with seven heads and
ten horns, which John saw rising out of the sea. The seven hills
of Constantinople answers to the seven heads, and the conduct of
Justinian to the name of Blasphemy. This beast soon became
established at Rome. The pope, answering to Justinian; his laws,
the horns; the cardinals, their crowns; and the seven hills of Rome
answers to the seven hills of Constantinople. Here then we have
the beast that IS, as mentioned in Rev. xvii. 3. The same histor-
ian gives us a description of the beast that WAS and IS NOT. In
the early days of Rome, they had no written laws: the kings, and
after them the consuls, had administered justice, each of them ac-
cording to his own sense. In the year B.C. 451, at the suggestion
of a tribune named Tertullian, TEN men (*decemviri*) were appoint-
ed to frame and adjust a code of laws for the explanation and se-
curity of all orders of the state. The result was, the formation of
what have been called the twelve tables of the Roman law. On
the appointment of the *decemviri*, the consuls were discontinued.
Each of the TEN acted as supreme magistrate for a day, the nine
others officiating as judges. They did not, however, remain long
in authority. One of the number, named Appius Claudius, formed
a base design against a maiden, named Virginia, daughter of
Virginius, a centurion, and affianced to Icilius; caused her to be
claimed as his slave, and, as *decemviri*, gave judgment in his own
favor. When Virginius saw his daughter about to be sacrificed to
a profligate monster, he seized a knife from a butcher's stall in the
forum, and stabbed her to the heart.

See the affinity of the *decemviri*, or TEN men, with the TEN com-
missioners of Justinian, who composed the Justinian Code. See also
the similarity of the election of the pope, centred in the college of
cardinals, instituted by Gregory X., A.D. 1274, with the government
of the *decemviri*. Just the same form of electing the pope—which cha-

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power wielded by the emperor and empress, united with their cruel dispositions, compelled the remaining Christians to leave their homes and go into exile. Christ crucified—the only sacrifice acceptable to God for the sins of the people—was excluded; and Polytheism, in the form of images of saints, and dirty relics, was supposed to contain a virtue, which enabled the possessor to obtain the favor of heaven. These treasures were multiplied by the industry of the bishops and monks, who derived

racterized the beast that *was* and *is not*—was formed in the year B.C. 451, and ceased to exist three years afterwards. The pope may be considered the beast; the ecclesiastical laws, the ten horns; the cardinals, the crowns or kings, who, in connection with the pope, control the entire system.

The Œcumenical Council, now in session, will deprive the cardinals of their power which has been almost equal to that of the pope, and divide the Latin community into three parts—pope, cardinals, and church: the pope claiming the exclusive right to the scarlet lady, in opposition to the pleasure and power of the cardinals.

Rev. xiii. 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 number of a man—Latinus, King of the Italian Aborigines, gave his name to the Roman language. The best scholars have asserted that the ancient way of speaking the name was with the diphthong, and in that case the numerical value of the letters, according to the Greek system, will make the exact number, thus:—

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Six hundred three score and six. The above explanation is given by Irenæus, the disciple of St. John. The extensive use of the Latin language in their church services will fully identify the number with the Church of Rome.

no small gain from their sale and exhibition. These in connection with other causes which the subtle brain of Justinian invented, took away the daily sacrifice, and saved people by outward forms and artificial contrivances. By daily sacrifices we are not to understand that Christ suffered as a sacrifice every day, neither should it be considered necessary to need forgiveness more than once, but, having once obtained pardon for sins, *go and sin no more*; seek daily the grace of God, and not a daily sacrifice, for *grace imparts strength sufficient for every temptation and every trial*. Commentators in general agree as to the mode of reckoning to be adopted in calculating the time mentioned in the prophecies. If the same method be adopted in the present instance, instead of *daily* sacrifice, we shall have *yearly* sacrifice; and the annual custom of the Jewish high priests, entering into the Holiest of Holies, sprinkling the blood of the sacrifice for his own sins and for the sins of the people, will serve to explain the meaning. For after the shadows had passed away, Jesus Christ became the High Priest, by the offering of Himself. Start not, gentle reader, when I tell you this custom has been duly observed every year since the King of Glory entered the everlasting doors of heaven. The apostles Peter and Paul could tell you this. If the conduct of Paul be attentively observed, it will be seen that he endured much bodily pain, and when he uttered these memorable words, "TO LIVE IS CHRIST," it was no empty boast while he held the office of high priest. His bleeding limbs and scourged back had often paid the penalty for sins not his own. The number of the apostles corresponds with the number of foundations ascribed to the New Jerusalem; on each of these foundations is

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written their names: the names there will be in consecutive order as follows:—

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| 1.—“PETER,” | 7.—“LUTHER,” |
| 2.—“PAUL,” | 8.—“MELANCTHON,” |
| 3.—“CONSTANTINE,” | 9.—“WESLEY,” |
| 4.—“ATHANASIUS,” | 10.—“WHITFIELD,” |
| 5.—“JEROME,” | 11.—“CECIL,” |
| 6.—“HUSS,” | 12.—“COLLINS.” |

It has been generally supposed that the apostles of Jesus Christ existed contemporaneously with Himself on earth, as some of the Gospels intimate, but if the Epistles are read, it will be observed that none but Peter and Paul announced themselves as apostles; and, moreover, while Jesus was on earth He needed no other representative; even the beloved disciple John, did not consider himself an apostle.

The twentieth chapter of Matthew will be found very instructive with reference to this very subject. The mother of Zebedee's children was ambitious for their preeminence and requested that one should be placed on the right hand and the other on the left hand of Christ. The answer given her will corroborate what I have stated, and will enable us to see at once how utterly impossible it was for the Lord to grant her request. John could not be Constantine, nor James Luther. As elders, they might have drunk of the cup of which He drunk, and shared the same baptism, but to sit, one at His right hand and the other at His left, He told her, was not His to give,—*but it shall be given to them for whom it is prepared of my Father.* I am unable to trace the generations

of all the kings of the seed of David from Jesus Christ. The names of the elders with few exceptions are hidden in obscurity; but the names of the apostles—with the exception of my brother and myself—are deeply impressed on the pages of history.

Two causes may be assigned for most of the evils which exist—ambition and folly. Ambition, which is allied to presumption, pants to be at the head and is impatient of the mild restraint of those whom God has appointed; and folly permits a gaudy pageant to pander to the vanity and please the eye, at the expense of all which promotes true happiness. The folly of the Jews became conspicuous when they rejected Samuel, who was appointed by God; it became still more so when they chose Caesar, in preference to Jesus, to be their king. “*We have no king but Caesar,*” said they. They had their choice, and the result soon demonstrated their folly.

The disciples of Jesus were not altogether free from presumption; and, owing to this as well as to ignorance, they considered themselves apostles. The Epistles of James and John, and also Jude, correct their previous mistake, and lead us to think they advanced in wisdom as they advanced in years. Paul, the true head of the Church, had to rebuke Peter on one occasion for his inconsistency; and Barnabas foolishly chose his own way, despising the authority of the Lord, for it amounts to that. Succeeding ages completely obscured the representatives of Jesus Christ. And it is only by the wisdom of God that order will be restored; and the lessons learned from the past will be useful in the future. The explanations of prophecy will convince the most scepti-

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deal of the goodness of God, and afford comfort to every honest heart, and convince every thinking mind.

Eleven of the foundations are prepared; the twelfth is commenced: twenty-four more crowns are to be won, and they will be given to the most deserving—those who are willing to become the *servants* of all men and not the *masters*; and, when the harvest is gathered, they will reign with Christ a thousand years, with the unanimous consent of their loving subjects—earning that love by assisting in the work of their redemption, by becoming the foundation-stones for their support:—"Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone."—Eph. ii.20.

The qualities of two apostles are given in Revelation iv. 6, 7. We may take the lion and calf to represent Peter, whilst the eagle and the man may justly represent Paul. And from the twenty-four elders, closely associated with them in the work of redemption, we may gather the intermediate links of the chain, which occupy the space between the apostles; and see at once how the covenant made by Jesus to His Church has been fulfilled: *Lo, I am with you always, even unto the end of the world.*

Thus we see how completely the daily or yearly sacrifices were taken away by the introduction of images, the mass, and penance, performed not by Christ, but by the party desiring remission of sins. The monks and anachorets which sprung out of the system introduced by Theodosius, and confirmed by Justinian, also assumed the merit and authority of Christ; and the public display they sometimes made of their dirt and pain, may provoke a feeling of pity as well as disgust. These

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spectacles were not less offensive to God than they were useless and painful to humanity. Among the heroes of the monastic life (says Gibbon) the name and genius of Simeon Stylites (A.D. 395) have been immortalized by the singular invention of an ariel penance. At the age of thirteen the young Syrian deserted the profession of a shepherd, and threw himself into an austere monastery. After a long and painful noviciate, in which Simeon was repeatedly saved from pious suicide, he established his residence on a mountain, about thirty or forty miles to the east of Antioch. Within the space of a *mandara*, or circle of stones, to which he had attached himself by a ponderous chain, he ascended a column which was raised from the height of nine to that of sixty feet from the ground. In this last and lofty station, the Syrian anchoret resisted the heat of thirty summers and endured as many winters. Habit and exercise instructed him to maintain his dangerous situation without fear or giddiness, and successively to assume the different postures of devotion. He sometimes prayed in an erect attitude, with his outstretched arms, in the figure of a cross; but his most familiar practice was that of bending his meagre skeleton, from the forehead to the feet, and a curious spectator, after twelve hundred and forty-four repetitions, at length desisted from the endless account. The progress of an ulcer on his thigh might shorten but it could not disturb his celestial life. Such conduct may obtain notoriety, and may persuade men that God delights in cruelty and desires the misery of the children of men, but it cannot elevate the mind or warm the heart to love Jesus Christ, in order to be reconciled to God. The conduct of Christ, the true High Priest, was

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the reverse of this; although His sufferings were voluntary, He never exposed them openly unless compelled by force, as was the case with the Blessed First-born, Jesus Christ. We must study closely the Epistles of Paul, in order to ascertain where and when he suffered, although the cross was his chief glory; and the honour conferred upon him by being counted worthy to tread in the footsteps of Jesus, he considered ample compensation for the obloquy and reproach he endured in being considered as the offscouring of society.

The abomination that maketh desolate was set up in the year 609, when Mohammed first preached in Mecca, and may be considered an abomination chiefly because Mohammed usurped the office and honour of Jesus Christ, which abomination is now standing where it ought not; and although Wesley may have his name inscribed on one of the foundations of the New Jerusalem, it has no business to denominate the Church of Jesus Christ: God has given Him a name above every name, every knee must bow to that name, but not to any of the twelve, nor any other, for the purpose of worship, if we would escape idolatry. All there was of Wesley, after he became an apostle was his skeleton—his bones. In the Eucharist he was taught the form, and soon obtained the substance of a new life; the life of Wesley died and a baptism of fire consumed his sinful nature and purified him, while the royal blood of the seed of David gave him new life and clothed him with a new robe; and the same may be said of all the apostles. Instead of the Church of Christ, we have the Church of Rome, the English Church, the Greek Church, the Lutheran Church, as

well as some others, following the example of Mohammed in this respect. What we want is THE CHURCH OF JESUS CHRIST. Names of great men and great nations are well enough in their places,—but a woman should share the name of her husband; and the Church, as the Bride of Christ, should bear no other name but His.

The rejection of idols, and the temperance as well as cleanliness which the Koran inculcates, assisted to exalt Mohammedism above the religion of Justinian and his theological bishops. The disappointed ambition of the prophet, occasioned by the loss of the Principedom of Mecca, rendered him a fit instrument in the hand of Providence to make known his disapproval of idols and display His vengeance against those who sinned against *the covenant* and excluded His Christ. The sword of Mohammed made desolate the countries of Christendom, and destroyed thousands of meeting-houses, with their idols, and threatened at one time the conquest of all Europe.

Thirty-second Verse.

It has been the practice in all ages for human nature—among the learned as well as the illiterate, to reconcile their present condition with the

32 And such as do wickedly against the covenant shall he corrupt by flatteries: but the people that do know their God shall be strong, and do exploits.

teachings of scripture; and the doctrine of forgiveness of sins and regeneration has been wilfully misunderstood; and men have searched the scriptures with indefatigable diligence in order to justify themselves in some sinful indulgence; and the multitude of different sects which exist to-day, proves that each have found something to suit him;

and, so far as his individual capacity has enabled him, has influenced others to the same way of thinking. The learned Greek stumbled over the simple plan of salvation, as too simple for him, and amused his speculative mind with nice theological disputes, which sometimes ended in bloodshed. We may easily imagine the effect. The arbitrary laws of Justinian influenced a great many half-hearted Christians to submission, and perhaps flattering inducements were held out to confirm their wavering minds. The short space of three months left little time for reflection, and many who were in the habit of indulging in little sins, accepted the new order of things in preference to exile.

About the middle of the seventh century, the Church, under the name of Paulicians, became spread over the provinces of Asia Minor, to the westward of the Euphrates, and dispensed her gifts among the disciples of Zoroaster and Mohammed, and obtained that toleration from them which was denied by the orthodox Romanist. In the ninth century, the flames of persecution reached them in exile: the zeal of the empress Theodora for the worship of images, removed every scruple of humanity; her inquisitors explored the cities and mountains of Lower Asia, and the flatterers of the empress have affirmed that in her short reign, one hundred thousand Paulicians were extirpated. Such wholesale butcheries could not fail to produce resistance; and, headed by Carbeas, a valiant Paulician, who commanded the guard of the General of the East, they fortified the city of Tephric, situated between the mountains of Servia and Trebizond, and successfully defended themselves against their enemies. Michael,

the son of Theodora, marched in person against them, and was beaten under the walls of Samosata, and the Roman emperor fled before the Paulicians, whom his mother had condemned to the flames; several generals and more than one hundred tribunes were taken prisoners. Chrysocheir, the successor of Carbeas, embraced a wider field of action. In alliance with the Moslems, he boldly invaded the enemies' dominions; the Roman troops were repeatedly overthrown; the Catholic edicts of persecution were answered by the pillage of Nice and Nicomedia, of Ancyra and Ephesus. The Cathedral of Ephesus was turned into a stable, and the Christian united with the Moslem in the destruction of images and relics. About the middle of the eighth century, Constantine, surnamed Copronymus, by the worshippers of images, introduced a colony of Paulicians into Thrace, and by this means the seed of the gospel was again transplanted into Europe.

Thirty-third Verse.

Under the Byzantine standard, the Paulicians were often transported to the Greek provinces of Italy and Sicily; in peace or war, they freely conversed with strangers and natives; and their opinions were silently propagated, in Rome, Milan, and the kingdoms

33 And they that understand among the people shall instruct many: yet they shall fall by the sword, and by flame, by captivity, and by spoil *many* days. beyond the Alps. It was soon discovered that many thousand Catholics, of every rank and of either sex, had forsaken the Catholic community; and the flames which consumed twelve Canons of Orleans, was the first act and signal of persecution. It was in the country of the Albigeois, in the

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southern provinces of France, that the Paulicians were most deeply implanted; and the same vicissitudes of martyrdom and revenge which had been displayed in the neighbourhood of the Euphrates, were repeated, in the thirteenth century, on the banks of the Rhone. The laws of the Eastern Emperors were revived by Frederic the Second. The defenders of Tephrike were represented by the barons and cities of Languedoc. Pope Innocent the Third surpassed the sanguinary fame of Theodora: it was in cruelty alone that her soldiers could equal the heroes of the Crusades, and the cruelty of her priests was far excelled by the founders of the Inquisition—an office more adapted to strengthen than refute the belief of an evil principle. The visible assemblies of the Paulicians or Albigeois, were extirpated with fire and sword, and the bleeding remnant escaped by flight, concealment or conformity. But the invincible spirit they had kindled, still lived and breathed in the western world, in the state, in the church, and even in the cloister; a latent succession was preserved, of the Paulicians, who protested against the errors of Rome, and adhered to the Bible as the sole rule of faith.

Thirty-fourth Verse.

At no time in the history of the Church was there a period so dark as that between the years A.D. 1512 and

34 Now when A.D. 1514, during the session of the great they shall fall, Lateran Council, in the time of Leo the they shall be Tenth; so enfeebled had the sons of Zion holpen with a little help: but become, that in answer to the summons of many shall the council, none appeared to bear witness cleave to them with flatteries. to the truth against the errors of Rome.

The papists were afforded a short triumph, and their announcement to the world proclaimed: "Heresy is dead!" And great rejoicing and merry-making followed so important an event. Three and a half years after the council broke up, an event occurred which revived the hopes of the Christians, and confounded Leo the Tenth, and astonished Europe. The firm stand taken by Martin Luther against Romanism, has been the delight of ecclesiastical historians, and the commencement of a Reformation, at the completion of which, men will beat the swords into ploughshares, and their spears into pruning-hooks, and the kingdoms of this world will become the kingdom of our God and His Christ. Amidst the tide of prosperity which set in with the commencement of the Reformation, there were not wanting those who, by flattering words and false pretences, obtained a footing inside the Church; and the last days of Luther's ministry were embittered by these inside foes.

Thirty-fifth Verse.

The attitude taken by Zwingle, and afterwards by Calvin,—men of understanding—in direct opposition to

35 And *some* of them of understanding shall fall, to try them, and to purge, and to make *them* white, *even* to the time of the end: because *it* is yet for a time appointed.

Luther, prepared their own fall, and hindered the spread of the gospel. The doctrine of predestination and election, as maintained by them, condemned a portion of the human race to everlasting misery, and provided for a select number to partake of the joys of heaven. Such a system provided for the indulgence of sin, and produced a beast with two lamb-like horns,

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with the voice of a devil,* who was a liar from the beginning. As specimens of Calvinism, I will mention two; the first, a lady of my acquaintance, the mother of a large family, and not less than sixty years of age, related to me her experience, which, to the best of my recollection, ran thus:—"On my way home from meeting one night, I received an impression from a celestial being, and the thoughts conveyed to my mind I shall never forget; *'I have loved thee with an everlasting love,'* said the

* Rev. xiii. 11.—"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon."—The two horns are *predestination* and *election*. The dragon-voice says, part of the human race were from all eternity foreordained to be saved, and the other part to be lost.—Verse 12 displays the power of Calvinism as compared with Romanism, and informs us that the two-horned devil speaking beast contributed to heal the wound inflicted by the Sword of the Spirit wielded by Luther.—Verse 13 informs us of the great wonders done by these learned theologians, in twisting the scripture so as to consign part of the human race to the pains of hell, and thus bring down fire from heaven.—Verse 14 shows the deceit of these false views, and speaks of an image made to the first beast. The crucifix is the most prominent image in the Roman church; and Calvinism exhibits, with equal propriety, the same image: falsely declaring that the Old Testament dispensation was an entire failure, and now God judges all men from the *cross* of Christ, where the work of redemption was begun and ended; teaching that a bargain was made between God and Christ (commencing with all eternity) that on condition Christ should suffer for the sins of *some of* the beings yet uncreated, God would consent to their entrance into heaven, as a reward for His pains. The life and death of Jesus Christ is an event which towers above all others in the world's history, because He was the only begotten Son of God. But Christ existed, by adoption, from Abel to the last of the prophets, and from Paul to the present day. The Apostles of the Lamb, partaking as they do of the nature of Jesus Christ, enjoy greater privileges and possess greater power than the Jewish prophets; hence the least in the kingdom are greater than they: Peter was greater than John the Baptist, for this reason, although the least when compared with Paul.

impression."—A long acquaintance has convinced me that her conduct was incompatible with that of an *elect* lady; and, moreover, her age was an effectual bar to such a possibility; and how she could with propriety claim the promise Christ gave to His Elect Bride, is more than I can comprehend.

On another occasion (in England), while listening to the well-known popular preacher, Mr. Spurgeon, I was astonished to hear him utter these words:—"It is a lie some would have us believe;—Christ never died for all mankind." And, while praising Calvin for his brilliant intellect and excellent doctrine, he finished by praising himself for his want of knowledge, and took no small merit to himself for placing on the shelf portions of scripture, and, as he said, leaving to his God what he could not understand. Far better would it have been for Calvin & Co. if they had placed on the shelf a doctrine which traces the origin of sin to God, and gave all mankind the benefit of salvation. The word reads "*whosoever* believeth on Him might not perish, but have everlasting life," and if one read the history of Jesus Christ, and believe what is revealed of Him in the scriptures, a feeling of humility will arise when contemplating such a character,—so exalted is His character and so excellent His wisdom, that the most virtuous, and the most wise, must sink into the dust on comparison with Him. Such love and compassion; such voluntary ignominy and suffering; not only for His friends but for His enemies,—not only for those who ministered to His wants, but for those that crucified Him,—must soften the heart and convince of sin; and in such a frame of mind the promises fly to the relief of the troubled one,—“Come unto me,

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all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy and my burden is light." Calvinism has produced a host of ecclesiastical acrobats and pious humbugs, through whose pernicious teachings, many have been led astray. The slimy track of the old serpent may be traced all through the system. First, it makes a man to be saved without the concurrence of his free will, which is a lie; and next, if by some happy accident he obtains the forgiveness of his sins, he is told he is elected and can never be lost, no matter how disobedient he may be—another lie. And the father of lies stands here and blocks up the way, so that the way of holiness is obscured at the commencement; and he cannot become a saint—much less a glorified saint—which he must be in order to be one of the elect.

Thirty-sixth Verse.

Of all the tyrannical systems which have cursed the earth, the most hateful and pernicious is that which binds its votaries in the chains of superstition.

36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation

Kings have fallen prostrate before the Roman pontiff, and the voice of truth has been distorted by the rack and stifled in the flames, kindled by the hand claiming to belong to the Representative of Jesus Christ and the Vicar of God. A few years previous to the commencement of the Reformation, the assumptions of Pope Leo the Tenth reached a height where it was impossible to stand. He styled himself,

tion be accomplished: for that he was addressed as "My Lord God," the Antediluvian world, which was drowned by the flood, as well as the present one, reserved for the fire of judgment? or did he mean he was lord of the earth and planets which make their annual orbit round the sun? or was it heaven, earth and hell that kissed his sceptre and owned themselves his subjects? He was answered by the angel of the covenant, clothed in the obscure cloud of the humble Augustine monk. One foot is placed upon the sea of superstition and ignorance, and the other upon the earth of learning and intelligence; his right hand lifted towards heaven, and he sware concerning the definite time the Latin man would be permitted to exist (Rev. x.), and the mystery of prophecy should be unfolded, and every mountain of superstition laid low, and the valleys levelled up, so that all people should understand the goodness of God in the plan of redemption, and His wisdom and power should ensure the obedience of all people, by being reconciled to Himself through Jesus Christ.

Thirty-seventh Verse.

The God of the fathers of the Roman Church was disregarded by their degenerate children, and Jesus

Christ, whom Paul preached to them, was obscured by the pope, by the Virgin, and a multitude of images and relics. The practice of inuring persons of both sexes in cloisters, was altogether unknown to the Jewish dispensation or to the early Church;

37 Neither shall he regard the God of his fathers, nor the desire of women, nor regard any god: for he shall

magnify himself and if it be the teaching of scripture, that above all. their can be no children born of God without the aid of a man clothed with the righteousness of Jesus Christ, and a woman clothed with the righteousness of saints—which is the Church (Rev. xix. 7, 8, 11), the celibacy of the Roman priesthood has placed an effectual barrier against the regeneration of any of their flock, as well as the lawful desire of woman.

The motives of the priesthood have been exalted by the ignorant, who have been taught to believe that marriage or the union of the sexes, is sin, and that the chief way to obtain the favor of Heaven is to live in celibacy, and consequent misery, and often crime. History has furnished us information and given portraits of persons whose names occupy places in the calendar, whose chief merit consisted in their contempt of cleanliness, and the useless tortures they inflicted upon themselves attracted a train of pilgrims, with their offerings to enrich the shrine of their patron saint. While we deplore the misery inflicted on humanity by this ruinous system, it may not be out of place to take a glance at the "City of the *Saints*." Brigham Young and his predecessors may congratulate themselves on the discovery of an expedient resorted to by the Jews, to satisfy the laws of cleanliness and the covenant of circumcision; which, if I am not mistaken, limits sexual intercourse to once a month, and altogether during pregnancy,—a most salutary custom, which preserved the health of woman, and conduced to the intelligence of man. This difficulty is, however, obviated by the association of many wives, and the lusts of the flesh are gratified at the expense of the nobler faculties of man.

The present condition of countries where polygamy has predominated, if compared with their past history, demonstrates the fact that man in his natural state is not benefited by a number of wives; the excessive indulgence of animal passions lowers the man to the brute. And the stand taken by some strong-minded women to invert the order of nature and providence, by claiming equality with man, is not without some ground of justification: how often it has occurred that a poor girl, after falling a victim to one of these brutes, has been turned adrift by her *respectable* parents, and a few years of sin and misery puts an end to a career that otherwise might have been one of usefulness and virtue; while the author of her ruin, unworthy the name of a man, is received into respectable society! The "City of the *Saints*" may claim, and perhaps justly, an exemption from prostitutes, but the only remedy is redemption. There is forgiveness of sins for all who seek to be forgiven; there is grace for all who wish to be saints, and there is glory for all who give themselves—in the prime of life and vigour—living sacrifices, holy and acceptable to God; which, after all, is but a *reasonable* service.

Hell was not prepared for man, but for the devil and his angels; but those who cannot find time to attend to their own interests, but are busy serving Satan, may expect to share his company in the lake of fire. Let man submit himself to God, and be reconciled to a happy state of existence; and, when recovered from the effects of the fall, and restored to the moral image of his Maker, woman will take her proper place, and prove a loving help-meet, instead of aspiring to reign.

Thirty-eighth Verse.

The achievements of the Cæsars have lent a charm to the name of Rome which has attracted the eyes of

mankind, and while we look in vain for the glory of Augustus, we behold with surprise the warlike ecclesiastical system which has arisen upon its ruins, consolidated by the laws of Justinian and the sword of Belisarius, defended by the sword of Pepin, and now upheld by French bayonets; it has marched on to victory under the rosary and crucifix, with the jewels of heaven and the weapons of hell; dealing absolution

and excommunication on either hand; honouring the God of forces in order to accomplish its own desires. Where the lamp of truth has accelerated the march of intellect the state sword has been placed in its sheath, and they have been reduced to the use of the dagger, the revolver, and the incendiary's torch. The sons of Erin, celebrated for their courage and hospitality as well as for their love of the Green Isle, have been enthralled in the meshes of superstition and incited by their spiritual tyrants to deeds of violence and bloodshed, as destructive to themselves as injurious to their victims. Nor will the wise measures adopted by the British Government give peace and contentment to Ireland while the priests aspire to reign and the people are shrouded in ignorance. We need not wonder at the evils produced by a system where fornication prevails to such an extent, the Virgin Mary adored and worshipped as the Mother of God, decked with the jewels of Jesus Christ; and the clouds of incense that arise to this god (whom Paul and Peter knew

nothing of), have obscured the true one and produced sin and disgrace throughout the system. The Virgin Mary was honoured above all women as the recipient of the mind of the Second Adam, whilst her own blood united to form a Being equal to the First Adam before he fell; superior to him after resisting temptation, and consequently acceptable to God as our Redeemer. I believe the Virgin to have been a perfect woman, for she gave birth to a perfect Man, and she represents to all ages what should be the Church of Christ giving birth to Christians. And how hateful and abominable does it appear to see a people calling themselves the Infallible Church, adoring a representative of themselves. I do not wonder Pio Nono is dissatisfied with such a spouse. She has had her own way too long, I fear, to submit herself to him; she has enjoyed the preeminence too long to acknowledge the infallibility and superiority of her lord, and a divorce is the only alternative likely to be agreeable to both parties.

Thirty-ninth Verse.

The doctrine of purgatory has been a potent source of wealth to the system, and the money paid for masses

39 Thus shall said for the dead has impoverished some, he do in the and encouraged others in a course of folly. most strong The Book of Macabees, where the living holds with a are represented as praying for the dead, is strange god, very properly condemned as profane history. whom he shall acknowledge with glory: and he shall cause them to rule over many, and of Jesus Christ—extend not only from

shall divide the Daniel to the Birth of Jesus, but from the land for gain. destruction of the Jewish Nation to their restoration. Thus we may and we *must* reject all the writings, from Malachi to the New Testament, as uninspired and unnecessary as far as redemption is concerned, as well as contrary to the teaching of scripture. It is evident, however, that there is an *intermediate state*, for the body that is buried in the earth is not immediately introduced to heaven, but remains and corrupts in the ground, while the spirit is borne to freedom or to prison—to heaven or to hell.

During the darkness at the crucifixion, when the rocks were being torn asunder, and the earth quaked, as if in sympathy with the sufferings of the Son of God, several of the saints arose from their graves, and were seen in the streets of Jerusalem; and as His apostles undergo a similar ordeal, in a modified degree, a similar circumstance accompanies their sufferings. The nearest approach we have in scripture to praying for the dead is contained in the Lord's Prayer, "Thy kingdom come;" which is simply a repetition of the scene enacted in the Holy Land by Jesus Christ and John the Baptist. This scene has been repeated six times by the apostles, and one hundred and twenty times by the intermediate elders. Truly Jesus Christ hath faithfully performed His part of the covenant, "Lo, I am with you always, even unto the end of the world." The Romanists have neglected to fulfil their part, and must have departed far from the truth, when, by dressing up an image, (as in the ceremonies of the mass,) they could raise the dead and obtain pardon for sins, for all who had friends in purgatory, sins to be forgiven, and money to pay.

The only one having power to raise the dead is God; the only pennance acceptable to God is the sufferings of His Son; and doubtless that is sufficient, and free for all who are tired of serving the devil, and who desire to flee from the wrath that will shortly come,—and it is offered without money and without price.

Fortieth Verse.

The last six verses are yet future, but near at hand; and so plain are the indications of the times, that the gift

of inspiration is scarcely needed to predict the great events about to transpire among the nations of the earth. The Nestorian, Greek, and Armenian churches, scattered over the East (or the South if we were at Babylon), will soon take an active part in the destruction of Romanism; and their ancient injuries will incite in them zeal to push at him, and assist to destroy a foe that has so long been an enemy to mankind.

Russia is busy organizing her countless hordes, and the month of February, 1870, has seen them entirely liberated from their

ancient serfdom, and this liberty will degenerate into license, to waste, to plunder, and to destroy. France, which has so long supported the cause of the popes, will meet with a similar reward Austria obtained, not long since, for a similar service. The Czar will come against them as a whirlwind, with chariots and horsemen, and with many ships: the countries of Europe, which favor Romanism and oppose the truth, will receive deserved

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punishment; for the time is come for Christ (who has so long permitted and borne patiently whatever His enemies could inflict), shall assert His right to reign and overthrow His enemies and reward His friends:—

“Then crime shall cease, and ancient fraud shall fall;
 Returning Justice lift aloft her scale;
 Peace, o'er the realm her olive wand extend,
 And white-robed Innocence from heaven descend.”

Pope.

Forty-first Verse.

The Russians have long coveted possession of the warmer countries of the South, and, after the conquest of France and other countries in favor of

41 He shall enter also into the glorious land, and many *countries* shall be overthrown: but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon. The followers of Jesus Christ will find a secure retreat in these countries, and indeed it seems they are reserved for no other purpose; they shall escape out of

his hand, and the people of God may rely on His own word, and avail themselves of these places of refuge.

Forty-second Verse.

The devastations committed by Attila, Zingis and Timour, for the destruction of human life, as well

42 He shall as extent of conquest, occupy prominent stretch forth his places in the world's history; and the im-

hand also upon mediate cause of these desolations may be the countries: and the land of attributed to the abuse of good. The riches Egypt shall not which the beneficent hand of the Creator escape. bestowed, to win the love and obedience of the people, were used to pamper the body, corrupt the mind, and sink them lower than the brutes.

A great deal has been said and written about sin; in my opinion nothing is sinful but that which makes one unhappy—that which injures a man morally and physically. The first step was disobedience to God, and all the misery which exists in the world is occasioned by continual disobedience,—by the rejection of His offers of mercy, and disregarding His anxious desire for reconciliation through Jesus Christ.

A career of conquest is before the Czar which will eclipse all preceding ones; China and Japan will not escape, and the British Possessions in the East may suffer from his immense armies. The Turkish rule will be ended in Egypt as well as in Europe.

*
Forty-third Verse.

The immense spoil resulting from these extensive depredations,—the treasures of gold and silver with the precious things of Egypt, inciting them onward in their career of conquest, will reward their efforts; and for a short time they will possess—although they may not enjoy—great riches.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps.

Forty-fourth Verse.

For tidings out of the East shall trouble him: the British may be inclined to dispute with him, the possession of the East Indies; and, after wisely avoiding the first onset of the Czar, they may preserve their strength until a chance of success is afforded by assistance from the North. For tidings from the North shall also trouble him; the intelligence of a fleet of transports, bringing troops, and ships of war manned by British blue-jackets, may cause him some uneasiness, and provoke him to go forth and utterly make away many who disregard the voice of warning.

Forty-fifth Verse.

The possession of the Suez Canal, in order to prevent a junction of the British forces, will induce him to plant his tabernacle between the seas, and concentrate the main body of his army in the neighbourhood of the Canal. And the last great battle—the Armageddon of scripture—will usher in a thousand years of peace and contentment, under the mild reign of Christ.

INSTRUCTION IN DOCTRINE.

HAVING, at length, explained the chapter, with regard to the past, in a manner agreeable to history; the future will, as it unfolds itself, corroborate the rest: and, by way of conclusion, I append a few words of instruction in doctrine. And, as I believe I have explained this portion of scripture in a different light from others who have attempted its elucidation, a few words about myself may not be out of place:—

GEORGE, a servant of God, and an Apostle of Jesus Christ. In accordance with my duty, in the beginning of the past year (1869), I announced, in "*A Few Words to Zion,*" the coming judgment of Babylon—especially Romanism and Calvinism—for their sins, without knowing at the time that I should have to deliver that judgment myself, towards the close of the same year, in a brief *Explanation of the Book of Revelation*, setting forth and explaining what the Holy Ghost had instructed John to write and me to understand, about the Latin man and the man of sin; and, towards the close of the chapter just explained, it has become manifest *how* that judgment will be executed.

And now, I am instructed to make known to the christian world, learned and illiterate, noble and humble, of every age and of either sex, dwelling in the Great City—called in Rev. xviii. "Babylon"—that the supply

of bread and the supply of water is cut off from your city; and, as it will soon be on fire, I exhort you to follow the example of Lot and his family, and flee at once to the mountains, where, at the command of The Master, I have erected the standard containing the doctrine of scripture, and surmounted with His own name, JESUS, to whom the chief honour is due, and to whose name God has declared, every knee shall bow and every tongue confess. Forsake the unclean spirits of sectarianism; embrace the truth, as it is now made so plain that a wayfaring man, though a fool, can understand it. Let Zion be reorganized, and placed in such trim as will enable her to make the rest of her voyage without schism, and without failure; until the Holy City, the New Jerusalem shall descend from God out of heaven, and our eyes shall behold our Redeemer, and we shall enjoy the fruits of redeeming love for ever and for ever.

The position I have assumed may in some measure be justified in the eyes of the public, by the explanations of scripture I have given, which, although deficient in merit as literary productions, yet are such as can be understood, and are different from any which have hitherto been given. And I assert, without fear of contradiction, when I appeal to those who know me, that I have never been anxious for preeminence among my brethren; that I have been content to perform the humblest duties connected with the Christian Religion; and I have considered myself—and been considered by others—the least in my Father's House. A "class-leader," once remarked to me, after listening to the account I gave of myself, "Ah, brother Collins, you remind me of a brother I met in my morning class; he has but little mind," etc. And, if I now

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stand as a handful of corn upon the mountain-top, it is with the help of the Lord ; and if I stand *alone*, it is not for want of effort on my part to bring others with me, as many can testify.

In performing the duties which God has assigned me, I do not wish to interfere with the rights of others. My beloved brother, Lord A. P. CECIL, has the right of the management of the First Baptism, for the Remission of Sins, with the Preaching of Repentance towards God, and Faith in Christ. And, when the accumulated mass of Calvinistic rubbish and Roman fraud have been cleared away from the world's foundations, I have discovered only two—real kings and priests of God. They belong to the eleventh foundation; there is, I should judge, about twelve years difference in their respective ages; the younger one I love as a father, and for the other I have a warm affection. I might name them, but I am an outlaw ; and, in the performance of my duty, I have stirred up a nest of hornets about my ears: they know me, however, and as they are experienced warriors, I shall be thankful for any advice they can give me. They have earned their laurels, mine are yet to be won; they have fought the good fight, I have just girded on my sword. The future will prove whether I may claim equality with them or not.

My own duties, at present, are to offer the Yearly Sacrifice for the Sins of the People ; and, in connection with the Church and the Holy Ghost, effect their regeneration ; or, in other words, to give the justified soul a *new nature*, and a renewed mind ; and the Second Baptism, in water, with the accompanying gift of the Holy Spirit, will complete the work of redemption.

There are twenty-four more crowns to be won, and the twelve foundations are completed; then will commence the superstructure.

If any are desirous of aiding me, and want to go to work,—first, we want to have this little book reproduced in all the languages of the literal Babylon. I must, however, warn my friends against the great majority of the “Reverend” gentlemen in black, who, like a flock of crows (unclean birds), inhabit the Great Spiritual Babylon, and, from motives of self-interest, are desirous of prolonging the present state of confusion. Whilst listening to the service which ushered in the new year, conducted by one of the most learned of these birds,—he solemnly asserted that the day of Christ would be the signal of the stoppage of the propagation of the human race; that there would be no more children born into the world. I would prefer to spare my ammunition for other game; but, as I believe he was aiming at me—and he knew he was telling a lie—I cannot suffer it to go uncontradicted.

My view of matrimony corresponds exactly with that of the Apostle Paul, who gave permission to marry to all who were desirous of doing so. Nor is it necessary that the supply of children should be cut off now, any more than when Paul penned his Epistles. Paul, however, said it was better to be as he was. Let us, then, seriously consider what he was: “PAUL, called to be an Apostle,” after receiving the divine nature, gave himself a living sacrifice for the sins of the people, and thus procured their remission; afterwards gave himself to the Church—literally a woman, and became godfather to those who have already experienced the benefit of his

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sufferings; while the Church was godmother; and, in connection with the Holy Ghost, the great work of redemption was effected. And thus the race of Christians has been propagated, from Jesus Christ down to the present day, through the mutual love of Christ and the Daughter of Woman and the Spirit of God.

It may be observed that the scriptures teach three separate steps, for those who are desirous of enjoying the full extent of redeeming love:—

First—Being justified by faith, we have peace with God, through our Lord Jesus Christ;

Second—Having obtained peace, study the character of the God of peace; put off the old man with his deeds, and live by faith, until Christ, the Church and the Holy Spirit give you a new nature;

Third—Having continued faithful, and not counted the blood of the covenant an unholy thing, the Second Baptism shall introduce God the Holy Ghost to His New Temple, and you live by feeling; and as a son of God, enjoy the blessed Comforter, the Spirit of adoption whereby ye know God as your father; follow His teaching and you cannot go astray.

“By thine unerring Spirit led,
We shall not in the desert stray;
We shall not full direction need,
Nor miss our providential way:
As far from danger as from fear,
While love, almighty love, is near.”

Wesley.

Young men and women, it is better to wait until you become born again; nevertheless, if you cannot it is bet-

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ter to marry. From henceforth, *children born of parents who have been fully redeemed, will never die; they will be "changed" without tasting death; and from henceforth everlasting righteousness will be introduced, and death gradually abolished*: therefore, it is better to wait until rewarded with a new nature, like the robe the father gave the prodigal. You may not be literally feeding on husks, but there are many feeding on the husks of profession, empty talk, and vain pretensions, which amount to the same thing. Wait if you can, until you receive a new life—of which the ordinance of the Lord's Supper is the form, and the best form that can be introduced in order to teach the substance. And the Second Baptism will teach communion, through the agency of the Holy Spirit, opening the heavens in reality instead of through the medium of the Printing Press, or the teaching of others.

I might prolong my remarks, for the subject is inexhaustible, but as I hold the office of High Priest for ten years, what I have said will suffice for the present; I therefore conclude with prayer for the welfare of my friends; and I earnestly desire to win my enemies over to the side of truth, by sound reason and a faithful exposition of scripture.

Before I close, let me call attention to Genesis xxv. 23 (which relates to the birth of Esau), "And the Lord said unto her, Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger."

The Greeks, Romans and the Anglo-Saxons are un-

doubtedly the descendants of Esau. Jacob (as was intimated to his mother) was to have the services of Esau. He obtained the first blessing; and, from his birth to the crucifixion of Jesus Christ, enjoyed it for a period of eighteen hundred and seventy years (if our chronology be correct), when he lost it through unbelief. Since then the gospel has been preached to the Gentiles; and the descendants of Esau have enjoyed the blessing for a period of eighteen hundred and thirty seven years, thirty-three more and the time which Esau has enjoyed the blessing will equal to that of Jacob.

Jacob, I am commissioned to aid you; and I trust the next thirty years will see a change in your condition for the better.

As a descendant of Esau, I have little to boast of. All that remains of Esau, or Collins, is my bones; unless it be a taste for hunting, which will be amply gratified in the pursuit of the ravenous beasts mentioned in Revelations xiii. and Daniel vii. My clothing or the life which animates me, my mind and soul, are descended from Jacob through David, and best of all through Jesus Christ; Collins has been dead these three years, when a baptism of fire consumed the last of him. And I trust I shall be able to forget the sins of my youth, in the active labours I may have to perform "as Christ." Well might the Apostle Paul exclaim, while alluding to Jew and Gentile, "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out" (Rom. xi. 33).

Unworthy as I feel I am of the honour our God has bestowed upon me, I should be still more so did I not to

the best of my ability obey so good and so wise a Master. And I trust the sense of honour conferred, will neither exalt me above measure, nor sink me so low by its weight as to render me useless for work.

It has been intimated to me, that Zion will accept my offered arm. And I trust those who are in *Judæa* will at once flee to the mountains. And those who have been justified by faith, will observe the doctrine of scripture. And those who have neglected these things, will for the present stay where they are; until the Church is organized and fitted for their reception.

For the comfort of my friends and a warning to our enemies, I cannot do better than conclude this Message with the Second Psalm, which refers to the present times:—

PSALM II.

1 WHY do the heathen rage, and the people imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,

3 Let us break their bands asunder, and cast away their cords from us.

4 He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

5 Then shall he speak unto them in his wrath, and vex them in his sore displeasure.

6 Yet have I set my king upon my holy hill of Zion.

7 I will declare the decree: the LORD hath said unto me, Thou art my Son; this day have I begotten thee.

8 Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost parts of the earth *for* thy possession.

9 Thou shalt break them with a rod of iron! thou shalt dash them in pieces like a potter's vessel.

10 Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

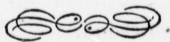
11 Serve the LORD with fear, and rejoice with trembling.

12 Kiss the Son, lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little. Blessed *are* all they that put their trust in him.

RICHMOND ROAD, OTTAWA,

(Written in February, 1870).

Newspaper proprietors,—Please spread the news!



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