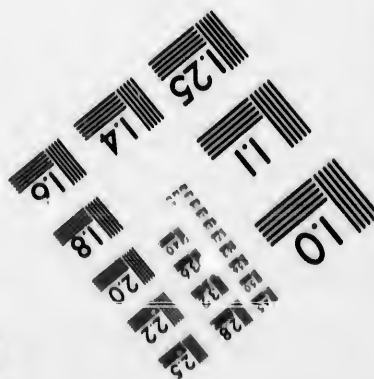
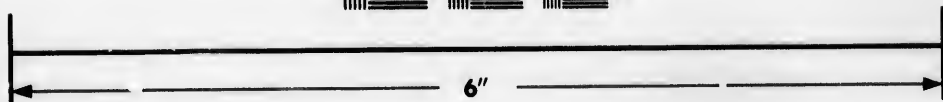
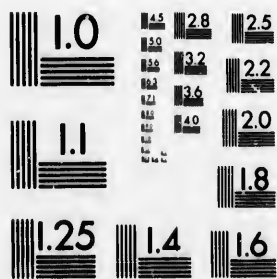


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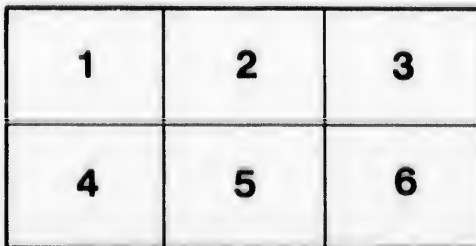
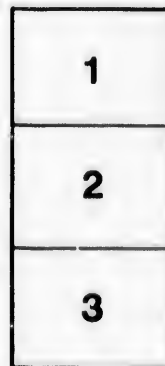
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COMING WONDERS

EXPECTED BETWEEN 1867 AND 1875.

EXPLAINING THE FUTURE LITERAL FULFILMENT OF THE SEALS, TRUMPETS, VIALS, AND OTHER PROPHECIES OF REVELATION AND DANIEL, WITHIN THE FINAL SEVEN YEARS; COMMENCING WITH A NAPOLEONIC-JUDAIC SEPTENNIAL COVENANT FOR THE NATIONAL RESTORATION OF THE JEWS; SUBSEQUENT EXTENSIVE REVIVALS OF RELIGION; THE FIRSTFRUITS ASCENSION OF 144,000 TRANSLATED CHRISTIANS; THE LATTER-DAY WARS, FAMINES, PESTILENCES, AND EARTHQUAKES; FIERY ORDEAL OF BRITAIN AND AMERICA; THE GREAT TRIBULATION AND ANTICHRISTIAN PERSECUTION FOR THREE AND A HALF YEARS—THE SLAUGHTER OF THE WITNESSES—THE SECOND ASCENSION OF INNUMERABLE CHRISTIANS—THE CLOSING CONFLICT AT ARMAGEDDON—THE PERSONAL REIGN OF CHRIST ON EARTH FOR A THOUSAND YEARS.

WITH QUOTATIONS FROM THE TREATISES OF

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WITH EIGHTEEN FULL-PAGE ILLUSTRATIONS.

BY THE REV. M. BAXTER, AUTHOR OF "THE COMING BATTLE."

FOURTH THOUSAND.

TORONTO, C. W.

M. SHEWAN, PUBLISHER,

NO. 1 ST. LAWRENCE ARCADE.

1867.

"How long shall it be to the end of these WONDERS?" (Dan. xii. 6).

"He worketh signs and WONDERS in heaven and in earth. . . How great are his signs! and how mighty are his WONDERS!" (Dac. vi. 27; iv. 3).

"In those days will I pour out of my Spirit. And I will show WONDERS in the heavens and in the earth" (Joel ii. 29, 30).

"Who is like unto thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing WONDERS?" (Exod. xv. 11).

"Thou art the God that doest WONDERS" (Psa. lxxvii. 14).

"Sing unto the Lord—declare his glory among the heathen, his WONDERS among all people. For he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth" (Psa. xevi. 2, 3, 13).

"O give thanks to the Lord of lords,—to him who alone doeth great WONDERS" (Psa. cxxxvi. 3, 4).

"They that dwell on the earth shall WONDER, when they behold the wild beast that was, and is not, and yet is" (Rev. xvii. 8).

"And there appeared a great WONDER in heaven.—And there appeared another WONDER in heaven" (Rev. xii. 1, 3).

"And I beheld another wild beast coming up out of the earth. And he doeth great WONDERS" (Rev. xiii. 11, 13).

PREFACE TO FIRST EDITION.

THE outline of the present treatise on COMING WONDERS was drawn up by the author three years ago, in the latter part of 1862, and has been in preparation ever since, but it has been hitherto delayed in its completion by various causes. The type-setting of it was commenced in November, 1865. Its leading views were, however, briefly stated in the author's pamphlet, "The Coming Battle," in 1860, and in his treatise on Louis Napoleon in 1861-2.

The pages of this book are enriched with valuable quotations from prophetic expositions, which are not within the reach of many people, owing to their high price or from being out of print. It should be particularly observed that these extracts are invariably, according to customary usage, enclosed between inverted commas to distinguish them from the author's own remarks, and are in some cases necessarily abbreviated.

The prayers of Christ's people are requested for the Holy Spirit's influence to accompany the teachings of these prophetic works, and their author.

Believers in these views will find the pamphlets—"The Coming Battle" (32 pages, 2d.), and the threepenny abridgment of the Napoleon treatise (96 pages) very useful for distribution in their respective neighbourhoods. It may also be mentioned that as it is the author's aim and desire to send gratuitously one or other of these pamphlets to as many ministers as possible, especially in country places and distant colonies, where such information is not easily obtainable, and particularly during the present postal facilities for spreading information, before they are greatly impeded by approaching wars and revolutions; with this object, any sum of money can be sent to Messrs. J. Wright and Co., printers, Thomas Street, Bristol, England, for the gratis circulation of these prophetic works, by persons who may wish thus to help in disseminating these views. The author has received many applications from ministers in the Southern States of America for a gratuitous supply of copies of his books.

Any communications for the author, who is in England, will reach him, if directed to the publisher of this book, or from American correspondents, if directed to Messrs. J. Claxton and Co., 606, Chestnut Street, Philadelphia, U.S.

December, 1865.

Postscript in August, 1866.—The printing and publication of this treatise has not been fully completed until August, 1866, but the commencing portion, comprising the first six wonders, was all stereotyped in 1865. The prophetic conclusion, expressed in the second wonder, that the Austrian empire would ere long be broken up, and Venetia re-annexed to Italy, was also stated and maintained in the appendix on Menacing Perils in Britain and America, added in April, 1865, to the author's Napoleon treatise.

SYNOPSIS

OF

FORTY COMING WONDERS,

TO BE FULFILLED DURING THE FINAL SEVEN YEARS AND SEVENTY-FIVE DAYS, WHICH COMMENCE WITH A NAPOLEONIC-JUDAIC SEPTENNIAL COVENANT.

FIRST YEAR.

First Wonder.

(Taking place seven years and two and a half months before the Battle of Armageddon and descent of Christ on Mount Olivet, and the Millennium.)
Inaugurated National Restoration of the Jews to Palestine by a Seven Years' Covenant or League to be made between many of them and the Emperor Napoleon, in final fulfilment of Daniel's predicted seventieth week of years. (Dan. ix. 27; xi. 22, 23) . . . 41 to 54
(Archbishop Cyprian, A. Bonar, Rev. J. Brooks, &c., quoted—altogether more than EIGHTY expositors show that according to Dan. ix. 27, there will be a seven years' Jewish Covenant made seven years before the Millennium.)

Second Wonder.

(Occurring shortly before or very soon after the Covenant.)

Convention of a European Congress of the Heads of Nations under Napoleon's auspices, and ensuing rapid progress of the Roman-Imperial world toward its final ten-kingdomed division, involving a complete reconstruction of the map of Europe. (Dan. vii. 7, 8; ii. 41; Rev. xvii. 12, 13, 17; xiii. 3, 7; Joel ii. 9—11) . . . 55 to 63

Third Wonder.

(During two years and from three to five weeks after the Covenant.)

The Painful Travail of the Sun-clothed Woman; in other words, a great agitation throughout the Church Militant: and the raising of the midnight cry, "Behold, the Bridegroom cometh; go ye out to meet him." (Rev. xii. 1, 2; Matt. xxv. 5, 6) . . . 64 to 73
(Rev. E. Bickerstoth, D. N. Lord, quoted.)

Fourth Wonder.

(Beginning fully about nine months and twenty-five days—and perhaps partially about eight months and ten days—after the Covenant.)

Commencement of Daniel's great Prophetic Period of two thousand three hundred literal days, which here begin with the restoration of the sacrifices and oblations in the Jewish temple, between eight and ten months after the Covenant, and which terminate with the cleansing of the Sanctuary at the Lord's descent on earth at the introduction of the Millennium. (Dan. viii. 13, 14; Isa. lxvi. 3) . 74 to 83

(Rev. W. B. Saville, Maramensis, A. Bonar, Judge Noah, Rabbi Adler, Sir M. Montefiore, Rev. T. Parker, quoted.)

SECOND YEAR.**Fifth Wonder.**

(Progressing during all the first three and a half of these seven years.)

Increasing activity of the three unclean frog-like wonder-working Demon-Spirits of Antichristian Infidelity, Revolutionary Democratic-Despotism, and Jesuitical Propagandism, which are predicted to go forth to the kings of the earth and of the whole world, to gather them together to the War of Armageddon. (Yearday, Rev. xvi. 12—16; 2 Thess. ii. 9) . 84 to 92

(Rev. Dr. Seiss, C. Beale, Rev. Dr. Cumming, Rev. B. Slight, quoted.)

Sixth Wonder.

(Commencing some time within the first three and a half years—most probably a year or two after the Covenant.)

Great War by Daniel's Wilful King, the revived Napoleon, against the King of the South, the Sovereign of Egypt, and sanguinary defeat of the Egyptian Army. (Dan. xi. 21—28) . 92 to 102

(Alison's Description of the First Napoleon's Battle of the Pyramids quoted, as a typical illustration of this coming war.)

Seventh Wonder.

(Within about two years after the Covenant.)

The Dissolution of the present Turkish Empire—accompanied by the governmental severance of Syria from Turkey, and the termination of the existing Ottoman Government. (Yearday, Rev. xvi. 12) . 103 to 109

(Tillinghast, Galloway, Lamartine, Rev. B. A. Furdon, quoted.)

Eighth Wonder.

(Occurring between two and three years after the Covenant.)

- Re-establishment of the Four Horn Kingdoms of Greece, Egypt, Syria, and Thrace-with-Bithynia, as four distinct and separate kingdoms, as in ancient times. (Dan. viii. 22, 23; xi. 40) 110 to 116
 (Rollin, W. Reade, Alison, Leibnitz, Adlis, quoted.)
- Exhortation on the Love of Christ 117 to 122

THIRD YEAR.**Ninth Wonder.**

(Taking place about two years and between three and five weeks after the Covenant; that is, in general terms, about five years before Christ's descent on Olivet at the Millennium.)

- The First Ascension, or first stage of Christ's coming, consisting in the resurrection of the bodies of all deceased saints, and in their being caught up together with 144,000 living watchful Christians, to meet Christ in the heavens. (1 Thess. iv. 16, 17; 1 Cor. xv. 51, 52; Rev. xiv. 1-5; xii. 5; iv. 5; iii. 10; Matt. xxv. 10; xxiv. 37-41; Luke xvii. 28-30; xxi. 36; 1 Pet. v. 4) 123 to 163

Rev. R. A. Purdon, D. N. Lord, Dr. Seiss, Sabin, Mr. Evill, Rev. R. Polwhele, Rev. Tilson Marsh, W. Cunninghame, Colonel Rowlandson, Rev. C. D. Maitland, Lord Congleton, quoted.)

Tenth Wonder.

(Commencing about two years and from three to five weeks after the Covenant, and continuing for about nine months.)

- The First Seal and the First Angel Message, causing an unparalleled Religious Revival and wide-spread preaching of the Gospel throughout all nations, with a renewed Pentecostal outpouring of the Holy Spirit. (Rev. vi. 1, 2; xiv. 6, 7; Joel ii. 28-32; Psa. xlv.) 163 to 180
 (Rev. J. Hooper, D. N. Lord, B. W. Newton, Judge Strange, Mr. Evill, Rev. J. C. Gregory, Dr. Grabe, quoted.)

Eleventh Wonder.

(Beginning about two years and eight months after the Covenant, and fulfilled within the next four months.)

- The First Trumpet, causing hail and fire mingled with blood

to fall upon the earth and to burn up the third part of trees and all green grass, after there have been voices and thunderings and lightnings and an earthquake a few days previously. (Rev. viii. 2—7; Joel i. 18—20; ii. 30; Job xxxviii. 22, 23) 181 to 185

Twelfth Wonder.

(About two years and eleven months after the Covenant.)

Great war between the Archangel Michael and Satan, and the casting down of Satan and his evil angels from the aerial heavens to the earth. (Rev. xii. 7—13) 185 to 193

(Rev. T. R. Birks, Beale, Charlotte Elizabeth, quoted.)

Thirteenth Wonder.

(Beginning *partially* about two years and two months, and *fully* about two years and eleven months, after the Covenant.)

Flight of many Christians into a wilderness, into a place prepared of God, where they are afterwards miraculously fed during the three and a half years of great persecution. (Rev. xii. 6, 13—17) 193 to 199

Fourteenth Wonder.

(Commencing about two years and ten months after the Covenant.)

The Second Seal, introducing a season of universal Warfare for about eight months, during which peace shall be taken from the earth, and men shall kill one another—at the same time as the first expedition of Ezekiel's Prince (Gog against Judea. (Rev. vi. 3, 4; Ezek. xxxviii. 1—16) 200 to 202
Exhortation to the Unconverted 203 to 208.

Fifteenth Wonder.

(Commencing about three years after the Covenant.)

The Four Years' fiery ordeal of Great Britain and Anglo-Saxon America, from which they ultimately emerge, purified, ennobled, and disenthralled, to enjoy the thousand years of millennial peace and prosperity,—this ordeal partly resulting from Britain being a portion of the original Roman Empire, and therefore being one of the future ten democratic-despotic kingdoms that are to give their power and strength to the final Roman-Imperial monarch, who is to have "power given him over all kindreds, and tongues, and nations." (Rev. xiii. 5—7; xvii. 13, 17; xviii.; (Yearday) xi. 7—13; Dan. ii.

41—45; vii. 8, 25; xii. 1—7; Matt. xxiv. 21, 22; Isa. ii. 12—16; xxxiii. 1—14; xxiv. 1—3; Jer. xxv. 32, 33; Ezek. xxxviii. 13) 209 to 248

(The Commentators Rev. Dr. Gill and Thomas Scott, Rev. Dr. Alexander Macleod, Dr. Livingstone, Dr. Hales, D. N. Lord, Edward Nangle, Dr. Berg, W. Cunninghame, Major C. Trevilian, Major Bolton, Rev. Hollis Road, Alison, quoted.)

Sixteenth Wonder.

(About three years after the Covenant, and probably continuing for a month or two.)

The Second Trumpet, causing a great fiery mountain to be cast into the sea, and the third part of the sea to become blood, and the third part of the fish to die, and the third part of the ships to be destroyed. (Rev. viii. 8, 9) 249 to 252

Seventeenth Wonder.

(Beginning about three years and two months after the Covenant, and continuing about two months.)

The Third Trumpet, causing a burning meteoric star, called Wormwood, to fall from heaven upon the third part of the rivers, and upon the fountains of waters, embittering them, and producing the death of many men. (Rev. viii. 10, 11) 252 to 255

(D. Clarke and J. Kelly quoted.)

Eighteenth Wonder.

(Some time between three years and four months and three years and seven months after the Covenant.)

The Fourth Trumpet, causing the third part of the sun, moon, and stars to be eclipsed, and the third part of the day and night to be unusually darkened. (Rev. viii. 12) 255 to 258

(Revs. Dr. Burgh and J. Kelly quoted.)

Nineteenth Wonder.

(Just before the end of the first three and a half years after the Covenant.)

The tenfold subdivision of the Roman Empire's territory into the ten kingdoms of Britain, France, Spain-with-Portugal, Italy-with-Southern-Austria, Algeria—five in the Western Roman Empire; and Tripoli-with-Tunis, Egypt, Greece, Syria, and Northern Turkey—five in the Eastern Roman Empire; and the confederation of their ten democratic-

despotic kings in a Congress under Napoleon, as their Feudal Head. (Rev. xvii. 12, 13, 17; Dan. ii. 32—42; vii. 24—26; viii. 9, 22, 23) . . . 259 to 265

(Rev. R. Skeen quoted.)

Twentieth Wonder.

(Fully effected by the end of the first three and a half years after the Covenant.)

Complete resurrection of the Napoleon empire—its entire recovery from the deadly wound inflicted on it at Waterloo, and restoration of its supremacy over Europe; and the consequent reconstruction of Nebuchadnezzar's prophetic image. (Dan. ii.; Rev. xiii. 3; xvii. 8, 11) . . . 266 to 273

(J. H. Frere, Revs. G. S. Faber, C. J. Goodhart, Mr. Hutchison, Lord Alvanley, Professor Siddons, Bishop Simpson, quoted—with brief biography of Napoleon III. Altogether more than FORTY expositors show Napoleon to be the seventh-eighth Head of the Roman Empire.)

THE MIDST OF THE SEVEN YEARS OF THE COVENANT WEEK.

Twenty-first Wonder.

(At the end of the first three and a half years after the Covenant between Napoleon and the Jews.)

The completed capture of Jerusalem by Napoleon's armies, and the commencement of the three and a half years of Great Tribulation and general persecution of Christians, at the time of the setting up of the imperial image in the Jewish temple. (Dan. ix. 27; xi. 31; xii. 1, 11; Luke xxi. 20—24; Rev. xi. 2; Zech. xiv. 1—4; Matt. xxiv. 15—29; Mark xiii. 14; Dan. vii. 25; xii. 7; Rev. xi. 3; xii. 6, 14; xiii. 5—8; Ezek. xxxviii. 1—16; Dan. xi. 40—43) . . . 274 to 286

(Duke of Manchester, and Alisen, quoted.)

Twenty-second Wonder.

(Taking place towards the close of the first three and a half years after the Covenant.)

The Downfall of Babylon, or national confiscation of the Romish Church property, and decline of Romanism into open idolatry, by its institution of the public worship of Napoleon's image, and the imprinting of his name on peo-

x SYNOPSIS OF FORTY COMING WONDERS.

ple's foreheads and hands. (Rev. xvii. 7, 9, 12, 15—18; xviii. 13, 14—18; xiv. 8—13; Dan. xi. 31; xii. 11; Matt. xxiv. 15) 287 to 296

(Padre Ventura, Dr. Manning, Las Cases, quoted.)

Twenty-third Wonder.

(Commencing exactly three and a half years after the Covenant, and continuing during the ensuing second three and a half years.)

The Appearance and Ministry of the Two Sackcloth'd Witnesses, who are to prophesy during the twelve hundred and sixty days of Antichrist's persecution; and after being slain by him and lying dead for three days and a half, are to be raised to life, and ascend to heaven in a cloud. (Rev. xi. 3—12; Mal. iv. 5) 297 to 305

(Eusebius, Simpson, Bishop Hippolytus, Tertullian, St. Ambrose, St. Jerome, Archbishop Cyprian, Ephrem Syrus, Ridley Herschell, Dean Alford, the Duke of Manchester, Meyer, quoted.)

Practical Gospel Exhortation 305 to 311

FIFTH YEAR.

Twenty-fourth Wonder.

(Beginning three and a half years after the Covenant, and continuing, most probably, about eighteen months to the end of the fifth year of the Covenant seven years.)

The Third Seal, accompanied by a season of general Famine for eighteen months, and of increased degeneracy and apostasy of the outwardly professing Christian Church. (Rev. vi. 5, 6; Isa. xxiv.) 312 to 318

(Dr. Greswell, Dr. Burton, B. W. Newton, Bishop Hippolytus, Esdras, quoted.)

Twenty-fifth Wonder.

(Commencing about three years and eight and a half months after the Covenant, and introducing the Locust Woe for five months.)

The Fifth Trumpet, ushering in the opening of the bottomless pit, from which a great smoke arises, darkening the sun and the air; and about three weeks afterwards, Demon Locusts come out from the smoke and dreadfully torment the ungodly for five months with their scorpion stings, so that men

seek death but cannot find it. This constitutes the First Woe. (Rev. ix. 1—12; Joel ii.) . . . 318 to 328
 (Bakewell, Dr. Todd, Dioscorides, Paxton, Laborde, Zippel, R. Govett, quoted.)

Gospel Exhortation 328 to 330

SIXTH YEAR.

Twenty-sixth Wonder.

(Beginning about four years and eleven and a half months after the Covenant, and continuing for thirteen months.)

The Sixth Trumpet, introducing the Second Woe of two hundred million preternatural Demon Horsemen and Horses, which, by breathing forth fire and smoke and brimstone, slay the third part of men during a year and a month. (Rev. ix. 13—27) 331 to 337

(R. Govett quoted.)

Twenty-seventh Wonder.

(Accomplished during the whole of the sixth year following the Napoleonic-Judaic Covenant Week of seven years.)

The Fourth Seal, introducing a period of general war, famine, Pestilence, and ravages of wild beasts; prefigured by Death and Hell—Pestilence and Hades—going forth upon the pale horse during the space of about a year. (Rev. vi. 7, 8; Jer. xxv. 32, 33) 337 to 343

(Ephraim Syrus quoted.)

SEVENTH YEAR.

Twenty-eighth Wonder.

(About six years after the Covenant.)

The Fifth Seal, exhibiting the souls of Christian Martyrs under the altar in heaven crying for vengeance—the Antichristian persecution having now reached its climax, and beginning gradually to subside. (Rev. vi. 9, 10, 11) 344 to 350

(Illustrative former persecutions quoted from Fox's "Book of Martyrs.")

Twenty-ninth Wonder.

(Commencing six years and two and a half months after the Covenant.)
 Renewed religious Revival and Reformation, and increased

Protestant testimony by Christian witnesses against Antichristian apostasy during the final year. (Rev. x. 1—11)
351 to 364

(Illustrative former revivals quoted from Dr. Jonathan Edwards,
J. Carrolls', F. Stevenson's treatises.)

Thirtieth Wonder.

(Beginning seven years after the Covenant.)

The Sixth Seal, opening with a great earthquake and eclipse of the constellations, overwhelming mankind with terror, simultaneously with the slaughter of the individual two witnesses; after which the sealing of 144,000 Jews is completed, and all the living righteous removed to heaven, prior to the utter overthrow of the ungodly at Armageddon. This seal commences at the end of the three and a half years of Great Tribulation, and continues for seventy days.

(Rev. vi. 12—17 ; vii.)	365 to 371
Gospel Exhortation	372 to 378

END OF THE SEVEN YEARS OF THE COVENANT WEEK,

And commencement of the additional concluding interval of seventy-five days—the prolongation of the 1,335 days beyond the 1,260 days, which is the latter half of the Covenant week.

Thirty-first Wonder.

(At the end of the Covenant seven years.)

The First Vial poured out on the Earth, and bringing a noisome and grievous sore upon the men who have received on their forehead or hand the mark of the Antichristian Emperor, and upon those who worship his image. (Rev. xv. ; xvi. 1, 2)
379 to 382

(Eusebius quoted.)

Thirty-second Wonder.

(About two days after the First Vial.)

The Second Vial poured out upon the Sea, and making it to

become like the blood of a dead man, so that every living creature in it forthwith dies. (Rev. xvi. 3) . 383 to 385
 Dr. Grabe quoted in agreement with Dr. De Burgh, Zippel, Tyso, &c.)

Thirty-third Wonder.

(About four days after the First Vial.)

The Third Vial poured out upon the Rivers and Fountains of water, turning them into blood; and the consequent angelic ascription of praise to God for this righteous retribution, in giving blood to drink to those who had shed the blood of prophets and of saints. (Rev. xvi. 4—7) . 385 to 388

(Revs. J. Kelly and R. Govett quoted.)

Thirty-fourth Wonder.

(About eight days after the First Vial.)

The Fourth Vial poured out upon the Sun, causing it to scorch men with fire and with great heat; but they still blaspheme the name of God, and repent not to give him glory. (Rev. xvi. 8, 9) . 388 to 391

(Revs. J. G. Zippel and R. Govett quoted.)

Thirty-fifth Wonder.

(About eighteen days after the First Vial.)

The Fifth Vial poured out upon the Throne and Kingdom of the wild beast, that is, the Roman Empire, covering it with dense darkness, amidst which the Antichristian apostates gnaw their tongues for pain, and utter blasphemies because of their pains and their sores, and repent not of their deeds. (Rev. xvi. 10, 11, 12) . 391 to 394

(C. Beale quoted.)

Thirty-sixth Wonder.

(About thirty days after the First Vial, and about seven years and a month after the Covenant.)

The Sixth Vial poured out upon the literal river Euphrates, drying it up so as to prepare the way for the return to Judea of the kings from the East, that is, of the ten tribes of Israel, at the same time as the gathering of the nations to

Armageddon. (Rev. xvi. 12—16; Isa. xi. 15, 16; Zech. x. 10, 11; Jer. xxiii. 7, 8) 394 to 399
 (2 Esdr. xiii. 40—47, Judge Strange, Colonel Chesney, Ammon, Marcel, quoted. N.B.—This is the ultimate literal day fulfilment of the Sixth Vial—its precursory year-day fulfilment is described under the Sixth Wonder.)

Thirty-seventh Wonder.

(About seven years two months and ten days after the Covenant.)

The Seventh Trumpet, accompanying the openly visible appearing of Christ in the clouds of heaven, and causing the Second Ascension, that is, the ascension of all true Christians at this time remaining on the earth, as well as the resurrection and ascension of all deceased saints not previously raised. The Third Woe then ensues, accomplishing the overthrow of Antichrist and his hosts at Armageddon. (Rev. xi. 15—19; Matt. xxiv. 30, 31; Mark xiii. 24—27; Luke xxi. 25—27; Rev. vii. 9—17; xiv. 14—16) 399 to 410
 (Revs. J. G. Zippel, Josiah Priest, Judge Strange, quoted.)

Thirty-eighth Wonder.

(During the final five days of the seven years and two and a half months following the Covenant.)

The Seventh Seal, at the opening of which the Marriage of the Lamb, or public betrothal of the glorified and completed church of the firstborn to Christ, is solemnized in heaven: then these glorified saints, constituting the Bride, the Lamb's Wife, take up their everlasting residence in the bridal pavilions of the New Jerusalem, the golden city, which descends from the highest heavens, and remains permanently suspended in the air within sight of this earth, like a glittering constellation. At the same time the city of Rome is utterly burned with fire, and the battle of Armageddon is fought. (Rev. viii. 1; xix.; xxi. 2—27; Psa. xiv.; Song of Sol. vi. 8, 9; Rev. xviii.; Isa. xxxiv.) 410 to 417
 (Rev. R. A. Furdon quoted.)

Thirty-ninth Wonder.

(During the final five days, simultaneously and parallel with the Seventh Trumpet and Seventh Seal.)

The Seventh Vial poured into the Air, during which the overthrow of the Antichristian Emperor and his hosts at the

battle of Armageddon will take place at the same time as an unparalleled mighty earthquake and great hail, and the visible descent of Christ on Mount Olivet. (Rev. xvi. 15—21; xix. 11—21; xi. 19; xiv. 20; xvii. 14; Zech. xiv. 3, 4, 12, 13; xii. 4; Ezek. xxxviii. 19—23; xxxix.; Isa. lxvi. 15—19; Dan. xi. 44, 45; ii. 34, 35, 44; vii. 9—14; viii. 25; 2 Thess. ii. 8; Psa. ii.; Joel iii. 1—18) 417 to 429

(Rev. Dr. Roos quoted.)

Fortieth Wonder.

(At the end of seven years and two and a half months after the seven years' Covenant between Napoleon and the Jews.)

The Consummation or End of this Gentile dispensation and commencement of the Millennium and visible personal reign of Christ over the earth for a thousand years, during which period Satan will be bound—those who are spared and survive the consummating judgments will be all nominally converted to serve and worship Christ—warfare will be no longer practised—beasts of prey will be tamed—the ground rendered unprecedently fruitful—the restored Jews constituted the holiest and most powerful of the nations, and the Son of man, with his glorified saints from heaven, will frequently visit the earth, to govern and instruct the successive generations of its mortal unglorified inhabitants. Then at the end of this Millennium, a renewed outbreak of rebellion on the part of the Gog and Magog nations is crushed, and the final judgment of the resurrected wicked before the great white throne takes place. (Christ's millennial kingdom, Rev. xx. 1—6; v. 10; xv. 4; xi. 15; Hab. ii. 14; Psa. ii. 8; lxxii. 8; Isa. ii. 2, 3, 18; xi. 9; Zech. ix. 10; Dan. ii. 44; vii. 14, 27: over the spared nations, Isa. lxvi. 16; xxiv. 6; Ezek. xxxix. 6; Rev. xxi. 24: war abolished, Micah iv. 3, 4; Isa. ii. 4; Hos. ii. 18; Zech. iii. 10: wild beasts tamed, Isa. xi. 6; lxx. 25; Ezek. xxiv. 25; Hos. ii. 18: the ground fertilized, Isa. xxxv. ; xxx. 2, 3; lv. 13; Joel iii. 18; Amos ix. 13: the millennial Jews, Isa. iv., xi., xii., liv., lx., lxi., lxx., lxxvi.; Jer. xxxi. 31—34; xxxii. 36—44; xxxiii. 7—16; Ezek. xi., xxviii., xxxiv., xxxvi.; xl. to xlviii., &c.: the Gog and Magog revolt, Rev. xx. 7—15) 430 to 444

(The Hon. and Rev. Gerard Noel, Rev. Mr. Stark, Duke of Manchester, quoted.)

ILLUSTRATIONS.

1. Portrait of the Emperor Louis Napoleon III.
2. The Goat with Four Horns—Greece, Egypt, Syria, Thrace. Dan. viii.
3. The Woman and her Manchild, and the Dragon. Rev. xii.
4. First Seal—the White Horse of Victory. Rev. vi. 2.
5. Second Seal—the Red Horse of War. Rev. vi. 4.
6. Third Seal—the Black Horse of Famine. Rev. vi. 5.
7. Fourth Seal—Death and Hades on the Pale Horse. Rev. vi. 8.
8. Second Trumpet—the Fiery Mountain cast on the sea. Rev. viii. 8.
9. Third Trumpet—the Burning Star embittering fresh waters. Rev. viii. 10.
10. Seven-Headed and Ten-Horned Wild Beast—Political Roman Empire. Rev. xiii. 1—10.
11. Two-Horned Wild Beast, Ecclesiastical Roman Empire. Rev. xiii. 11—18.
12. Fifth Trumpet—Demoniacal Scorpion—Locusts from Bottomless Pit. Rev. ix.
13. The Angel standing on the Sea and Earth. Rev. x.
14. First Vial, upon the earth, inflicting sores upon men. Rev. xvi. 2.
15. Fourth Vial, upon the sun, making it scorch men. Rev. xvi. 8.
16. Fifth Vial, upon the kingdom of Antichrist, darkening it. Rev. xvi. 10.
17. The Angel binding Satan with a chain. Rev. ix. 1.
18. Nebuchadnezzar's Prophetic Image. Dan. ii.

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I.—THE EMPEROR LOUIS NAPOLEON III.,

Who is expected to confirm a covenant with many Jews for a week of seven years, and subsequently to become Absolute Head of a Congress of Ten Nations.—Britain, France, Spain, Italy, Algeria, Tripoli, Egypt, Greece, Turkey, Syria.—Dan. ii. ; ix. 27 ; vii., viii., xi.—See 1st, 2nd, 6th, 7th, 8th, 19th, and 20th Wonders.



II.—THE MACEDONIAN GOAT & NAPOLEONIC HORN.

"Out of one of the four horns (kingdoms) came forth a little horn, which waxed exceeding great, toward the south; and toward the east, and toward the pleasant land. . . . A king of mysterious countenance, and by peace he shall destroy many" (Dan. viii. 9, 22-25).—See 4th and 8th Wonders.

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III.—THE WOMAN AND MANCHILD, AND THE DRAGON.

The Woman—the Christian Church on earth—gives birth to a Manchild, whom Satan the Dragon is waiting to destroy, but the Manchild—the collective body of 144,000 living watchful Christians—is caught up at Christ's Second Advent to the throne of God, about two years and from three to five weeks after the covenant (Rev. xii.).—See 3rd and 9th Wonders.

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IV.—FIRST SEAL—WHITE HORSE OF VICTORY.

“Behold a white horse (the Church Militant); and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer” (the rider represents Gospel ministers).—Rev. vi. 2. This Seal, lasting for about nine months, and the first angel-message in Rev. xiv. 6, represent the great religious Revival and Missionary zeal of the Christian Church left on earth, after the 144,000 watchful Christians have been taken to heaven at the first stage of Christ’s coming, about two years and from three to five weeks after the covenant.—10th Wonder.



V.—THE SECOND SEAL—THE RED HORSE OF WAR.

“And power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword” (Rev. vi. 4). This Seal represents the deterioration of the nominal professing Christian Church, as indicated by its colour changing from white to red—accompanied by a period of general warfare for about eight months.—14th Wonder.

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VI.—THE THIRD SEAL—THE BLACK HORSE OF
FAMINE.

"Lo, a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice say, A measure of wheat for a penny, and three measures of barley for a penny" (Rev. vi. 5). Increasing degeneracy of nominal Christendom, and a period of famine for about eighteen months.—24th Wonder.



VII.—THE FOURTH SEAL—DEATH AND HADES ON THE PALE HORSE.

"Behold a pale horse: and his name that sat on him was Death, and Hades followed with him. . . . to kill with sword, and with hunger, and with death, and with the beasts of the earth" (Rev. vi. 8). Deepening apostasy of nominal Christendom, and a period of war, famine, and pestilence for about a year.—27th Wonder.



VIII.—THE SECOND TRUMPET—THE FIERY
MOUNTAIN.

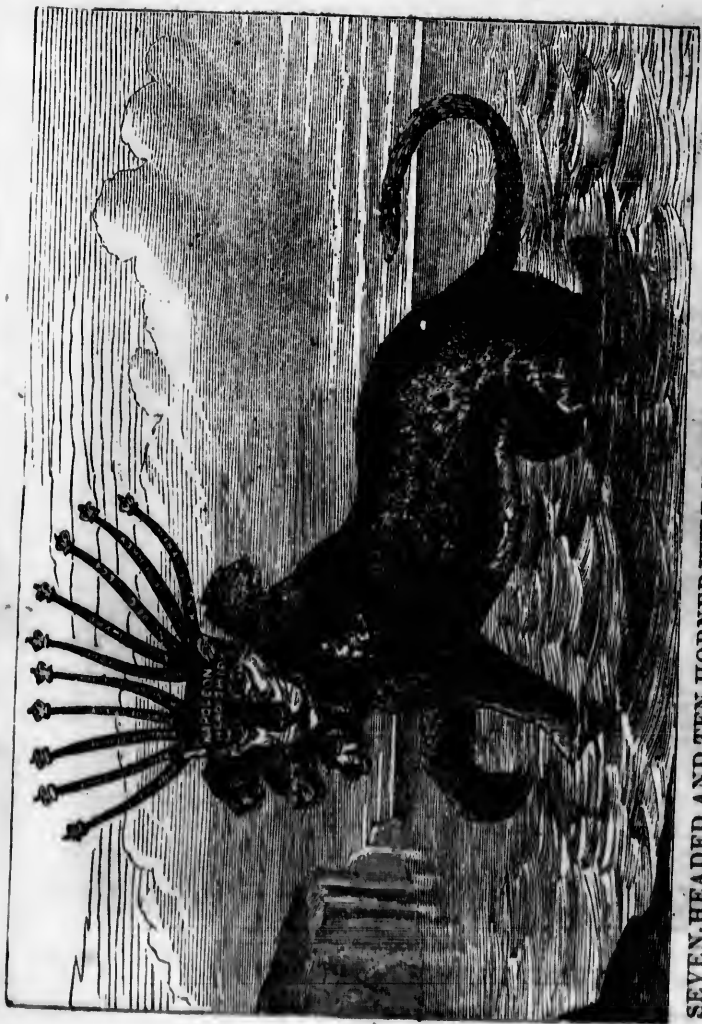
“As it were a great mountain burning with fire was cast into the sea; and the third part of the sea became blood; and the third part of the creatures in the sea died; and the third part of the ships were destroyed” (Rev. viii. 8).—16th Wonder.

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IX.—THE THIRD TRUMPET—THE BURNING STAR.

“There fell a great star from heaven, burning as it were a lamp, upon the third part of the rivers, and fountains of waters; . . . and many men died of the waters, because they were made bitter” (Rev. viii. 10).—17th Wonder.



SEVEN-HEADED AND TEN-HORNED WILD BEAST.—POLITICAL ROMAN EMPIRE.
The ten horns are the Kings of Britain, France, Spain, Italy, Algeria, Tripoli, Egypt, Greece, Turkey, Syria (Rev. xiii. 1-10).—See 2nd, 19th, 20th Wonders.

SEVEN-HEADED AND TEN-HORNED WILD BEAST—POLITICAL ROMAN EMPIRE.
The ten horns are the Kings of Britain, France, Spain, Italy, Algeria, Tripoli, Egypt, Greece, Turkey, Syria (Rev. xiii. 1—10).—See 2nd, 19th, 20th Wonders.



**XI.—THE TWO-HORNED WILD BEAST, OR
ECCLESIASTICAL ROMAN EMPIRE.**

“And I beheld another wild beast coming up out of the earth;
and he had two horns like a lamb, and he spake like a dragon,” &c.
(Rev. xiii. 11—18).—21st Wonder



**XII.—FIFTH TRUMPET—SCORPION-LOCUSTS FROM
THE BOTTOMLESS PIT.**

A fallen angel opens the bottomless pit, out of which dense smoke arises, and evil spirits in the form of scorpion-locusts come upon the earth for five months, and sting and torment men. (Rev. ix. 1—12).—25th Wonder.

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XIII.—THE ANGEL STANDING ON THE SEA AND
THE EARTH.

“ And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by Him that liveth for ever and ever . . . that there should be time no longer.”
(Rev. x.).—See 29th Wonder.

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XIV.—THE FIRST VIAL, Poured ON THE EARTH.

"And there fell a noisome and grievous sore upon the men which had the mark of the wild beast, and upon them which worshipped his image" (Rev. xvi. 2).—See 31st Wonder.

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XV.—THE FOURTH VIAL POURED ON THE SUN.

"And the fourth angel poured out his vial upon the sun; and power was given unto it to scorch men with fire: and men were scorched with great heat" (Rev. xvi. 8).—34th Wonder.



XVI.—FIFTH VIAL UPON ANTICHRIST'S KINGDOM.

“And the fifth angel poured out his vial upon the throne of the wild beast; and his kingdom was full of darkness; and they gnawed their tongues for pain” (Rev. xvi. 10).—35th Wonder.

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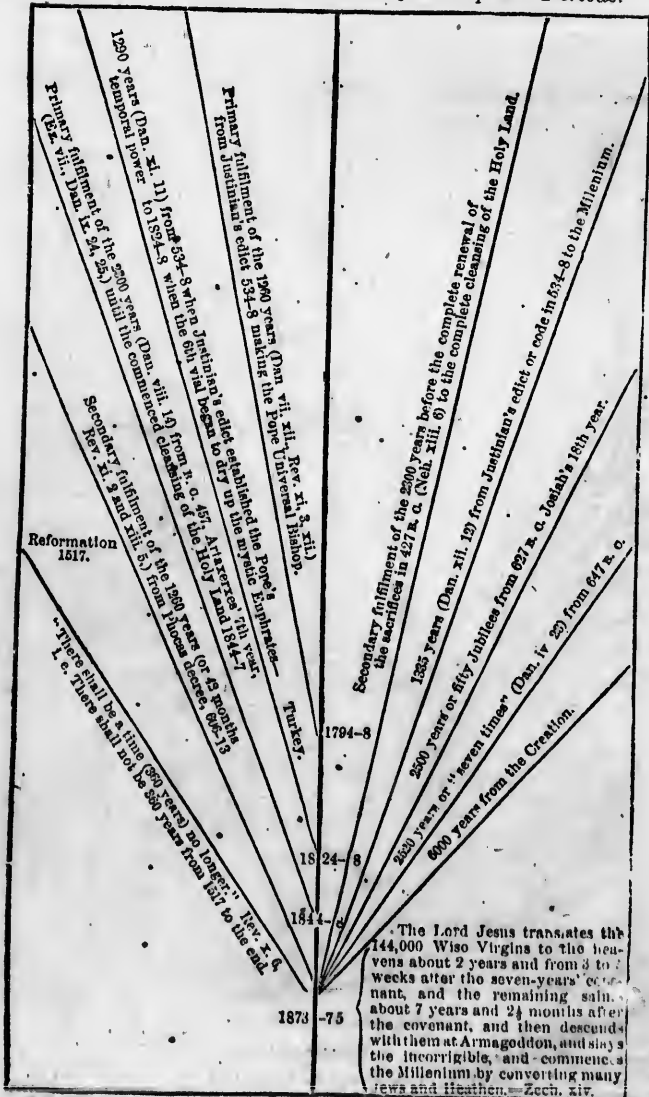


XVII.—THE ANGEL BINDING-SATAN.

"He laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit" (Rev. xx. 2).—40th Wonder.

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Convergent Ending of the Principal Prophetic Periods.



N.B. The above-mentioned periods of 2500, 1335, 1260, 1260, and 360 days have a double fulfillment—both year-day and literal-day—in common with the greater part of Daniel and Revelation. And although fulfilled typically as years according to the precedent in Numbers xiv. 31, Ezek. iv. 6, yet their chief fulfillment is as literal days during the final 7 years following the Covenant.—Dan. ix. 27.

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DIAGRAM 3.

FULFILMENT OF THE SEVENTY WEEKS

As subdivided into Three Parts of 7, 62, and 1 Week.
 B. C. 457 or 455. — The going forth of the commandment to restore and build Jerusalem.— (Ezra vii., Nehemiah ii.)

Dan. ix. 24.
 Seventy weeks (*shabu*, weeks of years— Gen. xxix. 27) are determined (or *cut off*) upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for (or, cover over) iniquity, and to bring in everlasting righteousness, and to seal up (i. e., ratify by fulfilment) the vision and prophecy, and to anoint the Most Holy (place not person, i. e. the Holy of Holies).

49 Years. 7 Weeks.
 434 Years. 62 Weeks.

Dan. ix. 25.
 Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks and threescore and two weeks; the street shall be built again, and the wall, even in troublous times.

Messiah cut off in A. D. 29 or 33.
 A. D. 27 or 29.

..... Interval
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 .. his making a cove- ..
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Louis Napoleon makes the covenant.

His image set up in the temple.

He perishes at Christ's descent

3 1/2 Years 1 Week.
 3 1/2 Years 3 1/2 Years & 2 1/2 Mts.

Dan. ix. 27.
 And he (Napoleon III., the Antichrist "the Prince that shall come,") shall confirm a (not *the*) covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolator.

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DIAGRAM 4.

Year-day Fulfillment of Dan. & Rev. during the last 2595 years (2590+75) Dan. iv, 23; xii, 12; Gen. R. C. 724 to A. D. 1871. The date of each event is put in parentheses, and its distance from the beginning of the 2595 years is given.

Literal-day Fulfillment of Dan. & Rev. during the last 2595 days (2590+75) Dan. ix, 27; xii, 12, commencing with the date of the Covenant between Locust Napoleon and the Jews. The distance of each event from the beginning of the 2595 days is given.

Year	Event	Year	Event																
1 to 20	FIRST TIME.	1 to 20	FIRST YEAR.																
20 to 30		SECOND TIME.		20 to 30	SECOND YEAR.														
30 to 40				THIRD TIME.		30 to 40	THIRD YEAR.												
40 to 50						FOURTH TIME.		40 to 50	FOURTH YEAR.										
50 to 60								FIFTH TIME.		50 to 60	FIFTH YEAR.								
60 to 70										SIXTH TIME.		60 to 70	SIXTH YEAR.						
70 to 80												SEVENTH TIME.		70 to 80	SEVENTH YEAR.				
80 to 90														EIGHTH TIME.		80 to 90	EIGHTH YEAR.		
90 to 100																NINTH TIME.		90 to 100	NINTH YEAR.
100 to 110																		TENTH TIME.	
110 to 120	ELEVENTH TIME.		110 to 120																
120 to 130		TWELFTH TIME.	120 to 130		TWELFTH YEAR.														
130 to 140			THIRTEENTH TIME.	130 to 140			THIRTEENTH YEAR.												
140 to 150				FOURTEENTH TIME.		140 to 150			FOURTEENTH YEAR.										
150 to 160						FIFTEENTH TIME.		150 to 160			FIFTEENTH YEAR.								
160 to 170								SIXTEENTH TIME.		160 to 170			SIXTEENTH YEAR.						
170 to 180										SEVENTEENTH TIME.		170 to 180			SEVENTEENTH YEAR.				
180 to 190												EIGHTEENTH TIME.		180 to 190			EIGHTEENTH YEAR.		
190 to 200														NINETEENTH TIME.		190 to 200			NINETEENTH YEAR.
200 to 210																TWENTIETH TIME.		200 to 210	
210 to 220	TWENTY-FIRST TIME.																	210 to 220	
220 to 230		TWENTY-SECOND TIME.			220 to 230													TWENTY-SECOND YEAR.	
230 to 240			TWENTY-THIRD TIME.		230 to 240		TWENTY-THIRD YEAR.												
240 to 250				TWENTY-FOURTH TIME.	240 to 250				TWENTY-FOURTH YEAR.										
250 to 260					TWENTY-FIFTH TIME.	250 to 260					TWENTY-FIFTH YEAR.								
260 to 270						TWENTY-SIXTH TIME.		260 to 270					TWENTY-SIXTH YEAR.						
270 to 280								TWENTY-SEVENTH TIME.		270 to 280					TWENTY-SEVENTH YEAR.				
280 to 290										TWENTY-EIGHTH TIME.		280 to 290					TWENTY-EIGHTH YEAR.		
290 to 300												TWENTY-NINTH TIME.		290 to 300					TWENTY-NINTH YEAR.
300 to 310														THIRTIETH TIME.		300 to 310			
310 to 320	THIRTY-FIRST TIME.															310 to 320			
320 to 330		THIRTY-SECOND TIME.														320 to 330		THIRTY-SECOND YEAR.	
330 to 340			THIRTY-THIRD TIME.				330 to 340									THIRTY-THIRD YEAR.			
340 to 350				THIRTY-FOURTH TIME.			340 to 350		THIRTY-FOURTH YEAR.										
350 to 360					THIRTY-FIFTH TIME.		350 to 360				THIRTY-FIFTH YEAR.								
360 to 370						THIRTY-SIXTH TIME.	360 to 370						THIRTY-SIXTH YEAR.						
370 to 380							THIRTY-SEVENTH TIME.	370 to 380							THIRTY-SEVENTH YEAR.				
380 to 390								THIRTY-EIGHTH TIME.		380 to 390							THIRTY-EIGHTH YEAR.		
390 to 400										THIRTY-NINTH TIME.		390 to 400							THIRTY-NINTH YEAR.
400 to 410												FORTIETH TIME.		400 to 410					
410 to 420	FORTY-FIRST TIME.													410 to 420					
420 to 430		FORTY-SECOND TIME.												420 to 430				FORTY-SECOND YEAR.	
430 to 440			FORTY-THIRD TIME.											430 to 440		FORTY-THIRD YEAR.			
440 to 450				FORTY-FOURTH TIME.					440 to 450					FORTY-FOURTH YEAR.					
450 to 460					FORTY-FIFTH TIME.				450 to 460		FORTY-FIFTH YEAR.								
460 to 470						FORTY-SIXTH TIME.			460 to 470				FORTY-SIXTH YEAR.						
470 to 480							FORTY-SEVENTH TIME.		470 to 480						FORTY-SEVENTH YEAR.				
480 to 490								FORTY-EIGHTH TIME.	480 to 490								FORTY-EIGHTH YEAR.		
490 to 500									FORTY-NINTH TIME.	490 to 500									FORTY-NINTH YEAR.
500 to 510										FIFTIETH TIME.		500 to 510							
510 to 520	FIFTY-FIRST TIME.											510 to 520							
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The Manchild caught up (Rev. xii, 5). Seal 1. Primitive Ascension of Christ, A. D. 33 or 35. A. C. between the 76th & 76th year.

Trump 1 (250 to 395), 976th to 1091st year.

Trump 2 (394 to 634), 1050th to 1260th year.

Trump 3 (419 to 470), 1138th to 1202d yr.

Trump 4 (476), 1202d year.

Trump 5 (1073), Turkish Invasion (1063 to 1071), 1790th to 2164th year.

Trump 6 (1073), Turkish Invasion (1063 to 1071), 1790th to 2164th year.

Trump 7, Trump 7, Vial 7 (1871-1871), 2590th to 2596th year.

Seal 5 (1794), Season of Delay before Final Judgment, 2164th year.

Seal 6 (1794), Season of Delay before Final Judgment, 2164th year.

Seal 7, Trump 7, Vial 7 (1871-1871), 2590th to 2596th year.

Seal 8 (1794), Season of Delay before Final Judgment, 2164th year.

Seal 9 (1794), Season of Delay before Final Judgment, 2164th year.

Seal 10 (1794), Season of Delay before Final Judgment, 2164th year.

Seal 11 (1794), Season of Delay before Final Judgment, 2164th year.

Seal 12 (1794), Season of Delay before Final Judgment, 2164th year.

The 2,520 years, or "seven times" of the affliction of the Jews by the four Gentile Empires, primarily extend from n.c. 722 to A.D. 1798—secondarily from Nebuchadnezzar's birth in b.c. 647 to 1874-5.

THE HEAD OF GOLD,
OR
BABYLONIAN EMPIRE.

Medo-Persia conquered Babylon b.c. 538, when Cyrus slew Belshazzar.

THE BREAST OF SILVER,

OR
MEDO-PERSIAN EMPIRE,
Which reached its full strength under Cyrus.

Greece conquered Persia b.c. 331, at the Battle of Arbela, when Alexander the Great defeated Darius.

THE THIGHS OF BRASS,

OR
GRECIAN EMPIRE.

The Romans conquered Greece A.D. 81, at the battle of Actium, when Augustus Cæsar defeated Antony.

THE LEGS OF IRON,

OR
ROMAN EMPIRE.

The Roman Empire was bounded by the Highlands, Rhine, Danube, Euphrates, and Desert of Sahara.

The two legs represent the Western half and Eastern half of the whole Roman Empire, and each of them is to be formed into five democratic-despotic kingdoms (five clay-iron toes) during the final three-and-a-half years (Dan. ii. 41; vii. 24, 25; Rev. xvii. 12).

Their ten kings will rule in a congress under Napoleon, and make war against Christians, during the final three-and-a-half years (Rev. xiii. 5; xvii. 12), and then perish at Christ's descent.

The Metallic Image in Nebuchadnezzar's vision, representing the history of the four great Gentile Empires of Babylon, Persia, Greece, and Rome. It will stand reconstructed and personified in Napoleon, as the modern Nebuchadnezzar, at its dissolution at Armageddon. Then follows the Stone Kingdom, or Millennium (Dan. ii. 44; vii. 13, 27; Rev. xx).—See 2nd, 19th, 20th Wonders.



NEBUCHADNEZZAR'S PROPHETIC IMAGE.

COMING WONDERS.

At no period in the history of the world have mankind ever stood on the threshold of more eventful changes and mightier revolutions than at present. Empires that have long stood unshaken are about to be dissolved; thrones that have been firmly consolidated for many years are on the point of being cast down; and institutions that have been regarded as of immoveable stability are on the eve of their destruction.

There is a visible approach of distress of nations with perplexity: the hearts of thoughtful and reflecting persons are failing them for fear of those things that are coming on the earth; and the inquiry instinctively arises, "How long shall it be to the end of these wonders?" But no satisfactory reply can be obtained except from the prophetic predictions in Daniel and Revelation; which conclusively and irresistibly demonstrate that "there is a God in heaven that revealeth secrets, and maketh known what shall be in the latter days."

Inexpressibly exalted is the position occupied by that individual who, taking these unfoldings of the divine mind as a lamp to his feet and a light to his path, is enabled to contemplate the impressive scene of which this earth will soon be the arena, with hopefulness and undisturbed composure, seeing the end from the beginning. It resembles one of the venerable seers of former ages beholding, from the summit of some distant rock, the accomplishment of one of his own predictions. While with solemn awe he rivets his gaze upon the dismantled temples and the desolated habitations of those who once scorned his admonitory voice, but whose pride has been brought low by the retributive judgments of famine, pestilence, or the sword, it transcends the powers of conception to imagine the sublime elevation of his spirit as he witnesses the realization of what had beforehand been portrayed to his divinely illuminated mind, and marks the futility of human opposition to the onward-rolling chariot-wheels of Jehovah's purposes. Most sublime is the attitude of those who can courageously



PROPHETIC

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Rome. It will
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overstep the rubicon limit of the present, and, passing into the unexplored regions of the distant future, can, with the torch of prophetic truth, discover the predestined arrangement of the startling changes that now await this earth. Soaring like eagles above the dense atmosphere of human ignorance, and inspired with the heaven-born gift of prophetic foresight, they pierce with steady gaze into the darkness of futurity, and recognize a systematic and intelligible order in the spectral forms and mystic characters which, to the carnal and gross perceptions of the unenlightened, appear indistinguishably chaotic and confused.

Many ignorant persons suppose that the TIME of the end of this dispensation and of the second coming of Christ is altogether hidden from human discovery, but "they err, not knowing the Scriptures," which distinctly intimate that the time of the end shall be revealed to watchful Christians by the prophecies.¹ And in addition to the chronological dates and prophetic signs of the times which convergently point to this epoch as the period of the final crisis, there is especially to be a seven-years' covenant made between the Jews and the last universal king, exactly seven years and two and a half months before the End, so that the epoch of the consummation will then become very precisely foreshown.

And within this prophetic period of seven years and two and a half months, the greater part of Daniel and Revelation will undergo its ultimate literal day fulfilment, which has been hitherto foreshadowed by its typical year-day accomplishment by way of rehearsal on the larger scale. The wonderful events that will then come to pass may be suitably considered under the classified arrangement of Forty Coming Wonders.

¹ Amos iii. 7; Matt. xxiv. 32-43; John xv. 15; 2 Pet. i. 19; 1 Thess. v. 4. The text in Mark xiii. 32, "Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father," was spoken in the present tense before the ascension and glorification of Christ, and before the Pentecostal descent of the Holy Spirit, and before the gift of the Book of Revelation sixty years afterwards. It is a text that cannot apply to the present time, because it cannot now be said that the Son does not know the day and hour of his own advent. The words, "It is not for you to know the times or seasons," likewise were spoken only to the people of those days (Acts i. 8). The prophetic dates of the 5,000, 2,520, 2,500, 2,300, 1,335, 1,260, are all understood to end between 1866 and 1875, in their year-day fulfilment (Dan. iv. 16; viii. 14; xii. 7, 12; Rev. xi. 3; xii. 6).

FIRST YEAR.

FIRST WONDER.

(Taking place seven years and two and a half months before the Battle of Armageddon, and descent of Christ on Mount Olivet, and the Millennium.*)

INAUGURATED NATIONAL RESTORATION OF THE JEWS TO PALESTINE BY A SEVEN YEARS' COVENANT OR LEAGUE TO BE MADE BETWEEN MANY OF THEM AND THE EMPEROR NAPOLEON III. IN FINAL FULFILMENT OF DANIEL'S PREDICTED SEVENTIETH WEEK CONCERNING THE JEWS AND JERUSALEM.

It will indeed be a wonder to behold the children of Israel, who have for many centuries been downtrodden and treated as outcasts among the nations, again flocking to their fatherland, and their nationality recognized by the European powers, whose governments in past ages have so grievously oppressed them. Yet, according to various Scripture predictions, this astonishing spectacle must soon be witnessed.

And in connection with its occurrence, the prophetic events that will now be remarked upon, may be briefly expressed in the following syllogistic form:—

The Last Head of the Roman Empire is to make a Seven-years' Covenant with the Jews, in fulfilment of Daniel's Seventieth Week.

But Louis Napoleon is the Last Head of the Roman Empire.

Therefore Louis Napoleon will make a Seven years' Covenant with the Jews.

* The seven years is of course the period mentioned in Dan. ix. 27, as reaching from the covenant to the consummation, and the extra two and a half months is the seventy-five additional days mentioned in Dan. xii. 12, where 1,335 days are mentioned—being 75 days more than the 1,260 days, or latter three and a half years of the seven years described in Dan. xii. 7. The whole prophecy of seventy weeks is explained much more fully in the third chapter of the Author's treatise on Louis Napoleon.

THE notable Prophecy of the Seventy Weeks of Years in Daniel ix., 24 to 27, reads as follows, and it is in its last paragraph regarding the final seventieth week that the prediction of Napoleon's coming Covenant with the Jews is found. (Some authorised marginal readings are inserted in brackets.)

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an eid of sins, and to make reconciliation for (or cover over) iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy, (in the Hebrew, the Most Holy Place). 25. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. 26. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. 27. And he shall confirm the (or, a) covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, (or, upon the battlements shall be the idols of the desolater,) even until the Consummation, and that determined shall be poured upon the desolate, (or, desolater)."

In explanation of these seventy weeks of years, or 490 years, which they are universally understood to mean, it has generally been admitted by expositors that the first seven and sixty-two weeks, or altogether sixty-nine weeks, amounting in fact to 483 years, were fulfilled before the first Coming of Christ, and that they began with the going forth of a decree in Artaxerxes' reign and ended just before the Messiah's crucifixion—according to the plain statement, "from the going forth of the commandment (or decree in Artaxerxes' reign) to restore and build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks (i.e., sixty-nine weeks or 483 years) . . . and after threescore and two weeks shall Messiah be cut off, but not for himself (at his crucifixion)."

Thus the fulfilment of sixty-nine weeks out of the seventy weeks, is easily discovered and understood from the plain terms

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of the text itself, and has been agreed upon by most expositors, as having taken place previous to the cutting-off of Messiah upon Mount Calvary.

After this it is said in the twenty-sixth verse, "And the people (the Romans) of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood: and unto the end of the war desolations are determined." Here is described the well-known destruction of Jerusalem in A.D. 70, forty years after the cutting-off of Messiah; and the Romans its destroyers are called "the people of the prince that shall come," that is, the people of a coming future latter-day Roman Prince, who is here mentioned for the first time, and concerning whom it is immediately added, "And he shall confirm a covenant for many for one week, and in the midst of the week, he shall cause the sacrifice and the oblation to cease even until the Consummation," etc. Hence it is manifest that some future Roman prince "that shall come," is the person who shall confirm a covenant with the Jews for seven years: and that such covenant could not have been made before the destruction of Jerusalem in A.D. 70, because in the regular order of the prophecy, it is detailed as taking place after that destruction, and moreover is described as occurring seven years before the Consummation or end of this dispensation.¹

Hitherto, there has never been any record in history of such a covenant having been made, and in any case, it would have to be followed by the abolition of the restored sacrifices in the midst of the week of seven years, and by the Consummation at the end of the week.

It is manifest, then, that this covenant transaction has yet to be accomplished; and "the Prince that shall come" and shall confirm it, is understood by many expositors to be obviously the Last Head of the Roman Empire, who is also generally called the "Last or Personal Antichrist." There are mentioned by name in the author's

¹ In addition to these self-evident reasons that Christ could not have confirmed this covenant, it is certain that neither He nor his disciples ever made any seven-years' covenant whatever with the Jews, much less that they ever made a covenant and afterwards faithlessly broke it in the midst of the week—a discreditable act, of which it would be impious to suppose a covenant-keeping Messiah capable. Again, as Messiah is distinctly declared to have been cut off at the end of the sixty-nine weeks, he could not be supposed to be the confirmer of a covenant that was to be made at some period after his death at the beginning of the subsequent seventieth week.

treatises altogether more than EIGHTY expositors or expositions, which distinctly maintain this view, that Daniel's seventieth week is the final seven years of this dispensation, just before the descent of Christ and battle of Armageddon and Millenium, and that the latter half of the seven years will be the three-and-a-half years of the Antichrist's desolations. Among these eighty writers are Archbishop Cyprian, and five Bishops—Irenæus, Hippolytus, Victorinus, Appollinarius, and Primasius—Fathers of the early church, in which this interpretation of the seventieth week appears to have been quite prevalent; also in the Church of England Canon H. Browne and the Reverends Dr. De Burgh, Edward Bickersteth, T. Birks, C. J. Goodhart, Capel Molyneux, C. Maitland, A. Fausset, J. Baillie; J. G. Gregory, F. Fysh, W. Marrable, James Kelly, etc.; also in other bodies, the Revs. Dr. J. Seiss, E. E. Reinke, E. Guers, H. G. Guinness, R. A. Purdon, A. A. Rees, J. Darby, W. Kelly, and Sir Edward Denny, Judge T. Strange, Dominick McCausland, Dr. Tregelles, B. W. Newton, Major Phillips, etc.

Archbishop Cyprian, in his *Computus de Pascha*, explained this seventieth week in Dan. ix., 27, as follows:—"This is one week which the angel has divided off from the seventy weeks, and placed it at the latest period of this dispensation. And this hebdomad or week we recognise as containing seven years, in which Enoch and Elias are to come. And in the midst of the week, he says, the sacrifice and oblation shall be taken

¹ In the author's treatise on Louis Napoleon, in the third chapter, the names of fifty-seven expositors or expositions are given, and now twenty-five more are added, making more than EIGHTY writers that hold this view. Archbishop Cyprian; *Computus de Pascha*; Canon H. Browne, *Ordo Sacrorum*; Rev. A. Fausset, *Collin's Glasgow Commentary*; Rev. J. Baillie, *Preface to Great Events of Prophecy*; Rev. J. G. Gregory, *Earth's Eventide*; Rev. F. Fysh, *The Coming of Christ*; Rev. J. C. Chase, *Approaching Crisis*; Rev. Wyndham Madden, *Sketch of Last Days*; Rev. W. B. Moffett, *The Emperor Napoleon*; Rev. L. C. Baker, *Prophetic Times*; Rev. C. J. Goodhart, (various pamphlets); Dr. C. Cowan, *Reading, Thoughts on Prophecy*; J. Coleman, *Prophecy unfolded*; Andrew Bonar, Esq., *Development of Antichrist*; L. A. D. Pugetz, *Chronology*; Dr. D. M. Reed, *Napoleon III. in Prophecy*; the Editor of the *London Monthly Review* for Feb., 1857; H. Lederer, *The Israelite Indeed*; Dr. Mason; W. Baker; a Boston Barrister, *Prophetic Briefs; the Crisis; Peace; Notes on Revelation; Christ's Second Coming*. There are doubtless other similar expositions which the author has not met with. Most of those who are sometimes called "the Brethren" hold this future fulfilment of the Seventieth Week. Canon Browne considers that it had a mere typical fulfilment at the destruction of Jerusalem, and will chiefly be fulfilled in the future.

away. But half of the week is shown to be a time, times, and half a time, which is three years and six months; which become a thousand, two hundred, and three score days, according to the Apocalypse¹; in which days that Antichrist shall commit great devastation, and will begin to sit in the temple of God, and to assert himself to the ignorant to be God; whom Jesus, our Lord and Saviour, must destroy by the spirit of his mouth and by the brightness of his coming², and bring the world to its Consummation, as it is written, 'even unto the Consummation, and that determined, shall be poured upon the desolate.'"

Andrew Bonar remarks upon these seventy weeks, "The break in the prophetic history of the Jews may be seen in the seventy weeks of Daniel. Is it not evident that that prophecy must reach to the end of this dispensation from the mention of its terminating in the everlasting righteousness and anointing of the Most Holy, which are yet to be seen in times as unlike the present, as prevailing evil is to prevailing righteousness? It is true, the price was paid on the cross, but 'the redemption of the purchased inheritance' is still future, and until it is completed, the prophecy cannot be said to have been accomplished in all its parts. Yet as so large a portion has *without contradiction* been already fulfilled, how is it possible, without admitting the break spoken of, that the seventy weeks with the cutting-off of Messiah occurring at the close of the 69th, (ver. 25,) could reach to the times of everlasting righteousness which are to be only when 'the kingdom' is set up which shall never be moved? (Dan. ii. 44.)

"In fact no other solution can be given of the difficulty than that which will be found to be in harmony with all else, namely, that Daniel, giving as he did, the future history of his people to the end and the promises which are yet to be made good to

¹ St. Cyprian here evidently refers to Revelation, *i.e.*, Apocalypse xi. 3, and xii. 6, 14, and Dan. vii. 25, xii. 7, where Antichrist three-and-a-half years, or latter half of the seventieth week, is described.

² St. Cyprian is here quoting 2 Thess. ii.

It is important to notice, that while it appears quite certain that some Napoleon must be the seventh-eighth head of the Roman Empire, who is to make the seven-years Covenant with the Jews; it also seems in the highest degree probable that it is to be Louis Napoleon for the reason stated on page 325, and also because personally he so much agrees with the wifal king's portrait in Dan. viii. 23, 25; xi. 21. Hence, in the improbable event of Louis Napoleon's death, some other Napoleon, standing in his place, would have to fulfil these prophecies.

them, spoke of them as he was moved by the Holy Ghost *only as a nation*, which they ceased to be when their Messiah was 'cut off' at the end of the 69th week, and when they themselves were scattered (as predicted elsewhere) and the gospel sent to the Gentiles. As their 'times' draw to a close, Scripture indicates the return of the Jews again as a nation, although in unbelief, (Ezek. xxii. 19—23,) when the last week, shown to be a week of years from the portion of the prophecy already fulfilled, will remain naturally still to be accomplished before the happy days of universal righteousness and the anointing of the Most Holy are seen, which, as we are told, 'seal up the vision and prophecy.' And here it may just be noticed, that the word 'week' is in the original simply a hebdomad or seven, and would have been better so rendered in our translation, for a week with us implies a week of days only. In this instance, by the measure observed in the other parts of the prophecy already fulfilled, (Messiah having been cut off at the end of the 69th hebdomad *of years*,) it must mean a seven of *years* also; or seven years. Jacob served Laban for Rachel seven years, and was said to have 'fulfilled her week' or hebdomad. (Gen. xxix. 28.)

"It is of this week accordingly that express mention is made immediately after (verse 27), the 'he' there spoken of being manifestly the destroying Prince that shall come, and with whom Daniel's people will enter into a covenant, choosing, in the strong delusion sent them, the false prince for the True. What strange and deep meaning is there in that declaration of our Lord when so viewed, 'I am come in my Father's name, and ye receive me not: if (or when) another shall come in his own name, him ye will receive'! (John v. 43.)

"His coming is declared to be with all 'deceivableness of unrighteousness.' He adapts himself, just as the first Napoleon did, to the prevailing system of the godless times he appears in, and especially to the prejudices of the Jewish people, who replaced by his help in their own land once more 'as a nation with their great wealth, will rise into importance there. In this 'deceivableness' also it is, that the covenant is made with them for the *whole remaining week*. All the world will (Rev. xiii. 3) wonder after him, and not only wonder after, but worship him and the Dragon too, 'who gives him his power and great authority.' How fearful to think even of such an apostacy as this:—well may it be called 'THE apostacy,' connected as it is

with this prince that shall then have come and shown himself to be that 'Man of sin,' for in the midst of the week (although his covenant, such as it was, had been made for the whole,) he throws off the mask and shows himself 'that he is God,' with a false prophet, working miracles before him in the power of Satan himself.

"The last half of the seven years, when the covenant has been broken, are the times of the unequalled tribulation, of which so much is said in Scripture. God has mercifully shortened those days, and told his people in every different mode of expressing it what the limit is; 'the midst of the week,' or hebdomad of seven years, that is; three years and a half, the '1260 days,' the '42 months,' the 'time, times, and half a time,'¹ all expressing exactly the same duration, and all, if taken with the context, pointing distinctly to the same dreadful period."

The Rev. J. Brooks, a learned expositor, states, in his Elements of Prophetic Interpretation, that "The Fathers of antiquity, who, at least, were acquainted with the earlier traditions of the church on the subject, thought that the Jews would be restored to Palestine in an unconverted state by means of human policy, and that they would be the first to declare for Antichrist, who would, in the first instance, rebuild the city and temple of Jerusalem, and then cajole them by flatteries, and impose upon them by spurious miracles, and that the Jews will deceive themselves with the hope that the kingdom of Israel will be restored by his means to its former splendor."²

"In regard to the numerous promises of Scripture,³ which have given rise to the expectation that the posterity of Abraham, according to the flesh, shall be restored in their national character, as Jews or Israelites, to the land of their forefathers, with scarcely any exception the eminent Fathers and expositors

¹ Rev. xi. 2, 3, xii. 6, 14, xiii. 5, Dan. vii. 25, xii. 7.

² Brooks adds these references:—Aretas, in Apoc. ix. 14; Lactant, lit. vii. cap. 17; Cyril Hieros. Catech. 15, 7; Theodoret in Daniel xi.; Jerome Epist. ad Aglas. Quest. Ecimen, in 2 Thess. ii.; Ephraim Cyrus de Antichristo. Hippolytus de Consum., p. 12. Sulp. Sev. 2. Dial.

³ The literal return of the Jews is most plainly described in the thirty-eighth of Ezekiel and the last chapter of Zechariah, as taking place before the attack on them by Antichrist or Gog and the nations, and then their complete restoration is after Antichrist's overthrow. Their literal return is also predicted in Hosea, iii. 4, 5; Isaiah. xi. 11, 12, xiv. 1, 2; Jeremiah xxiii. 3, 7, 8, xxxi. 8, 10, 33, 41, xxxii. 37, 38, 44; Ezekiel xxii. 19 to 22; Zechariah viii. 4, 8, 22, 23, x. 9, 10, xiv. 2.

of the church have interpreted these prophecies, as having respect to a literal or national restoration."¹

HAVING THUS CONSIDERED the grounds for expecting a seven years' covenant to be confirmed between the Last Head of the Roman Empire and the Jews, we next proceed to notice FIVE REASONS why Louis Napoleon is expected to be that Last Roman Imperial Head: for such is the conclusion that has been arrived at regarding him by more than FORTY writers.

Firstly. The Roman Empire is prophetically represented in the thirteenth and seventeenth chapters of Revelation, as a wild beast with seven heads, or rulerships, arising one after another, and Louis Napoleon is historically shown to be the revived Seventh or Last Head. For they were explained as follows:—"Five are fallen, and one (the sixth) is; and the other (the seventh) is not yet come, and when he cometh he must continue a short space." All standard writers agree that undoubtedly the then existing Roman Emperors² was that sixth head of which it was thus said in A.D. 90 "one is;" and history shows that truly the former five heads or forms of government, viz.: kings, consuls, decemvirs, dictators, tribunes, were previously fallen and passed away. The sixth headship was represented by a long line of Roman Emperors,² until it was renounced and abolished by the Emperor Francis in 1806. Then arose the seventh Head in the Napoleon dynasty under Napoleon I., who was supreme over Rome and the greater part of the Latin nations. But, in truth, it only "continued a short space," until 1815, when it was wounded to death at Waterloo, according to Revelation xiii. 3, "I saw one of the heads wounded to death, and the deadly wound was healed, and all the world wondered after the wild beast." But this wounded Napoleonic Headship began to be healed of its deadly Waterloo

¹ Among other expositors he mentions Cyprian, Jerome, Chrysostom, Theophilus, Alexandrinus, Augustine, Bede, Hugo, Lyra, Hilary, Ambrose, Aquinas, Scotus, Cajetan, Cyril, Gennadius, Haymo, Origen, Photius, Primasius, Theodoret, Theophilact, Erasmus, Peter Martyr, Grineus, Beza, Pareus, Dr. Willet, Rivet, Zanchy, Dean Prideaux, Dr. Whitby, Poole, Guyse, Locke, Samuel Clarke, Doddridge, Simeon, T. Scott, Gill, etc., who all believed the prophecies to predict a future literal national restoration of the Jews to Palestine.

² This special point has been fully proved in Bryce's "Holy Roman Empire"—a historic and not prophetic treatise. Also in Aber's "Revival of the French Emperorship."

wound by its restoration to dominion over France in 1852 by Louis Napoleon, and will soon be restored to much greater pre-eminence. Napoleon III. now personifies "the Wild Beast, [or Empire] that was [under Napoleon I.], and is not [under Napoleon II.], and yet is [under Napoleon III.]" (Rev. xvii. 8). It was predicted by Faber, Gauntlett, Frere, Irving, and others, shortly after the fall of Napoleon I. at Waterloo, in 1815, that according to these prophecies another Napoleonic Emperor must arise in France before 1866, and become the Last Head of the nations to lead them to Armageddon; and now, behold, their prediction is being accomplished in the rise of Napoleon III.

Secondly. The name of Louis Napoleon in Latin, Greek, and Hebrew, contains 666, which is foretold in Rev. xiii. 18, to be the number of the Wild Beast's name. *Louis* in Latin is *Ludovicus*, and $L\ 50 + u\ 5 + d\ 500 + o\ 0 + v\ 5 + i\ 1 + c\ 100 + u\ 5 + s\ 0 = 666$. Again, the Greek dative of *Napoleon* is *Ναπολεωντι*, and $N\ 50 + a\ 1 + π\ 80 + o\ 70 + λ\ 30 + ε\ 5 + o\ 70 + ν\ 50 + τ\ 300 + ι\ 10 = 666$. It is in this inscriptive form of the dative case that the Emperor Napoleon's name is to be written on temples, shrines, and his worshippers' hands and foreheads. (Rev. xiii. 16, 17; Acts xvii. 23.) A permissible Greek form for *Louis Napoleon*, *Λοις Ναπολεον*, also gives 666 as the sum of its letters. Furthermore, in Hebrew, the words *Louis Napoleon Buonaparte*, **לויס נאפולן בונאפארט** make up altogether 666. There clearly appears also to be a radical identity between the words *Napoleon* and *Apollyon* or *Apoleon* in one of its Greek forms—the predicted name of the last Head of the Roman Empire in Rev. ix. 11; the letter N prefixed to *apoleon*, being an abbreviation for *Nai*, the Greek for *verily* or *truly*; thus *Napoleon* means *truly Apollyon*.

Thirdly. The prediction concerning the healed seventh head of the Wild Animal, in Rev. xiii. 3, 7, that after its deadly wound was healed "powers should be given it over all nations," is obviously beginning to be fulfilled in Napoleon III., who is not only restoring to life the Napoleon headship over Europe, which was "wounded to death" at Waterloo, but is also more and more gaining ascendancy over the nations to an extent that no one could formerly have supposed possible. More especially the prophecy

The above-mentioned Hebrew letters making 666, are *lamed, vau, yod, samek, nun, aleph, pe, lamed, nun, beth, vau, nun, aleph, pe, aleph, resh, leth.*

that "the ten horns shall give their power and strength to him; is clearly advancing to its accomplishment, (Rev. xvii. 13, 17); for these ten horn kingdoms, which in their complete development at the midst of the final seven years, beginning with the Jewish covenant, will mainly be England, France, Spain, Italy with Southern Austria, Algeria, Tripoli, Egypt, Syria, Greece, and Northern Turkey, are already more or less under the basilisk spell of his ascendant influence.

Fourthly. The tenacious hold upon the Roman capital, which Napoleon III. has from the first assiduously maintained, is essentially accordant with his growing assumption of headship over the Roman Empire; and as long as Rome stands, it may, notwithstanding all rumours and promises to the contrary, be expected to remain virtually in his hands. The steadfast material support he has also extended to the Roman Pontiff and Church coincides with the prefiguration of the secular Roman empire or scarlet Wild Beast, under its final Napoleonic head, carrying the scarlet woman in Rev. xvii. Napoleon and the Pope, the respective political and ecclesiastical heads of the Roman empire, are again shown in Rev. xiii. as the ten horned and two horned beings, having unitedly dominion everywhere during the final forty-two months.

Fifthly. Daniel's predictions that the last Universal King should be a king of fierce and inscrutable countenance, understanding dark sentences, and by his policy causing craft to prosper in his hand and destroying many by peace, and at his outset a despised person, agree thus far with Louis Napoleon's well-known peculiar antecedents, and appearance, and subtle character, and palpably disingenuous asseveration that "the empire is peace." His additionally predicted career as a wonderful destroyer will not begin until the final crisis. (Dan. viii. 23, 25, xi. 21.) His ambitious projects with regard to the north of Africa and Egypt and Syria also agree thus far with the prophecy that eventually "the Ethiopians and the Libyans shall be at his steps," and that "the king of the south" (Egypt) and "the king of the north" (Syria) shall be overcome by him. (Dan. xi. 21—45.)

THE PROSPECT of Louis Napoleon taking the Jews under his patronage, and helping them to recover possession of their long-lost fatherland, is rendered the more probable from the example set him by Napoleon I., who, in May, 1806, issued a decree for a Convention of Jewish Deputies to meet at Paris in the

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following July. It was decided at this Convention, at the Emperor's suggestion, that a Grand Sanhedrim should assemble in Paris, on February 9, 1807. The proposed Sanhedrim was held, and the Deputies left Paris in the following June, 1807, after 1800 francs—about 72 pounds sterling—had been paid to each of them for their expenses by the Minister of the Interior. The terms of their relief from many civil disabilities were settled, and important rights and privileges were granted to them, not only in France, but in other places as well, as, for instance, in Frankfort, where, until August, 1806, they were confined to the most unhealthy and unclean quarter of the city, and a notice was fixed in the public gardens and walks of the city, "Jews and Swine are not admitted here." The historian Alison thus refers to this Convention in his *History of Europe* (vol. vii., p. 494, and vol. x., p. 418):—

"Early in March, 1807, a grand Convocation of the Jews assembled in Paris, in pursuance of the commands of Napoleon, issued in the July preceding. Seventy-one doctors and chiefs of that ancient nation attended this great assembly, the first meeting of the kind which had occurred since the dispersion of the Israelites on the capture of Jerusalem. For 1,700 years the children of Israel had sojourned as strangers in foreign realms; reviled, oppressed, persecuted, without a capital, without a government, without a home, far from the tombs of their forefathers, banished from the land of their ancestors; but preserving unimpaired amidst all their calamities, their traditions, their usages, their faith; exhibiting in every nation of the earth a lasting miracle to attest the verity of the Christian prophecies. On this occasion, the great Sanhedrim, or assembly, published the result of their deliberations in a variety of statutes and declarations, calculated to remove from the Israelites a portion of that odium under which they had so long laboured in all the nations of Christendom; and Napoleon, in return, took them under his protection, and, under certain modifications, admitted them to the privileges of his empire.

"This first approach to a reunion and settlement of the Jews, impossible under any other circumstances but the rule of so great a conqueror as Napoleon, is very remarkable. The immediate cause of it, doubtless, was the desire of the Emperor to secure the support of so numerous and opulent a body as the Jews of Old Prussia, Poland, and the southern provinces of Russia, which was of great importance in the contest in which

he was engaged ; but it is impossible not to see in its result a step in the development of Christian prophecy. And thus, from the mysterious manner in which the wisdom of Providence makes the wickedness and passions of men to work out its great designs for the government of human affairs, did the French Revolution, which, nursed in infidelity and crime, set out with the abolition of Christian worship, and the open denial of God by a whole nation, in its secondary results, lead to the first great step which had occurred in modern Europe to the re-assembling of the Jews, so early foretold by our Saviour. And it will appear, in the sequel, that in its ultimate effects, it is destined, to all human appearance, by the irresistible strength which it has given to the British navy, and the vast impulse which it has communicated to the Russian army, to lead to the wresting of Jerusalem from the hands of the Infidels, and the spread of the Christian faith alike over the forests of the New and the deserts of the Old world.

“ The Jews, that peculiar people, whose fate is wound up by supreme agency, alike with the last as the first ages of the world, have risen in the last times to extraordinary power and importance. Already their interests, as the great capitalists of nations, rule the internal policy of England, under the specious guise of free trade, and a safe currency ; their influence, as the bankers of Government, is felt in every capital of Europe ; and their power, constantly increasing with the augmentation of wealth, is everywhere, in modern Europe, for good or for evil, substituting, as in ancient Rome, the influence of accumulated riches for the old aristocracy of the land.”

In a book published in 1807, called “ Causes and Consequences of the French Emperor's conduct towards the Jews,” full particulars are given of this Sanhedrim in Paris in 1807. Its writer states, “ It cannot be concealed that the Jews of this Sanhedrim acknowledge the Head of the French Government as their *Deliverer* and the *Great Prince predicted in the sacred writings*, and they have shown a disposition to persuade themselves that he is the promised Messiah predicted by the ancient prophets.” A noted Jewish writer, M. Jacobsohn, in his Letter to the French Emperor at that time, said, “ I belong to that people who expected in you their Saviour, and who in you, Siro, have found him.” A M. Crouzet wrote a metrical translation of the second Psalm, making it a panegyric upon the Emperor. And in the Jewish festival, on August 15, 1806, the cyphers of

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Napoleon and Josephine were blended with the letters expressing the name of Jehovah, and the Imperial eagle was placed over the Sacred Ark, which is said to have given offence to some, as a profanation. At the same period a pamphlet appeared in Paris, and was advertised in the *Moniteur*, *Who is this* (meaning the Emperor) *but an Israelitish Christian?*

The speeches of some of the Deputies to the Sanhedrim were highly adulatory to Napoleon I. M. Littwak said:—

“Unjustly persecuted and oppressed, we could neither devote ourselves to philosophy or the arts and sciences, the children of repose and the happiest days. This oppression has had its influence upon our manners, and we have remained uncultivated: hence, a senator of Frankfort being asked if the Jews were men, replied in the negative. In those dark ages when prejudices and superstition held every mind in bondage, we looked upon the least degree of toleration as an indulgence; and, even at this time of day, though philosophy has been patronised by sovereigns, it has scarcely rooted out the prejudices which have been universally received.

“To put a stop to this fatal evil, and to apply a radical cure was reserved for that illustrious man, whose vast and sublime genius has pointed out the means of removing every obstacle, and to expose to an astonished world the source of so much hatred, persecution, and fanaticism. The benign influence of the genius of Napoleon extends itself over the earth like a beneficent star; it has called upon us to co-operate with his views and to lay the foundation of that happiness which he designs for us and our posterity.—Who can resist his voice? who does not perceive in this a striking proof of the goodness of the Almighty? Napoleon, with his invincible legions, has arrived at the farthest extremities of Europe! our brethren in Poland already hasten from the borders of the Vistula to join the Assembly which is to fix the fate of their co-religionists! Who does not acknowledge the finger of God! who cannot perceive that this Hero has been chosen by Providence to perform these prodigies.

“The time of our trial has expired, the period of our calamities is ended! all the persecutions we have sustained have only tended to unite us the more closely together. We have at all times remained faithful to the commandments of the Lord our God: for our recompense, he has determined, in his wisdom, that we shall be received into the bosom of other nations, to enjoy the happiness of our forefathers: but, to fulfil this object,

it was necessary to find a man whose virtues, whose valour, and wisdom, should exceed everything which had been before admired by mortals. -

"Napoleon appeared! and the Almighty immediately supported him with the arm of his power. He recalled him from Egypt, while he subjected the tempestuous ocean to his divine laws: he sent his angels to guide his steps and to watch over his precious life: his divine spirit inspired this hero in the field of battle the same as in the midst of his palace: from the summit of the hills and mountains he showed him his enemies, dispersed in the plains of Austerlitz and of Jena."

M. Auser also said at the Sanhedrim:—

"Hitherto the Israelites have been separated from their fellow-men by an insurmountable barrier: to-day we behold the temple of Toleration raised upon an immovable basis, and supported by religion, morality, justice, and virtue, enlightened by the favour of heaven, and where the people of different worships pay adoration to the Eternal Source of all good, under a variety of forms, but with the same sincerity, piety, zeal, and submission. This is the temple, my brethren! where every one offers up an agreeable incense to the common Father of all mankind; and, such is the grandeur of this phenomenon, that he has, as it were in a moment, bound up all our wounds, and made us forget the calamities of eighteen centuries."

Eulogies similar to these will in all probability be expressed regarding the third Napoleon when he shall enter into a Covenant with the Jews; and his patronage of their "Universal Israelitish Alliance" seems already a step in that direction.

¹ Among others, the Rev. R. A. Purdon, W. B. Moffett, Beale, Major Phillips, Taunton, and Porter have all distinctly foreshown in their writings that Louis Napoleon will make this seven-years' Covenant with the Jews. R. A. Purdon published these words in 1855—ten years ago:—"The Jew will form a league with some great Power for a period of 'seven years,' as described in the ninth of Daniel. This Power, we fully expect, will be the imperial monarchy of France, and even the *present Emperor of France*. Having got possession of Jerusalem under the patronage of the European sovereigns, they will soon recommence their sacrifices, build their altars, and renew the temple. In the midst of the seven-years' league, the Emperor and the Jews will quarrel, and wars and persecutions of the most terrible kind will immediately follow, and continue for three years and a half down to the end of seven years—to the personal coming of the Lord, when His feet shall stand upon the Mount of Olives (Zech. xiv. 4)." Purdon also holds that Christ will come in the air, and remove to heaven the 144,000 wise virgins—watchful Christians before that final three-and-a-half years, Matt. xxv. 1—10, Rev. iii. 10, xii. 6, xiv. 1—5.

SECOND WONDER

(Taking place shortly before or very soon after the Covenant).

CONVENTION OF A EUROPEAN CONGRESS OF THE HEADS OF NATIONS UNDER NAPOLEON'S AUSPICES ; AND ENSUING RAPID PROGRESS OF THE ROMAN-IMPERIAL WORLD TOWARD ITS FINAL TEN-KINGDOMED DIVISION : INVOLVING A COMPLETE RECONSTRUCTION OF THE MAP OF EUROPE.

The Inspired Prophécies place it beyond a doubt that the Seventh-Eighth, or Last Head of the Roman Empire will ultimately be seen at the head of a Congress of ten kings of the Roman-Imperial world, who shall give their power and strength unto him as a king of kings. This is stated in the seventeenth of Revelations, by the Angel explaining to the Apostle John the wild beast-with seven heads and ten horns, which represents the Roman Empire. "The ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings for one hour with the (seventh-eighth head of the) wild beast. These have one mind, and shall give their power and strength unto the (seventh-eighth head of the) wild beast. These shall make war with the Lamb, and the Lamb shall overcome them."

From this prediction it is rendered manifest that ten kings are to divide among themselves the territories of the original Roman Empire during one hour contemporaneously with the last Head of the Roman Empire, and to acknowledge him as their Supreme Head, and then at the end of the "one hour" to gather themselves together to the battle of Armageddon against the Lamb; and there to perish, as is described at fuller length in the nineteenth of Revelation. The period of "one hour" is justly considered by discerning expositors to mean the "three and a half years" of the final crisis of the wild beast's power which is the principal theme of Revelation, and which is called "the hour of temptation that shall come upon all the world, to try them which dwell upon the earth," and "the hour of God's judgment" and "the hour of Babylon's fall."¹

¹ Rev. iii. 10, xiv. 7, xviii. 10, 17, 19. The word might be translated "season," as it is often used to mean periods of different lengths.—See John v. 25, 28.

Hence, if Napoleon is to be the Roman Empire's Last Head, then the ten kings will in Congress assembled openly acknowledge him as their Feudal Head, much the same as the sixteen German Princes acknowledged the First Napoleon as Head of the Confederation of the Rhine.

But although the formation of the special congress of ten kings and their public submission to Louis Napoleon's supreme headship will not take place until the "one hour" or season of the final three-and-a-half years, which is the latter half of the seven years of the Covenant week, yet doubtless a series of preparatory International Congresses will begin to be held about the time that the Jewish Covenant is made.

Indeed it would seem unlikely that so grave and weighty an International question as that of the restoration of the Jewish nationality in Palestine, could be settled without a European Congress of leading Powers being assembled to discuss and decide about such a measure; and then the Emperor Napoleon, as President of the Congress, might sign the Covenant with the Jews on behalf of the high contracting Powers.

But whether this will be the exact way or no, in which the Covenant shall be brought about, we may be certain at least that Napoleon, and not England, nor Russia, nor Turkey, will be the chief contracting party to make the seven years' league with many of the Jews, for the Prophecy asserts that "He shall confirm a covenant with many (of the Jews) for one week (seven years)." Nevertheless the other Powers may passively assent to the arrangement. (Dan. ix. 27.)

On November 5, 1863, the French Emperor issued a proposal for a European Congress to adjust International difficulties, but the overture was rejected by England. It is, however, on the grounds just stated **ABSOLUTELY CERTAIN** that Napoleon's proposed Congress soon will be held, and that England is inevitably doomed to join it.

Britain's reluctance to do so is not unnatural, seeing that about half her National Debt was incurred in the Peninsular wars of 1806 to 1815, so that, up to this day, nearly fourpence out of every shilling disbursed by the uncomplaining British taxpayer is in payment of England's struggles against the first Napoleon. All that vast expenditure has completely failed in its object, since the Napoleon headship over Europe, for the annihilation of which the money was spent, is now arising more threateningly than ever, and England, notwithstanding her vaunted generals

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and politicians, will soon be sitting submissively at the table of a Congress under the third Napoleon, while at the same time still paying about twenty million pounds a year on account of her wars to put down the first Napoleon. And all this, too, after the deliberate determination of Russia, Austria, Prussia, and Britain, at Vienna, in 1815, that no Napoleon should ever again sit upon the throne of France.

THE MOVEMENTS connected with the Napoleonic European Congress will be closely associated with the growing development of exactly ten kingdoms within the whole extent of the old Roman Empire, as predicted by the ten horns of the wild beast, and the ten toes of the Prophetic Image in the second of Daniel; where the two iron legs of that Image are universally admitted to mean the Eastern and Western halves of the Roman Empire, which was bisected into an Eastern Empire and a Western Empire in the reign of Valentinian and Valens; and the five toes on each foot show that each half is to be divided toward the close of the history of the Image into five kingdoms.¹ This will involve a complete reconstruction of the Map of Europe, but it is most remarkable how even now the Continent seems to be progressing toward this final ten-kingdom shape. There appears scarcely any doubt but that the five kingdoms in the Western half will be, in the main, Great Britain, France, Spain with Portugal, Italy with Southern Austria, Algeria; and the five in the Eastern half will be Tunis with Tripoli and the four kingdoms of the successors of Alexander the Great, namely, Egypt, Greece, Syria, and the rest of Turkey.

But these leading ten kingdoms must have their boundaries considerably altered in order to include all the other countries that fall within the Roman Empire: and also to exclude all countries that fall outside that Empire. Its boundaries comprised nearly all the northern coast of Africa as far south as the Desert of Sahara, and it was bounded on the east by the river

¹ The same division of the ten kingdoms into two clusters or branches of five kingdoms, is zoologically discoverable in their representation as the ten horns of the Wild Beast, because, however many antlers or horns a horned animal like a stag may have, there are always two main branches or stems, one springing out of the left side, and the other from the right side of its head, and each of these two main branches afterwards forms itself into several smaller branches or horns. Thus, doubtless, the wild beast would appear with five horns springing out of each side of its head, representing the five Western kingdoms and the five Eastern kingdoms.

Euphrates,—on the north by the Danube and Rhine,—on the west by the Atlantic, and it included Great Britain, as far north as the Highlands.

In order, then, that the ten kingdoms may be completely formed by the midst of the Covenant-week of seven years, when the latter three-and-a-half years will commence, there is every reason to expect before the midst of those seven years—

(a) That Great Britain will have the legislative union dissolved between it and Ireland, which is outside the Roman Empire, and which, therefore, must become governmentally separate from England. The Fenian organization, which is a far more serious matter than shallow journalists imagine, has discovered and developed a state of feeling which shows what inflammable elements are at hand for a Celtic revolution. Whether this separation, which is sure to take place soon, can be effected without scenes of bloodshed and massacre, remains to be seen. All the colonies included at present within the British Empire, such as India, Australia, New Zealand, the Cape of Good Hope, Canada, New Brunswick, Nova Scotia, the West Indies, etc., will entirely cease to be part of that Empire, on account of their being outside the limits of the old Roman earth; and they will be numbered among Napoleon's tributary dependancies, in accordance with the prophecy "Power shall be given him over all kindreds, and tongues, and nations." (Rev. xiii. 7.) Great political troubles may therefore be looked for to arise soon throughout the length and breadth of Britain's dominions.

(b) That France will push her frontier to the Rhine, and consequently swallow up within her enlarged boundaries Belgium, Rhenish Prussia west of the Rhine, Luxemburg, Baden, Wirttemberg, the lower part of Bavaria, and all or so much of Switzerland as may not be added to the Italian kingdom; and that it will also absorb such parts of Austria below the Danube as may not be united to Italy.

(c) That Italy will undoubtedly recover possession of Venetia, and will most probably make the Danube its northern boundary by annexing to itself all the Austrian territory south of the Danube, including Vienna—that is to say, unless France should constitute that sub-Danubian Austrian territory an integral portion of the French Empire. For Austria must be completely split asunder—the line of division being the river Danube; and Bohemia, Moravia, and Galicia above the Danube have to be

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altogether governmentally detached from Austrian territory below the Danube, which necessarily falls within the Western Roman Empire, and which consequently has to be included within one of the five kingdoms of the Roman Empire's Western Half. And it could not well be included within the kingdoms of Britain, Spain, or Algeria, and therefore can only be comprised within France or Italy, the other two of these five kingdoms, and it seems from its geographical position much more likely to become a part of Italy than of France. The Austrian Empire is evidently about to undergo most disastrous revolutions or foreign invasions, seeing that it is absolutely to be rent in twain from East to West, and the present Austrian dominion over Venetia and even Vienna, entirely to cease, and the House of Hapsburg no longer to rule over a foot of ground south of the Danube. As respects the much vexed question of the French occupation of Rome, it is certain that whatever may be inferred from the Franco-Italian convention for the departure of French troops from Rome in 1866, that nevertheless, Rome being the capital of the Roman Empire, will be completely in Louis Napoleon's possession during his final three-and-a-half years' reign, as Head of the ten kingdoms. It may not, however, be incompatible with this that Napoleon should withdraw his troops from it for an interval and leave it in the safe custody of his attached Italian allies, who might at any time make such a disposition of it as he shall dictate.

(d) That Spain will have Portugal united with it, so as conjointly to form but one kingdom, otherwise there would be more than five kingdoms in the Western Roman Empire. For the same reason, the recent unification of all different Italian states of Naples, Parma, Modena, Tuscany, etc., into one Italian kingdom under Victor Emmanuel, is a most notable step toward the consolidation of five kingdoms within the Western Empire.

(e) That Algeria, instead of remaining a mere colonial dependency of France, will be erected into an independent kingdom, and constituted one of the five Western kingdoms. Some part of Fez and Morocco will probably be amalgamated with it.

(f) That Tripoli, Tunis, and Barea will be fused into one distinct kingdom, and compose one of the five kingdoms of the Eastern half of the Roman Empire. No other arrangement with respect to these three countries is possible, because the remaining four of those Eastern five kingdoms are plainly fore-

told in the eighth of Daniel, to be the same as the four kingdoms of Alexander the Great's successors, namely, Egypt, Greece, Thrace, and Syria, and therefore there only remains one kingdom more to be composed out of all the rest of the Eastern Empire, which included the provinces of Tunis, Tripoli, and Barca; for the ancient point of division in Africa between the Eastern and Western Roman Empires was very nearly identical with the situation of the present city of Tunis. It is, of course, necessary that Tunis, Tripoli, and Barca should eventually at the same time, fall entirely under Louis Napoleon's dominion, which is not at all the case yet.

(g) That Egypt will be another of the five Eastern kingdoms, and will increasingly submit to Napoleon's ascendancy. It will be entirely severed from Turkey, of which it is at present in some sense a feudatory appendage, and its Sovereign is described in the eleventh of Daniel, under the title of the King of the South, as the object of a hostile attack by Napoleon, within a year or two after the Covenant.

(f) That Syria being another of the five Eastern kingdoms, will be altogether sundered from the Turkish Empire, of which it is at present a constituent part, and rendered an independent kingdom—its limits being then extended eastward toward the Euphrates. Its sovereign, under the title of King of the North, is predicted by Daniel, in conjunction with the King of the South, ultimately to engage in a defensive war against Napoleon, but to be overcome by him.

(g) That northern Turkey, after the present Turkish Empire is virtually dissolved, will be established as one of Napoleon's ten different kingdoms, and will principally comprehend the regions that composed ancient Thrace.

(f) That Greece, another of those coming ten kingdoms, will have its boundaries northwards considerably extended, so as to contain the whole of ancient Macedonia.

HENCE, during the first three and a half years of the seven years following the Jewish Covenant, all the eventful changes enumerated above may be expected to be fully accomplished, unless they have come to pass previously, because they must be completely effected before the commencement of the final second three and a half years. And it is deeply important to remember that at the same time the principle of election of kings over them by UNIVERSAL SUFFRAGE will progressively be

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introduced into all those ten kingdoms, because each of the ten toes is formed partly of clay and partly of iron, showing that each kingdom will have a democratic-despotic or republican-monarchic government, the same as the present government in France, where an absolute sovereign is elected by universal suffrage. This governmental principle of clay-iron democratic-despotism having only been established hitherto in France and Italy, has yet, therefore, to be fully adopted and developed in Britain, Spain, Algeria, Austria, Tripoli, Tunis, Barca, Egypt, Greece, Syria Turkey, etc., and at the same period Napoleon's dominion has to be extended over those same countries.

It is a POINT of interesting inquiry what will be the political condition of the northern regions of Europe, that lie outside of the Roman Empire, during the final three and a half years. They include Russia, Austria above the Danube, Germany, Prussia, Holland, Denmark, Sweden and Norway, etc. Undoubtedly they will be convulsed to their very centres by the universal "Great Revolution so mighty and so great as was not since men were upon the earth," which is to happen under the year-day seventh vial shortly before that three and a half years, and it is highly probable that some of them will be contagiously stimulated by the example of the ten Roman-Imperial kingdoms to clamour for universal suffrage and for democratic-despotic rulers. But no clue is given in Prophecy as to whether they will all be combined into one gigantic Sclavonic-Teutonic Russian-German empire under the Czar, or whether they will be formed into two large Russian and German empires, or whether they will remain under several different governments, as at present. One thing, however, is certain, that they must to a greater or less extent be subordinate and tributary to Napoleon in fulfilment of Revelation xiii. 7, "Power was given to him (Napoleon the healed head of the Roman Empire) over all kindreds and tongues and nations," although perhaps the worship of Napoleon's image may be less rigorously enforced throughout them, than within the Roman earth.

Some politicians have supposed that Russia may some day permanently annex Turkey, and even the whole of Europe, but Prophecy distinctly forbids such a notion, because Russia can never, in the latter days, have dominion over any part of the Roman Empire, as it is the sole heritage of Napoleon; and on the contrary, according to the Scripture just quoted, the Roman

Empire, under Napoleon, is to have power over all nations, including, of course, Russia. Napoleon may indeed use the co-operation of Russia, as a subsidiary ally, to invade and revolutionize either India, Persia, Turkey, Austria, or Germany, but he will virtually be the arbiter of the destinies of those nations during his three and a half years' universal reign, and "he shall do according to his own will, and prosper until the indignation be accomplished." (Dan. xi. 36.)

It is said to be the policy of the Czar to strive to unite under his sceptre the whole Slavonic and Teutonic races, comprising all the countries north of the Danube and east of the Rhine. He might therefore enter into an understanding with Napoleon to partition between themselves the European world, taking the Rhine and Danube as the line of division, and thus allotting to Napoleon the countries west of the Rhine and south of the Danube, and accomplishing the Napoleonic idea of "the conversion of the Mediterranean into a French lake." Such a project having been originated by Napoleon I., might be favourably viewed and agreed to by Napoleon III., as the testamentary executor of the ideas of his uncle; for according to the historian, "At Tilsit, in 1807, the two mighty potentates—Alexander I. and Napoleon I.—deeming themselves invincible when they had united their arms together, had conceived the project of dividing the world between them." But their rivalry about the possession of Constantinople frustrated this scheme, and led to Bonaparte's fatal reverse at Moscow.

The expositor Beale thus remarks upon such a probable league between Russia and France for the future division of the world, and upon their designs against England:—"May it not have been even now, in like manner as formerly at Tilsit, secretly and tacitly arranged by the present Czar and Napoleon III., that, whilst the Russian Autocrat will be permitted gradually and stealthily to advance his lines towards India, and eventually to vomit his Scythian hordes upon the British empire there, the Emperor of the French will be acquiring his Syrian and Italian sceptres? Is not our peace with Russia of the most doubtful character, and our alliance with France altogether a compulsory one? England, pressed as she now is, and as she gradually will be more and more between these two gigantic dynasties, is like the victim in that celebrated torture-chamber, the walls of which were daily contracted by machinery, until the prisoner within was crushed in its embraces."

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If such a league really is made between the Russian Autocrat and Napoleon III., it is very likely that in the end Russia may find herself, after the costliest campaigns and invading expeditions in prosecution of their combined ambitious schemes, out-manœuvred by the superior statecraft of the Tuilleries, and Napoleon proving to be the recipient of the lion's share of the spoils.

A French and Russian alliance against England was suggested in a semi-official pamphlet, at Paris, in April, 1860, called "La Coalition," which showed that England was precluded by its disagreements with other Powers from forming any firm alliances, and that the only coalition practicable was a coalition of peoples under the protection of France. It also said:—"There are three or four Powers in Europe who, if they would combine, might hold all the British fleets in check. Let France ally herself with Russia and Denmark, and England would be shut out of the Northern and Black Seas. Let her call on Spain and Portugal to join this alliance, and the Atlantic and Mediterranean will no longer exist for the English. Their isle of Malta and their Gibraltar will soon be but the dreams of disappointed ambition—the ruins of a proud dominion. Let Russia take Constantinople, and France establish herself in Alexandria, while generously opening the Indies by way of the Isthmus of Suez to all Europe; let Austria retire gradually from Italy and strengthen herself on the Danube. Then England will be conquered, and the balance of power adjusted in Europe."¹

¹ Nor is America uninterested in the coming combination of the Latin nations under Napoleon. He can never be expected permanently to relinquish Mexico, for it is merely a base of operations for the acquisition of much more Transatlantic territory. Any attempt on the part of the United States to drive him from Mexican soil can only draw upon them sooner than otherwise those ruinous calamities which must shortly befall every Protestant community, in order to establish everywhere the three-and-a-half years' Napoleonic and Romish dominion. Without the addition of a disastrous struggle with so powerful and wily a monarch, they are already confronted by quite sufficient difficulties in the complications and heavy burdens bequeathed by the late war—the unabated strife of political parties,—and the portentous growth of Fenianism, the most threatening organization of modern times, and which, by knitting all the Irish into a compact coalition, bids fair to give them predominating power in the United States, and in the end to bring it under the supremacy of Napoleon, to whose service the sons of Erin will ardently devote themselves, when his European projects shall be seen to correspond with their aspirations regarding Ireland,

THIRD WONDER

(During two years and four to six weeks after the Covenant).

THE PAINFUL TRAVAIL OF THE SUN-CLOTHED WOMAN—IN OTHER WORDS, A GREAT AGITATION THROUGHOUT THE CHURCH MILITANT; AND THE RAISING OF THE MIDNIGHT CRY, BEHOLD THE BRIDEGROOM COMETH: GO YE OUT TO MEET HIM.

This is announced by the Apostle John himself to be a great wonder, for he says in the twelfth of Revelation:—

“And there appeared a great wonder in heaven: a woman clothed with the sun and the moon under her feet, and upon her head a crown of twelve stars: 2. And she being with child cried, travailing in birth and pained to be delivered. 5. And she brought forth a manchild, who was to rule all nations with a rod of iron, and the child was caught up unto God and to His throne. 6. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days.”

Most of the Fathers and of profound modern expositors agree that the sun-clothed woman represents the Church Militant just previous to and in the times of the Last Antichrist: she is clothed with the Sun of Righteousness, and crowned with twelve stars, denoting the twelve apostles, and with the moon, signifying the superseded Jewish ordinances, under her feet. “In the symbolical language of the ancient prophets, the birth of the manchild denotes the setting apart of a community from the general mass, with which it was previously commingled; while the gestation and labour-throes, which precede the birth, refer to the difficulties, trials, and troubles of whatsoever description they may be, which precede the setting apart of the community in question.”

The Manchild undeniably represents a special body of Christians who are to be selected out of, and separated from, the general body of Christians and caught up to heaven, while the greater part of Christians in general are to be left behind on the earth, and very soon afterwards to flee into a wilderness for 1260 literal days, that is to say, for three-and-a-half years during the Last Antichrist's persecution. Hence the Manchild is

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manifestly the body or company of wise, waiting, and watchful Christians who are to be caught up to heaven to meet Christ at the first act or "stage of His coming" to raise the deceased saints and to take them up to God's throne together with living watchful Christians at some period shortly before the final three-and-a-half years' persecution.

On various conclusive grounds there is the strongest reason to believe that the exact period of this removal and ascension to heaven of watchful Christians at the first act in Christ's advent will be about two years and from four to six weeks after the date of the Covenant.²

Thus, as the birth and ascension of the Manchild signifies the ascension of a body of prepared Christians to meet Christ at His coming, therefore the painful travail of the Woman (the Church Militant) previous to the Manchild's birth and ascension, must denote a season of widespread and painful commotion, trial, and agitation throughout the Christian Church preparatory to the ascension of Christians at Christ's Advent.

And this season of painful difficulty and perturbation within the Church Militant, will evidently be the above-mentioned

¹ 1 Thess. iv. 16, 17, Rev. xiv. 1—5, Matt. xxv. 1—10.

² In the typical year-day fulfilment of the twelfth of Revelation, the Ascension of the Manchild is manifestly the Ascension of Christ, in A. D. 29-33, about 500 years before the 1260 years of the Papal Antichrist began; therefore, in the counterpart literal-day fulfilment, the Ascension of the Manchild will be the Ascension of the Body of Wise Virgins about 500 days before the 1260 days of the Personal Antichrist, which begin in the midst of the Covenant seven years. Therefore, the Ascension of the Wise Virgins will take place about 500 days, that is, about one year and four and a half or five months before the midst of the Covenant-seven-years; in other words, about two years and from four to six weeks after the beginning of the Covenant-seven-years. Thus, the Ascension of the Wise Virgins will be, in round numbers, about five years before the End. (See diagram 4.)

This is also shown by the year-day seventh seal, seventh trumpet, and seventh vial, all commencing with a Coming of Christ about five years before the End—(Rev. vii. 1—9. viii. 1, xi. 15—18, xvi. 15—17)—we are now living just at the close of the year-day sixth seal, sixth trumpet, and sixth vial. It is also shown by the types of Moses being mysteriously removed to heaven five years before the dividing of the Promised Land and the reign of the Judges (Deut. xxxiv., Numb. xiv. 30—33, Josh. xiv. 7, 10; and by the type of Joseph manifesting himself to his brethren, and removing them to Goshen, about five years before the end of the seven-years' famine (Gen. xlv. 6). These points are further explained under the Head of the Ninth Wonder; and much more fully in the fourth chapter of the author's Louis Napoleon treatise. F

interval of a little more than two years between the making of the Covenant and the Ascension. For the confirmation of the Covenant between Napoleon and the Jews will be like the ringing of an alarum bell or the blowing of a bugle blast, to warn all Christians who have ears to hear, that positively within about three years afterwards the greatest persecution and tribulation that ever has been, or that ever shall be, will be commencing, and flooding all Christendom with bloodshed, carnage, and massacre; and that sometime during that preliminary pause Christ is coming to take away those who are looking for Him.

Hence a considerable number of persons will be stirred up to proclaim boldly these tremendously thrilling truths, and the violent opposition, scorn, and incredulity which in many cases they will have to encounter, together with the powerful emotions of anxious expectation and of amazement in the minds of many who hear them, will produce a state of agitation throughout the Church adequately corresponding with the expressive symbol of the travail of the sun-clad Woman.

A SIMILAR PREDICTION of an intense and unparalleled excitement that is to prevail throughout the Christian Church in anticipation of Christ's Advent, and just previous to it, is found in the parable of the Ten Virgins in the twenty-fifth of Matthew. "Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. 2. And five of them were wise, and five were foolish. 3. They that were foolish took their lamps, and took no oil with them: 4. But the wise took oil in their vessels with their lamps. 5. While the bridegroom tarried, they all slumbered and slept. 6. And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him. 7. Then all these virgins arose, and trimmed their lamps. 8. And the foolish said unto the wise, Give us of your oil; for our lamps have gone out. 9. But the wise answered, saying, Not so; lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. 10. And while they went to buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut. 11. Afterward came also the other virgins, saying, Lord, Lord, open to us. 12. But he answered and said, Verily I say unto you, I know you not."

The period to which this parable applies, is determined by its

initial word, "Then," which proves it to refer solely to the period of Christ's Second Advent, which had been described in the preceding chapter. It compares the state of the Christian Church on earth at the time of the Second Advent to the condition of ten virgins—five wise, and five foolish—who had previously taken their lamps and gone forth to meet the Bridegroom, but had fallen asleep while he tarried. "While the Bridegroom tarried, they all slumbered and slept. And at midnight there was a cry made, Behold the Bridegroom cometh: go ye out to meet him." No words can well be more expressive than these, to show that shortly before the personal return of Christ, all true Christians are in general to be completely ignorant, indifferent, and silent regarding the positive and definite nearness of his return: and that although as believers in Scripture, they must undoubtedly suppose that He will re-appear some day, yet they will have no deep-rooted conviction and realization that His return is absolutely and immediately, without any further delay, at the very door: and therefore in reference to His immediate return, they will all practically be **SLUMBERING AND SLEEPING**; and in a state of spiritual darkness, coldness, and silence described by inspiration as that of **MIDNIGHT**. They may indeed be at the same time extremely active, zealous, and successful in preaching other parts of the Gospel, and in the conversion of souls, but in regard to the positive expectation of the instant personal Coming of Christ, to which particular point the parable solely and exclusively refers, they will be in a condition of midnight slumber.

And this is most remarkably the case, even in the present year of 1865. In Great Britain and the United States scarcely one leading influential preacher can be found who is delivering so clear and definite testimony in relation to the immediate Advent of Christ, as to excite general attention to it within the sphere of his influence: and in most towns, very few, even of intelligent and religious persons, have so much as heard of these prophetic views regarding the coming Napoleonic Antichrist, and the final crisis in 1868 to 1875. Public attention has not at all been drawn, as yet, to this subject, because the testimony raised by the few believers in it has, hitherto, been comparatively so feeble. The great majority of those, who compose the numerous evangelical congregations throughout Britain and the United States, are not even aware that it is seriously demonstrated by standard prophetic authorities that the Advent of

Christ and an unparalleled three-and-a-half years' Great Tribulation of wars, famines, pestilences, earthquakes, and persecutions, will most probably usher in the end of this dispensation between 1868 and 1875. There is, indeed, a considerable number of persons who believe that the personal pre-millennial Advent of Christ may take place at any time, even to-day; such a testimony is, however, practically vague and pointless, unless accompanied with a distinct warning of the certainty of its occurrence within the next five or ten years at the farthest, upon the evidence of the prophetic dates, and septenaries, and signs of the times.

But in the very midst of the present midnight darkness, coldness, indifference, and silence of the Christian Church in relation to the definite immediateness of Christ's Advent, there is suddenly and abruptly to arise, on every side, a piercing, irrepressible, trumpet-tongued cry of warning that shall awaken ALL Christians, foolish as well as wise, to the definite consideration of these truths concerning Christ's return, and concerning the astounding events connected with it. For the prophetic parable states that "At midnight there was a cry made, Behold the Bridegroom cometh; go ye out to meet him. Then ALL those virgins arose, and trimmed their lamps."

It is scarcely necessary to say, that in the present year of 1865, there is no mighty movement or loud-sounding proclamation in reference to the instant expectation of Christ's appearing, in the least corresponding to this predicted Midnight Cry, the effect of which is to be so marvellously awakening, as to cause ALL Christians, foolish as well as wise, lacksliding as well as watchful, to give diligent heed and earnest attention to the prophecies respecting the Second Advent. In fact, those who know from experience the unbelief, dislike, and antagonism generally manifested by even true Christians to these prophetic views, could not believe it possible, unless it were here predicted, that nearly all of them are soon to give anxious consideration to those hitherto rejected and unheeded doctrines.

And what will lead to this extraordinary cry being raised? Evidently, THE MAKING OF THE COVENANT for seven years between Napoleon and the Jews, and the consequent HOMEWARD MIGRATION OF THE JEWS will cause THE MIDNIGHT CRY. For thereupon many devoted Christians will at once believe that the final seven years of this dispensation have commenced, with all their varied scenes of joyful waiting for Christ's coming, and of

terror-stricken dread of the accompanying Great Tribulation. And many of them will go forth in every direction into the cities, towns, and villages of Britain and the United States, and raise the midnight cry, Behold the Bridegroom cometh, and preach these doctrines in the open air, in public halls, school-houses, market-places, and in various churches and chapels wherever they can succeed in obtaining the use of them. They will, no doubt, in some instances meet with the most hostile misrepresentation, criticism, and even physical violence, because many people who will listen quietly enough to the ordinary preaching of the Gospel, become extremely displeased when told that the Advent of Christ and desolating judgments are positively coming within two or three years' time.¹

But in the face of all opposition, this midnight cry will wax louder and louder, stronger and stronger, and more definite and uncompromising than ever. The public journals, reviews, and periodicals will be forced by the growing public interest in the subject, to notice the movement, and write articles upon it: and probably it will often be attacked with all the artillery of their satire, logic, and denunciation. It is emphatically in relation to such a period that St. Peter predicts "There shall come the last day's scoffers, saying, Where is the promise of His coming: for since the fathers fell asleep, all things continue as they were from the beginning of the creation." This predicts that the derision of worldly men is to be directed not so much against the Gospel in general as against the doctrine of Christ's immediate personal Coming, in particular; and various philosophers, scientific professors, and politicians will probably maintain it to be incredible that the ordinary course of events in the material and political world should now be arrested by so violent and unnatural an interruption as these prophecies foretell; and they will maintain that the world is in its infancy, just entered upon

¹ Prophetic lecturers should then dwell chiefly upon the return of the Jews and Napoleon's seven-years' Covenant with them, as the great evidence that the final seven years have commenced, and that, therefore, there will only be three-and-a-half years before the Great Persecution and Tribulation begins in the midst of the seven years. The year-day fulfillment of Prophecy is too abstruse and unsuitable for a general audience; therefore, lecturers should dwell mostly on the literal-day of fulfillment of Daniel and Revelation. They should also have an ample supply of prophetic books and pamphlets on sale, at nearly cost price. In the last fifteen or twenty minutes of their discourse they should generally give an earnest Gospel exhortation to sinners to come to Jesus in faith and prayer for forgiveness and salvation.

an era of railways, telegraphs, steam vessels, extension of commerce, education, political reform, cheap literature, and international exhibitions, as pledges of universal peace, and that it will yet progress during countless cycles in the path of liberty, civilization enlightenment, and commercial prosperity. The idea of a fresh religious persecution will be scouted by them, as contrary to the advanced spirit of the age; and the predictions about Napoleon's projects will be denounced as uncharitable, notwithstanding the glimpse of his real character that has been afforded by the *Paris coup d'etat*.

Nevertheless, all Christians will more or less be aroused by the Covenant and the startling signs of the times, so much so that the prophecy depicts the foolish virgins—the representatives of Christians who are ignorant and bewildered in regard to these Second Advent doctrines—as anxiously coming to the wise virgins, who are Christians thoroughly understanding and believing the doctrines: and earnestly entreating them “Give us of your oil (the oil of prophetic discernment), for our lamps are going out (not gone out). But the wise answer, saying, “Not so, lest there be not enough for us and you, but go ye rather to them that sell (namely, the three persons in one God, who impart knowledge¹ without money and without price), and buy for yourselves.” Here the foolish Christians, who have only sufficient grace to believe in the ordinary doctrines of the Gospel, and who have not obtained by prayer and searching of the Scriptures the more ample supply of the illuminating oil and teaching of the Holy Spirit, which alone can enable them rightly to interpret the signs of the times and to understand Prophecy, betake themselves in their perplexity to the wise Christians who have obtained that higher spiritual anointing, and ask them to impart to them a satisfactory comprehension of the subject. This request cannot be fulfilled by the wise

¹ The same advice is given to the Laodiceans, who prophetically represent the foolish virgins in Rev. iii. 18. “I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.” Compare Rev. xvi. 15. Many writers justly understand the seven churches to be prophetic of seven successive states of the Church Militant—Sardis the era of the Reformation; the Philadelphia church, the wise virgins; the Laodicean church, the church of the foolish virgins who are left behind, but assured of forgiveness, if they will be zealous and repent, and of admission to the *marriage supper*, although excluded from entering with the wise virgins to the *marriage*.

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Christians, because the arguments and explanations which are conclusive to them, prove only vague and inconclusive to those who have not obtained by earnest prayer and meditation upon God's word the prophetic teaching of the Divine Spirit. The foolish Christians are, therefore, recommended to resort in fervent supplication to the mercy-seat for a further supply of Divine grace and enlightening faith to enable them to believe and confess the immediate nearness of Christ's return. But while they are occupied in seeking by prayer and study of the prophecies for this required grace and faith, and have not quite arrived at any decided belief on the subject, so as openly to bear testimony and unite in the midnight cry—suddenly Christ comes, and takes away to heaven those who are plainly confessing their belief in the immediate proximity of his Advent, and who are thus holding forth brightly burning lamps of testimony, and crying, Behold, the Bridegroom cometh.

The foolish undecided Christians then finding themselves left behind on earth, engage in agonising prayer, "Lord, Lord, open to us." This shows that they are not mere hypocrites or-unconverted, for, if so, they would not be very likely to pray. "But he answered and said, verily, I say unto you, I know you not." Christ's refusal of their request will virtually be equivalent to saying, I know you not. He does not recognise them as fit at that time to be admitted to heaven, because they are in a worldly, Laodicean, lukewarm state; but still they are not consigned to perdition. Nothing further is said in that parable about their subsequent destiny. But various Scriptures show that during the succeeding period of great tribulation, multitudes will repent and call upon the name of the Lord, and be ultimately saved, although not taken to heaven at the same period, as the wise virgins.¹

Various expositors, such as the Rev. Dr. Seiss, E. Bickerstoth, J. Hooper, R. Govett, Oldhausen, J. Coleman, Bayford, Beale, Purdon, D. N. Lord, etc., justly reject the common idea that the foolish virgins are false professing Christians, and they consider them to be really converted Christians but unbelievers in

¹ Christ is only contemplated as a Bridegroom throughout the parable, and not at all as a Redeemer, Intercessor, or Judge. As a bridegroom, he knows them not, because they have not the waiting spirit of a bride; but still, at that same time, he may know them as their Sanctifier, Intercessor, and Friend. Many very pious Christians are utter unbelievers in the speedy personal pre-millennial Advent of Christ, and such will be, in many cases, the foolish virgins.

the immediate personal Coming of Christ, or backsliding, and afterwards to have mercy extended to them.

The eminent Rev. E. Bickersteth says, in his "Promised Glory" (at Seeley's), p. 129, "The foolish virgins are not ready to go out into the midnight darkness and meet their returning Lord; they have not the supply of Divine truth to make their lamps burn when needed, and they are seeking it when they ought to have possessed it, and so are shut out from the joys of the bridegroom's presence. It should be very awakening to read of so large a proportion thus counted foolish at the last, and shut out of the heavenly glory; at least at the first appearance of the Lord. The eastern customs at marriages furnish illustrations of this parable. The bridegroom first comes to the house of the bride, where a nuptial benediction is pronounced. He then takes her to his own house and gives her some refreshment, and the assembly of her relatives and friends re-construct her to her own house, where there is a further nuptial benediction. In the parable, the wise virgins are ready for the bridegroom at the first coming, and they enter in with him into the marriage. The foolish virgins are not ready, and are shut out of the privileges of the first coming of the bridegroom. It is not conclusive that they are wholly shut out of the marriage-supper. Our Lord's words to them, 'I know you not,' have not the addition, as in Matt. vii. 23, and Luke xiii. 27, 'Depart from me, all ye workers of iniquity.' The state of the Philadelphian and Laodicean Churches may illustrate the difference. The Philadelphian church has an open door of admittance, which none can shut. The Laodicean church has a threatening 'I will spue thee out of my mouth,' and yet is not left without hope and counsel and exhortation (the counsel to go and buy oil for themselves), 'to be zealous and repent,' and a promise that if, when he stands at the door and knocks, any man hear and open, he shall sup with the Bridegroom."

It is well maintained by the expositor, D. N. Lord, that **TRUE CHRISTIANS ARE SOON GENERALLY TO BELIEVE IN THE SPEEDY PERSONAL COMING AND REIGN OF CHRIST**, especially just before and during the three-and-a-half years' final persecution; but that the most faithful, denoted by the 144,000 sealed ones, are to be changed and transfigured to glory at an earlier period!

¹ He did not perceive this in his first writings, so much as in his later and maturer writings.

than many less faithful Christians who will be left behind, and overwhelmed with terror and dismay, and not be admitted to the Kingdom until they shall have become meet for it, at a later period. He says, "It is given as a distinguishing mark of those who will be ready for admission to Christ's Kingdom that they will be expecting his Advent, and have his name graven on their foreheads, and, like the Wise Virgins who had oil in their lamps, be ready to join his triumphal train. It is given as the mark of others, that they will not be fit to be admitted to his presence with those whose redemption is then to be completed, but will be left without, while the world at large will be taken by surprise, and will be overwhelmed with terror and dismay. (Matt. xxv. 1—10, Rev. xvi. 1—5.)

"It is foreshown in the parable of the Ten Virgins, that all the saints living at the time of Christ's Advent are not to be changed at the same time. The Bridegroom represents Christ. The ten virgins were all believers, for they were all invited, and all had had oil in their lamps, though five of them had not had enough to secure their admission to the mansion of the Bridegroom. The inadequacy of their oil for the occasion, and their exclusion on that account from the mansion, show, therefore, that a portion of the living believers at Christ's Coming will, by a want of the requisite qualifications, be excluded from immediate admission to his kingdom. The gift to them of such a redemption will take place at a later period, when they shall have become meet for it.

"The true people, the faithful witnesses of God, are to believe and to proclaim the great teachings of the prophecies that Christ is to come in person, raise his saints from the grave, destroy the apostate hierarchy symbolized by Babylon, and the persecuting civil powers represented by the wild-beast, establish his throne on the earth, judge the nations, convert those of them that are not consigned to destruction, and reign here for ever over the ransomed race. Antichrist and his party are to deny it.

"It is a subject, therefore, of the greatest practical moment, and is ere long to attract all eyes and agitate all hearts. Let those who wish to be found on the side of Christ beware how they trifle with or neglect it. Let those who reject and oppose his speedy personal coming and reign, consider what the party is with which they are arraying themselves, and what the destiny is to which it is hastening."

To sum up all these reflections, it will be seen that as a

MIDNIGHT-CRY PERIOD of painful travail of the Church Militant, and of an extensive preaching of the approaching Second Advent, has to intervene for some little time before that Advent, and as we certainly have not in this year of 1865 yet entered upon any such midnight-cry period, therefore Christ's Coming cannot be expected to take place at present until that midnight-cry is raised. Let Christians, then, shake off time-serving timidity and worldly-minded unbelief of these prophecies and faithfully proclaim the midnight-cry, "Behold the Bridegroom cometh: go ye out to meet him," if they would hasten their Redeemer's return.

FOURTH WONDER.

(Beginning fully about nine months and twenty-five days—and perhaps partially about eight months and ten days—after the Covenant.)

COMMENCEMENT OF DANIEL'S GREAT PROPHETIC PERIOD OF TWO THOUSAND THREE HUNDRED LITERAL DAYS, WHICH HERE BEGIN WITH THE RESTORATION OF THE SACRIFICES AND OBLATIONS IN THE JEWISH TEMPLE BETWEEN NINE AND TEN MONTHS AFTER THE COVENANT, AND WHICH TERMINATE WITH THE CLEANSING OF THE SANCTUARY AT THE LORD'S DESCENT AT THE INTRODUCTION OF THE MILLENNIUM.

In the eighth chapter of Daniel a great desolator appears, in a prophetic vision, under the title of a "Little Horn waxing exceeding great," and is described as arising "in the last end of the indignation—at the time of the end."¹ The first part of the chapter pictures the ancient Medo-Persian empire symbolized as a two-horned ram, being overthrown by the subsequent Grecian empire, which is represented as a one-horned he-goat. The goat's one horn, signifying Alexander the Great, is afterwards broken up, and in its place there come four horns, signi-

¹ Dan. viii. 17, 19. Undoubtedly there has been a typical year-day fulfilment of these 2,300 days as so many years from about 427 B.C., when the Jewish sacrifices were restored by Nehemiah (Neh. xiii. 6) until 1873 A.D., and in that fulfilment the Little Horn was Mahomedanism for 1260 years, from A.D. 613 to 1873. In 612-13 Chosroes, King of Persia, took Jerusalem, and slew 90,000 Christians with the sword. Jerusalem has been almost continuously since under the control of the tyrant Powers.

fyng the four kingdoms of Greece, Egypt, Syria, and Thrace with Bithynia, into which Alexander's empire was afterwards broken up. Out of one of these four horn-kingdoms the Little Horn is depicted as arising, at the final crisis "in the latter time of their kingdom, when the transgressors are come to the full," and practising and prospering during the final two thousand three hundred literal days. This Little Horn has been understood by many of the Fathers and modern expositors unquestionably to signify the Last Head of the Roman Empire or Personal Antichrist. This particular part of Daniel viii. reads as follows:—

"8. Therefore the he goat waxed very great : and when he was strong, the great horn was broken ; and for it came up four notable ones toward the four winds of heaven. 9. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. 10. And it waxed great, even to the host of heaven ; and it cast down some of the host and of the stars to the ground, and stamped upon them. 11. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. 12. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground ; and it practised, and prospered. 13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot ? 14. And he said unto me, Unto two thousand and three hundred days ; then shall the sanctuary be cleansed. 15. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. 16. So he came near where I stood : and when he came, I was afraid, and fell upon my face : but he said unto me, Understand, O son of man : for at the time of the end shall be the vision. 17. Now as he was speaking with me, I was in a deep sleep on my face toward the ground : but he touched me, and set me upright. 18. And he said, Behold, I will make thee know what shall be in the last end of the indignation : for at the time appointed the end shall be. 19. The ram which thou sawest having two horns are the kings of Media and Persia. 20. And the rough goat is the king of Grecia : and the great horn that

is between his eyes is the first king. 22. Now that being broken whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power. 23. And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. 24. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people. 25. And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand."

Here the 'Little Horn, who is further described as being a latter-day king of fierce countenance, is represented as casting down some of the stars and host of heaven, that is to say, some eminent ecclesiastical dignitaries, and taking away the daily sacrifice and casting down the place of the sanctuary of the prince of the host—that is, of the Jewish highpriest. In connection with this it is said "How long shall be the vision concerning the daily sacrifice, and the transgression of desolation to give both the sanctuary and the host to be trodden underfoot?" The reply is given, "Unto two thousand and three hundred days, then shall the sanctuary be cleansed."

Thus we are informed that there will be an entire period of two thousand and three hundred days, that is, six years four months and twenty days, during which the daily sacrifice shall first be restored and continued for some time, and then be stopped by the desolation and treading underfoot of the Jewish sanctuary during the remainder of the period, until the sanctuary is cleansed by the overthrow of the desolating power at the descent of Christ to destroy his foes at the Consummation.¹

¹ It is a fixed rule in the reckoning of prophetic dates that a year is to be accounted as consisting exactly of twelve months—each month containing precisely thirty days. Scripture being its own interpreter, furnishes this rule to us, for in Rev. xii. 6, 14, three and a half times, or years, are interchangeably called 1260 days,—thus reckoning 30 days to a year; and in Rev. xiii. 2—3, forty-two months are spoken of as a synonymous term for 1260 days, shewing that 30 days were reckoned to a month. This also appears by comparing Gen. vii. 11—24, viii. 4. Hence 2,300 days equal 6 years, 4 months, and 20 days.

Dr. Tregelles on Daniel similarly explains these 2,300 literal days to begin with the restored Jewish sacrifices after the Covenant.

And as the whole period from the Covenant to the Consummation will be seven years and two and a half months, therefore these SIX YEARS, FOUR MONTHS, AND TWENTY DAYS will have to begin about NINE MONTHS AND TWENTY-FIVE DAYS after the Covenant, in order to end with the Consummation.

There seems, however, some possibility of their beginning and ending forty-five days earlier, in which case they will commence about EIGHT MONTHS AND TEN DAYS after the Covenant.¹

Hence the Jewish sacrifices which are to be restored at the beginning of these six years, four months, and twenty days, will be renewed either about eight months and ten days, or else nine months and twenty-five days, after the Covenant: perhaps at the first date, partially; and at the latter date, fully.

The restoration of the sacrifices is also clearly implied in the words of the last verse of the ninth of Daniel, "And he shall confirm a Covenant with many for one week (of years), and in the midst of the week shall cause the sacrifice and oblation to cease." From this statement it is self-evident that the sacrifices must be re-established, because they are to be made to cease in the midst of the seven years, and therefore must have been commenced previously, and as it would seem, in consequence of the stipulations of the Covenant.

This, again, is underlined by expositors to be predicted in the last chapter of Isaiah. The Rev. B. W. Savile, in his treatise on "the Jew," notices this point. He says:—

"There are some passages in the Old Testament where a Temple is alluded to, as existing at a time yet future, when the Jews are called upon to undergo that trial, which is described in the twelfth chapter of Daniel, and the fourteenth chapter of Zechariah, but previous to the one whose pattern is so minutely given in the last eight chapters of Ezekiel. In Isaiah lxvi. 5, 6, it is written, "Hear the word of the Lord, ye that tremble at His Word: Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but He shall appear to your joy, and they shall be ashamed. A voice of

¹ Maramensis, in the *Investigator*, thinks they will end with the 1,290 days, and not with the 1,335 days—thus ending forty-five days earlier, and, of course, also beginning forty-five days earlier. Dan. xii. 7, 11, 12. The 1,290 and 1,335, beginning with the 1,260 days in the midst of the seven years, extend respectively one month and two-and-a-half months beyond those seven years. The period of two-and-a-half months is the time of Antichrist's overthrow.

noise from the city, a voice from the Temple, a voice of the Lord, that rendereth recompense to his enemies." Here we have a distinct allusion to the fact of a Temple standing,¹ by the mention of a voice proceeding from it; at the time the Lord appears to the joy of His afflicted people, and to render recompense to His enemies among the Gentile nations, and which can only be understood by referring it to the time of the future siege of Jerusalem, spoken of by Zechariah, when the Lord 'goes forth,' against those nations that have been 'gathered against Jerusalem, to battle.' Amos likewise speaks of 'the songs of the Temple as being howlings of that day.' So also in Daniel, it is written, as we have before had occasion to notice, 'From the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be 1,290 days.' As this passage stands in connection with the exhortation to Daniel to 'go thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days;' and also with the promise that 'at that time Michael, the great prince, should stand up for the children of thy (Daniel's) people (the Jews), when they should be delivered,' it appears clear that it must refer to some future time; and as mention is made of 'the daily sacrifice' being taken away, and the abomination of desolation being set up for a limited time, somewhat longer than that of Antiochus Epiphanes's desolation, it is reasonable to conclude that there must be a temple in which these things will occur. That such a temple will exist (it may be that the present Mosque of Omar, which stands on the site of Solomon's Temple, will be used for this purpose, though necessarily not owned by God), upon the restoration of the Jews in unbelief to the land of their fathers, we may also fairly conclude, from our knowledge that the reason why the Jews are now 'abiding

¹ There is a noteworthy testimony to the expectation of the Jews respecting the building of a temple in unbelief previous to the millennial temple described in Ezek. xli. In the apocryphal book of Tobit, we read of Tobit saying: "Our brethren shall lie scattered in the earth from that good land, and Jerusalem shall be desolate, and the house of God in it shall be burned, and shall be desolate for a time. And, again, God will have mercy on them, and bring them again into the land where they shall build a temple, but not like to the first, until the time of that age be fulfilled; and afterwards they shall return from all places of their captivity, and build up Jerusalem gloriously, and the house of God shall be built in it for ever with a glorious building, as the prophets have spoken thereof. And all nations shall turn and fear the Lord God truly, and shall bury their idols."

without a sacrifice,' as the prophet Hosea foretold they would do so 'for many days,' is, that they cannot attempt to offer one as long as they are excluded from Jerusalem; and therefore, when restored, one of their first acts will be to establish a daily sacrifice, which must necessarily refer to a temple dedicated to the service of Him, whom they have so long disregarded, wherein it may be offered up, though of course it will be no longer recognised by Him who first commanded it, as we know 'there remaineth no more sacrifice for sins': since, 'Christ was once (once for all), offered to bear the sins of many, and to put away sin by the sacrifice of Himself.'

"We think it most in accordance with the details which are mentioned elsewhere, that in this temple, built by the Jews in unbelief, there will be a similar attempt to pollute it by the setting up of an idol, for a period of 1,290 days, or rather more than three-and-a-half years; that at the same time the siege, spoken of in Zechariah, to which we have had such frequent occasion to refer, will take place; and that, on the capture of the city, that temple will be destroyed, as it was when Titus, with the Roman army, took Jerusalem."¹

"In the event of a political restoration of the Jews to Jerusalem in their present unconverted state, it is possible that, without waiting to build a new temple, they might at once dedicate the Mosque of Omar, which stands exactly on the site of Solomon's Temple, to the worship of the God of their fathers, and continue their unacceptable sacrifices until their day of trouble, when, in their anguish and distress, they 'shall mourn for Him, whom their fathers pierced, and be in bitterness for Him, as one that is in bitterness for his first-born.'" (Zech. xii. 10.)²

¹ Ch. vii. 1, 2, 13, viii. 3; Heb. ix. 26-21, x. 26.

² B. W. Savile, in 1858 thus summed up some of his conclusions:-- "That Louis Napoleon, the present Emperor of the French, appears to fulfil in his person the three characteristic marks of 'the eighth head of the Wild Beast'; that the ten Gentile kingdoms, foretold by Daniel, as being formed out of the fourth monarchy, *i. e.*, the Roman empire, will be divided in their last stage, with five kingdoms in the east, and five in the west, and will unite to give their power and strength unto the wild beast; that England is one of these ten kingdoms; that the doctrine of the pre-Millennial Advent, and the personal reign 'on earth' of our Lord Jesus Christ, with His risen saints, 1,000 years before the great day of judgment, appears to be plainly set forth in Scripture, and was the test of orthodoxy in the second century of the Christian era, while in the first it had been held out by St. Paul as the great source of 'comfort' to the faithful at

Another writer remarks on this renewal of Jewish sacrifices :—

“And if we look at the Jews, with their deathless yearning still for the land of their fathers, and belief of future rest and greatness there after all their wanderings, how visibly do they seem to feel that a change in their condition is at hand? With the restoration to their own land is inseparably associated the rebuilding of their temple and renewal of sacrifices there. For this express purpose a subscription has been already begun among many of the wealthiest of them, particularly in America, to erect a building like ‘the holy and beautiful house’ of their fathers. Who can doubt their ability to raise any sum that might be required for such a purpose, when they see their time come for executing it; whilst a site is understood to have been actually already granted at their request by the Turkish government. The ancient temple, as all know, was on Mount Moriah, where the Jews have still a weekly lamentation with prayer in the words of their own prophet whose warnings of old were disregarded, that its walls may again be built. ‘Be not wrath very sore, O Lord, neither remember iniquity for ever: behold, see, we beseech thee, we are all thy people. Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem a desolation: Our holy and beautiful house, where our fathers praised thee, is burned up with fire: and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? wilt thou hold thy peace, and afflict us very sore?’ (Isaiah lxiv.) A recent traveller describes it thus: ‘We were shown to the place to which the Jews go to mourn over their departed glories and the fate of their glorious temple.’ To this spot on Friday the

Thessalonica; that the ‘two witnesses’ spoken of in Revelation refer possibly to Elijah and St. John; that the most judicious way of interpreting ‘time, times, and the dividing of time,’ is to adopt the theory of a double fulfilment of certain prophecies; that the Church of God will be ‘caught up to meet the Lord in the air,’ previous to the judgments ‘which are coming upon the earth;’ that the first event which appears to take place after the removal of the Church, will be ‘war in heaven’ between Christ with His Bride on the one side, and Satan with his angels on the other; that the issue of that war will be in Satan being ‘cast out with his angels into the earth?’ that he will remain on earth for ‘a short time,’ probably three-and-a-half years, previous to his being chained ‘in the bottomless pit for 1,000 years,’ during which time Christ will reign with His Bride on or over the earth, then freed from the influence of the Devil; that, during that period, life will be prolonged as in patriarchal times, when, according to Isaiah, ‘the child shall die an hundred years old,’ and that death will not be finally ‘destroyed’ until after the Millennial reign.”

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Jews repair, and sitting on the ruins, read the proud but sorrowful history of their race, and pray for its restitution to its ancient splendour. One corner is considered particularly sacred, as being nearest the spot occupied by the Holy of Holies. Here they succeed each other in prayer; men and women kiss the ruined walls of the temple, and worship the God whose Son they rejected, and whose warnings and prophecies they despised."

The following remarks were made by Judge Noah at New York, in an address to his Israelite brethren, published in the *Jewish Chronicle* of the 19th and 26th of January, 1849:—

"It may not be generally known to our people (said Judge Noah) that since the destruction of our temple, upwards of 1800 years ago, Israel has been without a place of worship, dedicated with all the solemnities of faith, and erected with suitable magnificence, to the Divine Architect of heaven and earth. The Jews, in their own land, on that land which God gave to them as an inheritance for ever, by a deed consecrated and confirmed by ages, were not permitted to erect a synagogue, from that fatal moment of the destruction of the Temple, even to the present day. The army of the Roman conqueror captured and carried away the nation to be sold as slaves. A few only of the faithful, hid in tombs and caverns, secreting themselves beneath the falling columns of the Temple, remained on a spot endeared to them by so many blissful reminiscences, and by the promises of their great hereafter. The Roman centurions pursued them, the Greeks persecuted them, the Persians destroyed them, and, in after ages, the followers of Mohammed visited them with fire and sword, and the Crusaders trampled upon their necks; yet they refused, under these unprecedented calamities, to abandon the home of their fathers, and their ancient heritage, the rich gift of the Almighty. With the laws of Moses, which they had preserved; with the sacred rolls of Esdras, now in their possession, which they bore from the flaming ruins, they read the law in chambers, in caves, confined rooms, and deserted places; for, among their Pagan persecutors, they did not dare to worship openly that God whose protecting mercies the civilized world now unites to invoke. The mosque of the Mussulmans reared its domes and minarets on the site of our temple; Christians erected magnificent churches and richly endowed chapels on our soil; while our people, the rightful inheritors of all that Land of Promise, crawled in abject submission to the walls of the

temple to bewail their hard destiny, to pray for the peace of Jerusalem, and weep on the solitary banks of the Jordan. They never despaired of the fulfilment of those promises which God had made to them; that still small voice continually whispered in their ears, in accents soft as the cherub's voice, 'Fear not, Jacob, for I am with thee.'

"Centuries rolled on, nations arose, flourished, decayed, and fell; yet the Jewish people still existed, increased in numbers, and, under every privation and persecution, preserved their identity, their faith, and their nationality.

"At length a sign is given; the thunders begin to roll all over Europe (in 1848); the cry is everywhere heard in despotic governments, 'To arms!' The people are at war with their kings, and the kings are overthrown; priestcraft and fanaticism are overturned; the chains of the Jews are unloosed, and they are elevated to the rank of men; the fires of superstition had burned out, and the age of reason had revived. The Sultan of Turkey, following the march of civilized nations, says to the Jews in his dominions, 'You are free; you have my permission to erect a synagogue in Jerusalem;' and messengers are despatched, as they were in the days of Solomon, to ask for aid from their brethren throughout the world to erect a magnificent place of worship, the first that has been erected in the Holy City since the advent of Christianity.

"I have said that the building of this new synagogue in Jerusalem would be considered throughout the world as a remarkable sign, particularly among a people who, though separated and dispersed in the four quarters of the world, are united by the most extraordinary bonds of sympathy. Like the magnetic shock, it reaches every extremity; like the flash of electricity, which conveys intelligence in every direction, the Jews will hear of it, and will see the handwriting on the wall. We have been preserved miraculously for great and startling events. God's dealings with his people have been most wonderful. We have passed through the promised punishments; shall we not enjoy the promised blessings?"

The chief Rabbi Adler and Sir Moses Montefiore explained in a pastoral letter to the English Jews, in May, 1854, that the severest want in Palestine is the protection of a strong government. They said:--

"Let us assure you that the people are most anxious to free themselves from the thralldom of dependence; that the Rabbis

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and the heads of the congregations have proved to Sir Moses Montefiore, who has been at all times the strenuous advocate of industrial pursuits, the willingness of the people to till the soil, if only it could be done with security. But hitherto the great impediment to agriculture has been, not only the want of pecuniary means, but the want of protection on the part of the Government, it being absolutely impracticable to labour outside the walls of the cities, owing to the depredations of the roving and lawless Bedouins. for whatever the inhabitants sow, is speedily seized by others.

"Without, however, alluding to the happy restitution that we anxiously look for, which lies in the hand of the Lord, who commandeth us 'not to stir, neither to awake His love until He please,' the present war may, by the Divine blessing, bring about a great and beneficial change in the Holy Land. It is more than probable that the Government of the Porte will concede to our brethren in Palestine the right of holding land, and that this right will be placed under secure protection. It will then become the duty of our leading men to organize a plan of operations, put themselves into communication with the different committees abroad to raise the necessary means, to send men of ability properly authorized to Jerusalem, to bring about a unity of action among the different congregations there, to purchase land, to establish farms and factories, and to devote a portion of the money annually collected as wages to those who will labour therein, under the charge of the persons superintending these undertakings. The time for the realization of such a scheme may not be remote, as the munificent legacy of the philanthropist, Judah Touro, of New Orleans, was bequeathed for this very purpose, which bequest will have an important bearing on the improvement of the Holy Land."

¹ More than two hundred years ago, the Rev. Thomas Parker, of Newbery, Berkshire, England, published in 1646 "Prophecies of Daniel," and spoke thus regarding Antichrist's future Covenant in the Seventieth Week. He said:—"He, that is, Antichrist, the Prince immediately before spoken of (verse 26), in the last week or last seven years of the seventy weeks shall confirm a Covenant. Wherefore the Jewish Rabbins say the meaning to be this, that 'the Prince that should come' should make a fraudulent Covenant with many of the Jews. Antichrist shall cause the sacrifice and oblation to cease in respect of the public and open solemnities thereof: howbeit he shall not effect or accomplish this until before the midst of last week, to be continued to the end thereof—the space precisely of three years and a half—for this end, that he may spread and diffuse and set up in all places the worship of his Antichristian abominations.

SECOND YEAR.

FIFTH WONDER.

(Progressing during all the first three-and-a-half of these seven years.)

INCREASING ACTIVITY OF THE THREE UNCLEAN FROG-LIKE WONDER - WORKING DEMON-SPIRITS OF ANTI-CHRISTIAN INFIDELITY, REVOLUTIONARY DEMOCRATIC-DESPOTISM AND JESUITICAL PROPAGANDISM, WHICH GO FORTH TO THE KINGS OF THE EARTH AND OF THE WHOLE WORLD TO GATHER THEM TOGETHER TO THE WAR OF ARMAGEDDON.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings of the east might be prepared. 13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. 14. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. 15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. 16. And he gathered them together into a place called in the Hebrew tongue Armageddon." (Rev. xvi. 12--16.)

In the last chapter of Zechariah we are told, "Behold, the day of the Lord cometh, for I will gather all nations to Jerusalem to battle, and the city shall be taken;" this further agrees with a specific description in the thirty-eighth of Ezekiel of a vast confederacy of the nations of Magog, Persia, Ethiopia, Libya, Gomer, and Togarmah, uniting in an invasion of Palestine after the latterday partial restoration of the Jews. And, again, the same event is predicted in the twenty-first of Luke, "When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh."¹

¹ The destruction of Jerusalem by Titus, about A.D. 70, was not the fulfilment of this passage, but was only a remarkable type of this future

Now, we should naturally suppose it to be very unlikely that ALL nations would be at the trouble to go up to battle to so insignificant a place as Jerusalem, and at least we should expect some very extraordinary agencies to be at work to produce such a result.

The three unclean spirits predicted to go forth under the sixth vial, are precisely the supernatural agencies by which this astonishing assemblage of all nations is to be gathered to Armageddon.

The dragon, the wild beast, and the false prophet from whom the three spirits proceed, are respectively Satan, Napoleon the personified head of the Roman Empire, and the Romish Pontiff and priesthood. Therefore, the three spirits emanating from them are respectively Antichristian Infidelity, which is the leading characteristic of Satan; Revolutionary Democratic-despotism, which is the leading feature of Napoléonism; and Jesuitical Propagandism and Intrigue, the prominent attribute of the Romish Hierarchy.

The Spirits are described as going forth to the kings of the earth and of the whole world at the period of the drying-up of the Euphrates, or Turkish Empire, under the sixth vial, which, in its year-day historical fulfilment, now under consideration, continues for forty years—from about 1828 to 1868-9—and is followed by the seventh and last vial, which continues for five years. Now, the going forth of these three spirits being mentioned in the midst of the sixth vial, is obviously thereby indicated to commence at a period midway between 1828 and 1868, that is, just about the epoch of 1848; and it is most remarkable that in or about that very year there did take place most extraordinary movements, strikingly indicative of an unparalleled and fresh diffusion of those three evil principles.

THE FIRST SPIRIT of Antichristian Infidelity appeared in a new and startling manifestation in 1847-8 in North America, in the form of so-called modern SPIRITUALISM, which is nothing else than revived sorcery, necromancy, and demonology. It arose in the neighbourhood of Rochester, New York, and within the subsequent sixteen years has spread, more or less, through all the United States, and, in a less degree, in Great

assault upon it by Napoleon the Wild King. Comparing Luke xxi. 20-24 with Matt. xxiv. and Mark xiii., it is evident that the chief fulfilment of this prophecy concerning the abomination of desolation is entirely future.

Britain and various parts of Europe. Its votaries and mediums are possessed by demons in much the same way, although not generally in so violent a form, as the demoniacs mentioned in the Gospels, out of whom our Lord ejected the unclean spirits. They are expressively spoken of as being like frogs, which are much more active in the darkness of midnight than in the daytime, and so mediums often prefer dark circles and an exclusion of light before they can obtain manifestations from the spirits. The unclean nature of these spirits is sufficiently shown by the project of abolishing marriage, which is entertained by many spiritualists; and, in fact, the most advanced of them openly avow their desire to see the Christian religion wholly destroyed, and supplanted by Pantheism and Socialism.

They are also declared to be the wonder-working Spirits of *devils*, or, in the original Greek, of *demons*, which, in its most usual Greek signification, denotes the spirits of deceased wicked persons, and not the spirits of Satan's fallen angels, who are a totally different class of evil spirits. These demons are, in fact, the disembodied spirits of thousands of deceased infidels, such as Paine, Voltaire, and Hume, and deceased democratic-despotic revolutionists, such as Danton, Robespierre, Mirabeau, and the first Bonaparte, and deceased Jesuits, such as Ignatius Loyola, the Inquisitors, and Machiavel—who are to be allowed to go to and fro amongst mankind at this period, and invisibly to incite and energise them to such infidelity, revolution, and superstition as shall result in placing them all under the leadership of France and Napoleon, the modern incarnation of those spirits.

In regard to the true grammatical meaning of the word *demons*, incorrectly translated *devils*, in this passage in Rev. xvi. 16, "They are the spirits of devils, working wonders," the learned Dr. Seiss says:—

"Though demons are referred to about eighty times in the New Testament, and are even said to be of different kinds, they are never mentioned in a way to show that they are the fallen angels. They are never assigned a celestial origin. They are never referred to except in connection with our world. The devil is never called a demon. It is to be regretted that our

¹ Dr. Seiss' *Last Times* (5s., or 1 dol. 25 cts., at W. Macintosh's, London, and Smith and English, Philadelphia) is a very attractive and popularly written work on the prophecies, as is also his *Parable of the Virgins and Wonderful Confederation*, here quoted. He holds much the same views regarding the Jews, Napoleon, the Tribulation, etc., as are here set forth.

English translators have always used the word devils instead of demons. Demons are indeed devilish enough, and as descriptive of character, the word devils is appropriate enough; but as a description of nature it is erroneous, and tends to obscure the evident distinction which the Scriptures everywhere preserve between demons and those other evil beings who are of angelic origin. They are simply 'unclean spirits.' Fallen angels are nowhere assigned an affection for earthly bodies, either as habitations or vehicles of action; whilst this seems to be a peculiar and distinctive passion with demons. Fallen angels are nowhere assigned a predilection for tombs and monuments of the dead; but we frequently read of demons leading those possessed by them to burying-places, sepulchres, and graves.

"The word demon, in its commonest and best-understood meaning, denotes the spirit of a dead man, particularly the spirit of a wicked dead man. With a few exceptions, this appears to be its import in the heathen, the Jewish, and the early Christian writers. That the Pharisees, in the Saviour's time, so understood it, there can be but little doubt. Josephus says, 'Demons are no other than the spirits of the wicked, that enter into men.' Philo says, 'The souls of the dead are called demons.' Justin Martyr, Tertullian, Irenæus, Origen, and Augustine have spoken to the same effect. Dr. Appleton affirms that this is the sense in which the word was commonly used. Jahn refers to numerous authors who have maintained by a multitude of quotations from Greek, Roman, and Jewish writers, that 'the demons are the spirits of dead men, who had died by a violent death, particularly of such as were known to have sustained bad characters while living.' If Jesus, the apostles, and the New Testament writers, then, meant to be understood by those to whom they spoke and wrote, they could hardly have used the word demons in any other sense than that attached to it by their contemporaries. There is but this one shade of difference between the heathen and scriptural use of the word. The Greeks occasionally applied it to what they considered good spirits, but the Scriptures always confine it to what are described as bad spirits. I therefore am disposed to agree with an able critic and scholar, that 'all scriptural allusions to this subject authorize the conclusion that demons are the spirits, and especially wicked and unclean spirits, of dead men.' They live in our atmosphere, wander about our world awaiting the final judgment, are in close relation with

men, and constitute, perhaps, the most efficient agents for the accomplishment of Satan's infamous designs against the peace and good of our race.

"One feature of their unclean and debasing operations is that of incorporating themselves with men in the body, superseding and directing the will, inciting the passions, destroying the reason, undermining the health, and doing various forms of deplorable mischief. Those infested with them in the Saviour's time were affected in divers ways. Some were epileptics; some were deaf and dumb; some were corporeally deformed; some were lunatics; some were furious madmen; some were supernatural prophets; some were disabled, so as to be incompetent for the common duties of life; some were so extraordinarily aided as to be able to do what no mere man could do, and to say what no mere man could say. But in whatever form the possession was manifested, it was always evil, disgusting, deplorable, and abhorrent."

Although Spiritualism only arose in 1847-8, yet there are said to be in the United States some twenty newspapers and periodicals principally devoted to it, besides numerous other literary treatises. Many persons of eminence and high talent in various professions are its advocates, and it claims altogether one or two million believers, but at a moderate computation it has perhaps influenced and infected a quarter or half a million persons sufficiently to strengthen them in unbelief of orthodox Christian doctrines.

During the last few years other forms of Antichristian scepticism, such as Unitarianism, Universalism, Neology, and Colensoism, have defiantly held erect their serpent crests and hissed forth their profanities. Avowed Infidelity has its halls, lectures, and professors in London and every large British town, and is estimated to circulate annually in Britain twenty-eight million copies of publications, large and small, chiefly among the class of artisans and mechanics.

THE SECOND SPIRIT of Revolutionary Democratic-Despotism likewise went forth with increased energy among the nations in 1848, that unparalleled year of political revolutions. Napoleon, the incarnation of Democratic-Despotism, was uplifted to the French throne by the political earthquake of that year, and has been extending and consolidating his power ever since. Alison remarks upon the convulsions of 1848:—

"Paris, as in every age, was the centre of impulsion to the whole civilized world; and disastrous beyond all precedent, or what even could have been conceived, were the effects of this new revolution in Paris on the whole Continent; and a very long period must elapse before they are obviated. The spectacle of a government esteemed one of the strongest in Europe, and a dynasty which promised to be of lasting duration, overturned almost without resistance by an urban tumult, roused the revolutionary party everywhere to a perfect pitch of frenzy. A universal liberation from government, and restraint of any kind, was expected, and for a time obtained, by the people in the principal Continental States, when a republic was again proclaimed in France; and the people, strong in their newly-acquired rights of universal suffrage, were seen electing a National Assembly, to whom the destinies of the country were to be entrusted. The effect was instantaneous and universal; the shock of the moral earthquake was felt in every part of Europe." Beale also says on this head:—

"Thus, like the sudden eruption of some huge volcano, the demoniac miracle-working spirits simultaneously burst their various prison-houses, and scattered death and misery around them. Atheism, communism, socialism, red-republicanism, the elements of apparent liberty, but, in truth, the chains of darkness in which Satan binds the souls of men as with fetters of iron, were the accursed fruits of the working of the three unclean spirits, the Satanic frogs issuing from the mouths of the Dragon, the Beast, and the False Prophet. The spirits of demons were the unseen instruments, and miraculous were the results of their agency, results not terminating, but leading to a still darker and more dreadful future, to that last unparalleled time of tribulation, the future great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great, of Rev. xvi. 18. Stirring up the apostate nations of the earth to bloody strife, urging them on in fiendish triumph to the overthrow of all established institutions, breaking down thrones and altars in the name of liberty, and casting titles, honours, property, into one promiscuous heap, at the feet of that incarnate Moloch of the day, "La République démocratique et sociale," the Red Republic of Communism, they but prepared the way for the rise of that last great Antichristian Anarch who was, as we have seen, to emerge from it to his predicted supremacy "over all kindreds, and tongues, and nations." And has he

not already risen, that last Roman Cæsar, who, as the Historian truly affirms, 'promises to rival in efficiency and general support the centralised despotism of the Augustus of ancient days?'

The same revolutionary spirit has been actively at work ever since 1848, and has produced the long-continued rebellion in China, the Sepoy mutiny in India, the Druse massacres in Syria, the Garibaldiian uprisings in Italy, and the tremendous warfare in the United States, as well as the political convulsions in Mexico and South America.

THE THIRD SPIRIT of Jesuitical Propagandism has also seemed to have fresh energy and strength infused into it, since 1848.

"It grows in all soils—it is an upas tree that flourishes in all climates. It calls for repeal in Ireland, and tries to crush liberty in France—it is a democrat in America, and an autocrat in Russia—it tolerates no other faith when it has power—it whines and weeps that it is persecuted when it has lost that power. It is heard in royal cabinets and in republican congress; its hands touch the sceptre, and arrange the ballot-box. It gives tutors to the children of the great, and opens free-schools for the children of the poor. It enters the asylum, and mingles with its bread Romish poison—it finds access to the hospital, and gives prescriptions from the Vatican to be blended with the prescriptions of the physician. It lives in all climes—it breathes all airs—it drinks all streams—it makes any sacrifice—it assumes any shape—sleeps or springs—its consuming and absorbing aim is dominion over soul and body—its effort is to contaminate the one and crush the other, and to make captive to itself the energies and influence of both. Its progress and ravages are recorded in every journal—its croakings are heard in every corner of the land, and the foul traces of its trail are seen wherever toleration has opened a pathway for its presence."

"Of late years the spirit of Popery has been, without doubt, very energetic. There has been a renewal of miracles. The inquisition has been reinstated; nunneries and monasteries have been multiplied; the Jesuits have been revived. It does its work craftily with the higher powers, besetting statesmen with tenacious application, and with a croaking cry. Its agents have insinuated themselves into the government affairs of Ireland, Canada, and other colonies; into France, and several nations of the Continent of Europe. They have associated their

¹ Dr. Cumming's Lectures.

² Rev. B. Slight's Lectures.

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operations with agitators, as in Ireland, and in many other places. It is doing the work of democracy, or allying itself with the evil spirit which proceeded out of its mouth: and indeed there is a union of the three spirits in action. The Pope saw that the spirit of democracy was prevalent in Europe, and accordingly he allied himself with the democrats of France, and other places. The priests are remarkable for appearing to act in coincidence with any popular feeling. In several places the balance of power has been with the Papist party; and they have been courted by statesmen, to secure a preponderance. Governments have run a mad race for the honour of patronizing Romish Bishops, and Priests; and France has lent the aid of its ships and influence to palm them upon the weak inhabitants of the South Sea Islands.

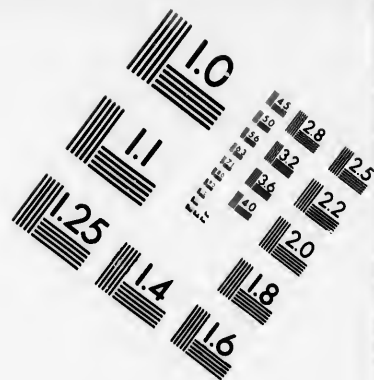
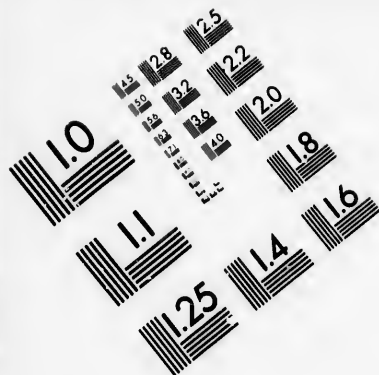
"All this has raised their hopes, and they have triumphantly boasted that all nations will soon submit to the Pope.

"It is thought by many that France will be the great advocate of Romanism, and will prove the chief secular power employed by the three spirits to take the lead in gathering the kings of the earth to the battle of the great day of Almighty God. It is remarkable that three frogs is the old coat of arms of France: that three each, in two divisions, were on the armorial shield of Clovis: and that three were on the banner of Clovis."

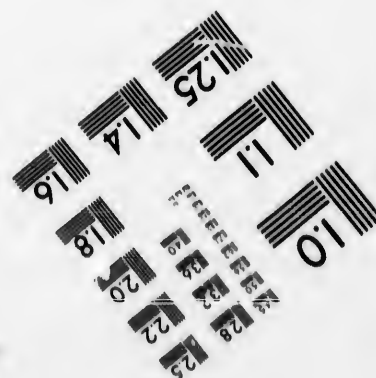
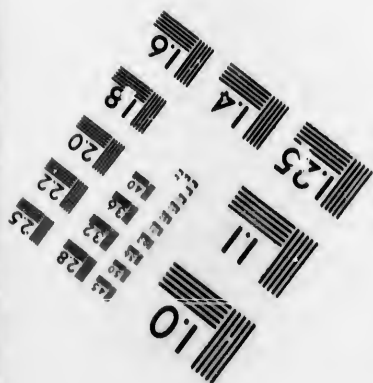
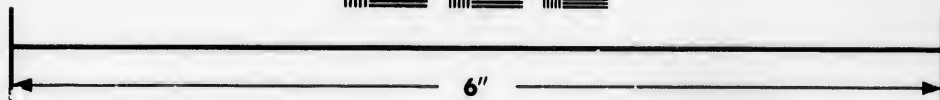
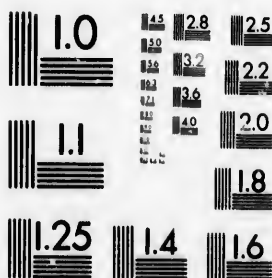
The Spirit of Romish Propagandism obtained a great triumph in Europe in 1856 by its concordat with Austria; and it has been vigorously operating in the United States and Canada during the last twenty years; it has largely increased the number of Romish ecclesiastics, churches, schools, and convents, and has predominated so as to exclude the Bible altogether from many of the public schools. In England, according to the *Roman Catholic Directory*, the Romish clergy in 1854 were 678; and in 1864, 1,267—nearly doubled in ten years; and its churches and stations in 1854 were 678; and in 1864 were 907—increase, 229. And in those ten years their increase of convents in Britain was 102. In Ireland the Ultramontane spirit is very active, and is endeavouring to get the direction of the educational institutions in that country. In the Church of England, many of the clergy are deluded votaries of Ritualism and Puseyism, which is another manifestation of the spirit of the Romish False Prophet.

Thus, although these three Spirits have been energetically





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working ever since their first renewed and convulsive going forth in 1848, yet still an augmented activity on their part may be expected during the three or four years prior to the final three-and-a-half years' Great Tribulation, in order to gather all nations, under Napoleon's leadership, to Armageddon's conflicts.

The great swelling utterances, ceaseless clamour, prolific multiplication, intrusive pertinacity, slimy contamination, and amphibious politico-ecclesiastical nature of these latter-day Infidel, Revolutionary, and Jesuitical Spirits, renders their comparison to FROGS the most life-like and graphic that could be conceived. And as the croaking of frogs in tropical climates is loudest at midnight, so must we expect the croaking of these three Frog-like Spirits to wax loudest as we approach the world's hour of MIDNIGHT, which, in the Parable of the Virgins, is placed just before the Bridegroom's coming, and which is the darkest hour preceding the dawn of the unsetting Sun of Millennial Righteousness, that shall soon arise with everlasting healing in his wings.

SIXTH WONDER.

(Most probably commencing about a year or two after the Covenant.)

GREAT WAR BY DANIEL'S WILFUL KING, LOUIS NAPOLEON, AGAINST THE KING OF THE SOUTH, THE SOVEREIGN OF EGYPT, AND SANGUINARY DEFEAT OF THE EGYPTIAN ARMY.

A remarkable history is furnished in the latter half of Daniel's eleventh chapter, of the proceedings of the Last Head of the Roman Empire during the final seven years, and the title there given to him is "the King who shall do according to his own will," whence he is usually termed by expositors "Daniel's Wilful King," and is manifestly, from the actions there imputed to him, the same personage as the Little Horn, or Last Antichrist, in the seventh and eighth of Daniel.

The first twenty verses of the eleventh chapter of Daniel are generally admitted to have been fulfilled in past history. The four kings of Persia first mentioned were Cambyses, Smerdis, Darius Hystaspes, and Xerxes, renowned for his riches, and for the unparalleled but unsuccessful armament with which he contended against Alexander the Great. The subsequent predominance of Alexander, and the posthumous division of his empire

among his four generals is then recorded, and the remainder of those twenty verses are occupied with a recital of the actions of the Kings of the South and of the North, that is of Egypt and of Syria, for they are respectively north and south of Judea. A long break or interval in the narrative occurs between the twentieth and twenty-first verses, and then the history of the great latter-day Wilful King, who is shown to be Louis Napoleon, commences, and runs on without intermission to the very end of the Book of Daniel, for the twelfth chapter is only a further explanation of the eleventh. The history of the Wilful King commences, as follows :—

Daniel xi. 21. "And in his estate (or, on his own basis) shall stand up a vile (or despised) person to whom they shall not give the honour of the kingdom, but he shall come in peaceably, and obtain the kingdom by flatteries. 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."

These words remarkably describe Louis Napoleon's history at its outset. He was despised by the political world generally as a person of little real ability, and absolute dominion in France was not at first given to him, but he came in merely as President, vowing to preserve intact the liberties of the Republic, and promising to retire at the end of his three-and-a-half years' Presidency; but with the arms of a flood they were overflowed from before him by the *coup d'etat* on Dec. 4, 1851, when he seized permanent Imperial dominion. And in like manner as he made a three-and-a-half years' presidential covenant with the French people, and then broke it just three-and-a-half years afterwards, at the *coup d'etat*: so will he make a seven-years' Covenant with the Jews, and similarly break it (in the midst of the week) just three and a half years after he shall have made it; wherefore it is added, "Yea, also the prince of the Covenant;" that is, he will hereafter do unto the Jews and their leaders, who covenant with him, the same as he did at the *coup d'etat* to the French people who had entrusted their destinies to his keeping. The interval of nearly twenty years or so between his overpowering the French with armed forces at the *coup d'etat* in 1851, and his future overpowering of the Jews and their chief leaders, who shall covenant with him, is parenthetically passed over, as is often the case in Scripture prophecies.¹ The

¹ Thus, there is an interval of 1800 years between verses 26 and 27 of Dan. ix., and between verses 2 and 3 of Isaiah ix., and between verses 9 and 10 of Zeck. ix.

honour of absolute dominion over Judea will not be given at first to Napoleon, but he will come in peaceably after the Covenant and obtain it: as he formerly obtained dominion over France. The mode in which he will obtain it, is then recited in the next verses.

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

Hence, it seems that the Wilful King Napoleon, after making the seven-years' league or covenant with the Jews, will work deceitfully, and come up to Judea, and "shall become strong with a small people," that is, either he shall become strong in influence with the small number of Jews at first settled there, or else he shall become strong in a military point of view with only a small army of occupation, because he will station it in such judicious positions as to become master of the situation. Some valuable spoils that will fall into his hands he will distribute amongst his Jewish or military adherents there. And his devices and schemes for gaining possession of the strongholds and fortified positions, such as Acre, Gaza, and Jaffa, will be forecast and projected by him "even for a time," that is, during a year following the Covenant, if the word *time* here signifies a year, the same as in the phrase seven times and three-and-a-half times. (Dan. iv. 32, xii, 7, vii. 25.)

After this, his first great war against Egypt is mentioned, leading to the inference that it will follow the aforesaid events, which are to continue "even for a time" or year after the Covenant, and, therefore, that it will occur somewhere about the second year of the Covenant seven-years. At any rate, both it and his second expedition against Egypt, in verse 29, are distinctly detailed as happening during the year or two preceding the midst of the seven years, when the abomination of desolation is to be set up. (Verse 31.)

Before further adverting to the war against Egypt, we may notice how singularly appropriate is the description of Louis Napoleon at his first rise, as an obscure and despised person. (Verse 21.) It has been said by a historian:—

"From 1836 to 1848 Prince Louis Napoleon Bonaparte had

never ceased to be obscure except by bringing upon himself the laughter of the world ; and his election into the chair of the Presidency had only served to bring upon him a more constant outpouring of the scorn and sarcasm which Paris knows how to bestow. A glance at the Paris *Charivari* for 1849, 1850, and the first eleven months of 1851 would verify this statement.¹ The stopping of the *Charivari* was one of the very first exertions of the supreme power seized by Napoleon on the night of Dec. 2, 1851. Even the suddenness and perfect success of the blow struck on the night between the first and second of December had failed to make Paris think of him with gravity ; but before the night closed on the fourth of December, he was sheltered safe from ridicule by the ghastly heaps on the Boulevard slain in the *coup d'état*."

It has also been truly remarked of him that "Those who scoffed at his pretensions have learned to admire his prudence ; those who denied his possession of common sense, have been compelled to do homage to his ability ; and those who considered him hair-brained, impulsive, and reckless, have been forced to admit that he is a wary and skilful tactician, who never misses a chance, and never has a chance that he does not skilfully but quietly turn to the discomfiture of his opponents and the furtherance of his own objects."

In continuation of Daniel's prophecy of the Wilful King's future career, we read :—

"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 ; but he shall not stand : for they shall forecast devices against him. 26. Yea, they that feed of the portion of his meat shall destroy him, and his army shall

¹ The caricatures produced in 1848 about Louis Napoleon were as pungent as those on Louis Phillippe and Charles X. before. At one moment the Prince was depicted with long ears as he stuck a proclamation on the walls, and the Emperor was looking down from the clouds at him through a telescope, and saying, "My nephew is playing stupid tricks again." Another was a donkey, bearing the boots, sword, hat, and coat of the Emperor, with the motto, "L'Âne au réliques"—an allusion to La Fontaine's well-known fable. Then, again, an enormous donkey's head floated in the clouds ; the people were looking up at it with admiration and delight, and beneath was written :—"The most intellectual nation on earth." Another sketch represented the Pretender in a cage, on which an eagle was seated : the Pretender was small and mean, and dressed in the First Napoleon's costume, which was much too large for him.

overflow; and many shall fall down slain. 27. And both these kings' hearts shall be to do mischief, and they shall speak lies at one table; but it shall not prosper: for yet the end shall be at the time appointed. 28. Then shall he return unto 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."

This delineates Louis Napoleon's future war against Egypt, which is indicated to take place about a year or two after the Covenant. Both the engaging armies and the consequent slaughter are predicted to be great, and Egypt is to be defeated, partly through the underhand manœuvres of its officers, many of whom are Frenchmen, and therefore not likely to fight heartily against Napoleon. The vanquished Egyptian sovereign then has a deceptive meeting with him, and Napoleon forthwith returns to his own land with great riches, and with his heart set upon soon abrogating his covenant with the Jews.

In this Egyptian expedition, Louis Napoleon will only be emulating the example of the first Napoleon, whose celebrated Battle of the Pyramids and defeat of the Egyptians, in 1799, may almost be regarded as a typical picture of Louis Napoleon's future Battle of the Pyramids. The historian Alison thus describes that battle, in 1799:—

"At length the French army arrived within sight of the Pyramids and the town of Cairo.

"All eyes were instantly turned upon the oldest monuments in the world, and the sight of those gigantic structures re-animating the spirit of the soldiers, who had been bitterly lamenting their loss of the delights of Italy.

"Mourad Bey had there collected all his forces, consisting of six thousand Mamelukes, and double that number of fellahs, Arabs, and Copts. His camp was placed in the village of Embach, on the left bank of the Nile, which was fortified by rude field-works and forty pieces of cannon, but the artillery was not mounted on carriages, and consequently could only fire in one direction. Between the camp and the Pyramids extended a wide sandy plain, on which were stationed eight thousand of the finest horsemen in the world, with their right resting on the village, and their left stretching towards the Pyramids. A few thousand Arabs, assembled to pillage the vanquished, whoever they should be, filled up the space to the foot of those gigantic monuments.

"Napoleon no sooner discovered, by means of his telescopes, that the cannon in the intrenched camp were immovable, and could not be turned round from the direction in which they were placed, than he resolved to move his army farther to the right, towards the Pyramids, in order to be beyond the reach and out of the direction of the guns. The columns accordingly began to march; Desaix, with his division, in front, next Regnier, then Dugna, and lastly Vial and Bon. The sight of the Pyramids, and the anxious nature of the moment, inspired the French general with even more than his usual ardour; the sun glittered on those immense masses, which seemed to rise in height every step the soldiers advanced, and the army, sharing his enthusiasm, gazed, as they marched, on the everlasting monuments. 'Remember,' said he, 'that from the summit of those Pyramids forty centuries contemplate your actions.'

"Mourad Bey no sooner perceived the lateral movement of the French army, than, with a promptitude of decision worthy of a skilful general, he resolved to attack the columns while in the act of completing it. An extraordinary movement was immediately observed in the Mameluke line, and speedily seven thousand horsemen detached themselves from the remainder of the army, and bore down upon the French columns. It was a terrible sight, capable of daunting the bravest troops, when this immense body of cavalry approached at full gallop the squares of infantry. The horsemen, admirably mounted and magnificently dressed, rent the air with their cries. The glitter of spears and scimitars dazzled the sight, while the earth groaned under the repeated and increasing thunder of their feet.

"The soldiers impressed, but not panic-struck, by the sight, anxiously waited, with their pieces ready, the order to fire. Desaix's division being entangled in a wood of palm-trees, was not completely formed when the swiftest of the Mamelukes came upon them; they were, in consequence, partially broken, and thirty or forty of the bravest of the assailants penetrated, and died in the midst of the square at the feet of the officers; but before the mass arrived the movement was completed, and a rapid fire of musketry and grape drove them from the front round the sides of the column.

"With matchless intrepidity, they pierced through the interval between Desaix's and Regnier's divisions, and riding round both squares, strove to find an entrance; but an incessant fire from every front mowed them down as fast as they poured

in at the opening. Furious at the unexpected resistance, they dashed their horses against the rampart of bayonets, and threw their pistols at the heads of the grenadiers, while many who had lost their steeds crept along the ground and cut at the legs of the front rank with their scimitars. In vain thousands succeeded, and galloped round the flaming walls of steel; multitudes perished under the rolling fire which, without intermission, issued from the ranks, and at length the survivors in despair fled towards the camp from whence they had issued. Here, however, they were charged in flank by Napoleon at the head of Dugna's division, while those of Vial and Bon, on the extreme left, stormed the intrenchments.

"The most horrible confusion now reigned in the camp; the horsemen driven in disorder, trampled under foot the infantry, who, panic-struck at the rout of the Mamelukes on whom all their hopes were placed, abandoned their ranks, and rushed in crowds towards the boats to escape to the other side of the Nile. Numbers saved themselves by swimming, but a great proportion perished in the attempt. The Mamelukes rendered desperate, seeing no possibility of escape in that direction, fell upon the columns who were approaching from the right, with their wings extended in order of attack; but they, forming square again rapidly, repulsed them with great slaughter, and drove them finally off in the direction of the Pyramids.

"The intrenched camp, with all its artillery, stores, and baggage, fell into the hands of the victors. Several thousands of the Mamelukes were drowned or killed; and of the formidable array which had appeared in such splendour in the morning, not more than two thousand five hundred escaped with Mourad Bey into Upper Egypt.

"The victors hardly lost two hundred men in the action; and several days were occupied after it was over in stripping the slain of their magnificent appointments, or fishing up the rich spoils which encumbered the banks of the Nile.

"The Battle of the Pyramids struck terror far into Asia and Africa. The caravans which came to Mecca from the interior of those vast regions, carried back the most dazzling accounts of the victories of the invincible legions of Europe; the destruction of the cavalry which had so long tyrannized over Egypt excited the strongest sentiments of wonder and admiration; and the Orientals, whose imaginations were strongly impressed by the flaming citadels which had dissipated their terrible squadrons, named Napoleon, Sultan Kobir, or the Sultan of Fire."

AFTER THE WILFUL KING has vanquished the Egyptian army and has gone back to his own land, he returns again within a short period, on a second expedition against Egypt, but is thwarted by the ships of Kittim, wherefore he turns back with increasing determination to break the Jewish Covenant; for the narrative proceeds:

"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, 30. For the ships of Kittim 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 return, and have intelligence with them that forsake the Holy Covenant."

It is evidently at this period, which is the beginning of the *time of the end*, that the supplementary retrogressive narrative of verses 40 to 43 is fulfilled, containing a narration of a THIRD war of the Wilful King against Egypt allied with Syria.

"40. And at the time of the end shall the king of the south push at him: and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and shall overflow and pass over. 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. 42. He shall stretch forth his hand also upon the countries: and the land of Egypt shall not escape. 43. But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians shall be at his steps."

The above verses declare that at the time of the end commencing just before the setting up of the abomination in the midst of the seven years,¹ both the Egyptian King of the South and the Syrian King of the North shall come against "the King who shall do according to his own will," and who in the outset was called a vile or despised person, but nevertheless the Wilful King (Napoleon) shall overflow and pass over and enter into the glorious land, that is, Judea, and stretch forth his hand over Egypt; and the Libyans and Ethiopians shall be at his steps. Now, all this must evidently be previous to the midst of the seven years, and is the very same event as when he is found, according to the thirty-eighth of Ezekiel, with these same Libyans and Ethiopians in the Gog and Magog confederacy

¹ Dan. ix. 27, xii. 11.

invading Judea. Having then captured Jerusalem, he sets up his image, the abomination of desolation in the Jewish temple ;

"31. And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate. 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. 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. 34. Now when they shall fall, they shall be holpen with a little help : but many shall cleave to them with flatteries. 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. 36. And the king shall do according to his will ; and he shall magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation be accomplished : for that that is determined shall be done. 37. Neither shall he regard the God of his fathers, nor the desire of women (that is, Messiah, to whom women desired to give birth), nor regard any god : for he shall magnify himself above all. 38. But in his estate shall he honour the God of forces : and a god whom his fathers knew not shall he honour with gold, and silver, and with precious stores, and pleasant things. 39. Thus shall he do in the most strong holds with a strange god, whom he shall acknowledge and increase with glory ; and he shall cause them to rule over many, and shall divide the land for gain."

Here is depicted the great persecution of those Jews and Gentiles, who really fear God, and "instruct many" in the truths of the Gospel, and who shall fall by being beheaded or burned alive, or by cruel captivity during "many days," that is during the 1260 days, or final three-and-a-half years of Antichrist's exaltation of himself as god of the world. But his fate after the close of the three-and-a-half years is delineated in the two concluding verses of the chapter.

"44. But tidings out of the east and out of the north shall trouble him : therefore he shall go forth with great fury to destroy, and utterly to make away many. 45. And he shall plant the tabernacles of his palace between the seas (the Mediterranean and Dead Seas) in the glorious holy mountain ; yet he shall come to his end, and none shall help him."

Then in the following twelfth chapter of Daniel, further details of the history of this Wilful King are given, and the period of his persecution, during which he shall "accomplish to scatter the power of the holy people," is defined to be a *time, times, and half time*, that is, three-and-a-half times or years; and it is stated, that from the date of his image, the abomination of his desolation, being set up in the Jewish temple, there shall be 1290 days, and that measuring from the same date 1335 days, the epoch of millennial blessedness will be reached. Hence the two-and-a-half months, or 75 days, which constitute the excess of the 1335 days beyond the three-and-a-half years, are manifestly the short season, wherein the Wilful King's overthrow will be completed, by the literal fulfilment of the seven vials. Thus do the eleventh and twelfth chapters of Daniel furnish a comprehensive outline of the future astounding exploits of the great Wilful King, Louis Napoleon.

With such prospective tribulations hastening to their fulfilment, how gratifying is it to reflect, that if persons have obtained forgiveness of their sins through prayerful faith in the Lord Jesus Christ, they are sure ultimately to be numbered among His saints in glory everlasting, although in some cases they may previously have to suffer grievous afflictions in mind, body, or estate. To have Christ in the heart as the hope of glory, and to acquire by believing prayer to Him, salvation from the present power as well as from the future punishment of sin, is the greatest of blessings. For by nature we "all have sinned, and are some short of the glory of God," and are perishing, guilty, ruined transgressors, justly sentenced to irremediable perdition, on account of our original and actual iniquity.¹ But the Lord Jesus has come into the world to seek and to save those that were lost—not to call the righteous but sinners to repentance—not to be ministered unto but to minister, and to give his life a ransom for many.² He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. He was brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth.

¹ Romans iii. 23; Gal. iii. 22; 1 John i. 8; Psal. lviii. 3.

² Luke xix. 10; Matt. ix. 13; Mark. x. 45; Isaiah liii. 5, 6, 7.

And it is not by our good works but only by grace that we can be saved: for St. Paul says, "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast"—and "to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness"¹—"therefore being justified by faith we have peace with God through our Lord Jesus Christ," and "God commendeth his love to usward, in that while we were yet sinners, Christ died for us;"² for "God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. For he hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him."³ The Lord Jesus, having substitutionally suffered for our sins, now offers salvation to the worst of sinners, and invites them to come to him in prayer and faith, and they shall on no account be rejected.*

And when once a person has come to Jesus in faith and prayer for forgiveness of their sins, so as to become truly converted and born again, they then FEEL and KNOW that their sins are forgiven; they have a distinct inward consciousness that their iniquities are pardoned—a consciousness which no one can understand unless they have personally experienced it: for then "the Spirit itself beareth witness with our spirit, that we are the children of God;"⁴ and "hereby we know that he abideth in us, by the Spirit which he hath given us."⁵ And when we are once thus really converted and pardoned, we are certain to be finally saved, and can never perish, according to St. Paul's persuasion, "Being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ."⁶ May every reader of these pages seek by fervent prayer for this inalienable gift of salvation,⁷ remembering the words of Jesus, "Whatsoever ye shall ask the Father in my name, he will give it you. Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, I will do it."⁸

¹ Ephes. ii. 8.² Rom. iv. 5.³ Rom. v. 1, 8.⁴ 2 Cor. v. 19.⁵ John vi. 37.⁶ Rom. viii. 16.⁷ 1 John iii. 24.⁸ Phil. i. 6; Jer.

iii. 14; 1 John v. 4; John v. 24.

⁸ John xvi. 23; xiv. 13.

SEVENTH WONDER.

(Within about two years after the Covenant.)

THE DISSOLUTION OF THE PRESENT TURKISH EMPIRE,—
ACCOMPANIED WITH THE GOVERNMENTAL SEVERANCE OF
SYRIA FROM TURKEY, AND THE TERMINATION OF THE
EXISTING OTTOMAN GOVERNMENT.

"And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the kings from the east might be prepared."—
Rev. xvi. 12.

The seven vials in common with most of the prophetic visions of Revelation are understood to have a figurative year-day fulfilment, as well as a future literal accomplishment. On the year-day scale, the first four of them describe the commotions, bloodshed, and Bonapartean wars of the French Revolution, from 1793 to 1815. The fifth depicts the dark cloud of humiliation, which overspread France during its occupation by the Allied Nations, from 1815 to 1818, after the Waterloo eclipse of Bonaparte; and the sixth vial commencing in 1823-8, according to the agreement of nearly all year-day expositors, denotes the drying-up or dissolution of the Turkish Empire—the mystical Euphrates,—although, undoubtedly, the actual river Euphrates will be really dried-up during the future literal second fulfilment of these vials.

Two hundred years ago, when the Turkish Empire was at the summit of its power, and then included in its dominions, Algeria, Tunis, Tripoli, Barca, Egypt, Syria, Greeco, Moldavia, and Wallachia, Tillinghast predicted that the sixth vial must eventually effect its ruin, although there was no prospect of it at that time. He wrote in 1655,—

"By the river Euphrates, we are to understand the Ottoman or Turkish empire. It is called *the great river*, because of the great multitude of people and nations therein. The people who at this present time are of all others accounted the greatest, are the Turks, who therefore, and no other, are here to be understood; especially as the river Euphrates, in the ninth chapter, under the sounding of the sixth trumpet, by general consent of expositors, has reference to the Turkish

power. *By the Kings of the East*, we are to understand the Jews, who, upon the pouring forth of this vial shall return to their own land and be converted to Christ: the pouring out of this vial preparing a way for both. They are called Kings of the East from the honour and dignity which God will put upon his people. (Micah iv. 8; Isa. lxi. 9; Zech. viii. 23.) God, in his wonderful providence, will so order, that at the appointed time of the Jews' return, the power and the multitude of the Grand Signior, who is now the greatest monarch in the world, and holds their land in possession, shall be much wasted and consumed."

Wonderful as then seemed the prospective overthrow of so mighty an empire, as the Ottoman power, yet since 1823-8 it has manifestly been coming to pass. The commentator, Galloway, in 1802, expressed his surprise as to how this vial would bring about so marvellous a result: he said, "Perhaps the means will remain concealed, until the events themselves shall remove the veil." The mystery, however, began to be dispelled in 1821, when Greece seceded from Turkey, and fully established its independence after the battle of Navarino, in 1827, at which the Turkish fleet was destroyed. The Ottoman government was further weakened in 1826 by the slaughter of thirty thousand Janizaries, the flower of its forces: and in 1829 by Algeria being wrested from it by the French, and by Egypt successfully casting off its authority. Moldavia and Wallachia were also separated from it in 1857. The population of the remaining parts of Turkey has been fearfully reduced at the same period by unparalleled pestilences, conflagrations, military conscriptions, and misgovernment; so that Lamartine said in 1834, "The Ottoman Empire is no empire at all: it is a misshapen agglomeration of different races without cohesion between them: with mingled interests, without a language, without laws, without religion, and without unity or stability of power. You see that the breath of life that animated it, religious fanaticism, is extinct. You see that its fatal and blinded administration has devoured the race of conquerors and that Turkey is perishing for want of Turks."

Although the process of the drying-up of the Turkish Empire has reached a very advanced stage, yet it evidently is not yet fully accomplished; for the Turkish government still exists, notwithstanding the fact that more than half of its former territory has been torn from it, and that unparalleled depopula-

tion has taken place among the rest of its subjects. Its complete desiccation or drying-up will apparently consist in the displacement of the present reigning dynasty and Mohammedan government, by a totally different one—probably a more Europeanised one chosen by the voice of the people—and this is quite as likely to be the result of national bankruptcy and popular revolution, as of foreign invasion. The entire separation of Syria from Turkey is also indicated to happen at the same time, leaving the northern parts of Turkey adjacent to Constantinople, which correspond with the ancient Thrace-with-Bithynia, to form the fourth distinct kingdom in addition to the three kingdoms of Syria, Egypt, and Greece.

The present Turkish government is the most despotic imaginable. The Sultan has practically almost absolute dominion over the lives and property of his subjects, and his pachas, viziers, and cadis administering the government are generally corrupt, rapacious, and tyrannical. According to Alison's history, there are in European Turkey ten million people, of whom scarcely more than three millions are Mohammedans; and in Asiatic Turkey there are about three million nominal Christians of the Greek Church, in addition to twelve million Mohammedans. Thus, out of the total population of twenty-five millions, only fifteen millions belong to the dominant Moslem race and religion, which tyrannize over that country. Hence, as the Turkish woe, under the year-day sixth trumpet, consisted in the conquest of Turkey by the Moslem Euphratean horsemen, in 1453, whose descendants are now despotically ruling it, so the abolition and ending of that Turkish woe by the figurative drying-up of the Euphrates under the year-day sixth vial, will consist in the overthrow of their supreme power, and in the establishment of a new government over Turkey, which shall be more in agreement with the desires and principles of its millions of nominal Christians, as well as Mohammedans.

The overthrow of the Ottoman Government is the IMMEDIATE PRECURSOR of the Advent of Christ in its first stage to raise the deceased saints, and to remove them with 144,000 watchful living Christians to the heavens. Because just at the end of the sixth vial, after the drying-up of the mystical Euphrates, the warning words are given, "Behold, I come as a thief. Blessed is he that watcheth," and then follows the seventh vial, which in its year-day fulfilment, describes the three-and-a-half years' Tribulation. These warning words are

the direct announcement of Christ himself, that he will come just at the point of time between the sixth and seventh vials, and in their double fulfilment they apply to the two stages in his Advent.

Many politicians have expected that Russia would annex Turkey to its dominions, but prophecy entirely contradicts such a supposition: because all the present Ottoman Empire lies within the original Roman Empire, and therefore must be included within Napoleon's future ten Roman-Imperial Kingdoms, which are to give their power and strength to him for the final three-and-a-half years.—Rev. xvii. 11—14

Napoleon has yet a very important part to play in connection with the future of Turkey. He will yet see his favourite democratic despotic principle of government, by virtue of which he sits upon the throne of France, established throughout the Ottoman territories: and his widening supremacy extended over them. A brief season of increasing prosperity and revival of commerce and projection of schemes of improvement, may accompany these changes, especially in consequence of the return of the Jews to Palestine: and shortsighted men of the world will anticipate the rise of a new era of freedom and happiness in the East, but the three-and-a-half-years' Great Tribulation will soon follow and make manifest the unsubstantial foundation of such hopes.

It has been well remarked by the Rev. R. A. Purdon, that "There are three great elements of Napoleonic strength:—the occupation of ROME, the SUEZ CANAL, and the IRON FLEET. By the occupation of Rome he becomes the representative Head of the Roman Empire. By means of the Suez Canal he becomes master of the connecting link of the West and the East. The possession of that canal gives him a firm hold upon all his allies, his colonies, his military and naval stations, and his conquests from the Gulf of Genoa to the extremities of the globe, from the coasts of Italy to New Caledonia in the Southern Ocean. That line runs straight across through Egypt to the Indies, and its starting-point is in the central shore of the Mediterranean. In the third place, the iron fleet is a grand element of Napoleonic power. It is constantly said that if Napoleon has an iron fleet, so has England; and our fleet is at least as good as his. But it is NOT. (In the London Times of Sept. 29, 1865, an able article shows that the French iron fleet is at present undoubtedly somewhat superior

to the English fleet in strength and efficiency. It also has far greater facilities for manning, docking, and refitting, which practically doubles its strength.)

"Napoleon has risen again, and the scene of to-day is more wonderful than the scenes of the old Napoleonic day. We see one man with an immense army, which, in a month, can be raised to TWO MILLIONS of disciplined men. We see him possessed of a fleet the most powerful in the world. Not satisfied with this, he exhausts every resource of genius and science to bring those terrible machines still nearer to perfection. His army is trained to a point never reached before by any host, either ancient or modern. His troops are taught to climb, to leap, to swim. They are taught that bayonet exercise which was formerly thought impossible. They are assembled in vast encampments, and manœuvred on the scale of armies on the field of battle. They are kept under canvas on lofty hills, and even in the midst of winter—and they endure all without a murmur—for the Emperor comes down to their encampment and says—"You must endure these hardships for MY sake, for MY troops must be capable of everything." They bear it all for his sake, and they become hard as iron, and more efficient than the Roman legions.

"But we witness still stranger things than these. We see ONE MAN, thus all armed and all-accomplished, completing the circunvallation of the globe. While he is perfecting his armaments, he is equally perfecting his lines. Beginning at Rome and Paris—the centres of empire—he has drawn a cordon round the world. France, Savoy, the Alps, Rome, Italy, Corsica, Sicily, Tunis, Greece, Ionia, Syria, Egypt. He crosses the Isthmus, and enters the Red Sea. Abyssinia, Madagascar, Bourbon, Cochin, Cambodia, China, follow next. He then plunges into the depths of the Southern ocean, and grasps New Caledonia and Tahiti. He crosses right through the Southern ocean, and ascends in latitude to Guiana, the French West Indies, Mexico, and the United States. He then traverses the Atlantic, and arrives at home, after the completion of a circle of 25,000 miles. He then throws out his connecting lines and draws in Spain and Morocco on the South; Denmark, Sweden, and Holland on the north. He traverses the zones of the earth from the South Temperate Zone to the Arctic Circle. Along this vast circumference every spot that we have named is subject to his influence. Some by strict alliance, some by fear;

some as provinces of his empire, and ALL by INTEREST. He calls to his aid the master passions of the human breast, ambition and revenge; and holds out to each its object until his own objects have been gained. In this immense circle each point is so arranged as to support the other. He disposes his alliances with military precision, and by strategic rules. Every position that he has seized upon commands some vital point. Savoy commands Italy—Egypt commands the highway of the East—his American alliances command our own American possessions. Spain commands the Straits—Denmark the Baltic. New Caledonia is an outwork against Australia. Observe the military skill of these arrangements—there is nothing insulated, nothing left unsupported. And at each of these points he has a military or naval force, either his own or his ally's, ready at a signal to co-operate with the next. Are these things merely accidental? Are they a childish display of power? They are parts of one vast scheme, the object of which is Universal Empire. Should he think fit to attack England, or Austria, or Prussia, or Turkey, or even to invade India, in every case he has provided himself with allies in the immediate vicinity of the country to be attacked. In one case, the United States; in another, Italy; in a third, Russia, Persia, and India beyond the Ganges. By this admirable provision he will never be ALONE, go where he will. And yet he has also so arranged that no one of his allies shall be able to overshadow him, nor will any one at any given point be stronger than himself. He has their CO-OPERATION, while he precludes their COMBINATION, and makes all subservient to his interests, while they appear to be contending for their own. The aggregate strength of his allies is greater than that of France, yet France is stronger than any one of them at any determined point; so that he carries out with nations the military principles of the First Napoleon when dealing with armies.

“Alexander, Cæsar, and the First Napoleon, were men of limited views. Their circle of empire fell far within the circle of the globe. Alexander wept for new worlds to conquer, but he never approached to the circumvallation even of the world on which he lived. Their ambition and their powers were limited by a Divine decree, because their destiny was not that of universal empire. But there is ONE MAN who is destined for universal empire. Wonderful to tell, after all our balance

of power'—after all our 'holy alliances'—after all our 'march of intellect'—after all our decrees against the Napoleonic race—we see one man rising to universal empire, and that man the head of the Napoleonic race—a just judgment upon pride and malignity! One man has thrown a girdle round the globe—One man has forged a chain of iron—he has connected the links, and holds the extremities in his hand. Every separate link acts upon every other, and when one link is moved all will move along with it. There is no limit to HIS power but the limits of the globe. Less brilliant than Alexander and Cæsar, he is more subtle, more patient, and, by far, more ambitious. As the last, so he aspires to be the greatest of monarchs, and takes in within his grasp regions of the earth whose very existence was unknown to Cæsar and Alexander.

"A power is now rising in the world which threatens universal dominion; and which no man is able to counteract. Every nation in Europe is occupied at home—Russia with her serfs—Austria with Venetia and Hungary—Prussia with the Germanic question—England with her public debt and cruel taxation. France alone is FREE to ACT; for her army and fleet are all but completed, and her people have still ninety million pounds sterling, which they offered to the Emperor in 1859, and which they would offer again to-morrow, at the first hint of a war with England. France alone is free to act, and she alone is prepared at every point. The Napoleonic race is master of the age.

"The Korven is rising from the bottom of the deep. The Midgaard Serpent has embraced the world in his enormous folds. The stormy visions of the North have passed from imagination to reality. ONE powerful mind encompasses the globe. ONE will plays with the will of all mankind as a giant with a dwarf. The world is invested like a beleaguered city. It is bound by a chain whose links are empires. The last link of that chain is held by ONE inscrutable man. He waits his time. He prepares his opportunity. When the fit hour has come he gathers up the links. In moving one he moves them all. He fixes the last link to his throne—compresses it with relentless hand—and the WORLD becomes his SLAVE."

We rejoice, however, to know that at the end of Napoleon's three-and-a-half years' universal empire, the Son of man's millennial empire will be established upon earth for a thousand years.

EIGHTH WONDER.

(Between two and three years after the Covenant.)

RE-ESTABLISHMENT OF THE FOUR HORN KINGDOMS OF GREECE, EGYPT, SYRIA, AND THRACE-WITH-BITHYNIA, AS FOUR DISTINCT AND SEPARATE KINGDOMS, AS IN ANCIENT TIMES.

In the eighth of Daniel, the one-horned he-goat, denoting the whole Macedonian empire of Alexander the Great, had four horns rise afterwards simultaneously on its head, in the place of its broken single horn, and these four horns represent, according to the general agreement of expositors, the four subdivisions of that empire at his death among his four generals, Cassander, Ptolemy, Seleucus, and Lysimachus, who respectively became the kings of Greece, Egypt, Syria, and Thrace-with-Bithynia—with outlying provinces annexed to each. The ancient historian, Rollin, says (vol. iii.) :—

“The empire of Alexander was divided into four kingdoms, of which Ptolemy had EGYPT, Libya, Arabia, Cælo-Syria, and Palestine; Cassander had GREECE and Macedonia; Lysimachus had THRACE, BITHYNIA, and some other province beyond the Hellespont, with the Bosphorus; and Seleucus had all the rest of Asia (including SYRIA) to the other side of the Euphrates, and as far as the river Indus.”

But these four subdivided kingdoms have long ago disappeared, and were absorbed and merged into the huge Turkish empire, for nearly seven hundred years, until very recently. It might therefore be asked what reasons are there for expecting them all to reappear in separate distinctness as in ancient times.

The first reason is, because these four kingdoms are spoken of as being existent at the final crisis, during the career of the Wilful King; for in Daniel viii. 22, 23, we read concerning them—“Four kingdoms shall stand up out of the nation (but not in Alexander's power). And in the latter time of their kingdom (that is, in the latter time of their existence as kingdoms), when the transgressors are come to the full, a king of fierce countenance and understanding dark sentences shall stand up” (and the career of this Wilful King is then described, until he is broken without hand at the battle of Armageddon). Hence these four kingdoms are to be re-existent in their ancient fourfold form shortly before the Wilful King's universal reign during the final three-and-a-half years.

The second reason is, because in the eleventh of Daniel both the King of the North and the King of the South, signifying the sovereignty of Syria and the sovereignty of Egypt, are fore-shown to make war against the Wilful King *at the time of the end*, when the resurrection shall take place, which will begin about five years before the very end itself. (Dan. xi. 40, xii. 1, 2. Therefore we must expect Syria and Egypt to become separate kingdoms some time about five years before the end of this dispensation; and as Greece is already an independent kingdom, the northern part of Turkey will be then left standing apart, and it will constitute the remaining one of the four kingdoms, and will, in the main, correspond with the ancient kingdom of Thrace-with-Bithynia. Thus will the four horn kingdoms of the eighth and eleventh of Daniel reappear; and even already the separation from Turkey of Greece in 1822, and of Egypt in 1840, are remarkable movements of approximation to that result, showing that *the time of the end* is close at hand; and it only requires Syria to be disjoined from Turkey, and then the quadripartite division will be accomplished.

It must be remembered that while Greece, Egypt, Syria, and Thrace-with-Bithynia, will be the main and central parts of the four horn kingdoms, yet they may be more or less enlarged by the addition of contiguous outlying provinces; for it is not quite certain whether the Roman empire did not include countries even beyond the Euphrates, and nearly all of Alexander's empire.

Louis Napoleon, as the Wilful King, will of course have dominion over all these four kingdoms; and it is very observable how by the French occupation of Algiers, and by the Suez Canal undertaking, he is now advancing toward that result. It has been said by W. Reade, who was formerly United States ambassador to China, "In Northern Africa, France already possesses the germ of a great military empire. She will ally herself with the Mohammedan powers. With a Mohammedan army she will overrun Africa. She will pocket the Gambia, which she has already surrounded; annex Morocco; and by planting garrisons in Segou and Timbuctoo, will command the commerce of Northern Central Africa, the gold-mines of Wangara, and all the treasures which the Atlas mountains may afford."

The growing influence of Napoleon in the east since the

Crimean war—"the little horn waxing exceeding great toward the east," Dan. viii. 9—was thus noticed in the *Morning Post* on February 25, 1865:—"One of the great political effects of the Crimean war was to give France a preponderance of influence in the east hitherto unknown. The Ottoman government could not fail to acknowledge the great services and sacrifices made by the French nation in saving the Turkish empire. England was no longer the one empire whose ambassador, so eminently for a long period, influenced Turkish affairs. The latter pages of the French Documents Diplomatiques for 1864 show the prominent and active part which the imperial diplomacy of Napoleon III. has taken in the affairs of Syria, the Isthmus of Suez, Tunis, Japan, and the Danubian principalities; in fact, wherever the Oriental world has invited the interference of the Western powers."

All Louis Napoleon's designs of stretching his sway over the east, are much the same as those that were long meditated by the first Napoleon. The historian Alison says:—

"By seizing the Isthmus of Darien," said Sir Walter Raleigh, 'you will wrest the keys of the world from Spain.' The observation, worthy of his reach of thought, is still more applicable to the Isthmus of Suez and the country of Egypt. It is remarkable that its importance has never been duly appreciated but by the greatest conquerors of ancient and modern times, Alexander the Great and Napoleon Bonaparte.

"The geographical position of this celebrated country has destined it to be the great emporium of the commerce of the world.

"Placed in the centre between Europe and Asia, on the confines of eastern wealth and western civilization, at the extremity of the African continent, and on the shores of the Mediterranean Sea, it is fitted to become the central point of communication for the varied productions of these different regions of the globe.

"The waters of the Mediterranean bring to it all the fabrics of Europe; the Red Sea wafts to its shores the riches of India and China; while the Nile floats down to its bosom the produce of the vast and unknown regions of Africa.

"Though it were not one of the most fertile countries in the world—though the inundations of the Nile did not annually cover its fields with riches—it would still be, from its situation, one of the most favoured spots on earth.

"Accordingly, the greatest and most durable monuments of human industry, the earliest efforts of civilization, the sublimest works of genius, have been raised in this primeval seat of mankind. The temples of Rome have decayed, the arts of Athens have perished, but the pyramids 'still stand erect and unshaken above the floods of the Nile.' When, in the revolution of ages, civilization shall have returned to its ancient cradle—when the desolation of Mohammedan rule shall have passed, and the light of religion illumined the land of its birth, Egypt will again become one of the great centres of human industry; the invention of steam will restore the communication with the east to its original channel; and the nation which shall revive the canal of Suez, and open a direct communication between the Mediterranean and the Red Sea, will pour into its bosom those streams of wealth which in every age have constituted the principal sources of European opulence.

"The great Leibnitz, in the time of Louis XIV., addressed to the French monarch a memorial, which is one of the noblest monuments of political foresight. 'Sire,' said he, 'it is not at home that you will succeed in subduing the Dutch; you will not cross their dikes, and you will rouse Europe to their assistance. It is in Egypt the real blow is to be struck. There you will find the true commercial route to India: you will wrest that lucrative commerce from Holland, you will secure the eternal dominion of France in the Levant, you will fill Christianity with joy.'

"These ideas, however, were beyond the age, and they lay dormant till revived by the genius of Napoleon.

"It was his favourite opinion through life that Egypt was the true line of communication with India; that it was there that the English power could alone be seriously affected; that its possession would ensure the dominion of the Mediterranean, and convert that sea into a 'French Lake.' From that central point armaments might be detached down the Red Sea, to attack the British possessions in India, and an entrepot established, which would soon turn the commerce of the east into the channels which nature had formed for its reception—the Mediterranean and the Red Sea.

"It was at Passeriano, however, after the campaign was concluded, and when his energetic mind turned abroad for the theatre of fresh exploits, that the conception of an expedition to Egypt first seriously occupied his thoughts. During his

long evening walks in the magnificent park of his mansion, he spoke without intermission of the celebrity of those countries, and the illustrious empires which have there disappeared, after overrunning each other, but the memory of which still lives in the recollections of mankind. 'Europe,' said he, 'is no field for glorious exploits: no great empires and revolutions are to be found but in the east, where there are six hundred millions of men.'

"Egypt at once presented itself to his imagination as the point where a decisive impression was to be made; the weak point of the line, where a breach could be effected and a permanent lodgment secured, and a path opened to those eastern regions where the British power was to be destroyed, and immortal renown acquired.

"So completely had this idea taken possession of his mind, that all the books brought from the Ambrosian library to Paris, after the peace of Campo Formio, which related to Egypt, were submitted for his examination, and many bore extensive marginal notes in his own handwriting, indicating the powerful grasp and indefatigable activity of his mind; and in his correspondence with the Directory, he had already, more than once, suggested both the importance of an expedition to the banks of the Nile, and the amount of force requisite to ensure its success."

It will be noticed that the aggressive Little Horn,¹ who is also called "a king of fierce countenance," and who is, in fact, rightly considered by many expositors to be the same personage as the Last Head of the Roman Empire, is spoken of as arising out of one of the four horn kingdoms, viz., Greece, Egypt, Syria, or Thrace-with-Bithynia. Now, in the Duchess d'Abrantes' Memoirs, Louis Napoleon has his pedigree clearly traced back to the celebrated Commene family of Greece, who emigrated in 1675 to Tuscany and Corsica: and Napoleon I., born in Corsica in 1769, was their direct descendant. This Greek origin of Louis Napoleon is further corroborated by a book written by Alfred Addis, B.A., published in London, in

¹ The phrase *Little Horn*, like that of *despised person* in Dan. xi. 21, was strikingly applicable to Louis Napoleon at his outset; for he was underestimated as being *little*, and very generally laughed at, but now he is "waxing great." A book even was published by Victor Hugo, called "Napoleon the Little."

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1829, which says, "Zopf, in his Summary of Universal History, 20th edition, says that a scion of the Comnena family, who had claims to the throne of Constantinople, retired into Corsica, and that several members of that family bore the name of Calomeros, which is perfectly identical with that of Buonaparte (in Greek, *Calos Meros*). It may hence be concluded that this name has been Italianized. We do not believe this circumstance was ever known to Napoleon."—Mountholon and Gourgand's Memoirs of Napoleon, vol. iii., p. viii. If this be true, Napoleon might be Emperor of the Romans by right of birth, as well as of arms. (So remarks Addis.)

Greece proper is indicated to be the particular kingdom out of the four subdivided Grecian kingdoms, from which the Latterday Wilful King is genealogically to arise, because he is represented in the thirteenth of Revelation as being principally like a leopard, which was the prophetic symbol of Greece in the seventh of Daniel. And again, the battle of Armageddon, at which Christ will cut off the chariot from Ephraim and the horse from Jerusalem, is spoken of in Zechariah ix. 10, 13, as the period "when I have raised up thy sons, O Zion, against thy sons, O Greece;" that is to say, when the saints and the Jews shall be raised up to overcome the Wilful King's armed hosts at Armageddon (Rev. xix.); Greece being here put as a synonym for the Wilful King himself and his subordinate kings, because for hundreds of years it has been the home and mother country of the Napoleon family; and at that time nearly all the kings of the civilized world will be members of the Napoleon family, who are truly "the sons of Greece."

We also see how exactly Louis Napoleon resembles the photographic description of that Little Horn in the eighth of Daniel—that he should be "a king of *fierce* (or in the original, of *impenetrable, impassable, sphinx-like*) countenance, understanding dark sentences, and through his policy, also, causing craft to prosper in his hand, and destroying many by peace." He is particularly noted for his impenetrable countenance, and is often called the modern sphinx, owing to his inscrutable character.¹ An Englishman in Paris records the following

¹ Lord Normanby, in his "Journal of a Year of Revolution," says of Louis Napoleon, in 1848:—"There is a calm, quiet impassibility about him which is very rare in a Frenchman." Similar testimony to the peculiarity of his expression has been given by another writer:—"The personal appearance of Napoleon III. would puzzle the most accurate observer of

remarks concerning him:—"Recently I had to converse with one of the *most* capable men of the present *regime*, whose fortune has been attached to the Emperor's for the last twenty years. Hearing me state an opinion that Louis Napoleon would feel unwilling to enter upon any new complication, he replied, 'Unfortunately, I am forced to differ from you; you are mistaken in the man, and I regret it. After his long fits of torpor, he suddenly plunges into action; the man of the *coup d'état* is still alive, as he will probably too suddenly prove to you one day. I would give more than you can imagine to think as you do about the Emperor, but too many things forbid my doing so. Of course, *my lips are sealed*, and I cannot give you all my reasons for what I believe and fear; but Heaven grant that you, and not I, may have judged rightly in our anticipations of the future.'

The Emperor's declaration, "The Empire is peace," is already regarded by many as the utterance of a Machiavellian and Delilah-like policy, designed to lull the nations into a false slumber in order to rivet upon them more easily the chains of Napoleonic conquest; and it has been glaringly at variance with the colossal naval and military armaments, which he has carefully created and maintained.

THUS ARE THE PROPHECIES being continuously fulfilled, and when, in their progressive course of accomplishment, we presently arrive, as here indicated, at the end of the second year of the covenant week, how unspeakably solemn and thrilling will be the emotions of watchful Christians, to know that between three and five weeks afterwards they have the strongest reason to expect their sudden removal by translation from this earth!

What heavenly-mindedness, what deadness to the world, what outspoken boldness in warning their unconverted relatives and acquaintances, will not such a belief produce!

physiognomy. The face of the man with the iron mask is not more devoid of expression than is his. One may study it for hours without deriving the slightest satisfaction as to the Emperor's mental characteristics. Those fishy, rayless eyes, the parchment-like cheeks, the stiff pointed moustache, all suggest a sort of official face prepared for the occasion, while the real man, like the priestess of Apollo, has hidden and delivers short oracular responses behind it. He is short in stature, though his body is full the average size. Hence he appears to greater advantage in a sitting posture."

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Undoubtedly at this period the intensest excitement regarding these second advent prophecies will prevail in Great Britain and Protestant America. Tracts and pamphlets and books relating to the subject will have been widely scattered, like leaves in the autumn fall. Numerous preachers, regardless of the increasing torrent of opposition and ridicule, will be loudly proclaiming throughout the length and breadth of the land, "Behold, the Bridegroom cometh." Not a few persons will have relinquished their secular occupations after the example of the primitive disciples; and, seeing that "the harvest truly is plenteous and the labourers are few," they will have dedicated themselves entirely to go, like the Son of man, "throughout every city and village, preaching and showing the glad tidings of the kingdom of God." The masses of population securely slumbering in their sins under the monotonous sound of classical, historical, and literary preaching by learned proficient in religious philosophy, falsely so called, will be startled by the occasional apparition of evangelists roughly warning them, after the manner of John the Baptist and Elijah, to repent, for the day of judgment is at hand, and to flee from the wrath which is immediately coming upon them that know not God and obey not the gospel of our Lord Jesus Christ. Many false and hypocritical professors will doubtless stir up men of the baser sort to oppose such faithful preaching, just as the craftsmen of the temple of Diana of the Ephesians endeavoured to crush and overthrow the apostolic testimony. But nevertheless, the announcement of the immediate personal coming of the Son of man will be widely made known—a goodly number of unconverted persons will be led to seek for salvation, and to resort in earnest prayer and faith to Jesus, whose blood cleanses from all sin,—and the watchful believers themselves will daily grow in grace and holiness, riper and readier to be caught up to meet their returning Lord, and to be made like him when they shall see Him as He is—the brightness of His Father's glory, and the express image of His person.

And even now we may measurably become like Christ, by manifesting the fruits of the Holy Spirit—love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance,—living in the Spirit and walking in the Spirit; and this will result from being filled with the love of Christ.

"The love of Christ passeth knowledge."¹ It is like the blue

¹ Ephes. iii. 9. The next five pages are by Mr. Chayne.

sky, into which you may see clearly, but the real vastness of which you cannot measure. It is like the deep, deep sea, into whose bosom you can look a little way, but its depths are unfathomable. It has a breadth without a bound, length without end, height without top, and depth without bottom. If holy Paul said this, who was so deeply taught in divine things—who had been in the third heaven, and seen the glorified face of Jesus,—how much more may we, poor and weak believers, look into that love and say, It passeth knowledge!

“Christ’s love toward us began in the past eternity;¹ for even then His delights were with the sons of men. This river of love began to flow before the world was—from everlasting, from the beginning, or ever the earth was. Christ’s love to us is as old as the Father’s love to the Son. This river of light began to stream from Jesus towards us before the beams poured from the sun; before the rivers flowed to the ocean; before angel loved angel, or man loved man; before creatures were, Christ loved us. This is a great deep, who can fathom it? This love passeth knowledge.

“And He who thus loves us is Jesus, the Son of God, the second person of the blessed Godhead. His name is ‘Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace,’² ‘King of kings and Lord of lords,’³ Immanuel, and Jesus the Saviour, the only begotten of His Father. His beauty is perfect; He is the brightness of His Father’s glory, and the express image of His person.⁴ All the purity, majesty, and love of Jehovah dwell fully in Him. He is the bright and morning Star; He is the Sun of righteousness and the Light of the world; He is the Rose of Sharon and the Lily of the valleys—fairer than the children of men.⁵ His riches are infinite; He could say, ‘All that the Father hath is Mine.’⁶ He is Lord of all. All the crowns in heaven were cast at His feet; all angels and seraphs were His servants; all worlds His domain. His doings were infinitely glorious. By Him were all things created that are in heaven and that are in earth, visible and invisible. He called the things that are not as though they were; worlds started into being at His word. *Yet He loved us.* It is much to be loved by one greater in rank than ourselves—to be loved by an angel; but O, to be loved by the Son of God! this is wonderful; it passeth knowledge.

¹ Prov. viii. 21.

² Isa. ix. 6.

³ Rev. xix. 16.

⁴ Heb. i. 3.

⁵ Rev. xxii. 16; Mal. iv. 2; John viii. 12; Cant. ii. 1.

⁶ Jer. xvi. 15.

“He loved us! He came into the world ‘to save sinners, of whom I am the chief.’ Had He loved one as glorious as Himself, we would not have wondered. Had He loved the holy angels that reflected His pure, bright image, we would not have wondered. Had He loved the lovely among the sons of men—the amiable, the gentle, the kind, the rich, the great, the noble,—it would not have been so great a wonder. But ah! He loved sinners, the vilest sinners, the poorest, meanest, guiltiest wretches that crawl upon the ground. Manasseh, who murdered his own children, was one whom He loved;¹ Zaccheus, the grey-haired swindler, was another;² blaspheming Paul was a third;³ the wanton of Samaria was another;⁴ the dying thief was another;⁵ and the lascivious Corinthians were more. ‘And such were some of you.’ We were black as hell when He looked on us; we were hell-worthy, under His Father’s wrath and curse; and yet He loved us, and said, I will die for them. ‘Thou hast loved me out of the pit of corruption,’⁶ each saved one can say. Oh, brethren, this is strange love: He that was so great, and lovely, and pure, chose us, who were mean and defiled with sin, that He might wash and purify, and present us to Himself. This love passeth knowledge!

“When Jacob loved Rachel, he served seven years for her; he bore the summer’s heat and winter’s cold. But Jesus bore the hot wrath of God, and the winter blast of His Father’s anger, for those He loved. Jonathan loved David with more than the love of women, and for his sake he bore the cruel anger of his father Saul. But Jesus, out of love to us, bore the wrath of His Father poured out without mixture. It was the love of Christ that made Him leave the love of His Father, the adoration of angels, and the throne of glory; it was love that made Him not despise the Virgin’s womb; it was love that brought Him to the manger at Bethlehem; it was love that drove Him into the wilderness; love made Him a man of sorrows; love made Him hungry, and thirsty, and weary; love made Him hasten to Jerusalem; love led Him to gloomy, dark Gethsemane; love bound and dragged Him to the judgment-hall; love nailed Him to the cross; love bowed His head beneath the amazing load of His Father’s anger. ‘Greater love hath no man than this.’ ‘I am the good Shepherd: the good Shepherd giveth His life for the sheep.’

¹ 2 Chron. xxxiii. 6.

² Luke xix. 5.

³ Act ix.

⁴ John iv.

⁵ Luke xxiii. 43.

⁶ Isa. xxxviii. 17.

"Sinners were sinking beneath the red-hot flames of hell; He plunged in and swam through the awful surge, and gathered His own into His bosom. The sword of justice was bare and glittering, ready to destroy us; He, the man that was God's fellow, opened His bosom and let the stroke fall on Him. We were set up as a mark for God's arrows of vengeance: Jesus came between, and they pierced Him through and through; every arrow that should have pierced our souls, stuck fast in Him. He, His own self, bare our sins in His own body on the tree. As far as east is from the west, so far hath He removed our transgressions from us. This is the love of Christ that passeth knowledge. This is what is set before you in the Lord's Supper in the broken bread and poured-out wine. This is what we shall see on the throne—a Lamb as it had been slain. This will be the matter of our song through eternity,—'Worthy is the Lamb that was slain to receive honour, and glory, and blessing!'

"*O the joy of being in the love of Christ!* Are you in this amazing love? Has He loved you out of the pit of corruption? Then He will wash you, and make you a king and a priest unto God. He will wash you in His own blood whiter than the snow; He will cleanse you from all your filthiness and from all your idols. A new heart also will He give you. He will keep your conscience clean, and your heart right with God. He will put His Holy Spirit within you, and make you pray with groanings that cannot be uttered. He will justify you, He will pray for you, He will glorify you. All the world may oppose you; dear friends may die and forsake you; you may be left alone in the wilderness; still you will not be alone; Christ will love you still.

"*O the misery of being out of the love of Christ!* If Christ loves you not, how vain all other loves! Your friends may love you, your neighbours may be kind to you; the world may praise you; ministers may love your souls; but if Christ love you not, all creature-love will be vain. You will be unwashed, unpardoned, unholy; you will sink into hell, and all creatures will be unable to reach out a hand to help you.

"How shall I know that I am in the love of Christ? By your being drawn to Christ: 'I have loved thee with an everlasting love, therefore with lovingkindness have I drawn thee.' Have you seen something attractive in Jesus? The world are attracted by beauty, or dress, or glittering jewels; have you

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been attracted to Christ by His loveliness? This is the mark of all who are graven on Christ's heart—they come to Him; they see Jesus to be precious. The easy world see no preciousness in Christ; they prize a lust higher, the smile of the world higher, money higher, pleasure higher; but those whom Christ loves He draws after Him by the sight of His preciousness. Have you thus followed Him, prized Him—as a drowning sinner cleaved to Him?—then He will in no wise cast you out—in no wise, not for all you have done against Him. 'But I have spent my best days in sin'—Still I will in no wise cast you out. 'I lived in open sin'—I will in no wise cast you out. 'But I have sinned against light and conviction'—Still I will in no wise cast you out. 'But I am a backslider'—still the arms of His love are open to enfold your poor guilty soul, and He will not cast you out."

"Christ is our refuge and shield, and CHRIST IS GOD. It is said of Him, 'In the beginning was the Word, and the Word was with God, and the Word was God.'¹ Again, it is said of Him, 'Thy throne, O God, is for ever and ever: a sceptre of righteousness is the sceptre of Thy kingdom.'² Again, it is said of Him, 'By Him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by Him, and for Him; and He is before all things, and by Him all things consist.'³ Again, it is said of Him, that 'He is over all, God blessed for ever.'⁴ Again, Thomas saith unto Him, 'My Lord and my God.' And He is called 'God manifest in the flesh.'⁵ So, then, He is indeed 'Immanuel, God with us.' He is the Maker of the world; the God of providence; the God of angels. And this is the Being who came to be the Saviour of sinners, even the chief!

"Now the whole comfort and joy of the believer is founded on the fact of the Saviour being God. Everything that God does is infinitely perfect: He never fails in anything He undertakes. Everything, therefore, which the Saviour did was infinitely perfect. He did not, and could not, fail in anything which He undertook. He undertook to bear the wrath of God in the stead of sinners. His heart was set upon it from all eternity; for before the world was made, He tells us, 'My delights were with the sons of men.'⁶ For this end He took on Him our nature;

¹ 1 John i. 1.² Heb. i. 8.³ Col. i. 16, 17.⁴ Rom. ix. 5.⁵ 1 Tim. iii. 16.⁶ Prov. viii. 30.

became a man of sorrows, and acquainted with grief. From His cradle in the manger to the cross, the dark cloud of affliction was over Him; and especially towards the close of His life, the cloud came to be at the darkest, yet He cheerfully suffered all. 'How am I straitened till it be accomplished!' The cup of God's anger was given Him without mixture; yet He said, 'The cup which My Father hath given Me, shall I not drink it?' Now we may be quite sure, that since He was the Son of God, He hath suffered all that sinners should have suffered. If He had been an angel, He might have left some part unfinished; but since He was God, His work must be perfect. He himself said, 'It is finished;' and since He was the God that cannot lie, we are quite sure that all suffering is finished—that neither He nor His glorified, mystical body can suffer any more to all eternity. But, again, He undertook to obey the law in the stead of sinners. Man had not only broken the law of God, but he had failed to obey it. Now, as the Lord Jesus came to be a complete Saviour, He not only suffered the curse of the broken law, but He obeyed the law in the stead of sinners. Through His whole life He made it His meat and drink to do the will of God. Now we may be quite sure that since He was the Son of God, He hath done all that sinners ought to have done. His righteousness is the righteousness of God; so that we may be quite sure that every sinner who puts on that righteousness is more righteous than if man had never fallen; more righteous than angels; as righteous as God. 'Who shall condemn whom God hath justified?'

"O careless sinners! this is the Saviour who is preached to you; this is the divine Redeemer whom you tread under foot. You would think it a great thing if the king left his throne, and knocked at your door, and besought you to accept a little gold; but oh, how much greater a thing is here! The King of kings has left His throne, and died, the just for the unjust, and now knocks at the door of your heart. Careless sinner, can you still resist His entreaty to give your heart to His service, and truly to love Him because He has first loved you?"

Reader, have you ever yet become truly converted? Do you certainly know and sensibly feel that your sins are all forgiven? Have you yet obtained this blessing by faith and earnest prayer to the Lord Jesus, who is now offering salvation to you?

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THIRD YEAR.

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(Occurring about two years and between three and five weeks after the Covenant; that is, in general terms, about five years before Christ's descent on Olivet at the Millennium.)

THE FIRST ASCENSION, OR FIRST STAGE OF CHRIST'S COMING, CONSISTING IN THE RESURRECTION OF THE BODIES OF ALL DECEASED SAINTS, AND IN THEIR BEING CAUGHT UP TOGETHER WITH 144,000 WATCHFUL CHRISTIANS TO MEET CHRIST IN THE HEAVENS.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then (*ἔπειτα*, afterwards) we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord."—1 Thess. iv. 16, 17.

"Behold, I show you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed."—1 Cor. xv. 51, 52.

"As in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be. Then shall two be in the field; the one shall be taken, and the other left. Two women shall be grinding at the mill; the one shall be taken, and the other left."—Matt. xxiv. 38—41.

* It is important to observe that the Greek word *ἔπειτα*, *epoita*, here translated *then*, is elsewhere translated *afterward*, and includes 1,800 years in 1 Cor. xv. 23, "Christ the firstfruits; afterward they that are Christ's at his coming." Therefore this text does not at all prove that "we which are alive and remain" shall be caught up altogether or at the very time *then* when the dead in Christ rise, but only proves the catching up to take place at some period *afterward*, subsequent to the dead in Christ rising.

"Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed them all. Even thus shall it be in the day when the Son of man is revealed."—Luke xvii 28—30.

(Read also the Prophetic Parable of the Ten Virgins, Matt. xxv. 1—10, quoted on page 66 of this treatise.)

"And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. 2. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: 3. And they sung as it were a new song before the throne, and before the four living creatures, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. 4. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the **FIRSTFRUITS** unto God and to the Lamb. 5. And in their mouth was found no guile: for they are without fault before the throne of God."—Rev. xiv. 1—5.

"And she (the woman) brought forth a man child (the collective body of watchful Christians), who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days."—Rev. xii. 5, 6.

THESE PASSAGES of Scripture predict the plain fact that Christ will personally return to raise up the bodies of departed saints, and to take them to the heavens together with all ready and prepared living Christians; and it should especially be noticed that **THE PRECISE TIME** of this event is foreshown with mathematical certainty, by an inductive comparison of the literal day with the year day fulfilment of Revelation, to be two years and between three and five weeks after the seven years' Covenant; or, in more general terms, to be about five years before the Final Consummation, when Christ descends at Armageddon, as foreshown by the year day seventh seal, seventh trumpet, and seventh vial. This will be subsequently

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explained, but first we will endeavour to realize the startling and unparalleled NATURE of this momentous event.

It is evidently described, in these portions of Scripture, as taking place in a season of prevailing peace and prosperity, when people in general will have no expectation of any particular interruption of the usual course of things; and will be actively pursuing the ordinary business and pleasures of this life—buying and selling, planting and building, eating and drinking, marrying and giving in marriage. This statement alone strongly establishes the conclusion that the coming of Christ here spoken of, must be previous to the three-and-a-half years' Great Tribulation, during which the unparalleled wars, famines, pestilences, earthquakes, and antichristian persecutions, described under the literal day seals and trumpets, are to take place: for it is not credible that during those terrific three and a half years, people will be unconcernedly revelling in the enjoyment of earthly pleasures, while reduced to the utmost extremities through every species of affliction, so that "the curse will have devoured the earth, and they that dwell therein are desolate."—Isa. xxiv. 6.

There are, in truth, two very opposite descriptions given of the state of society at Christ's coming. Some texts declare it to take place in a season of ordinary tranquillity, and freedom from outward disturbances, when people are crying Peace and safety, and are saying, All things continue as they were from the beginning of the creation.¹ Other texts, however, describe it as happening just after a season of such unequalled tribulation, that no flesh scarcely will be left alive, and when men's hearts will be failing them for fear, and all nations will be gathered to battle in a crusade against Jerusalem.² Hence it is perfectly evident that there will be two stages or actions or crises in Christ's coming—the first stage BEFORE the Great Tribulation, and the second stage AFTER that Tribulation. And it is most essential to distinguish carefully between the events respectively connected with its two stages. This distinction is now very generally recognized by a considerable number of expositors, who admit that the first stage of Christ's Advent to raise up and translate saints to the heavens will

¹ Matt. xxiv. 37; Luke xvii. 28; xxi. 35; 1 Thess. v. 2, 3; 2 Pet. iii. 4.

² Matt. xxiv. 21, 29, 31; Luke xxi. 26, 27; Zechar. xiv. 1, 4; Isa. xxiv. Jer. xxv. 32, 33; Dan. xii. 1, 2.

come to pass several years before the second stage, when he at last descends on Mount Olivet, as narrated in the fourteenth of Zechariah.

The Lord's Second Coming will not occupy merely a few hours in its accomplishment, as is popularly and ignorantly supposed, but will occupy about five years, commencing with his descent from the highest heavens into the aerial heavens near to the earth, and the instant resurrection of all deceased saints, and their removal with 144,000 watchful living Christians to meet him in the heavens: where they remain during that interval of about five years, and at the close of that interval all the Christians on earth who die during those five years are raised up, and together with all surviving Christians are translated to heaven, and then forthwith in a few days Christ descends upon Mount Olivet with the whole of these resurrected and translated saints to destroy Antichrist and usher in the Millennium. Thus Christ first descends into the aerial heavens, and remains there for about five years, and then completes his coming by descending upon the earth; and the whole of this transaction must be regarded, not as two comings, but as one single progressive coming, accompanied with two stages, in the Resurrection and Translation of his saints,—one at its beginning, and another at its termination.¹ The whole period thus occupied by the Second Coming of Christ is called by St. Paul the Day of the Lord, in 1 Cor. v. 5; 2 Cor. i. 14; 1 Thess. v. 2.

¹ Hence viewing it as ONE SINGLE EVENT, extending in both its stages over several years—there is no disagreement whatever between those texts which speak in general terms of ALL the living saints being caught up to the heavens at the Coming of Christ (1 Thess. iv. 17; 1 Cor. xv. 23, 52), and those texts again which speak more particularly of only a PART of the living saints being caught up at His Coming; because, in fact, although only the few wise and watchful Christians—the Philadelphian firstfruits—will be caught up at the first stage of His Coming, yet all the remaining Christians, the Laodicean harvest, will be caught up some years later at its second stage, and so ALL Christians will from first to last be caught up during the whole accomplishment of that coming.

It is most essential that BACKSLIDING LAODICEAN CHRISTIANS should be warned that they will be shut out of the door of the marriage at the first stage in Christ's Appearing, although the door of the Marriage Supper will still remain open to such of them as are zealous and repent, and do their first works. There are undoubtedly at present many backsliders who were once true Christians, but have fallen back more or less into worldliness or sin (Matt. xxv. 10; Rev. iii. 19, 20; xix. 9).

"The Day of the Lord is the period which includes the whole epoch of the consummation;—The true fulfilment of all the visions of St. John—the reign of Antichrist—the last Apostasy of the Jews, and the Great Tribulation. With the terrors of the ungodly, in that day, we may contrast the triumph of the righteous. The day of the Lord shall be immediately preceded by the Removal or Rapture of watchful Christians. In a moment, perhaps at midnight, they shall be summoned from the earth;—then 'this corruptible shall put on incorruption and this mortal shall put on immortality.' In a moment they shall pass through an eternal revolution! The feeble shall put on immoveable strength—the dying, perpetual life—the old, unchangeable youth—the man who lay down to sleep, anxious for his daily bread, shall suddenly become possessed of unsearchable riches. All the cares and fears—the world-wide agony of life—shall in a moment be shaken off, never to return again. All the miseries and agitations of the earth shall shrink away from such Christians on every side, like a mist, and leave unbroken serenity behind. Deformity shall be succeeded by glorious beauty. The body of disease and sin shall assume a form of sun-bright light and ærial purity. From the mire and gloom of these dreary climates it shall pass away, to float along the amber clouds of the empyrean sky. From the mean and grovelling anxieties of the world, the believer shall be summoned to take part in the all-embracing councils of the Great King. 'For the saints of the Most High shall take the kingdom, and shall possess the kingdom for ever and ever.' What a wondrous change, and in how short a moment! All the ambitions of men—all the triumphs of Cæsar—when compared with it, are less than nothing and vanity.

"In that great day some forgotten saint shall arise alone, in the deserted churchyard, amidst ruined walls and lonely woods. His companions and friends still sleep around him, and he only is counted worthy of the resurrection of the just. The fields in which he toiled are possessed by strangers—the home where he lived and died, with all its touching recollections, is trodden into dust. As the hills and vales and rivers of his birthplace present their well-known forms, the shadows of departed ages steal across his breast. The sports of childhood, the passions of youth, the cares of manhood, the tranquillity of age, are all associated with the scene before him. With no

unholy thought he turns backward to the past, and still feels a natural interest in all natural things. His resurrection—though it has equalled him with angels,—has left him still a human being. The brightness of the present does not quite efface the long-loved reminiscences of the past. How appropriate will it be in the subsequent Millennium for that glorified saint to be appointed ruler over that very spot where he once dwelt—to govern, where once he served; to be honoured, where once he was despised; to manifest himself in incorruptible power, where his corruptible body was once struck down; for the immortal to live, where once the mortal died!”

“The first great act Christ is to exert on his coming is the raising of the holy dead. ‘For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first’ (1 Thess. iv. 16). His approach thus to recall his holy dead to life with shouts from the infinite hosts of his attendants of ascriptions of power and wisdom, and of utterances of wonder and joy at the graciousness and beauty of his design, and his victory and triumph over death, is inexpressibly grand. His hovering armies are not to be silent spectators of the scene. That were unbecoming the greatness of the moment. Their hearts are to swell with an irrepressible sense of the grandeur of his attributes and purposes, and are to breathe their fervid homage in ascriptions of might, and wisdom, and love; in bursts of adoration and joy at the redemption he is to accomplish for his saints. What an epoch will it be to the conscious universe! what a moment to the rising dead! What a manifestation will it present of Christ’s deity, of the fulness of his perfections, and of his dominion over his works! No other display of the beauty of illimitable power and knowledge, all-perfect goodness and grace, can transcend that which the instant summons of myriads and millions of human beings from the ruins of death to a glorious and immortal life will form. They are to be raised incorruptible and spiritual. ‘It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body.’”¹ By this nature they will be freed from the laws of

¹ 1 Cor. xv. 42-44.

our present bodies, and be fitted like the transfigured saints to ascend into the atmosphere to meet the Lord,¹ and for passing like Christ, if need be, from this world to others.²

"They are to be constituted kings and priests unto God and to Christ, and are to reign with him for a thousand years. Those offices, and the beauty and glory of their nature, indicate that the sphere they are to fill is to be of great dignity and power. It is to lie especially in this world, it would seem, and in the sway of the nations; as they are to reign with Christ, and are—it is foreshown in the seventh of Daniel—to take the kingdom, and possess it along with him for ever and ever. And it seems eminently suitable that Christ should unfold to them such a scene of activity, in which their lofty powers may find ample scope for exertion, and they may testify their love to him, and joy in the redemption of the human race, by taking a share in the instruction and government of the crowds that are to come into existence, and be made partakers of his grace from age to age. They may, also, not improbably fill important offices of authority and love to other orders of intelligences, and carry the knowledge of the work of redemption, as it advances from period to period, to all the countless worlds that wheel in the realms of space. They are not to be idle spectators of the great scenes Christ's kingdom is to present. They are not to be debarred from testifying, by an active service, the sincerity of their allegiance, and the fervour of their love. A theatre of activity is to be opened to them commensurate with the greatness of their powers, and the intimacy of their union to Christ; and they are to fill offices and render obediences that will form a fit expression of their gratitude and devotion to him; and carry to the universe who witness their allegiance, indubitable proofs of the reality of their restoration to holiness, and fill all hearts with a sense of the grandeur of the redemption which Christ accomplishes.

"Christian parent, that sainted child which, so suddenly sickened, withered, and faded in your arms, and which, with so much sadness you yielded to the cold dark grave, is not lost and gone eternally. It only sleeps—sweetly sleeps—in the arms of its Maker. You buried it; but you buried it looking

¹ 1 Thess. iv. 17.

² The two paragraphs preceding this one are quoted from Fardon's "Last Vials," and this and next paragraph are quoted from D. N. Lord's "Coming and Reign," and the next three paragraphs from Dr. Seiss's "Last Times."

for the resurrection of the last day, when it shall awake to be yours for ever. Weep not, O daughter, as if that sainted inother whom you last saw dressed for the tomb shall never look upon you again with her wonted love and tenderness. She is thy mother still. She is not dead, but sleepeth. She will awake again, and take you to her heart as fondly as ever. Sorrow not as they that have no hope, O stricken one, mourning over a Christian husband's grave. He has only laid him down to rest in soft slumber. God's eye is on that prostrate buried form. And when thy loved one's Saviour comes he will shake off his sepulchral covering, and be thy constant friend as in the days gone by.

"Soon shall you meet again, meet ne'er to sever;
Soon will love wreath her chain round you for ever."

"And what a reunion of hearts and exchange of happy gartulations shall crown and crowd that day! What glorious meetings and triumphs will then be celebrated! What devout and anxious hopes shall then be consummated! Then shall Jesus say, "Awake and sing, ye that dwell in the dust;" and they shall obey his call, and rise to praise him for ever. Then will the once afflicted saints of every age and clime "stand drest in robes of everlasting wear." Then shall those who denied themselves and took up the cross receive their crowns. Then shall the wisdom of their "respect unto the recompence of the reward" be vindicated for ever. Then shall God glorify his Son by transforming millions into his glorious image. And "then shall be brought to pass the saying that is written, *Death is swallowed up in victory.*"

"Earth has been the theatre of some splendid victories, the fame of which has filled the world and echoed along the corridors of ages. But never has earth beheld such a triumph as that which shall be realized at the resurrection of the just. Then shall be enacted another genesis, more glorious than the first. Then shall be performed another exodus, more illustrious than that which Moses led. Then shall truth triumph over error, and faith over unbelief, humility over pride, life over death, and immortality over the grave. Then shall the cross give way to the crown, and corruption to glory; and from the mould and ashes of every Christian's tomb shall come forth an undying form, radiant with the transforming touch of Deity,—a dear-bought but sublime and imperishable monument to the resurrection and the life. The graves of the

patriarchs shall open. The scattered dust and ashes of prophets, apostles, and martyrs shall be gathered. Unknown saints of God that have died in garrets, and cellars, and barns, and dungeons,—and lowly and despised poor in Christ who sleep in potters' fields,—shall spring forth from their unnoticed graves in sublimer glory than ever adorned the illustrious Solomon. Precious innocents, whose names were never heard, and lamented children, that moulder in their little tombs, and pious afflicted ones, who spent their days in pain secluded from the gay world,—all, ALL shall then forsake their resting-places and shine as the stars for ever and ever. Then shall all the waiting saints of all lands and ages, mysteriously transferred to the bridal halls of heaven, join in holy fellowship to celebrate with untold joy the sublime epiphany of their redeeming Lord, with all their varied tongues in heavenly concord singing the triumphs of that salvation for which they lived, and hoped, and suffered. And those of Christ's waiting and watching people who are living when he comes, shall of a sudden feel the thrill of immortality careering through them, and find themselves transported to join the children of the resurrection."

In addition to the above-mentioned RESURRECTION of the deceased righteous, there will likewise be at this first stage in Christ's coming, the glorification and ASCENSION to the heavens of 144,000 Christian believers in their Saviour's immediate Advent, and each of them shall undergo their appointed change in a moment, in the twinkling of an eye. Then comes our full redemption; those of us who are true believers are indeed redeemed now,¹ but the fulness of redemption is not yet sensibly experienced. We are "complete in Christ,"² but the completeness is not at present fully felt or realized. The Father and the Son and the Holy Spirit dwell in us, and we are sealed unto the day of redemption,³ but still even "we ourselves also which have the firstfruits of the Spirit groan within ourselves, waiting for the adoption, to wit, the redemption of our body. Hence we lift up our head, knowing that our redemption draweth nigh" at our Saviour's Advent.

At the moment when the signal is given by the voice of the

¹ Gal. iii. 13; Ephes. iv. 30, i. 13, 14; 2 Cor. i. 22.

² Col. ii. 10.

³ 1 John iii. 24, iv. 12, 15, 16; John xvii. 21, 23, xiv. 17; Gal. ii. 20, iv. 19, 6; Rom. viii. 9, 11; 1 Cor. iii. 16, vi. 19; Luke xxi. 28.

archangel and the trump of God, for the resurrection of the deceased saints and the ascension of the 141,000 watchful Christians, strange and unheard-of scenes will transpire. Those 141,000 persons will be caught away from the earth to the heavens, whatever may be the circumstances in which they may be found, or the position in which they may be situated—whether waking or sleeping, riding or walking, or sitting within habitations, or even if they are far underground in the deepest mines or tunnels, or loaded with heavy chains in the most secret dungeons. At that moment, railway trains may be swiftly speeding upon their accustomed course at the rate of forty miles an hour, and instantaneously all their passengers who are truly ready for Christ's Advent will be supernaturally caught up to the skies to meet their coming Lord; and if they should happen to be persons upon whose presence and management the safety of the train depends, their sudden removal may cause some calamitous accident to those who are left behind. In like manner, all who are really prepared for the Redeemer's return will be snatched away, whether they are in vessels traversing the ocean, whether they be found among the ship's officers, or sailors, or passengers; or whether they are in cottages, academies, workhouses, prisons, penitentiaries, or hospitals,—the surgeon, it may be, while in the very act of performing some most critical operation, or the patient who is the subject of that operation. Ministers may be thus translated to heaven at the very instant while they are asking a blessing upon a meal which they are never to taste, or while engaged in the performance of a marriage, or burial, or baptismal service, or just as they are in the midst of the delivery of a sermon. Or a marriage ceremony may just have been solemnized, and suddenly the bridegroom or the bride translated to heaven, leaving the other in forlorn bereavement upon earth. And thus probably, in many instances, wives will at that period become widows, or husbands widowers, or children orphans, or parents childless, by the Enoch-like translation of the wise Christians: and the foolish Christians who have only faith in Christ as a Saviour, but not as an instantly coming Bridegroom, will be left behind with the hypocrites and the ungodly to lament their folly; and truly there will be weeping, and wailing, and gnashing of teeth, when they discover what a severe chastisement their backsliding and unbelief in Second Advent prophecies has brought upon them.

"That Advent of Christ' will come suddenly, in an instant of time, all things continuing as they were *through the very preceding instant*, all things in the world, sun, moon, stars, dew, rain, beasts, birds, men, women, each and all found in their ordinary track, following their ordinary calling, up to the very instant of the bursting in of the Lord upon the world. You are gazing upon the sky—you see a lightning-light along it—it is the Lord. You are speaking to your wife or your child by your fireside—an awful thunder breaks upon you—it is the Lord. You are sleeping in your bed—you hear a fearful crash—it is the Lord. You are awake in an hour of midnight darkness—you behold a fearful stream of brightness blaze in upon you—it is the Lord. You are riding upon your horse, or buying in the market, or working in the field, or busied in your garden, or looking over your accounts, or getting bread for your family, or eating it with them, or reading a book—you feel the earth tremble with a fearful shaking under your feet—it is the Lord. You go to the door to meet a mother, or a brother, or a friend—you meet the Lord. You open the window to hear the chime of the evening bells—you hear the Lord. You hasten to see something that calls your attention—you see the Lord. Awful day! awful coming! awful Lord! awful suddenness! awful judgment!—'Prepare to meet your God'—prepare to meet his day—prepare to meet his judgments—prepare—prepare.

"That Advent will come when the world is full of living men, women, and children. No universal blast of death will have first swept across the earth, and strowed upon it the carcasses of the slain. Living men and women and children will be all over the world when the day comes, as full of strength, health, vigour, activity, thought, forethought, as at any period since God first 'breathed into man's nostrils the breath of life.'

"It will come when men are blind to its coming, each in his own blindness,—asleep, each in his own dream. The astronomer will be calculating his eclipses for years yet to come—the physician will be studying his arts, to add length of days to man's body—the philosopher, with his 'philosophy falsely so called,' will be improving and enlightening his species—the politician will be planning beautiful schemes for man's welfare in ages onward—the man

¹ These next five paragraphs are adapted from an old treatise by a clergyman, and the subsequent three paragraphs from Mr. Evill's treatise.

of riches will be saying to his soul, 'Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry'—the man 'that will be rich'² will be toiling and labouring after his 'filthy lucre,' rising up early and sitting up late³—the man that 'liveth in pleasure'⁴ will be sending for 'the harp, and the viol, the tabret, and pipe, and wine,' to be in his 'feast,' regarding 'not the work of the Lord, neither considering the operation of his hands'⁵—blind preachers will be speaking their smooth things and prophesying their deceits,⁶ each in his own delusion, but all of them blinding men's eyes to the day—the king, and the noble, and the magistrate, and the farmer, and the tradesman, and the labourer—the mean man and the mighty man,⁷ the married and the unmarried, the people and the priest, the servant and his master, the maid and her mistress, the buyer and the seller, the lender and the borrower, the taker of usury and the giver of usury to him,⁸—shall all be weaving their webs of distant years and distant things, turning time into eternity, thinking and speaking of time's world as never-ending, at the very instant when the day of the Lord cometh upon them as a thief.

"Sinners of this generation, as it was in the days of Lot, so shall it be in the day when the Son of man is revealed. Thousands and tens of thousands of living men, eating and drinking, buying and selling, planting and building—fluttering like the butterflies in a summer's day, about the perishing flowers of a perishing world—steeping all their senses in the earthly business of the passing hour—making everything a business, whether pleasure, daily avocation, necessary labour, natural appetites, even 'eating and drinking,' everything made a business of, and the soul absorbed and quenched therein—'whose end is destruction, whose God is their belly, whose glory is in their shame, who mind earthly things.'⁹ The farmer at his market! the planter with his trees! the builder at his house! the tradesman in his shop! the student at his books! the reveller at his feast! the gambler at his cards! the rake at his revels! the usurer at his gold! the nobleman at his pomp! the king at his court! the soldier in his camp! the labourer at his toil! the idler at his folly!

¹ Luke xii. 19. ² 1 Tim. vi. 9. ³ Isa. cxxvii. 2. ⁴ 1 Tim. v. 6.
⁵ Isa. v. 12. ⁶ Isa. xxx. 10. ⁷ Isa. v. 15. ⁸ Isa. xxiv. 2. ⁹ Phil. iii. 19.

the drunkard at his drink! the glutton at his meat! Each at his sin! Each in his day-dream! Each in his soul's poison!—The Lord bears it no longer. His mouth has sent forth the word of all-desolating vengeance. The vengeance-storm obeys, and gathers and thickens, and rolls on, and hangs over. One moment's pause—the world is still merry, and laughing, and busy, and knows not. One moment's pause—the preachers are preaching—peradventure the sinners may repent. One moment's pause—hark! the pause is for the wise virgins—hark! 'A shout, the voice of the archangel, and the trump of God.' The Lord can do nothing till they are in refuge, being merciful unto them. See, O see!—they are caught up together in the air, and so are ever with the Lord. The storm now bursts upon the poor guilty world.

"O what a day of separation—of instant and awful separation—will that day indeed be! Two of a household shall be in one bed, brothers, if may be, that have grown up together, eating of the same meat, and drinking of the same cup,—two women of one village, sisters in neighbourly love and kindness, shall be grinding corn in one mill, each for her little ones—two men of the same house of worship, dwelling together as brethren in unity, and making their daily labour good and pleasant by sharing it together, shall be working in one field;—and 'one shall be taken,' 'caught up to meet the Lord in the air,' and 'the other shall be left.' Oh! then will be the cry of those who are left, Lord, Lord, open to us. Then will be the cry of the left child to the taken parent, 'O my father! O my mother! take me with thee, take me with thee;' one look of love and pity, seeming to say, 'My poor child, I cannot save thee, thou wouldest not hearken to me in the days that are gone'—and the parent is taken to the Lord in the air, and the child is left! Then will the parent cry to the child, 'O my son! O my daughter! do not leave me, hide me with thee from this wrath;' and the child will answer, 'My poor father, my poor mother, thou wouldest not listen to me, thou thoughtest me foolish, now I cannot help thee, I cannot help thee!' Then will be the bitter cry between the husband and the wife, the brother and the sister, the grandmother and her child's child, the young man and his beloved maiden, as each goes in this hour of eternal separation, one to the glory of heaven, and the other to the terrors of the Great Tribulation! Sinner, sinner, tremble, and believe, and repent. Now is the

day of grace, free and full, for thee and for thy kindred! Now is the day of God's justification of the ungodly, Rom. iv. 5. 'Behold, now is the accepted time; behold, now is the day of salvation,' 2 Cor. vi. 2.

"Oh! what a change awaits those who love the appearing of our Lord and Saviour Jesus Christ! In that day, whilst a sensual and benighted world are locked in the profoundest sleep, as still almost as death itself, the Son of man shall suddenly appear in the region of the air, and his voice shall be heard through the vaulted arch of heaven as the voice of mighty thunderings; and those, and those only who hear that voice, shall live—the organs of their ears having been already exercised and quickened by listening to the note of warning: in a moment, in the twinkling of an eye, shall a glorious change pass upon the expecting saints of God; from corruption they shall be translated into incorruption, and be clothed with immortality and life—attracted by that glorious vision, the brightness of which shall dispel for them the darkness that encircles the world; and drawn by the intensity of their love, and guided by attendant angels, they shall rise to meet the Lord in the air, mocking the brightness of the sun by the dazzling splendour of their own radiance! Immortality itself can alone sustain such a far more exceeding and eternal weight of glory—raised, it may be, from the depths of penury and suffering into the glorious liberty of the sons of God.

"What a change!—to pass upon that man—the object, it may be, of this world's scorn—poor in spirit, perhaps poor in person—his life sustained by the cold hand of reluctant charity—the subject of suffering and sorrow, with little human sympathy, known to few—and it may be to those few only as an object of pity, and perhaps contempt—possessing none of this world's goods, and, strange—O, strange to say! in the ears of this generation, not caring to possess them, because he has within him the earnest of an enduring substance, an everlasting inheritance, which fadeth not away. Ye proud and noble—ye high and lofty ones—ye kings and princes—ye great and rich among the sons of men—ye who have no eyes for such a class of men, look upon him now that he is transfigured and translated.

"Say, know ye the man again?—or can ye not steadily look, and have your proud eyes sunk beneath the high and lofty bearing of that glorious being, upon whom God hath stamped

the impress of his own image; and before whom the proudest kings on the earth, could they look upon him with an unquailing eye and an unblanched cheek, would fall down and worship? Well, we know, in that day, ye would give the honours of successive ages—the wealth of accumulating generations—could ye bring to recollection even a cup of cold water given in love to this disciple of the Lord Jesus Christ. Can ye not even now, before that change passes, trace the semblance between the sons of a king and the King himself?"

Whatever sights or sounds in the heavens may accompany this stage in Christ's Advent, all visible or audible evidences of so astounding an event will obviously be very transient and brief in their duration. The plain statement that "the Lord himself will descend from heaven with a shout, with the voice of the archangel, and with the trump of God,"¹ certainly conveys the idea of some very loud noise being heard on the occasion, although it may be a question as to how far it will be audible or intelligible to people in general. And again, another statement relating to this stage in the Advent seems rather strongly to intimate that there will be a lightning-like shining, although only temporary glare, in the skies at the same time: "Wherefore if they shall say unto you, . . . Behold, he is in the secret chambers; believe it not. For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming [*parousia*] of the Son of man be. For wheresoever the body [Christ] is, there will the eagles be gathered together."² The most natural inference from these words is that the heavens will be brilliantly lighted up, as with an electric flash, at the immediate period of the Ascension of the 144,000 wise Christians, like eagles, to meet Christ the Sun of righteousness in the air: but nevertheless this will practically be an INVISIBLE COMING of Christ to the world at large; for it seems that mankind will not distinctly behold the Son of man himself, but only a transient, mysterious, shining glare.

Therefore this ascension or rapture of the wise virgins before the tribulation may be called a SECRET RAPTURE: for although there is considerable ground to expect, from those texts, that it will, strictly speaking, not be altogether

¹ 1 Thess. iv. 16; 1 Cor. xv. 52.

² Matt. xxiv. 26—28.

either silent or secret; yet certainly it will be *comparatively* so, in contrast with the later second rapture after the tribulation, when every eye shall see the Lord coming in the clouds of heaven with power and great glory, and sending forth angels to gather in the remaining elect. It may, however, be preferable to style this earlier rapture or ascension of Christians, the rapture of the wise virgins, or the Philadelphian or ante-tribulation, or firstfruits rapture; while the later second rapture of the great multitude, who come afterwards out of the great tribulation, may be termed the rapture of the foolish virgins (*i. e.*, such as are surviving), or the Laodicean or post-tribulation, or harvest rapture.

Another even more deeply important point to notice in regard to this ante-tribulation rapture, or ascension of the wise virgins, is that so far from removing from earth ALL true Christians, it will only remove a SMALL PROPORTION of them—a proportion no larger than that of a firstfruits to its harvest, or than that of a child as compared with its mother,—while the great majority of them will be left behind on earth to confront the terrors of the great tribulation, as a chastisement for their backsliding and Laodicean unwatchfulness and indifference in regard to the prospect of the immediate personal coming of Christ; but yet, being true Christians, they will be finally saved. This is principally shown in the prophecies about the ten virgins, the Philadelphian and Laodicean churches, the manchild and the firstfruits and harvest, in the twelfth and fourteenth of Revelation. And again, so far from the day of grace ending, and the converting operations of the Holy Spirit ceasing when Christ thus comes to take away the wise virgins or watchful Christians, there will then take place after that rapture a more extensive revival of religion, and conversion of souls, and preaching of the gospel, than has ever been known even in the primitive days of the apostles and of Pentecost.¹ This is mainly shown in the pro-

¹ This fact may tend to reconcile persons to the idea of Christ's instant coming, who are longing for the conversion of some particular friends, and who, therefore, rather hope that Christ will not come yet, because they mistakenly suppose that those friends cannot be saved afterwards: just as a true Christian once expressed himself to this effect,—“To be candid, I do not wish, and cannot sincerely pray for, Christ to come at this moment, because I have unconverted friends for whose conversion and salvation I am very anxious; and if Christ were to come now, while they are unconverted, they would be eternally lost.” This disinclination to Christ's instant

phesies about the first seal and the innumerable palm-bearing multitude, and 'the first angel message' with the everlasting gospel, and the countless martyrs in Revelation.

IT IS A MATTER of great consequence to distinguish between the *parousia* or actual presence of Christ in the atmospheric heavens at the first stage of his coming, and the *epiphaneia* or visible manifestation of that presence to the world five years later at its second stage. A significant distinction is apparently observed in Scripture in the use of these terms—the word *parousia* occurring twenty-four times, and the expression *epiphaneia* six times in the New Testament.¹ The difference between these two words may thus be explained:—The moon may sometimes have risen on a cloudy night above the horizon for five hours, and yet not be visible because of interposing dark clouds which shut it out from our view; nevertheless there is during those five hours an actual (although invisible) presence or *parousia* of the moon in the ethereal heavens: and when at last the intervening clouds are suddenly withdrawn, the lunar orb becomes at once visible to every upturned eye; this is the *epiphaneia*, or open manifestation of its previous *parousia* or presence. Similarly, there will be the *parousia* or bodily presence of the Lord Jesus in the ethereal heavens when he descends from heaven into the air, about five years before the *epiphaneia*, or open manifestation of that *parousia* to the world at large, by the withdrawal of the intervening clouds

coming would not have existed if he had known that there is much more probability of his friends' conversion in the great revival after the first stage in Christ's coming than even at present.

¹The Greek word *parousia* (παρουσία) is used to express the coming of Christ, sixteen times,—in Matt. xxiv. 3, 27, 37, 39; 1 Cor. xv. 23; 1 Thess. ii. 19; iii. 13; iv. 15; v. 23; 2 Thess. ii. 1, 8; Jas. v. 7, 8; 2 Pet. iii. 4; 1 John ii. 28. And the coming or presence of other persons or things, eight times,—in 1 Cor. xvi. 17; 2 Cor. vii. 6, 7; x. 10; Phil. i. 26; ii. 12; 2 Thess. ii. 9; 2 Pet. iii. 12. The Greek word *epiphaneia* (ἐπιφάνεια) is used to express the brightness or appearing of Christ's second Coming in 2 Thess. ii. 8; Tit. ii. 13; 1 Tim. vi. 14; 2 Tim. iv. 1, 8; and his first Coming in 2 Tim. i. 18. Christians are exhorted to look for and to love the *epiphaneia* rather than the *parousia* of Christ, because it alone will be fully and distinctly visible to all; and the complete millennial blessedness of the earth will not be ushered in at the *parousia*, but at the *epiphaneia* after the three years and a half Great Tribulation. "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days." The word *appearing* is commonly used to express either the *parousia* or *epiphaneia*.

of concealment which will have intermediately shrouded him from the observation of mortal man. There will indeed be a transient lightning-like glare in the atmosphere at the first instant of Christ's *parousia*, but it will be quite temporary, like a lightning flash, and not long continued like the prolonged *epiphaneia* five years later. The interval of five years includes the three and a half years of Great Tribulation.

Various predictions intimate that watchful Christians shall be *kept out of* and *escape* the final direful season of Tribulation, and that they may expect redemption even when it *begins* to come to pass. "Because thou hast kept the word of my patience [that is, the injunction patiently to wait for my Coming], I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."¹ "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man."² "When these things BEGIN to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."³

But a most distinct narrative of the two separate stages in Christ's coming is given in the twelfth and fourteenth chapters of Revelation, which demand attentive consideration. In the fourteenth chapter we are plainly told that two separate companies of Christians are to be taken up to heaven at Christ's coming, and that a considerable interval is to elapse between the removal of each of those companies: the first company is called **THE FIRSTFRUITS**, and consists of precisely 144,000 watchful Christians, who are taken to heaven *before* the three and a half years of Great Tribulation; but the second company is called **THE HARVEST**, being much more numerous than the firstfruits, and is caught up to heaven *after* the three and a half years.⁴ And during the interval

¹ Rev. iii. 10.

² Luke xxi. 36.

³ Luke xxi. 28. These three texts have often thus been quoted by expositors, as proving that watchful Christians will be removed *before* the Great Tribulation.

⁴ Compare verses 4 and 15 in Rev. xiv., which chapter is fully quoted at the beginning of Tenth Wonder. The 144,000 Jews in Rev. vii. are an entirely different company from the 144,000 in Rev. xiv. The seventh chapter company are entirely Jews caught up *after* the Tribulation, but the fourteenth chapter company are chiefly Gentiles, and are caught up *before* the Tribulation. In no sense can Jews be called Firstfruits. The distinctness of these two 144,000's is more fully explained under the Thirtieth Wonder.

of, rather more than three and a half years between the ascensions of those two companies, there are to be three particular messages proclaimed far and wide throughout the earth. The following are some of the expositors who have distinctly testified that according to this passage of Revelation there are thus to be at Christ's Coming two ascensions or removals to heaven of Christians—one prior to, and the other posterior to, the Great Tribulation:—the Revs. R. Polwhele, Tilson Marsh, C. D. Maitland, E. E. Reinke, Dr. Seiss, J. Hooper, J. Baillie, R. A. Purdon, C. Beale, W. Cuninghame, Mr. Evill, Mr. Porter, L. A. Do Puget, &c.

THE REV. ROBERT POLWHELE, rector of Penley, says in his treatise on "The Sealed People," "That the Great Tribulation spoken of in the seventh of Revelation is yet future is admitted, I believe, by all. But whether the Church will pass through that fiery ordeal or escape it altogether is an important question; and I believe the true answer to it to be this: a portion of the church will escape it, though comparatively a small number, while by far the larger portion, 'the great multitude, which no man can number,' will pass through it, in the case of many, we apprehend, on account of their unbelief and unwatchfulness for the Coming of their Lord. The former of these parties seems to be typified by the 144,000, 'the first-fruits' (Rev. xiv. 4), 'the manchild' (xii. 5); the latter of these parties seems to be typified by 'the harvest' (xiv. 15), 'the multitude that no man could number' (vii. 9—17), 'the woman driven into the wilderness' (xii. 6), 'the remnant' (xii. 17), and 'the overcomers' (xv. 2). The fourteenth chapter of Revelation commences with a representation of the first of these two companies standing with the Lamb upon Mount Zion. The second company, described as a countless multitude 'gathered out of all nations, and kindreds, and people, and tongues,' are expressly said to be those who have *passed through the Tribulation*. . . . From all which, I think, we arrive at the important conclusion that they are two separate bodies of the redeemed; each doubtless deriving their salvation from the same source, the blood of Christ, but with this distinction, that the former signifies a certain number of the followers of the Lamb who shall be exempt from the judgments coming on the earth; and that the latter with equal precision points to that far larger number who shall be saved after being purified by passing through their fiery ordeals. We find the same dis-

inction in the account of *the firstfruits and the harvest* (Rev. xiv. 4—15). . . . The duration of the Tribulation is called 'three years and a half,' 'forty-two months,' and 'twelve hundred and sixty days.'

"If we turn to the twelfth chapter of the Revelation, I think we see the same important distinction and exemption from suffering, in the history of the symbolic woman, who brought forth the 'man child,' who was about 'to rule all nations with a rod of iron,' the very promise made to believers in chap. ii. 26, 27, and Psalms ii., cxlix., &c.; the 'man child' representing, again, the smaller number who escape the judgments; and the persecuted woman, those of the Lord's people who are left on the earth; for no one, I suppose, will deny that the description given in the last verse of this chapter can only belong to the Lord's own people: 'And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.'"

THE REV. TILSON MARSH also expresses the same view:—"Deliverance out of these troubles is secured to the sealed people of God. As, in Ezekiel's vision, the man clothed with linen, with the writer's inkhorn, was commanded by the Lord 'to go through the midst of the city, and to set a mark on the foreheads of the men that did sigh and cry for all the abominations done in it;' nor could destruction come upon the doomed city until these had been sealed; even so God's servants must be sealed now, unto the day of redemption, by the Divine Spirit, that they may be delivered from the destruction which impends upon the apostate nations of Christendom. All the hundred and forty-four thousand sealed ones, the definite and selected number, who shall stand with the Lamb upon Mount Zion, will be raised from the dead, or caught up in the air and changed, when the *παρουσία* (the coming near the earth, as distinguished from the *ἀποκαλύψις*, or manifestation) of the Lord takes place—when 'one shall be taken, and another left;' and they will be exempted from entering into 'the great tribulation,' or the final development of the Papistico-infidel power, which will persecute unto the death the remnant of the saints of the Most High."

W. CUNNINGHAME, in 1836, said on this head, "There is a double gathering of his saints unto our Lord, during his abode in the air; first, of the 144,000 sealed ones, and secondly, the

white-robed palm-bearers (Rev. vii. 9—17). The former is at the first moment of the Advent, and the last at a later period. When our Lord is seen, in Rev. xiv. 14, sitting on a white cloud, the 144,000 sealed saints are *already with him*; and he is preparing to gather the second company of palm-bearers, who are identical with the harvest. . . . Our Lord reaps the harvest of the earth, which is the gathering of the second body of saints, the white-robed palm-bearers—the former body of sealed ones having been previously received up to meet the Lord before the commencement of the war of Armageddon.

“There are two events selected by our Lord himself, as the special types of his Advent, and the state of the world in that day. The first is the destruction of the antediluvian world by the flood; and the second, the overthrow of Sodom. From both these types it is manifest that the Coming of the Lord is to find the world in a state of peace. The buying and selling, the marrying and giving in marriage, the planting and building, are all images of peace, and not of warfare. In like manner in the parable of the ten virgins, they are all, when the Bridegroom comes, found slumbering and sleeping. This image also belongs not to war, but to peace. It is further evident from these types, that as soon as the Lord comes and takes to himself the wise virgins, the torrent of calamity which is to destroy the prophetic earth shall immediately thereafter break forth; for, were it not so, the analogy between the days of Noah and of Lot, and our Lord's Advent, would fail. . . . But I remark that there is another class of passages, which no less certainly indicate that his coming shall be in a season of shaking and alarm and fear, such as Luke xxi. 25—28, &c.”

This observation by Cuninghame confirms what has been previously said about there being two different conditions of the world at the two different stages of Christ's coming.

THE EMINENT DR. SEISS similarly says in his able work, “Last Times,” “The doctrine of Scripture seems to be that only those who are devoutly looking and waiting for the Saviour's return shall be taken at first, whilst all others are left to suffer the Great Tribulation, which will continue at least three years and a half.”

“In Rev. xiv. 1—5, we read of a certain number of the redeemed from among men,” who have reached the heavenly state in the presence of the Lamb, and who are called “the

¹ See Heb. ix. 28; Rev. xii. 13, 14; xiii. 5; xi. 2.

firstfruits unto God." There is a difference between the firstfruits and the general harvest, not exactly in kind, but in the order of their gathering, and in the purposes to which they are applied. There is always an interval between the gathering and lifting up of the one, and the general reaping of the other. And, answering in this respect to the firstfruits described in the first part of the chapter, we have an account of the reaping of the great harvest in a subsequent part (verses 15, 16). Those that constitute the firstfruits, of course, cannot be the same as those who constitute the general harvest. The one is a distinct class from the other, and is separated from it especially as to the precise time of the gathering, whilst, nevertheless, the gathering is of the same kind in both. And as both classes are made up of persons redeemed from among men, and "caught up in the clouds to meet the Lord in the air," we must conclude that there is to be a twofold translation.

"So, too, the parable of the Ten Virgins (Matt. xxv. 1—13). Those virgins are the whole company of the saints on earth, and are all true Christians, and real believers; but only a portion of them go in with Christ to the marriage, whilst the rest are left to improve their virtues under the afflictions attending a loss of their place among the firstfruits, and to receive their redemption at some later stage of the Saviour's manifestation."

"To the same effect is the twelfth of Revelation. In verse 5, the manchild, the woman's seed, as intended to 'rule the nations,' is represented as 'caught up unto God and to his throne.' Here then is one ascension. But in verse 17 we still read of a 'remnant'—λοιπος—a remaining portion of this same woman's seed, which must certainly denote Christian people; for they are such as 'keep the commandments of God, and have the testimony of Jesus Christ,' and are still upon earth suffering the dragon's wrath. And as all must needs be glorified in due time, there must be a second translation to embrace these. They suffer additional persecutions to their brethren, and so are not taken at the same time with them, but are saved only by passing through the great tribulation, which the more devout and watchful escape by means of an earlier translation. Compare also Matt. xxiv. 23, 31, and Luke xvii. 34, 37.

"In the description of the great woes which are to attend the close of the present dispensation there is a command

given to 'watch and pray always,' that we 'may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' It is here implied that there will be persons living when these troubles come, who, by peculiar earnestness in their expectancy of the Lord's return, shall obtain entire exemption from them; and that this exemption will consist in some peculiar introduction into the immediate presence of the Son of man, that is, by being caught up to him in the clouds. Something of the same sort is intimated in Isa. xxvi. 20, where God's peculiar people are represented as called up into some peaceful pavilion, where they are at rest while the waves of divine indignation are rolling over the world. But in Rev. vii. 9—14 we read of a great multitude of the redeemed, who are represented as having had to suffer these very woes, and as having reached heaven through them. It is specifically said, 'These are they which came out of the great tribulation,'—not out of tribulation in general, but some specific and pre-eminent tribulation,—*ἐκ τῆς θλίψεως τῆς μεγάλης*, out of the tribulation, the great one which we find described in Dan. ix. 27; xii. 1; Matt. xxiv. 21, 22; Luke. xxi. 24. Now, as some are accounted worthy to escape these things, and escape by their removal to the presence of Christ, and as others only reach their places before the throne of God by passing through the great tribulation, there must needs be two stages in the removal of the Church, that is, two distinct translations."

MR. EVILL, who also regards the Manchild as synonymous with the 144,000, spoke similarly regarding the firstfruits and harvest in his treatise, in 1817:—

"These 144,000 seen with the Lamb upon Mount Sion are but the pledge of that fuller harvest which shall be speedily gathered into the garner of the Lord, just as the offering of one sheaf of firstfruits bears no proportion to the abundance of the harvest which follows. The harvest is of the same kind as the firstfruits which are offered; and though these two companies are alike in kind, being both redeemed by the blood of the Lamb, they may differ in degree, as 'one star differeth from another star in magnitude and glory.' The same truth seems conveyed in the sixth chapter of Solomon's Song, and in the forty-fifth Psalm. It appears to us clear, that as the 144,000 seen upon Mount Sion describe those who are

accounted worthy to escape the Great Tribulation, and to stand before the Son of man, so that vast and innumerable company exhibited in the seventh of Revelation represent those who, not having spiritual discernment to perceive the signs of the times, or love to welcome the appearance of their Lord, are purified by that bodily suffering that they shall undergo during the terrific conflict which they shall yet witness against the blasphemous pretensions of the personal infidel Antichrist. We can find no other time or place for the gathering of this *harvest*, of which the 144,000 are said to be only the *firstfruits*. The anomaly of supposing firstfruits without the more plentiful harvest is too apparent to require any refutation. A portion only of the Church of Christ will be changed at the coming of the Lord Jesus, and the majority will be left behind to endure the Great Tribulation.

"The saints, who are to be translated at the appearing of the Lord, form the exception, and not the rule—they are but the firstfruits of the harvest that shall follow; and they are a selection from, and not, as is generally supposed, inclusive of, the whole body of the Church."

THE EXPOSITOR D. N. LORD also understands the 144,000 to be translated and transfigured earlier than the rest of the living saints.

He says, "The Apostle does not declare, in 1 Cor. xv. 52, that the living are to be changed to immortal at the same moment as the dead are raised incorruptible; but he only affirms that their change is to take place under the last trumpet, which undoubtedly, from the great number of events that are to take place under it, will sound for a series of years. Nor is it certain that all the living believers will be changed at the same time. It is not improbable that the first who are to be rendered immortal are represented by the 144,000 who are said to be 'redeemed from among men, being the firstfruits unto God and the Lamb.'—Rev. xiv. 4. That others

¹ This writer conclusively answers objections about the two translations of saints causing a division in the mystical body of Christ, or preventing the elect being completed, or the day of grace ending at the coming of Christ. For as he justly states, the coming of Christ will not fully and completely have taken place until the second and consummating act in that coming, when he will stand on Mount Olivet, *after* the Tribulation (Zech. xiv. 4); and by that time both translations will have taken place, and Christ's mystical body and the number of his elect will be completed.

are not to be changed till a later period seems indicated by the prediction that it is not until after Christ has come that he is to 'send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to another,'—Matt. xxiv. 31; and that some who are to be invited to the marriage feast are not to be ready till a later period.—Matt. xxv. 1—13.

"As the 144,000 are to be distinguished from others by the indubitable proofs they exhibit of their allegiance to Christ, so they are to be distinguished by him from others by being the first of living men who are to obtain a perfect redemption. The song they are to sing accordingly, it is said, none can learn but themselves—showing that there is a peculiarity in God's dealings with them, with which no others are to be distinguished. It seems eminently appropriate that the first of the living who are thus transformed to glory, and raised to the most intimate relations to Christ, should be those who have given the most decisive evidence of their inflexible allegiance to him."

COLONEL ROWLANDSON, in the *London Monthly Review of Prophecy*, in March, 1857, thus expressed his views upon the two distinct periods in Christ's second appearing:—

"We have two *contrasted* states of the earth at Christ's second coming, when two distinct and progressive events are to occur,—1st, the appearing of the Lord Jesus in the heavens, at a time of general peace and tranquillity; and 2nd, his actual descent upon the earth at a time of extended warfare and tumult.

"If we compare Zech. xiv. 2, 5, with Matt. xxiv. 37, and 1 Thess. v. 3, we shall observe a marked distinction between the state and condition of the world when the two distinct and, we believe, *different* events there recorded are to occur. For it is in a time of a great and general confederacy of the Gentile nations, against Jerusalem, when all nations shall be gathered against it, that the descent of the Lord Jesus upon the earth is to take place; for then we are told his feet shall stand upon the Mount of Olives. Here, then, we are to expect a time of extended warlike preparations and national tumults and conflicts to precede our Lord's actual descent upon the earth. But it is to be a time of general peace and national repose and tranquillity, when they shall say peace and safety, and when men are eating and drinking, and marrying and

giving in marriage, as in the days of Noah; so shall it be at the coming of the Son of man.

"The watching and waiting people of God are to be accounted worthy to *escape* the last tribulations (Luke xxi. 36). This seems to involve necessarily their *previous translation*, or the provision of some place of safety and exemption from these trials. In Joel iii. 16 we read, indeed, that when the Lord shall utter his voice from Jerusalem, he will be the place of repair, or harbour, or hope of his people.

"The translation of saints *before* the pouring forth of the last judgments upon Christendom appears here to rest upon something more than inferential evidence. Hence, again, it seems to be a scriptural distinction to separate between the *parousia* of the Lord, which is to gather his waiting people to meet him in the air, and the *epiphancia*, or brightness of his coming, when the man of sin will be destroyed.

"When the infidel historian Gibbon singled out his five natural causes by which he would account for the wide and rapid promulgation of Christianity, he enumerated as one, and not the least efficacious, the strong expectation entertained by the early Christians of the Saviour's speedy return. And here he displayed his acquaintance to a certain degree with the secret springs of action in the human heart. For the greatest events, supposed *certainly* to be at a remote distance, exercise much less influence over us naturally than does something comparatively insignificant, which we believe to be near at hand. If we think the pleasant land still so far away, shall we not be tempted but languidly to expect it? For the heart will be kept down and depressed with the burden of present things, and a dimmed prospect of future glory will dilate and weaken our hopes of the hereafter. Just so far as I heartily receive this truth shall I refuse to identify myself with the interests, and pursuits, and objects of a dying world around me. And just so far as I wait for his Son from heaven shall I turn to God from earthly idols.

"Many are impressed with the conviction that the first translation will be restricted to those of the people who are found watching and praying, and looking for his appearing. If any one duty is enjoined upon believers in this latter day, it is clearly *habitual* expectancy of the Lord's return, or 'the waiting for God's Son from heaven.' But it seems hard to harmonize this enjoined attitude with a *settled conviction* that

many obstacles yet intervene to prevent his return. Let us then wait for the blessed Jesus from heaven, even for him who has already delivered us from the wrath to come.

"To be with the Lord Jesus Christ, to behold his glory, to be admitted unto those mansions which he has gone to prepare for his people, is what the believer should now be waiting and hoping for. The busy, and active, and scheming world around us is surcharged with its projects, and cares, and pleasures, and rejects altogether this blessed hope. But the thought that this world lies under condemnation, and is reserved for future judgment, should keep the children of God in an attitude of decided and heartfelt separation from all that will not bear the light of his appearing.

"While we believe in a continuous fulfilment of the predictions of the Apocalypse, designed to sustain and strengthen the hearts of saints in the dark ages of Pagan and Papal persecutions, such belief does not appear incompatible with the expectation of a more rapid and final terrific fulfilment after the translation of saints to meet the Lord in the air.

"Many Christians have of late years been led to study prophetic truth, just when the revelation of the Man of Sin or the infidel Antichrist (who was to be elected by the people, and in his person to revive a decayed monarchy) might be expected; for it is quite clear that again over the revived Roman empire a Satanic head, the eighth, is yet to exercise absolute authority and power. It is evident that with the prophetic drying-up of the great river Euphrates there is closely connected the Lord's reappearance. For no sooner has its exhaustion taken place than the emphatic warning is given,—'Behold, I come as a thief.' Turkey has virtually ceased to be a barrier to the re-occupation of Palestine by the Jews. G. S. Faber, writing in 1818, made this remarkable prediction,—'It is manifest that during the effusion of the sixth vial on the Turkish Empire, the French Emperorship will be again in existence.' Again, he said that the revived French Emperorship will be in close alliance with the Romish False Prophet."

THE LATE REV. C. D. MAITLAND, in 1832, in his able treatise called "Noah's Day," very fully expounds the parable of the Ten Virgins, showing that the foolish virgins are real

"It is observable that the eminent Dr. Cumming, in his new and able work, "The Last Warning Cry"—just published,—similarly expounds the Parable of the Virgins, and maintains the foolish virgins to be real but unwatchful or backsliding Christians. It is almost the best of his books.

Christians, living in an unwatchful or in a backsliding state, who, although finally saved, are yet to be left to encounter the Great Tribulation, while the wise virgins or firstfruits of the 144,000 will previously have been taken to heaven. He says:—

“The foolish virgins are not nominal, but real Christians—yet Christians in a careless, unprepared state. The parable confers on the foolish the distinction of being virgins as well as the wise: it classes them together under one denomination—it describes them as being virgins, although it calls them foolish. And does not this seem to imply that one condition was common to both, and that one and all of this company were in truth set apart to Christ? But this is not the case with mere professors, for they are joined in heart to that which is not Christ; so that they are not only foolish, but faithless—in fact, they are married to another.

“Then it may be observed of these, that they not only had lamps, but that their lamps were lighted, and they did indeed go forth; which may indicate the actings of a real faith, and prove, to a certain extent, that they both desired and hoped for the Lord's appearing. Then again it may be remarked, that they are described as actually going to buy oil; and the parable leads us to infer that they did get it, and that their exclusion was the consequence, not of their having no oil, but of their not having it in time.

“Again, it must not be overlooked that the sentence of exclusion might have been couched in stronger terms. In Matt. vii. 22, 23, the terms were such as to determine the character of the applicants, and debar all hope,—‘I never knew you: depart from me, ye that work iniquity;’ but here our Lord does it in these measured words,—‘Verily I say unto you, I know you not.’ He does not say, as in that other case, ‘I never knew you;’ neither does he call them, as he there does, ‘workers of iniquity;’ but he adds (and this is important to remark, as declaring the ground of his rejection of them), ‘Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh.’ This precept following up their rejection, leads to the almost certain inference that the door was shut against them because they were not found watching. This was their folly, and for this they were shut out. And when I further consider the matter, this cause of exclusion certainly comports better with the description given of them, ‘five were foolish,’ than if it had been on account of

working iniquity. For had they been workers of iniquity, would not the Holy Ghost have written their names in blacker characters? Foolish virgins is (I must admit on reflection) a soft term to describe evil-doers by; it conveys to the mind want of wisdom, rather than the absence of all right principle. Moreover, it is observable that when the judgment of Christendom is described a little below (ver. 31), the two parties in the visible church are represented by different emblems, the one being characterized by sheep, the other by goats; one emblem is not used for both, as here, but different animals, having different characteristics.

"Thus the ten virgins represent the true bride, or spiritual church—the entire company of believers then living, to the exclusion of all mere nominal profession; and our Lord's object in the parable is the stirring up his people to watchful preparation for his return, by foreshowing that a vast company of his disciples would be taken by surprise, and be exposed to the loss and shame of being shut out for a season, when he appeared.

"Taking this view of the subject, it will be seen how exactly adapted this parable was to enforce his previous admonition, 'And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, drunkenness, and cares of this life, and so that day come upon you unawares. For as a snare shall it come on all them, that dwell on the face of the whole earth. Watch ye therefore, and pray always, that ye may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of man.' Now if this constant preparedness, this spirit of prayerfulness and deep vigilance, be essential to believers, as this caution indicates, to save them from the snare that is coming, and deliver them from those awful times, is it to be imagined that the entire body of believers, in a day like this (except some wonderful alteration and improvement do first obtain, which at present, alas! we see no hope of), will be all found in that state which is here required—having 'their loins girt about, and their lights burning,' all of them 'like servants waiting the return of their Lord when he shall come from the wedding, that so when he cometh and knocketh, they shall be prepared to open unto him immediately'? Is it, I ask, to be conceived that the entire company of Christ's people will be in this girded posture? The very caution (connected as it is with a peculiar blessing to

the prepared,—see Luke xii. 37) seems to warn us that they will not. And if not, one of these two things must happen to them, unless Christ's threat be vain,—they must either be shut out for a season, or for ever! But Christ will not shut out for ever them that believe in him and depend upon his grace—his truth and love forbid it; the alternative then is, they must be debarred his presence for a season. Such I apprehend to be the case with the foolish virgins, whom I hold to represent this number of the Christian church who shall be found unwatchful.

“And let me warn all, that a loss such as we cannot calculate will be sustained by those who are shut out of the superior kingdom. They will forfeit, if not for ever, yet certainly for a season, the glory of the *heavenly* state; and will have to pass through a tribulation, a sea of trouble, such as never was before, and which is called emphatically ‘the great tribulation,’ before they can enter upon the millennial kingdom, or their final state of rest.

“The Holy Ghost doth witness that there is coming ‘a time of trouble such as never was since there was a nation, even to that same time.’ They that are ready to enter in unto the marriage when their Lord appears shall escape these bitter times, but not all shall escape, who yet eventually shall be saved. No: prophecy seems clear on this head; a multitude shall be left to ‘be purified, made white, and tried’ in the furnace of those troubles; and these I apprehend are they whom the elder describes to St. John as having ‘come out of the great tribulation.’—Rev. vii. 9.

“It appears the church will be separated into two companies that day, the one company comprising ‘the hundred and forty-four thousand’ who escape the troubles, being sealed or secured beforehand; the other the palm-bearing multitude, in the seventh of Revelation, who are left to conflict with the rage of Antichrist, but who through grace overcome, and in the issue win their way to glory: yet for a season are they separated from their more privileged brethren, and though gathered in at harvest-time, enjoy not the privilege of being, like the hundred and forty-four thousand, housed as the firstfruits.

“We read in Rev. xiv. 14 of the reaping of the harvest. This reaping is, I apprehend, the gathering of the elect from the four winds, from the one end of heaven to the other. It is the gathering the residue, the great bulk of the Christian

church. This is the harvest of which it seems evident the hundred and forty-four thousand, of whom we are now speaking, are the firstfruits. Now the very circumstance of these being denominated the firstfruits gives them a specialty, and a preference to the rest of the company of believers then on earth—it declares a priority on their part, and determines that the harvest was yet to follow after. Otherwise why is this sealed company called firstfruits? it must be with reference to the future harvest.

“Some may think this a matter of great indifference, but not one of those who shall be of this blessed company will, I am persuaded, think it a matter of indifference. If the Lord of the harvest has in this scripture given us an intimation of his gracious purpose, to secure from the dark and stormy season, which is coming, such of his people as he finds faithfully serving him in their day and generation, and diligently noting his words, it is of great value to his people to know it, in order that they may avail themselves of the grace of such an intimation, to get all ready for their Lord. It will be a grief of no common kind to have the door shut upon us at that season because we gave not heed to our Lord and prepared not ourselves: surely they who enter not in with the wise will prophesy in sackcloth all the remainder of their days on earth.

“But if any are disposed to question whether Christ will make such a distinction as is here implied between one part of his people and another part, I can only say, we must come to the Scriptures to know what Christ will do, and not sit down and consult with our own thoughts and imaginations as to the probability of how he will act. Do any of you object on the ground of the difficulty of distinguishing? Do any inquire what measure of grace shall be the criterion of acceptance? I observe that even the husbandman quickly distinguishes between the grain that is ready to be out, and that which requires to stand longer; and where it is in his power to do so, he exercises his discretion, and gathers one before the other. But I answer, it is not man that shall make the distinction in the matter before us, but the Lord who trieth the hearts.

“And do you think all believers will be in a waiting posture? Assuredly not. And if not, they are either shut out for a season, or lost eternally! But believers cannot be lost—they have the Lord's pledge, and he will surely redeem it. What

then? They must be shut out for a season, and suffer this loss for their negligence.

“And are any of my brethren willing to incur the hazard of being denied admittance into the joy of their Lord, on this the first occasion that presents itself, because there will be yet a further opportunity on which that second company, the entire residue of all that believe, shall obtain admittance? If any encourage themselves to slack their endeavours by this thought, they surely betray a spirit which sinks them below the hundred and forty-four thousand which are redeemed from the earth. That thought, if acted upon, will turn away the angel from them with the seal, to seek some more spiritually-minded souls, which breathe more vigorous desires after Christ and prize the enjoyment of him more.

“And will any esteem it a light matter whether they obtain this priority or not, so long as they find safety at the last? Is it a light matter to have such a signal token of Christ's approval conferred upon us, as the being accepted on this first occasion will afford? Is it a light matter to have such a rebuff at his hands—to hear him say, ‘I know you not;’ which rebuff they will meet with, and which words they will hear, if they are left behind when the others enter in?

“Once more. Is it a small matter to be saved out of a state of things in which the devil shall be prime mover (he ‘having come down with great wrath, knowing that he hath but a short time’), to be translated from a world of anarchy, and woe, and blasphemy, to be present with the Lamb before the throne of God? O no, it is no light matter, though it may not be a matter of life and death; and they who love the Lord, and they who love their own souls, will not think it to be so.

“My brethren, how shall we act in the face of these disclosures? Shall we sit unmoved, and be contented with the grace we already have—if grace we have already? Shall we sit still, contented with the attainments we have already made, and strive after nothing more than an every-day profession—a profession which yields us a hope, it may be, that we are not dead; but yet which fails to lift us so above the world as to stand with Christ in heaven? Or shall we not rather, in the face of such disclosures as this vision affords, stir up ourselves to take hold upon the grace of these, who receive such signal blessing of their Lord; and ‘cleansing ourselves from all filthi-

ness of flesh and spirit, perfect holiness in the fear of God ?
—2 Cor. vii.

“Will not these hopes urge some of you to make advances in the life of faith? rouse some of you to stir yourselves in the Christian race; to throw aside every weight, and the sin which doth so easily beset you, and to look more intently and more beseechingly towards Jesus, the Author and Finisher of your faith? Will they not lead you to give diligence that you may be found of him in peace, without spot, and blameless? to watch and pray that you enter not into temptation? to take heed to your spirit, that you be not beguiled by the world or the devil to drink into another spirit than your Lord's? to keep your eyes upon your hearts, seeing out of them are the issues of life? and to maintain a jealous watch over what goes out and what comes in? to beat down the flesh by such weapons as Christ has provided, mortifying the deeds of the body through the Spirit, and denying self for Christ, even to the plucking out the right eye, and cutting off the right hand?”

“But one word to them whose consciences do testify that as yet they have no part nor lot in this matter; that they come not up to the character of the foolish virgins, much less the wise; that they have not the character of virgins at all, in keeping themselves for Christ, the Bridegroom; that they have no lighted lamp, and know nothing of what it is to go forth to meet the Bridegroom; yet even the foolish had and did all this! One word to them. Christ carries to give them time to seek him. The Lord lingereth, and addeth to their day of grace, ‘not willing that any should perish, but that all should come to repentance.’

“Let them haste to seek oil now; to knock at the door of mercy, with an importunity suiting the occasion, for the grace of Christ's Holy Spirit; beseeching God, in his unfathomable mercy, to turn their hearts, and give them repentance unto life; to grant them so to feel the burden of their sins, and their need of Christ's redemption, as shall urge them to his feet for salvation; that so they may become as virgins set apart from all to Christ, and follow in the train with those who take their lamps in hand, and go to light him to the marriage.”

THE RIGHT HONOURABLE LORD CONGLETON, who is a profound Hebrew scholar, and has written a new and valuable translation of the Psalms, has for many years deeply studied

the prophecies of Scripture, and his conclusions upon these important points are entitled to attentive consideration. He entertains a settled conviction of the certainty of the personal coming of Christ taking place in its primary stage for the resurrection and rapture of the deceased and prepared living saints before the three-and-a-half years' persecution by the coming Antichrist. In a prophetic treatise by him, published in 1853, upon the Rapture of the Church, he maintains the view to be scripturally demonstrable that *the Rapture will precede the three-and-a-half years' reign of the wild beast*. And he understands "the time, times, and half time," of the little horn in the seventh of Daniel, and the "forty-two months" of the wild beast in the thirteenth of Revelation, to signify unquestionably three years and a half, and to be the period of Antichrist's reign or persecution. The fact of there being such a three-and-a-half years' period is indeed an undoubted article of faith among all really enlightened and discriminating expositors of the present day.

Lord Congleton also considers that after this rapture, prior to the tribulation, many persons will become witnesses of the Lord Jesus, and will seal their testimony with their blood during the massacres by the adherents of the Man of Sin; and he says in regard to them, "The witnesses of Jesus mentioned in Rev. xx. 4, as slain during the reign of the wild beast, and as subsequently sharing in the church's glory, are the slain ones of this godly remnant who come on the stage after the church is caught up, and are exposed to the persecutions of the wild beast, . . . and will, after the reign of the wild beast, be caught up to share the church's glory."

Among other remarks upon the Rapture, Lord Congleton observes, "Those who truly constitute the church of God, both the living and the dead, will be 'caught up,' for so it is written in the Word.¹

"Nothing prevents the rapture [that is, the catching up] of the church but God's longsuffering towards the world.² Great is the coming wrath. God in His goodness and grace has constituted His Son the Saviour of the world. His precious blood has been shed that He might be openly proclaimed as the Saviour of sinners. Eighteen hundred years has this testimony been proclaimed in the earth. What characterized early times characterizes late times, 'They all with one consent

¹ 1 Thess. iv. 16, 17. ² 2 Pet. iii. 9.

began to make excuse.' But for grace that *compels* to come in, none would be saved. But this does not remove the responsibility of those who reject God's love.

"On account of this His longsuffering, it *may* still please God for some years to go on reiterating the testimony of His grace in the ears of a will-be godless world, 'adding to the church daily such as should be saved.' If so, the rapture of the church will yet be deferred for a season; but if otherwise, if the day of grace is nearly run out, a few days may suffice to make us know experimentally what the rapture is.

"Brethren, are we prepared for this alternative? Do our hearts rejoice at the nearness of the prospect? Some eighteen centuries ago an inspired apostle said, 'The night is far spent, the day is at hand.'¹ How much nearer must it be now! Are our hearts glad? '*Every man that hath this hope in him purifieth himself, even as He is pure.*'²

"But whilst the church has been called to share Christ's throne in the heavens, she has also been called to share one part of Christ's work on earth, namely, that of a witness to the truth.³ He testified that with the holy God, who hates sin and must judge sin, there is *grace*, that is, love to His creatures, though sinners; and that in the riches of His grace He had sent His only begotten Son into the world to be the Saviour of sinners; and, still more especially, that *the present time is a time, not of judgment, but of showing grace, even to the worst,—that judgment is indeed coming, but that now is 'the acceptable year of the Lord.'*⁴ But men who hate the holiness that testifies that the world's works are evil,⁵ hate still more the *grace* that 'receiveth sinners and eateth with them.'⁶ And therefore, whilst the church is called to share Christ's work of testimony on the earth, she is also called to share Christ's sufferings for that testimony; and, *by suffering for well-doing and still showing kindness*, to exhibit in her walk, as He did in His walk, *what grace means*, if by any means some, through faith in God's grace, might be saved. Her Lord's path down here is the church's path,—a path of *suffering* in testimony to the *grace* of the holy God. 'If any man *serve Me*,' says He, 'let him *follow Me*; and where I am, there shall also My servant be.'⁷ This is the *service* that belongs to those that are

¹ Rom. xiii. 12.

² 1 John iii. 3.

³ John xviii. 37.

⁴ Luke iv. 16—21.

⁵ John vii. 7.

⁶ Luke xv. 2.

⁷ John xii. 26.

called to sit upon Christ's *throne*. It was not given to the *nation* Israel; neither *will* it be. But alas! how often has the church, in forgetfulness that her calling is to *suffer on earth, to reign in heaven*, been found walking rather as the *nation* Israel than as the *church*, seeking establishment and dominion down here rather than the furtherance of this her holy and beautiful testimony! Hence what disaster and confusion!

"Whilst his coming is still deferred, may we be found, in all sympathy with his divine love to sinners, giving ourselves to this *service* of testimony to the *grace* of God, and rejoicing if 'counted worthy to suffer shame for his name.' 'If we suffer, we shall also reign with him.'"¹

WE NOW PROCEED to notice an important fact, which can perhaps only be fully understood by those who are able to enter into calculations—namely, the fact that the first stage in Christ's coming to raise to life the dead saints, and to translate the watchful living Christians, will be about two years and from three to five weeks after the covenant; because, in other words, it will be somewhere between 1,840 to 1,846 days (that is, five years and from five to seven weeks) before the end of the final crisis of the covenant seven years and two and a half months—as shown by the following reasons.

Because the deepest expositors of prophecy generally admit that the seals, trumpets, vials, and other prophecies in Revelation relating to the 1,260 days,² have a DOUBLE FULFILMENT—yearday and literalday,—first during somewhat more than 1,260 YEARS as the chief period of the Papal Antichrist, and again more literally during somewhat more than 1,260 DAYS as the chief period of the last personal Antichrist.

And it is quite evident that the literalday second fulfilment will be, in the relative positions of its different parts, an exact

¹ 2 Tim. ii. 12.

² This view as to the prophecies of Daniel and Revelation, which relate to the 1,260 days (Dan. vii. 25; xii. 7; Rev. xi. 2, 3; xii. 6, 14; xiii. 5), having a twofold accomplishment, has been maintained in the "Morning Watch," June and September, 1832, and very fully in Evill's "Retrospect" and R. A. Purdon's "Last Vials," in 1846-8, and more or less fully by Dr Seiss, Beale, Major Phillips, Edward Bickersteth, W. G. Barker, R. Pol-whel, B. W. Saville, E. E. Reinke, and others. In the new edition—30,000th—of the author's "Coming Battle" pamphlet (14d.), revised at the close of 1855, the two accomplishments, yearday and literalday, are lengthily explained and contrasted on two opposite octavo pages. See also diagram 4 in the Louis Napoleon treatise.

facsimile or counterpart of the year-day first fulfilment, only on the reduced scale of a day instead of a year. Thus as the year-day fulfilment of the seals, trumpets, and other prophecies of Revelation relating to the 1,260 year-days, manifestly began at Christ's ascension and the Pentecostal revival,¹ in A.D. 29-33, about 1,840 to 1,846 YEARS before Christ's descent at Armageddon in A.D. 1873-5, so will the ultimate literal-day fulfilment of the seals, trumpets, and other prophecies of Revelation relating to the 1,260 literal days, begin with the ascension of the wise virgins, and with another Pentecostal revival in the church militant, at an analogous period of about 1,840 to 1,846 DAYS (that is,² five years and between five and seven weeks before Christ's descent at Armageddon.)

But this proves that the resurrection of deceased saints, and ascension of prepared Christians at the first stage in Christ's advent, will also take place at the same period of five years and between five and seven weeks before the final Armageddon crisis—because in the fourth and fifth chapters of Revelation, BEFORE the fulfilment of the seals or trumpets, the twenty-four elders, with many other deceased saints, are represented as already raised up and wearing crowns in heaven, which are expressly spoken of in Scripture as not to be given to them until the personal appearing of Christ.³ Hence this very fact, that CROWNS are there seen on the heads of the twenty-four elders, who, with other glorified resurrection saints, then⁴ sing

¹ The first seal has for centuries been interpreted by numerous year-day expositors to represent the going forth of the church militant with Pentecostal purity and zeal, as a white horse, achieving spiritual conquests after Christ's ascension in A.D. 29-33. And in its ultimate literal-day fulfilment, it obviously will denote a similar Pentecostal Revival after the ascension of the wise virgins.

² In order to provide an ample margin, we may allow four or five days on each side of the period of 1,840 to 1,846 days, and thus reckon it as 1,835 to 1,850 days, which is five years and between five and seven weeks. In prophetic calculations, a year is always counted as being 360 days, and a month always as thirty days; because Scripture reckons 1,260 days to be 42 months, or 3½ years—compare Rev. xi. 2, 3; xii. 6, 14; xiii. 5.

³ Two texts particularly state this: "When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away."—1 Pet. v. 4. "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day (the day of his appearing and kingdom, verse 1), and not to me only, but unto all them also that love his appearing."—2 Tim. iv. 8.

⁴ This is also shown to be the scene of Christ's second coming by the sealed book of life being now for the first time opened by the Lamb; evi-

of their redemption through the blood of Christ, conclusively proves that the second coming of Christ, with its accompanying resurrection and translation of saints, must necessarily have occurred by that time; BEFORE the seals, trumpets, or subsequent prophecies had at all commenced to be fulfilled. This argument, then, stands thus:—

The ultimate literal day fulfilment of all Revelation, from the seals to the vials, is ascertained, by deduction from its year-day fulfilment, to begin five years and between five and seven weeks before the end of this dispensation.

But a resurrection and ascension of saints at Christ's second advent is undoubtedly to take place just before the beginning of that ultimate literal day fulfilment of Revelation, as shown in its fourth and fifth chapters.

Therefore a resurrection and ascension of saints will take place about five years and from five to seven weeks before the end of this dispensation; or, in other words, about **TWO YEARS AND FROM THREE TO FIVE WEEKS** after the Jewish seven years' covenant.¹

A second distinct proof of this important fact is given in the prophecy about the manchild, in the twelfth of Revelation, where there appears a star-crowned, sun-clothed woman, representing the whole church or company of true Christians alive on the earth; and the woman gives birth to a manchild, that is forthwith caught up to God's throne, while the woman herself is left behind to flee into the wilderness, for 1,260 days, from the persecution of Satan. Here the manchild, in the literal fulfilment, obviously denotes a special smaller body of Christians, taken out of the entire general body of Christians and caught up to God's throne, while the greater part of that general body will be left on earth during the ensuing 1,260 days of persecution. And in the past year-day fulfilment, the manchild signified Christ, who was caught up to heaven in

dently corresponding with the second advent scene in Dan. vii. 9, 10, where "the books are opened." This explanation of Rev. iv. and v., as depicting the second advent, is also given by Dr. Seiss and many other expositors.

¹ There is exactly seven years and 2½ months from the Jewish seven years' covenant to the end of this dispensation; therefore, an event which is five years and from five to seven weeks before the end of this dispensation, will necessarily be two years and from three to five weeks after the covenant.

A.D. 29-33 (some time before the Papal 1,260 years), and about 1,840 to 1,846 years before this dispensation's end in 1873-5; and, therefore, in the analogous literal day fulfilment, the manchild, denoting the select body of watchful Christians, will be caught up to heaven about 1,840 to 1,846 days—that is, about five years and from five to seven weeks before this dispensation's end.¹ Thus in the two fulfilments, the Manchild, who is to “rule the nations with a rod of iron,” signifies, first, Christ personal, and secondly, Christ mystical, that is, the wise virgins—both of whom are predicted in Scripture to rule the nations with a rod of iron (Rev. ii. 26, 27; xix. 15).

A third proof of this first ascension of watchful Christians being in general terms about five years before this dispensation's end, is found in the fact that the seventh seal, seventh trumpet, and seventh vial, in their year-day fulfilment, all begin at the same time—about five years before the end; and it is evident that Christ's coming, in one of its stages, occurs at the beginning of each of them (Rev. vii. 9; xi. 18; xvi. 15).

TWO REMARKABLE predictive types of this interval of five years between the two raptures at Christ's coming, are found in the Old Testament history of Joseph and Moses.

(1) The crisis of seven years of famine in Egypt was evidently a type of the final crisis of the seven years of the covenant week that are to elapse after the covenant between the Jews and the great wilful king. Now it is particularly declared that it was just after the end of two years of the seven years—five of those years still remaining—when Joseph manifested himself to his brethren, and gave them changes of raiment, and removed them in chariots to Goshen, where their nation afterwards escaped suffering from the plagues of Egypt. So will the Lord Jesus, whom Joseph so specially typified, manifest himself at the first stage of his Coming to his watchful and waiting people shortly after the close of two years of the covenant seven years, and about five years before the End, and will clothe them in white raiment, and remove them in chariots of glory to the Goshen of heaven, where they shall escape the Egyptian plagues of the literal trumpets and vials.²

¹ That the manchild will denote the body of translated Christians, is admitted by Gregory, Govett, Purdon, Seiss, Beale, Taunton, Coleman, Hooper, and others.

² Gen. xlv. This was mentioned in the fourth chapter of the treatise on Napoleon's prophetic character, and the author has since found that much

(2) The mysterious removal and ascension of watchful Christians to heaven about five years before the millennium, when the glorified saints shall reign on earth as judges, and the Jewish nation again have possession of Palestine, is also typified by the mysterious removal to heaven of Moses about five years before the Jewish nation under Joshua gained possession of Palestine, and the reign of the Judges began.¹

Reader, will you be caught up among the 144,000 sealed ones to meet the Lord in the air, and so for ever be with the Lord? Will you be with those who shall then mount up upon eagle wings, and in the company of your Saviour, make the very clouds your chariot, and walk upon the wings of the wind? Take heed that you are now truly abiding in Christ, and, though in the world, yet not of the world, lest you be ashamed before him at his coming.² Watch against being found in any position, or occupation, or society, or in the perusal of

the same idea was advanced by a writer, J. C. P., at St. Cross, in the "London Monthly Review" for 1856 (now out of print), who said,— "That our Lord will come *privately* before he comes publicly may, I think, be gathered from the type of Joseph discovering himself to his brethren, when he cried, 'Cause every man to go out from me. And there stood no man with him, while Joseph made himself known to his brethren.'—Gen. xiv. 1. If we connect all this with the promise made by the angels at the ascension, and take it literally (namely, that Christ shall come *in like manner* as he ascended from a private gathering of his disciples), the conclusion to which we appear to be brought is, that there will be some *private and special* manifestation of Christ to his own chosen disciples prior to his *formal and public* appearance, as King of righteousness and King of Jerusalem."

¹ Deut. xxxiv.; Numb. xiv. 30, 33; Josh. xiv. 7, 10; Acts xiii. 18, 20; Rev. xi. The year-day fulfilment of the vials in Revelation remarkably confirms this type, because the words, "Behold, I come as a thief," evidently show one of the stages of Christ's coming to happen between the sixth and seventh vials. But the year-day sixth vial drying up the Euphrates evidently continues for forty years, from about 1829 to 1869: then ensues the five years of the seventh and last vial, with the removal of the wise virgins between those two vials. And thus there were forty years of the Jews in the wilderness and the temporary drying-up of the Red Sea and Jordan: then ensued the five years to the removal of Moses; and then the five years of fightings under Joshua before the promised land was fully gained (Rev. xvi. 16).

As animate beings, like the seven kine in Joseph's dream, denoted an equal number of years, so may there be a hidden intimation, in the particularization of five foolish virgins, that five years will be the period of their chastisement—the interval between the two stages in Christ's advent.

² 1 John ii. 28.

any publication, whereby you would become afraid to behold his sudden appearance. Be assured that none of the called, and chosen, and faithful 144,000 Christians, who are to be translated at Christ's advent, like Enoch and Elijah, will be found at that time reading worldly novels or romances, or engaging in frivolous conversation, or living in luxury and extravagance, or indulging in the personal vanity of gay apparel, or busied in worldly schemes of political ambition or accumulation of wealth; none of those consecrated Christians will be frequenters of operas, theatres, racecourses, ball-rooms, billiard-rooms, carnal places of amusement, or worldly social parties; but they will be living as pilgrims and strangers in the bleak and howling wilderness of this sinful and fallen world, and will be setting their affections on things above, and not on things on the earth; realizing that "they that are Christ's have crucified the flesh with the affections and lusts," and that "when Christ, who is our life, shall appear, then shall they also appear with him in glory."¹

TENTH WONDER.

(Commencing about two years and from three to five weeks after the covenant, and continuing for about nine months.)

THE FIRST SEAL AND THE FIRST ANGEL MESSAGE, CAUSING AN UNPARALLELED RELIGIOUS REVIVAL AND WIDESPREAD PREACHING OF THE GOSPEL THROUGHOUT ALL NATIONS, WITH A RENEWED PENTECOSTAL OUTPOURING OF THE HOLY SPIRIT.

"And I saw when the Lamb opened one of the seals, and I heard, as it were, the noise of thunder, one of the four living creatures saying, Come and see. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer."—Rev. vi. 1, 2.

"And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will

¹ Gal. v. 24; Col. iii. 4.

show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. . . . And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered."—Joel ii. 28—32.

"And I looked, and, lo, a Lamb stood on the Mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads. And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: and they sung as it were a new song before the throne, and before the four beasts, and the elders: and no man could learn that song but the hundred and forty and four thousand, which were redeemed from the earth. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God. And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them. And I looked, and

behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped."—Rev. xiv. 1--16.

THE FOURTEENTH CHAPTER of Revelation contains a concise and graphic description of the events of the interval of five years between the ascension to the heavenly Mount Zion of the FIRSTFRUITS of 144,000 wise virgins or watchful Christians at the first stage in Christ's second coming, and the ascension of the HARVEST of the great multitude of surviving Christians, who finally are caught up to heaven after the great tribulation, at the second stage of his coming.

As soon as the 144,000 sealed ones¹ are securely caught up to Mount Zion, the city of the living God, the heavenly Jerusalem, straightway there goes forth an angel, representing a body of preachers, and journeys through the midst of heaven with the everlasting gospel—or gospel of the kingdom, as this Greek expression may imply,—to preach to every nation, and kindred, and tongue, and people—implying such an extensive proclamation of the gospel as unquestionably has never taken place up to the present time, seeing that three out of four of the inhabitants of this globe have never yet even heard the glad tidings of salvation through Jesus Christ. And the peculiar statement of the proclamation, that "the hour of God's judgment has come," obviously shows it to relate entirely to the final judicial crisis at Christ's advent, when his judgments shall be made manifest. And the accompanying exhortation to mankind to worship God, "that made heaven and earth, and the sea, and the fountains of water"—as the God of creation as well as the God of redemption,—is clearly necessitated by the fact that the great Antichrist will then be just on the point of "exalting and magnifying himself above

¹ These 144,000 firstfruit wise virgins (Rev. xiv. 4) are obviously quite distinct from the seventh chapter 144,000 Jews, who are on the earth during the trumpet and seal judgments, and are only saved at the very end, at the same time as the great multitude or harvest (Rev. vii.; ix. 4). This is explained more under the Thirtieth Wonder.

every god, and speaking marvellous things against the God of gods," and "showing himself that he is God;"¹ therefore the common sense of mankind will be appealed to by numerous preachers, to render divine worship to their Creator, and not to one of their fellow-creatures; and the first four literal trumpet judgments on the earth, sea, fountains, and the skies, will be pointed to as confirmatory evidences that Christ, and not Antichrist, is the divine creator of the universe.

A second angel then goes forth and announces that "Babylon is fallen, is fallen, that great city," which is explained in the seventeenth of Revelation to be the ecclesiastical Roman empire, the whole ten kingdoms of which will become the diocese or parish of the Roman pontiff during the 3½ years of Napoleon's universal supremacy. The statement that "Babylon is fallen" does not imply its destruction, but only its declining and sinking into the lowest depth of debasement, by ceasing to be even professedly Christian, and becoming openly infidel and antichristian—a hold for every foul spirit. For the Romish ecclesiastical powers will then publicly command mankind to worship the imperial Antichrist as their god.

A third angel also goes forth and delivers the warning that all who worship Antichrist or his image, or receive his mark in their forehead or hand, shall hereafter be tormented with fire and brimstone. Then ensues the three and a half years² of Napoleon's universal persecution of those who will not worship his image or receive his mark; wherefore it is said, "Here is the patience of the saints.—Blessed are the dead that die in the Lord *from henceforth*," because it will be happier for the patiently suffering saints to die rather than to live in such fearful times.* After this the Son of man is revealed sitting upon a white cloud, and forthwith the HARVEST of the earth, or general ingathering of surviving Christians, is reaped by him and taken up into his heavenly garner. The immediate and final sequel is the treading of the winepress at the battle of Armageddon, when the incorrigible are crushed in the vintage of God's wrath. Thus terminates the description of the five years of the second advent of Christ, including the translation of the firstfruits-Christians at its beginning, and of the harvest-Christians at its close.

HENCE it is a most serious error for well-meaning but igno-

¹ Dan. xi. 36; 2 Thess. ii. 4.

² Rev. xi. 2; xii. 6, 14; xiii. 5.

Dan. vii. 25; xii. 7.

rant Christians to neglect the study of these prophecies, and consequently to be led to make such untrue and unscriptural statements as have long been very common; as, for instance, to the effect that the moment Christ comes no more mercy will be offered to the unprepared, but that their doom will be sealed. No wonder that even pious people shrink with alarm from such a coming, which they erroneously imagine is at once to consign to perdition the millions of unconverted persons on every side; and no marvel that they compassionately cherish the hope that Christ will not come yet, in order that his continued absence may afford further opportunity for the ungodly to repent. Would that they knew, as these prophecies teach, that the first act in Christ's Advent is to be an act of pure love, unmingled with the slightest admixture of vengeance or wrath! The Redeemer will approach this earth full of grace and compassion, and having quickly received to himself his waiting people, will at that joyous and auspicious season entertain no other thoughts than those of pity and compassion toward the foolish and benighted ones that are left behind. Instead of instantly pouring out upon them showers of fire and brimstone, as ill-informed persons have incorrectly asserted, he will pour out most copious Pentecostal showers of divine grace, and of the Holy Spirit's influence, reclaiming and quickening backsliders, and converting a great multitude of the ungodly. Instead of saying to all the inhabitants of the globe, "Depart from me into eternal fire," he will still continue through a preached gospel and a pleading Spirit, with mightily augmented power, to say, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Him that cometh to me I will in no wise cast out." And instead of altogether taking away the Holy Ghost and the ministration of his word, or sending evil angels to destroy mankind, he will send forth heavenly messengers, and also raise up many preachers among mankind, to proclaim the everlasting gospel with unwonted loudness to every nation, and kindred, and tongue, and people, in regions heretofore untrodden by the feet of them that bring good tidings, and that publish salvation.

THE FOLLOWING EXPOSITORS, as well as others, understand the first angel's message in the fourteenth of Revelation to signify a great revival of true religion on earth after the translation of watchful Christians at Christ's coming.

THE REV. J. HOOPER maintains the first angel-message to be a universal preaching of the gospel after the 144,000 sealed ones are translated to heaven. And, in common with other expositors, he understands the Laodicean Church, or the foolish virgins, to be unwatchful Christians, who will be left behind at the ascension of the wise virgins, but will have a double portion of the Holy Spirit shed down upon them, as a preparative for undergoing the Great Tribulation. He says,—

“Those that ‘escape’ the tribulation, and are ‘accounted worthy to stand before the Son of man’ when he appeareth, are said to be ‘sealed.’ But those that pass through the tribulation, being purified therein, receive an anointing subsequent to the sealing of those that are translated. As the sealing is a necessary grace and act of the Lord to prepare the ‘first-fruits’ for the translation, so the anointing is necessary to carry his elect, which remain on the earth at the time of harvest, through the great tribulation. And that there will be a great outpouring of the Spirit on the people of the Lord, after the sealed ones are caught up to meet him in the air, may also be gathered from the prophecy of Joel,¹ which speaks of the outpouring of the Holy Spirit in ‘the great and terrible day of the Lord.’ The abundance of rain, also, which followed the offering of ‘the evening sacrifice’ by Elijah,² and also a double portion of the Spirit resting upon Elisha after the translation of Elijah,³ may be regarded as typical acts, foreshowing the gift of the Holy Ghost to his people on the earth after the translation of the sealed ones. And those who pass through the tribulation, which will be brought on the whole world by the reign of Antichrist, will need the strength and consolation of the Spirit to sustain them under it and to carry them through it. And therefore St. John tells us, in the prophetic vision of the fourteenth chapter, that he heard both ‘a voice from heaven,’ and also ‘the Spirit’ administering consolation and sustaining them in their trials. We learn also from the epistle to the Laodiceans, that, though they are cast out from the blessing and honour of the translated ones, yet the Lord is still with them in their outcast state. They are his beloved children, though, for wise and gracious reasons, he suffers them to be exposed to severe chastisements. He desires that their sufferings may prove instrumental to their salvation; and they are taught to regard them as being administered in infinite

¹ Joel ii. 28—32.

² 1 Kings xviii. 29—46.

³ 2 Kings ii. 9—15.

love: for he says unto them, 'As many as I love I rebuke and chasten; be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.' Moreover, those that overcome through faith in the blood of the Lamb, and love not their lives unto death, bearing testimony for Christ against the power of Antichrist, are promised to sit with Christ on his throne.¹ Accordingly, we read in the seventh chapter, of an innumerable multitude which came out of the great tribulation, standing before the throne of God and the Lamb, having washed their robes and made them white in his blood."

THE EXPOSITOR D. N. LORD considers the three angels delivering the three angel-messages to represent bodies of men who will be raised up just before Christ's Advent, to proclaim those messages. This is no doubt the principal meaning of the prophecy; the only question is as to whether they will not be partly glorified resurrection men from heaven, as well as unglorified men existing on the earth. He says,—

"The angel vested in light, and flying through the high regions of the air where all eyes can see him, is the symbol of an order of men who are in a conspicuous and impressive manner to proclaim the everlasting gospel to the nations of the earth, and warn them that the time has arrived when God is to judge them, and assign them everlasting rewards, according as they are or are not his worshippers, and to exhort them to fear and adore him. This indicates that the ministers of the gospel, or at least a large and conspicuous body of them, will at that time understand the predictions as announcing the speedy coming of Christ to establish his throne on the earth, to raise and glorify his dead saints, to judge and reward his living elect, and to destroy his incorrigible enemies. The perversion of the Scriptures by spiritualization will then have ceased. The great revelations God has made of his purposes will be received in their natural and true meaning; and the dreams of a millennial kingdom without its king and its risen saints, now so fondly cherished by multitudes, will have given way to the joyous expectation and assurance of the Saviour's coming and reign in power and glory, and continuance of his redemptive work through everlasting ages."

Rev. iii. 21.

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"This proclamation that the hour of God's judgment has come is soon to be followed by the announcement, by another body of men, that it has already commenced in the fall of Babylon. She is spoken of chiefly as a woman. Her fall, accordingly, is her dejection from her station on the wild beast in Rev. xvii. 3, and signifies the fall of the hierarchies, which she symbolizes, from their position as nationalized by the civil governments; and not their annihilation: for they are to subsist after their fall, and be a station for demons.

"This announcement will be followed by a warning to the nations not to pay any more homage to the beast and its image, which they will still endeavour to exact. The announcement, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus;' and the voice from heaven, 'Blessed are the dead that die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them,' shows that the civil powers and the Catholic priests are still to endeavour to constrain obedience to their impious dictation; the saints are at this juncture, as well as at the period when the witnesses are slain, to show their steadfast allegiance by enduring persecution rather than unite in the worship of the apostate church, and some of them are to surrender their lives for Christ's sake. The contest between the two parties is thus to continue to the last."

MR. B. W. NEWTON similarly believes that this first angel-message in Rev. xiv. 6 will be proclaimed by living men at the time of the final crisis. He says regarding it,—

"Such is the merciful intervention of God, when men (throughout the prophetic earth at least) are either denying or are about to deny even the creative power of God; when the heaven and the earth, and the things that are therein, will cease to be regarded as the works of his hands. But being gracious, and merciful, and slow to anger, and not desiring that any should perish, but rather that they should come to repentance, he sends this warning,—and not only this warning, but the message of the everlasting gospel, even into the midst of his enemies. It is called 'everlasting,' because throughout every age, and in the midst of this age's darkest evil, it continues unshaken and unchanged; still opening, in all the freedom of exhaustless grace, the door of mercy to him who shall repent and believe. 'Men and brethren, through

this man is preached unto you the forgiveness of sins, and through him all who believe are justified from all things.' The sphere into which this message will be peculiarly sent will be the prophetic earth. The time, the period which immediately precedes the full development of antichristian blasphemy; and the means, though symbolized in the vision by an angel, will be living men, whose mouths will be open to make known throughout the appointed sphere this final declaration of mercy."

JUDGE STRANGE regards the three angels as heavenly beings who are to preach throughout the earth, and not as mere mortals. He says,—

"God is not tied to dispensations or rules, by the rigid principles that govern those, who, like ourselves, are of limited and feeble power. He has established the laws by which the universe is controlled, but he suspends or reverses them at will. Floods of water, from storehouses we know not of, were let loose by him, and this globe disappeared beneath their pressure. Again, the heavens were shut, and season after season passed without rain. At another time fire was poured out from heaven. The sun also has stood still, or gone back, at his pleasure; the dew has saturated a given spot, or been kept from it; years in continuance of unrivalled plenty have been followed by as many years of famine; and the blind have seen, the dumb have spoken, the lame have walked, and the dead have been raised to life again. He has prescribed laws and systems, but he is not under the dominion of them himself. He is above them, and can ever act beyond them.

"It will be just so in these last times. God will rise above the dispensation, and open again a door of salvation to the Gentiles. 'The gospel of the kingdom,' our Lord has said, 'shall be preached in all the world for a witness unto all nations; and then shall the end come.' At the period of the end, accordingly, an angel is seen to 'fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people.' The ministry of angels abounds at this period, and if the trumpets of judgment, and the vials of wrath are entrusted to their hands, so also may be the message of mercy. Satanic beings will then be revealed to man, and why not angelic ones? The whole earth, moreover, and every

¹ Matt. xxiv. 14.

nation on it, could not, by such means as men can command, be reached within the very limited space of time that remained. It is through the midst of the heaven, furthermore, and not through the earth, that the messenger has his course."

Mr. EVILL explains these angel-messages similarly, but seems to incline to the view that the glorified saints will invisibly energise and animate Christians on earth to preach the Gospel extensively. He says,—

"The astounding fact of the translation of a certain number of the living saints from mortality to immortality—taken away from the sides of their brethren in the flesh, with whom they had been in the habits of the strictest and most familiar intercourse—cannot fail of producing a sudden and fearful revolution in the minds of all other men; but especially in those Christians who, by the hearing of the ear, were acquainted with the existence of such an expectation; and then, conscience and terror-stricken, they will turn on each other countenances expressive of unutterable anguish, whilst they interchange the enquiry, 'Men and brethren, what shall we do?' The scales of scepticism and unbelief shall then have fallen from their eyes, to be succeeded by the overwhelming conviction that they have been turning a deaf ear and hardening their hearts against the warnings of approaching judgment, the reality of which has now rushed upon them like a flood. The absence of their brethren, and their own desolate condition, are facts which will prove fearful commentators to them of the prophetic truths which those translated saints attempted in vain to urge upon their attention; and a conviction of the instant consummation of the prophecies will rush into their minds with a power that will then require no arguments to enforce: and, after recovering from the first shock of surprise and terror, it is reasonable to suppose that these feelings should be succeeded by a zeal and enthusiasm to carry forward the known purposes of God, which the Church never before manifested, or the world ever witnessed.

"A careful study of the characters and commissions of the three angels, in the fourteenth of Revelation, suggests the following important considerations:—

"Firstly—That the ministries symbolized by these three angels, flying in the midst of heaven, clearly point to another and different form of preaching the gospel than any hitherto manifested to the world.

"Secondly—That that difference consist in a ministry proceeding from the heavens, and not the earth; accompanied, moreover, by God's judgments, and attended with supernatural signs and wonders, as far exceeding all former demonstrations of power as the heavens are higher than the earth.

"Thirdly—That the fruit of the preaching of this gospel is commensurate with the means and powers employed, and results in the conversion of a countless multitude, which no man could number, out of every nation, and kindred, and tongue, and people: which ingathering of mankind to God constitutes the harvest of mercy to the world.¹

"Fourthly—That these three angels symbolize a ministry proceeding from the hundred and forty and four thousand—the risen and translated saints—under whose direction the Church then on earth will be reorganized; and, thus marshalled by a heavenly host of glorified men, will be sent forth in power to preach the everlasting gospel, and to declare to mankind that the day of God's judgment has begun.

"There can exist little doubt but that these three angels represent the actions of that glorious body who are first seen in that chapter with the Lamb on Mount Zion—namely, those saints who are counted worthy to escape the judgments which are coming upon the earth, and, by translation, stand before the Son of man; because, whilst the gospel is preached, it is at the same time accompanied with the declarations of judgment then begun on the earth, which it is the high and distinguishing privilege of that body alone to administer; and, consequently, these three angels can represent none others.

"Thus we maintain that the prophecy now under consideration plainly indicates a declaration of the gospel to every nation, kindred, tongue, and people, after the appearance of Christ in the air, and the translation of the saints: and, moreover, accompanied by higher manifestations of the powers of the Holy Ghost than attended its first promulgation; and that there is every reason to believe from this, and other prophecies, that the risen and glorified saints, who have escaped these judgments and stand before the Son of man, will prove to be those supernatural agencies under whose control and direction the Church then on the earth will act, and that such combined ministrations will constitute, *par excellence*, the heavenly ministry, signified in the prophecy by the declaration

¹ Rev. vii. 9.

that these three angels were seen flying in the midst of heaven.

“If the world is to be subject to the diabolical seductions of those three unclean spirits which proceed out of the mouths of the dragon, and the beast, and the false prophet, and who will possess and control the bodies of men in those days, it might fairly be inferred that there would also be arranged, on behalf of the Christians left on the earth, a corresponding demonstration of supernatural powers, and that they should manifest themselves in a similar threefold form in opposition to the triple confederacy of evil of the last days.

“As we cannot suppose that these risen and glorified saints should again return to this earth, and fill resident ministries in the Church; therefore, we are left no other alternative than the conclusion that the preaching of the gospel, referred to in this symbolic prophecy of the three angels, accompanied by the announcement of God’s judgments begun, is fulfilled by ministers of the Church then on the earth, supported and assisted by these resurrection saints.

“So that, though Satan’s masterpiece of iniquity—the Antichrist shall then be seen on the earth in all its bloated life and vigour, there shall also issue from the heavens a train of glorious beings endowed with the powers of God himself, and commissioned to invigorate and sustain the Church on earth, during that fierce and desperate conflict that she will then have to wage against the powers of darkness; but the dreadful emergencies to which the Church will then be exposed will need all this array of heavenly aid; for her extremity will be found to correspond with that agonizing hour of our Lord’s life in the garden of Gethsemane, when great drops of blood fell as sweat from his sacred brow; to support and comfort him in the endurance of which trial an angel was sent to him from heaven; and we have already shown that there are good grounds for the supposition that the consolatory office of this ministering angel will then be discharged towards the suffering Church by the risen and glorified saints.

“Thus it will appear that the first act of Christ’s second advent to translate watchful believers from suffering mortality into glorious immortality, whilst it is the indication to the nations of the earth that the day of God’s judgment has begun, will also prove to be the harbinger of a period of grace and mercy to those who will lay hold of his strength in the day of

his power, and who will at last learn righteousness when his hand is lifted up, and his judgments are abroad upon the earth; for then, but not till then, shall Christendom have a witness ere she be delivered over to the consuming fire; and a voice, and that a mighty voice, shall go throughout the borders of her land, saying, 'Fear God, and give glory to him, for the hour of his judgment is come.'

THE REV. J. G. GREGORY, Rector of Bonchurch, Isle of Wight, takes a similar view in his book, "Earth's Eventide."¹ He says, regarding the twelfth chapter of Revelation,—

"The woman represents the church of Christ. There is no room, I think, for doubt concerning it. But if this be granted, the details scarcely need a word of explanation. The man-child is the firstfruits; a certain completed number of the Lord's elect. The Church immediately before the great tribulation gives forth this, her firstborn, to the hand of God, who straightway takes it to Himself.

"The woman in the twelfth chapter of Revelation fled into the wilderness, and remained there for three years and a half, nourished and protected by God, after her man-child had been caught up. There shall be therefore, even while the tribulation lasts, a true and faithful church; persecuted, but not forsaken; for we read that 'the serpent cast out of his mouth water as a flood,' that he might cause the woman to be carried away thereby; and that 'the dragon was wroth with the woman, and went to make war with the remnant of her seed which keep the commandments of God, and have the testimony of Jesus Christ.' But this allegorical evidence of a Church existing and persecuted, after the firstfruits have been removed, is corroborated by another passage more clear and free from allegory in the twentieth chapter. Here we find St. John, when speaking of the introduction of the Millennial reign, making reference to certain who should suffer martyrdom under 'the Beast' (which is the name given to the Antichrist in the Book of Revelation). Martyrs, therefore, who are to

¹ Published at Nisbet's, London (four shillings), 271 pages, 12mo. He expects a Napoleon as the seventh-eighth head of the Roman Empire, to make a covenant with the Jews seven years before the end; and he understands the translation of watchful Christians to occur *before* the final three and a half years' persecution. He maintains the literal day fulfilment in part, as well as the year-day fulfilment of Revelation.

suffer death after the firstfruits of the earth shall have departed.—Rev. xx. 4.

“ Thus it is evident, that after the departure of the firstfruits, after the man-child shall be caught up to heaven; after the Lord’s waiting people shall be taken away to meet their Saviour in the air,—there shall be found (on earth) a church—a people serving Christ in truth,—and against these a persecution shall be effectually directed, even unto death.

“ But what may we expect will follow if the day of grace be not for ever at that moment closed? Most certainly, a great revival of religion. For imagine the sensation which must be produced among the unconverted masses. Two in a bed; one taken! two at a mill; one taken! two friends conversing; one taken! two men transacting business; one taken! Husband and wife, brother and sister, master and servant; one taken! Will not men begin to think? Will not many scoffers fall upon their knees and pray? Will not the Bible be searched with new eyes? Will not men’s hearts fail them for fear and for looking after those things which are coming on the earth? Oh, methinks there will be a stirring up of lukewarm ministers in that day; a crowding into churches such as never has been witnessed. A change, indeed, will come over all the face of earth’s society. And so, indeed, we find—when this matter is dealt with in the fourteenth chapter of the Revelation—that immediately the firstfruits unto God and the Lamb are spoken of as being with the Lord above, an angel flies in the midst of heaven, ‘having the everlasting gospel to preach to them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come.’” But clearly, though there may be many who will truly turn to God in that day, yet the devil will find means to blind the masses of the world to the true state of things; for as we peruse the chapter we perceive that after Babylon is fallen, which is the next event that will transpire, and Antichrist is established upon his throne ‘the patience of the saints’ is brought before us; and it is added—‘Blessed are the dead which die in the Lord from henceforth.’” And immediately takes place the harvest of the earth, which seems to be a second gathering together of God’s people unto him,—perhaps

^a Rev. xiv. 6, 7.

^b Rev. xiv. 13.

through the medium of a fearful burst of persecution, which shall clear the earth of all who shall refuse the mark and worship of the beast,—and so the number of the Lord's Elect will be complete, and the way be rendered clear for the tremendous VINTAGE OF THE WRATH OF GOD.”

THE FIRST SEAL gives another representation of this same period of religious revival in the history of the church militant after the translation of saints at the first stage in Christ's coming, which is delineated in the fourth and fifth chapters of Revelation.

The Lord Jesus having there received from his Father at his second advent the sealed book of life containing the names of all the elect, proceeds to open the seven seals, and when the first seal is opened, there goes forth “a white horse, and he that sat on him had a bow; and a crown was given unto him, and he went forth conquering and to conquer.”

The church militant on earth is here pictured as a milk-white spirited horse, directed by a rider, apparently denoting the collective body of Christ and his glorified saints, who at that time will visibly or invisibly influence, animate, and strengthen the Christians left on earth, to go forth preaching the Gospel of the kingdom with new born zeal and fervour, and with unparalleled extensiveness as a witness to all nations. The rider can signify none other than Christ and his saints, for they alone can be described as unceasingly victorious, so as to go forth conquering and to conquer. The crown given to the rider seems to denote the crown of millennial and eternal sovereignty given to the Lord Jesus and his glorified saints at his second coming, which agrees with the twenty-four elders at the same period being seen with crowns on their heads. The bow held by the rider seems to stand connected with the arrows of divine vengeance then about to be discharged at the impenitent; and also the arrows of divine truth, which in that revival will introduce salvation into the souls of many humble and contrite ones.

The forty-fifth Psalm is generally understood to refer to this first seal, in the words addressed to Christ, “Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously, because of

truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee. Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness, above thy fellows." These words are expressly declared by St. Paul in the first chapter of Hebrews to be spoken concerning the Son of God.

In Zechariah there is a prophetic vision, apparently relating to the second advent of Christ, in which four chariots come forth drawn respectively by red, black, white, and grisled or pale horses, and it is said of them, "These are the four *spirits of the heavens*, which go forth from standing before the Lord of all the earth. . . . So they walked to and fro through the earth." And as we are informed in the hundred-and-fourth Psalm, that God "maketh his angels *spirits*, and his ministers a flaming fire," it seems plain that these heavenly chariots and horses represent angelic agencies, or companies of God's ministering servants; and this further accords with the sixty-eighth Psalm, where we are told that the chariots of God are twenty thousand, even thousands of angels. The fact of the chariot-horses being also of the same four colours as the horses under the first four seals, intimates similar agencies to be denoted in both of the visions.

Hence we may naturally understand the horses to emblematize a host or company, and being of a docile, tractable, and gentle disposition, it appropriately denotes the company of God's people upon earth—the church militant—like as it was said in the tenth of Zechariah, "The Lord has visited his flock, the house of Judah, and made them his goodly horse in the battle;" while the strongly contrasted opposite emblem, of a misshapen, hideous, and savage wild beast, with seven heads and ten horns, suitably symbolizes the organized company of the ungodly and apostate.

THE GIFT OF TONGUES and increased faith to work miracles, and the having all things in common among Christians, and unparalleled boldness in preaching the Gospel, will characterize this coming Pentecostal outpouring of the Holy Spirit, during the literal day first seal, in far greater measure even than during the Pentecostal Revival in the Primitive Church at the

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year-day first seal.¹ Indeed it is only by the gift of tongues, and by their being miraculously removed from one place to another, like Philip or Elias;² that Christians on the earth would be able at this time to preach the gospel to every nation, and kindred, and tongue, and people, within the short space of a few mouths: unless that widespread preaching is to be accomplished entirely by heavenly beings.

This coming restitution of the gift of tongues, and other spiritual gifts and miraculous powers to the church militant, has long been foreseen by some deep students of Scripture. The eminent Dr. Grabe, writing 150 years ago, 1713, upon the future three and a half-year's persecution by Antichrist, said,—

“Those who have been long exercised in the discipline and patience of the cross, shall before the appearance of Antichrist, go forth preaching the kingdom of God and foretelling the sudden coming of Antichrist. So says Abbot Joachim, ‘Book vii. de Tribulatione.’ The persons whom God shall design for this high office and qualify to bear it, shall probably be chosen here and there, whom the Spirit of Wisdom shall instruct and teach, enter into them and fully possess them, making them thereby friends of God, and prophets. At first she will walk with them by crooked ways, and bring fear and dread upon and torment them with her discipline, until she may trust their souls and try them by her laws; then will she return the straight way unto them, and show them her secrets. To them also does the great charter of the apostles extend: ‘They shall cast out devils, they shall speak with new tongues, they shall take up serpents, and if they drink any deadly thing, it shall not hurt them.’ For it is not said that these signs should follow the apostles; but in general all them that believe, and have the same faith that they had, according to what is said, that all things are possible to them that believe.³ So also St. Peter declares that the Promise of the Spirit was not to themselves and that generation only, but ‘to their children also, and to all

¹ Maitland in his “Apostolic School of Prophetic Interpretation,” remarks that it was a very general opinion among the early Fathers that the first seal represented the victorious going forth of the Christian church during the first one or two centuries of the Christian era; and this is also the opinion of the best modern year-day expositors, such as Dean Woodhouse, Bayford, E. Bickersteth, Cuninghame, Heale, &c. Of course the first seal’s itinerant fulfillment will be a similar event during a shorter period.

² Acts viii. 39, 40; 1 Kings xviii. 12.

³ Mark xvi. 16, xi. 23; Matt. xxi. 21; Luke xvii. 6; Acts ii. 39.

that were afar off, even to as many as the Lord God should call.' It was the opinion of many of the Fathers, and the learned Mr. Dodwell asserts it to have been the doctrine of the church (*Dissert. Cyprian*), that miracles and gifts of the Holy Ghost would always accompany the church, and by consequence were never to cease, unless (which was hinted by many of their expressions) there should be wanting fit persons to receive and execute those great commissions. *Eusebius* says, 'The gift of prophecy must continue in the church till the second coming of our Lord.' So *Cajetan* puts a question, why the gift of tongues is not continued in the church? And he adds that the chief and great reason seems to be our lukewarmness, and neglecting to fulfil that command of our Lord, of praying the Lord of the Harvest to send more labourers into his Harvest."

Dr. Grabe also argues from the fourth of Ephesians, that these various gifts of the Holy Spirit were bestowed upon apostles, prophets, evangelists, pastors, and teachers, for the end of perfecting the saints, and of gathering and completing a perfect church. But that this end is not yet attained, therefore these gifts cannot altogether have ceased, or been entirely withdrawn, although they have evidently, been suspended and temporarily withdrawn as a mark of displeasure for the apostatizing of the church from her first love. He nevertheless expects a restoration of such gifts shortly before Antichrist's persecution.

HENCE IN PROSPECT of these approaching Pentecostal outpourings of the Holy Spirit, we may now be encouraged to sow widely the gospel seed that will then bring forth so abundant a harvest in the conversion of many souls. The shameful timidity which many Christians now manifest in fearing to speak of the coming persecution by Napoleon and the definite nearness of Christ's advent will then have vanished; and the prophetic truths advocated in this volume will then be generally acknowledged and believed by true Christians. The present ignorance of the Christian Church in relation to these events, which partly arises from its time-serving ministers being afraid of losing their salaries, or being exposed to ridicule if they should give a faithful warning, will then be removed; and unavoidable conviction of the reality of these facts will irresistibly force itself upon the mind of every Christian believer.

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ELEVENTH WONDER.

(Beginning about two years and eight months after the Covenant, and fulfilled within the next four months.)

THE FIRST TRUMPET CAUSING HAIL AND FIRE MINGLED WITH BLOOD TO FALL ON THE EARTH AND BURN UP THE THIRD PART OF TREES AND ALL GREEN GRASS, AFTER THERE HAVE BEEN VOICES AND THUNDERINGS AND LIGHTNINGS, AND AN EARTHQUAKE A FEW DAYS PREVIOUSLY.

"And I saw the seven angels which stood before God; and to them were given seven trumpets. And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings, and an earthquake. And the seven angels which had the seven trumpets prepared themselves to sound. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up."—Rev. viii. 2—7.

THE SEVEN TRUMPETS successively introduce God's judgments on the world during the five years' interval between Christ's coming into the air and his descent upon the earth at Armageddon. The seven seals, running parallel with the trumpets, depict God's providential dealings with the church militant during the same period; and the seven vials describe the concluding judgments poured out upon Antichrist's power and people.¹

¹ The description of the seven seals stops at the end of the first verse of the eighth chapter of Revelation, and is commenced again with the nineteenth chapter. The trumpets being an entirely new and different series of events from the seals, are fulfilled during the same final five years, and run parallel with the seals. There are five different visions—the seals, the trumpets, the women and dragon (Rev. xii.), the two wild beasts (Rev. xiii.), the 144,000 and angel messages (Rev. xiv.)—which all run parallel with each other in their respective fulfillments during the final five years.

These trumpets bring down punishment upon the ungodly in answer to the prayers of the saints, which are previously depicted as being presented before God with the much incense of Christ's atoning merits in a golden censer by our Mediatorial High Priest, the angel of the Covenant. The first four trumpets respectively affect the four leading departments of inanimate creation—the earth, sea, fountains, and luminaries: then comes the cry, *Woe to the INHABITERS of the earth, and thereupon the remaining three trumpets specially afflict mankind, as the leading portion of animate creation: and they also progressively increase in severity and destructiveness.*

But before the first trumpet sounds, there will be loud voices, and thunderings, and lightnings, and an **EARTH-QUAKE**, which may be expected by deductive inference from its bygone year-day fulfilment, to happen some time about two years and a half after the Covenant. Some idea of the effect that will be produced upon men's minds by this coming Earthquake may be conceived from the following description of a former one by an eyewitness.

"The tottering buildings, the crashing of the timbers of the roofs and the falling of the tiles, together with the loud rumbling noise underground, completely distract the senses. People rush out of the houses, but too frequently not to find safety out of doors. They soon find that they cannot keep their footing without support; they cling to one another, to trees, or to posts. Some throw themselves to the ground, but, the motion of the earth is so violent, that they are compelled to stretch out their arms to prevent themselves from being tossed over. Here and there the earth opens, and deep chasms present themselves to their eyes. There are no means of escaping from these threatening dangers. Persons may retire in safety out of the reach of an eruption of a volcano, they may easily avoid the current of the burning lava advancing towards them, and even when suddenly overtaken by an inundation, they soon perceive in what direction they have to fly, to avoid being overwhelmed by the rushing volume of water; but during an earthquake every one is impressed with the conviction, that wherever he goes he places himself over the focus of destruction.

"People applied themselves to the exercise of those religious duties, which in their opinion were most fitted to appease the wrath of heaven. Many assembled and passed through the streets

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in processions singing funeral hymns; others thrown into a state of distraction by these calamities, confessed their sins aloud in the streets; numerous marriages were contracted between persons who for many years had neglected to sanction their union by the sacerdotal benediction; children found parents by whom they had not been acknowledged up to that time; restitutions were promised by persons who had never been accused of fraud or theft; families which for many years had been estranged from one another by enmity and hatred, were drawn together by the tie of common suffering. Though these feelings, by which the passions of some were soothed, and the hearts of others were open to pity and humanity, were prevalent, there were not wanting other persons whose indurated minds were rendered more inhuman and cruel."

AFTER the Earthquake¹ shall have taken place there will commence in a month or two the first trumpet, causing hail and fire mingled with blood to be cast on the earth and the third part of trees, and all green grass to be burnt up.

This will be a literal repetition of one of the plagues of Egypt, with the superadded phenomenon of the raining down of blood. In the ninth chapter of Exodus, the seventh Egyptian plague is thus described—"The Lord sent thunder and hail, and the fire ran along upon the ground; and the Lord rained hail upon the land of Egypt. So there was hail and fire mingled with the hail very grievous, such as there was none like it in all the land of Egypt since it became a nation. And the hail smote throughout all the land of Egypt all that was in the field, both man and beast; and the hail smote every herb of the field and brake every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail. . . . And the flax and the barley was smitten, for the barley was in the ear, and the flax was balled. But the wheat and the rye were not smitten, for they were not grown up."

¹ In the year-day fulfilment this earthquake signifies mighty political convulsions in the Roman Empire between A.D. 180 and 250, and the first trumpet denoted Gothic invasions from A.D. 250 to 365; the second trumpet, barbarian assaults and the sack of Rome, 365 to 412; the third trumpet, poisoning of the channels of religious teaching by Nestorian heresies, 412 to 476; the fourth trumpet, eclipse of Eastern Empire, 476 to 612. Hence their position in the literal-day fulfilment is deductively discovered, as here stated. (See diagram 4.)

Very similar to this Egyptian plague will be the effects of the first trumpet; and the Prophet Joel seems evidently to refer to it in his predictions:—"Alas for the day! for the day of the Lord is at hand: and as a destruction from the Almighty shall it come. . . How do the beasts groan! The herds of cattle are perplexed because they have no pasture; yea, the flocks of sheep are made desolate. O Lord, to thee will I cry, for the fire hath devoured the pastures of the wilderness and the flame hath burned all the trees of the field." This agrees with another prophecy in Joel—"I will show wonders in the heavens, and in the earth blood, and fire, and pillars of smoke. The sun shall be turned into darkness and the moon into blood before the great and the terrible day of the Lord come."

The descending showers of fire mingled with hail will somewhat resemble the fire that fell upon Job's sheep and consumed them. The hail, too, is probably the same which was spoken of in the thirty-eighth chapter in the book of Job—"Hast thou entered into the treasures of snow (saith the Lord) or hast thou seen the treasures of the hail which I have reserved against the time of trouble against the day of battle and war."

The result of such a downpouring of flakes of fire upon the terrified inhabitants of the earth may be better imagined from the following statement by a South Carolinian planter about the fall of fiery meteors in his neighbourhood in 1833, as related in Dr. Dick's "Sidereal Heavens":—

"I was suddenly awakened by the most distressing cries that ever fell on my ears. Shrieks of horror, and cries of mercy I could hear from most of the negroes on three plantations, amounting in all to six or eight hundred. While earnestly listening for the cause, I heard a faint voice near the door calling my name. I arose, and taking my sword, stood at the door. At this moment I heard the same voice beseeching me to rise, and saying, 'The world is on fire!' I then opened the door, and it is difficult to say which excited me most, the awfulness of the scene or the distressed cries of the negroes. Upwards of one hundred lay prostrate on the ground, some speechless, and some uttering the bitterest cries; but most, with their hands raised, imploring God to save the world and them. The scene was truly awful, for never did rain fall thicker than the meteors fell towards the earth: east, west, north, and south it was the same!"

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Thus similarly under this first trumpet will there be indisputable tokens of the arrival of the day of vengeance which the most hardened sceptics will be unable to gainsay; and what a scene of devastation will those regions present which are affected by this judgment. The verdant pastures, the waving fields of wheat and barley, the trees of the forest with their luxuriant foliage, and the flowery meadows with their variegated hues, will be at once transformed into bleak, charred and blackened ruins, with thick clouds of smoke here and there rolling upwards from the earth, as if from some vast sacrificial holocaust in adoration of Antichrist

TWELFTH WONDER.

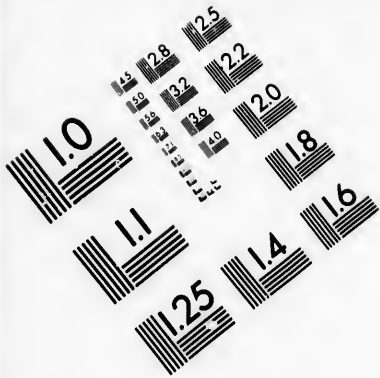
(About two years and eleven months after the Covenant.)

GREAT WAR BETWEEN THE ARCHANGEL MICHAEL AND SATAN, AND THE CASTING DOWN OF SÁTAN AND HIS ANGELS FROM THE AERIAL HEAVENS TO THE EARTH.

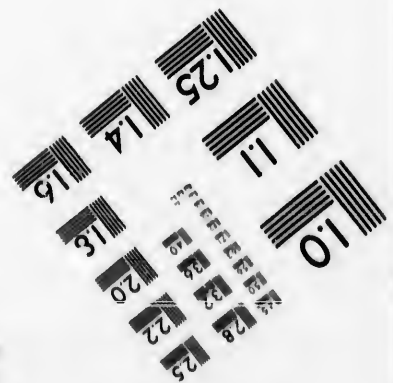
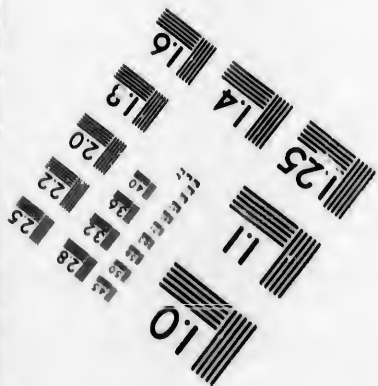
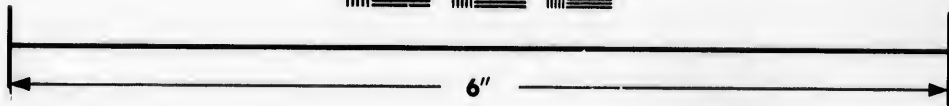
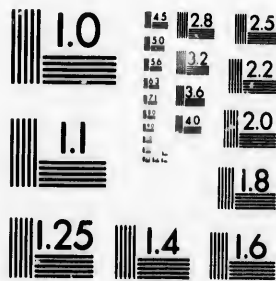
“And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child.”—Rev. xii. 7—13.

IN THE SECOND and sixth chapters of Ephesians, Satan is called, “The Prince of the power of the air,” and evil spirits are





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described as being "wicked spirits in heavenly places."¹ Comparing these statements with the account of Satan presenting himself before the Lord in heaven, and uttering insinuations against Job, and again² with the narrative of the lying spirit entering into the presence of the Lord on his throne in heaven, and declaring its intention of enticing Ahab to fall at Ramoth Gilead, we cannot avoid the conclusion that Satan and his angels, have mysterious access to the heavens, as well as to the earth, during these probationary dispensations. And this conclusion is further confirmed by the incidental assertion made at the time of his war with Michael, that "he accuses the brethren and people of Christ before God day and night," obviously in just the same way as he accused Job.

It is unquestionably stated in the epistles of Peter and Jude that certain fallen angels, who were specially instrumental in causing the antediluvian apostacy of mankind, have been already cast down into hell, and are at present reserved in chains of darkness unto the judgment of the great day; but they are obviously only a particular part of all the innumerable evil angels, legions of whom are even now restlessly going to and fro about this earth, under Satan's leadership, seeking whom they may devour. This conclusion is maintained by Birks, Beale, Kitto, and other profound Bible students. The Rev. T. R. Birks says:—

"The view which has long been current in popular theology that the great adversary and his angels were instantly cast down from heaven into the lowest pit of hell, and there tormented with fiery judgments, is chiefly founded on two passages of the Word of God in 2 Peter ii. 4, and Jude 6. But these are very far from bearing the weight of so vast an inference. Angels in both cases are mentioned indefinitely; so that the words do not apply by any necessary construction to all the angels who have sinned. And besides, while both passages evidently refer to the same event, the second, in its further mention of the cities of the plain, affirms the sin of these angels to have been some form of unnatural sin. Accordingly, in the early times of the church, they were usually applied to the event in Gen. vi. 2—4, and viewed as a fuller statement of the sin of the sons of God, with its deserved punishment. This view of the meaning has been revived in modern times, and is supported by the simplest laws

¹ Eph. ii. 2; vi. 12, marginal reading. ² 1 Kings xxii. 21; Job i., ii.

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of criticism, in one of the passages, while it agrees with all the other features of the sacred text. It will follow that this was a second and not a first angelic apostasy; and because of the unnaturalness of the crime, and its more external and visible character, was visited with instant judgment."

HENCE, although some fallen angels are at present bound in chains of darkness, yet many others are still with Satan, roaming at large through the aerial regions, and the deliverance and purification of these regions from their hateful and defiling presence will become necessary when Christ descends into the lower heavens, and gathers his saints raised up and translated from the earth to meet him in the air. Therefore Michael and his angels will then engage in a violent conflict with Satan and his legions, and drive them down altogether to the surface of the earth, and no longer allow them to rise above it.¹ The furious rage of Satan, in consequence, is the prime origin and secret mainspring of the great tribulation, which soon begins to run its course. An able writer named Charlotte Elizabeth, in a treatise on "Principalities and Powers," has thus sketched these future occurrences:—

"In various parts of Scripture, but more particularly in the discourses of our Lord, shortly before his crucifixion, we are apprized of a period immediately preceding the commencement of Christ's glorious reign upon earth, when tribulation such as the world have never yet seen shall prevail, if not universally, at least in those parts of the earth to which the general word of prophecy refers. Daniel thus speaks of it; or rather, the celestial Being who came to instruct Daniel: 'At that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation, even to that time.' This is mentioned as taking place at the time of the destruction of what we have every reason to believe is the Turkish empire; at the end of which we are told, 'There was war in heaven, Michael and his angels fought

¹ As in the year-day fulfilment of the twelfth of Revelation, the downfall of Paganism in 323 is generally admitted to have been prefigured by the casting down of Satan; and as 323 was 215 years before the 1260 years began in 538 A.D., therefore the literal-day casting down of Satan will be about 215 days, that is, about seven months before the 1260 days begin in the midst of the week of seven years, and therefore about two years and eleven months after the Covenant.

² Dan. xii. 1; Matt. xxiv. 21; Mark xiii. 19; Luke xxi. 25.

against the dragon, and the dragon fought, and his angels.' The concluding words are terribly impressive, 'Rejoice ye heavens, and them that dwell in them. Woe to the inhabitants of the earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time.'¹ The tribulation, then, which excites the exclamation of 'woe!' from the heavenly voice, is the work of Satan, permitted to plunge the world into one great final trouble; overruled for the purification of God's children, and the destruction of his enemies. In the message to the church of Philadelphia, which has endured to this day, the same period is probably referred to. 'Because thou hast kept the word of my patience, I will also keep thee from the hour of temptation which shall come upon all the world, to try them that dwell upon the earth.'² Such being the declared purpose of God, and Satan being the immediate inflicter of the terrible chastisement, let us, with awe, reverence, and godly fear, yet confident in HIM through whom we shall be enabled to escape every snare, and to be 'more than conquerors,' approach this subject; convinced that whatever he has caused to be written, was written for our learning.

"We are told by our Lord that 'wars and rumours of wars, distress of nations, and perplexity,' shall usher in these fearful times. War is an element that Satan must exceedingly delight in; for it often cuts off in their sins more souls in a day than by natural death he can hope to grasp in many years. It fosters every bad passion; its origin is in the heart that war in our members, desiring things that in God's providence are withheld from us, and wading to them through the blood of our brethren. A hateful, an accursed thing it is, wholly irreconcilable with the gospel, or with any one precept of the gospel; yet Satan prevails to make 'wars and fightings' not only a branch of their policy, but even a matter of boasting among nations professedly Christian. One of his first achievements in this closing convulsion will be to put the nations in battle array, one against another, and all against God. Earthquakes, famines, pestilences, fearful sights, and supernatural signs, domestic treachery, and public hostility, are all enumerated as concurrent evidences of the time when the three 'spirits of devils'³ shall have entered upon their infernal mission. The 'fearful sights' which are spoken of in such

¹ Rev. xii. 12.² Rev. iii. 10.³ Rev. xvi. 13.

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connexion as to make it plain they will be of a supernatural character, are here represented as the performance of miracle-working devils. The great Antichrist is described as him 'whose coming is after the working of Satan, with all power, and signs, and lying wonders, and all deceivableness of unrighteousness;' and though in a measure this has been characteristic of the Papacy from its first rise, still we are led to expect a very great accession of devilish power at that time, when the Lord is approaching to destroy the deceiver with the brightness of his coming. There is, so to speak, an antagonist 'coming' of Popery, described when the Lord himself comes to judge and to reign; when the dragon, the beast, and the false prophet, each contribute a seducing devil, invested with extraordinary powers, to tempt the kings and nations of the earth to battle against the Lord God Almighty. Great indeed must be the liberty given to the evil one when he will thus far prevail; and that he lacks only liberty to accomplish it, is clear enough. For when leave was granted him to afflict Job, we have seen how his herds, flocks, servants, houses, children, and health passed away, as it were, in a moment: 'like a rolling thing before the whirlwind.' Let Satan, therefore, receive a temporary power to convulse our globe, and what fearful 'earthquakes' will ensue? Let the ripening harvest be delivered up to his disposal, and 'famine' will stalk abroad in forms never before witnessed; while the 'pestilence,' in his fierce, malignant hand, will transform the healthiest population into heaps of loathsome corruption.

"God can arm his spiritual creatures with a terrible power over mortal life. The destroying angel who smote the Egyptians is an instance of the rapid movement with which a multitude may be mown down; and it is remarkable also in being not a promiscuous slaughter, like that of Sennacherib's army, but a careful selection made from every family in every house. An angel, too, smote the people of Israel when David had numbered them, the description of whose proceedings is awfully grand. (1 Sam. xxiv. 26.) And in the next verso we are told, 'David saw the angel that smote the people;' therefore to resolve it, as some attempt to do, into a figurative mode of expression, is unwarrantable; it was a real angel of God; and even such was Satan before he fell; and what a holy angel can do by divine command, that can the foul apostate also do by divine permission.

"But a far more perilous feature of these predicted times of trial is the seduction to be practised. Satan understands the varieties of the human character; he knows there are many whom open persecution would rouse rather than intimidate, and for them, and for God's true people, he has snares in reserve. He can make his own murderous acts appear as the righteous judgment of the Most High. In the Revelation we are told, that the Papal wild beast 'doeth great wonders, so that he maketh fire to come down from heaven on the earth in the sight of men; and that he deceiveth them that dwell on the earth by means of those miracles which he hath power to do.' (Rev. xiii. 13.) We may naturally conclude, that his object is to assume divine authority for what he does, by bringing the destructive element down, as when the Lord rained fire and brimstone upon the cities of the plain; for even so he wrought to terrify Job, while he stripped him of his possessions.

"Domestic treachery, arming kindred hands, is also predicted (Luke xxiv. 16), so that 'a man's foes shall be they of his own household.' This is a very ancient device of Satan; he first rendered Eve the deadliest foe of her husband and of her whole posterity, by leading her to transgress; he then guided the hand of the first man born into the world to slay his brother; and history, sacred and profane, is but a record of his successful plots against the peace of families and of kingdoms, by means of every species of treachery. Here, as of old, he will make his delusions avail to draw the deluded into all cruelty and bloodshed. His terrible craft is able to persuade a man that falsehood is truth, and that in slaying the righteous, 'he doeth God service.' Hence the snare against which the Lord most fully and emphatically warned his first disciples, and against which he also fore-arms us—false Christs and false prophets. We know that just previous to the destruction of Jerusalem, where, no doubt, Satan hoped to involve the Christians in the general ruin, several deceivers assumed the name of Christ, and drew away many after them: it is plain that, in some way, these pretensions will again be put forth; and we have reason to look steadily at that which is already written, lest any seeming revelation, contradictory to what is given to be our guide unto the end of the world, should be contrived, to deceive, if it were possible, the very elect. The general expectation, prevailing more and more

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throughout the church, of our Lord's promised coming, will doubtless furnish the cunning adversary with an additional means of annoyance and destruction. Already, and for centuries past, he proclaimed, 'Behold! he is in the secret chambers!' to the eternal loss of unnumbered souls, who, believing the lie, have worshipped an idol enclosed in a box upon the Papal altars; deifying the senseless paste in Christ's stead, and perishing in their sin. Literally and distinctly is a 'false Christ' held forth for public worship by the 'false prophets' of Rome to this day; and no one is justified in questioning the express fulfilment, to the letter, of all that our Lord has foreshown. Here, too, there is warrant enough in the Old Testament to satisfy the most incredulous. When the King of Israel was to be enticed to battle at Ramoth Gilead, where he fell, a 'lying spirit' possessed the whole company of his prophets, so that they all predicted his success in the name of the Lord. He 'who was a liar from the beginning' put into their mouths this unauthorized prediction; even as he tempted the old prophet of Bethel to deceive the man of God who came out of Judah; and in like manner the Jewish people were continually transgressing through the perfidious words of their ungodly teachers, saying, 'Peace, peace,' where there was no peace. There seems to be a prevailing belief among Christians, that the enmity of the last day will break forth in the form of open, outrageous infidel defiance of God and his Christ; and so it probably will to a great extent, but surely not exclusively so; Satan will not wholly give up his old craft of forging God's name and authority for deeds most desperately subversive of his laws, and insulting to his majesty. 'That old serpent' retains the designation, and, no doubt, the deep, subtle plausibility which it implies, to the very moment when an elect angel lays hold on him, and binds him, and shuts and seals him up, 'that he should deceive the nations no more till the thousand years should be fulfilled.'

"Such considerations would render us more watchful against forms of error, creeping with serpent-like guile into the Church itself, and stealing on the unguarded points of the citadel, where, as no open enemy is descried, no adequate defence is prepared.

"And the preaching of the cross is a cross to the preacher, if he do it aright; for he must be content to forego much of what is highly esteemed among men, and to be nothing that

Christ may be all. Line upon line, line upon line; precept upon precept, precept upon precept; the wearisome repetition of that one story, 'Jesus Christ came into the world to save sinners;' that one warning, 'He that believeth not the Son shall not see life, but the wrath of God abideth on him;'; that one direction, 'Repent, and be converted, that your sins may be blotted out:' such a mode of dealing with a world dead in trespasses and sins, will never give the preacher undue pre-eminence among men, but it will glorify his Master, and save souls.

"Oh that ministers and congregations would bear in mind, equally bear in mind how great a stake the enemy has in drawing away their minds from the unadorned simplicity that is in the doctrines of the cross.

"But the doctrine of the crown is another which he now struggles with all his infernal might to suppress. A crucified Saviour, an atoning sacrifice, a mediating High Priest in heaven, he loathes to think on, or to suffer his bond slaves to hear of; but a reigning king, about to rescue the earth from all his usurpations, to plant his throne in righteousness in the midst of his people, to send forth his word from Zion, and his law from Jerusalem, this is the very knell of Satan's departure; and to stifle the sound he will foster humility itself, any grace by the perversion of which he may hope to seal the preacher's lips on that fearful topic. For eighteen centuries he has heard the petition resounding on all sides, 'Thy kingdom come;' and he cares not how often it is reiterated (as witness the Papacy, with its everlasting repetitions of Paternosters), so long as men do not inquire into the nature of that coming kingdom, or watch for its approach. An imperfect Gospel he can tolerate, and in our day that is an imperfect Gospel which omits the great truth of a speedy manifestation of the Lord from heaven. The sound of his conqueror's chariot wheels is a fearful sound to Satan; and knowing that nothing will so surely turn the attention of the Church upon himself as the heralding of Christ's approach, he will strike almost any bargain, of which a condition is the silencing of that ominous voice.

"In connection with this part of the subject, we may call to mind the parable of our Lord, where he describes the proceedings of the unclean spirit, who has left for a time his habitation, as distinguished from that effectual expulsion which God only can accomplish. We may be assured that

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attempts at such re-entrance, under aggravated forms, into every person who may appear to have been delivered from the power of Satan, will be made as the time shortens, and the enemy's rage increases; and hence the cruel treachery that Christ's people must look for at the hands of their nearest connections and dearest companions. Many an Ahithophel will be found; many a Judas to revolt from his friend, and to betray his Master: and many an unsuspecting Christian will have to take up the prophetic complaint of his betrayer, 'It was thou, a man, mine equal, my guide, and mine acquaintance' (Psa. lv. 13, 14)."

THIRTEENTH WONDER.

(Beginning partially about two years and two months, and fully about two years and eleven months, after the Covenant.)

FLIGHT OF MANY CHRISTIANS INTO A WILDERNESS, INTO A PLACE PREPARED OF GOD, WHERE THEY ARE AFTERWARDS MIRACULOUSLY FED DURING THE THREE AND A HALF YEARS' GREAT PERSECUTION.

"And the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days. . . . And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."—Rev. xii. 6, 13—17, inclusive.

IT IS NATURAL that many of the Christians that are left on

the earth after the ascension of the wise virgins, should take measures to escape, as far as possible, from those regions, which they foresee to be the appointed scene of Antichrist's persecution; and it seems that a very large proportion of them will be led by divine guidance, and probably by some direct supernatural communication, to flee to a wilderness, into a special place that will have been prepared of God for them; and thus their minds will be delivered from perplexing anxieties as to the direction in which they should bend their steps in order to secure a safe refuge.

There will probably be at least between half a million and a million true Christians in the British Isles, and about the same number in the United States and Canada at this period; and the exodus and conveyance of even half of them to some distant wilderness will be a very formidable and difficult undertaking, for only a small proportion of people in general are capable, in these days of physical and muscular degeneracy, of travelling on foot ten or twenty miles a day for many days together, and camping out in the open air at night, while living too upon fare of the commonest description.

Here, then, appears the need of that special miraculous aid which is predicted to be bestowed: "And to the woman were given two wings of a great eagle, that she might fly into the wilderness." These words seem to point to similar assistance being vouchsafed as was granted to the Israelites in the wilderness, of whom it is said, "There was not one feeble person amidst their tribes," and "thy foot swelled not, nor did thy raiment wax old upon thee these forty years" (Deut. viii. 4). In reference to them also God said, "Ye have seen how *I bare you on eagle's wings*, and brought you unto myself" (Exod. xix. 4). Hence the giving of eagle's wings probably signifies the bestowment of supernatural vigour and powers of endurance for travelling the long journey to the appointed place in the wilderness; and there may be help extended to the escaping pilgrims more literally approximating to the impartation of eagle's wings than might at first sight be supposed possible. We have, at least in the cases of Elijah and Philip, undoubted Scriptural types of persons being carried, as if with wings, through the atmosphere a considerable distance from one part of this terraqueous globe to another.

The designated asylum of retreat is referred to as if it were only one special place, and not a number of different places

in separate localities, and this further evidences the indispensably miraculous nature of the removal to it of those who might be living on the opposite side of the Atlantic, or at the distance of thousands of miles. As to its exact geographical position—whether in America, Europe, Africa, or Asia—no very definite intimation seems to be afforded.

In regard to the flood of water cast out of the serpent's mouth after the woman, there is nothing improbable in the idea that Satan, possessing such power over the raging elements of water and fire as we see in the case of the Satanic fire that destroyed Job's flocks of sheep, should be capable, in some manner, of raising a violent flood of waters which might sweep away the retreating Christians as they shall be fleeing toward the wilderness; but the miraculous opening of an abyssal chasm in the ground, by an earthquake or otherwise, shall absorb and swallow up the flood.

There appears no necessity for supposing that this flood of waters signifies a large body of enemies, although, if such an interpretation be preferred, ample Scripture warrant can be found for it. "Waters" are expressly used as a symbol, in Rev. xvii. 15, for "peoples and multitudes;" and in Jer. xlvii. and xlviii., Egypt's invading hosts of horses, and chariots, and soldiers, are distinctly likened to floods of waters.

The following remarks upon this symbolic woman giving birth to the man child, and then fleeing into the wilderness, were written some years ago in Mr. Evil's exposition, now out of print:—

"A woman, in the anticipation of the hour of nature's sorrow, first lays aside all her ornaments and ordinary gay attire, and clothes herself in habiliments more appropriate to her approaching trial—apt emblems and remembrances of her original transgression; and it often happens, moreover, that she hath need of previous care, and even artificial strength, to enable her to encounter it. And, after she has passed through the crisis, the strength and vigour which she possessed before, gives place to temporary feebleness and exhaustion; and she requires the administration of sedulous attention, as well as 'nourishment,' eventually to overcome its effects. For a time, however, she is secluded, for her case needs all the tenderness and assiduity of those around her to restore her to former health and vigour. At first she lies helpless and weak as a child, and her feeble condition demands and receives the same

care and attention that is bestowed upon the child to whom she has given birth ; but, if the child either die, or, from other circumstances, is taken from her side, such a violation of the ordinary course of nature claims the exercise of even a more assiduous care to sustain the life of its hapless mother, for she is thereby deprived of that consolation and joy which is her peculiar blessing, and which would have helped her to forget her anguish, because a man child was brought into the world. The care requisite for her restoration to health is just in proportion to the severity of her labour ; and one of the most indispensable requisites is seclusion from the cares and occupations of the world.

“ But hark ! a footstep steals upon the ear and approaches the bed of the sufferer, soft and gentle as the fall of a rose leaf disturbed by the summer breeze. It is the step of the husband and the father : his heart upon his lips, and his words, though broken and the utterance breathless, are full of pathos, and drop like honey on her lips. Listen ! for the words are sacred—they come from the depth of the human heart, surcharged with intensity of feeling. Such words are seldom heard during man’s fitful and busy life—gentle, but deep—soft, yet strong as death—for they breathe the love and hope, and love is stronger than death. Entrancing moments of delight and joy still left to man, and which pass as a dream over his spirit, and, like the blush of first love, whisper peace and exhibit visions of another and a better world, though its foretaste now does not linger long in the breast of fallen humanity. Alas ! love is but a heavenly fugitive on this earth, and seldom finds an abiding resting-place in the human breast ; and, like the timid dove, shuns the haunts of man, and wings her flight away in search of peace, far, far from his abode ! How many a husband’s tender love has revived the flickering spark of life, and bared back the spirit to earth which was trembling on the brink of an eternal world ! But such is the symbol. Let us now turn to the reality itself.

“ It requires but a cursory view of the prophecy contained in this twelfth chapter of the Revelation to perceive that these prominent features, which we have portrayed in this symbol of nature, are selected to represent the history of the Church Militant *at the time she brings forth the man child* ; or, to relinquish the figure, describes her condition *just before and immediately after the translation of the living watchful saints,*

when they shall be *snatched away* from the bosom of the Church, and translated in 'the twinkling of an eye' into the spiritual and immortal world.

"Notwithstanding the symbolic woman laboureth in birth, and crieth sore to be delivered, the man child shall yet be born. But ah! hapless mother! bereaved wife! her child is caught away from her embrace, and her Husband hath withdrawn Himself. For alas! she hath proved herself but an unfaithful wife in the hour of prosperity, and now she is left alone in her helpless state to the unskilful care of hired menials.

"But thy Maker is thy Husband; and, though He will avenge Himself of thy iniquities, yet will He have compassion upon thee in this the hour of thy trial; for it is written, that 'the woman fled into the wilderness, where she hath a place prepared of God, that they should feed her there a thousand two hundred and threescore days' (Rev. xii. 6).

"It is scarcely possible to conceive that a more significant symbol to describe the condition of the Church Militant, after the birth of the man child, that is, the translation of the first-fruit saints, could have been selected than that of a feeble, helpless woman after childbirth, bereft of all those natural resources of comfort and consolation which the presence of her husband and child naturally afford. Weak and in anguish both of mind and body, and yet no comforter nigh! Can humanity become more utterly desolate? But the symbol is joy itself to the dread reality. O Church! where are now thy many lovers? Thy beauty has faded, and the bravery of thy tinkling ornaments has passed away, for thy glory has departed, and thou thyself shalt become desolate, and shall sit upon the ground.

"We dare not refrain from giving utterance to our full convictions of the solemn truths taught us in the interpretation of this symbolic prophecy of the Church. We believe the symbol is intended to describe the utter desolation of those who are left behind after the translation of the saints; and that the whole fabric of the visible Church, as at present constituted, will be dissolved and crumbled into dust in the agony of that hour; and the life which will then exist within her bosom will be brought to the lowest point short of utter extinction. And assuredly her complete dissolution *would* take place, if God had not still thoughts of mercy and grace

towards her, intimated in the prophecy by extending towards her his own helping hand, and still preserving her life, symbolized by the woman's flying into the wilderness on the two wings of a great eagle, where she hath a place prepared of God for her, that she may be nourished with care and her strength gradually restored; for God hath still work for her to do.

"We are quite aware of the effects of such an interpretation, and that the unqualified avowal of these convictions must almost of necessity offend all, simply because every man has a secret reservation in his own mind, having reference to that particular section of the whole body to which he is himself attached; so that, whilst he views with comparative complacency the possible application of the severest denunciations against all others, he fondly indulges the hope that his own party in the Church may prove an exemption to the general rule. We pause—but it is only to reiterate with more emphasis and deliberation our own solemn convictions, as derived from the light of the prophecy now under consideration, that *every form* of ecclesiastical government, as now existing in the universal Church, will dissolve and melt away under the effects of that shock which they will receive by the translation of a certain number of her members from mortality into immortality, whilst they themselves are left behind, in the 'outer darkness' of that great day of God Almighty. What all?—yea, all—*all* dissolved, in order that *all* may be reconstituted—*all* broken to pieces, to be rebuilt upon a firmer foundation—disjointed, that, with the materials thus broken, the more perfect mosaic may be formed—a still more glorious temple of God may arise out of the ruin—even that tabernacle against which the triple confederacy of evil shall direct its rage in vain—a tabernacle of living men, raised into a spiritual temple after the pattern of that heavenly one which shall then be in the cloud of glory, and in which nothing that is unholy or unclean shall be able to abide; and, therefore, *no form* of sectarianism or spiritual pride shall stand before the gaze of those, who rule in that house, for they have the eyes of fire to 'discern between the righteous and the wicked, between him that serveth God and him that serveth Him not.'

"It is impossible not to be struck with the wonderful accuracy and significance with which these events correspond with the reality in the figure itself. If there be any moment when a husband's heart is drawn out in love towards his wife more

than any other, and when he has no remembrance of her faults, it is that hour immediately after she has passed through the crisis of parturition, and when she is thereby reduced to much weakness. Divested of every adventitious claim to his regard, and undorned with any outward embellishments, yet still his love revives, and he remembers only the days of their youth, when first their mutual pledge of love was exchanged. And thus will it be in that day between God and his frail spouse, the Church. The sighs which escape from her overburdened heart—the tears that follow each other in such quick succession down her cheeks—and her groans, the utterance of deep remorse, are tokens now too plain to be mistaken, and indicate a broken and contrite spirit, which in the sight of God are of great price, far more acceptable to Him than when decked out in all her habiliments of pride and glory! With transcendent grace, he turneth no more from the voice of her weeping, and now heareth 'Ephraim bemoaning himself *thus*: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned, for thou art the Lord my God. Surely, after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. *Is* Ephraim my dear son? *is* he a pleasant child? for since I spake against him, I do earnestly remember him still; therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord.'

"Yea; God hath still purposes of love and mercy towards even the unfaithful and unloving Church left behind, who, though she had sufficient spiritual strength to give birth unto the child, does not possess energy to sustain her own flight into the wilderness without the aid of the 'two wings of a great eagle,' which are given her to enable her to reach the resting-place provided for her. Before, however, the Church flees into her retirement and seclusion from the world, the war occurs in heaven between Michael and his angels, and the dragon and his angels, which is also depicted in the same chapter of Revelation."

AFTER REMAINING in the wilderness during the three and a half years' persecution, these fugitive Christians will be translated and caught up in the Second Ascension,

FOURTEENTH WONDER.

(Commencing about two years and ten months after the Covenant, and continuing about eight months.)

THE SECOND SEAL, INTRODUCING A SEASON OF UNIVERSAL WARFARE FOR ABOUT EIGHT MONTHS, DURING WHICH PEACE SHALL BE TAKEN FROM THE EARTH, AND MEN SHALL KILL ONE ANOTHER—AT THE SAME TIME AS THE FIRST EXPEDITION OF EZEKIEL'S GOG AGAINST JUDEA.

“And when he had opened the second seal, I heard the second living creature say, Come and see. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.”—Rev. vi. 3, 4.

FOR NEARLY eight or nine months the Laodicean Church of the foolish virgins will enjoy considerable toleration and opportunities of scattering broadcast throughout the earth the seed of gospel truth, after the wise virgins have been taken to heaven. There may, indeed, be some local, although not universal, persecutions directed against them; and the general tranquillity of the nations may be broken by a few commotions in different places; but the prevailing character of the eight or nine months of the first seal will be that of comparative calmness and of unparalleled wide preaching of the gospel of the kingdom. To this, however, there succeeds a period of world-wide murderous warfare, during which the red horse goes forth, ridden by the Spirit of Discord, to whom a great sword of slaughter is given, and peace is taken from the earth, so that men kill one another. The wars will be both ecclesiastical and political in their nature and origin: the change in the colour of the horse from whiteness to red discolouration, indicates the nominal Christian Church of those days to have become deeply infected with sanguinary discord, and its dissensions to be closely associated with the origination of those wars.

There will, in fact, be a more vivid repetition of scenes analogous to those which constituted the typical year-day ful-

filment of the second seal during the fourth and fifth centuries, when there were (so-called) religious wars for two hundred and fifty years, such as are recorded in the following words of Gibbon:—

"The simple narrative of the intestine divisions, which distracted the peace, and dishonoured the triumph, of the church, will confirm the remark of a pagan historian, and justify the complaint of a venerable bishop. The experience of Ammianus had convinced him that the enmity of the Christians towards each other surpassed the fury of savage beasts against man; and Gregory Nazianzen most pathetically laments that the kingdom of heaven was converted into the image of chaos, of a nocturnal tempest, and of hell itself." And, again, in another place. "After the extinction of paganism, the Christians in peace and piety might have enjoyed their solitary triumph. But the principle of discord was alive in their bosom, and they were more solicitous to explore the nature, than to practise the laws, of their founder. I have already observed that the disputes of the Trinity were succeeded by those of the Incarnation; alike scandalous to the church, alike pernicious to the state, still more minute in their origin, still more durable in their effects."

So also Mosheim, in his history of the schisms and heresies of the fourth century, says that the contending sects in Africa "filled the province with slaughter, rapine, and conflagration, committing the most atrocious crimes." And again, in speaking of the Arian controversy, "The broils, the commotions, the plots, the injuries, had neither measure nor bounds. On both sides councils were assembled to oppose councils; and the history of Christianity under Constantius, presents the picture of a most stormy period, and of a war among brethren, which was carried on without religion, or justice, or humanity." And again, in speaking of the Nestorian and Eutychian controversies of the fifth century, they were accompanied, he says, by "most deplorable discords, and civil wars almost exceeding credibility."—Mosh. Eccl. Hist. vol. i. pp. 375, 395, 482.

Of course the Church and Christians spoken of by the above-quoted historians were merely nominally so called, and were not in reality Christians; and so will it be in the future scenes of the Second Seal, that multitudes of nominal professing Christians, whether Romanists or Protestants, will plunge headlong into sanguinary strifes about disputed points, pro-

ducing internecine, as well as international conflicts; and civil as well as foreign wars will combine to take peace from the earth. The state of things will be similar to that in Asa's time, when "there was no peace to him that went out, nor to him that came in; but great vexations were upon all the inhabitants of the countries; and nation was destroyed of nation, and city of city, for God did vex them with all adversity."—2 Chron. xv. 5, 6.

Some further conception of the condition of affairs, when peace shall be taken from the earth, and men shall kill one another, may be obtained from reading of past events in Josephus's time, when—"The disorders in all Syria were terrible, and every city was divided into two armies encamped one against another, and the preservation of the one party was the destruction of the other: so the day-time was spent in the shedding of blood, and the night in fear. There were besides disorders and civil wars in every city: and all those that were quiet from the Romans turned their hands one against another. There was also a bitter contest between those that were fond of war, and those that were desirous of peace. At first this quarrelsome temper caught hold of private families, who could not agree among themselves; after which those people that were the dearest to one another, brake through all restraints with regard to each other, and every one associated with those of his own opinion, and begun already to stand in opposition one to another, so that seditions arose everywhere, while those that were for innovations, and were desirous of war, by their youth and boldness, were too hard for the aged and the prudent men; and in the first place, all the people of every place betook themselves to rapine: after which they got together in bodies, in order to rob the people of the country, insomuch that for barbarity and iniquity, those of the same nation did no way differ from the Romans; nay, it seemed a much lighter thing to be ruined by the Romans than by themselves."—Wars, book iv., ch. iii. 2, 6; and ii., xviii. 2.

This second-seal-period of universal sanguinary strife is simultaneous with the casting down of Satan and the first expedition of Ezekiel's prophetic Prince Gog (Napoleon); and it will continue for nearly seven or eight months, until the midst of the seven years, when Antichrist's three years and a half begin, and the third seal is opened.

IN REVIEWING these approaching events, we may profitably consider the following remarks of a devoted minister, as to the peril of those, who have not yet prepared to meet their God by repentance and faith in the Lord Jesus.

"There is a sore slaughter waiting on unconverted souls. All Christless persons will perish, young and old. God will not spare, neither will his eye pity. Think of this, old grey-headed persons, that have lived in sin, and never come to Christ; if you die thus, you will certainly perish in the sore slaughter. Think of this, middle-aged persons, hard-working merchants and labourers, who make money, but do not sell all for Jesus, the pearl of great price. Think of this, ye Marthas, who are careful and troubled about many things, but who forget the one thing that is needful, you also will fall in the sore slaughter. Think of this, young persons, who live without prayer, yet in mirth and jollity; you that meet to jest and be happy on Sabbath evenings, you that walk in the sight of your own eyes, you too will fall in that sore slaughter. Think of this, little children, you that are the pride of your mother's heart, but who have gone astray from the womb, speaking lies. Little children, who are fond of your plays, but are not fond of coming to Jesus Christ, who is the Saviour of little children, the sword will come on you also. Oh! it is a sore slaughter, that will not spare the young, nor the lovely, nor the kind; the gentle mother, and affectionate child; the widow and her only son. Should you then make mirth? Unconverted families, when you meet in the evening to jest and sport with one another, ask this one question, should we make mirth? Is your mirth reasonable? Is it worthy of rational beings? Unconverted companions, who meet so often for mirth and amusement, should you make mirth together when you are in such a case? Ah! how dismal will the contrast be when God says, 'Bind them in bundles to burn them!'

"Look into your heart, and see how it has turned against all the commandments; you feel the Sunday to be a weariness — instead of calling it a delight and honourable. If ever you tried to keep the commandments of God; if ever you tried to keep your eyes from unlawful desires, your tongue from words of anger, or gossiping, or bitterness, your heart from malice, and envy, and covetousness; if ever you have tried this, and I fancy most unconverted men have tried it; if ever you have

tried this, did you not find it impossible? It was like raising the dead. Did you not find a struggle against yourself? O how plain that you are dead—not born again. Marvel not that we say unto you, ye must be born again. You must be joined to Christ, for Christ is the life. Suppose it were possible for a dead limb to be joined into a living body, so completely that all the veins should receive the purple tide of living blood; suppose bone to join on to bone, and sinew to sinew, and nerve to nerve, do you not see that that limb, however dead before, would become a living limb. Before, it was cold, and stiff, and motionless, and full of corruption; now, it is warm and pliable, and full of life and motion. It is a living limb, because joined on to that which has life. Or, suppose it possible for a withered branch to be grafted into a living vine, so completely that all the channels should receive the flow of the generous sap, do you not see that that branch, however dead before, becomes a living branch? Before, it was dry, and fruitless, and withered; now, it is full of sap, of life, and vigour. It is a living branch, for it is joined to the vine, which is its life. Well, then, just in the same way, Christ is the life of every soul that cleaves to Him. He that is joined to the Lord is one spirit. Is your soul like a dead limb—cold, stiff, motionless, and full of corruption? Cleave to Christ; be joined to him by faith, and you shall be one spirit; you shall be made warm, and vigorous, and full of activity, in God's service.

“Is your soul like a withered branch, dry, fruitless, and withered, wanting both leaves and fruit? Cleave to Christ; be joined to him, and you shall be one spirit. You will find it true that Christ is the life; your life will be hid with Christ in God. You will say, I live; ‘yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me.’

“Remember, then, my unbelieving friends, the only way for you to become holy is to become united to Christ. And remember too, my believing friends, that if ever you are relaxing in holiness the reason is, you are relaxing your hold on Christ. ‘Abide in me, and I in you,’ he says, ‘so shall ye bear much fruit:’ severed from me, ye can do nothing.

“If you have come to Jesus, God loves you freely. If you believe on him that justifieth the ungodly, your faith is

counted for righteousness. As long as you came to God in your own righteousness you were vile, loathsome, condemned; mountains of iniquity covered your soul; but blessed, blessed, blessed be the Holy Spirit who has led you to Jesus. You have come to God's righteous servant, who by his knowledge justifies many, because he bears their iniquities. Your sins are covered, God sees no iniquity in you; God loves you freely, his anger is turned away from you. What have you to do then any more with idols? Is not the love of God enough for thee? The loving and much loved wife is satisfied with the love of her husband; his smile is her joy, she cares little for any other. So, if you have come to Christ, thy Maker is thine husband; his free love to you is all you need, and all you can care for; there is no cloud between you and God; there is no veil between you and the Father; you have access to him who is the fountain of happiness, of peace, of holiness; what have you to do any more with idols? Oh! if your heart swims in the rays of God's love, like a little mote swimming in the sunbeam, you will have no room in your heart for idols.

"Oh my friends, have you felt the love of God? Do you feel the sweet, full beams of his grace shining down upon your soul? Have you received the dew of his Spirit? How can you, then, any more love a creature that is void of the grace of God? What have you to do any more with idols? Dear young persons, abhor the idea of marriage with the unconverted. Be not unequally yoked together with unbelievers. Marry only in the Lord. Remember, if it be otherwise, it is a forbidden marriage. There may be none on earth so kind or faithful as to forbid the banns. Earthly friends may be kind and smiling; the marriage circle may be gay and lovely; but God forbids the banns. But may there not be a lawful attachment? I believe there may; but take heed it be not an idol. They are happiest who are living only for eternity, who have no object in this world to divert their hearts from Christ. 'The time is short; it remaineth that they who have wives be as though they had none.' 'What have I to do any more with idols?'

"Earthly pleasure is a smiling, dazzling idol, that has ten thousand worshippers, lovers of pleasure more than lovers of God. What have you to do any more with this idol? Sometimes it is a gross idol. The theatre is one of its temples,

there it sits enthroned. The tavern is another, where its reeling, staggering, votaries sing its praise. What have you to do with these? Have you the love of God in your soul, the Spirit of God in you? How dare you cross the threshold of a theatre or a tavern any more? What! the Spirit of God amid the wanton songs of a theatre, or the boisterous merriment of a tavern! Shame on such practical blasphemy! No; leave them, dear friends, to be cages of devils and of every unclean and hateful bird. You must never cross their threshold any more. What shall I say of games, cards, dice, dancing? I will only say this, that if you love them you have never tasted the joys of the new creature. If you feel the love of God and the Spirit, you will not lightly sin these joys away amid the vain anxieties of cards, or the rattling of senseless dice. What shall I say of simpering tea-parties, the pleasures of religious gossiping, and useless calls, without meaning, sincerity, or end? I will only say, they are the happiest of God's children who have neither time nor heart for these things. I believe there cannot be much of the Spirit where there is much of these. What shall I say of dress? A young believer, full of faith and joy, was offered a present of flowers for her hair. She would not take them. She was pressed to accept them; still she refused. Why will you not? 'Oh,' she said, 'how can I wear roses on my brow, when Christ wore thorns on his?' The joy of being in Christ is so sweet, that it makes all other joys insipid, dull, lifeless. In his right hand are riches and honours; in his left are length of days. His ways are ways of pleasantness, and all his paths are peace.

"Come to Christ the smitten Rock, because his blood has been poured out for sin. (1.) The rock was smitten before it gave out the stream. So is it with Christ. He was smitten of God and afflicted. He bore the wrath of God; and therefore his blood gushed forth, and cleanses from all sin. Oh! you that fear to be smitten of God, wash in this blood; it flowed from a smitten rock. (2.) The water gushed forth abundantly when Moses smote the rock. - It was no scanty or insufficient stream; it was enough for all the thousands of Israel, and for their cattle; and so is it with the blood of the Saviour. It is no scanty stream. There are no sins it cannot wash out; there is no sinner beyond its reach; there is enough here for all the thousands of Israel. (3.) It was a constant

supply: 'They drank of the spiritual rock which followed them, and that rock was Christ.' We are not expressly told in the Old Testament that the waters of the smitten rock did actually follow the camp of Israel, but some learned divines are of opinion that it was so—that the water continued to flow wherever they went; so that it might be said the smitten rock followed them. So is it with Christ. He is a rock that follows us. He is like rivers of water in a dry place. You may wash, and wash again.

"All are invited to come to Christ and drink: 'If any man thirst; let him come unto me, and drink.' John vii. 37. Men in their natural condition are quite careless about their souls and about Jesus Christ. They thirst after pleasure, they thirst after money, and they thirst after the world; but they do not thirst after Christ or heavenly things. Yet Christ wishes us to cry aloud in the hearing of such: 'If any man thirst, let him come unto me, and drink.' Let me speak to such. You have no anxiety of soul, no desires after Jesus Christ, no wish to receive his Holy Spirit. You are not thirsty for anything beyond the waters of this world; you are quite happy where you are, and as you are; yet the day may come when you shall be a weary, thirsty soul. Oh that it may come soon! Now Jesus says: 'If ever you feel thirsty, remember, come unto me, and drink.' 'How long, ye simple ones, will ye love simplicity? and ye scorers delight in scorning, and fools hate knowledge? Turn ye at my reproof: behold, I will pour out my Spirit unto you; I will make known my words unto you.'

"Anxious, thirsty souls, are especially invited to come unto Jesus: 'If any man thirst, let him come unto me, and drink.' Souls awakened by God are thirsty in two ways. (1.) They thirst after the forgiveness of sins; they have been awakened to know their lost condition; the weight of God's anger has been revealed to them. They go about seeking a resting-place, and finding none. At last they sit down, weary and thirsty. They feel that all they do, signifies nothing—that they cannot bring themselves nearer to peace. They feel as if already in that place where they shall ask in vain for a drop of water to cool the tongue. Do any of you know what this condition is? Then you are here spoken to by Christ. (2.) They thirst after deliverance from sin. Awakened persons generally put away all outward sin. When a drunkard or

swearer is awakened, he puts away his outward sin; but he is far from being able to change his heart. On the contrary, most wicked and hateful thoughts sometimes rise into the soul. The heart is filled with such vile desires that the soul is almost driven to distraction. He goes about seeking a new heart, but finding none. He sits down, at last, weary and thirsty. Do any of you feel this? It is to you Christ speaks: 'If any man thirst, let him come unto me, and drink.'

"How few Christians are like a tree planted by the rivers of water! What would you have thought of the Jews, if, when Moses smote the rock, they had refused to drink? or what would you have thought if they had only put the water to their lips? Yet such is the way with most Christians. It pleased the Father that in Christ should all fullness dwell. The Spirit was given to him without measure. The command is given to us to draw out of his fullness; yet who obeys? Not one in a thousand. A Christian in our day is like a man who has got a great reservoir brimful of water. He is at liberty to drink as much as he pleases, for he never can drink it dry; but instead of drinking the full stream that flows from it, he stops it up, and is content to drink the few drops that trickle through. Oh that ye would draw out of his fullness, ye that have come to Christ! Do not be misers of grace. There is far more than you will use in eternity. The same waters are now in Christ that refreshed Paul—that gave Peter his boldness—that gave John his affectionate tenderness. Why is your soul less richly supplied than theirs? Because you will not drink: 'If any man thirst, let him come unto me and drink.'—'Abide in me, and I in you; as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.'" (John xv. 4, 7.)

"O Jesus! make thyself to me
A living, bright reality:
More present to faith's vision keen
Than any outward object seen:
More dear, more intimately nigh,
Than e'en the sweetest earthly tie."

FIFTEENTH WONDER.

(Commencing about three years after the Covenant.)

THE FOUR-YEARS' FIERY ORDEAL OF GREAT BRITAIN AND ANGLO-SAXON AMERICA, FROM WHICH THEY ULTIMATELY EMERGE, PURIFIED, ENNOBLED, AND DISENTHRALED, TO ENJOY THE THOUSAND YEARS OF MILLENNIAL PEACE AND PROSPERITY.

"At that time there shall be a time of trouble such as never was since there was a nation, even unto that same time."—Dan. xii. 1.

"Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened."—Matt. xxiv. 21, 22.

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof. The land shall be utterly emptied and utterly spoiled, for the Lord hath spoken this word."—Isa. xxiv. 1, 3, etc.

"Thus saith the Lord of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth, even unto the other end of the earth: they shall not be lamented, neither gathered nor buried; they shall be ordure upon the ground."—Jer. xxv. 32, 33.

"These (the ten kings) have one mind, and shall give their power and strength unto the wild beast. For God hath put into their hearts to fulfil his will, and to agree, and give their kingdom unto the wild beast, until the words of God shall be fulfilled."—Rev. xvii. 13, 17.

"And it was given unto him (Napoleon, the revived seventh head of the wild beast or Roman Empire) to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations."—Rev. xiii. 7.

THE GREAT TRIBULATION principally takes place during

the second three and a half years, after the Covenant between Napoleon and the Jews; but as it is preceded by a preliminary season of several months of universal warfare, therefore the fiery ordeal of Great Britain and Anglo-Saxon America will altogether occupy the final period of four years.

This great tribulation, or time of trouble, is to be of such universal prevalence, that "except it were shortened, no flesh should be saved;" and of such severity, "as never was since there was a nation, even unto that same time;" so that these circumstances alone would indicate the approaching ordeal of England, in common with the other nations of Christendom, to be of the most afflictive character. And besides this, it necessarily will suffer grievously from the earthquakes, famines, pestilences, and wars that will be of such general occurrence at that epoch.

But the worst element of the tribulation will be RELIGIOUS PERSECUTION, for we are told that the wild beast, denoting the Roman Empire controlled by the great Antichrist, is to MAKE WAR WITH THE SAINTS, AND TO OVERCOME THEM, for forty-two months, or three and a half years! All standard literal interpreters of the prophecies agree that this three and a half years' persecution of Christians is yet to come, and is to prevail throughout all the Roman Empire, which in its fullest extent included England. And various year-day interpreters also consider that the slaughter of Christian witnesses for three and a half years is foreshown in the eleventh of Revelation to take place ere long. The case may be stated in a syllogistic form thus:—

An exterminating persecution of true Christians is to take place throughout all the Roman Empire, during the final three and a half years.

But England is undoubtedly part of the entire Roman Empire.

Therefore an exterminating persecution is to take place throughout England during the final three and a half years.

THIS CONCLUSION may appear startling to superficial thinkers, who have no adequate idea of the united strength of the continental powers, as compared with that of England

1 Rev. xii. 5, 6; xii. 6, 14; xi. 2, 3; Dan. vii. 25; xii. 7.

alone. But even now the signs of the times, as well as the predictions of prophecy, indicate that the continental powers—France, Spain, Italy, Greece, Egypt, and Turkey—will soon be united in a congress under Napoleon; and as their iron-clad fleets are conjointly four times as powerful as the British navy, and their combined armies ten times greater than the English regular and irregular forces, it is evident that such a coalition of the Romish and Mahometan nations to crush Protestant liberty in England would be most formidable. The only political barrier to the universal extension of the first Napoleon's dominion was the alliance of the four great powers, Britain, Russia, Prussia, and Austria, in a confederated effort to resist his usurping encroachments. But no such alliance in opposition to the enlarging dominion of the third Napoleon seems possible, owing to the estrangement and unfriendliness that has latterly arisen between Britain and the other three of those four allies. Russia has been alienated from England by the Crimean war, and Austria trembles on the verge of dissolution from internal commotions and foreign invasions; while Prussia is too selfish and calculating to act otherwise than strictly for her own interests. The anti-Napoleonic treaties of Vienna ratified between those former four allies have now obviously become a dead letter. The historian Alison and other political writers have justly expressed the most gloomy apprehensions on these grounds with regard to the future of England.¹

And it is not merely from the unfriendly attitude of foreign nations that such auguries of danger to Britain accrues, but internally also perilous signs are manifesting themselves. Democracy is arising, like a lion from its lair, and in a rekindled Reform agitation will soon make its roar heard throughout the length and breadth of the land. Its present appearance may be no bigger than a cloud the size of a man's hand, but the political horizon will soon be overspread with a dark tempest, in which the time-honoured aristocratic institutions of England will be subverted by the triumph of republicanism. A great revolution, as violent and overwhelming, as that in France in 1793, is indicated, politically

¹ The remarks of Alison on this head are quoted in the appendix on "Menacing Perils in England and America," in the author's book on "Louis Napoleon the Destined Monarch," etc., and the other points here referred to are there enlarged upon.

as well as prophetically, to take place during the next few years.

Britain will unquestionably be one of the ten kingdoms, into which the whole extent of the original Roman Empire is to be divided during the final three and a half years, as signified by the ten toes of Nebuchadnezzar's prophetic image, and the ten horns of the wild beast. All the ten toes are composed of intermingled clay and iron—denoting the mixture of democracy and monarchy that is to characterize the government of each of them. This clay-iron or democratic-despotic governmental principle is fully developed in France, and will, before the final three and a half years, be found completely established in all the ten kingdoms—namely, Britain, France, Spain, with Portugal, Italy, with Sub-Danubian Austria, Algeria—five in the Western Roman Empire—and Greece, Egypt, Syria, Tripoli with Tunis, and Northern Turkey—five in the Eastern Roman Empire. This ultimate lodgement of the sovereign power in the hands of the people is also denoted by the entire body of the wild beast being eventually scarlet-coloured. Prophecy informs us that these ten kingdoms are then at last to “give their power and strength” to Napoleon, the seventh-eighth head of the wild beast, or Roman Empire, with which he, as its controlling head, will be practically identical. (Rev. xvii.)

In addition to the rising prevalence of democracy, another noticeable sign is the developing power of Fenianism, originated for the professed object of effecting the separation of Ireland from England, which is the very event that prophecy foreshows to be impending; for as England is inside, but Ireland is outside, the Roman Empire, therefore the governmental union between them must be dissolved, before the final three and a half years commence with the precise tenfold division or decemregal partition of the Roman-Imperial world. The British army itself, upon which every dependence is placed for the frustration of any Fenian rebellion, consists of Irish or Romanists to the alarming extent of ONE-THIRD of its entire force, while no less than half of the artillerymen are of that class.¹ It does not even require the light of prophecy

¹ There are about 40,000 regular soldiers in Great Britain and Ireland, the same number in British colonies, and also in India, making altogether about 120,000; and also the separate Indian establishment of 70,000

to foresee what a disastrous, Sepoy-like mutiny is imminent from such a state of things. The indefatigable activity of the Fenian agitation in America forbodes inevitable calamities of the most grievous severity to Canada, which, from its extended frontier, is pronounced by the highest military authorities to be unavoidably exposed to devastating invasions from any hostile forces in the United States. There seems no prospect of Canada enjoying exemption much longer from such a calamity.

Another deplorable source of danger to England is the immense extent of its commerce, exposing it to the most ruinous financial embarrassments, in event of its commercial transactions with other nations being followed up by a foreign war; and in such a case, British merchant vessels would everywhere fall a prey to swift privateers. Multitudes of operatives, including in most manufacturing towns numerous Irish Fenians, being thus thrown out of employment by the sudden stoppage of the import and export trade, would cause scenes of general anarchy and revolutionary desolation, and the whole land would be overspread with violence and lawlessness, bringing in their train famine and pestilence. Britain depends for ONE-THIRD of its supply of bread upon its annual importation of nearly six million quarters of wheat from Russia, Prussia, and America, and is therefore at the mercy of those nations, which might at any time endeavour to starve it into submission by withholding such indispensable supplies. In the words of the historian Alison, "So large a portion of its food has come to be derived from foreign nations, that the mere threat of closing their harbours may render it a matter of necessity for Great Britain, at some future period, to submit to any terms which they may choose to exact." And, indeed, the day seems not far distant when the merchant vessels conveying these supplies by sea may be destroyed by the ravages of privateers, for which England has suicidally furnished the precedent in the Alabama.

The result of all these crushing calamities upon England is prophetically foreshown to be the triumph of Romanism, of

soldiers—altogether about 100,000 regular soldiers; and 100,000 militia, and 120,000 volunteers. France has nearly 600,000 regular soldiers, and more than 1,000,000 National Guards. Russia, Austria, and Prussia each have about 600,000 trained soldiers, and Italy 300,000. The French iron-clad fleet is admitted to be as powerful as that of England.

infidelity, and of democracy electing a monarch of its own choice, who is to be one of the ten subordinate kings confederated in a congress under Napoleon, as their imperial head; and "power is to be given to Napoleon over all nations," as narrated in the thirteenth and seventeenth chapters of Revelation, and he "shall make war with the saints, and overcome them, for forty-two months." The Roman Pontiff will make use of the universal dominion of his eldest son to carry on a crusade against true Protestants, and to attempt the extirpation of so-called heretics, until at last the blood of the martyrs crying from the ground for vengeance shall bring down the consuming fire of retribution to destroy them that destroy the earth.

The prediction in the thirty-eighth chapter of Ezekiel, describing the ineffectual remonstrance of the merchants of Tarshish against the latter-day invasion of Judea by Napoleon's hosts, seems not obscurely to indicate that a disastrous eclipse will then have overshadowed the sun of England's commercial greatness, and that the prophetic denunciations against England Tarshish, the symbolic term for England, will then be undergoing their accomplishment.¹

THE FOLLOWING TESTIMONIES as to the certain approach of a season of unexampled tribulation throughout Great

¹ Rev. xiii. 3, 5, 7; Dan. vii. 25; Ezek. xxxviii. If England is the prophetic Tarshish, her overthrow is thereby additionally foretold. "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low, and upon all the ships of Tarshish." (Isa. ii. 12-16.) "Howl, ye ships of Tarshish, for your strength is laid waste. Pass over to Tarshish. Howl, ye inhabitants of the isle." (Isa. xxxiii. 1-14.) In this case, the ultimate ruin of her navy is apparently to be caused chiefly by furious gales and storms. "Thou breakest the ships of Tarshish with an east wind." (Psa. xlviii. 7.) The coming national judgments will be justly retributive for the heartless selfishness and neglect of the poor by the majority of the upper classes. It seems from Isa. xviii. 12, that the prophetic Tarshish or modern maritime nation is probably to help to carry back some Jews to Palestine at their partial restoration by the Napoleonic Antichrist at the commencement of the seven years of the covenant-week; and also again at their complete millennial restoration by Christ (Isa. lx. 9), after Antichrist's destruction at the close of that seven years, when England and other nations will be delivered from Antichrist's three and a half years' despotism.

Britain and Christendom, are hereunder quoted from TEN EXPOSITORS who have written largely upon the Scripture Prophecies: the Revs. Dr. Gill and Thomas Scott, the celebrated commentators; the Revs. Dr. Alexander Macleod, Dr. Hales, E. Nangle, Dr. Burg, Hollis Read, D. N. Lord, W. Cuninghame, Major Trevilian. Other expositors have also expressed similar opinions.

These are expositors of the year-day system of interpretation, and the first eight of them understand the 1260 days in Revelation xi. 3, xii. 6, to signify 1260 years of the oppression of true Christian witnesses by the Papal Antichrist, beginning about or soon after 606, when the Pope's universal supremacy was fully established by the Roman Emperor Phocas' decree, and ending, therefore, somewhere about or soon after 1866, and to be followed by the three days and a half, that is three years and a half of the slaughter of Christian witnesses, or believers generally, whom they understand figuratively to be denoted by the two Witnesses. (Rev. xi. 9.)

It seems, however, that 615 or 612 was the more likely year for the commencement of the 1260 years, as the Antichristian creed of Mahometanism was not founded by Mahomet in the Eastern Roman Empire until 610 or 612, and the Mahometan and Papal Antichrists appear both to have arisen together, and thus may be expected simultaneously to terminate their 1260 years about 1872. It appears that the 1260 years of Popery could scarcely have begun earlier than 608-9, as the Pantheon at Rome was not dedicated to its services until that time.

Thus a future three and a half years' religious persecution is expected by these year-day interpreters of prophecy, just as much as by the literal-day expositors, who understand the 1260 days, 42 months, and time times and a half time to be fulfilled hereafter literally, as three years and a half, during which all Antichristian powers will make war against Christians and overcome them.¹ The belief is now increasingly held that there is a double fulfilment of nearly all Daniel and Revelation—both year-day and literal-day—during rather more than 1260 years of the Papal Antichrist's power, and also during rather more than 1260 literal days of the final Infidel Antichrist's power; so that both the year-day and literal-day

¹ Dan. vii. 25, xii. 7; Rev. xi. 2, 3, xii. 6, 14, xiii. 5; Dan. ix. 27.

systems of prophetic interpretation are correct. The three years and a half of the slaughter of Christians will evidently be the second three years and a half after the seven years' Covenant between Napoleon and the Jews.

THE REV. DR. GILL, the celebrated commentator, expected the slaughter of the Witnesses for three and a half years about or a little time after 1866—preparatory to the personal reign of Christ upon earth during the millenium. He said in 1750, in his sermon on "Watchman, what of the night:"—

"The witnesses have not yet finished their testimony: they are still prophesying, though in sackcloth, or under some discouragement: whereas it will be when they have finished their testimony, and at the close of the 1260 days or years of (the Papal) Antichrist's reign, that they will be killed.¹ Had they been slain at any former time, they would have risen long before now, for the time between their death and rising is but three and a half days, that is three and a half years; they would have ascended up to heaven before now, which denotes a most glorious state of the church; and the ruin of Antichrist would have come on long before this time—nothing of which has yet been done: to which it may be added, that upon the fulfilment of the above things, the second woe will pass away—the passing away of it relates to the destruction of the Turkish empire—whereas, it is still in being and in great power; and the third woe or the seventh trumpet will bring on the king-

¹ Dr. Gill said in his Body of Divinity in the article on the second coming of Christ, regarding the 1260 years of Popery's chief supremacy. "There is another era which bids fair to be the beginning of it; and that is when the emperor Phocas gave the grant of Universal Bishop to the Pope of Rome: and this was done in the year six hundred and six (606); and the rather this date should be attended to, since within a little time after, Mahomet, the Eastern Antichrist, arose; so that as they appeared about the same time, and go on together, they will end together. Now if to the above date are added 1260 years, the end of (the Papal) Antichrist's reign will fall in the year 1866: according to this computation, he has almost a hundred years more to reign."

Dr. Gill's view that the 1260 years began simultaneously with Popery in the west, and Mahometanism in the east is held by other expositors, but 610 when the Koran was written, or 612 when Mahometanism was publicly preached seems a more correct commencement of the 1260 years, which thus should end in 1870 or 1872.

dom of Christ; but as yet there is no appearance of the kingdoms of this world becoming the kingdoms of our Lord and of his Christ. (Rev. xi.)

"From all which, it may be concluded that the slaying of the Witnesses is yet to come, and will make the dismal part of that night, we are entering into, and which will be accompanied with a UNIVERSAL SPREAD OF POPEERY: Popery will be once more the reigning prevailing religion in Christendom, and indeed how should it be otherwise? for when the Witnesses are slain there will be none to oppose the power and progress of it: there will be a universal triumph: the Popish party will upon this rejoice and send gifts one to another. And that the mystical Babylon or harlot of Rome will be in *statu quo*, and in all her glory and grandeur at the time of her destruction, is evident from her saying, *I sit a queen, and am no widow, and shall see no sorrow*; every thing being now according to her wishes: having regained all her former power and glory, and nothing to fear from the Witnesses who had before tormented her, they now being slain, but her *plagues shall come in one day, death, and mourning, and famine, and she shall be utterly burnt with fire*, even in the height of all her glory, which does not seem to comport with her present state and circumstances. (Rev. xvii., xviii.)

"And I am the more confirmed in all this, by the present appearances of things in the world, as the very great increase of Popery in our land and in other countries; for though the Pope of Rome as secular prince, and with respect to the exercise of his power and authority, is not what he was, and is much declining, and has not that regard paid him by the kings of the earth as formerly, yet Popery itself is far from being on the decline, or losing ground; as also the great departure of the reformed churches,¹ so called, from the doctrines and principles of the Reformation, and even of Protestant Dissenters, who are gone and are going more and more into doctrines and practices, which naturally verge and lead to Popery. I am very much of opinion that these things will at last issue in Popery, both here and in all our colonies abroad."

THE REV. THOMAS SCOTT, the celebrated commentator, in

¹ With how much more reason might Dr. Gill, who wrote this more than a hundred years ago, say the same now, since the spread of Puseyism and Romanism recently in the United States and Great Britain and her colonies.

1815, in his remarks on the seventh chapter of Daniel, considered Great Britain to be one of the ten horn kingdoms of the wild beast, and said, "Probably at the end of 1260 years from A.D. 606, the events predicted will begin to receive a remarkable accomplishment." He also said in regard to the slaughter of the Witnesses in the eleventh chapter of Revelation:—

"When the Witnesses 'shall have finished' or 'shall be about to finish' their testimony, the wild beast that ascendeth out of the bottomless pit, that is, the persecuting power, shall fight against them and 'kill them.' I cannot but think, that this passage relates to events yet future. The prevalence of infidelity in different forms throughout Europe, and the zeal with which principles of that tendency are everywhere propagated, when contrasted with the declining state of Papal superstition, renders it not wholly improbable that the wild beast may change his ground and method of attack before he thus prevails against the Witnesses; for that time approaches.

"It appears from the prediction that the temporary victory of this enemy over the truth will be so entire throughout the extent of the western church (in the western Roman empire) that there will be scarcely any open profession or preaching of the true gospel, or steady opposition to the prevailing Antichristianity in all that part of the world.¹ The fulfilment of the prophecy seems to me indispensably to require the following particulars: First. The general suppression of the public testimony for the truth in doctrine and worship throughout all the kingdoms of the western Roman empire; but no such general suppression has taken place, especially in the latter ages. Second. The *open, avowed, and general* triumph of enemies: as if the hated cause of true Christianity were finally ruined; but this has never yet been the case throughout the ten kingdoms. Third. The very speedy and unexpected revival of the Witnesses, and the immediate, general, and extraordinary triumphs of the Gospel in all those countries

¹ This eminent commentator, Thomas Scott, said in a subsequent edition, in 1839, "The outline of the above interpretation was given in the first edition of this work, and since that time during twenty-four years, the author has had abundant opportunity of reconsidering his interpretation. He must, however, still avow his full conviction, that the transactions, predicted under the emblems of these verses, have not hitherto taken place."

where it was supposed to be extirpated. Whether this will be, as some with much probability think, the last persecution before the millenium, the event must determine.

"If the slaying of the Witnesses be future, it is of vast importance that Christians should be aware of it, and act accordingly. It does not follow from the suppression of the public testimony, namely, the general silencing of faithful ministers, and inhibiting the public administration of ordinances, in the purity and simplicity of Christian worship through the ten kingdoms, that there will be no true Christianity in those kingdoms. Nay, it is not improbable that the prevalence of true Christianity will provoke this persecution; that there will be thousands, and tens, nay, hundreds of thousands, who *secretly* at the hazard of their lives, will meet together for the worship of God; that books previously circulated, containing clear and practical religious instruction, will in a very great degree supply the want of public ordinances during this short interruption; that the persecution itself, and the suppression of the testimony, will so show the odiousness of the persecutors, and the excellency of true Christians, as, by the divine blessing, exceedingly to multiply real believers during the interdiction, and in short that the means previously used, nay, the seed which we are now sowing, may be abundantly prospered in bringing forward the glorious times which shall succeed this event.

"The term of **THREE AND A HALF YEARS** according to the prophetic calculation of the days, in which the testimony shall be suppressed: and the energy and success, with which it shall then burst forth, from the ashes under which it had been smothered: and this through all the ten kingdoms—appears to me to give an astonishing interest to this view of the subject; as well as most animating motives now to sow to the utmost that Gospel seed which will then produce the glorious harvest. In many other cases we should "rejoice with trembling;" but in this, while we cannot but tremble at the prospect before us; we should *tremble with rejoicing*. Like the believer's death, it will be a dark and painful entrance on scenes inexpressibly delightful: and the approach of it, if perceived, will assure the intelligent Christian, that the final triumphs of the church are at hand, even at the door."

THE REV. DR. ALEXANDER McLEOD, an eminent Presbyterian Minister in New York, United States, and originally a native of Scotland, delivered a course of lectures on Revelations, in New York, in 1814, in which he said, regarding the slaughter of the Witnesses in the eleventh chapter of Revelation : and of the vintage of wrath :—

“ Let true Christians cherish the hope of a speedy release from Antichristian bondage. The TIME, in which this last judgment is to be inflicted, is very distinctly declared. It is at the close of the period of 1260 years. They are to be dated from the year 606 (at the decree of the Emperor Phocas)—from the year 606 until the year 1866.

“ For three and a half years there will not be found within the bounds of the Roman empire any Witnesses to bear a public testimony against the man of sin. This period is not yet arrived but is fast approaching. That the death of the Witnesses has not yet come to pass appears from the fact that it is caused by the LAST great struggle of the wild beast against the saints. This is obvious, because the war is *peculiarly* mentioned in the prophecy, and because at the resurrection of the Witnesses, the power of the enemy comes to an end.

“ On what street, in what kingdom of the ancient empire, shall the Witnesses of Jesus Christ lie dead, and unburied, the sport of the sons of darkness ? In what land are to be found the victims, the last victims, to be offered upon the altar of the man of sin ?

“ You anticipate my reply. There is one nation to which the eye is irresistibly turned. It is not a secret to the Christian world, in what country dwell the Witnesses of our Redeemer, at the present time, in the greatest number, with the greatest zeal, intelligence, activity, and usefulness. There too, they are likely to continue in the greatest notoriety, during the few years which remain of the time necessary for them to complete their testimony. It is painful, brethren, to anticipate this event. It embitters the heart. Heavy are these tidings from the little book : but we must receive it out of the angel's hand. Shall our fathers, our friends, our brethren in the faith of God's elect, bound with us in the most sacred ties, for the promotion of the Lord's cause, be opposed, and persecuted, and put to death in the British dominions ?

“ The British empire is within the bounds of the symbolical earth. Should *that* *wo* be permitted in the providence of God

to break over the cliffs of Albion, and its foaming billows roll along to the high mountains of Caledonia, where the old Roman legions were stopped in the days of other times, the war of the wild beast against the Witnesses must become matter of history. The best of the saints, and the most magnanimous, intelligent and faithful of that land, as they would not be silent, could not be safe.

"Men of no religion—men inclined to a splendid form without life or reality—the avowed enemies of evangelical doctrine—the high advocates of arbitrary power and prelatical pride—those who excommunicate from the pale of the church of God, all but themselves and the church of Rome, would easily embrace the views of the Antichristian conqueror.¹ But thousands among the several religious denominations of the British Isles would seal their testimony with their blood.

"Such an event—sufferings extreme from the hand of France—sufferings approaching to desolation, have been expected for ages by the pious people in that country. What is to prevent such a catastrophe? Britain, first in crime, because sinning against the clearest light, and the greatest mercies, deserves the scourge. Britain, possessing the most active, useful, and important part of the church of God, will be preserved from wrath until the work assigned to her pious sons shall have been accomplished. Let that work be done, and then though Noah, and Daniel, and Job, were there, they cannot prevent the evil to come.

In adopting this view of the subject, I confess I do not follow where inclination would lead. Could I find it consistent with the word of God, I should rather exhibit our calamities as past, than hold out to your fears the gloomy side of the picture. Even in this case, however, the friends of God ought not to be discouraged. Although the slaughter of the Witnesses is yet to come, the cause of religion will generally prosper henceforward throughout the earth. The immense exertions which are at present made to send the word of life among the nations, and the state of Christianity already in places to which the power of the wild beast does not extend, secure under the divine blessing and protection, the progress

¹ "High churchmen, contending for the divine right of prelacy, consign to unmerciful mercy all who do not submit to their bishops. They claim a nearer connexion with the Papists, than they do with other Protestants." (Thus wrote Dr. M'Leod in 1814).

of godliness over the earth, although iniquity shall have a short-lived triumph on the street of the mystical Sodom. The nations, within the symbolical earth, which are to be immediately affected by the approaching catastrophe, will be spared until they have done their work. The religion of Christ shall still continue to move with accelerated velocity, and the number of its votaries shall continue to increase, as shall afterwards be made to appear from other prophecies, at the very time when Satan descends in extraordinary wrath, because his time is but short, to animate his servant the beast to kill the Witnesses of Christ. In a very short time after their death shall they rise where they fell, and even there obtain the power over their enemies.

"Many good and great men," said Dr. Livingston, venerable for his age, his learning, and his piety, 'entertain serious apprehensions of approaching evils, and cannot divest themselves of anxious fears, that the gloom will actually thicken at the close, that the number of believers will be greatly diminished, errors overwhelm the church, and true religion be reduced to an extreme point of depression.' In these sentiments we acquiesce, and we maintain the death of the Witnesses to be still a future event."

THE REV. DR. HALES, an Irish Rector, and an able and voluminous writer on chronology, expected the slaughter of the Witnesses to occur about 1878. He said in his "Synopsis of the Signs of the Times," in 1817:—

"From the days of Mede, this tremendous prophecy has been generally understood literally to indicate a final suppression of the reformed churches and massacre of their pastors for a short time of three and a half years, before the expiration of the persecuting period of 1260 years: during which every religious establishment shall be apparently extinguished to the great joy of the apostate faction and infidel persecutors. The uncommon atrocity of this last persecution is marked by the refusal of the persecutors to permit the burial of the Witnesses after their massacre which was usual in other persecutions, thus the bodies of John the Baptist, of Christ, and of Stephen, were given up to their disciples and friends to be interred, by Herod, Pilate, and the High Priest.

"There is abundant reason to dread that as the persecution

of the witnesses by the Jews, and by the Pagan Emperors of Rome, began with the house of God, with Stephen, James the elder, James, the Lord's brother, Paul, and Peter, as Peter himself foretold (1 Peter iv. 17), so will they end with the house of God under the reign of bigotry, infidelity and their common offspring fanaticism, so strongly implied in our Lord's desponding question, 'Nevertheless when the Son of man cometh (in the clouds of heaven at his next appearance) shall he find faith on the earth?' or Christianity anywhere established in its primitive purity (Luke xviii. 8).

"This last persecution is to take place within the precincts of 'the great city' or territories of the mighty Roman empire; the particular scene is called 'the street of the great city:' the article *της πλατειας* expressing eminence. We are afterwards told that in the ensuing judgment and earthquake 'the tenth part of the city fell' *το δεκατον*: whence we may collect that this persecution will take place in one of the 'ten horns of the beast' or ten kingdoms into which the Roman empire was split. Of these kingdoms the most eminent for vital religion is unquestionably Great Britain: where the remnant of the faithful Witnesses that survive the dreadful persecution of the superstitious and infidel powers which have so long ravaged and are still ravaging on the continent, may be considered as now collected.

"To England, therefore, 'the tenth part of the great city,' are we compelled to look for the last scene of persecution, and principally to her 'street,' or most populous region. And the 'street' by way of eminence may perhaps chiefly denote London and its environs—that greatest seminary of religion and vice; where we verily believe there are to be found more intelligent and enlightened Witnesses to suffer persecution than in any part of the world; and a multitude of bigots, infidels, and fanatics, to inflict it. And where, from her boundless commerce as queen of the ocean, spectators cannot be wanting of 'peoples and tribes, and languages, and nations,' from the four quarters of the world to witness the catastrophe. The resemblance indeed is so striking that though we shudder thereat and depreciate the doom, we are forced most reluctantly to profess and maintain it.

"However gratifying, therefore, it would be to our own and the public feelings, to say with some that England is secure, that Great Britain and Ireland have nothing to fear from this

fatal persecution of the Witnesses 'because (as erroneously alleged) the time of this great persecution is already past.' We dare not 'speak smooth things,' nor 'prophecy deceits,' because 'the Lord is against the prophets that smooth their tongues,'² and 'Woe to the prophets that see visions of peace' and 'sew cushions under every pillow.'³

"These countries and their united church we are strongly and irresistibly persuaded have much to endure, much to suffer under the remaining vials of wrath, though we humbly trust they will pass through their last trial like gold, purified and refined in the furnace of affliction *a little while and we shall not see her* during a short suppression beneath the troublesome waves of this world, and again *a little while and we shall see her* emerging much purer and fairer than ever after her last baptismal purification.

THE EXPOSITOR D. N. LORD in his work, in 1858, "On the Coming and Reign of Christ," states that a great number of expositors expect the 1260 years to end about 1868, or within a few years after. He says regarding the coming slaughter of the Witnesses during three and a half years:—

"The wild-beast is at the end of its twelve hundred and sixty years, probably in some great political convulsion, again to rise from the abyss of hades to a new life in a modified form, and after a brief career go to perdition. In that revolution the old monarchies are to fall, and be succeeded by an imperial chief who shall reign over the whole empire, with absolute sway like the emperors of the old Roman empire; and by ten subordinate chiefs who shall receive authority much as though they were kings; but who perhaps after rising to their stations, by popular choice, or usurpation, shall give over their power to that imperial chief, and hold it thereafter as his subordinates. And in this relation, they are to make war on the Lamb, and to be conquered by him.

"This great revolution in the governments of the ten kingdoms is clearly yet future. Though the monarchs of several of the Catholic kingdoms lost their power for a short time in 1848, and the beast appeared to have perished, and to be followed by elective chiefs, yet the old monarchies soon recovered their former power in all the kingdoms except France, where a new rule was established. That may perhaps

¹ Isaiah xxx. 10. ² Jer. xxxiii. 31. ³ Ezek. xiii. 16—18.

prove the beginning of the change. The other monarchies may not fall together but in succession; as they originally rose, not simultaneously, but at different periods. It is expressly foreshown, chap. xi. 9, that it is the beast from the abyss that is to make war on the Witnesses and overcome them; and that is indicated also by its bloody hue, and the intoxication of the woman whom it bears, with the blood of the saints, and of the Witnesses of Jesus. There seems already to be a preparation for it in Italy, Germany, Spain, and Portugal. No one would be surprised at the occurrence any day of revolutions there that should overthrow the old dynasties, and rear democracies, or military despotisms on their ruins. Nor would it be deemed strange, should such a change ere long take place in Great Britain. The causes that are in action, it is universally felt, must naturally, sooner or later, issue in such a change.

"The apostate and persecuting hierarchies are again, it is shown by this vision, when the beast rises from the abyss to its new career, to be exalted to supremacy throughout the ten kingdoms. The station of the woman Babylon on the beast, shows that the hierarchies which she represents are to be nationalized, and this implies that the Protestant establishments of Great Britain and the continent will then have fallen, and the Catholic church have succeeded to their power. The tendency at present is very obviously in that direction. Her holding the cup of her abominations in her hand, indicates that she is to be active in the dissemination of her false doctrines and superstitious and idolatrous rites; while her intoxication with the blood of the saints and martyrs of Jesus, foreshows that she is to pursue and slaughter them with an infuriate joy.

"The notion is generally entertained that the days of persecution are over; that the church hereafter, instead of being assailed and vanquished by the Antichristian powers, is itself to conquer them and is to carry the gospel victoriously to all lands, and to sweep from the earth all the forms of false religion by which the nations are now held in vassalage!

"But not a word, indeed, uttered by the voice of inspiration authorizes that notion. It is confuted by the whole body of predictions that respect the issue of the contest between the wild beast and Christ's Witnesses, and the state of the church and world at the close of the present dispensation. In the

last period of the powers symbolised by the wild beast, they are to attempt absolutely to exterminate the faithful Witnesses of Christ by martyring them. The enemies of Christ's kingdom are to rage more furiously hereafter than they have ever yet done; they are for a time to regard themselves as having more certainly triumphed: and Christ's followers are to be exposed to more abusive denunciations and cutting mockeries, and are to be swept from the earth by a more bloody and exterminating persecution than at any other period of their conflicts. How greatly are their dangers augmented, who studiously shut their eyes to this great futurity proclaimed to us by such impressive symbols, and pictured in such a form that the whole scene is made visible, as it were, to us, and the glorious victory of the martyrs in which it is to terminate.

"The present attitude of the world and church is such as this system of predictions contemplates. There are no indications whatever of a conversion of the world. Within fifty or sixty years, many in Protestant Germany, Sweden, Denmark, the Netherlands, France, and Switzerland have gone into rationalism, atheism, or pantheism: and idealism, pantheism, spiritualism, and other forms of infidelity have spread in Great Britain and her colonies, and in the United States.

"On the other hand there are decided indications that many of the great events foreshown in these predictions are to take place. No one would deem it improbable that a revolution in Europe should overthrow the old dynasties, and give rise to democratic or military despotism: that, if that occurred, some talented chieftain, like the first or present Napoleon Bonaparte, should rise to the head of those despotisms, and reunite the western Roman empire under his sceptre: that such a despotism should ally itself to the Roman Catholic hierarchies for the sake of their support: that such a monarch under the promptings of those hierarchies, should renew the persecution of the Protestants, and attempt to exterminate those of them, who should boldly denounce him, as the wild beast from the abyss, and who should proclaim the speedy coming of Christ to destroy his enemies, and establish his throne on the earth: that the Israelites should return to their national land, and re-organize and re-establish themselves there as a nation: and that under the impressions made by those great events, the conviction should very generally prevail with the people of God, that the coming of Christ was at hand, and great numbers should

go forth to proclaim that belief and bear the glad tidings of the Gospel to the nations of the earth. The civil world is most manifestly tending toward these political and Antichristian events."

THE REV. EDWARD NANGLE, Rector of Skreen, Ballisodare, Ireland, has, ever since 1853, maintained in the "Achill Missionary Herald," of which he is editor, that Napoleon is the seventh-eighth head of the Roman Empire, who is to lead the Romish church in a universal persecution of Christian witnesses during the final three and a half years. This view he has also set forth in a pamphlet on the "Napoleon Dynasty and the Church of Christ." He seems to consider that the 1260 years is likely to end within a few years of 1866. He says in his brief "Explanation of Revelation," upon Rev. xi., among other remarks:

"We believe that the Two Witnesses signify the spiritual church composed of living souls who bear testimony to Christ's truth in opposition to popular delusions and Antichristian superstitions during the 1260 years. They are described as Two Witnesses to show the paucity of true believers during that period—two being the smallest number of witnesses required to prove a fact according to the law. They are described as 'prophesying in sackcloth' during that period, to show their mourning state. The Witnesses being the mouthpiece of God's truth, all their denunciations of their impertinent enemies shall ultimately be as certainly fulfilled, as if they were accomplished at the very moment of their utterance. The time at which the death of the Witnesses takes place, shows that their slaying is to be accomplished by the wild beast (the Roman empire) under its seventh revived head, or the Napoleon dynasty.¹ We learn that if this persecution is to be sharp, it will be short; it only lasts for three and a half years. During this time, the Antichristian faction rejoice in their apparent success. The faithful testimony of the church of Christ to Christian truth and purity, and her denunciations of those who abide in impenitency and unbelief, torment the

¹ This figurative year-day fulfillment of the prophecy of the Two Witnesses, as thus set forth by Mr. Nangle and others, may be regarded as an additional fulfillment, not interfering at all with the ultimate literal accomplishment of this prophecy by Elias and another prophet, as described in the Twenty-third Wounder,

consciencies of worldly men, and hence they will rejoice and congratulate each other on the suppression of the testimony of the Christian church, as the extinction of vital Christianity. The wide extent of this unholy rejoicing, exactly agrees with our Lord's description of the state of the world at his coming, implied in the question, 'When the Son of man cometh, shall he find faith on the earth.'

"If we are right, the Napoleon dynasty will at no distant period take the lead in a war of opinion. Allied with the ecclesiastical power of Rome, the Papacy, which is described in a subsequent part of the thirteenth chapter of Revelation, a temporary victory will be obtained over God's people, until God vindicates his own truth in the final destruction of its enemies in the battle of Armageddon."

THE REV. DR. BERG, of Philadelphia in the United States, similarly understands the general slaughter of Christian Witnesses to be accomplished during three and a half years soon after 1866, as the end of the 1260 years. In his work on "Prophecy and our Times," in 1856, he thus speaks upon the eleventh chapter of Revelation:—

"I may be told of the massacre of the Waldensian Christians: I may be reminded of the wholesale butchery of St. Bartholomew and of other horrible orgies of Papal atrocity, but they do not fulfil the indications of this prediction. They leave a number of its most important points without fulfilment. Beyond a doubt, this slaughter is still prospective. This is proved beyond the reach of successful challenge by the concurrence of events depicted in other portions of the Apocalypse, synchronizing with this period. This slaying of the Witnesses is to be of a far more extended nature than any of the past partial efforts to exterminate the church of Christ. The earth is spoken of in this prediction in its prophetic sense, as designating the ten kingdoms, and indicates the domain of the despotic powers of the old world. But a street of the great city is specially designated as the place in which the dead bodies of the Witnesses shall lie unburied. In the great earthquake that ensues we read that a tenth part of the city fell: thus we have the symbol of a great city divided into ten parts or streets, as the type of the Papal power, and the tenth part falls, that is, one of the ten kingdoms belonging to the Roman empire is overthrown in the convulsion typified by the

earthquake. The street in which the dead bodies lie, is properly the Broadway—the great thoroughfare. Such is the meaning of the word *πλαρεια*. Which of the ten kingdoms answers to this appellation? For many years England has claimed to be the Broadway of the nations. England is the great commercial thoroughfare of the world, and we believe that England is designated in this prophecy, as the street in which the dead bodies of the Witnesses shall lie without burial, and that England is the tenth part of the city which shall fall in that great earthquake. No other street of that great city can answer the prophetic description. No other street is the Broadway of the nations. In no other of the ten kingdoms would the victory of the Papal Antichrist be hailed by despotism with such ecstasy of delight. The predicted congratulations which are to be reciprocated among the despots of the earth, are the triumphs of foes who exult when the citadel that has long defied their power, is captured and destroyed.

“For centuries England has been the great bulwark of constitutional freedom in Europe. With all the defects in her government, it has been the just glory of Great Britain that she alone has maintained the right of conscience inviolate and with all the imperfections of her system, she has stood far in advance among the ten kingdoms, as the champion of freedom, and has opened her coast as a city of refuge, to which the oppressed of other lands might flee. She has been the bane of the tyrants of Europe. The floods of despotism have chafed her white cliffs like the angry waves of a stormy sea, but they have only washed the rock with their foam; they have not moved it from its deep foundation. Britain has for centuries defied the world; and it is impossible, looking at her isolated position and her comparatively diminutive proportions on the map of Europe, to doubt that God has by special providence protected and preserved her as the guardian of human rights. Britain is at this day the only spot in all Europe in which a freeman can feel at home.

“But in the mighty earthquake in which the tenth part of the city falls, there are to be slain seven thousand men of name. If we understand this prediction, it denotes the overthrow of her aristocracy. The political revolution depicted in the (year-day) seventh vial, is the great leveler that casts down thrones and principalities—every mountain shall be laid low. We argue that England is the home of the Protestant Wit-

nesses in Europe. That Broadway of the nations, we infer, will be in the possession of cruel enemies. *The home of the Witnesses will be made desolate.* THE LAND, WHICH IN ALL EUROPE IS PRE-EMINENTLY THE LAND OF BIBLES, AND SABBATHS, AND CHRISTIAN SANCTUARIES, WILL BE LAID WASTE, AND THE GLORY OF ENGLAND WILL BE TRODDEN IN THE DUST.

"How this dire result is to be accomplished we know not, but the signs of the times are full of the deepest significancy. Kossuth has ventured a prediction which seems destined to prove a signal failure. He has said, speaking of the growing power of Russia, which threatened a few years ago to darken all Europe with its shadow, 'Ere long the Cossack shall water his horse at the Rhine.' Not so. The Gaul is already prepared to water his horse at the Danube. France is at this hour the dominant power in Europe. England's alliance with France is the prelude to her ruin. She is the tool of the craftiest despot that ever filled a throne in the ten kingdoms, and she is at this day at the mercy of her perfidious ally. Whispers of anxiety and distrust are already heard in her borders; but her sorrows are only beginning. To know this, we need not the spirit of prophecy. They are blind who cannot see it. It is impossible to look at the present condition of Europe, and at the prevailing temper of the despots who occupy the thrones of controlling power, and not be convinced that they must be jealous of every government which is pervaded with the spirit of Christian liberty. So that even on this ground the idea that the slaying of the Witnesses is still prospective, and the locality of that slaughter in the Broadway of the nations—in England—the great commercial thoroughfare of the world, the home of God's Witnesses in Europe, becomes probable apart from any other considerations. The prophecy of God, however, establishes the truth that there shall be such a slaughter; and we have already given the reasons for regarding England as the theatre upon which the final drama of cruelty shall be enacted, we say the final drama and we bless God that with this sanguinary scene, the story of the wrongs of the church of Christ shall be ended, and the kingdoms of this world become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.

"For three and a half years the persecuting power symbolized by the wild beast, that comes out of the bottomless pit, shall

enjoy its short-lived season of triumph. The name and memory of these martyrs of Jesus shall be the sport of the people. Rome shall enjoy her triumph for three and a half years, and after this period great Babylon comes into remembrance before God to give unto her the cup of the wine of the fierceness of his wrath.

"Beyond a doubt England belongs to the ten kingdoms symbolized by the ten horns of the wild beast. . . . If we enquire what power among the ten kingdoms is at this day the chief supporter of the Papacy there can be no doubt or hesitation in regard to the answer. France is that power. France is the despotic kingdom or empire which controls the destiny of the ten kingdoms. France is the scarlet-coloured wild beast on which the woman sits. And it seems to me, there is special allusion to its reigning dynasty in those enigmatic words: 'They that dwell upon the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the wild beast that was, and is not, and yet is.' I am disposed to regard this as indicating the Napoleonic dynasty. 'It was'—it existed under the imperial sway of the first Napoleon, but the empire fell and so completely was it obliterated, that one who lived ten years later could say with truth 'it is not'—but now again "it is," for it has been restored by the present ruler of France. This wild beast ascends out of the bottomless pit. Now the Napoleonic dynasty was the offspring of the French Revolution, originating in the atheism of that age, and consequently an emanation from the bottomless pit. The same wild beast makes war upon the Two Witnesses, whose dead bodies lie in the Broadway of the nations. . . . In the permanence of the present alliance (between England and France) I have no faith. A French alliance with Russia might render Louis Napoleon, or his successor, master of Europe, and restore the Roman empire over the ten kingdoms for a short space. The prophecy seems to indicate that restoration.

"Let us keep in view the great design and use of prophecy. It constitutes one of the great credentials of the Bible. It seats the truth of the sacred Scriptures. It shows the guilt of unbelief. It leaves infidelity without excuse, for it proves by irrefragable testimony the verity of God's word, and it presses upon the conscience of every man who hears the gospel

and rings in his ear the loud alarm 'What meanest thou O sleeper, arise and call upon thy God.' As the truths of prophecy are reflected in the mirror of passing events, the light which gleams from the pages of this neglected Bible, and the voice of God sounding in his providence are so many warnings sent in mercy to careless men and women to arouse them from the dream of impenitence and sloth. 'Blessed is he that watcheth and keepeth his garments, for behold I come as a thief.' The scenes of life, like the images of a passing picture, are flitting before you, and the voice of the angel of God is heard above all the tumult of this busy dying world, calling to men everywhere to repent and seek salvation in the blood of Jesus Christ. The storm-clouds are gathering, and the tempest is nursing its wrath in the thick dark volumes that hang brooding like the outspread wings of the death-angel over this trembling earth, and yet men sleep on. Alas! iniquity abounds: the world is full of it: men's hearts are glued to it: they care only for its pleasures, its riches, and its glory. And tho' church which Jesus loved, yea, even the church of Christ is slumbering, and his own disciples by solemn profession hear him not, though he calls to them 'Behold, I come as a thief.' What if he come and find you sleeping, and you flee when the gates of the city of refuge are turning upon their hinges, and time almost spent is lost in looking with dying energy for the garments, in which alone the sinner may appear in the court of heaven. Oh, blessed is he that watcheth and keepeth his garments. God help you, heedless man. Christ have mercy upon you, when in that hour of agony you tremble, and there is no other that can help or show you mercy. The cry of the perishing sinner for mercy, what is it? It is like the shriek of the despairing wretch, who looks out from a burning house that is tottering to its fall. What perils beset that adventurous leap from amid the flaming timbers, and the crumbling walls. But they are light, if weighed against the tremendous hazard of seeking safety, and first thinking of safety when the walls of this earthly house are dissolving, and heaven or hell is trembling on the issue."

W. CUNINGHAME, an able and voluminous expositor, equally expected from other reasons that great calamities would befall England. In his treatise "On the Apocalypse,"

published about the year 1817, he maintained the epoch of the second coming of Christ to be somewhere about 1868. Among his remarks he said :—

“ Although the righteous are to be saved, I know not that we are warranted in expecting that any of the nations which have enjoyed and abused the full light of the gospel will be spared from the destruction which is to overwhelm the Papal Roman Empire. The wicked in Protestant countries, and particularly in our own highly favoured nation, are much more inexcusable than those who live amidst Popish darkness and superstition ; I can, therefore, see no scriptural ground for believing that they will be more favourably treated. But as this country is now unquestionably the focus of Evangelical light for the whole world, and as there is also reason to conjecture that we are probably the people marked out by prophecy for commencing the conversion and restoration of Judan, many persons may probably think that, for the sake of all this good, we as a nation shall be spared. But it ought to be considered that, in like manner, the Divine light of the gospel first emanated from the Jewish nation to the whole Gentile world, and yet the main body of the Jewish people which believed not were given up to destruction. The denunciations of those awful calamities, which are to visit the world before the establishment of our Lord's kingdom, are without any limitation, particularly as it respects the nations of the fourth monarchy. The whirlwind of the Lord is everywhere ‘ to fall with pain on the head of the wicked ’ (Jer. xxx. 23.) The righteous only, including first the 144,000 sealed ones, and afterwards the great multitude whom no man could number, are brought out of the great tribulation, as the Christian Jews were saved from the destruction of Jerusalem. The great progress of real religion in this country affords indeed much cause for consolation and thankfulness ; and without doubt it has been already instrumental in averting from us the cup of desolation, which has passed from nation to nation on the Continent ; but unless it be followed by general repentance, it can afford no well-founded expectation that we shall ultimately escape the judgments which are about to overwhelm an unbelieving and apostate world. I have observed in a former passage that there are at present very far from being any indications of such national repentance ; and that, on the contrary, there is melancholy and growing evidence of the

rapid increase of wickedness and profligacy in this kingdom. Unless, then, we avert our eyes from the plainest declarations of Scripture, we cannot fail to perceive that our prospects are of a very alarming nature. These considerations ought surely to awaken the Christian to pray more earnestly for his country, and to quicken his diligence, that he may individually be accounted worthy to escape the approaching wrath, and to stand before the Son of Man. These views will also lead us to look with some degree of suspicion upon those interpretations of prophecy, so flattering to our national vanity, whereby we are taught to identify the British nation with those that are to be preserved from the calamities of the third woe, and with the harpers standing on the sea of glass, who sing the song of Moses and the Lamb. To say the least of these interpretations, it is neither easy to reconcile them with the present moral and religious state of this country, nor with the emphatical declaration of God to the children of Israel contained in the prophecies of Jeremiah, "I am with thee, saith the Lord, to save thee: though I make a full end of all the nations whither I have scattered thee, yet will I not make a full end of thee: but I will correct thee in measure, and will not leave thee altogether unpunished." (Jer. xxx. 11.)

"If, indeed, we saw any appearances of that deep humiliation and repentance which are the genuine and blessed fruits of national affliction, when duly improved, we might gladly listen to the tale of peace, and even amidst the appalling prospects which surround us, we might take down our harps from the willows, and tune them to one of the songs of our Zion. But until such fruits are discernible, it is a rash and dangerous perversion of the Scriptures to take to ourselves promises to which our national character does not correspond."

MAJOR TREVILIAN, in his diffusive treatise on "The Lion," foresees grievous trials to be coming on England, in connection with the advancing resurrection of the Napoleonic Empire. He says:—

"It is only after grievous spiritual trials, as well as the extensive discomfiture of her arms, that England will be raised to pre-eminency among the nations, when the *sound* of the triumphant seventh trumpet asserts the victory of the saints. Afflicted patriotism, shuddering at the interminable prospect—above all, at its most malignant feature, which testifies that

'*post amicitias*,' the 'Man of Sin,' shall overthrow our Church and Government (Dan. xi. 23, 31)—must seek her consolation in the thought that the cleansing judgments thus foreshown (for it is of the nature of 'thunder' to cleanse) are represented in a peculiar manner under the control of the Lord Jesus. It is He who, when He would award victory, bids the 'thunders speak;' and when He would purify, 'scatters the power' of his people. It is ever Christ dealing with his own.

"The period of the last forty years has been peculiar in prophecy: it is ever Napoleonic: mankind have lived in the jaws of the great cut, or 'deadly wound,' by which the imperial power has been divided, and which is scarcely yet healed. On the healing of the wound, when Louis Napoleon shall assume the imperial crown of Rome, then will arise the ten last horns, in spiritual as well as secular independence—the toes of the great image sustaining the tread of the imperial wild beast, and giving to him their power until the words of God shall be fulfilled, *i.e.*, in the rise of the kingdom of the stone (Rev. xiii. 3; xvii. 10-17; Dan. ii.

"As to the great event of the revivification of the wild beast (though not yet fully accomplished,) the case is this—that, contrary to all calculation or precedent from history, the power wrenched from the grasp of the wild beast in 1814-15, began suddenly to be restored to the *same* wild beast, after many years and two intervening dynasties, in A.D. 1848. As the figure is of a 'head' restored to life, the identity consists, not in the resurrection of the bodily frame, but of the name and spirit (the *numen*) of the great Napoleon. We must look for something here to certify the *spiritual presence* in which, more than in bodily presence, identity consists—something, too, in which is made *manifest* the suppressed power of him who is departed. Personal identity may be predicted (says Bishop Butler) 'when the material part is in a state of flux, provided the immaterial part remain unchanged; and of such a being only is a resurrection from the dead possible.' Upon this ground we infer that, when prophecy speaks in figure of a resurrection from the dead ('his deadly wound was healed'), it is to be understood that the *very same spirit*—sanguinary, merciless, and calculating—is restored; and that a quasi-identity, such as consanguinity amounts to, may be expected even of the external form. But, further, the revival of the

name on such an account as the present, may be viewed (as Coleridge expresses it) as the revival of the 'nomen substantivum' of the great emperor; and he who is recognized as bearing it (the better, if so recognized on account of no *fore-known* merit of his own) becomes the *visible* earnest of his existence. This 'name,' reconstituted by the hands of violence, is stamped upon the brow of Louis Napoleon, the next of kin; who, rightly conscious of the single foundation of his claim, invokes the *abiding renown*, the 'præsens nomen,' of his illustrious forerunner; and to the name of 'Napoleon' (whereby 'he that is dead yet speaketh') the relifted throne is restored.

"And what may be the complete measure of the expression 'the deadly wound was healed?' Does it denote that the lost dominion will be restored in its fulness to the resuscitated beast? What scenes of foul aggression and sanguinary resistance does the thought present?"

"This resurrection of the beast, or restoration of the age of violence and desolation after its temporary suppression, is the great feat, while also it is the final struggle of 'Satan.'"

MAJOR BOLTON, although not an extensive writer upon the prophecies, like the above-mentioned interpreters, yet published a pamphlet, in 1859, in which he said:—

"More than a year ago, the author told many that he inferred that Napoleon, by an invasion of England and Ireland, will fill them with uproar and trouble; and that, about the same time, the times of the Gentiles will be fulfilled by a European war and revolutions, as mentioned in Luke xxi. 25, 26.

"Look now at the state of Europe, and hear what has appeared of late in the public journals of France and England, occurring singularly at this time.

"In the '*Indépendance*,' French journal, early in October, 1859, it was stated that Napoleon's ambition is to destroy England's naval supremacy; and that, with that intention, he is rapidly increasing the French navy, and arming them with rifle cannon.

"Another journal stated that Napoleon expected to be shot in the streets of London at the head of his victorious army.

"On the 23rd of October, 1859, in all the English and Irish journals the following appeared:—

“Several of the French provincial journals publish simultaneously a violent article against England, which is known to be supplied by a Government official. England is warned that an hour of trial approaches, which may put an end to her greatness for ever.”

“Could it be that the gunboats lately built in France, capable of resisting cannon-shot, armed with rifled cannon, about ten in number, and of sufficient size each to carry six thousand men, with all their military appointments, may be intended to convey Napoleon’s victorious army up the Thames to sack London, and return to Cherbourg with their booty, evading or defeating the English Channel fleet? The fate of England depends on the first naval engagement.

“Besides the preceding threat, that which follows also appeared in all the English and Irish journals, under the head of ‘FRANCE AND ENGLAND’ :—

“The *Times* devotes a considerable space to an article showing the prevalent feeling in France on the question of a war with England. The chief authority for the opinions expressed is a respectable French review, published in London. It is stated in France that the project of a war with England is incessantly discussed in the places of power—in the public offices, in the army and navy, among the working classes, and among men of business. The army is reported to be unanimous for war. In the navy, the desire for it amounts to a frenzy. And the church is as eager for it as either the army or the navy.’

“It might not be prudent of the author here to express his own opinion concerning those threats, as to whether they may be realized or not, and to what extent; but from the words of the Archangel Uriel apparently concerning this small kingdom,¹ he would suggest to the people of London principally, and of Dublin and the principal seaports, to be prepared for resistance. For if the foregoing calculation is correct, the time must be near when the sea and the waves will be heard roaring, and the powers in high places be shaken throughout all Europe. Then England and Ireland will be full of trouble and uproar, which could only be caused by an invasion of both at the same time, to prevent a concentration of forces in any one place

¹ “These are they whom the Highest hath kept unto their end; this is the small kingdom, and full of trouble.” (2 Esdras i. and xii.)

sufficient to resist an invading army, such as France could at present send to both England and Ireland.

"We have the testimony of Daniel that the Roman Empire or kingdom is to come to its end by a conflagration, which will include every kingdom in Europe, excepting neither France nor England. The congress about to meet may cause that flame, fulfilling also the words of Jesus, 'The sea and the waves roaring, men's hearts failing them for fear, and for looking after the things which are coming on the earth; for the powers in heaven (in high places) shall be shaken.' His dynasty (Napoleon's) who is now putting all Europe in fear will then cease. For then shall be fulfilled the word of the archangel, 'And at the last shall he fall by the sword himself.'" For he is but an instrument in the hand of the Lord Jesus Christ for the punishment of the nations of Europe, as was his uncle before him. And like as with him, when the punishment is inflicted, and the powers in high places are removed whereby the nations are unjustly oppressed, he also will be removed, as the archangel Uriel hath spoken. Then also Babylon the great shall come to her end, John says, "by violence" (Rev. xvii. 21), as in France, in 1793.

"But that will not occur until Palestine is cleared of its present possessors, the Turks, to whom God gave it, that they should occupy it until his war with the Jews is ended, to prevent them from returning to it until then.

"It is probable that when Europe is convulsed, as foretold by Daniel and John, the European provinces of the Sultan will revolt, and free themselves from his yoke, as the Italians will from their yoke, all Europe following their example.

"The Czar and the armies of all his allies in Asia and Africa shall go up to Palestine, to spoil the Jews of their gold and silver, when God will destroy them all upon the mountains of Israel by the seventh vial of his wrath, as is foretold in Dan. xi. 45; Ezek. xxxviii., xxxix.; Rev. xvi. 15—21; xix. 11—21.

"And at the same time God will give unto 'Great Babylon' the cup of the wine of the fierceness of his wrath, spoken of in Rev. xvi. 19.

"Then shall all wars for ever cease on the earth, and men

¹ "And the two that remain shall be slain by the sword. For the sword of the one shall devour the other, but at the last shall he fall by the sword himself." (2 *Revelations* xiii.)

learn war no more, and the everlasting gospel be preached to every tongue and people in all the earth, till all, both Jews and Gentiles, shall turn unto the Lord, and the earth be filled with the knowledge of the Lord as the waters cover the deep; and thus bring in that happy period called the millennium, when not only in Europe, but in all the world, there will be a revival. And so shall be fulfilled the saying of Paul, "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead."

ANGLO-SAXON AMERICA cannot escape from falling under the despotic dominion of the Antichristian powers headed by Napoleon, seeing that "power is to be given him over *all kindred, and tongues, and nations*"—a comprehensive expression, which must surely include so important a part of the world as the western hemisphere.

And, again; in the same part of the thirteenth chapter of Revelation it is stated that that revived Napoleonic head of the Roman Empire is also to "make war with the saints"—that is, Christians—and to overcome them for forty-two months, or three and a half years. Nor are these saints defined to be merely such as shall be found within the ten kingdoms, although the ten kingdoms are to be the chief persecuting powers, but they will be saints generally throughout all Christendom; and probably Anglo-Saxon America contains nearly half of the entire number of true saints upon the earth at the present time.

And as the Romanists, who are principally to compose the persecuting body of which the Napoleonic Antichrist is to be the Head, are very numerous in Canada and the United States—some of the Southern States consisting largely of French Romanists—such a fact is of itself a sufficient indication of the prospect, apart from other grounds, of matters being in such a train as to render a persecution of American Protestants no improbability. The destiny of a country in times of revolution usually depends upon the issue of the popular disturbances in its central towns, and it is particularly in the leading cities of the United States and Canada that the Irish and other Romanists are proportionately very numerous, and constitute a compact and systematically organized body, so as to render their influence extremely formidable. Their aspirations and increasing encroachments have long aimed at the ultimate

goal of dominating over the United States; and of this the following anecdote may serve as a slight illustration:—

Forty years ago a Roman Catholic priest and a judge of one of the courts were walking down the streets of Cincinnati together, when the priest said to the judge that the time would come when the Roman Catholic Church would be the ruling power in this country and be the established religion.

"But," said the judge, "your religion can never be the established religion."

"Why not?" said the priest.

"Because our laws and our institutions of government, State and National, are against it."

The priest replied—

"We will change your laws and your constitutions. The time will come when Roman Catholics will have a majority in your Legislature and your Congress, and they will make the laws to suit themselves, and make such amendments to State and National Constitutions as they please; and what shall prevent the Roman Catholic from being the established religion, when they who govern in the Church rule the State?"

"That time can never come," said the judge, "the genius of our popular institutions is against it."

"The genius of the Church is in its favour, and the time may come, and must come, *and shall come*," said the priest, with great determination written in his countenance, as if he could and would bring all that he desired and predicted upon the nation. It was thought at the time to be an idle boast of a bigoted priest, when he added, "The Church shall govern." But as an American has said in 1865, in New York, "Look at the state of things now. How happens it that so many men who are bigoted Romanists have crept into power in all branches of our general and state governments? Who can tell what our dangers are, when men begin, as in this city, to vote away the money of the citizens—raised by taxation to pay the indebtedness of the city—to Roman Catholic institutions, and to build monuments to Roman Catholic prelates? We ought to pray for the overthrow of this power, that curses and denounces every step of progress which has been made since the dark ages. I am glad to hear come men pray for the overthrow of this delusion and the destruction of this power, as unfriendly to the spread of the gospel and the evangelization of the world. Our eyes should not be shut. We must know

what our danger is, and guard against it. We must resist all abuse of power at the outset, or we may be lost."

ALREADY HAVE France, Austria, and Egypt—three of the predicted ten kingdoms of Napoleon—sent their troops to North America, to lay the foundations of the supremacy of the Latin race in that country—herein affording no indistinct intimation that, when all the ten kingdoms are firmly compacted under that Emperor's presidency, they will adopt as an indispensable part of their policy, the determination to subjugate the new as well as the old world. Egyptian troops were lately sent to aid Maximilian in subjugating Mexico. It is certainly not a very pleasant prospect for any part of America, to be conquered and governed by black Mahomettans.

It is very remarkable that the Mexican Governor of Guerrero, in a letter to a San Francisco paper in 1863, distinctly penetrated the designs of Napoleon, and expressed his convictions that the latter was undoubtedly aiming at universal empire—a secret which scarcely any politicians have yet discovered, but which some prophetic students long ago announced. He said—

"The views of Napoleon in the occupation of Mexico are, that it will enable him to place his foot on China, and extract from thence its accumulated treasures. These are only the means to reach another end, and that end is the *establishment of a universal monarchy*, extirpating all the American Republics, in order to enable him to consolidate his own dynasty. He may mistake in the means for the consummation of the colossal project, which I think impossible in the present age we live in. But he who sees not this thought in all its forms, which to this day has been marked out during his reign, is assuredly blind."

THE REV. HOLLIS READ, in his prophetic treatise, "The Coming Crisis," published at Columbus, Ohio, United States, in 1860-61, maintains that an unparalleled religious persecution of Christians for three and a half years, is foreshown to take place soon after 1866 throughout all Christendom, including the United States. He arrives at this conclusion from the prophecy of the slaughter of the Witnesses in the eleventh of Revelation, which he understands in much the same way as Drs. Berg, Macleod, Hales, D. N. Lord, Nangle, the commen-

tator Thomas Scott, and others; he explained it on the year-day principle of interpretation to mean that, at the end of 1260 years, from the full establishment of Popery about A.D. 606, there will be a general slaughter of Christian Witnesses during three and a half years, signified prophetically by the three and a half days of the exposure of their dead bodies. He also is of opinion that the great revival of religion in America in 1857 will eventually increase the hatred and opposition of Satan and the ungodly against the people of God, and tend to accelerate the coming persecution. He says:—

“As light increases, as divine influences are more active, and their effects more ostensible, and as the ranks of the adversary are seen to be thinning, and his cause waning, he is wont to come to the rescue. The only wonder is, that he has thus far, during this extraordinary religious interest, kept so quiet. Men of all ranks and conditions in life, in great numbers, deserted his ranks, and we may be sure he will not quietly submit to his disasters. He will ere long rise in his great wrath, knowing that his time is short. He will stir up wicked men to *do more wickedly*. *‘The wise shall understand,’* but *the incorrigibly wicked shall not understand*, but be allowed to go on to their own eternal undoing. We shall see if the great enemy of all good will allow his vassals to succumb without a struggle to the new order of things which the Lord, by the late wonderful effusion of his Spirit, is now inaugurating in our land.

“*What is meant by the slaying of the Witnesses* in the eleventh chapter of Revelation, and *when* shall this event take place, and by whom? Their death is the violent and complete suppression of their testimony. If by the Witnesses be meant the succession of those who profess and contend for the faith once delivered to the saints, then the suppression of their testimony must be their death. The people of God will then be prohibited from bearing witness to the truth. Ministers may not preach, Churches may not be opened, Christians may not assemble for worship, Bibles may not be published, circulated, or knowingly read, all benevolent societies will be suppressed, the Christian press prohibited, Christian schools abandoned, and all religious instruction interdicted. Righteousness will be sent away into the waste howling wilderness, to sit solitary and to mourn. Wickedness will sit in high places, and

triumph over downcast piety. Every remaining vestige of piety or the pious, shall be treated with savage contempt.

"A query here naturally arises as to the *time* of this disaster. Is it already past, or is it yet to come? I have no doubt it is *yet to come*. Several past eras have been fixed on as the time when the Witnesses were slain—as the period when the saints of the valley of Piedmont, the Vadois, the Waldenses, the Albigenses, etc., so severely suffered. These were days of cruel persecution. Few could then openly profess the Lord that bought them, without sealing their testimony with their blood. There have been times of *triumph of the persecutions* of the Church in France, Germany, Bohemia, and Italy. But there was in none of these instances that *general* suppression of the testimony of the people of God, nor that complete and victorious and public triumph of all the enemies of godliness which is here described. But what is more in point, none of the mighty conflicts of iniquity against the Church of the living God occurred at the *right time* to make them coincide with the event spoken of in our text.

"This dread overthrow is to take place as the *result* of the dying struggle of the Papal wild beast. He is then to arise in his last wrath, and to rage and lay desolate more than ever, *because* 'his time is short.' This, of consequence, must fall at or near the close of the above-mentioned twelve hundred and sixty years, or at or soon after the year 1866, at its nearest point of termination.

"And, further, the slaying of the Witnesses shall be attended by an *open avowal and general rejection of Christianity*, and a jubilee of triumph over its supposed final suppression, as if the demons of the pit had broken loose to keep jubilee on earth over the final overthrow of the hated cause. Such a time seems yet to come.

"In other words, the infidel power shall triumph, Christianity be prostrate: no one may safely raise his voice in her defence; the Bible shall be proscribed, the pulpit closed, the press muzzled, missionaries recalled, religious instruction prohibited, the fires of persecution lighted, and almost every vestige of religion destroyed. Yet the good seed shall still remain.

"If it be asked, then, if this shall be a conflict with carnal weapons, a conflict of flesh and blood, I can only answer that I see not why, in one of its aspects, it will not be. There is

in the different descriptions we have of the great battle every appearance of it. There seems good reason to suppose it will be a mighty and bloody conflict between Christian and Antichristian nations. But not solely nor principally this; it will be a mighty moral conflict. The united powers of darkness will be roused against the children of light, and shall 'overcome and kill them.' A religious profession may yet cost as much as it ever did in the darkest, cruelest days of the Inquisition. And there may be those that now read this who shall not taste of death till all these things shall be fulfilled. Therefore be ye ready.

"Do you ask why I suppose the wild beast here spoken of, who shall overcome and kill the Witnesses, to be an infidel confederacy, made up of all the haters of godliness, rather than simply the Papal wild beast? I reply, that this better agrees with the character given of this power by the Apostle Paul in his Second Epistle to the Thessalonians, than the Papacy does.

"Is it asked again, why preach the gospel to the nations of the earth, if there is soon to be so complete an overthrow, and all seemingly to be cast to the four winds? I answer, the gospel is the very thing which shall bring about the mighty, and, to the enemies of God, the awful revolution of which I am speaking. It is the diffusion of the truth which shall rouse the latent energies of the opponents of all righteousness, and bring on the last great day of conflict. We might as well object to, or at least call in question, the utility of a preached gospel, or of any religious instruction; on the ground that it will rouse the slumbering energies of the foe, and be followed by some disagreeable conflict.

"After this short suspension (three and a half years, according to prophetic language) and this overthrow of the Witnesses, God will avenge the cause of his elect; He will vindicate his own cause, and exalt it far above all that it has ever yet known. It shall be as life from the dead. And in so extraordinary manner shall it be effected, as to confound and to fill with consternation all those mighty, vaunting hosts that were so recently congratulating themselves and one the other over the final overthrow of a hated religion. What a contrast! One day they were indulging in excessive and open mirth over a prostrate foe; the next day they are in their turn laid low and overwhelmed beyond the hope of recovery, and those they

hated are again alive—their strength renewed, and they shielded by the arm of Omnipotence.

“The slaying of the Witnesses, as I have explained it, means the suppression of all efforts for the instruction and extension of the Church; their restoration, the re-establishment of all such efforts under far more favourable auspices than ever. Before, they had been clothed in sackcloth, dwelt in the wilderness, been forsaken, cast down, afflicted, and tormented. They had eaten the bread of affliction and drunk the waters of affliction. But now had the Beloved appeared and lifted up their heads, and put a crown upon them, and set them in a high place, and made them kings and priests, and put their enemies under their feet, and put a new song in their mouths, even praise to Him that sitteth on the throne.

“The saints of the Most High now have the kingdom. Antichrist is put down, and it is proclaimed, ‘The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and He shall reign for ever and ever.’ This is his millennial morn; this is the day when God shall lift up the heads of his people—when the New Jerusalem, come down from heaven as a bride prepared for the bridegroom, shall shine forth in her beautiful attire as the glory of this lower world.

“May we all be faithful witnesses for the truth, that our unworthy names may be found written in the Lamb’s book of life.”

FROM THE QUINIONS above quoted, it will be seen that a considerable agreement exists among both year-day and literal-day expositors as to there being a great persecution for three and a half years near at hand. And the increasing activity of the three unclean spirits of infidelity, democratic-despotic revolution, and Jesuitism in America during the last few years shows what progress is there being made in gathering people to the war of the great day of God Almighty, which is predicted under the sixth vial to be effected by those three spirits going forth from Satan, Napoleon, and the Pontiff, and working miracles. Truly spiritualism, which is chiefly revived demonology, or witchcraft, is a manifestation of the unclean spirits working miracles, for no person who has fairly examined its operations can deny that it is characterized by phenomena altogether miraculous and supernatural. It is a reappearance of the dark arts of sorcery, such as were practised by the

Egyptian magicians Jannes and Jambres, and by the heathen soothsayers and Delphic oracles. The firm hold which it has so quickly gained upon the minds of tens of thousands furnishes no slight indication that the great Antichrist, the man of sin, is about to be fully developed, "whose coming is after the working of Satan, with all power and signs and lying wonders." The very fact that the United States became in 1848 the birthplace and cradle of spiritualism, and is now leavened and pervaded with its influence far more than any other country, points significantly to its soon becoming included within the sphere of the power and authority of the Imperial Antichrist.

The operations of revolutionary democratic-despotism, another of the three wonder-working spirits, have also been initiated with marked energy in the United States. The gathering to the war of the great day is beginning with the preparation of the most destructive military weapons, and the infusion of martial ardour and a combative spirit into the hearts of thousands who have been engaged in the recent internal conflicts. The battle spirit that has now arisen from the dust of many years' repose will not submit to be quieted, and must discover some direction in which to expend its violence. Fenianism is an organized embodiment of this revolutionary spirit, and has every appearance of soon making Canada the scene of sanguinary strife, and obtaining a most formidable controlling influence over the elections and the Government in the United States. It is an organization strikingly adapted for promoting Napoleon's schemes of gaining a universal empire. It is naturally eager for his countenance and co-operation in the attempt to make Ireland independent of England, which prophecy shows to be on the eve of its accomplishment, because Ireland was not, like England, inside the Roman Empire. In consideration of the promise of Napoleon's assistance sooner or later in establishing Ireland's independence, the Fenians would doubtless give their cordial assistance to him in extending his dominion over the United States. Their brotherhood is believed to number upwards of a million adherents in America at the close of 1865, which is no inconsiderable proportion of the thirty-three millions of population in the United States and Canada. And it should not be forgotten that a comparatively small but yet compactly united faction has been shown by the great French revolution of 1793 to be capable of thoroughly revolutionizing

a country. The historian Alison, remarking upon the astonishing ease with which the small Jacobin faction tyrannized over France in the Reign of Terror, says, in 1794, in chap. xv. p. 87:—

“The facility with which a faction, composed of a few of the most audacious and reckless of the nation, triumphed over the immense majority of all the holders of property in the kingdom, and led them forth like victims to the sacrifice, is not the least extraordinary or memorable fact of that eventful period. The active part of the faction at Paris never exceeded a few thousand men; their talents were by no means of the highest order, nor their weight in society considerable; yet they trampled under foot all the influential classes, ruled mighty armies with absolute sway, kept two hundred thousand of their fellow-citizens in captivity, and daily led out several hundred, and at last perhaps, taking the whole country together, some thousand persons, of the best blood in France, to execution. Such is the effect of the unity of action which atrocious wickedness produces—such the consequence of rousing the cupidity of the lower orders—such the ascendancy which, in periods of anarchy, is acquired by the most savage and lawless of the people. The peaceable and inoffensive citizens lived and wept in silence; terror crushed every attempt at combination; the extremity of grief subdued even the firmest hearts. In despair at effecting any alleviation of the general sufferings, apathy universally prevailed, the people sought to forget their sorrows in the delirium of present enjoyments, and the theatres were never fuller than during the whole duration of the Reign of Terror. Ignorance of human nature can alone lead us to ascribe this to any peculiarity in the French character; the same effects have been observed in all parts and ages of the world, as invariably attending a state of extreme and long-continued distress.

“How, then, did a faction, whose leaders were so extremely contemptible in point of numbers, obtain the power to rule France with such absolute sway? The answer is simple. It was by an expedient of the plainest kind, and by steadily following out one principle, so obvious, that few have sought for the cause of such terrible phenomena in its application. This was by promoting, and to a great extent actually giving, to the working-classes the influence and the possessions of all the other orders in the State. *Egestas cupida novarum rerum*

(Indigence covetous of a change) was the maxim on which they acted; it was to this point, the cupidity and ambition of those to whom fortune had proved adverse, that all their measures were directed. Their principle was to keep the revolutionary passions of the people constantly awake by the display of fresh objects of desire—to represent all the present misery which the system of innovation had occasioned, as the consequence of the resistance which the holders of property had opposed to its progress—and to dazzle the populace by the prospect of boundless felicity, when the revolutionary equality and spoliation for which they contended was fully established. By this means they effectually secured, over the greater part of France, the co-operation of the multitude; and it was by their physical strength, guided and called forth by the revolutionary clubs and committees universally established, and everywhere composed of the most ardent of the Jacobin faction, that the extraordinary power of the Terrorists was upheld.”

HENCE, just as the Jacobin faction gained supremacy over France, so may the Fenians acquire predominance over the United States, notwithstanding their only being numerically a small part of its inhabitants; and it is easy to see how, in such a case, Protestant freedom and toleration would at once be overthrown. To this result also the ceaseless encroachments of Roman propagandism and Jesuitism—the third of the three spirits—are materially tending.

The impossibility of Protestant America escaping the predicted persecution is further shown by the fact that “that hour of temptation is to come upon ALL the world, to try them that dwell upon the earth;”¹ and the great tribulation is to be so universal, that except it were shortened, “no flesh (not a single human being) should be saved”²—plainly implying, as Daniel has foretold,³ a time of trouble such as never was since there was a nation, even to that same time.

¹ Rev. iii. 10.

² Matt. xxiv. 21.

³ Dan. xii. 2.

SIXTEENTH WONDER.

(About three years after the Covenant, and probably continuing for a month or two.)

THE SECOND TRUMPET CAUSING A GREAT FIERY MOUNTAIN TO BE CAST INTO THE SEA, AND THE THIRD PART OF THE SEA TO BECOME BLOOD, AND THE THIRD PART OF FISH TO DIE, AND THE THIRD PART OF SHIPS TO BE DESTROYED.

"And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood; and the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed."—Rev. viii. 8, 9.

The FIRST TRUMPET is principally a severe blow upon those who follow the inland pursuits of husbandry and agriculture, such as farmers, graziers, proprietors of landed estates, and cultivators of the soil; but the Second Trumpet chiefly afflicts the fishing population, and those "that go down to the sea in ships, that do business in great waters, that see the works of the Lord, and his wonders in the deep." While the inhabitants of the seacoast are congratulating themselves that however much the fruits of the earth may be destroyed, at any rate the fish, which constitute their chief source of support, remain untouched, they will suddenly find themselves bereft of this, their accustomed means of subsistence.

There seems every reason to believe that the sea, one-third of which is here to be sanguinified, is the entire aggregate mass of salt water in general, including the Atlantic, Pacific, Arctic, Antarctic, Indian Ocean, as well as the Mediterranean, although the latter, being in the very heart of the Roman Empire, and being called in Scripture "The Great Sea," has been thought to be more especially intended as the scene of this calamity. But as the preternatural eclipse and subsequent scorching of the sun at the fourth trumpet and vial must necessarily affect the whole of the earth, and not merely the Roman Empire, therefore it is fair to infer that the other trumpets and vials will similarly afflict the whole globe, although Christendom and the Roman Empire may suffer more

severely than other regions. This second trumpet plague is similar to one of the Egyptian plagues.

“And the Lord spake unto Moses, say unto Aaron, take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, and upon all their pools of water, that they may become blood; and that there may be blood throughout all the land of Egypt. . . . And Moses and Aaron did so, as the Lord commanded, and he lifted up the rod, and smote the waters that were in the river in the sight of Pharaoh and in the sight of his servants, and all the waters that were in the river were turned to blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink of the water of the river; and there was blood throughout all the land of Egypt’ (Ex. vii. 19—21). The only difference between the plague thus recited and that before us, is in regard to the department of creation affected and the instrumentality employed. In Egypt they were the inland waters that underwent this appalling change. Here it is the sea. The rod of Moses was then used; now it is the injection of a burning mountain.

J. Kelly remarks:—“As to the great mountain burning with fire, marvellous though it be, what forbids but that we should suppose it to be some combustible material body condensed in the laboratory of the atmosphere by Divine power, or some real local mountain dislocated from its place and precipitated into the ocean. To favour this latter conjecture we have a remarkable allusion in the book of the Psalms—‘God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; Though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof’ (Ps. xlvi. 1—3). This whole Psalm is evidently the prepared utterance of a remnant of the faithful in the latter day, triumphing in Jehovah as their refuge, amidst the most terrifying phenomena going on around them. May we not then identify them with that proportion of true witnesses to God who, by and bye, will stand unharmed and unintimidated by the Divine demonstrations against the guilty. Sympathizing with the two illustrious witnesses for God, who will then be occupied in Jerusalem with their miraculous testimony, may not these faithful ones participate in the administration of this very judgment, thus fulfilling the strik-

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ing intimation of our Lord, when on the occasion of his performing himself a significant miracle of judgment directed against the unbelieving nation, he said to his disciples, 'Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this which is done to the fig tree, but also, if ye shall say unto this mountain, "Be thou removed, and be thou cast into the sea, it shall be done." And all things whatsoever ye shall ask in prayer, believing, ye shall receive' (Matt. xxi. 21, 22).

"It may here occur to some readers, concerning what is said of a proportion of the sea becoming blood, that, perhaps this may be the natural result of the miraculous agency just rehearsed. And, indeed, such a combination of convulsion by sea and land, accompanied by conflagration, in the maritime regions, may easily be conceived to produce extensive loss of life, in which, also, blood may be shed, so as to ensanguine the surrounding ocean, like to what has been recorded as the result of some naval engagements. Still, with the precedent referred to, of what occurred in Egypt, wherein the similar plague of blood was certainly not the issue of any sanguinary destruction of life, we ought to be slow to speculate upon the operation of such cause here; especially as there is no mention made of it in the vision, beyond what occurs in the next clause, which merely speaks of mortality ensuing amongst all the marine tribes.

"*And the third part of the creatures which were in the sea, and had life, died.* This may be regarded as a natural consequence of the shock and derangement, which shall have been sustained by their native element. Thus, the judgment ascends nearer and nearer as from the extremities of nature, according to the order of its creation, towards man, the guilty head. Vegetable life had suffered first, now it is the sea and its tribes of occupants. The same thing is recorded to have happened among the plagues of Egypt, when the waters that were in the river were turned to blood, it is added—'and the fish that was in the river died' (Ex. vii. 21).

"*And the third part of the ships were destroyed.* That is, the shipping, we may conceive, in and about the harbours in the part of the sea alluded to. No doubt, with the general revival of the East, its commerce will receive a mighty impulse; and reoccupied Palestine—its resources now developing under the energy of its Antichristian rulers—will not be unvisited

by the spirit of commercial enterprise. Accordingly, we read of '*the ships of Tarshish*' amongst other objects of proud complacency, upon which the coming day of the Lord shall empty its 'burden of woe' (Isa. ii. 16); and it may be by means of this very judgment, under the second trumpet, when these ships, with others, shall be waiting to discharge their merchandise into various ports."

SEVENTEENTH WONDER.

(Beginning about three years and two months after the Covenant, and continuing about two months.)

THE THIRD TRUMPET CAUSING A BURNING METEORIC STAR, CALLED WORMWOOD, TO FALL FROM HEAVEN UPON THE THIRD PART OF THE RIVERS AND UPON THE FOUNTAINS OF WATERS, EMBITTERING THEM, AND PRODUCING THE DEATH OF MANY MEN.

"And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters; and the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter."—Rev. viii. 10, 11.

An immense aërolite is here brought into view, rapidly winging its way in all directions through the unnavigated ether of earth's atmosphere, and at the same time explosively shooting forth splinters and showers of its burning particles, which fall upon the lakes, rivers, streams, and fountains, and instantaneously impart to them a nauseous, bitter, and poisonous flavour; through which many persons are killed. Similar meteors throwing off, in their flaming passage through the skies, numerous blazing particles, are thus described in "Clarke's Wonders":—

"On the 24th of July, 1790, between nine and ten at night, a shower of stones fell near Agen, in Guienne, near the southwest angle of France. First a luminous ball of fire was seen traversing the atmosphere with great rapidity, and leaving

behind it a train of light which lasted about fifty seconds: soon after this a loud explosion was heard, and sparks were seen to fly off in all directions. This was soon after followed by the fall of stones over a considerable extent of ground, and at various distances from each other. These were all alike in appearance, but of many different sizes, the greater number weighing about two ounces, but many a vast deal more. Some fell with a hissing noise, and entered the ground, but the smaller ones remained on the surface. They broke the tiles of several houses, in falling on which they had not the sound of compact and hardened substances, but of matter in a soft half-melted state. Such as fell on straws adhered to them, and could not be readily separated; a manifest proof that they were in a state of fusion."

"On the 17th of March, 1793, a body burning with an intense light passed over the vicinity of Ville Franche, on the Saone, near Lyons, accompanied by a hissing sound, and leaving behind a luminous track. This phenomenon exploded with a great noise about 1200 feet from the ground, and one of the splinters, still luminous, having been observed to fall in a neighbouring vineyard, was traced. It was about a foot in diameter, and had penetrated twenty inches into the ground."

"The latest remarkable fall of aërolites in Europe, of which there is a distinct account, was in the vicinity of Laigle, in Normandy, early in the afternoon of the 26th of April, 1812. A fiery globe of a very brilliant splendour, which moved in the air with very great rapidity, was followed in a few seconds by a violent explosion, which lasted five or six minutes, and was heard to the extent of more than thirty leagues in every direction. Three or four reports like those of a cannon were followed by a discharge resembling a fire of musketry, after which a dreadful rumbling was heard, like the beating of a drum. The air was calm and the sky serene, with the exception of a few clouds such as are commonly observed. The noise proceeded from a small cloud of a rectangular form, the largest size being in a direction from east to west. It appeared motionless all the time the phenomenon lasted, but the vapour of which it was composed was projected momentarily from the different sides by the effect of the successive explosions. This cloud was about half a league to the N.N.E. of the town of Laigle, and was at so great an elevation, that the inhabitants of two hamlets, a league distant from each other, saw it at the

same time over their heads. In the whole canton over which this cloud hovered, a hissing noise, like that of a stone discharged from a sling, was heard, and a multitude of meteoric stones were seen to fall at the same time. The district in which they fell forms an elliptical extent of about two leagues and a half in length, and nearly one in breadth; the greatest dimension being in a direction from S.E. to N.W. The number of these stones was reckoned to exceed 3000, and the largest of them weighed nearly twenty pounds."

The following extracts are from "Kelly's Apocalypse Interpreted," vol. ii. :—

"The Greek word rendered *lamp*, to which the great star is compared, was commonly employed by the ancients to denote a meteor, and the shooting of such body through the air, with a long horn of light, is matter of not uncommon observation among ourselves. Let us imagine, then, a great star of this kind falling from the heavens, and bursting in fiery fragments over the Jewish land, and we have the scene here presented to us.

"*And it fell upon the third part of the rivers, and upon the fountains of waters.* The vegetation of the earth was affected under the first trumpet; then the sea, under the second; and now, under the third, the inland waters. Upon the salubrity of these we know how much depends, at all times, the refreshment of both man and beast. Still, the like moderation obtains, as in the preceding visitations. 'It is only the *third* part of the waters upon which the baleful influence descends.

"*And the name of the star is called Wormwood.* The design of this name seems to be, to mark the more emphatically the connection of the star with the disastrous event recited in the next clause :—

"*And the third part of the waters became wormwood.* A complete privation, so far, of the healthful fluid would be more bearable than this, so that here is an aggravation of the calamity of drought. Just as it was an aggravation of their trial to Israel of old in the wilderness, when, in their extremity of thirst, they came to water, but found it bitter, that they could not drink it. (Exod. xv. 23.)

"*And many men died of the waters, because they were made bitter.* Such will be the consequence of partaking of the nauseous draught. So essential to life is the element of water, that men will not refrain from even this forbidding supply;

and, yet, when they do, there will be death in the indulgence, attended, it may be, with the revolting symptoms which accompanied the drinking of the waters of jealousy by the adulteress, for *they* also were called '*bitter waters*' (Num. v. 18). Many, we can conceive, will be the exploring searches for the pure stream which shall be made in that day, like as when Ahab, in the drought of old, divided the land between him and Obadiah, 'to pass throughout it unto all fountains of water, and all brooks, if peradventure they might save even the horses and mules alive.' (1 Kings xviii. 5.) But how tantalizing the result here, when, in many places, the water found shall be corrupted in its very source. Still, in the merciful reserve in the midst of all this of *two-thirds* of the waters, we see that a supply will be accessible to some; and doubtless the faithful remnant will be thence provided for."

EIGHTEENTH WONDER.

(Sometime between three years and four months, and three years and seven months after the Covenant.)

THE FOURTH TRUMPET, CAUSING THE THIRD PART OF THE SUN, MOON, AND STARS TO BE ECLIPSED, AND THE THIRD PART OF THE DAY AND NIGHT TO BE UNUSUALLY DARKENED.

"And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise."—Rev. viii. 12.

THE judicial chastisement of the guilty nations is now manifested in the solar, lunar, and stellar departments of creation; but still with the same restriction to a third part; and the total eclipse of those constellations under the literal sixth seal and fifth vial will not supervene, until the earth's transgressors have filled up the cup of iniquity at the close of their three and a half years' ripened apostasy.

The darkening of the third part of the superficial disc, or

orb of the sun, moon, and stars, will only diminish the power and intensity of light, and is not at all necessarily productive of the superadded phenomenon announced in the words, "The day shone not for a third part of it, and the night likewise." For by this additional feature in the judgment there will be an abridgment in the *duration* of the diurnal, or nocturnal shining of those luminaries, as well as a diminution in the strength and lustre emanating from them. The unprecedented singularity of this marvellous-visitation will be strikingly adapted to summon the attention of the most hardened sceptics to the portentous character of the crisis, upon which they are then entering.

In regard to the length of time during which each of these first four trumpets will continue its action, it is reasonable to suppose that as the fifth trumpet is defined to continue for five months, therefore at least a month or so would not be a disproportionate length for the rise, climax, and decline of each of the less severe plagues of the preceding trumpets, and they need not necessarily occupy all the interval elapsing before the rise of their respective successors.

The Rev. Dr. De Burgh, in his literal-day "Exposition of Revelation," equally with the Revs. Dr. Todd, J. Kelly, R. Govett, and J. Tyso, in their expositions, maintains the future literal fulfilment of these trumpets. He says—

"And if it be asked what warrant have we for interpreting literally as judgments such effects wrought on creation? I answer, we have a warrant which we have not for their figurative interpretation—we have a precedent in Scripture. We have the precedent of the plagues of Egypt; and very remarkable it is that every one event here prophesied did actually and literally occur in Egypt: the plague of 'hail, and fire mingled with the hail' there, Exod. ix. 24, corresponding to 'the hail and fire mingled with blood' of the first trumpet here; the turning the waters into blood there, Exod. vii. 19, to the same result of the second trumpet here, and embittering of the waters by the third: and 'the darkness over all the land of Egypt,' Exod. x. 21, to the darkening of the sun, moon, and stars, by the fourth trumpet. And with this precedent, whether, I ask, is it more rational to say that these things shall literally be done again, or that persons are represented figuratively by 'grass,' 'trees,' 'rivers,' 'stars,' etc.

"Still, however, many will be found incredulous as to this

interpretation, simple though it be, and supported also by Scripture warrant, and will still endeavour to explain away such predictions, and for a reason which they will not allow, or of the influence of which, perhaps, they are not conscious, but which is very perceptible in all their reasoning, namely, an idea which prevails that no divine or miraculous interposition is again to be expected on earth. For, in order that such effects as are described in this passage should be literally realized, there must be a renewal of miraculous agency: and this is deemed a sufficient presumption that the whole is figurative. That indeed there has been a long cessation of that divine interposition which marked former dispensations, and which characterized also the first introduction of Christianity, is true: and this cessation of divine interposition has, it is also certain, contributed to strengthen the hands of the infidel and scoffer; and has emboldened them, and will yet more as the end draws nigh, to open their mouths in blasphemy, as saith the apostle, 'There shall come in the last days scoffers, saying, where is the promise of his coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation' (2 Pet. iii. 3-5); the argument of the sceptic from the course of nature against miraculous interposition, 'willingly ignorant' of the interruptions of it on record by such interposition and divine agency. I believe, however, that this agency will be renewed, and will be first manifested in judgment; and that then, not only these trumpets, but all the other judgments predicted in this book, will be fulfilled in all their awful reality: a prospect of which we shall have increasing corroboration as we proceed; but which, apart from this book, is placed beyond doubt by other unquestionable testimony of Scripture in Joel."

AT THE CLOSE of this fourth trumpet we read—

"And I beheld and heard an angel (or eagle, in some versions) flying through the midst of heaven, saying, with a loud voice, Woe, Woe, Woe to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels which are yet to sound."

This three-fold repetition of the doleful note of Woe refers to the three remaining trumpets, which are, therefore, usually termed the three woe-trumpets; and the woes are denounced specially against the inhabitants of the earth, because whereas

the first four trumpets had primarily affected inanimate nature, the last three will be directed specially against animate creation—not merely the subordinate elements, but against mankind themselves. . J. Kelly remarks upon this warning cry—

“Let us pause here, for a moment, to admire the mercy of God, in thus interrupting the course of his judgments by an announcement of the further and aggravated woes that are at hand. For, surely, this is an admonition to the guilty to pause, in their career of apostacy, and retrace their steps, if, peradventure, they may find admission amongst the accepted remnant. Thus we know God dealt with Pharaoh, in inflicting a similar series of visitations, an interval between each being allowed for the haughty monarch to improve by submission. Before the flood, also, not only was there the preaching of Noah for one hundred and twenty years, but there was a lingering process in the execution of the judgment; for the destruction came not as it might have done, in one fell swoop, but there first occurred a respite of seven days; and then a period of forty days and forty nights, during which the avenging element was reaching its appointed height. For some portion of this time there must have been opportunity for repentance; and that it was not given altogether in vain, we have a hint furnished to us in the First Epistle of Peter, when—speaking of certain spirits in prison, to whom the Lord Jesus went, in Spirit, whilst his body lay in the grave, and preached, *i. e.*, proclaimed the great work of redemption which he had accomplished—the apostle characterizes them as those ‘which some time were disobedient when once the long suffering of God waited in the days of Noah.’ This language certainly encourages the thought that some of the antediluvians, after it was too late for their temporal preservation, underwent the *‘destruction of the flesh that the spirit might be saved in the day of the Lord.’* (1 Cor. v. 5.)

“Thus, in the midst of the trumpet plagues here, and before they reach their intensity, there may be a turning to God on the part of some humbled ones, who are moved by the ominous utterance of the proclaiming angel, and so mercy may rejoice in the midst of judgment.”

NINETEENTH WONDER.

(Just before the end of the first three and a half years after the Covenant.)

THE TENFOLD DIVISION OF THE ROMAN EMPIRE'S TERRITORY INTO THE TEN KINGDOMS OF BRITAIN, FRANCE, SPAIN WITH PORTUGAL, ITALY WITH SOUTHERN AUSTRIA, ALGERIA—FIVE IN THE WESTERN ROMAN EMPIRE; AND TRIPOLI WITH TUNIS, EGYPT, GREECE, SYRIA, AND NORTHERN TURKEY—FIVE IN THE EASTERN ROMAN EMPIRE; AND THE CONFEDERATION OF THEIR TEN DEMOCRATIC-DESPOTIC KINGS IN A CONGRESS UNDER NAPOLEON, AS THEIR FEUDAL HEAD.

"The ten horns which thou sawest, are ten kings which have received no kingdom as yet; but receive power as kings one hour with the wild beast (that is, with the eighth head of the wild beast). These have one mind, and shall give their power and strength unto the wild beast. . . For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the wild beast, until the words of God shall be fulfilled."—Rev. xvii. 12, 13, 17.

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them in pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshingfloors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth. . . And as the toes of the feet were part of iron, and part of clay, so the kingdom shall be partly strong, and partly broken."—Dan. ii. 32—42.

"And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a

time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominions, to consume and to destroy it unto the end."—Dan. vii. 24—26.

THE DIVISION of the whole extent of the original Roman Empire into ten kingdoms, is foreshown by the ten horns of the wild beast, and the ten toes of the prophetic image, to happen just at the time of the final three and a half years.

The ten kings are distinctly explained, under the symbol of ten horns, to have received no kingdom as yet; but receive power as kings for "one hour" with the eighth imperial head of the wild beast. The phrase, "ONE HOUR," is expressly used in Revelation to signify the final crisis of three and a half years, and is also called "the hour of God's judgment," and "the hour of temptation." Hence the ten kings are not to be completely elected and receive their power as kings until the final three and a half years; and—what will be still more remarkable—it seems that the term of three and a half years will be the specific nominal period, for which they will be appointed to reign, because it is said, "They receive power as kings for one hour," that is, for three and a half years. As a foreshadowing of this, Louis Napoleon's election, as President of the French Empire in 1849, was for the nominal period of three and a half years.

The ten kings are also to be chosen by universal suffrage, because the whole body of the wild beast in its last stage is SCARLET, signifying that the sovereign power of which SCARLET is the acknowledged emblem, is vested in the whole body of the people: and again, because the two legs of Nebuchadnezzar's prophetic image, which admittedly signify the two—eastern and western—halves of the Roman Empire, terminate in ten toes, which are partly of clay and partly of iron. But as IRON symbolizes despotic monarchic power, so CLAY is the emblem of popular democratic power; and consequently the intermixture of clay with iron in each of the ten toes, shows that when the history of the prophetic image reaches the end of the foot—the point of the exact territorial division of the Roman Empire just at the final three and a half years—then each of the ten kingdoms will have a CLAY-IRON or DEMOCRATIC-DESPOTIC government

¹ Rev. xvii. 12; xviii. 10, 17, 19; xiv. 7; iii. 10.

and it is very noticeable, how this popular-monarchic governmental principle having been fully established in France, is beginning to take root in other of the ten kingdoms, as indicated by the clamour for political reform and extension of the franchise.

The geographical position of these future ten kingdoms can in general terms be definitely foretold from the terms of the prophecy, which show that they are to include the whole territory of the original Roman Empire, and that its eastern half and western half—denoted by the two iron legs of the prophetic image—are each to contain five of those kingdoms, as signified by the five toes upon each iron leg. Now the Roman Empire was bounded by the Euphrates, the desert of Sahara, the Atlantic, the Highlands, the Rhine and Danube; and the bisecting line between its eastern and western divisions was near Belgrade and Tunis. Hence it is not difficult to infer that in the western half, the five kingdoms will be Britain (separated from Ireland), France extended to the Rhine, Spain with Portugal annexed to it, Italy with Venetia and sub-Danubian Austria added to it, and Algeria; and this will necessitate the annexation to France of Belgium, Rhenish Prussia west of the Rhine, Luxembourg, Baden, Wirtembourg, and most of Bavaria, while Switzerland will apparently be divided between France and Italy. In the eastern half, the five kingdoms will be Tripoli with Tunis added to it, Greece enlarged northward, Egypt, Syria, and northern Turkey; the latter four of these future five kingdoms can with certainty be specified, because they must necessarily be the four horn kingdoms, into which Alexander's Macedonian Empire was anciently partitioned, and which, according to the eighth of Daniel, are to re-exist at the time of the end.¹ Greece and Egypt have recently become independent kingdoms, and it only remains that Syria should be separated from Turkey to produce these changes.

By a comparison of the seven passages, in which the ulti-

¹ In Dan. viii. 9, 22, 23, these four kingdoms are spoken of as being re-existent at the manifestation of the last Antichrist, and, therefore, are yet to reappear in their ancient fourfold forms. *In the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance (Antichrist) shall stand up. As all four of them lie within the eastern Roman Empire, therefore they must become four of the five kingdoms, that are to be formed within that eastern half.*

mate three and a half years¹ of Napoleon's universal reign and persecution are mentioned, we discover that the period commences exactly in the middle of the seven years of the Jewish covenant week, and is the latter half of those seven years. And it is evident that the ten kings are not elected and crowned until that period, because in the seventeenth of Revelation they are said to "have received no power as yet, but receive power as kings one hour with the eighth head of the wild beast," and consequently the ten horns on that scarlet wild beast are **UNCROWNED**. But in the thirteenth of Revelation, which refers to a later point of time, the ten horns are all **CROWNED**, and the continuance of the wild beast or Roman Empire in that particular form is predicted in the fifth verse to be for forty-two months, that is, three and a half years.

Hence there will be, shortly before the midst of the covenant seven years, a concurrence of five marvellous circumstances in fulfilment of these prophecies. In the first place, exactly ten kingdoms will be formed out of the whole Roman Empire; secondly, ten clay-iron, or democratic-despotic republican-monarchic kings will be elected by universal suffrage over those kingdoms; thirdly, they will apparently be elected as kings for the stated term of three and a half years, just as formerly, Louis Napoleon's official term of Presidency over France was specifically for three and a half years; fourthly, this peculiar semi-septennial term of regal office will begin to be exercised by all the ten kings on one and the same day, and that day—strange to say—will be precisely in the middle of the seven years of the Jewish covenant week; and fifthly, these ten kings will not act independently of each other, but will unitedly in a Congress "give their power and strength to Napoleon" as an eleventh regal personage, who will thus become an imperial king of kings, eclipsing the earthly glory of Nebuchadnezzar, Alexander, Cæsar, Charlemagne, or the first Napoleon.²

¹ Dan. vii. 25, xii. 7; Rev. xi. 2, 3, xii. 6, 14, xiii. 5.

² In the remarks upon the Second Wonder—Napoleon's Coming Congress—these points have been further referred to. In the author's treatise on "Louis Napoleon the Destined Monarch of the World," the certainty of a European Congress, to be established by Napoleon, was distinctly declared in the revised and enlarged edition in 1863. It also contains extracts from Dr. Tregelles, B. W. Newton, and others, about these future ten kingdoms being formed out of the Eastern and Western Roman Empire,

We must then expect the establishment of UNIVERSAL SUFFRAGE in Britain and the rest of the ten kingdoms, as the development of the clay-iron or democratic-despotic element, the watchword and motto of which is "the voice of the people is the voice of God," an axiom which is a complete snare and delusion. For it was the voice of the people which once commanded Aaron to make a golden calf, and proclaimed "These be thy gods, O Israel, which brought thee up out of the land of Egypt." It was the voice of the people which echoed with a chorus of murmurs the evil report of the ten false spies, and clamoured for the death of the faithful spies, Joshua and Caleb, thus bringing on themselves merited exclusion from the Promised Land. It was the fickle and capricious voice of the people which once saluted Messiah with the shout, "Hosanna to the Son of David," and a few days afterwards changed its note to the bloodthirsty cry, "Crucify him, crucify him"—"Not this man, but Barabbas;" thus calling for the death of him, who came to bring life and immortality to light. And it is again the voice of the people that may be expected to elect Napoleon by its universal vote, to be its sole political and spiritual head, its monarch and its god, and to set him on high, and give a far-resounding shout, "We have no god but Cæsar;" "It is the voice of a god and not of a man;" thus deifying humanity in the person of the Man of Sin.

THE REV. R. SKEEN in his exposition on "The Unsealed Prophecy," written in 1856, thus speaks about the ten kingdoms:—"Of these ten kings, it is declared 'They have received no kingdom as yet, but receive power as kings one hour with the wild beast.' In the connection in which the words stand, it seems that these kings do not yet exist; but when the eighth head is manifested, then they shall be raised up, and receive power at the same time, or during the same short season. But this manifestation will involve a most astounding change throughout the whole of Europe; and the overthrow of nearly all the continental dynasties. And yet,

as here explained. It is remarkable that Eberhard, bishop of Salzburg, in A.D. 1240, at the Council of Ratisbon, declared the ten horns to be England, France, Spain, Italy, Germany, Sicily, North Africa, Egypt, Greece, Turkey; evidently looking for them in the whole, and not merely the western part, of the Roman Empire.

it is no more than what the contemplation of the pouring out of the (year-day) seventh vial has led us to expect. The 'mighty earthquake,' which is only one of its results, will shake to pieces the whole political fabric, rending Europe asunder, and causing the cities of the nations to fall. We may understand this more clearly by referring to the changes effected on the continent by the elder Napoleon, who pulled down one king and raised up another, according to his pleasure, and in a remarkably short space of time. There are many who believe, that the *present Emperor of the French* is destined to effect still greater changes, which will lead to mightier results; and that he is, in fact, the coming eighth head of the wild beast; to whom the ten kings shall unanimously and voluntarily 'give their power and strength.' It is remarkable, that *he even now rules in Rome*, and maintains the Pope in his seven-hilled seat of power, by French bayonets. This, of itself, is a significant proof of his headship.

"As to how the coming ten kingdoms may be named or divided, we know that the elements of change and strife abound in every continental state; and should the threatened hostilities commence in the East, the smouldering fires of revolution may suddenly burst into a flame through the whole of Western Europe; and divide it into new kingdoms, under other names; and then, perhaps, under the leadership of France, to whom, with 'one mind, they shall give their power and strength' (the last and final form of the wild beast), they shall proceed to execute the wonderful purposes of the Almighty.

"The events that are now taking place, render it highly probable that Napoleon III. will obtain supremacy over the continental states, and thus become the predicted eighth head of the wild beast; as in France he already combines in himself the whole power of the state, and the people are 'transformed into cyphers with one figure at their head.' France was the original kingdom of Charlemagne's empire, as well as of the Empire of Napoleon I.: and the prominent place she now occupies, and the temper and genius of her present ruler, plainly point to more vigorous efforts and a more widely extended policy, that may again raise her to sit as a queen among the nations. Her power apparently will be increased by the fatuity of the other continental potentates, and the revolt of their subjects, rather than by their actual subjugation."

THE AUTHOR of "God's Purpose in Creation," says, respecting these ten kings: "In Rev. xvii. 12, St. John gives the same interpretation of the ten horns as is given in Dan. vii. 24, viz., that they are ten kings, and that these are to receive power *one hour* with the Man of Sin, the eighth and last head of the wild beast, and not till then; which again shows the error of the idea of these ten having come into existence at the time when the Roman Empire became divided by the barbarians twelve centuries ago, or at any other period. Whenever these ten kings come into manifestation, it is the signal that the end of the Roman Empire is arriving; it is the hour of eleven that is sounding from the clock of doom; it is the bell that is tolling the knell of Christendom. The old fathers before Constantine's time knew it; they knew that when these ten kings should appear, Antichrist would be near, and that till *they* arise, *he* could not: nor could the hour of tribulation, that should accompany them, arrive; and which hour they prayed they might be saved from. When the ten kings of the fourth empire come, they will come as literally and unmistakably as the four kingdoms, into which Alexander the Great's Grecian Empire was divided: there will be no room for dissensions; they will be plain to all. The Roman Empire is as yet only in its secondary or penultimate condition; that is, of being divided into several kingdoms; its third and ultimate condition is about to come. The kingship of the earth, which at the beginning when Daniel spoke, was in the golden head of the metallic image, has descended through all its prophesied gradations to the feet; the toes will soon take form, but *they are not yet*. Events are pointing to them; men have begun to shadow them out, and to publish maps of the recasting of the prophetic earth—the Roman world. There are at present many more than ten crowned heads within its circumference; it needs but a turn, a revolution or two of the political kaleidoscope to make this conglomerate assume the figure of a ten-rayed star, and the thing is done.

"When these ten horns come into positive manifestation and receive their power, it is that they may give that power to this eighth and last head of the wild beast, and then subsequently perish with him at the battle of Armageddon."

TWENTIETH WONDER.

(Fully effected by the end of the first three and a half years after the Covenant.)

COMPLETE RESURRECTION OF THE NAPOLEON EMPIRE, AND ITS ENTIRE RECOVERY FROM THE DEADLY WOUND INFLICTED ON IT AT WATERLOO; AND THE CONSEQUENT RECONSTRUCTION OF NEBUCHADNEZZAR'S PROPHETIC IMAGE.

"And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the wild beast."—Rev. xiii. 3.

"The wild beast that thou sawest was, and is not; and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the wild beast that was, and is not, and yet is. . . And the wild beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition."—Rev. xvii. 8, 11.

THE RESTORATION OF THE NAPOLEON EMPIRE by Louis Napoleon, must be admitted by every reflecting person to be one of the Wonders of the present day. Its BIRTH took place in 1806, when its supremacy over Roman-Imperial Europe was established by the first Napoleon; but its DEATH came to pass in 1815, when it was utterly overthrown at the battle of Waterloo, and Napoleon Bonaparte was carried captive to St. Helena. Its RESURRECTION, contrary to all natural expectation, is already *nearly accomplished* by Louis Napoleon, although it cannot be deemed to be *fully accomplished* until its dominion shall be as great, and even greater, than at the summit of the first Napoleon's power. This will be the case, when just before the final three and a half years, the Roman empire shall become divided into ten kingdoms, namely: Britain, France, Spain with Portugal, Italy with Southern Austria, Algeria, Tripoli with Tunis, Egypt, Greece, Syria, and Northern Turkey, and when their ten democratic-despotic kings shall formally in a CONGRESS acknowledge Napoleon as their imperial head.

This resurrection of the Napoleon Empire, which is now rapidly advancing to its accomplishment, is a PROPHECIC FACT, which has been distinctly foretold in the third verse of the thirteenth chapter of Revelation, "I saw one of the heads of the wild beast, as it were WOUNDED TO DEATH, and its deadly wound was healed, and all the world wondered after the wild beast." The Roman Empire is here represented as a wild beast with seven heads;¹ and the Napoleon Empire or dynasty was the seventh and last head or form of government ruling over that Roman Empire from 1806 to 1815, during which time the first Napoleon's government had dominion over Rome and the most central parts of the Roman-imperial world. But in 1815 this Napoleon headship was, as it were WOUNDED TO DEATH at the battle of Waterloo, and now, lo and behold! it is rapidly being healed of its deadly wound, and being completely raised to life again by the third Napoleon.

This same event is predicted in the eighth verse of the seventeenth chapter of Revelation, in the words, "They that dwell on the earth shall wonder when they behold the wild beast that was, and is not, and yet is;" that is, when they behold the Napoleon Empire that existed until 1815, and then became non-existent, and yet shall be re-existent.

From these passages of Scripture, it was predicted by the

¹ The interpreting angel in Rev. xvii. 10, in the year 96 A.D. said, *The seven heads are seven kingships* (that is, forms of government), *five are fallen* (namely, kings, consuls, tribunes, decemvirs, dictators, as history shows), *and one is* (namely, the Roman Emperorship—the sixth form of government then existing under Domitian, and which continued until 1806), *and the other is not yet come; and when it cometh it must continue a short space* (that is, the seventh head, the Napoleon dynasty, is not yet come; but when at last it came, it only continued a short space, from 1806 to 1815); *and the wild beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition.* (That is, the empire in its Napoleonic seventh governmental form that existed, and then became non-existent in 1815, shall again re-exist in a Napoleonic eighth governmental form, which will be the same as its seventh form, and then it shall speedily go into perdition at the battle of Armageddon.)

The sixth headship, or Roman Emperorship, continued under various representative Roman emperors either in Rome, Constantinople, France, or Germany, until 1806, when Francis II. of Germany, who was called Roman Emperor, abandoned that title, and then the Napoleon dynasty became the imperial head of the Roman Empire. This has been historically proved in Faber's "Revival of the French Emperorship," and Bryce's "Holy Roman Empire."

expositors, G. S. Faber, and J. H. Frere, as early as the year 1818, that the French Emperorship, which had perished at Waterloo, must be revived a few years before 1864—6, and that that revived French Emperor would lead the armies of the nations to the battle of Armageddon. Their prophetic prediction has been thus far accomplished in Louis Napoleon's elevation over the French Empire.

This prediction of the future revival of the Napoleonic French Emperorship was published thirty years before Louis Napoleon's accession to power in 1848, and was generally known among students of prophecy, although considered naturally to be very improbable. Thus a writer named Hutchison in about the year 1840, said: "Napoleon Bonaparte was, in the Rev. G. S. Faber's view, the personification of the infidel king, or Antichrist in the eleventh chapter of Daniel; and though he has departed this life without accomplishing the prophecy to its full extent, yet this does not discourage Mr. Faber, for he holds that Bonaparte is to have a successor who will continue to the time of the end. His son was supposed to be this successor; but as he also is dead, those who hold this view must necessarily trust to the chapter of accidents. They will trust, however, in vain."

Such was the supposed improbability of the restoration of the Napoleon Empire, and, with the exception of the prophetic expositors, Faber, Frere, Edward Irving, Jackson, Gauntlett, etc., it may truly be said, in the words of the Rev. C. J. Goodhart, in a discourse by him in 1853, "nobody ventured to anticipate, nobody ventured to prophecy, such a thing; for circumstances were so much against the fact that any descendant of Napoleon would step into his place. Yet that tremendously astounding fact has taken place, and there sits at this moment the French Emperor, thus making the eighth head, which is of the seven. Although that head is revived, you must remember that he is not yet the head of the Roman Empire, and therefore not in precisely the same position that his uncle occupied. The French Emperorship is revived, and all that we are waiting for now is that circumstances should bring about the further addition of his being distinctly the head of the Roman Empire. There are, indeed, probable modern indications of the fulfilment of this prophecy. I cannot shut my eyes to this strong probability that we have seen the eighth head, as spoken of in Scripture, and therefore it behoves

us to look forward and mark the events of the times. The further fulfilment of the events that are prophesied to occur when the eighth head comes may occur very speedily. We cannot tell how soon all those fearful things that are coming under the reign of this eighth head of Rome, when he does appear, will develop themselves."

From these same prophecies more than FORTY expositors consider that Louis Napoleon is the representative of the seventh-revived, or eighth head of the Roman Empire. at least in embryo, although not fully developed.¹ There are other important points identifying Louis Napoleon as the incipient seventh-eighth or septimo-octave head of the Roman Empire, such as his name, NAPOLEON evidently being radically the same as APOLLYON, the predicted name of the last great destroyer in the ninth of Revelation; and also the number 666 being contained in his name *Louis*, in Latin *Ludovicus*; and in his name *Napoleon*, in the inscriptive form of the dative case *Ναπολεωνι*, as well as in *Louis Napoleon Bonaparte* unitedly written in Hebrew. Moreover, his original obscurity, his mysterious countenance, his insidious declaration that the Empire is peace, his causing craft through his policy to prosper in his hand, his great military strength, his possession of Rome, his support of the scarlet woman or Romish hierarchy, his growing supremacy over the future ten kingdoms and over all nations, are strikingly in accordance with the prophecies concerning the eighth head of the Roman Empire in the eleventh and eighth chapters of Daniel, and the thirteenth and seventeenth of Revelation. (Dan. xi. 21, viii. 23-25; Rev. xiii. 4-7, 18, xvii. 3-13.)

IT IS REMARKABLE that Louis Napoleon, even in the days

¹ The names of some of these forty expositors as well as Faber, Frero, Irving, Gauntlett, Jackson, Jones, etc., are as follows: about 1853, Revs. Meynell Whittemore, C. J. Goodhart, A. A. Rees, L. P. Mercier, R. A. Purdon, W. Morshend, J. C. Chase, James Verner; in about 1856-7, Edward Flower, E. Taunton, R. Beale, Alexander Poffter, Revs. Dr. Berg, J. Baillie, R. Skeen, Colonel Rowlandson; in 1859-60, Rev. Edward Nangle, Major Phillips, T. Rock, T. Stephen, E. Piffen, Paul Fokker, L. A. D. Pugetz, and subsequently Revs. Dr. Keith, Dr. Seiss, J. G. Gregory, Samuel Garratt, R. C. Shimeall, A. Faussett, Richard Cheuter, H. Shephard, etc. Extracts from some of them are given in the author's book, "Louis Napoleon, the destined monarch of the World," 400 pages, half-a-crown, and in a threepenny abridgement of it.

of adversity when he was living as a political exile from French soil, entertained a firm conviction that he would some day become Emperor of France. It is related in the published recollections of a recently deceased officer, that towards the close of the year 1848, while calling upon Lord Alvanley at his house in Brighton, in the course of a conversation on France, and upon Prince Louis Napoleon's chance of being named President of the Republic, Lord Alvanley stated that he had not very long before passed some days with the Prince at Colonel Damer's country seat, and he observed that he had never met with a more agreeable person; that the Prince was very communicative, and would sit up until two or three o'clock in the morning, and that upon one occasion in a long political discussion, he had said, among other things:—

“It is fated that ere long I shall become Emperor of France, avenge the defeat of Waterloo, and drive the Austrians out of Italy; and the time for this is not far distant.”

The same writer speaking of Queen Hortense, afterwards called the Duchess of St. Leu, who was the mother of Louis Napoleon, says, “The charm of her manners, and the grace of every movement were indisputable facts; and I think she has transmitted to her son, Napoleon III., much of that peculiar fascination which has subjugated and gained over to him so many hostile spirits.”

It has been similarly stated by Professor Siddons of Toronto, Canada West, in a public lecture in 1863, that he was acquainted with Louis Napoleon while residing in London some years before he became Emperor. One evening they were walking over one of the bridges that cross the Thames, when Napoleon expressed regret that it was his destiny to lay in ruins so great and beautiful a city. He was asked what he meant. In reply he said it was his destiny to become Emperor of France some day, and subsequently to invade England in order to avenge the battle of Waterloo. Mr. Siddons did not attach much importance to these words at the time; but years afterwards, when Louis Napoleon had succeeded to the French throne, he was in Paris, and was invited to dine with the Emperor. At the table Napoleon made a remark to him to the following effect: “You remember our conversation in London, you see that the first part of my prediction is fulfilled, and the remaining part will eventually meet with its accomplishment.” Mr. Siddons replied that any attempt to invade England would

only result in discomfiture and defeat; upon which the Emperor made no observation, but relapsed into a demeanour of mysterious taciturnity.

In like manner it is related in a book upon Napoleon III. and his Court, that when Jerome Bonaparte, ex-king of Westphalia, once visited Louis Napoleon at Arenenberg in Switzerland, he found him surrounded by maps, books, and charts. He exclaimed to him, "Why do you bother yourself with all that dry rubbish? Throw it away and be jovial." Napoleon looked seriously at his uncle, and said dryly, "I want it." "What for?" the other asked. "Because I shall be Emperor hereafter, I know that for certain," Louis Napoleon replied. Jerome greeted this declaration with unrestrained laughter.¹

In a pamphlet said to have been written by Napoleon III. about the year 1852, the reappearance and resurrection of the first Napoleon in the person of the third Napoleon is thus referred to: "When the Emperor died, the people would not believe in his death; they repeatedly said the Emperor would some day reappear. This affecting popular legend has been realized in this way, for the Emperor reappears in his works, in his spirit, in the person of his heir, the grandson of the Empress Josephine. It is a miracle of destiny. Here he is indeed; you see it, you hear it, he lives, he is before you. Hence salute the dynasty of which the Emperor incessantly spoke at St. Helena, and which, in his idea, would eternally secure the welfare, felicity, and tranquility of France."

The same belief in the undying vitality of the Napoleon Empire is also said to be held by a veteran soldier at Metz, of the old Imperial Guard, who has a fixed idea that Napoleon I. is not really dead, but that Napoleon III. is he; that there is only one Napoleon, the victor in a hundred battles, who cannot die till he has fulfilled his mission by making France great above all nations, and washing away the dark stains left upon it by the Vienna treaties of 1815, and that only credulous persons say that Napoleon I. is dead, while in reality he is waiting for the right moment to place himself at the head of his armies again, and to take the left bank of the Rhine from the Germans.

¹ It is also said that Louis Napoleon, when residing in England for some years previous to 1848, as an exile from France, made an offer of marriage to an English lady of noble birth, but was rejected by her. "Mademoiselle," he said, "you have refused a crown."

THE LEADING EVENTS of Louis Napoleon Bonaparte's life are as follows: He was born on April 24, at the Tuileries in Paris. His father, Louis Bonaparte, was formerly King of Holland, and was brother to Napoleon Bonaparte; his mother was Hortense Beauharnais, daughter of the Empress Josephine, who was Napoleon Bonaparte's wife. Louis Napoleon studied military science for some time at Arenenberg in Switzerland, and on December 17, 1836, he entered Strasbourg with some associates in the hope of raising a revolution against Louis Phillippe's government, and elevating himself to the throne of France. He was, however, made prisoner, and after a judicial trial banished to the United States,¹ where he remained a few months, and then returned to Switzerland. Owing to the threats of Louis Phillippe, he quitted Switzerland for England in 1837, and after three years' residence there, embarked with some friends in a steam vessel on an expedition to Boulogne in a second endeavour to revolutionize France. He and his followers were, however, captured, and the sentence of imprisonment for life in the fortress of Ham was passed upon him. After six years confinement there, he escaped in the disguise of a workman on May 26, 1846, and safely reached London, in which city he acted as special constable in the apprehended Chartist riots on April 10, 1848. On December 30, of that year, after Louis Phillippe's overthrow by a revolution, he was nominated as President of the French Republic, and elected by more than five million votes, to that office for three and a half years, from December 20, 1848, until the middle of

¹ The designs of Napoleon upon America were referred to by Bishop Simpson, at Chicago, U.S., in 1865. He said, when he visited Oregon and California some nine years previously, on seeking for a geographical description of the gold regions of that country, he found the best was from the pen of Louis Napoleon, written before he came to the throne of France; and from that time onward he believed that Napoleon would ultimately interfere with Mexico. He also said, in 1864, "I visited the territory of Nevada, to see something of the wealth of that country; and I was there surprised to find that the best papers written on the subject were from the pen of the agent of Louis Napoleon. I saw again the footsteps of the French Emperor there, and thought he was looking to see what degree of wealth could be found in case these United States should in time be dissolved. The more the mines of Nevada are worked, the richer is their yield. The extent of the ledges containing the precious metals no man has yet been able to measure. The supply is inexhaustible. Such wealth never was a matter of contest among all the powers of the earth before."

May 1852. By the notable political *coup d'etat* on December 4, 1851, he seized absolute power over France, and the title of Emperor was given to him by universal suffrage on December 2, 1852. He afterwards united with England in the Crimean war against Russia, which ended with the fall of Sebastopol in 1856; and he was allied with Italy in her war against Austria in 1859. The chequered and adventurous character of his early life render it the more wonderful that he should be the prophetic personage who is to have "power given him over all kindreds and tongues and nations: and all that dwell upon the earth shall worship him;" except true Christians. (Rev. xiii. 7, 8.)

THE RECONSTRUCTION of Nebuchadnezzar's prophetic image will necessarily result from the consolidation of the whole Roman Empire in a decem-regal ten-kingdomed form under Napoleon's dominion. That prophetic image, in the second chapter of Daniel, prefigured in its four parts—its golden head, silver breast, brass thighs, and iron legs—the four empires respectively of Babylon, Medo-Persia, Greece, and Rome, which have consecutively succeeded and displaced one another, so that the complete Roman Empire contains all of the Grecian and Medo-Persian empires, and nearly all of the Babylonian empire.

Now that metallic image is represented as standing in compact and unbroken-unity just at the final crisis when the stone descends and smites it on its feet and shivers it utterly into fragments. This shows, therefore, that at the final crisis, when Christ, the spiritual corner-stone, descends and smites the kingdoms of this world with an utter overthrow, all the territory embraced within those four empires will be found consolidated in compact unity under the headship of the Last Universal King, the latter-day Nebuchadnezzar, the personal embodiment and representative of their power. The ancient Nebuchadnezzar was virtually monarch of all the civilized known world in his day; and so will Napoleon be at the summit of his predicted sway; and the coalition of all the nations within that image-territory under him, as their head, is therefore figuratively described as the reconstruction of Nebuchadnezzar's prophetic image.

THE MIDST OF THE SEVEN YEARS OF THE COVENANT-WEEK.

TWENTY-FIRST WONDER.

(At the end of the first three and a half years after the Covenant between Napoleon and the Jews.)

THE COMPLETED CAPTURE OF JERUSALEM BY NAPOLEON'S ARMIES, AND THE COMMENCEMENT OF THE THREE AND A HALF YEARS OF GREAT TRIBULATION AND GENERAL PERSECUTION OF CHRISTIANS, AT THE TIME OF THE SETTING UP OF THE IMPERIAL IMAGE IN THE JEWISH TEMPLE.

"And he shall confirm a covenant with many for one week (seven years): and IN THE MIDST OF THE WEEK he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolator."—Dan. ix. 27.

"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judæa flee to the mountains. . . . For these be the days of vengeance, that all things which are written may be fulfilled. . . . And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles (here the three and a half years—the latter half week—intervenes, Rev. xi. 2), until the times of the Gentiles be fulfilled. . . . And then shall they see the Son of man coming in a cloud with power and great glory."—Luke xxi. 20.

"But the court which is without the temple leave out and measure it not; for it is given unto the Gentiles: and the holy city shall they tread underfoot forty and two months."—Rev. xi. 2.

"Behold the day of the Lord cometh, and thy spicil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle: and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people

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shall not be cut off from the city. (Here apparently the three and a half years of tribulation intervene.) Then shall the Lord go forth and fight against the nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives."—Zechariah xiv. 1—4.

THE CAPTURE OF JERUSALEM by the Gentile armies, is distinctly foretold in the last chapter of Zechariah, to occur shortly before the descent of Christ on Mount Olivet to destroy his foes. And the statement that half of the city shall then *go forth into captivity*, agrees with the parallel narrative in the twenty-first chapter of Luke, that when Jerusalem's desolation shall thus take place after armies have encompassed it, then the Jews shall be *led away captive* into all nations, and *Jerusalem shall be trodden down of the Gentiles*, until the times of the Gentiles be fulfilled. And the duration of these events is plainly revealed in the eleventh chapter of Revelation, where it is declared that *the Gentiles shall tread under foot the holy city* forty and two months, that is to say, three and a half years.

This conclusion, as to three and a half years being the duration of the final oppression of the Jews, and of the treading down of Jerusalem by the Gentiles, coincides with Daniel's prophecy of the seventieth week, "the Roman Prince, after confirming a covenant with many Jews for one week of seven years, shall in the **MIDST OF THE WEEK** cause the sacrifice, and oblation to cease, and for the overspreading of abominations shall make it desolate even until the consummation." Here the cessation of the Jewish daily sacrifices, and the setting up of the abomination of desolation is foreshown to be at the beginning of the latter three and a half years of the seven years, which manifestly are the same as the above-mentioned forty-two months of the treading down of the holy city Jerusalem.

Another description of these occurrences is given in the twenty-fourth of Matthew, and the thirteenth of Mark, which contains the very same prophetic discourse, as the twenty-first of Luke, in the following words:—

"When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place. (whoso readeth, let him understand). Then let them which be in Judea flee into the mountains. . . . For then shall be great tribulation, such as was not since the beginning of the

world to this time, no, nor ever shall be. And except those days should be shortened there should no flesh be saved. . . . Immediately after the tribulation of those days. . . . they shall see the Son of man coming in the clouds of heaven."

Here our Lord particularly refers to the setting up of the **ABOMINATION OF DESOLATION** spoken of by Daniel the prophet, as constituting an extraordinary signal of the great tribulation; and when we consequently turn to Daniel, we find the abomination of desolation mentioned only in three passages—the prophecy of the seventieth week already quoted, and also the two following passages in the eleventh and twelfth of Daniel, both of which distinctly refer to the actions of the great wilful king at the final crisis:—

"And arms shall stand on his part, and they shall pollute the sanctuary of strength, and shall take away the daily sacrifice, and they shall place the *abomination that maketh desolate*. . . . And at that time shall Michael stand up, the great prince, which standeth for the children of the people: and there shall be a **TIME OF TROUBLE** such as never was since there was a nation even to that same time. . . . And from the time that the daily sacrifice shall be taken away, and the *abomination that maketh desolate* set up, there shall be a thousand two hundred and ninety days."—Dan. xi. 31, xii. 1, 11.

These passages are part of one continuous narrative of the history of the final imperial head of the Roman Empire, who is often called the wilful king, because he is termed in that narrative, "the king who shall do according to his own will."

¹ The siege and destruction of Jerusalem in A.D. 70, by Titus, was undoubtedly a remarkable type and representation of the coming siege and desolation of Jerusalem by Napoleon, but was evidently not the real and complete accomplishment of this prediction in Matt. xxiv. 15; Mark xiii. 14; Luke xxi. 20; because at Titus' destruction of Jerusalem the idol or abomination of desolation, foretold in Daniel xii. was certainly not set up for three and a half times, *i.e.*, three and a half years in the temple, for in fact that temple was burnt down at the end of the siege, as the Romans were entering Jerusalem; also there was then no tribulation such as was not from the beginning of the world, and worse therefore than the Flood, so that scarcely any flesh—any man, woman, or child—was saved; for indeed the destruction of Jerusalem by Titus, brought no tribulation whatever upon the world at large, and was quite local and not universal. Moreover, Christ is to come in the clouds with his angels *immediately* after this predicted tribulation (Matt. xxiv. 29), and as He did not come then, the tribulation certainly cannot have taken place at that time.

² From the twenty-first verse of the eleventh chapter to the end of the

He is described as taking away the daily sacrifice and setting up THE ABOMINATION OF DESOLATION, and it is afterwards added that from the setting up of that abomination there shall be 1290 days, which is about three and a half years: and it is said "At that time there shall be a TIME OF TROUBLE such as never was since there was a nation even unto that same time."

This is manifestly the very prophecy of David referred to in our Lord's prediction above quoted: "When ye therefore shall see THE ABOMINATION OF DESOLATION spoken of by Daniel the prophet. . . then shall be GREAT TRIBULATION such as was not since the beginning of the world to this time, no, nor ever shall be." There is but one and the same abomination of desolation, and one and the same great tribulation or time of trouble, here mentioned in Daniel's and our Lord's prophecies; and the period of them is declared to be at the time of the end, during the final three and a half years, (very nearly 1290 days).

Thus THE WILFUL KING Napoleon having first made a seven years' covenant with the Jews, will subsequently break that covenant in the midst of the seven years, encompass Jerusalem with his armies, take away the Jewish daily sacrifices, set up in the temple the abomination of desolation, which according to the thirteenth of Revelation, will be a seemingly living and speaking image of himself, and then there will be for three and a half years great tribulation and a time of trouble such as never was, or ever shall be; and after its termination, the Lord shall go forth and fight against the Gentile nations, which during the forty-two months will have been treading down Jerusalem, and he will visibly descend on Mount Olivet, and destroy the Imperial Antichrist and his armies at the battle of Armageddon.

The three and a half years of great tribulation, are not only mentioned as the latter half of Daniel's seventieth week, but also in the seven following prophecies.

"He shall wear out the saints of the Most High, and shall

twelfth chapter of Daniel is one continuous description of the wilful king's exploits. He is depicted arising as a *vile person*, coming peaceably, attacking the king of the south, setting up the abomination of desolation, exalting himself above every god, overthrowing many countreys, and at last going forth with great fury and coming to his end. This chapter is more fully explained under the head of the Sixth Wonder.

think to change times and laws : and they shall be given into his hand until a *time, and times, and the dividing of time.*"—Dan. vii. 25.

"It shall be for a *time, times, and a half*; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished."—Dan. xii. 7.

"The holy city shall they (the Gentiles) tread under foot forty and two months."—Rev. xi. 2.

"And I will give power unto my Two Witnesses, and they shall prophecy a *thousand two hundred and threescore days.*"—Rev. xi. 3.

"And the woman fled into the wilderness, where she hath a place prepared of God that they should feed her there a *thousand two hundred and threescore days.*"—Rev. xii. 6.

"And to the woman were given two wings of a great eagle, that she might fly in the wilderness, into the place where she is nourished for a *time and times and half a time*¹ from the face of the serpent."—Rev. xii. 14.

"And power was given unto him to continue (or make war) forty and two months. . . . And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world."—Rev. xiii. 5—8.

In these seven passages of Scripture, the three and a half years of tribulation are distinctly mentioned under the varied expressions of three and a half times, 1260 days, and forty-two months; and Napoleon, as the last head of the Roman Empire is predicted, in the thirteenth of Revelation, during those forty-two months, **TO MAKE WAR WITH THE SAINTS AND OVERCOME THEM**, and to have power over all kindreds and tongues and nations; and all that dwell upon the earth shall worship him, except the righteous. This language unmistakably denotes a universal persecution unto death of true Christians, and world-wide idolatry consisting in the general worship of Napoleon, which in the latter part of the thirteenth of Revelation, is particularised as being carried on by the

¹ The word *time* of course signifies a *year*, as in Dan. iv., *seven times* signifies *seven years*, so a *time, times, and half a time* signifies *one year, two years and half a year, or three and a half years.*

worship of the Emperor's image, and the marking of his name on peoples' foreheads and hands. Such multitudes of Christians will be slain in Britian, America, and elsewhere throughout Christendom and the ten kingdoms, for refusing to be guilty of this idolatry, that on three different occasions in Revelation, the Apostle sees vast companies of those who are thus "beheaded, because they will not worship the Emperor nor his image, nor receive his mark in their forehead or hand."

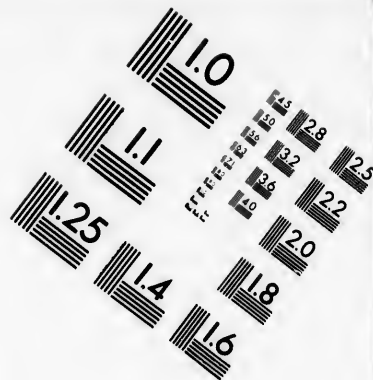
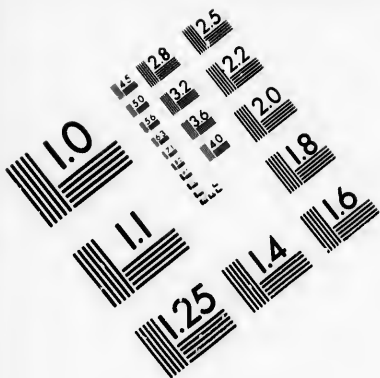
The guillotine is indicated to be the principal means by which the persecuted Christians will be put to death, for they are spoken of in the twentieth of Revelation, as having been **BEHEADED**.

There is every reason to expect that as Napoleon is predicted in the seventh of Daniel "to think to change times and laws," that therefore he will re-establish the institutions of the French Revolution of 1794, of which he has declared himself the testamentary executor, that thus the divisions of the year, the names of the months and days will probably be changed, the Christian era and Sundays abolished, and time reckoned by decades or divisions of ten days, and the Calendar dated from some great event of that epoch, instead of from the birth of Christ; and the Napoleon code universally substituted for all other laws.

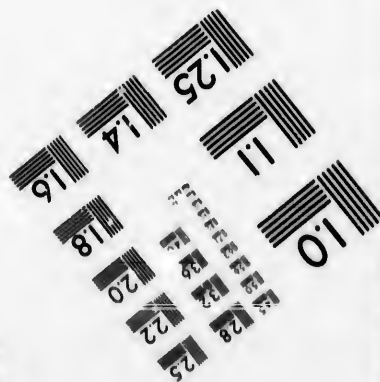
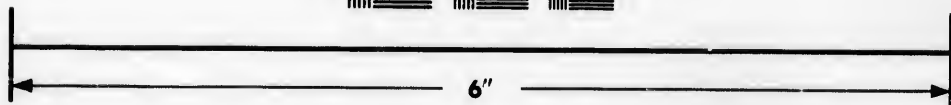
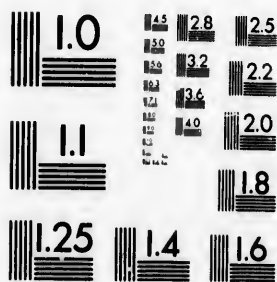
A MOST DISTINCT ACCOUNT of the latter-day emigration of many Jews to Palestine, and the succeeding attack upon them by the combined Gentile nations,¹ is given in the thirty-eighth

¹ It is most important to observe the distinction between the Antichristian king's two separate expeditions against Jerusalem, the one just *before*, and the other just *after* his three and a half years of universal power and persecution—the first expedition for *plunder and depredation*, "to take a great spoil" (Ezek. xxxviii. 1—16; Luke xxi. 20—24; Dan. xi. 40—43), while the people are living in prosperity, peace, and plenty, just previous to the three and a half years of great tribulation, in which they are afterwards to be led into captivity and made desolate and the abomination set up in their temple (Dan. xii. 7—11; Rev. xi. 2; Matt. xxiv. 15—21)—the second expedition for *revenge and murderous extermination* "to destroy and utterly to make away many" (Dan. xi. 44, 45; Psalm lxxxiii. 4; Ezek. xxxviii. 18—23), when he is smarting under the six literal vial-plagues at the end of his three and a half years, and, therefore gathers all his armies to Armageddon (Rev. xvi. 14—16). There is an implied, though not expressed, interval of three and a half years between verses 16 and 18 of Ezek. xxxviii. (just like the eighteen centuries between verses 9 and 10 in Zech. ix.)





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and thirty-ninth chapters of Ezekiel: where the leader of the attacking armies is called "Gog, the chief prince of Meshech and Tubal." This title has been considered by some persons to signify the Emperor of Russia; but whether it denotes him or Napoleon, it seems that both of them will be leagued together against the Jews at the period of that attack upon Palestine, and their united forces appear to be denoted by the expression there used, "Gomer and all his bands, the house of Togarmah of the north quarters and all his bands, and many people with thee." The merchants of Tarshish, who are understood to represent the mercantile nations of Britain, or the United States, are there depicted as ineffectually remonstrating against that invasion of Judea; and at last the invading armies perish at the personal descent of the Lord Jesus. The following is a part of the narrative in Ezekiel xxxviii. :—

"Thus saith the Lord God: Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal. . . . thou shalt say I will go up to the land of unwalled villages: I will go to them that are at rest, that dwell safely. . . . to take a spoil and to take a prey: to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods And thou shalt come from thy place out of the north parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army; and thou shalt come up against my people Israel as a cloud to cover the land; it shall be in the latter days. . . . (*here intervene the three and a half years of great tribulation*). Thou shalt fall upon the mountains of Israel, thou and all thy bands, and the people that is with thee."

THE REIGN OF TERROR in France in the Revolution of 1793, was in every respect a remarkable specimen on a small scale of the much more violent and universal REIGN OF TERROR, that is to overspread America and Britain and the rest of Christendom, during the three and a half years' great tribulation. And this coming reign of terror will be not only a *political* crusade of democratic revolutionists against the aristocratic and wealthy classes, as in 1793, but also an *irreligious* crusade of combined Romanists, infidels, and Mohammedans against true Christians. The preparation for this in Britain and North America, is to be seen in the fact that the Irish Romanists, who are to be

found in considerable numbers in most of the leading towns of those countries, are largely enrolled in the revolutionary organisation of Fenianism: and about ONE THIRD of the British standing army consists of Romanists, while so startling has been their increase in the artillery force, that they now constitute nearly four-fifths of the artillerymen. The great majority of the lower classes, although nominally Protestant, are yet shown from statistics, scarcely ever to attend any place of religious worship, and are in fact quite indifferent to religion. A revolutionary spirit is also being developed among them, by the frequent strikes for higher wages on the part of the employed against their employers: and by the agitation for political reform.

But the passions of mankind will be unchained and inflamed to an unparalleled degree of fury at the time of the great tribulation; for then will the words be accomplished, "Woe to the inhabitants of the earth and of the sea, for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." The ungodly will become like raging fiends, and the horrors of the great French Revolution will be enacted over again, on a much wider scale throughout Christendom. The guillotine will again be erected, as formerly in 1793, to decapitate all who refuse implicit obedience to the Revolutionary democratic-despotic Government, that shall everywhere be established. And there will be a new and more rigid test required from every one of allegiance to the governing powers, for people will be sentenced to death unless they consent to render public homage to the image of Napoleon, or to receive his mark in their forehead or hand. (Rev. xiii.)

The following extracts from Alison's "History of Europe," regarding the bloodshed in the French Revolution in 1794, may help to give some idea of the similar scenes that will soon occur in Britain, America, and other parts of Christendom during the approaching three and a half years' persecutions. The

1 The objects of the Fenian organization in Ireland have been disclosed to be "to make war against the British Government, to establish a republic in Ireland, to seize on all property, and kill every person who opposed them or would not join them, to rise on a certain night in certain places where arms were to be distributed among the Fenian Brotherhood, to seize every one who would not go with them, and hang or shoot them until they succeeded in overthrowing the government of the country, and establishing a republic in its place by force of arms. The soldiers and officers who were greatly opposed to the movement were to be shot."

historian relates that when the revolutionary government had determined to execute all who were suspected of enmity or opposition to it:—

“The mandates of death issued from the capital, and a thousand guillotines were instantly raised throughout the towns and villages of France. Amidst the roar of cannon, the rolling of drums, and the sound of the tocsin, the suspected were every where arrested, while the young and active were marched off to the defence of the country; fifteen hundred bastiles, spread through the departments, soon groaned with the multitude of captives; and these being insufficient to contain their numbers, the monasteries, the palaces, the chateaux, were generally employed as temporary places of confinement. The abodes of festivity, the palaces of kings, the temples of religion, were filled with victims; fast as the guillotine did its work, it could not reap the harvest of death which every where presented itself; and the crowded state of the prisons soon produced contagious fevers, which swept off thousands of their unhappy inmates. . . .

“The prodigious crowds which were thrust into the prisons, far exceeding all possible accommodation, produced the most frightful filth in some places, the most insupportable crowding in all. Amidst the scanty fare, deep depression, accumulated filth, and universal crowding of those gloomy abodes, contagion made rapid progress, and mercifully relieved many from their sufferings. But this only aggravated the sufferings of the survivors; the bodies were overlooked or forgotten, and often not removed for days together. Not content with the real terrors which they presented, the ingenuity of the jailers was exerted to produce imaginary anxiety; the long nights were frequently interrupted by visits from the executioners, solely intended to excite alarm; the few hours of sleep allowed to the victims were broken by the rattling of chairs, and unbarring of doors, to induce the belief that their fellow-prisoners were about to be led to the scaffold; and the warrants for death against eighty persons in one place of confinement, were made the means of keeping six hundred in agony.

“Despair of life, recklessness of the future, produced their usual effects on the unhappy crowd of captives. Some sank into sullen indifference; others indulged in immoderate gaiety, and sought to amuse life even at the foot of the scaffold. The

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greater part walked about unable to bear the torture of thought when sitting still; few remained at rest.

"Night and day the cars incessantly discharged victims into the prisons: weeping mothers and trembling orphans, gray-haired sires and youthful innocents, were thrust in without mercy with the brave and the powerful; the young, the beautiful, the unfortunate, seemed in a peculiar manner the prey of the assassins. An immense aqueduct, had been dug from the Seine as far as the Place St. Antoine, where latterly the executions took place; and four men were daily employed in emptying the blood of the victims into that reservoir.

"The female prisoners, on entering the jails, and frequently during the course of their detention, were subject to indignities so shocking, that they were often worse than death itself.

"A bed of straw alone awaited them when they arrived in their wretched cells; the heat was such, from the multitudes thrust into them, that they were to be seen crowding to the windows, with pale and cadaverous countenances, striving through the bars to inhale the fresh air. Fathers and mothers, surrounded by their weeping children, were locked in each other's arms, in agonies of grief, when the fatal hour of separation arrived. The parents were in general absorbed in the solemn reflections which the near approach of death seldom fails to awaken; but the children, with frantic grief, clung with their little hands round their necks, and loudly implored to be placed, still embraced in each other's arms, under the guillotine.

"The pity of the spectators was in a peculiar manner excited by the bands of females led out together to execution; fourteen young women of Verdun, of the most attractive form, were cut off together. On another occasion, twenty women of Poitou, chiefly the wives of peasants, were placed together on the chariot; some died on the way, and the wretches guillotined their lifeless remains; one kept her infant in her bosom till she reached the foot of the scaffold; the executioners tore the innocent from her breast, and the screams of maternal agony were only stifled with her life.

"The career of Carrier at Nantes, where the popular vengeance was to be inflicted on the Royalists of the western provinces, was still more relentless. Five hundred children of both sexes, the eldest of whom was not fourteen years old, were led out to the same spot to be shot. Never was so deplor-

able a spectacle witnessed. The littleness of their stature caused most of the bullets, at the first discharge, to fly over their heads; they broke their bonds, rushed into the ranks of the executioners, clung round their knees, and with supplicating hands and agonised looks, sought for mercy. Nothing could soften these assassins; they put them to death even when lying at their feet. A large party of women, most of whom were with child, and many with babes at the breast, were put on board the boats in the Loire. The innocent caresses, the unconscious smiles of these little innocents, filled their mothers' breasts with inexpressible anguish; they fondly pressed them to their bosoms, weeping over them for the last time. One of them was delivered of an infant on the quay; she was pushed, with the new-born innocent, into the galley. After being stripped, their hands were tied behind their backs; their shrieks and lamentations were answered by strokes of the sabre; and while struggling betwixt terror and shame, the signal was given, the planks cut, and the shrieking victims forever buried in the waves.

"One of the most extraordinary features of these terrible times, was the apathy which the better classes both in Paris and the provinces evinced, and the universal disposition to bury anxiety in the delirium of present enjoyment. The people who had escaped death went to the operas daily, with equal unconcern whether thirty or a hundred heads had fallen during the day. The class of proprietors at Bordeaux, Marseilles, and all the principal towns, timid and vacillating, could not be prevailed on to quit their hearths; while the Jacobins, ardent, reckless, and indefatigable, inured to crime, plunged a merciless sword into the bosom of the country. The soldiers everywhere supporting their tyranny; the prospect of ransacking cellars, assaulting women, and plundering coffers, made them universally faithful to the government.

"In the midst of these unparalleled atrocities, the Republican Convention were occupied with the establishment of the civic virtues. Robespierre pronounced a discourse on the qualities suited to a Republic. He dedicated a certain number of the decennial fêtes to the Supreme Being, to Truth, to Justice, to Modesty, to Friendship, to Frugality, to Good Faith, to Glory, to Immortality! . . . His eloquent speech is striking, as evincing the fanaticism of that extraordinary period, and the manner in which, during revolutionary convulsions, the most

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atrocious actions are made to flow from the purest and most benevolent expressions. If you consider the actions of Robespierre, he appears the most sanguinary tyrant that ever desolated the earth; if you reflect on his words, they seem dictated only by the noblest and most elevated feelings. There is nothing impossible in such a combination; the history of the world exhibits too many examples of its occurrence. It is the nature of fanaticism, whether religious or political, to produce it. The inquisition of Spain, the crusade against the Albigenses, the fires of Smithfield, the *autos-da-fé* of Castile, arose from the same principles as the daily executions of the French tyrant. It is because revolutions lead to such terrible results, by so flowery and seductive a path, that they are chiefly dangerous."

SUCH WILL BE the scenes of constant occurrence throughout Britain and the rest of Christendom, during the three and a half years of great tribulation. And the Revolutionary and Antichristian governments, that will then be every where established, will profess to inaugurate a new era of universal brotherhood of peace, progress and prosperity, and will remorselessly condemn to the guillotine all true Christians as stubborn fanatics and rebels against the newly constituted authorities.

THE DUKE OF MANCHESTER as well as many other expositors, considers the abomination of desolation and great tribulation to be altogether future. He says:—

"Calvin indeed asserts that the original Greek obliges us to refer to the eleventh and twelfth chapters of Daniel, as the prophecy to which our Lord adverts in the twenty-fourth of Matthew. "And if so, then seeing that 'the time of the end' is a period probably 1290 or 1335 literal days, ending with the general resurrection, it follows that the setting up of the abomination of desolation is yet future. The connection in Matthew's gospel, indeed, seems to force us to this conclusion. Our Lord having declared what must take place previously to the end, continues, 'And then shall the end come, when ye *therefore* shall see the abomination of desolation spoken of by Daniel the prophet.' The preaching of the Gospel is the sign which precedes 'the end,' and the '*therefore*' seems to note that the abomination of desolation does not precede the end, but

belongs to the end; 'the time of the end' will then have actually arrived, the crisis will have come. . . .

"Clearly there cannot be more than one tribulation which can truly be designated the most severe that ever was or ever shall be; the verity of Scripture therefore requires, that if the same language be elsewhere used, it must refer to the same tribulation; this passage is therefore parallel with that prophecy of Daniel to which we supposed our Lord had referred us: 'And there shall be a time of trouble, such as never was since there was a nation (even) to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book, and many of them that sleep in the dust of the earth, shall awake,' etc. This intensity of trouble is therefore connected with the times of the Jews' deliverance, and the resurrection from the dead.

"In accordance with this interpretations, the two prophecies mutually confirm each other; our Lord says that when the abomination of desolation shall stand in the Holy place, that then will be the time of intense trouble, so does Daniel; our Lord connects it with the close of the times of the Gentiles, Daniel says it will be at "the time of the end."

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TWENTY-SECOND WONDER.

(Taking place towards the close of the first three and a half years after the Covenant.)

THE DOWNFALL OF BABYLON, OR NATIONAL CONFISCATION OF THE ROMISH CHURCH PROPERTY, AND DECLINE OF ROMANISM INTO OPEN IDOLATRY BY ITS INSTITUTION OF THE PUBLIC WORSHIP OF NAPOLEON'S IMAGE, AND THE IMPRINTING OF HIS NAME ON PEOPLES' FOREHEADS AND HANDS.

“And there came one of the seven angels, which had the seven vials, and talked with me, saying unto me, Come hither; I will shew unto thee the judgment of the great harlot that sitteth upon many waters. . . . So he carried me away in the spirit into the wilderness; and I saw a woman sit upon a scarlet-coloured wild beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness. . . . And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her, I wondered with great admiration. And the angel said unto me, Wherefore didst thou marvel? I will tell thee the mystery of the woman, and of the wild beast that carrieth her, which hath the seven heads and ten horns. . . . And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. . . . And the ten horns which thou sawest are ten kings, which have received no kingdom as yet: but receive power as kings one hour with the wild beast. . . . And he saith unto me, The waters which thou sawest, where the whore sitteth, are peoples, and multitudes, and nations, and tongues. And the ten horns which thou sawest upon the wild beast, these shall hate the whore, and make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the wild beast, until the words of God shall be fulfilled. And

the woman which thou sawest is that great city, which reigneth over the kings of the earth."—Rev. xvii. 7, 9, 12, 15—18.

"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all the nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the wild beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the wild beast and his image, and who-soever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus. And I heard a voice from heavens saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—Rev. xiv. 8—13.

THE FALL OF THE ROMAN CHURCH—the modern Babylon—is predicted in the seventeenth of Revelation, to take place as soon as ten kings are duly elected by democracy over ten subdivided kingdoms of the Roman Empire; and this decem-regal election will not come to pass until the closing "hour," or season of three and a half years, for we read that "the ten horns are ten kings, which have received no kingdom, as yet; but receive power as kings one hour with the (eighth head of the) wild beast."

But as soon as these ten kings receive their coronation, and simultaneously mount their thrones, they will at once inaugurate their reign by secularizing and confiscating all state-church property, and other revenues of the Romish, Greek, and Anglican churches, in fulfilment of the statement, "The ten horns shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire." This confiscation of ecclesiastical revenues has already commenced in some measure in Spain, Italy, and Mexico, since the French Revolution in 1793; and the so-called progressive ideas of the present age, manifestly tend towards depriving the Romish church of its temporal power and wealth, and render-

ing it merely a spiritual power subordinate to the State power.

The scarlet woman sitting on the scarlet wild beast, represents the condition of the Church of Rome and the Roman Empire during the few final years of their history, for it is introduced by the words, "I will shew thee the judgment of the great harlot," proving that the condition and attitude of the woman and wild beast, as here prefigured, is principally to be looked for at the period of the final crisis. This woman is shown by six marks in her description, to signify the Church of Rome.

In the first place, the apostle was carried away in the prophetic spirit to a WILDERNESS to see her, and the *Campagna of Rome*, surrounding that so-called Eternal City, where the Church of Rome has its metropolitan seat, is notably a deserted wilderness now, although in the apostle's day, it was a most fertile and beautiful tract of country.

Secondly, the woman is arrayed in PURPLE and SCARLET colours, which are notoriously the distinctive colours in the ecclesiastical robes of the Romish church dignitaries; and she is also decked with gold and precious stones and pearls, which have been lavished in such profusion upon many of the Romish chapels and churches in Italy and elsewhere, that the value of the jewels, precious stones; and gold expended upon their decoration, is almost beyond human computation.

Thirdly, she sits upon the wild beast or Roman world, HOLDING A GOLDEN CUP in her hand, which is exactly the attitude, in which the Church of Rome was pictured on a medal, struck at the last jubilee at Rome in 1825, by order of Pope Leo XII., bearing his likeness on one side, and on the other side, the picture of a woman holding a cup in her hand and seated on a globe, with the accompanying inscription; *Sedet super universum*, that is, "She sits upon the world." Thus does the Church of Rome represent herself on her own medals, by the very same figurative pictures, as she was represented by in prophecy eighteen hundred years ago. And there is still a further sense in which she is now seated upon, and borne up, and sustained by the Roman Empire; for the Pontifical head of the Church of Rome, is sustained in security at Rome by the political and military power of France, with the tacit consent of the other nations of the Roman Empire.

Fourthly, the scarlet woman is called "Babylon the Great,"

and "THAT GREAT CITY, which reigneth over the kings of the earth,"¹ and is said to "sit upon seven mountains." Now Rome is well known to be built upon seven mountains or hills, and is proverbially referred to by ancient and modern writers as a seven-hilled city.² It might appear strange, that an ecclesiastical system should be here represented both as a woman, and also as a city; but yet this is exactly the case with the Church of Rome, which is not only commonly called "Our Mother the Church," but also is frequently spoken of by the single expression of the city itself—Rome. Thus, if a pervert has joined the Church of Rome, he is spoken of as having "gone over to Rome;" or such a phrase may be heard, as, "Rome is unchangeable," by which everyone understands the unchangeableness of the Church of Rome, and not of the actual city, to be signified. And no other church can be named which is thus interchangeably designated by the name of a city, as its synonym.

Fifthly, the scarlet woman is called in this prophecy a MOTHER, "the mother of harlots," and it is very remarkable that the church of Rome in its own Tridentine Council styled itself "*Romana ecclesia aliarum omnium Mater et Magistra*," (in English) "the Roman Church, Mother and Mistress of all others." Its adherents also often speak of it, as "Our Mother the Church."

Sixthly, the symbolic woman is depicted as being "drunken with the blood of the saints, and the blood of the martyrs of Jesus." History abounds with numerous proofs of the Romish

¹ Where the present tense is used throughout Revelation xvii., it invariably means, not the time when the angel spoke to John, but the time of the prophetic vision, when events will appear as there represented—namely the time when the retributive judgment of the harlot Romish Church begins just before the final three and a half years. That judgment has not even begun yet in 1865, but affairs are rapidly hastening to that point. Hence the words, "the wild beast that was and is not and yet shall be," and the words "that great city which reigneth over the kings of the earth," refer in the present tense to a period just before the final three and a half years, when the Romish Church will be more universally powerful than she ever has been, and when the Napoleon empire that "was," and even now in 1865-6 "is not," just then "shall be" re-existent in all the plenitude of its predicted universal dominion.

² Sed quæ de septem totum circumspicit orbem
Montibus imperii Roma. Deûnque locus.—OVID.
Dis quibus septem placuere colles.—HORACE,

Church having plentifully shed the blood of Chrisitans. As an instance of this, it is testified by Llorente a Romanist, in his published memoirs of the Inquisition, of which he was himself a secretary, that in Spain alone; it immolated "on its flaming shambles more than three hundred thousand victims," and public holidays were celebrated by the burning alive of so-called heretics. Millions of persons have been slain by the various persecutions of the Romish Church, and she is intimated in prophecy yet again, to drink deeply of their blood before her final overthrow.

BUT THE PROCLAMATION of the fall of Babylon, not only signifies the despoiling of the Church of Rome—the modern Babylon—of its rich possessions, but also its fall into a condition of much worse superstition and idolatry, than at any previous time, for it will then be said, "Babylon, the great, is fallen, is fallen, and is become the habitation of demons, and the hold of every foul spirit, and a cage of every unclean and hateful bird." (Rev. xviii. 2.)

Sorcery and witchcraft, which have latterly been revived under the name of spiritualism, will then be extremely prevalent, in connection with demoniacal possession; and the most undisguised idolatry will be practised in the public worship of the last imperial head of the Roman Empire, who must according to prophecy, be a Napoleon. For thus we read in the fourteenth chapter of Revelation, that after the angelic proclamation "Babylon is fallen," there goes forth another angel to warn men against a new form of idolatrous superstition, which then arises, consisting in the worship of the image of Napoleon, the last head of the wild beast, and the reception of his mark on the forehead or the hand. The details of this peculiar idolatry, are given most fully in the latter part of the thirteenth chapter of Revelation as follows:—

"And I beheld another wild beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first wild beast before him, and causeth the earth and them which dwell therein to worship the first wild beast whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men. And deceiveth them that dwell on the earth by the means of

those miracles which he had the power to do in the sight of the wild beast; saying to them that dwell on the earth, that they should make an image to the wild beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the wild beast, that the image of the wild beast should both speak, and cause that as many as would not worship the image of the wild beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads. And that no man might buy or sell, save he that had the mark, or the name of the wild beast, or the number of his name. 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 threescore and six."

The above-quoted prediction, shows that in addition to the organized political powers of the Roman empire under the headship of Napoleon, which are represented in the previous part of the thirteenth chapter as a ten-horned wild animal, there will also be the organized ecclesiastical powers of the Roman Empire under the headship of the Pontiff, and they are represented as a two-horned wild animal, in allusion most probably to the future twofold union of the Romish and Greek churches. Thus this above quoted prophecy expounded in plain language, on the understanding that Napoleon will personify the ten-horned figure, and the Romish Pontiff and priesthood will personify the two-horned figure, reads as follows:—

The worship of Napoleon is to be universally promoted by the pontiff and Romish ecclesiastics (represented by the two-horned figure) who will be on such intimate terms of alliance with Napoleon, as to exercise all his power in his presence, and to cause the earth and them which dwell therein, to worship him as one raised from the dead, because he will be the living personification of the resurrected Napoleonic Empire, healed of its deadly Waterloo wound. The pontiff will likewise become possessed of miraculous power, so as to do great wonders and to make fire come down from heaven on the earth in the sight of men; and he will deceive them that dwell on the earth by the miracles which he shall have power to do in the sight of Napoleon, saying to them that dwell on the earth, that they should make an image to Napoleon as a resurrection man, because he will be the living embodiment of the Napoleonic Empire, which had the wound at Waterloo, by the

sword of military violence, and yet is again raised to life. And the Pontiff is to have power to give life unto the image of Napoleon, so that the image shall speak; and to cause that as many as will not worship the image of Napoleon shall be killed. And the Roman Pontiff and priesthood will cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hand or in their forehead, that no man may buy or sell save he that has the mark: which will be either the name of Napoleon or the number of his name, 666. Any person who shall then worship Napoleon or his image, or receive his mark in their forehead or hand, is denounced from heaven in the fourteenth chapter of Revelation, as guilty of an unpardonable sin, and doomed to be tormented with fire and brimstone in the presence of the holy angels and of the Lamb. And the smoke of their torment is to ascend up for ever and ever.

The image spoken of in this thirteenth chapter of Revelation, is understood by many modern and ancient expositors to be a literal image of the Imperial Antichrist, and also to be the abomination of desolation described in the closing chapters of Daniel, and the twenty-fourth of Matthew, which is to stand in the holy place of the rebuilt Jewish temple, where that Man of Sin also himself will sit, showing himself that he is God.¹ The marking of Napoleon's name, or the number 666, upon his worshipper's right hands or foreheads, will merely be a revival of the usual custom of the ancient Romans of marking the name of their deity or emperor upon their hands or foreheads. Even at the present time, Mohammedans in Asia constantly wear the name of their sect in this manner. In an ancient book called "The Ascension of Isaiah," it is said, "Then shall the whole world believe in him (Antichrist); they shall serve him saying, He is God, and besides him there is no other God. And the power of his prodigies shall be displayed in every city and country. In every city also shall his image be erected."

Even Roman Catholic writers, as quoted by Dr. Manning, Papal Archbishop of London, in his treatise, "Present crisis of the Holy See," hold that Antichrist is yet to come and destroy the Christian faith, and make Rome the seat of infidel idolatry. Dr. Manning says that Malvenda states it as the view of

¹ Dan. xi. 31, xii. 11; Matt. xxiv. 15; 2 Thess. ii. 4.

Ribera, Gaspar Melus, Viegas, Suarez, Bellarmine, and Bosius that "Rome itself in the last times of the world, will return to its ancient idolatry, power, and imperial greatness. It will cast out its pontiff, altogether apostatize from the Christian faith, terribly persecute the Church, shed the blood of the martyrs more cruelly than ever, and will recover its former state of abundant wealth, or even greater than it had under its first rulers."

IT IS VERY SIGNIFICANT that whereas this thirteenth chapter of Revelation plainly predicts that the Romish Church will command men "to make an image to the emperor which had the wound by a sword (at Waterloo) and did live, and whose deadly wound was healed," that is, to worship him as a resurrection man raised to life after receiving a mortal wound, already a noted Romish ecclesiastic, Padre Ventura, has publicly set forth this idea in a sermon delivered before Louis Napoleon, in the chapel of the Tuilleries, on Easter Monday, 1857. The title of his published sermon was "The resurrection of the French Empire," and its argument was to the effect, that the resurrection of the Napoleonic French Empire in the person of Napoleon III., was somewhat similar to the resurrection of Jesus Christ: that England, Russia, and Germany, like modern Scribes and Pharisees, having killed the Napoleon Empire at Waterloo, and buried it in the tomb of St. Helena, and having decreed by the Vienna treaties of 1815, that no Napoleon should ever sit on a throne, could not after all prevent its resurrection in the person of Napoleon III. The following were some of Father Ventura's remarks:—

"In vain then do minds which have not enough of Christianity, of philosophy, and of seriousness to consider the great events of the earth, except apart from the agency of heaven: in vain I say, such minds did not wish to confess that it was not less evident that the re-establishment of the French Empire of our days has been a resurrection—a resurrection in which men have been but instruments—not even giving a complete account of that which they did; a resurrection, of which the true and great agent has been that king invisible, by whom alone that which is dead revives.

"All the circumstances which accompanied the typical resurrection of the Saviour teach us, that one of the conditions of every resurrection, which is not a mere figure, but which is

the work of God, is that it should be accomplished without the power, the calculation, or the forethought of man. That condition is not wanted in the event which engages our attention.

"One would say that the modern Scribes and Pharisees neglected nothing to hinder the ancient empire which they had killed a second time with their blows, from going forth from the tomb which they selected, upon a rock, lost in the midst of the waves of the ocean. They had scattered over the two hemispheres everything which bore the name of the exile of St. Helena. They did more. They usurped the place of providence, and pretended to subject that providence to their policy. They arranged for the future: they decreed that never should any member of the family of their prisoner occupy a throne, and, believing themselves absolute masters of the world, they thought that their desire might very well be regarded as the purpose of God.

"But as the measures taken by the blind hatred of the synagogue could not hinder the power of God from causing his Son to go forth from the tomb, in like manner, respect being had to the proportion between the two events, these arrangements of modern diplomacy could not hinder the providence of God from raising up the French Empire from its ruins. So that when one gave the least attention to it, such an event had not the least semblance of probability, much more, when that fact was regarded as so little possible, even in this country, *where nothing is impossible*, that he who should have ventured to foretell it ten years before it took place would have passed for an idiot—the new empire, contrary to all human foresight, reappeared in a few moments at the head of Europe saying, 'Behold, here I am.'"

IT IS EVIDENT also from the thirteenth chapter of Revelation, that the Roman Pontiff is very frequently to be in the company and presence of Napoleon, and is to "exercise all the power of the emperor before him," that is, in his presence, as the Greek words imply; and is to deceive people by "miracles which he has power to do in the sight of the emperor." Hence it appears, there will be some magical mesmeric influence attaching to the emperor, which spiritualists would call mediumship, so that the pontiff will be unable to perform the great miracles, such as bringing fire down from heaven, except in his presence. Now it is remarkable among

the first Napoleon's plans, which in many respect foreshadowed the third Napoleon's schemes, there was one plan of causing the Pope to have his residence always near the imperial presence; and this is the very measure, which these prophecies foreshow to be at hand—whether their joint residences be at Paris or Rome.

"By keeping the Pope at Paris," said Napoleon I. to Las Cases, "and annexing the Roman States to my dominions, I would have obtained the important object of separating his temporal from his spiritual authority; and having done so, I would have elevated him beyond measure; I would have surrounded him with pomp and homage; I would have made him cease to regret his temporal authority; I would have rendered him an idol: *he should have had his residence near my person*; Paris would have become the capital of the Christian world; I would have directed the religious world, as well as the political. It would be an additional means of uniting all the parts of the empire, and keeping in peace whatever was beyond it. *M; council* would have been the assembly of the representatives of Christendom: the popes would have been nothing but its presidents. I would have opened and closed these assemblies, approved and published their decisions, as Constantine and Charlemagne did. That union of the spiritual and temporal powers in the hands of one sovereign, had been long the object of my meditations and wishes." (Alison's "Europe," chapter lx.)

And thus we may expect that the abolition of the temporal power of the Pope, will soon result in the more universal extension of his spiritual power; for although he will act in strict subordination to Napoleon, who will be the embodiment of all temporal authority, yet he shall have such influence with him, as to exercise all the delegated power of that Imperial Potentate in his presence, and to wield all the strength of the secular arm in an exterminating crusade against those who refuse obedience to the Napoleonic-Catholic religion that will be universally established.

TWENTY-THIRD WONDER.

(Commencing exactly three and a half years after the Covenant, and continuing during the ensuing second three and a half years.)¹

THE APPEARANCE AND MINISTRY OF THE TWO SACKCLOTH-CLOTHED WITNESSES, WHO ARE TO PROPHECY DURING THE TWELVE HUNDRED AND SIXTY DAYS OF ANTICHRIST'S PERSECUTION, AND AFTER BEING SLAIN BY HIM AND LYING DEAD FOR THREE DAYS AND A HALF, ARE TO BE RAISED TO LIFE, AND ASCEND TO HEAVEN, IN A CLOUD.

"And I will give power unto my two witnesses, and they shall prophecy a thousand two hundred and threescore days, clothed in sackcloth. 4. These are the two olive trees, and the two candlesticks standing before the God of the earth. 5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies: and if any man will hurt them, he must in this manner be killed. 6. These have power to shut heaven, that it rain not in the days of their prophecy: and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. 7. And when they shall have finished their testimony, the wild beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. 8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 9. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put

¹ In the year-day fulfilment, the Two Witnesses are generally understood to signify either the Christian Churches or the Christian ministers and witnesses in general, or else the Two Testaments, and their sackcloth depressed testimony for 1260 years is usually reckoned from Justinian's edict in 533-8 to the French Revolution in 1793-8, or else from Phocas' edict in 606-12 (coinciding also with the rise of Mohammedanism) to 1866-72; then of course the three and a half days, that is three and a half years, are understood to begin about 1793-8, when the Scriptures were suppressed in France, or else about 1866-72 (as mentioned under the Fifteenth Wonder.) There is probably typical truth in both views, constituting a double year-day fulfilment, as well as the literal-day ultimate fulfilment hereunder described.

in graves. 10. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another: because these two prophets tormented them that dwelt on the earth. 11. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them. 12. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them."—Rev. xi. 3—12.

TWO REMARKABLE PROPHETS will bear testimony throughout this earth during the appointed three and a half years of the Imperial Antichrist's persecution. They are to be attired in the funeral garb of sackcloth, in sympathetic harmony with the scenes of lamentation and mourning and woe, which the world will then present. For defensive purposes to protect themselves against the murderous aggressions of the ungodly, they are to be armed with the superhuman power of breathing fire out of their mouth, wherewith to slay any person, who endeavours to hurt them; and no weapon formed against them shall prosper, nor any attempt upon their life prove successful during their twelve hundred and sixty days of witness-bearing.

They also "have power to shut heaven, that it rain not in the days of their prophecy:" from which circumstance it is to be inferred, that in the exercise of that marvellous power, they will to a great extent, if not entirely, prevent the descent of rain on the earth during all the three and a half years. The additional power granted to them "over waters to turn them to blood, and to smite the earth with all plagues as often as they will," will apparently be exerted at the period of their slaughter and resurrection during the first three vials, by smiting Antichrist's worshippers with grievous and noisome sores, and turning the sea and rivers into blood, and again during the third and fourth seals, by killing many men with famine, and the sword, and hunger, and pestilence, and the wild beasts of the earth.

Following the example of Moses and Aaron, they will, as we may infer, confront the Imperial Pharaoh amid the splendour of his court, and openly bearding him in his very den, administer a withering rebuke to his unhallowed career of impiety. There will be no possibility of silencing their testimony, or excluding them from the most carefully guarded

retreat, for a jet of fire proceeding from their mouth, will mortally pierce, as by a lightning flash, every assailant who would interfere with their movements. Thus are they predicted to "torment them that dwell on the earth," by continually delivering a faithful and irrepressible protest against the idolatrous assumptions of Napoleon; and against the murders, sorceries, and licentiousness, that will everywhere abound.

But at the end of the three and a half years, the destructive malice of the Wilful King will be permitted to prevail against these two illustrious Witnesses, so far, that he shall overcome them and kill them. "And their dead bodies shall lie in the street or broadway of the great city, which spiritually is called Sodom and Egypt," and which apparently will be the most conspicuous locality within the great city,¹ Babylon—the apostate Roman Empire. This public exposure of their unburied corpses to be the gazing stock of mocking crowds, will be in accordance with the oriental custom, in ancient and modern times, of subjecting the bodies of notorious malefactors to such opprobrious treatment. "And they of the people and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves:" they will exult with triumphant complacency and vain glorious pride over the irresistible prowess of the Antichristian king, in having at last effectually vanquished these dreaded prophets. And in conformity with established eastern usages, they will send gifts one to another as an act of mutual congratulation upon their supposed success.

For three days and a half only shall this unhallowed exultation of the ungodly continue unchecked, and then shall their shortlived rejoicings abruptly terminate; for the spirit of life from God shall enter into the bodies of these prophets, and they shall stand upon their feet, and great fear shall fall upon the beholders of their miraculous resurrection, a fear which will inspire the unavoidable conviction that verily there is a God that judgeth in the earth. And a voice from heaven will say unto them, Come up hither; and they shall ascend up to heaven in a cloud, in the full view of their enemies. Although

¹ The phrase "the great city," is distinctly applied seven times in Revelation to Babylon, Rev. xiv. 8, xviii. 10, 16, 19, 21, xvi. 19, xvii. 18;—that is, the Antichristian Roman empire in all its ten kingdoms—including therefore Syria, within which is Jerusalem. This city seems signified as "the street," or most public place, "where also our Lord was crucified."

the earth's inhabitants will have cast them forth as unworthy even of burial, yet the gates of heaven will be readily opened for their admission; with gladness and rejoicing shall they be brought; they shall enter triumphantly into the celestial palace of the King of Kings.

At the same hour there will be a great earthquake, and the tenth part of the city fall, and seven thousand men of names, that is, men of eminent rank and title, slain, and the remnant, who are spectators of these marvellous judgments, are affrighted and give glory to the God of heaven; some of them, it may be, becoming in consequence afterwards numbered among the great multitude who shall be translated to heaven two months subsequently in the second ascension. (Rev. vii. 9—17.)

THE DENIAL OF BURIAL to the corpses of detested enemies, has been instanced in many cases in past history. Thus was it at the death of Phocion, who was condemned to drink poison—of Cleomenes who was crucified—of Sejanus' adherents who were slain by Tiberius—of Ananus, who was killed by Idumeans—and of the victims of the zealots at the destruction of Jerusalem.

The historian Eusebius relates concerning the persecutions of Christians by the Roman Emperors, that in Gaul "Those that were suffocated in the prison they cast to the dogs, carefully watching them night and day, lest any should be buried by us, and then also cast away the remains left by the beasts and the fire, howsoever they had been either mangled or burnt. They also guarded the heads of the others, together with the trunks of their bodies, with military watches, for many days in succession, in order to prevent them from being buried. Some indeed raged and gnashed their teeth against them, anxious to find out some better way of punishment. Others again, laughed at and insulted them, extolling their idols, and imputing to them the punishment of the martyrs."¹

The same writer records concerning the Roman Emperor Maximin, "He also went beyond the dictates of nature, being not even ashamed to deny the lifeless bodies of these holy men, a burial. Night and day he ordered the dead bodies to be carefully watched, as they lay exposed in the open air, the food of beasts; and there was no small number of men present

¹ Eusebius, v. 1.

several days, of such as attended to this savage and barbarous decree, and some indeed were looking out from their posts of observation, as if it were something worthy of their zeal to see that the dead bodies should not be stolen."¹

In another persecution in the time of Pamphilus. "The sacred and holy bodies of these men, by the order of the cruel and impious governor, were kept and guarded four days and nights to feed the wild beasts. But as, contrary to expectation, nothing would approach them, neither beast, nor bird of prey, nor dogs, by a divine providence they were again taken up uninjured, and obtaining a decent burial, were interred according to the accustomed mode."²

Simpson, in his "Traditions of the Covenanters," relates a similar circumstance in Scotland; "Mr. Bell, whom Lagg knew well enough, earnestly desired but a quarter of an hour to prepare for death; but the other peremptorily refused it, cursing and swearing, 'What have you not had time to prepare since Bothwell;' and so immediately shot him with the rest, and would not suffer their bodies to be buried."

Even as recently as 1843, the martyred corpse of a Christian was publicly laid out in the leading thoroughfare of Constantinople for three days. A Turkish law, which has since been repealed, condemned him to execution for changing his religion from Mohammedanism to Christianity. "He received the crown of martyrdom in the midst of one of the most frequented streets of Constantinople. For three days that body dressed in the French costume, and with a French cap, was exposed to the public gaze and the execrations of the fanatic Turks. The moral influence of such an exhibition was to rouse every latent feeling of pride, contempt, and bigotry. After the body was exposed for three days to the insults of a fanatic multitude, it was dragged to the sea shore, and having been fastened to a pole, was cast into one of the currents of the Bosphorus." ("Morning Herald," Sept. 20th, 1843; "Record," Sept 21st, 1843).

IN THE EARLY PRIMITIVE AGES of the Christian Church, it was a very general opinion that Elijah and Enoch having escaped death by translation, would eventually be the Two Witnesses.

¹ Eusebius viii. 9.

² Eusebius xi.

Thus Bishop Hippolytus, in A.D. 220, wrote, "As John the Baptist was the forerunner of our blessed Lord's first coming, so shall Enoch and Elias be of his second coming. Antichrist shall slay these Two Witnesses and ambassadors of Messiah, who preach his coming from heaven."

Tertullian in his treatise "On the Soul," said: "Enoch and Elias were translated and never saw death, but are reserved to the time of the end that they may destroy Antichrist by their blood:" meaning evidently, that their slaughter by Antichrist will be avenged by his speedy destruction.

St. Ambrose expounding 1 Corinthians iv. 9, also says: "This Enoch and Elias that shall be the Apostles of the last times, must suffer many persecutions and afflictions, for they must be sent before to prepare the people of God and to strengthen the churches."

St. Jerome in his epistle to Marcella said: "Concerning Enoch and Elias, St. John in his Revelation witnesseth that they shall come again upon earth and die."

Archbishop Cyprian in his treatise "On Mount Sion and Sinai," wrote: "Enoch was translated alive to a certain place known to God, and shall come from thence to oppose and confound Antichrist."

In the ancient Apocryphal writings, the prevalence of this tradition is testified to in the following passage in the history of Joseph of Nazareth: "It is necessary that these very persons, Enoch and Elijah, should at the end of the times return to the world and die; in the days, that is, of commotion, terror, anguish, and affliction. For the false Christ will pour out their blood like water, because of the reproach to which they will expose him, and the ignominy, which while alive, they will inflict on him by detecting his impiety." Ephraim Syrus also testifies to the same effect.

THE FUTURE PERSONAL COMING OF ELIJAH to herald an *1* proclaim the future descent of Christ upon this earth, is understood by nearly all standard expositors to be distinctly foretold by Malachi, in the concluding words of the Old Testament:—

"Behold I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the heart of the fathers to the children, and the heart of

the children to their fathers, lest I come and smite the earth with a curse."¹

The Jews even at the present day, preserve the expectation of Elijah's reappearance by placing a cup of wine at their annual passover feast in readiness for his anticipated arrival; and it is said, that at their marriage feasts, they leave a chair, and a vacant place similarly awaiting his return; and also if they cannot understand any passage of Scripture, they utter an expression denoting that it will be explained to them by Elijah, when he comes. Ridley Herschell, a Jew, thus describes their passover feast:—

"In the celebration of the Passover, two large cups are filled with wine. One of these is taken by the master of the house, and a blessing pronounced. After this blessing, the head of the family gives the cup to all those sitting around. He then brings forth the hidden cake, and distributes a piece to each. The second cup of wine called Elijah's cup, is then placed before him; the door is opened, and a solemn pause of expectation ensues. It is at this moment that the Jews expect that the coming of Elijah will take place, to announce the glad tidings that the Messiah is at hand. Well do I remember the interest with which, when a boy, I looked towards the door; hoping that Elijah might really enter; for notwithstanding the disappointment year after year, his arrival is still confidently expected."

There may seem a slight difficulty at first sight in correctly understanding the statements of our Lord, regarding this return of Elijah. We read that as Peter and James and John came with him down from the mount of Transfiguration, where they had seen Moses and Elias appearing with him in glory, they inquired, "Why then say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things. But I say unto you that Elias is come already, and they knew him not, but have done unto him, whatsoever they listed. Likewise shall also the Son of man suffer of them." Then the disciples understood that he spake unto them of John the Baptist."

Here our Lord explicitly asserts that Elias shall come and restore all things, which John the Baptist assuredly never

¹ The Hebraist Kimchi renders the words in this verse, "turn the heart of the father. *with* the children, and the heart of the children *with* their fathers."

fulfilled, but he adds, "Elias is come already," that is, representatively in John the Baptist who was predicted by the angel in the first chapter of Luke, to go before Christ in the spirit and power of Elias.

DEAN ALFORD in his Greek Testament, commenting upon this passage in Matthew xvii. 11, 12, and xi. 14, says: "Our Lord cannot be understood in either of these passages as meaning that the prophecy of Malachi iv. 5—"Behold I will send you Elijah the prophet,"—received its *full completion* in John. For as in other prophecies, so in this, we have a partial fulfilment both of the coming of the Lord and of His forerunner, while the great and complete fulfilment is yet future, at the great day of the Lord. (Malachi iv. 1.) Our Lord in Matt. xvii. 12, speaks plainly in *the future*, and uses the very words of the prophecy in Malachi iv. 6. The double allusion is only the assertion, that the Elias (in spirit and power) who foreran our Lord's first coming, was a partial fulfilment of the great prophecy, which announces the *real Elias* (the words of Malachi will bear no other than a personal meaning), who is to forerun his greater and second coming."

THE DUKE OF MANCHESTER (recently deceased), agrees, in his "Finished Mystery," with Sir Edward Denny and others, in understanding our Lord's assertion in the eleventh chapter of Matthew concerning John the Baptist, "If ye will receive it, this is Elias, which was for to come," to imply, that the question, whether John was or was not the predicted Elias, depended upon his reception or rejection by the people; and that this would make all the difference as to the effect, as to whether or not he would in the spirit of Elias, prepare a people for the advent of the Lord in glory. The Duke concludes from a careful examination of these Scriptures regarding the coming of John the Baptist and Elijah, in Malachi iii. 1, and iv. 5, 6; Matthew xi. 14, xvii. 12; Mark ix. 12, 13, that our Lord's declaration contains two distinct statements, as follows:—

"1. That Elias, the restorer of all things, *shall come*.

"This was the belief of Chrysostom, Cyril, Theodoret, Euthymius, Tertullian, Hilary, Anselm, Hugo, Lyra, Thomas Aquinas. Meyer says, "As Chrysostom and Hieronymus, so all the rest of the fathers constantly hold that Elias should come in the body, before the day of judgment, to convert the Jews and oppose Antichrist."

"A belief in the reappearing of Elijah 'before the great and dreadful day of the Lord' has always been so strong among the Jews, that it is a custom unto the present day, when a devout Jew mentions a city or country, for him to add 'May it stand until Elijah,' that is, until the coming of Elijah.

"2. That Elias the sufferer *has come* (typically in the person of John the Baptist); each corresponding as the Lord Jesus seems to intimate; one with his advent in humiliation, the other with his coming in glory.

"Our Lord, after John had been beheaded, said to Peter in the future tense, 'Elias truly shall first come and *restore all things.*' So that apostle when subsequently addressing the Jews, mentions the time of the restitution, or *restoring of all things*, as being immediately connected with Messiah's second advent. Evidently if the time for restoring all things be not until the second coming of Christ, John the Baptist could not have restored all things at the time of the first Advent. (Acts iii. 21. Matt. xvii. 11.)

A PRACTICAL REFLECTION is naturally suggested by this anticipative review of Elijah's faithful testimony. Let all true Christians imitate Elijah's courageous fidelity, and obey their Lord's precept, "Be thou faithful unto death and I will give thee a crown of life." Let them boldly rebuke impiety and inconsistency at whatever cost, and not be conformed to this world, but transformed by the renewing of their mind.

If we are to be animated with the spirit of Elijah, we must first of all become truly born again by the Holy Spirit, and justified by faith in the Lord Jesus. The instant that we thus become justified by the blood of Jesus from all guilt, and have His obedience imputed to us, we then likewise have Jesus made unto us "wisdom, righteousness, sanctification, and redemption."

"The moment in which the guilty and alienated sinner believes in Christ, his countless transgressions pass from him, and the righteous judge remembers them against him no more. The life eternal conveyed by the Holy Spirit from Christ, enters his spirit, renewing the mind, and giving the new heart and the new spirit; the guilt of his sinful estate and conduct is removed, and he stands uncharged and unchargeable in the sight of a holy God; while there rests upon his person the

spotless and ineffably glorious righteousness of his God and Saviour Jesus Christ."

"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that WHOSOEVER believeth in him should not perish, but have eternal life.' No sooner did the eye of the perishing Israelite turn at the command of God toward the serpent of brass, than the diseased, healthful blood flowed through the veins, and the dying man stood forth in the vigour of renovated life. "It came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." And no sooner does the guilty, defiled, dying sinner look with the eye of faith to the uplifted Son of man, than the incorruptible and immutable life penetrates his inmost spirit, and he becomes a new creature, created after the image of his Creator, in righteousness and holiness of truth. In that moment he receives, and thenceforth he has, everlasting life. In that moment he passes from the state of death in sin into the state of life in righteousness.

"How wondrous the change which takes place in a man's position and state when in his heart he rests on the great sacrifice for sins, the crucified Lord of life and glory. Let us for an instant contemplate the mighty transformation. At one moment the sinner stands before God laden with transgressions sufficient to sink him—body, soul, and spirit—to the depths of endless sorrow and night: the next moment those transgressions have disappeared, as a thick cloud from the heavens, and the face of God shines upon him, with beams of everlasting joy and light. At one moment the sinner rests beneath a charge of iniquity, exposing him to the doom of everlasting destruction from the presence of God, and from the glory of His power: the next moment he is presented to the eye of divine justice free from all guilt, and from all ground of accusation, unchargeable as an angel of light; nay, standing before God clothed in all the perfectness of the glorious and wondrous righteousness of the well-pleasing Son of God himself. At one instant covered with defilement, fit only to be excluded from the light of heaven, and to dwell evermore amid the darkness of the pit; the next instant without spot or stain, sanctified and set apart to the holy service of the living and true God. At one instant presenting nothing to the eye of God but a nature full of pollution, and a heart at enmity against himself; the next instant created

anew in Christ Jesus, with a nature pure and heavenly and Christ-like, capable of knowing and loving God, and of delighting evermore in His enjoyment and service. In one moment a 'child of wrath, even as others;' the next moment a child of God, an heir of God, and a joint heir with Christ. The instant in which this mighty change, fraught with all its immeasurable and interminable consequences, transpires, is that in which man first believeth in the heart on the Son of God. And yet, important as is the place of faith, without which it is impossible to be saved and to please God, it is but the hand by which we receive Christ, and all that Christ is made of God unto us. 'Therefore it is of faith, that it might be by grace,' through righteousness, by and in Jesus Christ our Lord, to whom be glory for ever and ever! (Rom. v.)"

"Out of pure love to hell-deserving worms, Jesus who 'was in the form of God, and thought it no robbery to be equal with God, emptied himself, and took upon him the form of a servant, and was made in the likeness of men.' In order to be the Saviour of sinners, he must obey the law, which we had never obeyed—he must live a lifetime of sinless obedience: but how shall the great God who made the law do this? He was made of a woman, made under the law, that he might redeem them that were under the law. Again: if he will save sinners, he must drink their cup of suffering, he must bear their stripes, their sins—on his own body. But how shall the infinitely holy, happy, and unchangeable God, suffer this? Because the children were of flesh, he himself likewise took part of the same. He became united to a weak, frail, human soul and body; so that he could suffer, weep, groan, bleed, die. 'Great is the mystery of godliness, God was manifest in the flesh.' Again: if he will be the Saviour and elder brother of sinners; if he will know their sorrows, and be their tender shepherd; he must have a human heart: a breast filled with all the milk of a mother's tenderness. But how can this be, when he is infinitely holy, wise, just, and true? Ah! he became bone of our bone, and flesh of our flesh. 'When all the tribes of Israel came to David to Hebron, they said, Behold, we are thy bone and thy flesh;' and so can we in going to Christ: 'He is one that can be touched with a feeling of our infirmity.' Ah! to all eternity the incarnation of Jesus will be the theme of our wonder and praise. Brethren, you will all see that face. Some of you will wail when you

see it. When that lovely countenance gleams through the clouds, you will call on rocks and mountains to cover you. It is the Saviour you have rejected and despised.

"If the incarnation of Jesus was wonderful, far more wonderful was his *dying*. This was the highest summit of his obedience; 'Obedient unto death.' It was the lowest depth of his humiliation. He stood silent under our accusations; he lay down under our curse; he bore our hell, and died our death. He was the great Lawgiver—the Judge of all—before whom every creature must stand and be judged; and yet he consented to come and stand at the bar of his wicked creatures, and to be condemned by them! He was adored by every holy creature; their sweetest praises were poured out at his feet; and yet he came to be spit upon and reviled—to be mocked, and nailed, and crucified, by the vilest of men! 'In him was life.' He was the Prince of life—the author of all natural and spiritual life; he gave to all life and breath, and all things; and yet they killed him. He gave up the ghost—he lay in the cold grave. The Father loved him infinitely, eternally—without beginning, or intermission, or end; and yet he was made a curse for us—bore the same wrath that is poured upon damned spirits.

"Oh! herein was infinite love. Infidels scoff at it—fools despise it; but it is the wonder of all heaven. The Lamb that was slain will be the wonder of eternity. To-day Christ is evidently set forth crucified among you. Will you look on with cold unmoved hearts? It is a sight of the Lamb slain that moves the hosts of heaven to praise. When that Lamb, as it had been slain, appears, they fall down before him, having every one of them harps, and golden vials full of odours. Will you not praise him? Rev. v. 8.

"Dear friends, has he reconciled you to God? You were sometime afar off: you have been brought nigh? You were sometime darkness; have you been made light in the Lord? You were sometime alienated and enemies in your mind; has he reconciled you? has he brought you into the light of God's reconciled countenance? Is God's anger turned away from you? Can you sing, 'O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me' (Isa. xii.); or, 'Bless the Lord, O my soul, and all that is within me bless his holy name. Bless the Lord, O my soul, and forget not all his benefits: who forgiveth

all thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction?" Ps. ciii. Have you been changed to love God? Do you love his Word, his people, his way of leading you?"

"Christian reader, if you are to be saved, you must be justified without any cause, or ground, or desert, or merit of your own; by grace, and not by the Law. And this justification is something far more than mere forgiveness. It is such as man can never grant to his fellow-man. One man may forgive another for sinning against him, but he cannot justify him. Suppose a man to be accused of the crime of murder of which he is innocent; he is brought into the presence of the Judge, the testimony of various witnesses is borne against him, it is sifted by the Judge, and found to be false testimony; the man is acquitted by the Jury, and the Judge justifies, or declares him just. The accused is not *pardoned* because he has done nothing to require pardon. You would say he was *justified* from the charge of murder laid against him, declared innocent. Justify means simply to make or declare just; now, that is the only justification possible to man; for suppose a man a real murderer, brought into the presence of a Judge, proved to be such, and found guilty by the jury; suppose that the judge having the power to pardon him, says: 'though you are a murderer, I do not, for certain reasons, wish that the sentence of death should be executed against you—you are pardoned.' That would not be justification; the man would go away with the sin on his conscience; he would go forth branded as a murderer, freed from the gallows, it is true, but still guilty of the crime of murder. That man would be *pardoned* not *justified*. Dear friends, it is a blessed truth, that God does not merely pardon, but justify. He not merely delivers a sinner from the penalty of sin, He not merely says to him, 'I will not send you to hell to bear the punishment you deserve;' but He also says 'I justify you—I justify you freely by my grace;' that is, God does not impute sin to the sinner who believes in Jesus. The Apostle Paul says, quoting from the thirty-second Psalm, 'Blessed is the man to whom the Lord imputeth not iniquity.' Elsewhere it is written in the Book of Numbers, 'He hath not seen iniquity in Jacob, nor beheld perverseness in Israel.' Oh, how guilty was Jacob! how perverse was Israel! and yet it is written of the Lord, 'He seeth no iniquity in Jacob.' Now that is justification, and if you ask me how can God so justify

the guilty? I say it is by the sovereign act of God's own grace! If you say, further, where is the justice of God's not imputing our guilt, our sins, to us? I say, look to the cross of Jesus, behold it imputed to Him there! God 'hath laid upon Him the iniquity of us all,' it is written, 'He hath made him to be *sin* for us,' and elsewhere, Christ is spoken of as made a curse for us. Thus has God lifted our sins from us, and laid them on Jesus! Thus has He imputed them to Christ, that He might bear them on the Cross, in order that we, who are believers in the Lord Jesus, might never more have our sins imputed to us. Now this, dear friends, is an act of God's sovereign grace! It is not that God looks down on a person and says, 'You are not a sinner;' He says rather, 'You have been a sinner, but I have imputed your sin to Jesus; He has borne its penalty, I will not impute it to you, I justify you by grace, henceforth, and for ever!' Justification is God's own act, for it is written, 'It is God that justifieth,' it is not bought by man, it is God's own sovereign act. The sinner prays to Him for salvation, and He says, so to speak, 'I justify you,' from that moment God *has* justified him, and from that moment God, the true and only *Judge* justifies the sinner: no sin can be laid to his charge, as it is written in the eighth chapter of Romans, 'There is, therefore, now, no condemnation to them that are in Christ Jesus;' if a man was not thus justified, he would have to be damned; but because he is thus justified, 'there is no condemnation,' through time or eternity! Perhaps you say to me, 'Well, then, how can we obtain this blessed justification?' My answer is, *only believe*. The Apostle Paul, speaking of Christ, says in the fifth of Romans, 'whom God hath set forth to be a propitiation,' for our sins, 'through faith in his blood;' and he says elsewhere 'therefore we conclude that a man is justified by faith, without works.' Now, beloved, let me say that *faith* is simply *belief*. Saving faith is belief of saving truths, belief in the redemption that is in Christ Jesus; it is belief of the way of salvation, as God sets it forth in his own word; above all it is belief in 'Jesus as the way, the truth, and the life;' for it is written, 'He that believeth shall be saved.' Perhaps you ask, why faith is necessary to salvation? It shows that man is not saved by any merits or deservings of his own! The Apostle Paul says, 'therefore it is of faith, that it might be by grace;' because no man in his senses can say that his merely believing in the Lord

Jesus, has any merit in itself to save his soul ; no man can say that there is such a merit in merely believing—that he can be saved on account of it. There is no saving *merit* in faith, or believing, and therefore, when God saves a man on his simply believing his testimony concerning Jesus Christ, God saves him by sovereign grace, *it is of faith, that it might be by grace ;* by pure grace ! Dear friends, are you *saved by grace* already ? I dare say, nay, I believe, many of you are happily conscious that you are saved by grace ; many of you can conscientiously say, ‘by the grace of God we do believe in Jesus, and although we feel we are unspeakably sinful, yet that does not hinder our peace, because we are justified, not by works, but by grace, by the precious blood of Jesus.’ I dare say many of you can say that. But there are others who, alas, must confess that they *are not saved*, not justified, not pardoned ! To such I say, ‘are you willing to be saved by *grace alone* ?’ If so, abandon all your own works and deservings, and just stripping yourself of all these, cast yourself upon the cross of Christ ! Cling to it, and on the ground of that one sacrifice for sin, stand before God ! Look upon all your own righteousness, all your own good deeds, as well as all your sinful deeds, as ‘filthy rags,’ and clothe you in the spotless robe of righteousness which the death of Jesus has provided ! Fall down before God and confess that death and judgment are all you deserve ; but mingle with that confession true and believing thanksgivings for the grace that has laid all your sins on Jesus. The grace that gives you pardon and peace through Jesus. The grace that justifies you freely without a cause, through the redemption that is in Christ Jesus. Oh, believe and live ! Believe in Jesus, and ‘go in peace, for thy faith hath made thee whole.’”

FIFTH YEAR.

TWENTY-FOURTH WONDER.

(Beginning three and a half years after the Covenant, and continuing, probably, about eighteen months,¹ to the end of the fifth year of the Covenant-seven-years.)

THE THIRD SEAL INTRODUCING A SEASON OF GENERAL FAMINE FOR EIGHTEEN MONTHS, AND OF INCREASED DEGENERACY AND APOSTACY OF THE OUTWARDLY PROFESSING CHRISTIAN CHURCH

"And when he had opened the third seal, I heard the third living creature say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four living creatures say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.—Rev. vi. 5, 6.

THE PROGRESSIVE DETERIORATION and declension of the visible professing Christian Church left on the earth to undergo Antichrist's three and a half years' persecution, is vividly prefigured, under the first four seals; by the representation of that Church as a horse, which successively degenerates in colour from white to red, and black, and pale, in proportion as the persecution advances, and increasing numbers of professing Christians prove faithless to their religious profession, and become persuaded or compelled to worship Antichrist.

Although all truly elect Christians whose names have been written in the book of life from the foundation of the world,

¹ This chronological duration of the third seal is deduced from its typical year-day duration, signifying the spiritual famine of the Church Militant, from about 533—8 to 1073, that is, for about 540 years; which, therefore, gives 540 days, or eighteen months, as its ultimate literal-day duration. This Twenty-fourth Wonder is here classified and explained under the head of the Fifth Year, because the chief part of its eighteen months' duration occurs throughout the Fifth Year, although it begins in the middle of the Fourth Year.

will, according to the thirteenth of Revelation, be providentially preserved from adoring Antichrist, yet vast numbers of merely nominal professing Christians, who have never obtained true conversion of heart or forgiveness for their sins by earnest prayer to God in the name of Jesus, will apostatize when persecution arises; and so it will appear to the outward observer as if the visible Christian Church was becoming more and more degenerate and apostate, for whole communities and nations that have called themselves Christians will be induced to fall down and worship Antichrist. Thus, indeed, will the external professing Church, as denoted by the symbol of a horse, gradually assume a deepening colour of declension and decay; while the few faithful elect will either be massacred, or for the most part hidden away in wildernesses or elsewhere:

At the same time, the judgment of WAR having been specially inflicted during the second seal, there now follows the judgment of FAMINE under the third seal; and as there comes the judgment of NOISOME WILD BEASTS and PESTILENCE under the subsequent fourth seal, we here have during these second, third, and fourth seals, God's four sore judgments—the SWORD, and the FAMINE, and the NOISOME BEASTS, and the PESTILENCE—in the very same order as predicted in the fourteenth of Ezekiel. And again, these judgments are mentioned in nearly the same order in our Lord's great prophecy concerning the end of the world in the twenty-fourth of Matthew, where he said, "There shall be WARS and rumours of wars, and FAMINES, and PESTILENCES."

It is generally agreed that the symbols of the third seal denote FAMINE. The black colour of the horse is connected with the idea of famine, for in the fourth and fifth chapters of Lamentations that hue is described as characterizing people while suffering from dearth of food: "Their visage is BLACKER than a coal: they are not known in the streets: their skin cleaveth to their bones, it is withered, it is become like a stick. They that be slain with the sword are better than they that be slain with hunger; for these pine away, stricken through for want of the fruits of the field."—"Our skin was BLACK like an oven because of the terrible famine."

The rider of the black horse appears to personify famine, just as the rider of the subsequent pale horse is the imper-

sonation of pestilence. The poet Cowper thus represents such a personification:—

“He calls for Famine; and the meagre fiend
Blows poisonous mildew from his shrivelled lips
And taints the golden ear.”

The balances in the hand of this equestrian upon the black horse also betoken food to have become so scarce as to require to be carefully sold by weight, instead of by measurement of size and quantity, and this delivery of food by weight is specified in the fourth chapter of Ezekiel to be the marked accompaniment of a predicted famine: “Thy meat which thou shalt eat shall be by weight, twenty shekels a day.” “Moreover he said unto me, Son of man, behold, I will break the staff of bread in Jerusalem: and they shall eat bread by weight, and with care.”

The voice from the midst of the four living creatures still more distinctly proclaims this to be an unparalleled season of gaunt famine. “A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.” This MEASURE of wheat, which in the original Greek is called a CHENIX, seems to have contained three or four *cotylæ*, or modern half-pints; and, therefore, to have been equivalent to a pint and a half, or a quart, in our day, although writers on classical antiquities have experienced some difficulty in defining its exact size, owing to there being three different *chenices* in use among the Greeks and Romans. It is also generally considered upon the authority of classical writers, that the *chenix*, or *measure*, as it is here termed, was the usual moderate day's allowance of food to a soldier or slave; though a larger allowance might, without much difficulty, be consumed by one person if they could obtain it.¹

¹ Herodotus (book vii. 187), in describing the great expedition of Xerxes says, “By calculation I find that if each man received one *chenix* of meal per day, and no more, 110,000 medimni must have been consumed every day, with an addition of 340 more.”

Boeckh (i. 124), observes that a wrestler could consume two and a half *chenices* a day; and during an armistice between the Lacedemonians and Athenians, each Lacedemonian was to have every day two Attic *chenices* of meal, and two *cotylæ* of wine, and a piece of flesh.

Greswell, on the Harmony of the Gospel, says, “In the Book of Revelations to express the severity of a dearth, the *chenix*; or three half-pint measure

But the market price of each chœnix, or measure of wheat, is here predicted to be a penny, that is, a denarius, which, according to the parable of the vineyard labourers, in the twentieth chapter of Matthew, was the ordinary day's pay of a labourer. Hence, a man would only be able to earn a slender supply of food for himself by his day's toil, without having anything remaining over toward many other expenses, such as those of his household, or wearing apparel, or for the subsistence of relatives dependent upon him.

It is remarked by Dr. Burton, in his "Notes on the New Testament," "A denarius, which was one day's pay (Matt. xx. 2), would procure sixteen chœnices of wheat in the time of Cicero, or twenty in the time of Trajan. There was, therefore, a great scarcity when a denarius could only purchase one chœnix of wheat; and three chœnices of barley were equally dear at the same price."

It may safely be concluded that the price of a denarius for a chœnix of wheat, denotes a price between ten and twenty times higher than usual. The further statement, however, of "three measures or chœnices of barley for a denarius," intimates that the scarcity of barley will not be so great as that of wheat, because both in ancient and modern times, barley was generally only twice, and not three times as plentiful as wheat. Thus in the seventh chapter of Second Kings, Elisha predicted that "To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria." And Burckhardt in his "Travels in Syria,"

of corn alone (that is, as much as would maintain one man for a day), is put at a denarius (a penny) in price."

In fact, a chœnix was proverbially a man's daily allowance; so that J. Kelly states that to partake of one's daily bread, was anciently called "a partaking of his chœnix," and the caring only for to-day's bread was called "a caring for one's chœnix."

¹ The price of a denarius for a chœnix of wheat is considered by Greswell to be ten times more than usual; by Cunningham, Woodhouse, Burgh, Zippel, J. Kelly, and others, to be sixteen or twenty times higher than usual.

Respecting the barley, B. W. Newton says in his "Thoughts on the Apocalypse," "It is said by an ancient author that four chœnices of barley-meal were sold at Athens for one obolus, and since there were six oboli in a denarius, it follows that a denarius ought to have procured twenty-four chœnices, whereas it would purchase only three during the third seal." Thus the barley is here eight times dearer than usual.

says, "Barley is generally not more than half the price of wheat." The circumstance, therefore, of barley being only one third, instead of one half the price of wheat during this third seal, shows that the crops of barley will not be so vitally injured as those of wheat.

The accompanying proclamation, "See thou hurt not the oil and the wine," indicates that the olive-yards and vineyards will escape the destructive blight or mildew, or whatever other moving cause may have wrought havoc with the harvest of wheat and barley. Hereby the superfluities and luxuries will be spared, while the production of wheat and barley bread, the staple staff of life, is seriously diminished.

THE TWENTY-FOURTH CHAPTER of Isaiah thus describes the period of famine and tribulation:—

"Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down; and scattereth abroad the inhabitants thereof. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with the giver of usury to him. The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoken this word. The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are burned, and few men left. The new wine mourneth, the vine languisheth, all the merry-hearted do sigh. The mirth of tabrets ceaseth, the noise of them that rejoice endeth, the joy of the harp ceaseth. They shall not drink wine with a song; strong drink shall be bitter to them that drink it. The city of confusion is broken down; every house is shut up, that no man may come in. There is a crying for wine in the streets; all joy is darkened, the mirth of the land is gone. In the city is left desolation, and the gate is smitten with destruction."

BISHOP HIPPOLYTUS in the third century, in his treatise "On the End of the World," spoke thus:—

"These things have we told you before, that you may know the trouble and affliction that shall come in the last days, and the envy, hatred, and strife, that shall be at that time rife among mankind. The children shall lay hands on their parents; the wife shall deliver up the husband to death, and the husband the wife. Masters shall be cruel to their servants, and servants shall be disobedient to their masters. None shall reverence the grey hairs of the ancient, or pity the beauty of youth. Churches shall be as common houses, and in many places shall be destroyed; the Scriptures shall be despised, and profane songs shall be sung everywhere. The rich shall be unmerciful to the poor; great men shall cast off all compassion; magistrates shall be unjust, and for bribes shall pervert the truth. The elements also shall be confounded, and become irregular in their motions. There shall be earthquakes in divers places, and pestilences in every city; thunders, winds, terrible lightnings that shall burn up houses and fields: tempestuous winds which shall do unspeakable mischief both by land and sea. The earth shall be barren; the sea shall roar; and there shall be great trouble for the destruction of so many men. There shall be signs in the sun, and in the moon, and the stars shall be irregular in their courses. There shall be distress of nations; the air shall lose its temperature; grievous hail; insupportable winters; unusual sorts of ice; intolerable heats; sudden lightnings; unexpected fires; and, in a word, unspeakable afflictions over all the earth."

THE AUTHOR of the second book of Esdras describes this period in the following words:—

"Woe to the world and them that dwell therein, a fire is kindled and shall not be put out till it consume the foundations of the earth. Behold famine, and plague, and tribulation, and anguish, are sent as scourges for amendment, but for all this they shall not turn from their wickedness. One people shall stand up against another with swords in their hands. There shall be sedition amongst men, and invading one another; they shall not regard their kings nor their princes; and the course of their actions shall stand in their power. A man shall desire to go into a city, and shall not be able; for because of their pride

the cities shall be troubled, the houses shall be destroyed, and men shall be afraid. A man shall have no pity upon his neighbour, but shall destroy their houses with the sword, and spoil their goods, because of the lack of bread, and for great tribulation. The cities shall be broken down, and the people shall perish with the sword in the field. They that be in the mountains shall die of hunger, or eat their own flesh; and drink their own blood, for very hunger of bread, and thirst of water."

TWENTY-FIFTH WONDER.

(Beginning about three years and eight and a half months after the Covenant, and ushering in the Locust Woe for five months.)

THE FIFTH TRUMPET BRINGING THE PLAGUE OF DEMON-LOCUSTS FROM THE BOTTOMLESS PIT, WHO DREADFULLY TORTURE THE UNGODLY FOR FIVE MONTHS WITH THEIR SCORPION STINGS. THIS CONSTITUTES THE FIRST WOE.

"And the fifth angel sounded, and I saw a star fall from heaven unto the earth: and to him was given the key of the bottomless pit. And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth; and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months; and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it; and shall desire to die,

and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails; and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. One woe is past; and, behold, there come two woes more hereafter."—
Rev. ix. 1—12.

THE THRICE-REPEATED CRY of Woe at the end of the fourth trumpet, gives unmistakable intimation that the remaining three out of the seven trumpets are woe trumpets, far more afflictive and calamitous in their nature than the first four trumpets.¹

The sounding of the fifth trumpet gives the signal for the opening of the bottomless pit, which is indicated to be in the interior of this earth. The operation of opening it commences about a month before the five months' plague of locusts, and is described as being effected by a star which had fallen from heaven, and which manifestly signifies an angel, in accordance with the use of that term to denote an angel in other passages of Scripture.* The orifice or aperture, by which means of egress out of the bottomless pit is provided, seems very much to resemble the crater of some volcano, like Vesuvius or Etna. Dense clouds of smoke, as of a great furnace, thereupon roll upward from the opened pit in such volumes as to darken the atmosphere, and out of the smoke demoniacal scorpion-

¹ Several hundred year-day expositors, agree that the fifth trumpet in its year-day fulfilment describes the Saracen woe, that is, the invasion and overrunning of the eastern Roman Empire by the Saracens, from about 636 A.D. for 150 years, that is about 1238 years before the End. Therefore in the literal-day fulfilment, it will correspondingly begin about 1233 days before the end, and about three years and nine and a half months after the covenant. But the smoke from the pit began about 606, or thirty years earlier; therefore in the literal-day fulfilment will be thirty days earlier.

* Job. xxxviii. 7; Rev. xii. 4; Isaiah xiv. 12.

locusts come forth, and proceed to torment the ungodly with their scorpion stings for five months.

Similar volcanic eruptions have taken place in past times, in which the sun and air have been darkened, as will be the case in this future instance. Thus the following description of an eruption in the island of Sumbawa, in 1815, is related in Bakewell's Geology:—

“The range of its immediate vicinity embraced a space of three hundred miles round. In Java, at the distance of three hundred miles, it seemed to be awfully present. The sky was overcast at noonday with clouds of ashes; the sun was enveloped in an atmosphere whose palpable density he was unable to penetrate; showers of ashes covered the houses, the streets, and the fields, to the depth of several inches; and, amidst the darkness, explosions were heard, at intervals, like the report of artillery or the noise of distant thunder. The sound was heard in Sumatra, nine hundred and seventy geographical miles distant. The distance to which the cloud of ashes was carried, so thickly as to produce utter darkness, was clearly pointed out to be the island of Celebes, and the district of Grisik in Java; the former two hundred and seventeen nautical miles in a direct line, the latter more than three hundred geographical miles.”

A like occurrence in South America, in 1835, is also thus narrated:—

“A reflection of red light occasionally broke through the obscurity of the atmosphere, but so constant and terrible were the explosions, and the thunder, and the lightning, that it appeared as if the Supreme Being, wearied with the iniquities of mankind, had resolved to annihilate his work. The 24th commenced much in the same manner as the 21st at Nicaragua, and in the department of Granada the catastrophe was not perceptibly felt until the dawn of the 25th, when the explosion developed itself to such a degree that from one o'clock the sky was darkened with an opacity which continued to deepen till eleven in the morning, when we were enveloped in the most horrible darkness ever known, whilst terrific reports were heard, and showers of calcined lava were precipitated over all the face of the country. An event which, though natural was at the same time so dreadful, produced in the minds of all, the most terrible impression which could be attributed to the divine anger.”

THE SUPERNATURAL CHARACTER of the scorpion-locusts, that are to come out of the smoke of the bottomless pit, is sufficiently evidenced by the fact, that they are sedulously to avoid killing a single individual, or injuring the trees or grass or any green thing, although ordinary locusts voraciously devour every green thing and particle of vegetation within their reach. There seems in fact no doubt, but that these scorpion-locusts are evil spirits permitted to assume such a shape, and to return from hell to earth for these five months, in order to torment the Antichristian apostates. This was the opinion of high authorities in the Primitive church, as is stated by the learned Dr. Todd, who himself maintains this view, in common with Cornelius à Lapide and Andreas, Bishop of Cesarea in A.D. 500, who gave it as the opinion of older commentators. J. Kelly, Zippel, and other modern expositors hold the same view.

The errand of tormenting mankind, is perfectly congenial and natural to the malignant, cruel, and merciless character of the lost spirits of hell. There can indeed be no question, but that legions of demon spirits even now invisibly roam about the earth, and injure people, but these will be a particular class of infernal satanic spirits, coming up in visible form from the bottomless pit, and capacitated for torturing their victims with the most painful of all stings—that of the scorpion. Its painful effect is thus described in Dioscorides, Book iii. caput 7. :—

“When the scorpion has stung any one, the place becomes inflamed and hardened, it reddens by tension, and is painful by intervals, being now chilly, now burning. The pain soon rises high and rages sometimes more, sometimes less. A sweating succeeds, attended by a shivering and trembling; the extremities become cold; the groin swells; the hair stands on end; the visage becomes pale, and throughout the skin there is the sensation of perpetual pricking, as if by needles.”

Paxton says of the scorpion, in his “Illustrations of Scripture,” page 123 :—

“In Syria it does not seem to be deadly, but occasions much inconvenience and suffering to the inhabitants. Whole companies are suddenly affected with vomitings, which is supposed to be produced by the poisonous matter which exudes from the skin of the scorpions, as it crawls over their kitchen utensils or provisions. Nor is it possible almost to avoid the danger; it is never at rest during the summer months, and so malicious is its disposition, that it may be seen continually flourishing

its tail in which the sting is lodged, and striking at everything within its reach; so mischievous and hateful is this creature, that the sacred writers use it in a figurative sense for wicked, malicious, crafty men. Such was the house of Israel to the prophet Ezekiel. 'Thou dwellest,' said Jehovah to his servant, 'among scorpions.' No animal in the creation seems endowed with a nature so irascible. When taken, they exert their utmost rage against the glass which contains them; will attempt to sting a stick when put near them; will sting animals confined with them, without provocation; are the cruellest enemies to each other. Maupertuis put a hundred together in the same glass: instantly they vented their rage in mutual destruction, universal carnage! in a few days, only fourteen remained, which had killed and devoured all the others."

Laborde in his "Journey through Syria," page 122, relates the following fact about a scorpion:—

"The following morning we were about to take our coffee, when a little black urchin belonging to the governor, who was running about barefooted through the chambers and passages, set up the most inhuman cries. It appeared that on going out of our apartment, he was stung by a scorpion he had trod upon. He must have suffered excessive pain: for although of a race which bears everything with remarkable patience, he rolled on the ground, grinding his teeth, and foaming at the mouth. We knew of no remedy by which we could afford him relief. The people of the fortress put a bandage on the wound, which, like most of their remedies, produced little effect. After three long quarters of an hour of suffering he complained less, but he could make no use of his foot, which was very much inflamed."

IT IS FURTHER predicted that during these five months, people maddened with the agonizing pain of the scorpion stings, shall eagerly "seek for death and shall not find it, and shall desire to die and death shall flee from them." It will truly be a most unparalleled and wonderful event in the history of this world, that persons shall be kept alive against their will, and however much bent upon terminating their existence, shall be supernaturally prevented carrying their suicidal intentions into execution. An awful foretaste is herein given them of the future pains of hell, and indeed, the earth will at this

time seem like a pandemonium full of weeping and wailing and gnashing of teeth.

The shape of the tormenting spirit locusts is particularly described. Their predominating appearance is like that of a miniature war-horse, to which the locust form is strikingly similar; their head appears as if surmounted with a golden crown, in mock imitation of the real crowns that are worn by the white-robed armies of heaven; their face is like a human face, showing their real character as evil spirits possessed of deep intelligence; "they have hair, like that of women, and teeth resembling those of a lion;"¹ a singular combination, indicating their jealous spitefulness and untameable ferocity; they also have impervious breastplates, as of iron, in accordance with the invulnerability of their nature, and tails, like unto scorpions, armed with stings with which they hurt men for five months. The noise of their wings, like the sound of chariots of many horses running to battle, does not perhaps necessarily imply that they are very much larger than ordinary locusts, for some extremely diminutive creatures such as hornets, beetles, and humming birds, can produce a buzzing sound that can be heard at a considerable distance. The whole description shows that these diabolical locusts, present the appearance of an unnatural hybrid compound of varied features of six different beings—locusts—horses—men—women—lions—scorpions—a monstrous combination calculated to strike terror into the heart of all whom they attack.

They seem to be the same as the locusts predicted in second chapter of Joel. "A day of darkness and of gloominess: a day of clouds and of thick darkness. . . . The appearance of them is as the appearance of horses: and as horsemen so shall they run. Like the noise of chariots on the tops of mountains, so shall they leap. . . . They shall run like mighty men; they shall climb the wall like men of war: and they shall march every one on his ways and they shall not break their ranks; neither shall one thrust another: they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded. They shall run to and fro in the city; they shall

¹ The lion's teeth are very peculiar; their front teeth have a single sharp point; and their grinders have three points, the middle one being the highest. The teeth of common locusts being gaminivorous creatures are altogether different from those of carnivorous animals like lions.

run upon the wall; they shall climb up upon the houses; they shall enter in at the windows, like a thief."

The concluding statement regarding these demon-locusts of the fifth trumpet, is, that unlike common locusts, which, according to the thirtieth chapter of Proverbs, have no king—these "have a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. This king Apollyon, who is called the angel of the bottomless pit, will evidently be the Great Antichrist, who is similarly described in the eleventh and seventeenth of Revelation, as the wild beast that ascends out of the bottomless pit, because his ascent to power is wrought by Satanic agency. Moreover, as the Antichrist is the exact opposite of Christ, so the name APOLLYON meaning in Greek, a *Destroyer*, is the exact opposite of the name JESUS, which signifies in Greek, a *Saviour*. The designation of Antichrist, as the ANGEL of the bottomless pit, is in antithesis to Christ's title as an ANGEL, coming down from heaven in the tenth chapter of Revelation; and agrees with his Antichristian position, as representative and viceregent of Satan, who is to give to him his power and throne and great authority.

In order to furnish an unmistakable clue to the discovery and identification of the Great Antichrist, when he appears, the Omniscient Revealer of secrets has here condescended to inform us, that the proper name by which that Antichrist will be surnamed and known and spoken of in the world, will be in the Greek language APOLLYON, so that no man can be the Antichrist, except one, whose proper name when translated into Greek, becomes *Apollyon*. Now we find that this essential is fulfilled in the name NAPOLEON, in fact, the radical identity between the two words must be seen at a glance by any sensible person, and is so obvious as to require scarcely any comment. The initial letter N prefixed to *Napoleon*, is apparently an abbreviation for the Greek adverb *Nai verily, truly*, and thus the two words *Nai Apollyon* (*Nai Apollyon*), meaning *truly Apollyon*, become conjointly contracted into the one word *Napoleon*. In the original Greek, *Apollyon* is *Απολλων* the present participle of the verb *απολλυμι I destroy*, and this verb is sometimes written *απολεω*, as in the lexicon to Bohn's Greek Testament, and thus its participle becomes *απολεων*, or in English *Apoleon*, which is exactly the same word as *Napoleon*, with the exception of the first letter N.

Hence, we may be sure that the proper name of the Great Antichrist will be *Napoleon*, which is the chief dynastic name of the Bonaparte family, and various evidences tend to show that the third Napoleon is most likely to be the particular individual; because the fact of his being called the third Napoleon, although there never really was any second Napoleon, remarkably agrees with the threefold form of expression in the seventeenth of Revelation, "They that dwell on the earth, shall wonder when they behold the wild beast that was, and is not, and yet is;" that is, the Napoleonic Empire was, or existed under Napoleon I., and is not, or is non-existent under Napoleon II., and yet is, or is re-existent under Napoleon III. It seems thus indicated, that there are only to be three Napoleons, the respective representatives of the life, death, and resurrection of the Napoleon Empire, "which was, and is not, and yet is," and which then speedily "goeth into perdition." The third Napoleon also has the number 666 contained in his name, *Louis* in Latin, and *Lou's Napoleon* taken together in Greek, and *Louis Napoleon Bonaparte* added together in Hebrew.¹

If it be asked, how Napoleon can be said to become king over these locusts, the answer is found in the fact, that they being merely evil spirits assuming that locust shape, like Satan assumed the shape of a serpent in Eden, must naturally be subject to his authority, because in the character of Antichrist, he is to be 'the angel of the bottomless pit,' that is, the human representative or deputy of Satan, who is to "give to him his power and his throne and great authority." (Rev. xiii. 2.) It was distinctly held by some of the ancient writers, that Antichrist would be in league with legions of evil spirits.

ZIPPEL speaks convincingly upon the future literal fulfilment of the locust plague of this fifth trumpet; he considers these diabolical locusts to be evil angels, but although we may be assured that they are evil spirits of some kind, yet it is quite as probable that they are the spirits of unsaved human beings, as of fallen angels. He says:—
"The pit, having been opened, smoke arises out of it of such density as to darken the sun and the air. Out of this smoke

¹ The words *Apollyon* and *Napoleon* are not spelt so differently as other names in Scripture; thus *Heczekiah*, *Rehoboam*, *Jehoshaphat*, *Elijah*, in the Old Testament, are spelt in the New Testament, *Ezekias*, *Reboam*, *Josephat*, *Elias*. (Matt. i.)

come forth certain living beings called locusts; but their description forbids us to take them as natural locusts. The first impression they leave upon the mind is, that they ascend with the smoke from the pit, and therefore must be infernal beings. Here, then, the question presents itself: whether this vision, so extraordinary in its nature, and so frightful to man, is to be looked upon as a figure of something else, or whether we are to expect a literal fulfilment, just as it is presented to us in the vision; Let the question be well considered: Is there any sound reason resting on Scripture which authorizes us to reject a literal fulfilment?

“At the time of Christ’s first advent, legions of infernal spirits were infesting, not only the land of Israel, but also possessed men—one of them having not less than a legion, or 6000. What was the object of those evil spirits? To torment men, men who never offended them, but who were perhaps in league with them. A most shuddering account of the malicious pleasure they take in tormenting men, we find in the fifth chapter of Mark. What, let us ask, was the cause of their appearing among men? Surely not godliness, but a general apostacy of that generation. Now we know that the apostacy of the latter days will be such as never was before, nor ever shall be again; and if so, does it seem strange that similar fruits of the works of darkness should shew themselves again. Nor can we but expect that, whereas the apostacy is to be of a worse description, and more general than the former, the severity of the judgments will be in proportion. Some objectors, when drawing such a comparison as the above, rest their incredulity upon the invisibility of evil spirits. This striking fact certainly makes a great difference. Though the actual pain caused by their possessing the bodies of men, as in the case of the man recorded in the fifth of Mark, may have been so intolerable as to render death more desirable than life; still there was not that torment connected with it which must be produced by the sight of such hideous monsters as those called locusts. But this is, after all, the only difference in the two cases. There appears, therefore, no sound reason, especially when contrasted with the two epochs just mentioned, for disbelieving a literal fulfilment of the locust judgment.

“Taking, then, the first woe-trumpet literally, and looking calmly at all its various features, fraught with important matters, what do we see? Those myriads of evil spirits—

what were they once? and where was their original and blessed abode? Holy angels, ministering spirits, standing before the glorious throne of their great Creator, endowed with wisdom and excellency, and great strength. What are they now? Where do they come from at the sounding of the first woe-trumpet? Like their chief and leader, they also fell from bliss and from the perfection of holiness unknown to man, into inconceivable misery and endless woe, known only to themselves. They retained their original faculties or spiritual powers. What use do they now make of them? To injure man and to detract from the glory of God.

"These myriads, coming from beneath, do not come as a lawless band of democrats, but as a body, well organized under the discipline of a chief, whose official and characteristic names are King and Destroyer. This officer is Satan's minister, carrying out his plans of usurpation, extension, and extermination."

"Men now not only desire death, as a mode of escape from the torment they suffer, but they *seek* it. That is, they use means to effect their purpose. Life is so weak a thread, that it is easily broken. The cord, the knife, the cup, the stream, the pistol, the fumes of deadly ingredients, offer many modes of exit from life. And ordinarily it is as easily found as sought. As soon as Samson, Abimelech, Saul, Ahithophel, and Judas sought it, they found it.

"But the peculiarity of these woeful five months will be, that they shall not find it. Here is another supernatural feature. How this desire of the tormented shall be defeated, we are not told. Probably the locust-scorpions will prevent it. How terrible the pain, which will make the desire of death universal! How dread the disappointment, that even this disastrous remedy shall not be permitted! A Roman poet says, 'Sweet is death to the wretched, but death wished for recedes. It is worse than any wound, to be desirous to die without the power.' It is related of the Emperor Hadrian, that on his death-bed he said, 'How miserable it is to seek death, and not to find it.'

¹ This and the four next paragraphs are quoted from R. Govett's "Apocalypse Expounded," (at Nisbets, in four volumes at 10s each), which is probably the best literal-day exposition of Revelation extant, specially as to the seals, trumpets and vials, although defective as to Rev. xiv., and devoid of any understanding of the Napoleon's place in prophecy.

"Men are herein still more like lost souls. There is no refuge, no protection from these winged invaders: nor is death itself permitted them.

"These two features of the locust-plague suffice to prove, that this trumpet has never been sounded. 1. Never has the torment of men, and the consequent desire for death, been universal. Never has it been found, save among a very few. 2. Never have there been five months during which death would not come, though coveted and sought. Nothing but the bodily torment of mankind can supply an adequate reason for this.

"The apostle addresses himself to depict the appearance of these creatures. So important is this point, that four verses are devoted to the purpose. One reason of this doubtless is, to manifest that these are not ordinary locusts. Common locusts were creatures well known to John and the Asiatics. But who, save one inspired and enlightened of God, could describe to us the shapes of beings of the infernal pit? There is in humanity an awe and terror arising from the first encounter with new and noxious creatures of strange forms. This is further heightened in the present case, by their coming from beneath amidst gross darkness. What shrieks of terror, what groans of anguish, what swoons of the fear-stricken and feeble, what curses of impotent fury from the strong, will mount up from earth's cities and vales amidst the sable night that overspreads all, and shuts out day!"

WHAT AN APPALLING picture of the miserable sufferings of doomed sinners in hell is conveyed to us by this glimpse of the infernal regions. These tormenting and inhuman demon-locusts are but specimens of the inhabitants of those abodes of despair where the unsaved will be tortured for an infinitely longer period than five months. Unconverted sinner, unless you obtain pardon for your iniquities and a new heart by earnest prayer to God in the name of Jesus Christ, you will have to dwell hereafter in the society of demons and fiends such as the evil spirits that come out of hell during this fifth trumpet, and to be unceasingly plagued and harassed by them. Behold in this slight view of the interior of the bottomless pit, you who are lovers of worldly pleasures more than lovers of God, what a dreadful destination is reserved for you, where God will forget to be gracious, where you will be hopelessly

consigned to the company of devils, and where you, also, shall seek for death, and shall not find it. How shall you escape if you neglect the great salvation through Jesus Christ which God has proclaimed to you, not merely by angels or prophets, but by his only-begotten Son who has died for us on the cross, that **WHOSOEVER BELIEVETH IN HIM SHOULD NOT PERISH**, but have everlasting life. "He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath done despite unto the Spirit of Grace. For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."¹

You who are theatre-goers, gamesters, lovers of field sports, frequenters of fashionable parties, ballrooms and concerts, revelling in luxury, clothed in purple and fine linen, faring sumptuously every day, novel readers, or, perchance, ardent lovers of the sciences and arts, poetry, painting, and music; but giving little time to reading the Bible or prayerful communion with God. Are you aware that unless you repent, and become converted and devoted to Christ, you will soon be cast into the bottomless pit, in which these cruel demons exist for the purpose of tormenting all persons within their reach. You may refuse to believe this; you may be persuaded by gay friends that it is a cunningly devised fable. You may try to shake off gloomy fears by plunging deep into business engagements or entertaining amusements. But God will not thus be mocked. His eye is upon you; unless you come to Jesus with deep penitence, and live consecrated to his service, you will soon be delivered to the tormentors. With a shriek of surprise you will suddenly sink down from amidst the good things which you now have in this lifetime, into the red hot caverns of the bottomless pit, from which at times there issues a dark smoke as the smoke of a great furnace—awfully indicative of the tremendous heat which the unpardoned will have to suffer. Then what comfort will you derive from looking back at the gay parties you resorted to, the amusing books you were wont to read, the merry friends whose company you delighted in. The recollections will but add greater bitterness to your cup of

¹ Hebrews i. ii. 3, x. 29; John iii. 13.

sorrow; and writhing in desperate paroxysms of agony, crushed under the iron heel of divine vengeance, and vainly struggling against the inexorable decrees of justice, you will continually be constrained to re-echo the doleful lamentation of Cain, "My punishment is greater than I can bear!"

But there is yet a ray of hope, if while you read these observations, you will turn to Jesus Christ with sincere penitence and faith, and humbly ask him to pardon and save you. "If any one sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." He is even now saying to the worst of sinners, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Let him that is athirst come, and whosoever will, let him take of the water of life freely." "HIM THAT COMETH UNTO ME I WILL IN NO WISE CAST OUT." "Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you."

Arise, sinner, like the prodigal son, and go in fervent prayer to your heavenly Father with the confession, "I have sinned against heaven and before thee." Then will your Father behold you with tender love while you are yet a great way off, and will hasten to meet you with the kiss of forgiveness, and you shall receive the ring of marriage union with Jesus, and be clothed in the best robe of Christ's righteousness, and be regaled with the feast of spiritual joys which can alone satiate the weary soul and replenish the sorrowful soul. Then shall you be able to say with truth, "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters. He restoreth my soul: He leadeth me in the paths of righteousness for his name's sake, Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me; thy rod and thy staff, they comfort me. Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil: my cup runneth over. Surely goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord for ever." (Psalm xxiii., Luke xv.)

¹ Luke xi. 9; John vi. 37; Matt. xi. 28; 1 John i. 9, ii. 1; Rev. xxii. 17.

SIXTH YEAR.

TWENTY-SIXTH WONDER.

(Beginning about four years and eleven and a half months after the Covenant, and continuing for thirteen months.)

THE SIXTH TRUMPET' INTRODUCING THE SECOND WOE OF TWO HUNDRED MILLION DEMON HORSEMEN AND HORSES, WHO BY THEIR FIERY BREATH SLAY THE THIRD PART OF MEN DURING A YEAR AND A MONTH.

"And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision; and them that sat on them having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire, and smoke, and brimstone. By these three were the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do hurt, and the rest of the men which were not killed by these plagues yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts."—Rev. ix. 13—27.

Year-day expositors may be said unaimously to define the year-day fulfilment of this sixth trumpet to have been the incursions of the Turkish armies for 390 years (a year and month, 390 days) from about 1063 to 1453, the capture of Constantinople. Hence its future literal day fulfilment will begin about 812 days before the end, just as its past year-day fulfilment began in A. D. 1063, about 812 years before the end in 1875.

THE THREE WOES, which are respectively ushered in by the last three of the seven trumpets, gradually increase in violence and severity. The first woe brings from the bottomless pit armies of demon locusts, who only torment people for five months without killing any of them: the second woe introduces on the scene armies of much larger and more powerful demon-horsemen and horses from the bottomless pit, who kill the third part of mankind during thirteen months, by the fire and smoke and brimstone, breathed out of their mouths: and the third woe, which is described in the nineteenth of Revelation, consists in the descent from heaven of armies of celestial horsemen and horses, who instantaneously overthrow the dragon, the wild beast, and the false prophet, and slay vast numbers of the Antichristian hosts at the battle of Armageddon and elsewhere throughout the earth.

The woe-inflicting agents during each of the three woes are entirely supernatural beings, and no mere ordinary mortal creatures would be capable of executing such tremendous judgments on mankind. All premillennialists agree in understanding quite literally the description of the third woe in the nineteenth chapter of Revelation, as signifying the actual personal descent from heaven of the armies of Christ and his saints in their real bodies; therefore, in common consistency, they ought to understand literally the similar descriptions in the first and second woes of the armies of demon-locusts and demon-horsemen coming up from the bottomless pit. They admit that in the third woe, heaven is literally opened and sends forth its real inhabitants on the earth, and so must they admit that in the two first woes, hell is literally opened and sends forth its actual occupants upon the earth, for the language of Scripture is as plain and definite in the one case as in the other. And just as during the millennial thousand years' reign of Christ, there will be angels visibly ascending and descending between earth and heaven, so, during the three and a half years' reign of Antichrist, there will be devils and demons visibly ascending and descending between earth and hell.

THE DESCRIPTION of these Euphratean horsemen under the sixth trumpet, shows them to be preternatural, unearthly monsters. The heads of the horses are like lions' heads, which is not at all the case with ordinary horses; and "out of their mouths issued fire and smoke and brimstone:" a statement

that can only be understood in connection with the explanation that they are infernal animals coming up out of the previously-opened bottomless pit; their tails are also not composed of common horse-hair, but are like a serpent, and terminate in a serpent's head armed with teeth and fangs, with which people are bitten and injured.

This demoniacal cavalry is marshalled and commanded by four evil angels, who are loosed at the river Euphrates, having been kept there in preparation ¹ "against the hour (of temptation), and against the day (of judgment), for to slay the third part of men during a month and a year." If this denotes the third part of mankind in general, the slaughter will be prodigious, amounting to about four hundred million during thirteen months, an average of a million persons every day during that period; but if only the Roman Empire, and not the entire globe, is the locality of this woe, then the slaughter will only be one-seventh of that total amount.

R. GOVETT ably explains the supernatural character of these Euphratean horsemen, he says:—

"The four angels had been, and were still 'bound.' From this we may infer that they were evil angels. 'Binding,' is the appropriate punishment of an evil-doer. 'Wherein I suffer trouble as an *evil-doer*, even unto *bonds*, but the word of God is not bound."² Now while man may wrongfully bind the undeserving, these, as God's prisoners, cannot but be worthy of such infliction. We read in other places of this punishment being inflicted on evil or disobedient angels. "For if God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved for judgment."³ Satan, as the Apocalypse assures us, shall be bound when Christ's kingdom comes.⁴ But now when Satan's kingdom is come to its height, some of Satan's angels are *unbound* by an angel of God. They were bound in mercy, they are loosed in wrath. They are more intelligent and possessed of more terrible powers than the locusts, while their preternatural figures are more awful than theirs.

¹ Such is the reading in Mattheus' Greek version; but practically the difference is unimportant.

² 2 Tim. ii. 9; Acts xxiii. 29.

³ 2 Pet. ii. 4; Jude 6. See also Tobit viii. 3; and the apocryphal book of Enoch ix. 15—17.

⁴ Rev. xx. 2.

"These are fierce beings, who, like the furious mastiff, need but to have the chain taken off, in order to do the work of devastation. These rush forth to gratify their bloodthirsty propensities, as soon as the chains are off.

"The place of their restraint is given. 'At the great river Euphrates.' Why this should be the spot, it may be difficult to point out. But this great river has played, and has yet to play, no inconspicuous part in God's plan. It was one of the four rivers of Eden, a witness of the joy of creation, and of man's bliss and fall. It fed once the beauty of Eden. Now it sends forth enemies to men. (Gen. iii. 14.)

"They 'had been prepared.' From what point of time their binding dates, we are not informed. But they were 'prepared' by their vehement desire, their appropriate elements of destruction, and their proximity to the scene of vengeance.

"Their destination is to slay 'the third of men.' Hence their immense multitudes. Their numbers are two hundred millions.

"The 'third part' re-appears again here. Before, plagues visited the 'third of earth,' of the salt and fresh 'waters,' and of the heavenly bodies. But now it is a 'third of men,' who are directly assailed and cut off. The former plague of locusts was universal; the third does not occur in it.

"The four angels are identified with the four bodies of cavalry which they lead. When the angels are loosed, so are the horsemen whom they command. It is said, 'the armies (not 'army') of the cavalry;' for the four leaders are independent of each other.

"Horses of fire drew Elijah into heaven. Horses and chariots of fire protected Elisha. (2 Kings ii; vi.) Heavenly horses and horsemen introduce the reign of the Christ. (Rev xix.) But these are the infernal cavalry of Antichrist.

"They are supernatural warriors, whose accoutrements marvellously correspond with what issues from the horses' mouths. The riders and horses have breastplates, not of iron as usual, nor is the material specified; but they are of three colours: fire-coloured, dark blue, and yellow. Out of the horses' mouths issue 'fire,' answering to the first colour; 'smoke,' answering to the dark blue or hyacinth colour; and 'brimstone,' corresponding to the sulphur colour of the breast-plates.

"The forms of the horses are terrible. Their heads are not

¹ *Ex.* is not "in." In other cases it is rightly translated "at," iii. 20; viii. 3; xxi. 12.

the usual horses' heads: they are of the shape of the devouring lion. The horse's mouth has not a wide opening: the lion's is of a mighty span. But these lion-horses seek not to take flesh into their mouths, but breathe fumes of death from them. This is the main instrument of destruction used.

"But who can believe in such creatures? Who ever saw anything resembling them? True it is, that we have no such monsters on earth, no such spirit-riders. They are 'reserved for the day of battle and war.' But they who can believe that all things are possible with the Creator, will give him credit when he tells us of secret stores and creatures of wrath treasured for more matured and open wickedness than the earth has yet displayed.

"The riders are not said to carry any weapons: they have only the defensive armour of breast-plates. It is the *horses* that kill: and they slay, not by any of their members, but by their fiery, sulphurous, breath. In the locust-plague, the tormenting insects had lions' *teeth*: the horses have lions' *heads* now. But they slay, not as the lion, by claws and by fangs; but by stifling and burning their victim: a way unknown to any creature of earth. What creatures of flesh could live, with fire and brimstone abiding in their bodies?

"Smoke, fire, brimstone,' these are foretastes of the penalties of the damned: prelibations on earth of the 'smoke of torment,' and of 'the lake which burneth with fire and brimstone, which is the Second Death.' Twice are these elements mentioned, to inprint a salutary fear of God's wrath. 'The inhabitants of the earth are *burned* and *few men left*.' Isa. xxiv. 6; Rev. xxi. 8.

"At this point we have another opportunity of testing the soundness of our principle of interpretation. The Two Witnesses slay by fire out of their mouths: the Euphratean horses do the same.

"For the power of the horses is in their mouths, and in their tails: for their tails were like serpents, having heads, and by them they hurt.'

"This verse gives us to understand how fully defended against attack or destruction these spirit-horses are. A horse may be struck from behind with little danger. But these horses are armed with offensive weapons in their rear, as well as in their front. The locusts' power lay in their stinging scorpion tails. But these horses instead of the usual wisp of horse hair, which

is powerless to injure man, carry a coil of serpents. This cluster of serpents is not a cluster of the tails of serpents, but of the forepart of the snake. By their tails they are fixed to the horses' hinder quarters; their heads are free to seize any assailants from behind.

"This power of the tail seems to affect those who are not slain by the horsemen. Their direct object is 'to *slay* the third of men:' say three hundred millions. These they kill outright by their fiery breath. But the other six hundred millions may be *hurt* by the bite of the serpents' tails. Their power of *death* lies in their mouth; their power of *hurt*, in their tails. 'The Lord will make thy plagues *wonderful*.' Deut. xxviii. 5, 9. 'I will do *marvels* which have *not been done in all the earth, nor in any nation*.' Ex. xxxiv. 10.

"The poets and mythologists have figured Medusa and the Furies as having serpents twining above their brows in place of hair. Bulls breathing fire and burning up the grass are described by Ovid. But now the poets' fancy will be fearfully realized in the infernal monsters here foreseen by St. John.

"Serpents stung Israel before in the wilderness for their murdering, and much people of Israel died. But then a copper serpent was lifted up, with power to heal all that looked. No such remedy is given now. (Num. xvi. 4-6.)

"At the *sixth* trumpet, as at the *sixth* seal, we get a glimpse of the *wickedness* of man; for six is the number devoted to Antichrist. We see that beneath the strokes of God's hand they have but rushed more deeply into sin. God sums up the state of mankind briefly, to give us the moral key to these, his strange acts of wrath. Sin is their cause. The end aimed at by God is the bringing men to repentance by his judgments. But they will not repent. (Rev. ix. 20.)

"Though they are but a remnant, vast multitudes having been cut off by war, famine, pestilence, wild beasts, the destruction of the ships, the bitter waters, and now the horsemen of the Euphrates, they still go on in sin.

"We may, a moment or two, compare the state of men at the time of this sixth trumpet, with those former times, when the long-suffering of God was exhausted, and judgment burst forth.

"This day is worse than the times of the flood. Then the earth was corrupt before God, and filled with violence. Here

corruption of every kind, both between man and man and the Most High, prevails; and murders, the highest of the crimes of violence, are numerous. Besides this, there are idolatry and demon-worship, which are not named as existing before the flood. If then, even in that day, and despite their few advantages, wrath broke out, overturning the usual course of things, how much more at this time.

"The world has heard the Gospel and refused it. Far greater is its responsibility—far stouter and more deeply rooted is its attitude of resistance, than at any former time.

"Things are advancing with no slack pace towards this dismal consummation. Beneath the thin crust of formal Christianity, the germs of these trespasses here and there peep forth. Idolatry is putting forth its feelers; and the giving heed to seducing spirits is already visible in America in spiritualism. On this basis all the other evils will establish themselves."

TWENTY-SEVENTH WONDER.

(Accomplished during the whole of the sixth year following the Napoleonic-Judaic Covenant-week of seven years.)

THE FOURTH SEAL, INTRODUCING A PERIOD OF GENERAL PESTILENCE, FAMINE, AND WAR; PREFIGURED BY DEATH AND HELL GOING FORTH UPON THE PALE HORSE DURING THE SPACE OF ABOUT A YEAR.

"And when he had opened the fourth seal, I heard the voice of the fourth living creature say, Come and see. And I looked, and behold a pale horse; and his name that sat on him was Death (pestilence), and Hades followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death (pestilence), and with the beasts of the earth."—Rev. vi. 7, 8.

THE DIVINE JUDGMENTS deepen and are intensified in terribleness in proportion as mankind stubbornly persist in worshipping Antichrist and his image. Professing Christendom

now becomes represented as a pale or green horse—a colour indicative of the worst stage of corruption.¹

The rider on the pale horse is the personification of death or pestilence, and he is accompanied by a companion who represents Hades, the place of departed spirits, the world of the dead. The prophet Isaiah speaking of this latter-day slaughter says, "Therefore Hades hath enlarged herself, and opened her mouth without measure; and their glory, and their multitude, and their pomp, and he that rejoiceth, shall descend into it." Thus death-dealing pestilence, reaping with his remorseless sickle a vast harvest of victims, is impersonated as going forth in conjunction with Hades, the receptacle for the disembodied spirits of the dead; and unrestrained "power will be given them over the fourth part of the earth," apparently the Roman Empire, so that it will be desolated by the simultaneous action of God's four sore judgments of war, famine, wild beasts, and pestilence. (Isaiah v.; Ezekiel xiv.)

The rider of the red and blood-stained war-horse will have previously mounted his fiery steed, and swiftly gone forth with a great sword to take peace from the earth; the black horse besridden by famine will also have sped upon his errand of destruction; and now the twin destroyers death and hell—pestilence and hades—on the pale horse, compel a guilty world to drink to its dregs the cup of wrath. In those days, instead of the smooth and siren voice, as at present, crying "Peace and safety," people will be startled by the hoarse yells of merciless persecutors, and the terrifying shout of riotous assailants. Instead of songs and music, there will be heard the shrieks of outraged innocence and the wails of helpless despair. The merry laugh will give place to the voice of lamentation and mourning and woe. From many who have been nursed in the lap of luxury will be heard the shrill and agonizing appeal for mercy that will fall powerless upon the stony hearts of murderous zealots; and the heartrending groans of tormented martyrs will be

¹ The Greek word *chloros* here translated *pale* is elsewhere translated *green*, as in relation to *green grass*, Mark vi. 39; Rev. viii. 7, ix. 4; and the *greenish* plague of leprosy. Lev. xiii. 49, xiv. 37.

The year-day fulfilment of this fourth seal, is understood to signify the spiritual desolation of the Church Militant from about A. D. 1073, to 1488, for about 365 years; therefore its future literal-day fulfilment will be for about 365 days at a corresponding period in the miniature literal-day accomplishment.

mingled in discordant chorus with the exultant cries of fiendish ruffians, gloating over their expiring victims.

The ancient father Ephraim Syrus, in his treatise on the "End of the World," thus spoke of Antichrist and the tribulations that are to accompany Christ's coming:—

"I cannot preach to you without sighs, nor speak without tears, of the approaching consummation of all things, and of that most blasphemous and terrible one who shall put the whole earth in confusion, and shall infuse cowardice, negligence, and infidelity, into the hearts of men, and do signs, work wonders and dreadful sights, 'insomuch that if it were possible he should deceive the very elect,' and seduce all mankind by lying wonders and miraculous appearances that shall be wrought by him. For by the permission of the righteous God he hath power to deceive the world, because the measure of their iniquities is filled up, and all places are full of all kinds of abomination. And for this cause the holy God will suffer the world to be tempted by the spirit of error because of their iniquities, because men have forsaken the God of truth, and loved a lie. My brethren, great will be the tribulation of the last days especially to the faithful.

"But there shall be many found at that day, who being dear to God shall be preserved in mountains and hills and desert places, because of their many prayers and terrible complaints. For the holy God beholding their inexpressible mournings and sincerity of their faith, will show compassion towards them, as a tender Father, and will preserve them where they have been hidden. For this accursed one shall be continually searching after these holy souls by land and sea, reckoning that he has now established his dominions over the whole earth, and brought all the inhabitants thereof into subjection under him. Nor does he question with himself but that he shall be able to withstand that dreadful hour when the Lord shall descend from heaven, not considering his own weakness and feebleness.

"Then shall he (the Antichrist) disturb the world, and strike a universal terror by the lying wonders of his false magic. In his time there shall be no rest upon earth! But great tribulation, trouble, and confusion, pestilences, and famines, to all the ends of the earth. For thus saith the Lord, 'There has not been the like from the beginning of the creation.' And how shall we sinful wretches explain the exceeding terrors of that time, which the Lord himself hath told us are inexpressible?"

Let every one, therefore, fix his mind steadfastly upon the holy Scriptures of our Lord and Saviour, knowing that of his mercy towards us, because of the exceeding danger and trouble, he will shorten the days of this affliction. For thus He warns us all, saying, 'Pray that your flight be not in the winter, nor on the Sabbath-day;' and again, 'watch and pray always, that ye may be thought worthy to escape this tribulation, and to stand before the Son of man.' (Matt. xxiv. 21, 22; Luke xxi. 36.)

"He shall show false miracles in great abundance. And when many people are standing by him, and magnifying him for the great wonders which they shall behold, he shall proclaim aloud with a mighty voice, which shall shake the place where they are gathered together, saying, 'Behold, all people, my power and my might!' Thus shall he deceive and delude the world, and many shall believe in him, and glorify him as the mighty God. Then shall every soul mourn bitterly, and be afflicted. Then shall all see themselves in continual affliction day and night without a glimpse of comfort, not knowing where to find bread to satisfy their hunger. For merciless governors shall be set over all places; and if a man bring with him the mark of the beast in his right hand or on his forehead, he shall presently buy such food as they can get. Then shall the children faint in the mother's bosom, and the mother shall die upon her children, and the father with his wife and children shall perish in the streets, and there shall be none to bury them. From the multitude of dead carcases lying in the streets shall a grievous stink arise, that shall be noisome and intolerable to the living. In the morning they shall say with tears and bitter lamentations, When will it be evening, that we may take a little rest? And when it is evening, they shall speak one to another with bitter tears, When will it be morning, that we may fly from this dreadful affliction? And there shall be no place for them to fly unto for protection, for all things shall be in confusion, both the sea and the dry land. Therefore, thus saith the Lord, 'Watch and pray always that ye may escape this tribulation.' There is a noisome smell at sea, and a dreadful stink by land, famines, and earthquakes, confusion upon the earth, terrors at sea, and terrors at land. Their silver and their gold and their sumptuous clothes shall not profit in that day of wrath. But the living shall say, Happy are the dead that are departed this life before the coming of this great desolation! Their gold and their silver shall be cast forth into

the streets, and no man shall touch them, but look upon them with abhorrence, and they shall all seek for shelter and protection, but shall not find it. Moreover, because of the famine and tribulation and terror, the wild beasts and devouring insects shall rove about devouring all that they can meet with. Within is fear, and without is trembling. Night and day shall the carcasses lie in the streets; in the streets shall be a noisome smell, within doors an intolerable stink. Hunger and thirst in the streets, and hunger and thirst in the houses. The voice of mourning in the streets, lamentation in the streets, lamentation in the houses. They shall meet one another in tears, the father the son, and the son the father, and the mother the daughter. Friends and brethren shall meet one another in the streets, and sink down dead with astonishment at their mutual miseries. The beauty of all flesh is withered; their once charming features are become like those of a dead man. The beauty of women is become hateful and abominable. All flesh shall decay and the desire of men shall perish.

"Then all that have believed the dreadful Antichrist, and received his seal and his accursed mark, shall run to him and say with lamentation, Give us meat and drink, we are ready to perish with hunger, and drive away from us the destroying beasts. Then shall he be perplexed, and answer them very roughly saying, Where shall I find meat and drink to give you? The heaven will not give you rain, and the earth will not bring forth harvest or fruit. When the people shall hear this, they shall weep and lament, having no comfort in their afflictions. But one misery shall come upon the neck of another, because they so readily believed this tyrannical deceiver. For he shall not be able to help himself; how, then, shall he show mercy to them? In those days shall the tribulation be very great from the oppressions of Antichrist, from the terror, the earthquake, the roaring of the sea, the famine, the drought, and the bitings of wild beasts. But all they that have received the seal of Antichrist, and worshipped him as the great God, shall have no portion in the kingdom of Christ, but shall be cast with the dragon into hell. Blessed is he that shall be found holy and upright in that day, having his heart entirely fixed upon God. He shall valiantly break through all his temptations, despising all his snares and treacherous designs. But before these things come to pass, the Lord shall send Elias the Tishbite and Enoch

out of his abundant mercy, that they may preach righteousness to all mankind; and boldly publish the true knowledge of God to all men, that they may not through fear believe this tyrant. They shall proclaim aloud and say, 'O, men, this is the deceiver, let no man believe him, nor obey this enemy of God. Let none of you be afraid, for he shall soon be destroyed. Behold the righteous Lord is descending from heaven to judge all those that give heed to the Antichristian signs.' But there will be few that will regard or believe the preaching of these prophets. But this will our blessed Saviour do to manifest his exceeding great love towards us, that mankind even at that time may not be left without witnesses of the truth, and that the disobedient may be without excuse in the day of judgment.

"Then as many of the saints as shall be found at the coming of this wicked one, shall pour out rivers of tears and sighs innumerable to the holy God, that they may be delivered from the power of Antichrist. They shall fly with great fear and speed into desert places, and hide themselves in mountains and caves of the earth. They shall put dust and ashes upon their heads, praying night and day with great humiliation. And this shall be the privilege granted them by the righteous God, he shall lead them by his mercy into appointed places, and they shall be securely hidden in dens and caves of the earth, and shall not see the signs and terrors of Antichrist. For to them that have understanding, his coming will be easily known, but he shall come unawares upon them whose hearts are set upon the affairs of this life, and their desires upon the things of this world: for he whose heart has been long bound up in things of the world, though he hear, yet will he not believe, but revile those that would instruct him. And for this cause the saints are mighty in strength to

¹ Under the persecution of the Church by Antichrist, and the general apostacy of the nominal Christians, the real Christians will be obliged, for the short season of its duration, to take their flight into desert and uninhabited places; perhaps into America, which may not unfitly deserve to be called the great wilderness. And whether the wisdom of God may not have some greater design in view to bring about in that vast tract of land, which has been brought under the subjection of European princes, than doth hitherto appear by those temporal advantages and disadvantages which have hitherto been made thereby; may, I think, be not altogether unworthy of the serious consideration of as many as are looking after the signs of the times. (Note by Dr. Grabe in 1713.)

oppose him, because they have cast off all concern for this temporal and transitory life. Then shall all the earth and the sea mourn. The air shall mourn with the beasts of the field, and the fowls of the air. The mountains and hills shall lament, and all the trees of the field. The stars of heaven shall take up a lamentation for mankind, for they have departed from the righteous God, and believed a deceiver, and received the mark of the accursed enemy of God, instead of the quickening cross of Christ our Saviour. The earth and the sea mourneth, for the singing of psalms, and the voice of prayer is no longer heard among men. When, therefore he shall have exercised his tyranny three years and a half, and when the desolations of the whole earth shall be accomplished, then, as the Lord himself hath said, the holy, pure, terrible, and glorious God shall descend like a flash of lightning out of heaven, with inexpressible majesty, with legions of angels and arch-angels, all in bright flames of fire, and a roaring stream of fire running before him. Cherubims with their eyes cast down, and seraphims flying and hiding their faces and feet with their fiery wings, crying out in a dreadful manner, 'Awake ye that sleep.' The graves shall open, and in the twinkling of an eye shall all the nations of the earth arise, and look upon the resplendent beauty of the Bridegroom. The innumerable armies of angels and arch-angels shall triumph with great joy, and the just and the righteous that have not received the mark of the beast shall rejoice. Then shall the tyrant and all the unrighteous and ungodly that have received his mark be led bound to the tribunal of the Righteous Judge, who shall pronounce their sentence of eternal condemnation to unquenchable fire; whilst all they that have not received the mark of Antichrist, and all that have been hidden in secret places, shall rejoice with the Bridegroom in the eternal and heavenly rest with all the saints for ever and ever."

"Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part He is evil spoken of, but on your part He is glorified." (1 Pet. iv. 12.)

SEVENTH YEAR. TWENTY-EIGHTH WONDER.

(About six years after the Covenant.)

THE FIFTH SEAL EXHIBITING THE SOULS OF THE MARTYRS
UNDER THE ALTAR, CRYING FOR VENGEANCE—THE ANTI-
CHRISTIAN PERSECUTION HAVING NOW REACHED ITS
CLIMAX, AND BEGINNING GRADUALLY TO SUBSIDE.

“And when he had opened the fifth seal, I saw under the altar, the souls of them that were slain for the Word of God and for the testimony which they held. And they cried with a loud voice, saying, How long O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth. And white robes were given unto every one of them: and it was said unto them, that they should rest yet for a little season, until their fellowservants also, and their brethren that should be killed, as they were, should be fulfilled. Rev. vi. 9—11.

THE OUTWARDLY PROFESSING CHRISTIAN CHURCH seems now almost to have disappeared from the earth.¹ It had been represented under the first four seals, as undergoing a gradual process of declension into the worse stage of corruption, as denoted by the successive colours of the horse—white, red, black, and pale. But under the fifth seal, the horse signifying the professing Christian Church, no longer appears on the scene, and instead of it, the souls of martyrs are beheld under the altar in heaven, crying for retributive vengeance to be inflicted upon their Antichristian persecutors; they were quieted by the admonition to rest yet for a little season, until the remainder of their fellow-martyrs should be killed. Although Christians, while on earth, should love their enemies and forgive those that trespass against them, and should

¹This fifth seal in its year-day fulfilment, is understood to denote the interval between the Reformation era 1438-1517, and the French Revolution era in 1793. Hence its literal-day fulfilment will analogously be about the seventh year of the Covenant-week.

never execute vengeance upon their foes, yet they will be empowered to act very differently when they have become glorified saints in heaven. They will then be filled with holy indignation against evil doers, and consequently are here described as crying for vengeance to be summarily executed upon their murderous assailants; they well know that the Lord's "day of vengeance" accompanies "the year of his redeemed,"¹ and in desiring the one, they must necessarily pray for the other. This is prophetically foretold² in the parable of the Unjust Judge, where the persecuted and widowed Church of Christ is depicted under the type of the widow, crying for vengeance, in the words, "Avenge me of mine adversary." And not only are the saints hereafter to cry for vengeance but they are even to execute it, for they are predicted in the hundred and forty-ninth Psalm, "to execute vengeance upon the heathen, and punishments upon the people; to execute upon them the judgment written: this honour have all his saints." Again in the nineteenth of Revelation the self-same saints, who, under this fifth seal were commanded to rest for a little season, reappear at last upon white horses following the King of Kings to fight against and slay the hosts of Antichrist at the battle of Armageddon. Thus will the saints in their glorified resurrection-state inflict condign vengeance upon their foes, although during their earthly mortal existence, they are meekly to endure the assaults of those adversaries, without attempting to resist or punish them. It is evidently wrong for Christians in this dispensation to engage in warfare, or to kill their fellow-creatures in hostile encounters;³ for the administration of judicial vengeance is not committed into the hands of the saints, until after their royal coronation as kings and priests, at the time of the personal appearing and millennial kingdom of the Lord Jesus.

It is by no means certain that the SOULS of the martyrs seen under the altar in heaven during the fifth seal, are merely the SPIRITS of the martyrs in a disembodied incorporeal state. For the word SOULS is used in other passages of Scripture to signify living PERSONS, consisting both of body and spirit;

¹ Isaiah lxiii. 4.

² Luke xviii. 3.

³ Matt. v. vi. 12, xviii. 23, xxvi. 52; Rom. xii. 17-21; 1 Cor. xiii; 2 Cor. x. 3; James iii. iv; Heb. xii. 14; Phil. ii. 3; Col. iii. 12; 2 Tim. ii. 24; 1 Thess. v. 15; Gal. v. 14-26, etc.

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thus St. Paul speaks of two hundred threescore and sixteen souls being with him in the ship, and St. Peter speaks of eight souls being saved in the ark in Noah's day (Acts xxvii. 37; 1 Peter iii. 20). It certainly may be the case, that those who shall die or be killed during the five years' interval between the first and second stages of the First Resurrection at Christ's coming, will remain in a disembodied immaterial state until the end of those five years, and then have their bodies raised up and reunited to their spirits at the literal-day sounding of the seventh trumpet, when "the time of the dead is come, that they should be judged and rewarded." But the circumstance of white robes being given to these martyred souls, rather favours the supposition that they are not mere spirits or ghosts, but are glorified beings with material bodies, for which the proffered white robes might serve as befitting apparel.

The souls of these martyrs are exhibited as being under the altar in heaven, in accordance with the type of the Jewish altar for sacrificial offerings,¹ underneath which the blood of the slain victims was poured; and as the blood of Abel cried from the ground for vengeance, so do these martyred souls, of which the blood was the type, cry from beneath the heavenly altar for avenging judgments upon the destroyers of the earth.

IN ORDER to gain some idea of the violence of the persecution, that will sacrifice these Christians upon the altars of martyrdom, it is profitable to take a retrospective glance at former persecutions, which have been faint specimens of the unequalled one that is soon to come: and which have been like mere skirmishes before the main battle. There were fierce persecutions of Christians carried on by the Roman Emperors in the first three centuries, and then again by the Inquisition from the eleventh to the seventeenth century: a specimen of which was given in the crusade against the Vaudois in the

¹ The notion is utterly groundless, that these martyrs are Jewish saints, and cannot belong to the Christian dispensation, because they cry for vengeance on their persecutors. The simple fact is, that their mortal life of unresisting meekness being now ended, they are endowed, as glorified saints, with the administration of judgment, and not only cry for vengeance, but will even help presently to inflict it. The Christian saint is a submissive sufferer in this life, but an avenging judge in the life to come.

sixteenth century, when thousands were put to death in various ways; some were torn in pieces limb from limb, while alive: or had the flesh sliced from their bones, till they expired; or were impaled upon stakes thrust in their body, and the other end fixed in the ground and thus left to perish; or were flayed alive by the skin being torn off their body; or were roasted over a slow fire.

Perhaps one of the most protracted instances of torture was inflicted in 1375 upon a Bohemian protestant minister, who was tormented daily for a month, by the Roman Catholic soldiers in the following manner. "They derided and mocked him: they spit in his face and pinched him in various parts of his body; they hunted him like a wild beast, till ready to expire with fatigue; they made him run the gauntlet, each striking him with a twig, their fists, or ropes; they scourged him with wires; they tied him up by the heels, with his head downward, till the blood started out of his nose and mouth; they hung him up by the arms till they were dislocated, and then had them set again; burning papers dipped in oil, were placed between his fingers and toes; his flesh was torn with red-hot pincers; he was put on the rack; they pulled off the nails of his fingers and toes; he was bastinadoed on his feet; a slit was made in his ears and nose; they set him upon an ass, and whipped him through the town; his teeth were pulled out; boiling lead was poured upon his fingers and toes; and, lastly, a knotted cord was twisted about his forehead in such a manner as to force out his eyes. In the midst of these enormities, particular care was taken lest his wounds should mortify, and his sufferings be thus shortened, till the last day, when the forcing out of his eyes caused his death."

The Massacre of St. Bartholomew on August 22nd, 1572, was another specimen of cruel persecution. It is thus narrated in "Fox's Book of Martyrs": "Soldiers were appointed in various parts of Paris to be ready at a watchword, upon which they rushed out to the slaughter of the protestants, beginning with Admiral Coligny, who being dreadfully wounded, was cast out of the window into the street, where his head being struck off, was embalmed with spices to be sent to the Pope.

"The martyrdom of this virtuous man had no sooner taken place than the armed soldiers ran about slaying all the protestants they could find within the city. This continued many days, but the greatest slaughter was in the three first

days, in which were said to be murdered above 10,000 men and women, old and young, of all sorts and conditions. The bodies of the dead were carried in carts and thrown into the river, which was all stained therewith; also whole streams in various parts of the city ran with the blood of the slain.

"These brutal deeds were not confined within the walls of Paris, but extended into other cities and quarters of the realm, especially to Lyons, Orleans, Toulouse, and Rouen, where the cruelties were unparalleled. Within the space of one month thirty thousand protestants, at least, are said to have been slain, as is credibly reported by them who testify of the matter.

"When intelligence of the massacre was received at Rome, the greatest rejoicings were made. The pope and cardinals went in solemn procession to the church of St. Mark to give thanks to God. A jubilee was also published, and the ordinance fired from the castle of St. Angelo. To the person who brought the news, the cardinal of Lorraine gave one thousand crowns. Like rejoicings were also made all over France for this imagined overthrow of the faithful."

A SLAUGHTER of Protestants took place in Ireland in 1641 and 1642, when Sir Phelim O'Neale led on the Roman Catholics in a sanguinary rebellion; the treatment of the Protestants is thus described, and furnishes a faint picture of what will take place throughout all Ireland very soon in the approaching tribulation.

"Many Protestants were put to deaths of the most horrid nature, and such as could have been invented only by demons instead of men. Some of them were laid with the centre of their backs on the axle-tree of a carriage, with their legs resting on the ground on one side, and their arms and head on the other. In this position one of the savages scourged the wretched objects on the thigh and legs, while another set on furious dogs, who tore to pieces the arms and upper parts of the body; and in this dreadful manner were they deprived of their existence.

"Great numbers were fastened to horses' tails, and the beasts being set on full gallop by their riders, the wretched victims were dragged along till they expired. Others were hung on lofty gibbets, and a fire being kindled under them, they finished their lives, partly by hanging and partly by suffocation.

"Nor did the more tender sex escape the least particle of cruelty that could be projected by their merciless and furious persecutors. Many women, of all ages, were put to deaths of the most cruel nature. Some, in particular, were fastened with their backs to strong posts, and being stripped to the waist, the inhuman monsters cut off their right breasts with shears, which, of course, put them to the most excruciating torments; and in this position they were left, till, from the loss of blood, they expired.

"Upwards of one thousand men, women, and children, were driven, in different companies, to Portendown bridge, which was broken in the middle, and there compelled to throw themselves into the water; and such as attempted to reach the shore were knocked on the head.

"In the same part of the country, at least four thousand persons were drowned in different places. The inhuman papists, after first stripping them, drove them like beasts to the spot fixed for their destruction; and if any, through fatigue or natural infirmities, were slack in their pace, they pricked them with their swords and pikes: and to strike a further terror in the multitude, they murdered some by the way. Many of these poor creatures, when thrown into the water, endeavoured to save themselves by swimming to the shore; but their merciless persecutors prevented their endeavours taking effect, by shooting them in the water.

"In one place one hundred and forty English, after being driven for many miles stark naked, and in the most severe weather, were all murdered on the same spot, some being hanged, others burnt, some shot, and many of them buried alive: and so cruel were their tormentors, that they would not suffer them to pray before they robbed them of their miserable existence.

"Other companies they took under pretence of safe-conduct, who, from that consideration, proceeded cheerfully on their journey; but when the treacherous papists had got them to a convenient spot, they butchered them all in the most cruel manner.

"In Kilmore the inhabitants, which consisted of about two hundred families, all fell victims to their rage. Some of the protestants were set in the stocks till they confessed where their money was; after which they were put to death. The whole country was one common scene of butchery, and many thousands perished, in a short time, by sword, famine, fire,

water, and all other the most cruel deaths that rage and malice could invent.

"At Cashel some were barbarously mangled, and left on the highways to perish, others were hanged, and some were buried in the ground upright, with their heads above the earth, the papists, to increase their misery, treating them with derision during their sufferings.

"In some places, they plucked out the eyes, and cut off the hands of the protestants, and in that condition turned them into the fields, there to linger out the remainder of their miserable existence. They obliged many young men to force their aged parents to a river, where they were drowned; wives to assist in hanging their husbands; and mothers to cut the throats of their children.

"At a place called Glasgow, a popish priest, with some others, prevailed on forty protestants to be reconciled to the Church of Rome, under the vain hope of saving their lives. They had no sooner done this, than the deceivers told them they were in a good faith, and that they would prevent them falling from it and turning heretics, by sending them out of the world; which they did by immediately cutting their throats.

"As the river Bann was not fordable, and the bridge broken down, the Irish forced thither at different times, a great number of unarmed, defenceless protestants, and with pikes and swords violently thrust above 1000 into the river, where they miserably perished. Nor did the cathedral of Armagh escape the fury of these barbarians, it being set on fire by their leaders, and burnt to the ground. And to extirpate, if possible, the very race of protestants, who lived in or near Armagh, the Irish first burnt all their houses, and then gathered together many hundreds of those innocent people, young and old, on pretence of allowing them a guard and safe conduct to Coleraine; when they treacherously fell on them by the way, and inhumanly murdered them.

"The like horrid barbarities with those we have particularized, were practised on the wretched protestants in almost all parts of the kingdom; and, when an estimate was afterward made of the number massacred by papists, it amounted to 150,000."

SUCH SCENES are but a faint picture of the far worse persecution that will soon take place universally throughout Britain and all Christendom, after three and a half years from the Jewish covenant.

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TWENTY-NINTH WONDER.

(Commencing six years and two and half months after the Covenant.)

RENEWED RELIGIOUS REVIVAL AND REFORMATION, AND INCREASED PROTESTANT TESTIMONY BY CHRISTIAN WITNESSES AGAINST ANTICHRISTIAN APOSTASY, ABOUT A YEAR BEFORE THE END.

"And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire: 2. And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth, 3. And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices. 4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not. 5. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, 6. And swore by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer: 7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets. 8. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth. 9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey. 10. And I took the little book out of the angel's hand, and ate it up; and it was in my mouth sweet as honey: and as soon as I had eaten it, my belly was bitter. 11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings."

—Rev. x.

THIS PARENTHETICAL VISION¹ in the tenth chapter of Revelation, is generally admitted to represent a revival of religion. The cloud-clothed rainbow-crowned mighty angel is manifestly the Lord Jesus Christ—the angel of the Covenant. The shining brightness of his visage, like that of the sun, betokens him to be then lifting up the light of his countenance, and causing his face to shine with redeeming grace upon many who were previously in spiritual darkness. The little book opened in his hand, indicates the Bible to be at that time opened to an unparalleled extent to the perusal and consideration of mankind; and the delivery of it to St. John, as a representative man, with the declaration, “Thou must prophesy again before many peoples, and nations, and tongues, and kings,” shows that many, will be raised up by this revived circulation and study of the Bible, to deliver a renewed prophetic and gospel testimony to the inhabitants of the earth.

There is a marked resemblance and yet contrast between the adjuration of the angelic Son of man in this tenth chapter of St. John, and in the twelfth chapter of Daniel. The prophet Daniel says, “I heard the man clothed in linen that was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever that **IT SHALL BE FOR A TIME, TIMES, AND A HALF**, and when he (the Wilful King) shall have accomplished to scatter the power of the holy people, all these things shall be finished.” The Apostle John says, “The angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swore by him that liveth for ever and ever. . . . That **THERE SHOULD BE A TIME NO LONGER**, but in the days of the voice of the seventh angel when he shall begin to sound, the mystery of God should be finished.”

In the one case, the Son of man solemnly affirmed that the scattering of the power of the holy people by the Wilful King's persecution, should only continue for a **TIME, TIMES AND A HALF**, that is, for one year, two years, and half a year, altogether three years and a half. In the other case, he subsequently interposes about a year before the end, with a new and consoling re-

¹ The period of this episodical prophetic vision is distinctly shown to be a little less than a year before the End, by the angel's statement, “There shall be a **TIME** (*kronos*) no longer,” that is, a year no longer. In the year-day fulfillment, it is generally agreed to be the period of the Reformation in 1517, about 260 years before the End. The word *time* means a *year*: thus *seven times* are *seven years* in Dan. iv. 32.

assurance to sustain the fainting hearts of his people, that there shall be a TIME NO LONGER, that is, there shall be a year no longer, before the mystery of Providence shall be finished.

The nations have been pursuing with unrestrained impunity their career of unrighteousness, but now the Lord appears upon the prophetic scene and breaks silence. Although his sunlike face betokens mercy and blessing to those who turn to him for forgiveness of their sins, yet the loud and lion-like roaring of his voice, portends judgment and retribution to his adversaries, as predicted in the twenty-fifth chapter of Jeremiah, "The Lord shall roar from on high and utter his voice from his holy habitation: he shall mightily roar upon his habitation: he shall give a shout, as they that tread the grapes against all the inhabitants of the earth. . . . Behold evil shall go forth from nation to nation, and a great whirwind shall be raised up from the coasts of the earth. And the slain of the Lord, shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried: they shall be ordure upon the ground."

The utterances proceeding from the voices of the seven thunders, which the Apostle was commanded to seal up, and not to write, were probably anticipatory announcements of the retributive plagues of the subsequent seven vials with which the mystery of God's providential dealings with the nations shall be finished.

In connection with the declaration to St. John "Thou must prophesy again before many peoples, and tongues, and nations, and kings," he was commanded to take the book and eat it up, and it was in his mouth sweet as honey, but after being swallowed, it was bitter. This was similar to the experience of Ezekiel, who once received from the hand of God a roll of a book written within and without with lamentations, and mourning, and woe, and it was as honey for sweetness in his mouth, but after eating it, he "went in bitterness in the heat of his spirit," to testify against the wickedness of the Jews. The intermingled sweet and bitter taste of the book when eaten, may denote the mixture of mercy and vengeance contained in its declarations; and may also represent the fact that it is sweet to read, mark, learn, and inwardly digest the doctrines and predictions of Scripture, but it is oftentimes bitter and disagreeable afterwards to have to proclaim them to gausaying and scornful hearers. (Ezek. ii. 9, 10, iii, 1-14.)

The Reformation in 1517--360 years before the End—is generally understood to have been prefigured by this prophetic vision in its preparatory year-day fulfilment; and its future literal-day fulfilment will be a similar reformation, about 360 days before the End.

THERE ARE also other scripture proofs that great revivals of religion will occur during these tribulations. For unquestionably, vast numbers of persons will be converted after the ascension of the *first-fruits* company of 144,000 watchful Christians, because we subsequently read in the fourteenth of Revelation, of a company of Christians called a *harvest*, being gathered into heaven. Now as a HARVEST must be from one hundred to three hundred times as great as its FIRST FRUITS, therefore there will be upwards of fifteen to fifty million persons converted during the final five years, between the two ascensions of the first fruits and harvest. And this harvest company is generally considered by discriminating expositors, to be the same as "the great multitude that no man can number," who are described in the seventh of Revelation, as coming out of THE great tribulation, and being taken up to heaven. The fact of their being so numerous, as to be described as an innumerable great multitude, shows that there must have been extraordinary religious revivals during the great tribulation, otherwise there would not be so many converted people found on the earth at its close.

It is distinctly prophesied by Joel as a promise of Jehovah, "I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And I will show wonders in the heavens and in the earth, blood and fire and pillars of smoke. The sun shall be turned into darkness, and the moon into blood before the great and terrible day of the Lord come. And it shall come to pass that whosoever shall call on the name of the Lord shall be saved." This prediction received an incipient fulfilment on the day of Pentecost at the beginning of this dispensation of the Holy Spirit, but its complete fulfilment will be during the Great Tribulation at the close of this dispensation. To the same effect are the following promises, in the ninth chapter of Genesis, "It shall come to pass when I bring a cloud over the earth, the bow shall be seen in the cloud;" and in the twenty-sixth chapter

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of Isaiah, "When thy judgments are in the earth, the inhabitants of the world will learn righteousness." In the last chapter of Daniel, mention is made of "many being turned to righteousness," in immediate connection with the approaching "time of trouble, such as never was since there was a nation even to that same time." The parable of the marriage supper is, also, evidently prophetic of two in-gatherings of Christians by translation to heaven, the second being manifestly much larger than the first. The fourteenth chapter of Luke relates, that after guests had been brought in from the streets, and the lanes to the marriage-supper, the servants reported to their Lord, "It is done as thou hast commanded, and yet there is room." But the master yet again sent out his servants to fetch in a second in-gathering, saying, "Go out into the highways and hedges, and compel them to come in, that my house may be filled." And this typifies the second company of Christian converts, who shall be saved out of the most hopeless spiritual and social conditions, as indicated by "the highways and the hedges," and shall constitute the great multitude, who are caught up to heaven in the Second Ascension after the three and a half years persecution.

IN ORDER TO ILLUSTRATE the suddenness, and the power with which revivals of religion will arise hereafter according to these prophecies, we may beneficially refer to the following few instances out of many others in past times, which convey to us a vivid conception of what will soon happen again. And indeed at the present day, if Christians would only pray for such outpourings of the Holy Spirit in their own neighbourhoods, they would undoubtedly see multitudes of sinners similarly converted, for God is able to convert sinners to-day, quite as much as in past or in future times. But he says, "I will yet for this be enquired of to do it for them"—there is wanted more earnest, importunate, and believing prayer in dependence upon the promise of the Lord Jesus, " whatsoever ye shall ask the Father in my name, He will give it you." (John xvi. 23; Ezek. xxxvi. 37.) The following are some instances of revivals in France, America, and India in past times.

AFTER a violent persecution had been stirred up by the Revocation of the Edict of Nantes in 1685, in France, great revivals of religion arose among the Huguenot Camisards in Cévennes. Thousands of women persisted in preaching and sing-

ing, although hundreds of them were hanged for doing so. Marshal de Villars declared that he never could have believed it, if it had not passed before his own eyes. In that locality, numerous women preached publicly in the streets. Many children also who had been taken from their Protestant parents by the Romanists, suddenly were moved by the Holy Spirit to proclaim the warnings and truths of Scripture. These unforeseen preachers greatly surprised the Catholics, who had some of them flogged, and burned the soles of the feet of others. But their number increased to eight thousand in Cévennes and Le Bas Languedoc, and many of them were only children of seven or eight years old. They strongly exhorted people to repentance, and predicted evils to the spiritual Babylon, and blessings to the Christian Church. Numbers of them were taken to prison, but however badly they were treated, they always appeared filled with joy, singing psalms and continually praying to God. The prisons were in a short time so full of them, particularly children, that they knew not what to do with them, so an order was sent to set them free and no more imprison such persons. In the year 1689, armed troops were sent to exterminate these preachers by fire, and sword, and the rack, but it rather increased than suppressed the movement; verifying the axiom, that the blood of the martyrs is the seed of the Church.

A great revival of religion also took place near St. Lazare in France, in 1731, among those who, although nominally Roman Catholics, believed in the evangelical doctrines of Pascal. Many of them became powerfully influenced by the Holy Spirit, and like the Camisard preachers, preached in a remarkable strain of exalted eloquence, wholly beyond their customary capability. Their aspect was thus described. "They lift their eyes and hands eagerly towards heaven, as if admiring its celestial beauties. Their face becomes animated with a lively and brilliant fire. They are in a manner transfigured and appear perfectly unlike their former selves. Those even, who are naturally unattractive, change so much that they could scarcely be recognised; and their brightness of aspect edifies, inspires piety, and brings one to think of God. Their soul seems disengaged from all that is earthly and fleeting, and aspiring only to the supreme good. Some rays of sublime felicity seem reflected from their features upon the astonished spectators." The most severe tortures were sometimes applied

to them while in this heavenly trance, without producing any evidence of pain. Persons of low birth and without talent spoke under this spiritual influence, with eloquence, accuracy, and gracefulness, upon the corruption and fall of man, and they agreed with the Camisards in declaring that the end of the world was approaching, that Elijah would reappear, that the Jews would be restored, and the Millenium was not far distant.¹

In the work of religious revival, both among the Camisards and Jansenists, Satan raised up a counterwork, and led some persons into extravagances, and fanaticism, which were of course cited by ungodly people, as proving the movement to be entirely evil. This opposition of Satan must, however, be expected generally in revivals.

A REMARKABLE OUTPOURING of the Holy Spirit took place in Northampton, in the United States, in 1735, in connection with Dr. Jonathan Edwards's ministry, and nearly all the grown up persons in the population amounting to several hundred, became converted, and born again of the Holy Spirit. The work was thus described by him.

"A great and earnest concern about the things of religion and the eternal world became universal in all parts of the town, and among persons of all ages; all other talk but about spiritual and eternal things was soon thrown by; all the conversation in all companies, and upon all occasions was upon these things, only unless so much as was necessary for people carrying on their ordinary secular business. Other discourse than of the things of religion, would scarcely be tolerated in any company. The minds of people were wonderfully taken off from the world: for it was treated amongst us as a thing of very little consequence: they seemed to follow their worldly business, more as a part of their duty than from any disposition they had to it; misrepresentations were spread by reports in distant parts of the land, as though the people here had wholly thrown aside all worldly business, and betaken themselves entirely to reading and praying and such like religious exercises. But although people did not ordinarily neglect

¹ As these prophetic truths had been suppressed for nearly fifteen centuries, their proclamation was very needful in 1700 A.D., only about a century and a half before their impending fulfilment.

their worldly business, yet there then was the reverse of what commonly is: religion was with all sorts the great concern, and the world was a thing only by the by. The only thing in their view was to gain the kingdom of heaven, and every one appeared pressing into it; the engagedness of their hearts in this great concern could not be hid; it appeared in their very countenances. It then seemed a dreadful thing among us to be out of Christ, in danger every day of dropping into hell: and what persons' minds were intent upon, was to escape for their lives, and to flee from the wrath to come. All would eagerly lay hold of opportunities for their souls, and were wont very often to meet together in private houses for religious purposes; and such meetings, when appointed, were wont greatly to be thronged.

"There was scarcely a single person in the town, either old or young, that was left unconcerned about the great things of the eternal world. Those that were wont to be the vainest and loosest, and those that were most disposed to think and speak slightly of vital and experimental religion, were now generally subject to great awakenings. And the work of conversion was carried on in a most astonishing manner, and increased more and more; souls did as it were, come in flocks to Jesus Christ. From day to day for months together, might be seen evident instances of sinners brought out of darkness into God's marvellous light, and delivered out of a horrible pit, and from the miry clay, and set upon a rock with a new song of praise to God in their mouths.

"This work of God as it was carried on, and the number of true saints multiplied, soon made a glorious alteration in the town; so that in the spring and summer following, in the year 1735, the town seemed to be full of the presence of God; it never was so full of love, nor so full of joy, and yet so full of distress, as it was then. There were remarkable tokens of God's presence in almost every house. It was a time of joy in families on account of salvation being brought unto them; parents rejoicing over their recently converted children as new born, and husbands over their wives, and wives over their husbands. The goings of God were then seen in his sanctuary; God's day was a delight and his tabernacles were amiable. Our public assemblies were then beautiful; the congregation was alive in God's service, every one earnestly intent on the public worship, every hearer eager to drink in

the words of the minister as they came from his mouth; the people assembled were in general from time to time in tears, while the word was preached; some weeping with sorrow and distress, others with joy and love, others with pity and concern for the souls of their neighbours. Our public praises were then greatly enlivened; God was then served in the beauty of holiness in our singing his praises.

"In all companies on other days, on whatever occasions persons met together, Christ was to be heard of and seen in the midst of them. Our young people when they met, were wont to spend the time in talking of the excellency and dying love of Jesus Christ, the gloriousness of the way of salvation, the wonderful free and sovereign grace of God, his glorious work in the conversion of a soul, the truth and certainty of the great things of God's word, and the sweetness of the views of his perfection. And even at weddings, which formerly were merely occasions of mirth and jollity, there was now no discourse of anything, but the things of religion, and no appearance of any but spiritual mirth.

"It was very wonderful to see after what manner persons' affections were sometimes moved and wrought upon, when God did as it were, suddenly open their eyes, and let into their minds a sense of the greatness of his grace and fulness of Christ, and his readiness to save those who before were broken with apprehensions of divine wrath and sunk under a sense of guilt: their joyful surprise has caused their hearts as it were to leap, so that they have been ready to break forth into laughter, tears often at the same being copiously shed and intermingled with a loud weeping; and sometimes they have not been able to forbear crying out with a loud voice, expressing their great admiration of God's grace."

ONE OF THE ONLY INSTANCES hitherto known of a "nation being born at once" occurred in 1827, near Toronto in Canada, in the case of a tribe of Chippeway Indians; and, indeed, nearly all their tribes became converted about that period. They were previously nearly all drunkards and licentious, and sunk in poverty and filth beyond expression. In their intemperate revels, it was not uncommon to see a dozen of them engaged in one *molée*, tearing each others' hair and flesh to pieces. They were so debased and embroiled, that for any one at that period to have expressed a belief of their

being susceptible of religious ideas or emotions at all, would have been to expose himself to derision.

But the Rev. William Case, a Methodist minister, known as the Father of the Indian Missions, often anxiously revolved their condition in his mind. He became absorbed in solicitude on their behalf. He laboured, talked, and prayed for them without weariness. Bishop George, relates that Case, while visiting him, was called on to pray, and soon began to pray for the poor Indians, but presently broke down with emotion, recovered himself and again began to pray for the Indians till he faltered again—praying for the Indians was alternated with weeping, till he seemed to forget that the white man had a soul to pray for at all.

Soon afterwards a Methodist camp meeting was held in June 1827, near Toronto. Every member of a neighbouring tribe of Indians attended it. A band of pagans also from the shores of Lake Simcoe somewhere, had heard that their brethren had found something which made them glad in their hearts, and happy in other respects; that they had given up drinking *the firewater*, and were like white people. They had heard of the meeting, and had come a week before hand to make sure of being at it. The scene at the meeting has thus been described by the Rev. J. Carroll, an eyewitness.

“I shall never forget the solemnity with which the Indians attended the opening service on the afternoon of the first day. When the horn sounded for preaching, they came pouring out of their camp. The old bald-headed chief led the van, followed first by his warriors, and then by the women and children. They seated themselves on the left of the “preachers’ stand,” prepared for the Indians, surrounded by converted ones of other tribes. The white people were first addressed by one of the preachers in English. Then the venerable elder Case arose, and began to address the Indians through the youthful Peter Jacobs as his interpreter. He told them of the Great First Cause—of the creation—of the fall of man—of the flood—of the incarnation of the Son of God—of his sufferings and death—of his resurrection and ascension to heaven—of his power and willingness to save; and told them that if they would lift up their hearts in prayer to the Great Spirit, he would have mercy, and pour out his Holy Spirit upon them. Solemnity sat upon every face from the first. But soon the head of the old chief, and then of one and another was bowed

in penitential sorrow, while tears channeled down the cheeks of those who had never wept before. Soon the power from above seemed greater, and the agitation stronger; quaking, trembling, falling, were seen all through the Indian congregation. The preacher's voice was drowned with strong cries and shouts of joy from the converted. He ceased, and a prayer meeting began which lasted with very little intermission till morning, and the whole of the pagans were happily converted to God. This is but a specimen of the way in which the work took place at the Credit, at Belleville, at Rice Lake, Lake Simcoe, Munceytown, etc. The extraordinary physical agitations and effects above referred to, characterized the work in every place on its first breaking out; and were calculated to remind one strongly of the surprising occurrences which attended the preaching of the early Methodists, as recorded especially in John Wesley's journals; occurrences which have more or less marked all great revivals of the work of God.

"The eloquence and power with which the native labourers, raised up in the work itself to promote it, prosecuted their efforts—some for a short time and in a limited sphere only, while others laboured more at large, and have continued their labours to the present time—was not the least remarkable feature of the work. They preached with the Holy Ghost sent down from heaven."¹

ANOTHER more recent work of grace issuing in numerous conversions, among the Kohls in India, is related in Stevenson's "Praying and Working."

The lately deceased Father Gossner of Berlin, helped some missionaries to go in 1845, to settle among the Kohls in India, to endeavour to convert them to a saving knowledge of Christ.

¹ Elder Case was "instant in season, out of season." Once when itinerating on his circuit on the beach of a Canadian Lake, which was the only passable road in those early times, he met at a narrow pass a solitary rider; he stopped him and spoke to him of salvation through Jesus Christ, till the man began to weep: then he proposed prayer, and alighted from horseback, and engaged in earnest supplication to God, until the Lord converted the man's soul, so that he sensibly felt that his sins were pardoned. The two then went on their opposite ways, rejoicing, and perhaps never to meet, till they met in heaven. This is one out of many instances, how a person may through fervent prayer obtain pardon and salvation in a few minutes.

This tribe was one of the most degraded and debased in India, and consisted of about four million persons. From 1845 to 1850, the missionaries laboured with scarcely any success, but after fruitlessly toiling during that dark night of disappointment, at last the gospel net enclosed a great multitude of converts. The narrative is thus related:—

“As soon as they had learned the language, the missionaries had begun evangelistic tours through the district. These appeared to be without the slightest results to those for whom it was begun. Brahmins and Mohammedans would sometimes collect round the preacher, enter into conversation, and dispute with him, asking for his book. The Kohls remained studiously away, and could by no means be drawn into any interest in religious conversation. This continued for five years. Through private sorrow and disappointed hopes the missionaries held on. They had never ceased to teach the plain words of God, nor to study how best it might be brought before so rude and careless a people. They had not lost their faith in the work God gave them; they were as urgent in prayer as at the first. Without a visible sign of success, against ordinary rules, against their own misgivings, they have been sustained by the grace of God; and they had their reward. They were sure that the Word was a good seed; they were sure that God could prepare the hearts of the Kohls to receive it; that, lodged there, it would be a living and glorious power. They were sure also of their duty, that it was to do precisely what they were doing, and that the consequences must abide in God's hands; and their duty here corresponded to the promptings of their honest, loving hearts. In 1850, Kohls began to come round the mission tent. They entered upon religious subjects. They began to show some notion of sin; although they threw their sins over upon the priests, and the priests again upon the Company, as having the broadest shoulders to bear a burden, and with some dim notion, that as the Government had taken the disposal of their territory, it must also have assumed the responsibility of their conscience. They denied that they worshipped the devil: No, no, they cried, not that; they meant that they only respected him. In 1851, the missionaries could report that divine service was well attended, and that if in the course of but six months they had lost three faithful workers, from three to four hundred heathen had been sent them in exchange. ‘We

are now seven years,' wrote Brother Batsch, 'in this land, and since others have followed us almost every year, we have been able to establish three stations, where the Word of the Cross, was preached without interruption. But through these long years it was but trial of our patience and endurance. The Word was received either with mocking and scorn, or with the dearest stupidity and want of concern. Everything seemed to be in vain, and many said the mission was useless. Then the Lord himself kindled a fire before our eyes; and it seized not only single souls, but spread from village to village, and from every side the question was borne to us, What shall we do? How shall we be saved? . . . Many are now baptized, several are candidates for baptism, others are learning in order to be received on probation. The chapel, or our house, which holds about 125 persons, is not sufficient for the worshippers, and we are compelled to think of building a church.

"On the 18th November, 1851, the foundation-stone of the church was laid with some ceremony, in the presence of many natives, and the English residents. It was completed after some years, and is a handsome Gothic structure, capable of accommodating close upon a thousand people. . . It was built by men who knew nothing either of architecture or building, and remains a monument, and with every prospect of being a lasting monument, to the perseverance, and readiness, and skill, of Father Gossner's workmen. A lady of the royal family asked one of the native Christians, 'How many people have become Christians now?' 'Oh,' he said, 'very many in Benares, Calcutta, Burdwar,' etc. 'No,' she replied, 'how many in Nagpore?' 'Very many, and every day there are more.' 'Have any of our royal family become Christians?' 'Some attend divine service; but none have yet been baptized.' 'I know, I know,' she added, 'that the whole land will be Christian, and we too.' Events followed quickly that seemed to shew she was right. In 1856, at the times arranged for baptism, it was no longer one or two that came forward, but forty, fifty, and as many as seventy-five at once. 'What a blessed joy it was to see them,' writes one at the time. 'Hundreds of Christian Kohls filled the spacious lighted pillared church, and the seventy-five candidates stood up, to praise and confess God before them all: and I thought it was no more a heathen land I was in, but a Christian, and at home.' The number of inquirers still continued to increase.

They no longer come singly, and, like Nicodemus, by night, but commonly many houses together, and sometimes an entire village, or more than one.

“The gospel continued to spread with amazing power, and the few missionaries felt the burden of their labours almost intolerable, under the pressure of so many inquirers. Just, however, when there was the most life and hope for the future, the rebellion broke out; the missionaries escaped with some difficulty: and for months the Kohls were left as sheep without a shepherd. It was a time of intense anxiety; and so soon as the way became safe, the missionaries returned. They found a sad picture. The stations were in ruins, the books were torn and burnt, the property plundered, and the converts were scattered abroad. Then they came slowly dropping in, each with a tale of heavy sorrow. They had suffered incredible hardships; had been driven out almost naked into the swamps; had been tortured with a fiendish barbarity,—stripped of everything they possessed; and now they came, homeless, wounded, wasted, lame, sickly sufferers, with wounds scarcely healed, with diseases caught in the swamps; but with the Word of God faster than ever in their hearts. They had not betrayed the name of Jesus, but, by the grace of God, had glorified Him in their hungerings and persecution. One by one they dropped in, and the scattered church was again gathered together. Singularly enough, it was found that the number of converts had largely increased in the time of trial. The persecution purified and chastened those whom it overtook; they acted on others with great singleness of purpose and more devotion and spirituality. The work of God in this country has progressed at even a more rapid speed than before, and there are at present between 800 and 1000 villages, where there are Christian families, where there is family and social prayer, and where the elder converts are daily instructing the younger, and preaching the unsearchable riches of Christ.”

THESE PAST revivals of religion enable us to form some idea of the coming revivals during the Great Tribulation, and we should be stirred up to more fervent prayer to God for the greater outpouring of his Holy Spirit. (John xvi. 23, Matt. vii. 7—11.)

THIRTIETH WONDER.

(Commencing seven years after the Covenant.)

THE SIXTH SEAL INTRODUCING A GREAT EARTHQUAKE AND ECLIPSE OF THE CONSTELLATIONS, OVERWHELMING MANKIND WITH TERROR, SIMULTANEOUSLY WITH THE SLAUGHTER OF THE TWO PERSONAL WITNESSES;* AFTER WHICH THE SEALING OF ONE HUNDRED AND FORTY-FOUR THOUSAND JEWS IS COMPLETED, AND ALL THE LIVING RIGHTEOUS REMOVED TO HEAVEN PRIOR TO THE UTTER OVERTHROW OF THE UNGODLY AT ARMAGEDDON. THIS SEAL CONTINUES DURING THE SEVENTY DAYS SUCCEEDING THE THREE AND A HALF YEARS' TRIBULATION.

"And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?"

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed: and there were sealed an hundred and forty and

four thousand of all the tribes of the children of Israel. Of the tribe of Juda were sealed twelve thousand. Of the tribe of Reuben were sealed twelve thousand. Of the tribe of Gad were sealed twelve thousand. Of the tribe of Aser were sealed twelve thousand. Of the tribe of Nephtalim were sealed twelve thousand. Of the tribe of Manasses were sealed twelve thousand. Of the tribe of Simeon were sealed twelve thousand. Of the tribe of Levi were sealed twelve thousand. Of the tribe of Issachar were sealed twelve thousand. Of the tribe of Zabulon were sealed twelve thousand. Of the tribe of Joseph were sealed twelve thousand. Of the tribe of Benjamin were sealed twelve thousand."

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and with palms in their hands." (The rest of this passage is quoted under the thirty-seventh Wonder.)

THE FIRST FIVE SEALS having depicted the varying fortunes of the Church militant throughout the Great Tribulation, the sixth seal¹ at last brings the completion of the number of the elect, and the ingathering of them to heaven—"a great multitude, which no man can number"—in fulfilment of our Lord's declaration in the twenty-fourth of Matthew, that "immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other."

¹ In the year-day fulfilment this sixth seal is very generally understood by expositors to denote figuratively the convulsions of the French Revolution in 1793-8, at the close of the 1260 years' temporal power of Popery, and it extends over the succeeding 70 years. Thus in its literal-day fulfilment it continues throughout the 70 days following the 1260 days or 3½ years of the Infidel Antichrist—leaving 5 days for the seventh seal. The 75 days following the 1260 days are the excess of the 1335 beyond the 1260 in Dan. xii. 12, 7, Rev. xii. 6, 14.

The literal darkening of the constellations here described is additionally foretold in the following prophecies, to accompany Christ's second coming.

"Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: and He shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold; even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger." (Isa. xiii. 9—13)

"Come near, ye nations, to hear; and hearken, ye people: let the earth hear, and all that is therein; the world, and all things that come forth of it. For the indignation of the Lord is upon all nations, and his fury upon all their armies: He hath utterly destroyed them, He hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcases, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree." (Isa. xxxiv. 1—4.)

"Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; let them come up: beat your plowshares into swords, and your pruninghooks into spears: let the weak say, I am strong. Assemble yourselves, and come, all ye heathen, and gather yourselves together round about: thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened, and come up to the valley of Jehoshaphat: for there I will sit to judge all the heathen round about. Put ye in the sickle, for the harvest is ripe: come, get you down; for the press is full, the vats overflow; for their wickedness is great. Multitudes, multitudes in the valley of decision: for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their

shining. The Lord also shall rear out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." (Joel iii. 9—17.)

THE GREAT EARTHQUAKE, that takes place immediately at the opening of this sixth seal, is manifestly the same great earthquake as that which is predicted in the eleventh of Revelation to occur upon the slaughter of the Two Witnesses at the close of the three and a half years of persecution—a circumstance which therefore helps to fix the exact period of this seal.

The following description, by an eyewitness, of the earthquake at Lisbon, in 1755, may help us to realize the effects of this coming earthquake:—

"With regard to the buildings, it was observed that the solidest in general fell the first. Every parish church, convent, nunnery, palace, and public edifice, with a vast number of private houses, were either thrown down, or so miserably shattered, that it was rendered dangerous to pass by them. The scenes of horror I met with exceed all description: nothing could be heard but sighs and groans. I did not meet with a soul in the passage who was not bewailing the death of his nearest relations and dearest friends, or the loss of all his substance. I could hardly take a single step without treading on the dead or dying. In some places lay coaches with their masters, horses, and riders almost crushed in pieces; here mothers with infants in their arms; there ladies richly dressed; priests, friars, gentlemen, mechanics, either in the same condition or just expiring; some had their backs or thighs broken, others vast stones on their breasts; some lay almost buried in the rubbish, and crying out in vain to the passengers for succour, were left to perish with the rest."

AFTER THE EARTHQUAKE, and darkening of the constellations, there is a pause and suspension of the final judgments during the greater part of the concluding seventy-five days, which are the excess of the 1335 days beyond the 1260 days.

This pause and suspension is indicated by the four angels

at the four corners of the earth being commanded to hold back the four winds of havoc and desolation, until the sealing of 144,000 Jews shall be finished. And then, at last, these sealed and converted 144,000 Jews will be translated and taken up to heaven with many other converts, who unitedly compose the great multitude coming out of the great tribulation. And thereupon their Hebrew exclamations of "HALLELUJAH" are heard in heaven for the first time immediately at the opening of the seventh seal, which is described throughout the nineteenth chapter of Revelation.

It is deeply important to observe that these 144,000 in the sixth seal, in the seventh chapter, are **TOTALLY DIFFERENT** from the 144,000 on Mount Zion in the fourteenth chapter, who are called the first-fruits. The difference between them appears particularly in the three following points:—first, the sixth-seal 144,000 are evidently on the earth, and converted and sealed, **AFTER** the great tribulation, which takes place during the second, third, fourth, and fifth seals; but the Mount Zion 144,000 in the fourteenth chapter are already in heaven on "Mount Zion, the city of the living God, the heavenly Jerusalem," **BEFORE** the great tribulation, which is described in the subsequent part of the fourteenth chapter, and is introduced by the three angel messages. Secondly, the sixth-seal 144,000 are distinctly Jews, whereas the fourteenth chapter 144,000 are mostly Gentiles, and not at all described as being Jews, but are called the **FIRST-FRUITS**—a term in no wise applicable to Israelites. Thirdly, the fourteenth chapter 144,000 are called **A** and not **THE** 144,000, and this shows they

¹ B. W. Newton remarks forcibly upon this fact, as proving the non-identity of these two companies of 144,000. He says, "The usage of the definite article **THE** is very strict in the Revelation. When a new person or object, not mentioned before, is spoken of, it is omitted; but if identity is to be marked with that which has been mentioned before, it is inserted. Thus when the Lamb is mentioned for the first time, in chap. v., it is omitted; but in every other place where He is afterward spoken of (in all twenty-six) it is inserted; but where the word is otherwise used, as in chap. xiii. 11, it is omitted. So also when the twenty-four elders are first mentioned in the fourth chapter, the article is omitted; whenever they are subsequently mentioned it is inserted. The same may be said of the living creatures. Another remarkable instance is, that when the throne is first mentioned in the fourth chapter, the article is omitted; but whenever afterwards that throne is referred to, the article is inserted; but when another throne is mentioned, viz., the great white throne, in chap. xx., the article is omitted. The same is the case as to the

are not the same as the previously mentioned seventh-chapter 144,000, because in Revelation it is an invariable rule that, if the same object is mentioned a second time, it always has the definite article *THE* prefixed to it. (Heb. xii. 22.)¹

THE INSTABILITY of human greatness and the vanity of earthly grandeur will indeed be manifested when the convulsions of this sixth seal shall cause the proud kings of the earth to flee for refuge to the rocks, and to call for the mountains to fall on them, and hide them from the wrath of the Lamb. There will now commence the sudden and signal downfall of Louis Napoleon's universal power—the previous extent of which during the three and a half years' tribulation may be dimly preconceived by reading the following description of the wide-spread dominion of the first Napoleon in 1807, as depicted by the historian Alison:—

“One circumstance of peculiar and unprecedented severity attended the state victims of Napoleon, which had been unknown in Europe since the fall of the Roman Empire. The extent of his dominions, the wide sway of his influence, rendered it almost impossible to fly from his persecution. By passing the frontier, and escaping into other states, no asylum, as in former times, was obtained; the influence of the imperial authorities, the terrors of the imperial sway, pursued the fugitive through the whole of Europe; and, as in the days of Caligula or Nero, the victim of imperial jealousy could find no resting-place on the Continent till he had passed the utmost limits of civilization, and, amidst the nomade or semi-barbarous tribes on the frontiers of Europe, found that security which the boasted institutions of its ancient states could no longer afford. The mandates of the Emperor, the inquisition of his police, reached the trembling fugitive as effectually on the utmost verge of the Austrian or Spanish dominions, in the extremity of Calabria, or in the marshes of Poland, as in the lesser thrones on which the elders sit. When first mentioned the article is not found; when referred to it is inserted; but when afterwards other thrones are mentioned, as in chap. xx., it is omitted. It is not likely therefore that a rule so carefully observed should be departed from in this instance. If identity (of the 144,000 in Rev. xiv.) with the previously mentioned 144,000 (in Rev. vii.) were intended, the article would have been inserted.

¹ There are two mount Zions, two Jerusalem, two temples, two thrones—a heavenly and earthly one—or spiritual and literally Jewish one—in each case.”

centre of Paris; and it was not till he had escaped into the Ukraine, or the Turkish provinces, or had found an asylum in the unsubdued realm of Britain, that the victim of imperial persecution could find a secure resting-place. The knowledge of this, which universally prevailed, added fearfully to the terrors of the imperial government; the firmest mind, the most undaunted resolution, despaired of entering the lists with an authority which the whole civilized world seemed constrained to obey; and the immense majority of the prudent and the selfish quailed under the prospect of incurring the displeasure of a power whose lightest measure of animadversion would be banishment into the savage or uncivilized parts of the earth.

"With such powers to support his authority, and such terrors to overawe discontent or stifle resistance, Napoleon succeeded, without the least difficulty, in maintaining a despotism in France, during the whole remainder of the empire, unparalleled for rigour and severity in modern times. Not a whisper of resistance was anywhere heard to his orders throughout all his vast dominions. The Senate joyfully and servilely registered his decrees, voted his taxes, and authorized his conscriptions; the press was occupied only with narrating his journeys, transcribing his eulogies, or enforcing his orders; the Chamber of Deputies vied with their dignified brethren in the Upper Chamber in addressing the Emperor only with the incense of Eastern adulation. The legislature voted, and the nation furnished to their ruler, during the ten years which elapsed from his assuming the imperial throne to his abdication, the stupendous number of TWO MILLIONS THREE HUNDRED THOUSAND CONSCRIPTS, of which above *two millions two hundred thousand* perished in his service. The taxes, enormously heavy, were only prevented from being raised to the highest possible amount by the systematic plunder of all the tributary countries of Europe. Yet his government was not only obeyed without a murmur during all that time, but these terrible sacrifices, draining as they did its heart's blood from the nation, were passively yielded to by all classes; and the despot who was visibly leading them to perdition, was surrounded on all sides, and at all times, by the incense of flattery and the voice of adulation."

THIS DESPOTIC SWAY of the first Napoleon will be im-

measureably exceeded by the imperial despotism of the third Napoleon, which, however, will at last fall, and great shall be the fall of it. The solemn reflection will then be impressively suggested, "What is a man profited, if he shall gain the whole world and lose his own soul?" (Matt. xvi. 26.)

THE GREAT MATTER to be remembered is that every human being is naturally born with a wicked corrupt and sinful heart; and that after they come to know the difference between right and wrong,¹ which is generally at the age of four or five years, they require to become BORN AGAIN, that is, born of the Holy Spirit, before it is possible for them to enter the kingdom of heaven: for "except a person is born again they cannot see the kingdom of God." (John iii. 3.) And "all have sinned and come short of the glory of God,"² and "if we say that we have no sin, we deceive ourselves, and the truth is not in us; if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness;"³ for "the blood of Jesus Christ his Son cleanseth us from all sin." This spiritual change, of the new birth, or being born again, is also called being converted,⁴ believing in the Lord Jesus, and coming to Jesus,⁴ being justified by faith,⁵ quickened,⁶ renewed,⁷ becoming a new creature in Christ Jesus,⁸ putting off the old man, and putting on the new man,⁹ obtaining a new heart,¹⁰ putting on Christ,¹¹ repenting and receiving forgiveness of sin.¹² Every person who does not obtain this inward change of heart by becoming born again, will otherwise be hereafter cast with the devil and his angels into the everlasting flames

¹ It is the opinion of an eminent Christian who has superintended the education of thousands of children, that they generally become responsible and know the difference between right and wrong at least as early as the age of four or five years. Many others' experience would confirm this. As regards infants dying before the age of understanding, it is supposed that they are saved and born again previous to their spirit quitting the body.

² Romans iii. 23, also 10—20; 1 John i. 7, 8.

³ Matt. xviii. 3; Acts iii. 19.

⁴ Acts xvi. 31; Mark xvi. 16; John iii. 15, 16, 18; Matt. xi. 29; Rev. xxii. 17; John v. 40, vi. 37; Isaiah lv.

⁵ Rom. iii. 28, iv. 5, 25, v. 1, 9, viii. 30; Gal. ii. 16; Eph. ii. 8.

⁶ Eph. ii. 5.

⁷ Eph. iv. 23; Rom. xii. 2; Col. iii. 10.

⁸ 2 Cor. v. 17; Gal. vi. 15.

⁹ Eph. iv. 22, 24; Col. iii. 9, 10.

¹⁰ Ezek. xxxvii. 26; Psa. li. 10.

¹¹ Rom. xiii. 14; Gal. iii. 27.

¹² Acts iii. 19; Isaiah xliii. 25; Luke xv. 7; Rom. iv. 7, etc.

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and brimstone of hell, where the worm dieth not, and the fire is not quenched; where there is weeping and wailing and gnashing of teeth, and where the smoke of their torment ascends up for ever and ever.¹

The usual way in which the penitent sinner obtains this change of heart is by earnestly praying to God in the name of Jesus Christ, and at the same time believing and trusting in Christ as the substitute who has suffered and died on the cross in our room and stead, and thereby satisfied the demands brought against us by divine justice on account of our trespasses. And when the fervent, believing prayer is answered, and the gift of the new heart bestowed, there is a conscious feeling experienced that such is the case, for then "the Holy Spirit itself beareth witness with our spirits that we are the children of God," and "hereby we know that he abideth in us, by the Spirit which he hath given us."² It is almost impossible for any one to have experienced true conversion of heart, without being fully aware of the fact from their inward feelings and sensations: for they then feel like a new creature in a new world.³ "If any man be in Christ, he is a new creature: old things are passed away, behold all things are become new."

It is also a mark of true conversion, for a person to be desirous and ready to speak to others about Jesus and the salvation of their souls, in accordance with the injunction, "Go home to thy friends, and tell them how great things the Lord hath done for thee."⁴ Every opportunity should be embraced of warning the unconverted of their spiritual danger in obedience to the precept: "Cast thy bread upon the waters, for thou shalt find it after many days: In the morning sow thy seed, and in the evening withhold not thy hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good;" and "a word spoken in due season, how good is it."⁵

And the subject of our testimony and preaching must be

¹ Mark ix. 46; Matt. xiii. 42; Rev. xiv. 11.

² Rom. viii. 16; 1 John iii. 24, iv. 13.

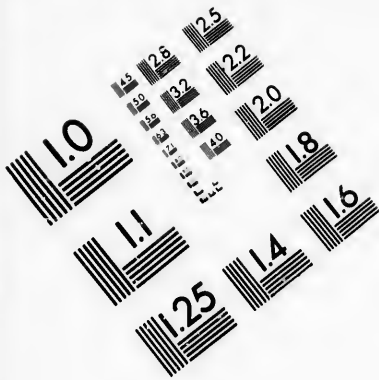
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⁴ Mark v. 19.

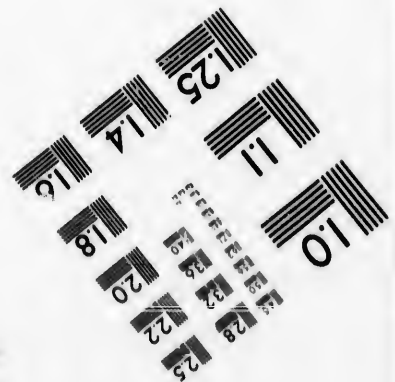
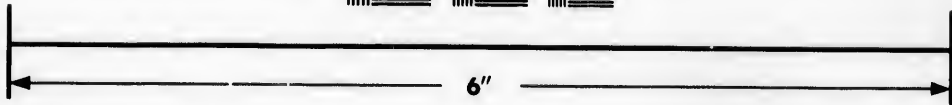
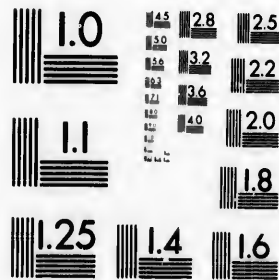
⁵ Eccles. xi. 1-6.

⁶ Among many modern illustrations of the good that may be done to souls by being "in season, out of season" (2 Tim. iv. 2), the following incident has been related at some religious meetings. A young lady, Miss G. Hooper of Bath, who is often preaching to large audiences, was waiting a few minutes for a train on a railway platform in Norfolk, when a friend directed her attention to an unconverted and irreligious man standing





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the same as that of *St. Paul*, who said, "I determined to know nothing among you but *Jesus Christ* and him crucified." This was the preaching of *John the Baptist*, "Behold the Lamb of God which taketh away the sins of the world:" and also of *Philip*: who "went down to Samaria, and preached Christ unto them." This was also the preaching of *St. John* as we read in *1 John* i. 1-4.

"That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that eternal life which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son *Jesus Christ*. And these things write we unto you that your joy may be full."

"The Apostle *John* desired to declare all that he had seen

near—a gamekeeper, accompanied by a retriever. She went up to him, and stroking the dog, spoke to him somewhat to the following effect:—"Do you love your dog and feed it well?" "Yes, ma'am," was the reply. "And do you take great care of it and house it, and does it obey your orders, and lie down at your command?" "Yes, ma'am," he again replied. "And does it follow you, and would you not be disappointed if it followed a stranger?" "Certainly ma'am, it follows me, and I should be much disappointed, if it would not." "Then," said the lady, "you ungrateful man, do you not see what a lesson that dumb animal teaches you. God has fed you, taken care of you, and provided for you for many years, yet you do not obey him nor regard his commands. God has so loved you, as to give his well-beloved Son to die upon the cross for your sins, yet you do not follow and love him in return, but you are following Satan as your master, and requiting the loving kindness of your gracious Saviour with cruel ingratitude and contempt. Alas, too truly may it be said of you, 'The ox knoweth his owner, and the ass his master's crib but Israel doth not know, my people doth not consider.' But do not any longer despise the goodness and mercy of the Lord *Jesus Christ*: turn to him with true repentance and faith, for his blood can cleanse you from all sin, and thou, though your sins be as scarlet, they shall be as white as snow, and though they be red like crimson, they shall be as wool." These, and some further words of exhortation penetrated the conscience of the gamekeeper: he shed tears of contrition: and went that evening under deep conviction of sin to a prayer meeting, and was soon able to testify that God had heard his prayers, and given him a new heart and pardon for his sins; and he became truly converted. This lady is the authoress of the poetry quoted on page 378.

with his eyes, heard with his ears, and handled with his hands, of Immanuel: this was the object of his life, this was the Alpha and Omega of his preaching. He knew that Jesus was like the alabaster box, full of spikenard, very costly; and his whole labour was to break the box, and pour forth the good ointment before the eyes of fainting sinners, that they might be attracted by the sweet savour. He knew that Jesus was a bundle of myrrh, and his whole life was spent in opening it out to sinners, that they might be overcome by the refreshing odours. He carried about the savour of Christ with him wherever he went. He knew that Jesus was the Balm of Gilead, and his labour was to open out this bruised balm before the eyes of sick souls that they might be healed.

"Christ's *Eternity* is declared in the words 'That which was from the beginning.' John had often heard Jesus speak of his eternity. 'In the beginning was the Word.' 'Before Abraham was I am.' He remembered how Jesus said in prayer in the garden, 'Glorify me with the glory which I had with thee before the world was.' 'Thou lovedst me before the foundation of the world.' John thus knew that he was the Eternal One—that he was before all visible things, for he made them all. By him God made the world. Even at the time John was leaning on his bosom, he felt that it was the bosom of the Uncreated One. John always declared this; he loved to make him known. O beloved, if you have come to lean on the bosom of Jesus, you have come to the Uncreated One—the Eternal one. (John i. 1, viii. 58, xvii.)

"And *this Eternal One was with the Father*. St. John knew, from Prov. viii. 30, that Jesus had been with the Father—"Then I was by him, as one brought up with him, and I was daily his delight, rejoicing always before him." He had heard Jesus tell many of the secrets of his Father's bosom, from which he knew that he had been with the Father. 'All things that I have heard of my Father, I have made known unto you.' He had heard Jesus plainly say, 'I came forth from the Father, and am come into the world.' 'Again I leave the world and go to the Father.' John felt even when Jesus was washing his feet that this was the man that was God's fellow. Even when he saw Jesus on the cross, with his pale lips and bleeding hands and feet, like a tortured worm, he knew that this was the man that was God's fellow. He lived to declare this. Do you thus look to Jesus? Have you beheld the

glory as of the only begotten of the Father, full of grace, and truth? O tempest-tossed soul, this is he that comes to save thee. (John i. 1—18.)

“The Lord Jesus was *The Eternal Life*. John knew that Jesus was the author of all natural life; that not a man breathes, no beast of the forest roars, no bird stoops on the wing, but they all receive the stream of life from the hand of Immanuel. He had seen Jesus raise the Ruler's daughter from the dead, and call Lazarus from the tomb. He knew that Jesus was the author of all life in the soul. He had heard Jesus say—‘As the Father raiseth up the dead, and quickeneth whom he will, even so the Son quickeneth whom he will.’ ‘My sheep hear my voice, and I give unto them eternal life.’ He had heard him say, ‘I am the way, the truth, and the life.’ Above all, he had felt in his own soul that Christ was the Eternal Life. In that morning, when John sat with his father, Zebedee, in the boat, mending their nets, Jesus said, ‘Follow me!’ and the life entered into his soul, and he found it a never failing spring of life. Christ was his life: therefore did he make him known as the Eternal Life. Even when he saw him give up the ghost, when he saw his pale, lifeless body, the stiff hands and feet, the glazed eye, the body cold as the rocky tomb where they laid him, still he felt that this was the Eternal Life. O beloved, do you believe that Jesus is the life of the world? Some of you feel your souls to be dead, lifeless in prayer, lifeless in praise. Oh! look on him whom John declares to you. All is death without him. Bring your dead soul into union with him, and he will give you eternal life. (John v. 21, x. 27, 28, xiv. 6; Matt. iv. 13—22.)

“And we here read that *the Eternal life was manifested*. If Jesus had not been manifested, you never could have been saved. It would have been quite righteous in God to have kept his Son in his own bosom—to have kept that jewel in his own place upon the throne of heaven. God would have been the same lovely God; but we would have lain down in burning hell. If that Eternal Life, which was with the Father, had remained in his glory as the living one—then you and I would have borne our own curse. But he was manifested—‘God was manifest in the flesh—justified in the spirit—seen of angels—believed on in the world—received up into glory.’ John saw him—he saw his lovely countenance—he beheld his glory, as the glory of the only begotten of the Father, full of

grace and truth. He saw that better Sun, veiled with flesh that could not keep the beams of his Godhead from shining through. He saw him on the mount, when his face shone like the sun. He saw him in the garden, where He lay upon the ground. He saw him on the cross, when he hung between earth and heaven. He looked upon him—many a time he looked up on his heavenly countenance—his eye met his eye. He heard him—heard the voice that said, 'Let there be light!'. He heard the voice like the sound of many waters. He heard all his gracious words—his words concerning God and the way of peace. He heard him say to a sinner, 'Be of good cheer, thy sins are forgiven thee.' He handled him—he put his hands in his hands, his arms around his arms, and his head upon his bosom. Perhaps he handled his body when it was taken from the cross—touched the cold clay of Immanuel. O beloved, it is a manifested Christ we declare unto you. It is not the Son in the bosom of the Father—that would never have saved you. It is Jesus manifested in flesh. The Son of God living and dying as man instead of sinners; him we declare unto you.

"Learn the true way of coming to peace.—It is by looking to a manifested Jesus. Some of you think you will come to peace by looking in to your own heart. Your eye is rivetted there. You watch every change there. If you could only see the glimpse of light there, what joy it would give you! If you could only see a melting of your stony heart—if you could see your heart turning to God—if you could only see a glimpse of the image of Jesus in your heart—you would be at peace: but you cannot—all is dark within. O dear souls, it is not there you will find peace. You must avert the eye from your bosom altogether. You must look to a declared Christ. Spread out the record of God concerning his Son. The gospels are the narrative of the heart of Jesus, of the work of Jesus, of the grace of Jesus. Spread them out before the eye of your mind, till they fill your eye. Cry for the Holy Spirit to breathe over the page—to make a manifested Christ stand out plainly before you: and the moment that you are willing to believe all that is there spoken concerning Jesus, that moment you will wipe away your tears, and change your sighs for a new song of praise.

"John was the disciple whom Jesus loved. Just as Daniel was 'a man, greatly beloved.' At the last supper which Jesus

had in this world, John leaned upon his bosom. He had the nearest place to the heart of Christ of any in all the world. Perhaps you think it is impossible you can ever come to that. Some of you are trembling afar off; but you, too, if you will only look where John points you, if you will only believe the full record of God about Jesus, will share the love of Jesus with John, you will be one of his peculiarly loved ones. Those that believe most, get most love, they come nearest to Jesus, they do, as it were, lay their heads on his breast; and they share in the enjoyment of the same divine love which was manifested to the Apostle John."

"When my heart is sad and lonely,
With grief or sin oppress;
I come to thee sweet Jesus,
And Thou dost give me rest.
I know Thou carest for me
With a love that ne'er can die,
And Thou art now preparing
My home above the sky.

"Though the way is rough and thorny,
Yet thou art ever near;
Thine arm of power sustains me,
Thy voice alone can cheer.
Keep me my Saviour, keep me
Close to Thy riven side;
And then I'm safe and happy,
Whatever may betide:

"Oft times I'm weak and wayward,
I'm weary e'en of life,
I long to quit the battle-field,
The conflict and the strife.
I yearn that Thou shouldst come Lord,
To claim Thy blood-bought Bride;
And land her safe for ever
In her home beyond the tide.

"And Thou art coming Jesus!
Thy chariot wheels draw near,
Soon as a King and Conqueror
In clouds Thou wilt appear:
I am watching for the morning,
Lo! the shadows break away;
Then faith shall be exchanged for sight,
In realms of cloudless day."

THE SUPPLEMENTARY
TWO AND A HALF MONTHS.

THIRTY-FIRST WONDER.

(About seven years' after the Covenant.)

THE FIRST VIAL POURED OUT ON THE EARTH, AND BRINGING A NOISOME AND GRIEVOUS SORE UPON THE MEN WHICH HAVE THE MARK OF THE WILD BEAST, AND UPON THEM WHICH WORSHIP HIS IMAGE.

Revelation xv. 1. "And I saw another sign in heaven, great and marvellous, seven angels having the seven last plagues; for in them is filled up the wrath of God. 2. And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. 3. And they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints. 4. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. 5. And after that I looked, and, behold, the temple of the tabernacle of the testimony in heaven was opened: 6. And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, and having their breasts girded with golden girdles. 7. And one of the four beasts gave unto the seven angels seven golden vials full of the wrath of God, who liveth for ever and ever. 8. And the temple was filled with smoke from the glory of God, and from his power;

¹ Year-day expositors generally agree that the seven vials have their year-day fulfilment during the final seventy-five years of the 1,335 years about the period between 1793-8 and 1868-73; and thus their literal-day fulfilment will be during the final seventy-five days, which are the excess of the 1,335 days over the 1,260 days (Dan. xii. 7-12). Also as, in the year-day fulfilment, the first vial was about two years before the second vial—four years before the third—eight years before the fourth—eighteen years before the fifth—thirty years before the sixth—and will be seventy years before the seventh vial; so in the literal-day fulfilment the first vial will correspondingly be about two days before the second vial—four days before the third—eight days before the fourth—eighteen days before the fifth—thirty days before the sixth—and seventy days before the seventh vial.

and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled." xvi. 1. "And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth. 2. And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image."

The entire structure of Revelation renders it quite manifest that the seven vials are poured out at the end of Antichrist's universal reign of 1,260 days, that is, three and a half years. These vials are called "the seven last plagues, for in them is filled up the wrath of God;" and the period of their duration is evidently the final seventy-five days by which the 1,335 days in the twelfth of Daniel exceed the 1,260 days.

The fifteenth chapter of Revelation introduces the vial plagues with the scene of all the martyrs who had been slain by the personal Antichrist during his three and a half years' persecution, standing at last on the sea of glass in heaven, and appropriately singing the triumphal song of Moses and the Lamb, because they will have passed victoriously through the Red Sea of sanguinary martyrdom. As previously, their full number was not completed under the fifth seal, their cry for vengeance upon their persecutors at that time could not be complied with, and they were bidden to wait until the rest of their fellow-martyrs should be slain like as they were. But now Antichrist's appointed three and a half years are ended, nearly all his victims are slaughtered, and the time has come for the closing plagues to spend their fury upon him and his ungodly adherents, in answer to the martyrs' appeals for retribution. So inflexible and unbending is the Divine determination to inflict these exterminating judgments, that during their progress "no man can enter into the temple of heaven, till the seven plagues of the seven angels were fulfilled." There exists no longer a place or opportunity of moving for an arrest of judgment. Intercession for the vengeance to be suspended has now become impracticable. The case is past all remedy, as in like instances of old. "Though Moses and Samuel stood before me, yet my mind could not be toward this people: cast them out of my sight" (Jer. xv. 1). "Thou hast covered thyself with a cloud, that our prayer should not pass through" (Lam. iii. 44).

It must not be forgotten that the ascension to heaven of the great multitude of Christians who are to be preserved in the wilderness, or otherwise, during the three and a half years' persecution, does not take place until the end of the sixth vial, at the point indicated by the words, "Behold, I come as a thief;" and they, having entirely escaped the persecution, are in no wise included in the martyred company standing upon the sea of glass, but will be quite a different class of saints. The martyred company upon the sea of glass probably do not have their bodies raised up until the above-mentioned second ascension at the seventh vial and seventh trumpet.

The first vial smites with a noisome and grievous sore or boil all the men that have the mark of the wild beast, and those who worship his image. The thirteenth of Revelation described the universal worship of the Antichrist by a molten and graven image or effigy of him being made, and breath and the power of speech being miraculously imparted to it; and before this image people are to bow down and worship in base homage, and also multitudes are to have the name of Napoleon, or the figures GGG, the number of his name, marked upon their foreheads or right hands, in acknowledgment of him as their deity. But they will now begin to eat the bitter fruit of their profane idolatry. Boils will break out upon their bodies, exactly similar to those which afflicted Job and Lazarus, and the magicians of Egypt, "so that because of the boils they could not stand before Moses."

The haughtiest and most renowned of the worshippers of the Wilful King will be stricken with this humiliating and torturing malady equally with the lowest. Unable, like Pharaoh's magicians, even to maintain an erect posture owing to the insupportable pain in their joints and limbs, they will be compelled in abject prostration to lick the very dust and to exchange their giddy pursuits after pleasure and riches for the mortifying occupation of seeking remedies for their sores. This will be a literal fulfilment of the punishment denounced against Jewish apostates, and which may equally apply to Gentile idolaters. "The Lord will smite thee with the botch of Egypt;" and "the Lord shall smite thee in the knees and in the legs with a sore botch that cannot be healed," Deut. xxxviii. 27, 35, —thus preventing them idolatrously bowing their knees before the idol of Antichrist. The Greek word here used for *sore* is the same Septuagint Greek word used in the cases of Job, and

Lazarus, and the magicians; showing the sore or boil in each case to be similar.

The agonizing effects of the sores are spoken of as still continuing at the time of the subsequent fifth vizel, and will probably never be completely eradicated from the Antichristian idolaters up to the moment of their destruction. In proof of the reasonableness of understanding the prediction concerning this plague literally, we not only have the case of the like judgment upon the Egyptians; but, moreover, there is recorded in Eusebius, book ix., a singular instance of a similar plague inflicted upon the Roman Emperor Maximianus, who cruelly martyred many Christians; and then boasted that his heathen gods, in token of their approval, had delivered him from war, famine, and pestilence; but retribution speedily befell him.

"When these things were nailed to pillars throughout every province, they bereaved us of all hope of better success as much as lieth in man. But whereas in a manner the hope of many lay for dead, immediately while they were yet on their journey which were authorized to publish in certain places the aforesaid edict, God, the defender of His church, not only resisted the insolent outrage of this tyrant, but showed unto the world His celestial aid in our behalf. For showers and rain in winter season ceased from their wonted streams in watering the earth; and famine unlooked for oppressed them. After this ensued the pestilence and a certain grievous disease in form of a botch, termed (for the fervent burning thereof) a carbuncle. This spreading itself over the whole body brought such as were therewith infected into doubtful danger of their lives, but specially taking them about the eyes, it blinded an infinite number, both of men, women, and children. Moreover there arose war betwixt the tyrant and the Armenians, who until that time from the beginning were friends and fellows of the Romans. These Armenians, whereas they were Christians, and careful about the service of God, the tyrant (enemy to God) endeavoured to constrain them to do sacrifice unto idols and devils; and instead of friends, he made them foes, and instead of fellows (allies), enemies. These things suddenly meeting together at one and the same time, quelled the boasting of the presumptuous tyrant against God, wherewith he gloried that neither famine, nor pestilence, nor war fell in his time, for that he carefully worshipped idols and impugned the Christians."—*Euseb.*, lib. ix., c. 7.

THE SECOND VIAL Poured OUT.

THIRTY-SECOND WONDER.

(About two days after the First Vial.)

THE SECOND VIAL Poured OUT UPON THE SEA, MAKING IT TO BECOME LIKE THE BLOOD OF A DEAD MAN, SO THAT EVERY LIVING CREATURE IN IT FORTHWITH DIES.

"And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea," Rev. xvi. 3.

It will be at once noticed that whereas there was a merciful mitigation in the severity of the analogous trumpet plagues by the restriction of their operation to only one-third of the entire globe, now, on the contrary, the vial plagues are bounded by no such limitation: and so under this second vial the sea of which only one-third was changed by the second trumpet into an ensanguined condition is now totally transformed into blood; its naturally cerulean green colour being exchanged for a red, lurid, darker hue; and also its aqueous fluidity being turned into clotted and coagulated gore.

All living creatures within the sea are also predicted to die in consequence of its sanguification: the surface of the ocean will be strewn with the dead bodies of myriads of the finny tribes, from the tiniest minnow to the vastest monsters of the deep. A pestilential odour must necessarily be engendered by the decomposition of their lifeless carcasses, and by the putrescence of the unnatural clotted substance into which the salt waters will be changed. So clogged with obstructive properties will this impervious and congealed substance be, that ships will doubtless remain immoveable in its midst, as if ice-bound. A complete stoppage to the operations of maritime commerce must inevitably ensue, and it may reasonably be expected that death from disease or starvation will consequently overtake many of those who subsist principally upon fish, or who may be engaged in navigating in the mighty deep. Even in the similar though lesser plague in Egypt, a general mortality among the marine tribes unavoidably resulted, for we read, "He turned their waters into blood, and slew their fish," Psa. cv. 30.

In common with various expositors, such as Dr. De Burgh, J. G. Zipple, J. Tyso, R. Govett, J. Kelly, B. W. Newton, Beale, &c., who strenuously maintain this ultimate literal fulfilment of the vial plagues, the learned and pious Dr. Grave

expressed the following sentiments in his able expositions published in 1713:—

“The first vial seems to be much the same judgment with that inflicted by Moses on the Egyptians. ‘Moses took hot ashes of the furnace, which became small dust in all the land of Egypt, and was a boil on man and beast.’ And accordingly in this plague it may, by a like congruity, be supposed that many hot and fiery particles and exhalations will be poured forth from these vials upon the earth; which shall produce an extraordinary heat and drought, and be the cause of the sores here mentioned, which are wont to break out upon men’s bodies in hot and dry seasons. Such a sore was that *elkos* or ulcer that fell on Job and the Egyptians; and such as Thucydides also observes, in his second book, appeared upon the bodies of the Athenians in the height of their distemper. By the second vial the waters of the sea stagnate, and become like the blood of a dead carcass, if not quite in all the natural qualities, yet at least in colour. By the third vial the rivers are represented as stagnating after the sea—by a necessity of nature partaking of the same fate. This is a very dismal judgment, depriving men of the necessaries of life, their fish dying, and their waters, which should have quenched their thirst in the great heat and drought, being corrupted and unfitted for use, according to what God inflicted on Egypt when the river Nile and all its water stank, so that they could not drink of it, and their fish died. Besides that this destruction upon the rivers, joined with the effects of the first vial upon the earth, must needs have a fatal influence upon the fruits of the earth, and by consequence deprive people of necessary food. Upon the pouring out of this vial St. John heard the angel that was commissioned to pour out these plagues upon the waters praising God for this just retaliation upon the antichristian company in giving them blood to drink for the blood they have shed. In regard to the fourth vial, as the light of the sun may be multiplied by *parhelia* and other natural causes, to which the prophet alludes in Isa. xxx. 26, it is not difficult to conceive that its heat may be naturally augmented by the dissolution or dissipation of its *macula*, upon the increase and breaking forth of those fluctuating *vortices* of fire, which are in the body of that planet, and are stronger and clearer at its centre than near its circumference; and by other natural causes not unknown to the learned: and if the heat of the sun

may be increased by natural causes, how much more by supernatural ones! There seems here to be an allusion to violent scorching and suffocating heats of the sun, and the burning heat of the east wind, which usually accompany one another in the Eastern climates, producing much trouble and grief, as well in mind as in body. During the fifth vial the terrors of their minds and consciences make them blaspheme God and gnaw their tongues, as in the greatest rage imaginable, even as the Egyptians were vexed and tormented, during the darkness that covered them, with the terrors of their own affrighted consciences, and the evil angels, as the Book of Wisdom testifieth, *Wisd. xvii. 18.* By the drying up of the Euphrates in the sixth vial I understand literally the drying up of its waters to make way for some great persons of the East, perhaps some remaining Jews of the Assyrian and Jewish captivity. The seventh vial is the last completing act of vengeance upon the antichristian world, in order to make way for the kingdom of Christ; it comprises and effects two notable events. The first is the destruction of Babylon—the second is the destruction of the great antichristian army at Armageddon."

Dr. Grabe also considered that the forty-two months, 1,260 days, and three and a half times, undoubtedly meant three and a half literal years, especially as he remarks, "As I have the authority of almost all the ancients on this head," but that they only limit the period of Antichrist's acting as a persecutor, and not of his previous existence as a temporal prince, and that the vials are poured out at the end of his forty-two months' persecution.

THIRTY-THIRD WONDER

(About four days after the First Vial.)

THE THIRD VIAL POURED OUT UPON THE RIVERS AND FOUNTAINS OF WATER, TURNING THEM INTO BLOOD.

"And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood. 5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. 6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. 7.

And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments," Rev. xvi.

This is the long-delayed answer to the cry of the martyrs under the altar during the fifth seal. Some versions read, "I heard the altar say," instead of "I heard another out of the altar say," but in either case it is apparently the same voice from the same altar, which previously cried for vengeance, but now yields its ascription of praise for the righteous retribution of the almighty Judge. The patience and the faith of the saints will have been sorely tried by the long-continued triumph of the ungodly, who will have shown no mercy to those who dare to say to them, Deal not so foolishly, or to the wicked, Lift not up the horn. But the equitable Ruler of the earth will now vindicate his character from all reproach and misconstruction by summarily requiting his enemies for their misdoeds; and "the righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily there is a reward for the righteous, verily he is a God that judgeth in the earth," Psa. lxxiii. 10, 11. R. Govett observes upon this vial,—

"The expression 'the angel of the waters' is remarkable. It proves that angels are not idle: God has given them some office and occupation. This angel is in charge of the waters of earth. Perhaps it is the same who was directed to trouble the waters of Bethesda, in order to heal some favoured ones of Israel, John v. 4. Now they are troubled in order to produce horror and sickness among men. Men must slake their thirst, or die of its pains. They loathe the sight and taste of this their judicial beverage. Athens gave its condemned criminals hemlock to drink: God gives blood to His earth's crew of murderers.

"The angel traces the change at once to God, and to the perfect attributes of the Most High. He does not fret at the interference with his sphere of oversight, or accuse God of injustice; it is well doue. Justice is a lasting portion of the character of the Holy One. Though mercy has been so long displayed in gospel times, God remains righteous still. He will display the same principles in act under like circumstances, despite the intervening of ages and dispensations. Because the Egyptians slew the infants of Israel, God gave them blood to drink. Their thirst for blood was slaked in blood. 'Therefore as I live, saith the Lord God, I will pre-

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pare thee unto blood, and blood shall pursue thee: sith thou hast not hated blood, even blood shall pursue thee,' Ezek. xxxv. 6. 'And I will judge thee, as women that break wedlock and shed blood are judged; and I will give thee blood in fury and jealousy,' Ezek. xvi: 38.

"The justice of God and the sin of man are the corresponding reasons of these inflictions. The angel then mentions the sin of which this is the righteous requital. They are not merely murderers, but slayers of the holy, murderers of those inspired by God's Spirit. This is both the greatest crime against man, and manifests enmity against God and His Spirit. 'They shed the blood of saints and prophets.' This includes all God's martyrs from before the law till the latest under Antichrist. The generation is the same throughout, perverse, malicious: seed of the serpent, slaying the seed of the woman.

"Times of open persecution of God's saints unto death will come, to prove man unchanged, and to fulfil God's threatenings. The spirit of prophecy will be restored again, and will be peculiarly obnoxious to men's feelings and plans. Elijah must 'restore all things,' and therefore he will bring back prophecy. It is remarkable that it is not said, 'They thirsted for the blood of prophets,' because that thirst would be figurative. But it is 'they *shed* the blood,' and that is literal. Blood, then, must they drink; they shall not find water. An instance of the drinking of blood occurred in the French Revolution. In the massacres of 1793, in Paris, it was proposed to a young French lady to drink a cup of blood, that her parent might escape assassination. With filial devotion she drank it, and her father's life was spared. Of the drinking of blood other instances are given, as where mariners escaped from shipwreck float over the ocean without water or food, and slay one of their number to sustain life." J. Kelly says of this vic,—
"When the plague parallel to this was inflicted upon the Egyptians, we read that they 'could not drink of the water of the river; and there was blood throughout all the land of Egypt.' Instead of water, in fact, the usual sources of supply contained only blood. Hence it is added that they 'dugged round about the river for water.' Whether they succeeded in their search we are not informed. But, at all events, in the words of the clause before us, '*blood was given them to drink.*' For He who had before dispensed to them the

refreshing element now assigned to them this revolting substitute. So then will it be, only, we can conceive, with aggravated intensity, in the coming day of wrath. They who thirsted to shed blood shall now have it to *drink*. They lusted for it with cruel heart, and now they shall have it in abundance. For in lieu of wherewithal to slake their physical thirst, they may be reduced to take the unnatural draught within their lips. Thus shall they be brought to a recollection of their crimes, and to feel, if not to acknowledge, the righteous severity of God. When Adoni-bezek, the Canaanish king, underwent the amputation of his extremities, he remembered that on threescore and ten kings he had perpetrated the same severity, and the exclamation was extorted from him, 'As I have done, so God hath requited me,' Judg. i. 7. Thus may it be with the subjects of this appalling retribution before us. They may peradventure read their sin in their punishment. At all events, the connection between the two is observed by the angelic agent, nor should it be overlooked by us if we would appreciate the truth that our God is 'righteous in all his ways and holy in all his works,' Psa. cxlv. 17. To be inspired with such reflection as this, is doubtless, to derive from the recital one lesson of personal improvement intended for us by the Spirit."

THIRTY-FOURTH WONDER.

(About eight days after the First Vial.)

THE FOURTH VIAL Poured out upon the sun, causing it to scorch men with fire and with great heat.

"And the fourth angel poured out his vial upon the sun: and power was given unto it to scorch men with fire. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory," Rev. xvi. 8, 9.

Four of the leading departments of creation—the dry land, the sea, the streams, and the sun—are now each contributing their quota of retaliatory torment upon the wicked. The dwellers upon earth may truly exclaim of their habitation, "How dreadful is this place! this is none other than the house of Satan and the gate of hell." Instead of the maddened

shouts of delirious joy ascending from festive scenes of banqueting and revelling, nothing is now heard but weeping and wailing and gnashing of teeth, and profane imprecations, while the sun during several days pours down such torrid, scorching rays of heat, so as to roast men as in a burning fiery furnace. The splendid mansions which many of Antichrist's followers will have obtained as the ill-gotten proceeds of their cruel tyranny and violence, and in which they will be saying to themselves, "Soul, thou hast much goods laid up for many years, take thine ease; eat, drink, and be merry," will now become little else than ovens in which they may be baked alive. It will seem as if the solar luminary, indignant at the frequent scenes of martyrs being burned to death at the stake, and other revolting spectacles constantly perpetrated in its sight, will thus testify its abhorrence and detestation of the inhuman murderers. Yet no symptom of repentance is extorted from the antichristian herd. They do but roll their bloodshot eyes with a wilder frenzy of despair, and madly blaspheme the God of heaven when they taste this preliminary libation of the agonies of the bottomless pit—demonstrating that the torments of hell, instead of ever proving to be purgatorial, curative, or remedial in their influence, will only harden and produce a more incorrigible impiety and stubborn impenitence. Zippel observes upon this vial,—

"'Curse God, and die,' was the counsel which ascended from beneath, when Job, sitting in ashes, took a potsherd to scrape himself withal. 'Curse God, and die,' is the ancient counsel coming again from the same quarter. The advice is deemed good and of great wisdom, resting on justice, and immediately a cloud of blasphemies arises from the worshippers of the beast, the shedders and drinkers of blood. The door of the temple is shut, the heart is made fat, the ears heavy, and the eyes are kept closed. The increase of iniquity, the increase of the severity of the judgments, and the increase of vengeance in the heart of the Omnipotent, keep equal pace together. No such open and universal blasphemies are noted in the book of the testimony against them, until this fourth vial is poured out. Having set their feet to go down to death, their steps begin now to take hold on hell; they begin to taste the bitterness of their end; they begin to feel the sharpness of the two-edged sword, which has been put into the hands of the saints. Never shall there be such tribulation again. Only once in the

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measured space of the world's existence shall such judgments be executed; for when 'that which is determined' shall have been poured out upon the desolators, a great voice from the temple, even from the throne, shall say, 'It is done.'"

This scorching sun under the-fourth vial will not only kill many men as with a sunstroke, but it will also naturally engender in them a raging insatiable thirst, for the quenching of which nothing will be at hand except the waters turned into blood. Simultaneously their noisome and grievous sores, produced by the first vial, will be greatly aggravated by the broiling heat. Not a few of them will very likely be driven to lay suicidal hands upon themselves from an intense longing for death, just as Jonah desired death. "The sun beat upon the head of Jonah, that he fainted and wished in himself to die." Such a visitation of burning heat will be partly a fulfilment of the prophecies—"The inhabitants of the earth are burned, and few men left." "For, behold, the day cometh that shall burn as an oven: and the proud, yea, and all that do wickedly, shall be as stubble;" and "they shall be devoured with burning heat."

There is no reason why this fourth vial should not be understood literally, just as such a passage as the following from Herodotus, iv., 184:—

"The Atarantians, when the sun rises high in the heavens, curse him and load him with reproaches, because, they say, he burns and wastes both their country and themselves."

Govett remarks upon this vial,—

"Men blaspheme 'the name of God.' They are bitterly opposed to His character. They see Him determined to execute wrath against the evil-doer, and they hate Him for it. They are in sympathy with Antichrist, the false God; necessarily, therefore, they hate the true God. Men do not then, as at the sixth seal, own one God only. They see intelligence in these plagues, but among the many gods, known or unknown, they do not feel sure which it is that is thus smiting them. They see there is war between their god and the author of these plagues. But they make certain of blaspheming the true God by characterizing Him as the author of their woes. They confess the finger of some God, but they will not submit to the heavy lessons He would teach of their wickedness and need of repentance. Their woe increases, but their sin increases too.

¹ Isa. xxiv. 6; Mal. iv. 1; Deut. xxxii. 24.

They have sealed themselves men of Antichrist, and his spirit dwells within them. They will not cry for quarter, nor will it be given. Their will is fixed for evil, accompanied with a sense of the powerlessness of themselves and their god. Others smitten of God have owned His justice and their evil deserts. So did Pharaoh. 'The Lord is righteous, and I and my people are wicked.' So did Achan. He gave glory to God in confessing that his sin was discovered, and that he was righteously smitten because of it. So did the dying robber. 'And we indeed justly, for we receive the due reward of our deeds.' They ought, if they cursed, to curse themselves, and their Great Deceiver. They curse the Holy One instead, and so are doomed to His severest wrath. Punishment does not necessarily amend: it does not always even outwardly reform."

THIRTY-FIFTH WONDER.

(About eighteen days after the First Vial.)

THE FIFTH VIAL Poured OUT ON THE THRONE OF THE WILD BEAST (THAT IS, THE ROMAN EMPIRE), COVERING IT WITH DENSE DARKNESS.

"And the fifth angel poured out his vial upon the seat of the beast, and his kingdom was full of darkness: and they gnawed their tongues for pain. 11. And blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds."—Rev. xvi, 10, 11.

After the sun has been angrily shooting its beams with glaring and dazzling intensity for several days upon the ten apostate kingdoms, which will then constitute the chief seat of the Napoleonic Antichrist, it suddenly will pale its lustro and undergo a total eclipse in relation to that particular part of the earth; and such a transition from one extreme to another—from fiery brightness to impenetrable darkness—will powerfully tend to overwhelm the apostates with fresh horror. It will be analogous to the Egyptian darkness, which is thus described in Exodus x: "And the Lord said unto Moses, stretch out thine hand toward heaven, that there may be darkness over the land of Egypt: even darkness which may be felt. And Moses stretched forth his hand toward heaven: and there was a thick darkness in all the land of Egypt three days: they saw not

one another, neither rose any from his place for three days: but all the children of Israel had light in their dwellings."

The same sun, which ripens the tares for destruction, also ripens the wheat, and prepares it for the garner. The apostates are growing more meet for perdition: while the great multitude of Christians, who are predicted in the seventh of Revelation "to come out of the great tribulation"—being preserved in the wilderness and elsewhere throughout the earth during Antichrist's three-and-a-half years' persecution—are ripening for their entrance into glory at the Second Ascension at the close of the sixth vial. The striking contrast between the Christian martyrs on the sea of glass, and the antichristian persecutors writing under Divine judgments, may be fitly deemed a fulfilment of the words in Isaiah .lxv.: "Therefore thus saith the Lord God, Behold, my servants shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed: behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit."

Beale, who in common with more than forty other expositors, maintains that Louis Napoleon is the incipient Septimo-octave Head of the Roman Empire, remarks upon these vials,—

"But, whilst thus victorious over all his enemies; the Holy City to all appearance for ever in his grasp; and enshrined, in imagined security, like his prototype Belshazzar, in the sumptuous and luxurious recesses of his eastern palace, like him also will this last Impersonation of the Wilful King, the Septimo-octave Head of the Dragon-Beast of the bottomless pit, be as suddenly checked in the midst of his unhallowed and infidel career, and that at the very hour in which he shall have arrived at this the height of his antichristian power. The handwriting is on the wall, his doom is pronounced, the last days of his reign commence, and judgment follows upon judgment, and messenger upon messenger with tidings of fearful import, each more direful than its predecessor. In like manner as the heart of Pharaoh was hardened, and he hearkened not to the entreaties of Moses to permit the Exodus of Israel from their Egyptian bondage; so he, Antichrist, Pharaoh's antitype, rejecting the testimony of the witnesses, and heeding not the judgments which accompanied their resurrection and ascension, will harden his heart against the converted and repentant rem-

nant of Israel, because of their attempt to throw off his yoke, when, like the plagues of Egypt, the seven last plagues, in which is filled up the wrath of God, will be poured out in rapid succession.

"Noisome and grievous sores will fall upon him, and upon his worshippers: the stagnant sea become as the blood of a dead man, and every living thing in it perish: the rivers and fountains of waters run with blood as the most fitting drink for the murderers of the saints and prophesying witnesses: the sun scorch their parched and stricken bodies as with fire: and black darkness and dimness of anguish cover the whole of the dominions of Antichrist. Yet will there be no repentance to give God glory: but, whilst gnawing their tongues with agony by reason of their pains and of their sores, the horrible blasphemies of these demon-worshippers, cursing their king and their God, will resound on all sides against the God of heaven. Then, in continuation of these judgments, come, apparently, under the Sixth Vial, those tidings from the East and from the North, which will greatly trouble him, and lash his fury into the madness of despair. The former will, probably, be the rumoured gathering of the lost ten tribes from various parts of the East; the literal drying up of the Euphrates and of the Red Sea, as predicted in Isa. xi. 15, for the repassage of these future kings of the East to their long lost inheritance; and, it may be, the smiting of his recent conquest, Egypt, previous to its healing, to become one with Israel, in the turning away the Nile from it into the desert by the Abyssinians. The three demoniac spirits will have collected all the antichristian kings and nations of the earth for the Battle of Armageddon; and that last great earthquake of the Seventh Vial, synchronizing, as we have seen, with that of the Seventh Trumpet, will finish, with all its awful accompaniments, the whole mystery of God in this dispensation. By the first shock of it, the entire Papal earth will, apparently, be trisected, and the cities of the nations overthrown. Then follows the judgment of the Great Harlot that sitteth upon many waters, in the violent and instantaneous hurling, as of a great millstone into the sea, of that blaspheming Queen of cities, Rome, or the mystic Babylon, into the subterranean fires of a vast volcano, the smoke of whose burning shall ascend for ever. Thus shall the proud Harlot, whose ancient commerce and prosperity may perhaps be revived for a brief season under the rule of Antichrist, whilst saying, in the

triumph of her heart, I sit a Queen, and am no widow, and shall see no sorrow, come in remembrance before God to give unto her the cup of the fierceness of his wrath. And those kings of the earth who have shared her cruel power, and revelled in her shameless and God-denying apostasy, and the various traffickers in all the idolatrous abominations of her spiritual merchandise, as well as her actual merchants, and shipmasters, and sailors, shall bewail her, and lament for her, when they behold her judgment, and the smoke of her burning."

THIRTY-SIXTH WONDER.

(About thirty days after the First Vial, and about seven years and a month after the Covenant.)

THE SIXTH VIAL Poured out on the Great River Euphrates, and drying it up so as to prepare the way for the return to Judea of the Kings from the East (that is, of the Ten Tribes of Israel), at the same time as the gathering of the Nations to Armageddon.

The future literal drying-up of the Euphrates at the restoration of the Jews is foretold most plainly in the eleventh of Isaiah. "The Lord shall utterly destroy the tongue of the Egyptian Sea (that is, the Red Sea), and with his mighty wind will he shake his hand over the river (that is, the Euphrates), and shall smite it in the seven streams,¹ and make men go over dryshod. And there shall be an highway for the remnant of his people which shall be left from Assyria: like as it was to Israel in the day that he came up out of the land of Egypt." The Euphrates is evidently the river here referred to, as lying between Judea and Assyria; and its future drying-up is further prophesied in the tenth of Zechariah, where the Lord says of the Jewish nation, "I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilad and Lebanon, and place shall not be found for them (owing to their great number). And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps in the river shall dry up." There will evidently be a repetition of the

¹ Or, as able Hebraists translate it, "shall smite it into seven streams."—
Isaiah xl. 15, 16.

miracle of the Israelitish passage through the Red Sea at their ancient Exodus, but with its scene changed to the Euphrates. And the marvels of the coming Exodus will greatly transcend those of old.—Jer. xxiii. 7.

The same return of the Jews over the dried-up Euphrates is predicted in the Apocrypha in Esdras, where the tribes of Israel are spoken of as remaining hidden beyond Assyria until their future return to Judea at the Second Advent, over the desiccated Euphrates—in contradistinction to the other two tribes of Judah, who meanwhile have not been so far dispersed from Palestine.

“Those are the ten tribes which were carried away prisoners out of their own land, in the time of Osea the king, whom Salmanasar the king of Assyria led away captive, and he carried them over the waters, and so came they into another land. But they took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt, that they might keep their statutes, which they never kept in their own land. And they entered into Euphrates by the narrow passages of the river. For the Most High then showed signs for them, and held still the flood till they were passed over. For through that country there was a great way to go; namely, of a year and a half: and the same region is called Arsareth. Then dwelt they there until the latter time; and now when they shall begin to come, the Highest shall stay the springs of the stream again, that they may go through.”—2 Es. xiii. 40-47.

The object of this evaporation of the Euphratean waters (which probably will be measurably caused by the Two Witnesses having previously shut up the heavens for three-and-a-half years, and by the scorching sun of the fifth vial) is “that the way of the Kings from the East may be prepared” for their passage across its channel. The general opinion of expositors is that “the Kings from the East” are the Jews, and are so called in allusion to their oriental origin, and their future destiny as the holders of supreme kingly and priestly authority over the Gentiles during the millennium, as detailed in Isaiah and elsewhere. And different writers have suggested that the news of their trans-Euphratean march to Jerusalem constitutes the troublous “tidings out of the north and out of the east” that are to lead up Antichrist to Armageddon. Judge Strange says upon this vial:—

"Those who are to have a way prepared for them over this river, must be such as are antagonistic to the Antichrist; for the occurrence happens as the effects of a vial of wrath poured out from God—of course to his disadvantage; and that this is so we see, as immediately that this passage has been opened, we find him, with his coadjutors, Satan and the False Prophet, preparing for action, and mustering his hosts for battle at Armageddon, in Judea, for that final invasion of the land when he is there brought to his end. It appears just thus in the passage in Daniel, for when the 'tidings out of the east and out of the north trouble him,' he is led at once to take this same last desperate step. He enters upon it, evidently, in the knowledge that the time has come for his ultimate struggle with Jesus, and so, intermingled with the narrative of his proceedings on the occasion, the announcement of the coming of Jesus is given.—'Behold, I come as a thief.' Coupled, as we know, with this return of our Lord, is the re-establishment of the children of Israel in their land, and it must hence be for their passage, as what is hateful and alarming to the Antichrist, that the Euphrates is to be dried up, and in relation to them that the tidings from the east and the north that trouble him are to come.

"The Jews will of course be brought in from every quarter of the globe (Isa. xliii. 5, 6); but chiefly so, we find, from the east and the north. The bulk of the nation, namely, the ten tribes of Israel, were originally taken away captive by Shalmaneser in these directions; and from thence, consistently, the alarm of their return will press upon the Antichrist.* The Israelites were doomed to 'wander from sea to sea, and from the north even to the east' (Amos viii. 12), and from those quarters, prominently, their return is to be looked for. (Isa. xli. 2, 3, 35.)

"The Antichrist then, seeing the bed of the river Euphrates dried up, and preparation thus unmistakably made for the redemption of Israel, and at the same time getting tidings of the rising of the nation in the east and the north, becomes steeled in desperation, and 'goes forth with great fury' to

* "The proper translation is, not that those for whose passage the Euphrates is to be dried up are 'the kings of the east,' which would have served to show that their domains were in the east, but that they are 'the kings that are from the east' (Kelly);—indicating simply that the east is the direction from whence they are to come."

destroy and utterly make away with all of this long persecuted people whom he can meet with in their land, and there to oppose their return. He goes, in effect, to measure strength with their Redeemer, and having cast off every restraint, and given the fullest vent to the feelings working in him of impiety and angry defiance of the Most High, he proceeds to the direst lengths to which the arch enemy can drive him."

As regards the navigation of the river Euphrates, Captain Campbell has stated that at the lowest state of the river from September to December, there is always more than two feet depth of water, even at the fords at its upper district. Colonel Chesney states that the annual rise in the river is from the end of March to the end of May: and the average depth of the upper Euphrates is eight feet, and of the lower Euphrates from twenty to thirty feet. It is navigable for 1,200 miles from Sumeisát in the Taurus to the Persian gulf. Its width varies from a minimum of 200 yards to a maximum of 400 yards.

The difficulty of a large body of men passing over the Euphrates under ordinary circumstances may be exemplified by the following incident in the history of Para, king of Armenia. (*Amm. Marcell. Bk. 30, ch. 1.*)

"When he was come to Euphrates, and for want of ships could not at any ford pass over the river, full of gulfs and whirlpits, as a number of them not skilful in swimming were afraid, so himself, and most of them all held off and adventured not. And verily he had remained behind, but that (as every man cast about sundry shifts) he was able to find out this means of evasion, which at the point of necessity, was most safe. Such little beds as they found in the villages, they supported with two leather bottles or budgets apiece, whereof was good store near at hand, in the fields where wine was made. Upon every one of which a chief peer and the prince himself sitting severally, towing and haling after them their horses, by winding passages that they made, declined the high waves and billows of the water surging full against them. All the rest riding upon horses that swam, and oftentimes by reason of the stream dashing round about them, doused under the water and tossed to and fro, after they had been weakened with this dangerous wet that they took, were cast upon the banks against them; where, after they had refreshed themselves a

little while, they marched more speedily and lightly appointed than they did the days past." (Bk. 30, ch. 1.) And again:—

"But whereas the trumpets sounding together openly gave signals passing over the river (Euphrates), a wonder it was to see with what heat every man rashly venturing upon all advantages of trial, and putting himself before all the rest, made haste to shun many fearful dangers: whilst some sitting upon hurdles made at all adventures, holding their horses as they swam on either hand; others upon bottles, and some turning and winding divers ways, in the points of necessity, with crooked courses cut and pierced through the billows, and waves beating full against them. The emperor (Jovianus) himself, with some few others, having crossed over in those small barks which remained after the burning of the fleet (as I have showed) appointed the same vessels to pass to and fro between, until we were all conveyed over. And in the end we came to the banks on the further side (all save those that were drowned), through the gracious favour of the heavenly power, having by hard chances escaped out of jeopardy." (Bk. 25, ch. 10. *Holland's Ann. Marcell.*)

But no such difficulties shall impede the progress of "the Jewish kings from the East," when during the sixth vial they march over the exhausted channel of the Euphrates; and it is principally among them that the 114,000 sealed Israelites will be converted, as detailed under the sixth seal, and the preaching of Elias may in some measure contribute to that result.

Simultaneously with this return of the ten tribes across the Euphrates there will be the renewed and more intense going forth of the three unclean, frog-like spirits of Infidelity, Revolution, and Superstition, from the Dragon, Beast, and False Prophet, to gather the nations to the last crisis of the Armageddon conflict—just as there was a less intense going forth of them during the former mystical year-day fulfilment of this vial in the decay of the Turkish Empire.

These lying spirits speaking through the medium of the false prophets, and enabling them to work prodigious miracles, will entice Antichrist and his hosts up to Armageddon, just as the Crusaders were fanatically allured to their destruction at Jerusalem, and just as Ahab was incited to go up and fall at Ramoth-gilead according to 2 Chron. xviii. 18—22.

"I saw the Lord," Micaiah said, "sitting upon his throne, and all the host of heaven standing on his right hand and on his left." And the Lord said, Who shall entice Ahab king of Israel, that he may go up and fall at Ramoth-gilead? And one spake, saying after this manner, and another saying after that manner. Then there came out a spirit, and stood before the Lord, and said, I will entice him. And the Lord said unto him, Wherewith? And he said, I will go out, and be a lying spirit in the mouth of all his prophets. And the Lord said, Thou shalt entice him, and thou shalt also prevail: go out, and do even so. Now therefore, behold, the Lord hath put a lying spirit in the mouth of these thy prophets, and the Lord hath spoken evil against thee."

Thus also will the Napoleonic Ahab and his hosts be enticed by demon spirits to fall at Armageddon—the Ramoth-gilead of Revelation—where the winepress of the fierceness of the wrath of God shall be decisively trodden.

THIRTY-SEVENTH WONDER.

(About seven years two months and ten days after the Covenant.)

THE SEVENTH TRUMPET ACCOMPANYING THE OPENLY VISIBLE APPEARING OF CHRIST IN THE CLOUDS OF HEAVEN, AND CAUSING THE SECOND ASCENSION, THAT IS, THE ASCENSION OF ALL TRUE CHRISTIANS AT THIS TIME REMAINING ON THE EARTH, AS WELL AS THE RESURRECTION AND ASCENSION OF ALL DECEASED SAINTS NOT PREVIOUSLY RAISED.

"And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and

¹In the year-day fulfilment of Revelation, it is evident that the year-day Seventh Trumpet, Seventh Seal, and Seventh Vial, all begin at the same time with the first stage of Christ's Coming about five years before the end, and therefore, of course, they will all in their literal day fulfilment begin about five days before the end, with the second stage of Christ's Coming. It is evident from Rev. xi. 18; vi. 12—17; vii. viii. 1; xvi. 15—17, that a Coming of Christ will take place just at the Seventh Trumpet, Seventh Seal, and Seventh Vial.

worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned. And the nations were angry, and thy wrath is come, and **THE TIME OF THE DEAD, THAT THEY SHOULD BE JUDGED**, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunders, and an earthquake, and great hail."—Rev. xi. 15—19.

See also Matt. xxiv. 30, 31; Mark xiii. 24—27; Luke xxi. 25—27; Rev. vii. 9—17.

AT THE SOUNDING of this seventh trumpet a resurrection and translation of saints is evidently intimated to take place by the statement that it is "the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and to them that fear thy name, both small and great;" as well as by the statement that, "in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished;"¹ and this mystery is obviously that which is spoken of by St. Paul in the fifteenth of first Corinthians, as the mystery of the resurrection and translation of saints at the sounding of the trumpet.²

This is also the period predicted in the twenty-fourth of Matthew,³ to occur immediately after the three-and-a-half-years' Great Tribulation, and the darkening of the constellations,—“They shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other.”

This will be the ingathering to heaven of the general Har-

¹ Rev. xi. 18, x. 7; 1 Cor. xv. 52.

² As there are two soundings of this seventh trumpet, first, when its year-day fulfilment begins five years before the end, and secondly, when its literal-day fulfilment begins five days before the end, therefore at these two soundings there are of course two resurrections and ascensions, both unitedly constituting the whole of the First Resurrection in its two stages.

³ Matt. xxiv. 30, 31; Mark xiii. 24—27; Luke xxi. 26—27.

vest of the elect, from amongst whom there was an ingathering of a Firstfruits of 144,000 living Christians five years previously: "And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the HARVEST of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped,"—the reaping of the FIRSTFRUITS of the 144,000 having been described at the beginning of that fourteenth chapter of Revelation, as taking place some years previously.

The patience and faith of the unwatchful Christians left on the earth after the Firstfruits Ascension, and who at last constitute this Harvest, will have been sorely tried during the three-and-a-half-years' Persecution. Even those of them who are to be hidden and miraculously fed in a wilderness, like the ancient Israelites, will very probably in like manner often have their faith severely tested by occasional delay in the supply of food or water; or by suffering from the extremes of heat or cold, or from groundless alarms of danger; and to them will be measurably applicable the words spoken formerly to Israel, "He humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, nor did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live."—Deut. viii. 3.

And it seems that the miraculous supply of food to those Christians in the wilderness is only to be continued during 1,260 days;¹ and as they are not caught up to heaven until nearly the close of the 1,335 days, which are seventy-five days longer than the 1,260 days,² therefore they will be left to provide food for themselves during those additional seventy-five days—at least until they are translated to heaven on the seventieth day of that additional period. And these seventy last days of their sojourn on earth will also be the period of the plagues of the first six vials, from some of which they may doubtless experience considerable suffering, in accordance with the threat³ of chastisement pronounced against them as the

¹ Rev. xii. 6—14.² Dan. vii. 7—12.³ Rev. iii. 19.

prophetical Laodicean church, who are to be rebuked and chastened in order to their repentance, and that they may "be made white and tried."

This intimation of their exposure to severe afflictions coincides with the further description of them in the seventh of Revelation, as "a great multitude whom no man can number, who come out of THE Great Tribulation" of three and a half years, as the definite article in the original Greek states, and not merely ordinary or common great tribulation; and the special declaration that "they then hunger no more, neither thirst any more, nor suffer from heat, and that God wipes away all tears from their eyes," implies that they will previously have wept much from having to endure hunger and thirst, and scorching heat. This description of them reads as follows:—

"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God; saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."—Rev. vii. 9—17.

Thus while there will be the Philadelphia Firstfruits of 144,000 watchful Christians translated to heaven before the Great Tribulation, there will also be the far larger Laodicean Harvest of a great multitude of unwatchful Christians, and of

subsequent converts, who are translated after that Tribulation.¹

"There² is to be a chosen number of elect people whose destiny is to wade through 'the deep mire where there is no standing, and through deep waters where the floods overflow;' and who, 'when it thus shall be in the midst of the land among the people,' as under the Great Tribulation, 'shall yet lift up their voice, and shall sing for the majesty of the Lord, and cry aloud from the sea, and from the uttermost part of the earth; and glorify the Lord in the fires.'⁴

"These elect are to witness all the unearthly sights under the trumpets and the vials, and their hearts, too, are to fail them for fear, when beholding such a communication between earth and hell, and the state of things brought on thereby; only they will be able to make an estimate of the vastness of the contrast, when the hour of darkness shall have passed away.

"How rich will be their experience, when past woes, and present bliss, and celestial glory shall be blended together before their eyes and in their minds! Formerly they walked amidst death's woes—now in the light of the heavenly Jerusalem. Formerly they witnessed men and devils, earth and hell, united together; now they see heaven open—men and angels, heaven and earth, united through a communication of angels, ascending and descending upon the Son of man. Formerly they witnessed the worship of devils and idols, murders, sorceries, fornication, and thefts; now they see all nations going up to Jerusalem to worship the King of saints, the Lord of glory. It is impossible to fathom this rich experience. What imagination can conceive the reflections and emotions of the glorified saints, both of those who shall have part in the first resurrection, and of those who shall be among them as martyrs of the Great Tribulation? Nor can any tongue of feeble man utter a full description of the joy unspeakable and full of glory inherited by those to whom the Spirit bears witness that they are children of God, and if children, then heirs of God, and joint-heirs with Christ."

¹ The 144,000 Jews in the seventh of Revelation are sealed at the close of the six seals and Great Tribulation, and are quite different from the Firstfruits of 144,000 Christians in the fourteenth of Revelation, who are taken to heaven before the Tribulation.

² This and the next two paragraphs are from the Rev. J. G. Zippel's "World's Crisis." ³ Psa. lix. ⁴ Isa. xxiv.

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THIS OPEN and publicly visible Coming of Christ, in contradistinction to his more private and less generally visible Coming five years previously, will apparently be of the following character :—

“Far away in the ethereal regions, an uncommon, but faint and undefined brightness begins to appear. It has caught the roving eye of yon careless gazer, and has excited his curiosity. He points it to a second and a third. A little circle soon collects, and various are the conjectures which they form respecting it. Similar circles are formed and similar conjectures are made in a thousand different parts of the world. But conjecture is sure to give place to certainty—awful, appalling certainty. While they gaze, the appearance which had excited their curiosity rapidly approaches, and still more rapidly brightens. Some begin to suspect what it may prove, but scarcely any dare to give utterance to their suspicions. Meanwhile the light of the sun begins to fade before a brightness superior to his own. Thousands see their shadows cast in a new direction, and thousands of hitherto careless eyes look up at once to discover the cause. Full clearly they see it, and now new hopes and fears begin to agitate their hearts. The afflicted and long-persecuted servants of Christ begin to hope that the predicted, long-expected day of their deliverance is arrived. The wicked, the careless, the unbelieving, begin to fear that the Bible is about to prove no idle tale. And now fiery shapes, moving like streams of lightning, begin to appear indistinctly amidst the bright dazzling cloud which comes rushing down as on the wings of a whirlwind. At length it reaches its destined place; it pauses—then suddenly unfolding discloses at once the man Christ Jesus, resplendent in all the glories of the Godhead. Every eye sees him, every heart knows him. Full well do the wretched unprepared inhabitants of the earth now know what to expect; and one universal shriek of anguish and despair rises to heaven, and is echoed back to earth. But louder, far louder than the universal cry, now sounds the last trumpet; and far above all is heard the voice of the Omnipotent summoning the dead to arise and come forth from their graves. New terrors await the living. On every side, nay, under their very feet, the earth heaves as in convulsions; graves open, and the dead come forth. Meanwhile legions of angels are seen descending from pole to pole, gathering together the faithful servants of Christ from the four winds of heaven, and bearing

them aloft to meet the Lord in the air, where he causes them to be placed at his own right hand, preparatory to the sentence which is to award them everlasting life.

"Such will be the manner of Christ's approach, that every nation and every individual on the globe will see his glory at once; as if two suns should approach our earth at two opposite points, the whole would be irradiated with an ocean of circumambient light, so the Son of man, with his hosts of mighty angels, in great glory shall come in the clouds of heaven. A trumpet shall sound, and roll its charming notes all round the globe, like deep and jarring thunder; but in it the blest sound, a still small voice shall cry, and pierce the deep, 'Ye dead, arise! my sons, arise! come forth to life eternal.'

"Then shall the prayer of the militant church, which she hath prayed some thousand years, crying, 'How long, O Lord, ere thou shalt take the kingdom and possess it for ever?' be answered; for lo! he cometh with clouds, with hosts, with millions of saints made perfect, and flaming ministers in his train, to begin the long-predicted reign of righteousness on earth, and in spirit and in power be present with his spouse a thousand years, and to restore the place of her rest to its ancient splendour and security. Joys unknown before then will roll a tide of bliss over the ravished souls of all his saints all round the globe. At once a shout is heard to rise and float upon the viewless winds, saying, Hallelujah to God in the highest; lo, yonder he comes! it is Jesus himself! I know it is he—the once buffeted God, the formerly slighted Saviour.

"This is that Jesus who suffered such contradiction of sinners among the Jews, and was insulted, scourged, buffeted, and spit upon in the judgment-hall of Pilate, and mocked, even after he was nailed to the tormenting cross; but now is revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ.' This is that crucified one who was dead, but is alive for evermore; who during many ages has been the taunt of infidels, but now is known to be him who holds in his hands the destinies of all beings. At this moment he gives in charge to his angels to gather his elect from the four winds of heaven. Swift as the fierce lightnings they fly at his command, who maketh his angels spirits, and his ministers a flame of fire, to bring his sons from far, and his daughters from the ends of the earth. Sudden as the flash of

nitrous grain when touched with the ethereal spark, the elect feel the immortal change, such as Elijah felt when from the earth he sprang into Israel's fiery chariot, and soared to heaven. So these shall be caught up to join the spirits of just men made perfect, and the general assembly and church of the firstborn, whose names are written in heaven.

"For then the shrill and piercing cry of the trumpet descends the deep and hidden tomb, and deeper seas; at once the upheaving earth and stormy floods unfold their hidden guests; immortal vigour sparkles in their eyes, and beauty's blush crimsons their radiant faces; robes of glittering white are brought by attendant angels, and, like the fleecy drapery of the skies, enfold their glorified bodies; their heads, which once were gushing fountains of many tears, are now adorned with unfading crowns, that flash sweet beams of light from every pearl—with glowing diadems and tiaras bright.

"They hear, they see, they feel, that now they live again; and as Elijah with his mantle in the entrance of the mountain's cave hid his face when the still small voice was heard, so these veil each their face at sight of their Redeemer, while deep within burns the musing fire; but labours to pour forth the angelic song; when lo! another shout, like roaring seas, is heard, saying, Alleluia, the Lord God omnipotent reigneth!

"From the silent places where they sleep, the noble army of the martyrs have then risen to everlasting joys. The ocean, with every gulf and stream, all battle-grounds, where wars once raged, and every hidden place, have yielded up the righteous dead."

"An interesting circumstance connected with the first resurrection is its suddenness. In a moment, in the twinkling of an eye, is to take place man's glorification,—in the twinkling of an eye he is changed, meets his Creator, his Saviour, and sees him as his brother and as his God. This momentous position will be particularly surprising to those whose change will take place in a living state. This moment labouring on the earth, in the next having the earth under his feet, and standing in the pearly gates of the bright morning star. The strongest and most perfect powers of mind could not endure such a sudden transition in a mortal state. Years are required to develop our mental faculties; but here, in a moment, man enters into a new world with faculties able to grasp at once objects and subjects

¹The preceding six paragraphs are quoted from Josiah Priest's "Christian Millennium," and the next six paragraphs from Zippel.

entirely new, the nature, and the depth and dimensions of which, though told, we cannot now comprehend.

"Another subject, presenting itself to our notice as being part of our inheritance, is the renewing of the ties of nature and social intercourse. Whenever a family meets at the bedside of a departing parent or a dying child, a longing desire to meet again seems to proceed from a source which is part of our nature. But in many instances a doubt hangs over the subject, rendering the hope uncertain, and the parting more painful. Besides, the question, if we do meet again, shall we know each other? is asked very frequently. This uncertainty does not proceed from want of evidence, but from want of reflection. If there is to be such an identity between the mortal and the glorified body as we are led to expect from Scripture inference, we may venture to believe that the glorified saints will recognize one another, not only through the new and higher powers of the mind, but also by the features of the former mortal body, still traceable in the new and glorified state. This, to judge by our present perception, is indispensable for that enjoyment which is anticipated from meeting and recognizing one another; at least, a very considerable part of the expected joy would be found wanting if dear friends and relatives should meet with features unknown to them.

"But that there will be a meeting of friends and relatives, such as will render their joy perfect, may be proved from Scripture. The apostle, in 1 Thess. iv. 13, 14, says, 'I would not have you ignorant, brethren, concerning them that are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.' This passage does not refer, in the first place, to the resurrection of the saints, and their coming with Christ, so much as it does to the meeting together and recognizing of friends: for the obvious object of the apostle is to comfort bereaved Christians with the hope that they shall see one another again in the world to come. This seeing each other naturally comprises both meeting and recognition. That of Christ, by his friends after his resurrection, is a proof that no change of features had taken place. We may therefore infer also, from this circumstance, that the features of the mortal body will be distinctly traceable in the glorified body. It is true, and certainly very striking, that at the temporal transfiguration of our Lord upon the

mount, the fashion of his countenance was altered, and his raiment became white and glistening; but still this is no proof that the features of his countenance were changed. His face did shine as the sun, assuming that glory in which he appears now, and in which we shall see him at his coming. But it is more than probable that the alteration of his countenance refers only to the glory which beamed from it, even as a splendid dress often beautifies and alters, in some measure, the countenance without changing its features. Moreover, there is no reasonable ground for assuming that the original features of Christ's human countenance, and those of the saints, shall undergo a change.

"Another peculiarity of the saints' inheritance, which will add considerably to their felicity, is social intercourse. This is certainly a delightful subject of contemplation. The mere sight of the crucified Saviour will be overwhelming. A look at him will be associated with the most endearing recollections. It will bring to mind his incarnation—his humble birth in the stable at Bethlehem—his childhood—his walking on the earth in the form of a servant—his teaching and his miracles—his bitter agony and the cruel death upon the cross—his resurrection and appearance to his friends. We shall then open our eyes, and, standing upon the threshold of an everlasting inheritance, look into the ages to come; too vast, indeed, and too glorious to be comprehended at once. But while gazing at only a part of such a weight of glory, what will be the sensation produced by the recollection of the trouble the Lord Jesus had, to make us willing to accept the offer, and to bring us to such an exalted station! What wonders of his love and patience and longsuffering—and of his mercy, and of his care, that at length won our affections, will then appear in a light clearer than we ever saw before!

"But how much greater still will be the sensation produced by a familiar intercourse with him! We shall not only see, but be in company with him by whom God created whatever has been created; we shall enjoy familiar intercourse with him whose voice spoke out of the burning bush, saying, 'I am that I am,' and who, having in the form of man fulfilled all righteousness, has now received all power in heaven and on earth. It may appear presumptuous to many to expect such condescension on the part of so great and incomprehensible a being, that he will stoop to his creature so low, and enter into

the familiar intercourse of friends. But is he not the same yesterday, to-day, and for ever? What did the world witness while he walked upon earth? In the spirit of scorn, he was called the friend of publicans and sinners. He wept over the wickedness of man, and rejoiced in spirit at the prospect of saving the lost. What was his intercourse with his disciples? He was both their master and their intimate friend. He washed their feet, he prayed for them, and he asked them whether they loved him. There is no friendship among the children of men which equals the familiar and legitimate intercourse of Christ with his disciples. Now all regenerated persons can bear witness, more or less, to the continuation of the same affectionate love, condescension, and friendship. *This* is the thing which is hid from the wise and prudent of this world; nor is it possible for any (except those who are one with him) to form a proper idea of it.

"Now, this being the case, even while here below, what may we not expect from intercourse with him in the kingdom of God! It will then be full and perfect. First, we shall see him face to face—no sinful thought or desire will interrupt our holy union; nor will it ever be accompanied by any humiliation because of imperfection. Secondly, we shall see the same with the eyes of the body whom we now see by the eyes of faith. The fire of love that glows in the heart of a believer of Jesus will then be seen beaming in the light of his countenance."

JUDGE STRANGE remarks forcibly upon the distinct nature of the two stages in Christ's coming. "The earliest stage of the advent, we find, thus terminates in heaven, but the latter one upon earth; and in the one the errand is that of love, and in the other that of wrath. The relative position of the saints and of the worldly will be, moreover, very different at the two advents; for prior to the latter one also there will be saints upon earth. Now we see social relations prevailing between the two,—the joint cultivation of the field, and the joint grinding at the mill, and both may be found even in one bed (Luke xvii. 34); and in point of religious profession, the worldly mix in with the saints, and declare themselves of them, as the foolish virgins with the wise; occupied, ostensibly, with them, in watching for the bridegroom. But during the reign of the Antichrist, which endures up to the last coming of the Lord, nothing of this kind could exist. Social inter-

course between the people of God, and the men of the world, will then be quite broken up. The latter, as the followers of the Antichrist, will bear his mark on their right hands and on their foreheads, so as to be everywhere known for what they are, and those without such marks will be persecuted to the death, and put beyond the pale of all dealings with others, neither buying nor selling being allowed them (Rev. xiii. 16, 17). In those terrible days, too, there will be no outward garb of sanctity assumed by such as have not the life of Jesus in them. None who are not His would subject themselves by such show of profession to the certain wrath of the destroyer. All these, moreover, will have been taken with the strong delusion, and will have believed his lie, and in the spirit of conviction, as well as under the force of coercion, will be worshipping him and his image. There will then be no two in the same bed, in the same field, and at the same mill, of whom Jesus could claim the one and leave the other; and no foolish virgins, mixed up with His people, seen waiting for him in lifeless formality. The terrors or the deceits of the Antichrist will pervade every breast, and saint and sinner can then no more appear together. The one will be an outcast, under the ban of all men, and in fear of life; and the other in the full, undisguised practice of iniquity."

THIRTY-EIGHTH WONDER.

(During the final five days of the seven years and two half-months following the Covenant.)

THE SEVENTH SEAL, DURING WHICH THE MARRIAGE OF THE LAMB AND THE DESCENT OF THE NEW JERUSALEM AND THE BURNING OF ROME TAKES PLACE.

Rev. viii. 1, "And when he had opened the seventh seal, there was silence in heaven about the space of half an hour." Rev. xix. 1, "And after these things I heard a great voice of a great multitude [much people] in heaven, saying, Alleluia; Salvation, and glory, and honour, and power, unto the Lord our God: 2. For true and righteous are his judgments: for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand. 3. And again they said, Alleluia. And her smoke

rose up for ever and ever. 4. And the four and twenty elders and the four beasts fell down and worshipped God that sat on the throne, saying, Amen; Alleluia. 5. And a voice came out of the throne, saying, Praise our God, all ye his servants, and ye that fear him, both small and great. 6. And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. 7. Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. 8. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. 9. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God. 10. And I fell at his feet to worship him. And he said unto me, See thou do it not: I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

AFTER the announcement of the opening of the seventh seal, a pause of half an hour is declared to intervene, while the totally distinct and retrogressive events of the trumpets, vials, and other visions are described at full length throughout the next eleven chapters, and then the suspended history of the seventh seal is resumed with the nineteenth chapter of Revelation; the half-hour's silence being broken by the loud voice and triumphant hallelujahs of the great multitude, who come out of the great tribulation, and were caught up to heaven at the close of the sixth seal.¹

The seven seals in their literal day fulfilment describe the fluctuating fortunes of the visible church militant during the five years between the ascension of the 144,000 watchful Christians, and the descent of Christ on Mount Olivet, to destroy Antichrist and his hosts at Armageddon. They picture the progressive degeneracy and judicial affliction of the visible Christian Church that is left on the earth to pass through

¹ By the translators of the common version, the Greek expression *polus oklos*, which is translated *a great multitude* at the close of the seventh chapter, is rendered *much people* at the beginning of the nineteenth, and thus the ordinary reader does not so readily perceive that that *great multitude* in Rev. vii. 9, is the very same company as the *much people* in Rev. xix. 1, and that consequently Rev. xix. is the continuation of the history of the seals from Rev. viii. 1.

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wars, famines, pestilences, and persecutions subsequently to the translation of the wise virgins or 144,000 sealed ones; and they portray it successively as a war-horse which is first white, then red, then black, and lastly livid pale; next as a company of slaughtered martyrs; then as a great multitude of resurrected and translated saints being caught up to heaven; and finally they depict the marriage of the Church to the Lamb, as his bride.

Although it might appear from the Parable of the Virgins, that the foolish virgins who have the door shut upon them when the wise virgins enter in with the Bridegroom to the marriage, are thereby excluded from that marriage, yet we find in the nineteenth of Revelation that five years afterwards when the Great Multitude, including the foolish virgins, have been caught up to heaven in the Second Ascension, even at that late period the announcement is made, "The marriage of the Lamb is come, and his wife hath made herself ready,"—showing that the nuptial ceremony is deferred until the arrival of the foolish virgins in heaven, and therefore some prospect exists of their being admitted even at that late hour to constitute part of the Bride, and to be included in the elect body of the Lamb's wife.

But, on the other hand, some expositors consider that they will lose this peculiar honour of being comprised, like the wise virgins, in the company of the Bride, the Lamb's wife, and will only be companions and guests admitted to the marriage supper after the marriage, according to the statement, "Blessed are they which are called unto the marriage supper of the Lamb." The promise of supping with Christ, which is given to the Laodicean church of the foolish virgins, seems to sustain this view, as well as the forty-fifth Psalm, in which the Bride is spoken of as the king's daughter, and the virgins, her companions, that follow her, seem to be the foolish virgins; again, in the sixth chapter of Solomon's Song, the Bride appears to be signified by *the Dove*, and the foolish virgins and great multitude which no man can number by the *virgins without number*. Hence there is considerable ground for the view that the raised and translated saints of the Second Ascension will not attain to the distinguished honour of being part of the Bride, the Lamb's wife, although they will be the companions and attendants of those who do inherit that superlatively exalted dignity.

At the time of the marriage of the Lamb, the heavenly

Jerusalem descends into the air within sight of the earth, and becomes the local habitation of the Bride, and at the same period, Rome, the capital city of the harlot church, is appropriately burned with fire. An entirely new and retrogressive vision begins at the second verse of the twenty-first of Revelation, and is shown and explained by the angel of the seventh vial in order to indicate that it coincides in point of time with that vial. Purdon remarks upon the burning of Rome and descent of the New Jerusalem,—

“Thus, according to Revelation xviii., shall all-powerful Rome perish, and, no doubt, many an Italian province with her. The land of Cicero and of Cæsar, of Michael Angelo and of Dante, shall become a foul and shapeless desert—the voice of genius shall be lost in perpetual silence—and the scenes of earthly glory and voluptuous beauty shall be wrapt in the deformity of the grave! What an appropriate termination for the tremendous history of Rome! The city which once filled the world with death shall become a perpetual tomb; the universal sovereign, who disputed the empire of the earth with God, shall become a powerless and neglected carcass—the dwelling-place of the most brilliant and voluptuous of nations shall become uninhabited, unless by devils! Some may feel a momentary regret when they read of the utter desolation of this unrivalled city; and yet they must confess that ‘the Lord God who judgeth her’ is just as well as strong. It is true that every step we take in the imperial city, we tread upon the ashes of this world’s illustrious dead; the dust under our feet may have formed the mighty heart of Cæsar, or have enclosed within its living compass the iron genius of Scipio; but then, every spot on which we stand is defiled with blood—every grain of dust is a witness to some hideous tragedy; the slave crucified at the caprice of his master—the captive beheaded because he fought for his native country—the gladiator butchered to make a Roman holiday—above all, the saint or the apostle tortured and slain to gratify a heathen mob. These are the crimes of Rome: her crimes, like all her history, are stupendous. In all her achievements there is nothing but enormity, and she is still the same as ever, except in power. Her will to do evil is unchanged; and therefore, as her crimes are stupendous and unrepented, so will be her final judgments; ‘for in her was found the blood of prophets and of saints, and of all that were slain upon the earth.’—Rev. xviii. 24.”

"In Revelation the Spirit of God spreads out before the eyes the vast expanse of the prophetic earth, extending from Britain in the west to the barbaric shores of the Euphrates; stretching across all the classic regions of Italy and Greece, and all the scenes of the wild romance and the chivalrous adventure of the Middle Ages. It covers this great amphitheatre with modern nations, in the fierce excitement of political revolutions they pass from the stage, and are succeeded by armies on their march, moving up to their positions in every variety of standards, costumes, and arms; no longer animated by the narrow policy of kings, but carried forward by the mightiest impulse that ever the world has felt—the overthrow of all existing things, and the dethronement of the Almighty, in order to set up the throne of Antichrist. This vast assembly becomes in a while more fiercely agitated, and the signal of war is given; a war, not of armies against armies, but of one-half the human race in deadly conflict with the other. The gloom of divine vengeance gathers in the surrounding heavens, and gives a livid lustre to every object in the vision.

But suddenly the scene is changed—the Millennium commences—the clouds are dispersed—the heavenly city descends in ineffable splendour—the hosts of contending nations are dispersed—war is heard of no more—the world, which for 6,000 years has been stained and darkened with human blood, becomes a scene of peace and prosperity—the feeble government of earthly monarchs is succeeded by the wise and irresistible government of Christ; and the influence of his divine presence spreads abroad throughout all nature, and penetrates unseen into all the dark retreats of misery and crime. A heavenly character refines and elevates the thoughts and actions of mankind; and a frequent communication with heavenly beings affords a perpetual source of wonder and delight. Great objects are daily present to the eyes and to the mind of man, and thus man becomes elevated in thought, and lofty in his conceptions, beyond even the records of the earliest ages—and holiness to the Lord, in place of earthly pride, is written upon all the history of each succeeding generation. The history of mankind becomes, for the first time, a part of the history of heaven. And in all this we ourselves may have our part, and in the very highest sphere; whether raised at the First Resurrection, or glorified, while still alive, at the coming of the Lord. In either case, every true believer may

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have his part in the reign of Christ, and in the glories of the Millennial kingdom; not as an inhabitant of the earth, but as a viceroy of Jesus Christ, ruling over the world, from the golden palaces of the heavenly city.

"The heavenly city in the twenty-first chapter of Revelation is a real, visible, and tangible place, and the New Jerusalem in heaven is as much a real habitation as the Old Jerusalem on earth. The description of the New Jerusalem bears upon its surface every appearance of locality and actual existence, as if it were a real city, and not merely an assemblage of glorified men. The assemblage of the glorified saints must undoubtedly reside somewhere; they cannot be dispersed and tossed about through the whole creation, as if they were a multitude of disconnected atoms; and if they must have a place of united residence, nothing is more natural than that some description of this place should be given at least in one passage of Scripture, and it is unquestionably given in the twenty-first chapter of Revelation.

"If we, therefore, admit the literal existence of some place of residence or locality in heaven, there can be no difficulty in believing that it must be a resemblance of what we call a city in ordinary language. It is the place in which God displays his glory, and in which Christ dwells, surrounded by his glorified saints—the centre towards which all the redeemed, in their resurrection-state, are drawn in; for the purpose of their mutual society, and that they may unite together in singing the praises of the Lamb. We know, from the seventh of Revelation, that in their resurrection-state, the glorified saints shall unite together in hymns of praise; and we also know that He who sits upon the throne shall dwell among them. But can we imagine the Lord dwelling among his saints, and those saints uniting together in hymns of praise, and yet at the same time divest our minds of the idea of some fixed residence, some really existing place, and that place a building? It seems to us impossible to escape from this conclusion; and we may therefore at once decide upon the reality of the heavenly city with as much certainty as we decide upon the future existence of the earthly Jerusalem.

"St. John tells us that the length, breadth, and height of the city are the same, and that in each of these directions its measurement is 12,000 furlongs, or about 1,500 miles. But how is it possible that any city should be 1,500 miles in height?

This difficulty may be at once overcome by understanding that it is not a structure built by man, nor an ordinary city, but one not made with hands, whose builder and maker is God. We fully believe that the heavenly city will be 12,000 furlongs in height. That it will be formed of a succession of streets and palaces, rising one above the other—terrace above terrace—dome above dome—until it mounts up 1,500 miles in height, from the lowest tier of buildings to the highest; and thus its length, and breadth, and height will be alike; in every direction it will extend 12,000 furlongs, while around the lower circumference of the city there will be seen a wall of jasper, 144 cubits in height, giving it the aspect of an impregnable fortress; and the whole of this magnificent structure will be lit up by the glory of God, pervading and illuminating every mansion and every successive terrace, both within and around,—‘for the Lord God doth lighten it, and the Lamb is the light thereof.’ And thus, like a building lit up by a lamp suspended in its centre, every part of the city will receive equal or sufficient light, without being darkened or overshadowed by the intervention of any neighbouring structure.—Rev. xxi.

“It is by these wonderful dimensions that the city of God will be distinguished from every other place, possessing a quality which can never be found in any earthly city, that of being self-sustained, and separated from all contact with the earth, and independent of the ordinary light of the sun or of the moon; and extending equally in all directions, so as to appear to the inhabitants of the lower world as one vast pile of magnificence and glory; and within it will be placed the throne of Christ, as King of kings, and supreme monarch of the earth; and around his throne, and throughout all the successive stages of this divine structure, will be seen the palaces and pavilions of the glorified saints, enriched with all those inexpressible splendours described in the visions of St. John. The streets of transparent gold, and the gates of pearl—and lit up with that pure and immortal light which flows directly from the original fountain of all light.

“Then will it be felt by the nations of the earth, that, in every sense, the riches of Christ are unsearchable, and even the most sordid and godless mind will be convinced that it is the wisest part to lay up for ourselves treasures in the heavens. The Millennial reign is manifestly intended to be an advance upon the present dispensation. We are now living under a

dispensation of mystery, in which future glory is concealed beneath the mask of present ordinances, or shadowed forth by the feeling of the love of God shed abroad in the heart; but such a dispensation has no visible or sensible manifestation, which may effect the minds and senses of all men. Worldly and unspiritual men can perceive nothing; they see no outward result, and therefore they deny the inward operation; they scoff at the hopes, and deride the expectations of God's people, and are content to lay up treasure upon earth. Such is the present dispensation: and it is, therefore, with admirable wisdom that God has decreed to try the world once again, under a dispensation of visible glory; something which all may see, and which no infidel can deny. And for this purpose he will bring down the New Jerusalem in all its perfection; and suspend it over the earth, filled with glorified inhabitants; and being the capital city of the King of kings, from whence he shall issue his commands, and send forth his messengers to all quarters of the world—and thus a new dispensation of visible reality will commence."

THIRTY-NINTH WONDER.

(During the final five days of the period of seven years and two and a half months following the Covenant.)

THE SEVENTH VIAL, DURING WHICH THE BATTLE OF ARMAGEDDON, AND AN UNPARALLELED GREAT EARTHQUAKE, AND THE DESCENT OF CHRIST ON MOUNT OLIVET, TAKE PLACE.

"Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his

¹ In the literal day fulfilment the sixth vial occupies forty days, and then the seventh vial five days, making up the whole final forty-five days, which are the excess of the 1,335 days over the 1,290 days (Dan. xii. 11, 12). Because in the year-day fulfilment of the seven vials, it is almost universally admitted by year-day expositors that the first five vials were fulfilled in the events of the French Revolution, from 1793-8, to about 1818, and that the sixth vial effects the dissolution of the mystic Euphrates or Turkish Empire, which may be considered as fully beginning in 1827-8-9, at the total destruction of the Turkish fleets at Navarino, and the defeat of their armies by Russia, and the seizure of Turkish Algeria by the French. The drying up of the mystic Euphrates under the sixth vial evidently continues for forty years (apparently from about 1828-9 to 1868-9), and then the

shame. And he gathered them together into a place called in the Hebrew tongue Armageddon. And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent: and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great."—Rev. xvi. 15—21.

"And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. His eyes were as a flame of fire, and on his head were many crowns; and he had a name written, that no man knew, but he himself. And he was clothed with a vesture dipped in blood: and his name is called The Word of God. And the armies which were in heaven followed him upon white horses, clothed in fine linen, white and clean. And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in

seventh vial occupies the next and final five years—making up the whole equal forty-five years, which are the excess of the 1,335 over the 1,290 in Dan. xii. 11, 12. This was typified by the forty-five years' pilgrimage of the Jews across the dried-up Red Sea and Jordan and the desert, and then the additional five years from the removal of Moses and their entrance into Palestine, until their full possession of it, and the dividing of their inheritance (Deut. xxxiv.; Numb. xiv. 30, 33; Josh. xiv. 7, 10). Similarly during the forty days of the sixth vial, the Jewish kings from the East will accomplish their pilgrimage over the dried-up Euphrates and the desert to Jerusalem, and then five days' lapse during the battle of Armageddon, under the seventh vial (Rev. xvi. 12; Ezek. xx. 33—37), until their full possession of Palestine. The distance from the Euphrates to Jerusalem is about 350 miles, which could easily be traversed within forty days.

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the sun ; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God ; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth : and all the fowls were filled with their flesh."—Rev. xix. 11—21.

"But tidings out of the east and out of the north shall trouble him : therefore he shall go forth with great fury to destroy, and utterly to make away many. And he shall plant the tabernacles of his palace between the seas in the glorious holy mountain ; yet he shall come to his end, and none shall help him."—Dan. xi. 44, 45.

"Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. And his feet shall stand in that day upon the Mount of Olives, which is before Jerusalem on the east, and the Mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley ; and half of the mountain shall remove toward the north, and half of it toward the south."—Zech. xiv. 3, 4.

(See also Rev. xi. 15 ; Jerk. xxxix ; Isa. lvi. 15.)

THE GREAT BATTLE of Armageddon is generally expected by expositors to take place on the plains of Megiddo or Esdraelon, from which locality it derives its name. These plains have long been famous as the scene of many ancient conflicts. In the words of Dr. Clarke, "Jews, Gentiles, Saracens, Christian Crusaders, and antichristian Frenchmen, Egyptians, Persians, Druses, Turks, Arabs, and warriors out of every nation under heaven, have pitched their tents upon the plain of Esdraelon, and have beheld the various banners of their nations wet with the dews of Tabor and of Hermon." It was in, or

adjacent to, these plains that Deborah and Barak discomfited Sisera—Gideon overcame the Midianites—the Philistines slew Saul and Jonathan—Ahab triumphed over Ben-hadad—Josiah was killed while fighting against the king of Egypt—the Romans fought under Gabinius and Vespasian—the Crusaders engaged in several severe battles—and also Napoleon I. and General Kleber defeated the Turks there with great slaughter.

But these plains are yet to be the locality of the battle of Armageddon, in which more lives shall be lost, more blood shall be shed, and more startling horrors witnessed than have ever been known. The three miracle-working spirits of demons will have gathered the kings of the earth and of the whole world with the flower of their armies to this famous battle-field. Whether the primary ostensible purpose of so vast a concourse of military forces will be to engage in conflict with the Jews alone, or with their divine Messiah whose expected advent will doubtless have been widely rumoured, in either case the expedition will ultimately resolve itself into an open and avowed war on the part of the assembled armies against the coming King of kings and Lord of lords; for thus we read in the seventeenth and nineteenth of Revelation, regarding the ten kings,—“These shall make war with the Lamb, and the Lamb shall overcome them.” “And I saw the wild beast, and the kings of the earth, and their armies, gathered together to make war against him [Christ] that sat on the horse, and against his army.”

It appears that the order of events relating to this battle will be as follows:—The wilful king Napoleon will, according to Daniel, be troubled by tidings out of the east and out of the north, which most probably will be the rumoured march of the hitherto hidden ten tribes of Israel—the prophetic “kings from the east,” across the dried-up river Euphrates, on their homeward migration to Palestine from their present retreat in the north-east of Asia. The fury of this wilful king will be additionally kindled by the galling plagues of grievous sores, and the rivers and sea becoming as blood, and the scorching of the sun, and the subsequent thick darkness, produced by the first five vials in their literal day fulfilment during the month succeeding the three and a half years; as well as by the news of the public resurrection and ascension of the two slaughtered witnesses at the same period.

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inveigled by false prophets in which the lying spirits of demons will energize, the antichristian Ahab will be led up like an ox to the slaughter, to his fated doom at the Apocalyptic Ramoth-gilead. Brooding with vindictive wrath over the growing discomfiture of his plans, this Napoleonic Sennacherib will furiously go forth, bent upon the merciless determination to destroy and utterly to make away many by smiting with the edge of the sword every living creature in the vicinity of Jerusalem; and in prosecution of this task unconsciously verifying the prediction of Daniel, "He will plant the tabernacles of his palaces between the two seas [the Mediterranean and the Dead seas], upon the glorious holy mountain," in reckless defiance or blind unbelief of the prophecy that here "he shall come to end, and none shall help him."¹ The scene of the rapid forced march of his armies to this final desperate encounter will be through ruined cities and desolate plains, littered with the corpses slain by famine, pestilence, and the sword. Some gleams of conviction can scarcely fail to glance athwart the tyrant's mind, that the dazzling visions of earthly glory, that intoxicated him at the outset of his career, have at last proved empty and unsubstantial as the mirage of the desert. Soured and maddened under a sense of the utter failure of his pretensions to regenerate the world, he will hasten onward, impiously thinking to measure swords with his competitor the King of Israel in the field of Armageddon. But just as his motley hosts have at last concomitantly converged from all points of the compass within view of the battlefield, most startling sights and sounds will be forced upon their attention. "The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake."

While the heavens above them are thus as black as sackcloth raiment,² there will suddenly flash forth, with the vividness of sheet lightning, the shining brilliancy of the *cortège* of the Son of man. "They shall see the Son of man coming in the clouds of heaven with power and great glory, and he shall send forth his angels and gather in his elect from one part of the earth even to the other." All true Christians remaining alive on the earth, or having died since the First Ascension

¹ Kings xxii.; Dan. xi. 45; 2 Kings xix. 21—31.

² Joel iii. 1—15; Ezek. xxxii. 1—8; Isa. xlii. 4—10.

five years previously, will now in the Second Ascension be caught up to heaven in immortalized transfigured bodies, and they will be "the great multitude which no man can number, coming out of the Great Tribulation."¹ The beauteous forms of radiant angels soaring upward with the elect safely carried in their powerful grasp will appear rapidly winging their way through the gleaming skies: they will rifle this terrestrial casket of all the elect, who are its jewels: they will leave it without a solitary believing Christian, and moral "darkness will cover the earth, and gross darkness the people." Instead of being led by these circumstances to repent and fear God and work righteousness, the imperial Antichrist will now become more steeled in the desperate resolve to enter into mortal combat with the approaching armies of heaven, or to perish in the attempt.² Behind him will surge a turbulent crew of demoralized desperadoes, abandoned adventurers, sullen conscripts, and camp followers, eager for plunder, with every variety of military costume, national banners, and weapons of war. No commander-in-chief was ever placed at the head of a larger and more heterogeneous assemblage than this. It will be a revival of the Crusades on a wider and more destructive scale. Like the herd of swine which ran violently down a steep place into the sea, and were choked in its waters; so will this countless concourse of warriors from Europe, Asia, Africa, and America following the latter-day Pharaoh, whose heart will now be incurably hardened, convergently rush onward to the Red Sea of Armageddon, to be engulfed within its vortex. Then truly it will have come to pass that "the heathen rage, and the people imagine a vain thing; the kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us. But he that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak to them in his wrath, and vex them in his sore displeasure."³

After the Second Ascension, however, an interval of two or three days seems to elapse, whilst every preparation is made by Antichrist's legions to engage in the deadly fray, to which the

¹ Mark xiii. 26; Matt. xxiv. 31; Luke xxi. 27; Rev. i. 7; vii. 9; literal day, Rev. xi. 15, 18; xiv. 15, 16; xvi. 15; Dan. vii. 13.

² Dan. viii. 25; Rev. xvii. 14; xix. 19. ³ Psa. ii.

demon spirits have summoned them from the whole circle of the earth; and during that interim the phosphoric lustre flashing from the skies sheds an unearthly illumination upon their ghastly, livid countenances. At length the moment of the decisive struggle arrives. The time has come for the seed of the woman to bruise the serpent's head,¹ and the perpetual conflict between them, which through successive ages has been representatively maintained by Cain against Abel, Esau against Jacob, Pharaoh against Moses, Saul against David, Ahab against Elijah, Herod against John—here at last culminates, in Antichrist standing up against Christ, a worm contending against Jehovah, the creature against his Creator, man against God! Rebel mortals, having made war with the saints and overcome them, now throw down the gauntlet of defiance before the Lord of saints, and make open war against him. "Be astonished, O ye heavens, at this, and be ye horribly afraid." Having so easily conquered the servants of God, they at last exclaim, regarding the Son of God, This is the heir; come, let us kill him, and seize on his inheritance. Their daring is stimulated afresh by the renewed miracles and frenzied appeals of the false prophets, animated by the three unclean spirits, who assure them of certain victory. Their ranks are drawn up in line of battle—the cannon placed in position—the artillerymen stationed at their posts—the soldiers awaiting with intense excitement the appearance of the expected foe. Their challenge is accepted, but with a very different issue from what they anticipate.

The signal for the contest is now given; a noise, like the crash of ten thousand thunders,² bellows throughout the vaulted skies; and a tremendous earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great, creates a convulsive shuddering in the globe, as if it were horror-stricken at the enormities enacted by its inhabitants. So amazing will be the violence of the earthquake, "that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth,

¹ Napoleon is the serpent's head, because he is the revived seventh head of the wild beast, which is the embodiment of the dragon, the old serpent, Satan, Rev. xii. 3, 9; xiii. 1.

² "Voices, and thunders, and lightnings."—Rev. xvi. 18.

shall then shake at the presence¹ of the Lord, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground." Scarcely one stone will be left standing upon another in any edifice. "The cities of the nations shall fall."² All cities, such as Paris, London, Madrid, Venice, Berlin, Constantinople, upon which centuries of architectural labour and skill have been lavished, at once collapse and crumble into fragments, burying thousands of persons in their ruins. The effect of these atmospheric and volcanic explosions upon the Armageddon hosts will be to palsy and petrify them with horror, and to create among them a furious panic. They begin to feel distinctly that Retribution, like a huge anaconda, is enveloping and crushing them in its contracting coils. Inspired with mutual hatred and disgust, they will act like scorpions, which, when encircled with a belt of fire, are said to turn their stings on each other and on themselves. "A great tumult from the Lord shall be among them."³

But the most terrible scene in the awful catastrophe is now ushered in. *Heaven itself is opened.* BEHOLD A WHITE HORSE—UPON IT IS SEATED THE SON OF MAN; his eyes are as a flame of fire, on his head are many crowns, he is clothed in a vesture dipped in blood. He comes to tread the winepress of the fierceness and wrath of Almighty God. THE ARMIES IN HEAVEN FOLLOW HIM. They are mounted upon white horses, and clothed in fine linen, white and clean.⁴ Yet stay! what brightly shining figure is that which at this instant becomes universally visible within the darkened circle of the sun? *What colossal being is it which now conspicuously appears standing erect in the eclipsed orb of the solar luminary?* IT IS AN ANGEL STANDING IN THE SUN. HE SPEAKS. Hark to his stentorian tones, echoing far and wide, as when a lion roareth! His message is addressed to the feathered fowls,⁵—"Come and gather yourselves together unto the supper of the great God, that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men,

¹ The Hebrew word for *presence* in this passage, in Ezek. xxxviii. 20, invariably means *personal presence*, and proves therefore the personal coming of Christ to be at the fulfilment of Ezek. xxxviii., which is evidently pre-millennial. The descendants of the same Gog and Magog nations also engage in another different rebellion at the end of the millennium (Rev. xx. 8, 9).

² Rev. xvi. 19.

³ Zech. xiv. 13.

⁴ Rev. xix. 11.

⁵ Rev. xix. 17.

and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great." Forthwith from north and south, from east and west, legions of birds respond to the summons. The air grows momentarily darker with swarming crowds of ravenous vultures, screaming eagles, voracious cormorants, and croaking ravens, which keenly scent the battle afar off, and with outstretched pinions flock to the anticipated feast—their notes strangely blending with the ascending shouts and yells of the turbulent hosts beneath. And famished wolves, and bears, and hyenas, emerge from their mountain fastnesses to participate in the unaccustomed banquet.¹

The unparalleled struggle now waxes louder and fiercer. The plot thickens. The scene becomes intensified in awfulness. Antichrist's battalions are brought to bay, like wild beasts snared in a pitfall—like foxes run to earth—like tigers bearded in their den. No generalship, however astute, can extricate them from their dilemma. Above them are the invincible armies of heaven; beneath them the rocking, shuddering, blood-stained earth. In the madness of their desperation, perceiving no other enemy within reach, they turn their weapons upon each other. "Every man's sword shall be against his fellow."² The assembled soldiers of France, England, Spain, Italy, Austria, Egypt, Greece, and other nations, now charge furiously upon each other's ranks with unsheathed sabres—with fixed bayonets—with poised lances. A reckless determination to destroy one another possesses each of them. "Every horse will be smitten with blindness, and his rider with madness."³ The horses, suddenly bereft of their eyesight, rear and plunge uncontrollably; and their riders, stricken with total aberration of intellect, wildly discharge their muskets and draw their swords upon their neighbours. The tremendous spectacle exceeds the power of any painter to depict. The verdant plains of Megiddo speedily become a Red Sea of blood—fit locale for the imperial Pharaoh's overthrow,—and the purple gore "comes up even unto the horses' bridles, by the space of a thousand and six hundred furlongs."⁴ Eddyling currents of the crimson stream of life rapidly overflow the undulating fields of Esdraelon, like the rushing torrents of the Noachic deluge, when the depths of the mighty ocean were broken up. The slaughter will be most tremendous and frightfully appalling.

¹ Ezek. xxxix. 4, 17.² Ezek. xxxix.³ Zech. xii. 4.⁴ Rev. xiv. 20.

Immense hailstones, each weighing a talent or hundredweight¹—being, in fact, gigantic blocks of ice,—will also be rained upon the combatants. “And the flesh of many of them shall consume away whilst they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouth.”² Meanwhile the horror-stricken emotions of the Emperor, the commander-in-chief of these armies, may be more easily imagined than described, as he beholds his solid battalions melting away, like the morning cloud or early dew before the heat of the rising sun. Nor is he left long in suspense as to the unparalleled fate of himself and his intimate companion, the Romish pontiff. They are indeed immortal, and shall depart from earth like Enoch, without dying, although to an abode very different from that of Patriarchs. Their destiny is thus predicted in the nineteenth of Revelation:—“The wild beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse.”³ Thus the body of the great Antichrist or destroyer, Apoleon,⁴ will never be buried in any earthly grave: otherwise a very fitting epitaph to be inscribed on it would be (with a change of name) like that which was once written for another notable oppressor of mankind, whose destructive career was represented as incapable of being continued consistently with the further existence and preservation of any human beings,—

“Here lies Apoleon. Let no tear be shed:
Reader, if he had lived, thou hadst been dead.”

When the machinations of the fearful triumvirate of the

¹ Rev. xvi. 21. ² Zech. xiv. 12. ³ Rev. xix. 20; Isa. xiv. 22; xxx. 27—33; Dan. vii. 11; viii. 25; xi. 45; 2 Thess. ii. 8.

⁴ The plain statement occurs in Rev. ix. 11, that Antichrist, the angel or envoy of the bottomless pit, who is also called the wild beast from the bottomless pit (Rev. xi. 7; xvii. 8), hath his name in the Greek tongue *Apollyon*, or, as it is written in another Greek form, *Apoleon*. This proves beyond a doubt that the proper name of Antichrist must be *Apollyon* or *Apoleon*. And evidently *Napoleon* and *Apoleon* are in fact the same words—the first prefixed letter *N* being an abbreviation for the Greek affirmative *Nai*, truly; thus, *Nai apoleon*, *truly Apoleon*, naturally becomes *Ναπολεων*, *Napoleon*.

Dragon, the Wild Beast, and the False Prophet are here at last brought to nought, Satan, the arch-ringleader in that trio, will be seized by an angel from heaven, and bound with a great chain, and shut up in the bottomless pit during the succeeding millennial thousand years, there to ruminate in sullen desperation over the signal defeat of his unholy conspiracies.¹

At the closing crisis of the above-mentioned battle of Armageddon, the Lord Jesus having visibly descended upon Mount Olivet with all his saints, who had previously been caught up in the first and second ascensions, and having in the greatness of his strength rent asunder that ancient mountain, from its summit to its base, will be looked upon and acknowledged by the beleaguered Jews in Jerusalem, with deep contrition for their past unbelief, as the promised Messiah whom their forefathers wickedly pierced. And becoming then suddenly converted, according to the typical example of the apostle Paul, by the personal manifestation of the long-rejected Saviour, they will afterwards most zealously preach the gospel of Christ to those who are left alive among the Gentile nations.² Comparatively few survivors will be found anywhere except among the heathen, for at this crisis the incorrigible and unrepentant will be cut off by devouring fire being sent upon them. But even some of the combatants at Armageddon will be spared in the general slaughter, and converted and sent as missionaries to the unevangelized communities afar off, and will be instrumental in persuading them to "cast their idols to the moles and to the bats," and to bow down and worship before Jesus only. Simultaneously the dispersed Jews, wheresoever found, will be brought in triumph to Jerusalem as a present to the Lord of hosts.³ The herculean task of burying the slain that fall at Armageddon will occupy the Jews for seven months, and they will not finish the work of burning all the wood, found amid the wreck and fragmentary ruins of the battle-field, until the end of seven years. Jerusalem will become the earth's millennial metropolis, to which multitudes from every nation will make annual pilgrimages; and Rome, the long-established centre of the world's apostasy, will, by a volcanic

¹ Rev. xx. 1-3; Isa. xxiv. 21, 22.

² Zech. xiv. 4; xii. 9, 10; Jude 14; Isa. ii. 3; lxi. 1; lxi. 6; xi. 9, 10; ix. 3, 11.

³ Ezek. xlix. 6; Isa. lxvi. 16, 19, 20; ii. 20; Dan. vii. 27; Zech. ix. 10; Rom. xi. 15; Isa. lx. 9.

earthquake, be rendered a permanent lake of sulphureous flames, in which the antichristian leaders will apparently be placed during the millennium, as visible monuments of the enkindled wrath of the anointed Lamb. The few remaining inhabitants of the earth will rapidly increase and multiply during the ten centuries of the millennium, under the government of the Lord Jesus and the glorified saints, who will come down from-day to day from the heavenly Jerusalem visibly to reign over them, and "the earth shall be full of the knowledge of the Lord, as the waters cover the sea."¹

THE REV. DR. ROOS, a Lutheran minister, in 1794, wrote the following remarks on the vials and the battle of Armageddon:—"As all the vials are plagues upon the wild beast and his party, executing upon him and them the fierce wrath of God who liveth for ever and ever, the drying up of the Euphrates, and the preparing of the way of the kings who reign on the other side of the Euphrates, must likewise be a plague upon the wild beast. We must here, therefore, recollect that tidings from the north and from the east come to him, according to Dan. xi. 44, and are a trouble to him; for at that time all the precious things of Egypt, Libya, and Ethiopia are in his possession. Having subdued all the Asiatic countries unto the Euphrates, he was probably in hopes to have enjoyed all the subjugated countries quietly, and that the remaining parts of the earth, by the admiration of his godhead, the fame of the miracles of his prophet, and by the terror which his victories had inspired, would have been kept in due respect toward him, or even have submitted to him without compulsion. But now the kings who live on the other side of the Euphrates make bold to march against him. The Euphrates, in the course of nature, should be a defence and stay to arrest the march of a hostile army, especially where its banks are guarded and defended by military forces in those parts which are most exposed. It might therefore be concluded that the army on the other side of it would find a great difficulty in passing from the eastern to the western shore of it; but, behold, it dries up!

"This elucidates and explains why the three unclean spirits

¹ Ezek. xxxix. 9, 12; Isa. ii. 2, 3; ix. 14; Micah iv. 1; Zech. xiv. 16; Rev. xviii.; xix. 8; Isa. lxvi. 23, 24; Psa. ii. 12; Rev. xx.; xxi.; Ezek. xl. to xlviii.; Isa. xl. 9.

go forth to the kings of the whole world, to gather them together to the battle of the great day of God Almighty, in which they and their armies will have to combat with the Lord Jesus (Rev. xvii. 14; xix. 19). For this will not be the political motive of their assembling, for who would be able to assemble these kings to gather themselves together with their armies to combat with one who is invisible to mortal eyes, and whom they esteem as nothing? Neither will the saints in the land of Israel be so numerous as to cause the kings in the whole circle of the earth to rise and march hostilely against them. It is therefore, with good reason, to be imagined that the eastern kings march against the Antichrist for the very purpose of attacking him, for otherwise the drying up of the Euphrates would be no plague upon him. The drying up of this river will not only be a great plague to Antichrist, deranging all his plans, but it may also be accounted a bad omen by many; it is also a great trouble to him, putting him in much fear and terror, which is succeeded by a sanguinary fury, causing him to go forth with intent to extirpate and destroy all who oppose him. Having to combat with mighty enemies, and wishing to accomplish great things, he summonses the kings of the whole circle of the world to join him. These gather at Armageddon, or about the Mount Megiddo, in the land of Israel. But here we must admire the wisdom and the power of God, which makes void the counsel of the nations, and overturns the thoughts of the people. The battle with the kings of the earth changes, and becomes the battle of the great day of God Almighty, consequently a battle with the Son of God, which terminates in the destruction of his enemies, whose counsel is thus brought to nought. In this manner the theatre of the great judgments of God, the dawn also or rise of a glorious and peaceful state of the church, and in particular a beginning of the conversion of Israel, will be found in the Holy Land."

Reader, shall you be found at the time of this battle of Armageddon trembling with a certain fearful looking for of judgment and fiery indignation which shall devour God's adversaries, or shall you be found enjoying the blessedness of those whose iniquities are forgiven, and whose sins are pardoned through prayerful faith in the Lord Jesus Christ? Oh remember, that "whosoever shall call on the name of the Lord shall be saved" (Rom. x.).

FORTIETH WONDER.

(Beginning seven years and two and a half months after the seven years' Covenant between Napoleon and the Jews.)

THE CONSUMMATION OR END OF THIS GENTILE DISPENSATION, AND COMMENCEMENT OF THE MILLENNIUM AND VISIBLE PERSONAL REIGN OF CHRIST ON THE EARTH FOR A THOUSAND YEARS, AT THE CLOSE OF WHICH A RENEWED OUTBREAK OF REBELLION ON THE PART OF THE GOG AND MAGOG NATIONS IS CRUSHED, AND THE FINAL JUDGMENT OF THE RESURRECTED WICKED TAKES PLACE BEFORE THE GREAT WHITE THRONE. -

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the

beast and the false prophet are, and shall be tormented day and night for ever and ever" (Rev. xx. 1—10).¹

IN THE nineteenth chapter of Revelation, all the saints that have previously been raised and translated at the two translations and two stages of Christ's coming during the final five years, are there represented as gathered together in one united assemblage in heaven, and then mounted on white horses descending with Christ to the earth to engage in battle with Antichrist and his armies. The overthrow of Antichrist being thereupon accomplished, these same saints are described as changing their position from being seated upon the white horses on which they had descended to the earth, and now becoming seated upon thrones, and judgment, that is, governmental power upon earth, is given to them.

For the apostle says, "I saw thrones, and they [that is, the heavenly armies of saints spoken of previously in Rev. xix. 14] sat upon them, and judgment was given unto them;" and then the apostle proceeds to speak especially of a conspicuous group of saints whom he particularly noticed in that large assemblage of saints: "And I saw the souls [or persons] of them that were beheaded for the witness of Jesus and for the word of God, and which had not worshipped the wild beast, neither his image, neither had received his mark upon their foreheads or in their hands, and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection." Emphatic mention is here made of the glorious millennial reward of the saints that shall be martyred during Antichrist's three and a half years, and this predictive promise will doubtless administer strong consolation and courage to them during their sufferings. Then the words, "This is the first resurrection," bring to a conclusion this entire continuous narrative of the completed gathering of the saints and marriage of them to the Lamb, showing that this is the consummating act of the

¹ The standard proof-texts demonstrating the coming of Christ *before* the millennium to be a personal visible bodily coming, accompanied with a literal resurrection of dead saints (and not a mere providential spiritual coming, such as in the conversion of the world by spiritual agencies), are found in Rev. xx. 4; xi. 15—19; 2 Thess. ii. 8; Matt. xxiv. 29—31; Mark xiii. 24—27; Luke xxi. 27; Dan. vii. 14; xii. 1, 2, 12, 13; Zech. xiv. 4; Isa. lvi. 15, &c. Six leading arguments founded upon these texts are given in the fourth chapter of the author's treatise on Louis Napoleon, the destined monarch of the world. The word *souls* in Rev. xx. 4 means *persons*—bodies as well as souls,—as in Acts xxvii. 37; 1 Pet. iii. 20.

first resurrection, which includes all the preliminary acts of resurrection and translation previously mentioned in Revelation.

The condition of the earth at the commencement of the millennium of a thousand years here spoken of is also described in the twenty-fourth of Isaiah. "The inhabitants of the earth are burned, and few men left."¹ The few unconverted that are thus left and spared after the two ascensions of the righteous will become, for the most part, truly converted, and constitute the nucleus of the new population that will speedily refill the entire globe. As the general conflagration, depicted by St. Peter,² does not take place until the end of these thousand years of the day of the Lord, the state of society and of the nations during that period will be somewhat the same as now, except that instead of "the whole world lying in wickedness," as at present, it will then come to pass that "the earth will be full of the knowledge of the Lord, as the waters cover the sea,"³ and Christ shall have "the heathen for his inheritance, and the uttermost parts of the earth for his possession;"⁴ and "the idols he shall utterly abolish;" "he shall have dominion also from sea to sea, and from the river unto the ends of the earth:"⁵ "for all nations shall come and worship before him;"⁶ and there shall be given to the Son of man "dominion and glory, and a kingdom, that all people and nations and languages should serve him;" and "the kingdom, and dominion, and greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High;"⁷ and "they shall reign with Christ on the earth a thousand years."⁸ People will then cease to maintain standing armies or formidable navies: for they "shall beat their swords into ploughshares, and their spears into pruning-hooks; nation shall not lift up sword against nation; neither shall they learn war any more;"⁹ but "they shall sit every man under his vine, and under his fig tree, and none shall make them afraid."¹⁰ The fertility of the soil will be greatly increased:¹⁰ "the desert shall rejoice and blossom as the rose." Venomous reptiles will become inno-

¹ Ezek. xxxix. 6; Isa. xxiv. 6; lxvi. 16; Jude 15; 2 Thess. i. 8.

² 2 Pet. iii. 10. ³ 1 John v. 19; Isa. xi. 9; Hab. ii. 14. ⁴ Psa. ii. 8.

⁵ Isa. ii. 18; Zech. ix. 10; Psa. lxxii. 8. ⁶ Rev. xv. 4; xi. 15; xx. 1; Psa. lxxxvi. 9; lxvi. 3, 4. ⁷ Dan. vii. 14, 27; ii. 44. ⁸ Rev. xx. 6; v. 10. ⁹ Micah iv. 3, 4; Isa. ii. 4; Hosea ii. 18; Psa. x. 4; vi. 9; Zech. iii. 10. ¹⁰ Isa. xxxv. i, xxx. 5, 6, iv. 18; Joel iii. 18; Amos ix. 13; Psa. lxxvii. 7.

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cuons, and the beasts of prey will lose their savage nature; and the lion and bear shall graze peaceably beside the flocks and herds; "the wolf and the lamb shall feed together, and the lion shall eat straw like the bullock."¹ Mankind will, however, still continue subject to death, which does not cease until after the millennium; but patriarchal length of life will specially be allotted to the Jews, for amongst them "the child shall die a hundred years old," and "their days shall be as the days of a tree."² All the Jews surviving Antichrist's persecution will have been restored to Palestine, and will become all righteous and truly converted, and shall "know the Lord, from the least even unto the greatest,"³ as will also a very large proportion of the Gentiles.

According to the fourteenth of Zechariah, there will, however, always remain among the Gentiles some feigned and insincere converts to Christianity, coercively ruled by Messiah "with a rod of iron," and sometimes insubordinately refusing to attend the annual feast of tabernacles at Jerusalem, to which multitudes from every nation will make yearly pilgrimages; and at last, after the millennium, these feigned converts will break out into the Gog and Magog rebellion.⁴ Nevertheless, if only half of the millennial population shall be truly righteous, there shall then be a greater number of righteous persons on the earth in one generation than there have been altogether in all the past two hundred generations, because at present there are not estimated to be more than three or four million truly godly Christians among the existing thirteen hundred million inhabitants of this globe; and, indeed, a thousand million are supposed to be heathen who have never heard of salvation through Jesus Christ. Moreover, instead of merely thirteen hundred million, this earth is capable of containing, and very likely will then contain, at least a hundred times that number of inhabitants.⁵ At that time the twelve tribes of Israel will

¹ Isa. xi. 6, 7, 8; lxxv. 25; Ezek. xxxiv. 25; Hos. ii. 18. ² Rev. xx. 14; Isa. lxxv. 20, 22. ³ Isa. lx. 21; Jer. xxxi. 31-34; xxxii. 36-34; xxxiii. 7-16; Ezek. xi. 17-20; xxviii. 25, 26; xxxiv. 13, 25, 26; xxxvi. 24-28, &c., and in the minor prophets.

⁴ Psal. ii. 9; Rev. xix. 15; Zech. xiv. 16-19; viii. 20, 22; Isa. ii. 1, 3; lxxvi. 23; Rev. xx. 8, 9. This second rebellion of the Magog nations is plainly after the millennium, but their first insurrection, described in Ezek. xxxviii., is at the Armageddon war before the millennium.

⁵ This earth is eight thousand miles in diameter, and contains two hundred million square miles of surface, of which only sixty million square

reoccupy Palestine, which will be divided afresh among them, and enlarged from the Mediterranean and the Nile to the Euphrates and Persian Gulf.¹ The earthly Jerusalem, together with a new Jewish temple, will be rebuilt on a scale of unapproached magnificence, as described in the last nine chapters of Ezekiel and in the latter part of Isaiah; and will be nine miles square, or eighteen thousand measures, that is, about thirty-six miles in circumference.² The heavenly Jerusalem, the abode of the beatified saints of the first resurrection, will also have descended from God, and have been placed in the aerial skies within sight of this earth: it is described in the twenty-first of Revelation as being a cubical structure, and twelve thousand furlongs, that is, fifteen hundred miles square, or, altogether, six thousand miles, in circumference.

Then the successive generations of the mortal and unglorified inhabitants of the earth will be reigned over by the Lord Jesus and his glorified saints, who will not indeed permanently dwell during the whole day and night upon the terrestrial planet, which is a mere speck compared with the vast extent of the entire universe; but who will descend upon daily visits from their eternal home in the heavenly Jerusalem, to exercise governmental jurisdiction over the nations of the millennial earth; and thus the heavenly hosts will always be visibly descending and ascending between heaven and earth, as prefigured in the vision of Jacob's ladder;³ and Christ and his immortal saints will be seen moving among mortal people on earth, just as at the transfiguration scene, which was a typical picture of the Son of man coming in his millennial kingdom.⁴

miles are dry land; hence there are 38,400 million acres of land, at 640 acres to a square mile. And if we reckon that three-fourths of this land surface will be cultivated, there will be three-fourths of 38,400 million acres—that is, 28,800 million acres—under cultivation; and then, computing an acre of soil of millennial fertility to produce every year enough food for seven persons, there would be thus sufficient food annually for seven times 28,800 million persons; that is, just about 200,000 million persons, which would be 150 times greater number than the present population of 13,000 million people.

¹ Gen. xv. 18; Exod. xxiii. 31; Deut. xi. 24; Josh. i. 4; Ezek. xlvi. 13–21; xlviii. ² Ezek. xlvi. 35. ³ Dan. vii. 14, 27; Rev. v. 10; xx. 6; Gen. xxviii. 12.

⁴ Matt. xvii. 1. Peter and James and John did not see death until they saw the Son of man coming in his kingdom typically at his transfiguration.—2 Pet. i. 16.

All the innumerable worlds contained within the limits of the whole creation, will equally be subjected to the dominion of these glorified saints of the first resurrection, who constitute the bride, the Lamb's wife; for they are kings and priests, and joint-heirs with him who is heir of all things. As Christ, the head of the church, is exalted far above ALL principalities and powers, so they who become his glorified members will similarly be exalted with him. They will govern the countless ranks and orders of angels. Each saint who is raised or translated at Christ's second coming will not only reign over the earth during the millennium, but will afterwards probably rule over a kingdom of angelic subjects, of vaster extent than the greatest of terrestrial empires.

At the end of the millennium the diurnal visits of the Lord Jesus and his heavenly saints to the earth will suddenly be discontinued, because they are only to reign over it in its millennial state for exactly a thousand years, and no longer; and the nations and society having previously somewhat degenerated, and being thus suddenly released from the restraint of such a powerful and beneficent government, will forthwith fall into a condition of confusion and anarchy. The devil being at the same time unchained and "loosed for a little season" from his imprisonment in the bottomless pit, will "go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is as the sand of the sea. And they go up on the breadth of the earth, and compass the camp of the saints about, and the beloved city [the earthly Jerusalem]; and fire comes down from God out of heaven, and devours them. And the devil that deceived them is cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever."

The immediate sequel of the destruction of the rebel nations of Magog at the end of the Millennium is the second resurrection and judgment of the wicked dead before the great white throne, and the creation of a new heaven and new earth in place of the first heaven and first earth, which pass away—as described by the apostle John at the conclusion of his prophetic vision: "And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened,

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and another book was opened, which is the Book of Life; and the dead were judged out of those things which were written in the book, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them, and they were judged, every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the Book of Life was cast into the lake of fire. And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea."¹

THE HON. AND REV. GERARD T. NOEL, brother of the Earl of Gainsborough, wrote in 1828 an able and full pre-millennial exposition on the "Prospects of the Christian Church," from which the following are some extracts:—

"The kingdom of Christ will be contemporaneous with what is commonly called 'the day of judgment,' or 'the day of the Lord,' a term descriptive, not of the ordinary period of twenty-four hours, but the day foretold, and appropriate to him with whom 'one day is as a thousand years, and a thousand years as one day.' At the dawn of this day, or rather period of time, 'the first resurrection,' or the resurrection of the 'dead in Christ,' will take place. These will awake fashioned after the glorious body of Christ; while the saints at that time living on the earth will undergo a momentous change; a change effected not through the ordinary medium of death, but of some rapid and spiritual process, which will at once assimilate them to the glorified dead, now restored to immortal life; and these saints, the dead thus revived, and the living thus changed (and both glorified after the pattern of Christ), these saints will ascend to

¹ Rev. xi. 11 to xxi. 1. The prophetic narrative being brought down to the end of Rev. xxi. 1, comes to a full stop, and returns back again to the period of the pre-millennial second coming of Christ, parallel with Rev. xix. 7; for the heavenly Jerusalem evidently descends at the marriage of the Lamb, before the millennium, from the highest heaven within sight of the earth, and thenceforth remains visibly suspended in the air, so that the spared nations of the millennial earth walk in the light of it (Rev. xxi. 24). Thus an entirely new and distinct prophetic vision is described from Rev. xxi. 2 to xxii. 15, the whole description being of the interior state of this heaven, New Jerusalem and of the glorified resurrection saints within it, and not at all of the mortal unglorified people in the millennial earth. The New Jerusalem is nowhere stated to descend actually upon this earth, and being a square city larger than Europe itself, could never be expected to be poised upon, and in contact with, this globe.

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meet the Lord, as he approaches towards the earth, in the mingled 'glories of his Father and of the holy angels.' These saints, thus revived and changed, will form the elect church, and be presented as the glorious bride to Christ, being now 'made perfect, without spot, or wrinkle, or any such thing.' Then will the joyful hour be arrived when the marriage supper of the Lamb will be celebrated, 'because the bride shall have made herself ready.' Then will the happy and redeemed church, thus united to her Lord, prepare to reign with him on the earth, and to share his millennial glory. On his approach, the dreadful overthrow of impious and ungodly men will take place; at least throughout the range of that apostate Christendom, which so awfully shall have abased its noble privileges, and slighted its gracious warnings. At this time the Jewish nation will be miraculously restored to their own land; and this long outcast people will again be honoured of God, and submit to the sway of the glorified Messiah their Prince. Satan will then be bound, and his influence over the earth be cast out during the millennial period; while the 'latter rains' of the eternal Spirit, now no longer limited as on the day of Pentecost, but falling in gentle showers over the whole earth, the time of the world's conversion will be arrived, and the knowledge of the Lord 'will cover the earth, as the waters cover the sea.'

"Over the world thus reduced to obedience, though not yet rescued entirely from death ('the last enemy to be destroyed'), the Saviour and his glorified saints will reign in glory. The subjects of this kingdom will be composed of the restored Jews, the converted heathen, and the remnant converted and saved from the ungodly hosts who will have perished during the convulsions of the last plagues of the great judgment. During this peaceful dominion of the Messiah, the earth will exhibit a new spectacle of justice, allegiance, and felicity. The curse will be greatly mitigated, and the malignant excitements of Satan be unfelt. But towards the conclusion of this great day of God, impiety will once more prevail, and Satan be again permitted 'to deceive the nations;' but a miraculous victory will finally subvert his power: the last judgment will take place; Satan and his rebellious associates will be cast into the lake of fire; death be destroyed: the curse already taken from the Elect Church at the first resurrection will now be removed entirely from the earth; and every foe being put

down, the distinction between Jew and Gentile destroyed, and the mediatorial sceptre no longer needed, the mediatorial kingdom of the Messiah will be delivered up to the Father; God 'will be all in all,' and the earth at length be transformed into a tranquil scene of happiness, an enduring monument of praise to Him who shall have achieved its rescue from the terrific doom of death.

"The church, in various passages of Scripture, is designated as the bride of Christ; a term to whose explication no human language, nay, no human thought, can render justice. If there be an image descriptive of joy, honour, purity, intimacy, and love, it is the marriage union of a celestial monarch; and this image God has deigned to employ, in order to describe the felicity of his Church.

"It is at the moment of the second advent of the Messiah, even at the hour of his kingly manifestation to the earth; it is at this hour that the inspired apostle reveals to us 'that the marriage of the Lamb is come, for the bride hath made herself ready.' The mind labours to interpret this image. A monarch, virtuous, powerful, just, beneficent, energetic, selects a joyous companion of his schemes, his intimacies, his beneficent objects, his views of national improvement and happiness; and he realizes this plan precisely at the moment in which he receives the sceptre of his kingly honour. And has the eternal Spirit deigned to reveal, under this image, the everlasting union of the Church with Christ?—a union to be unbroken and complete through endless ages!—a union productive at once of unmingled mutual joy, and of richest beneficence to a renovated world! Oh! well may the same apostle exclaim, 'Behold what manner of love!' 'Will God indeed dwell with man?' Yes; even so has matchless grace willed and revealed it. 'Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit; to revive the spirit of the humble, and to revive the heart of the contrite ones.' 'All things are yours, and ye are Christ's, and Christ is God's.' 'Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me' (John xvii).

"During the millennium homage will no more be given to the opulent who are worthless, nor success in executing the plans of ambition and avarice be regarded as sanctifying these anti-

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christian passions; the vile person shall no more be called liberal, nor the churl said to be bountiful. The duellist, instead of being celebrated as a man of honour, will be denounced as a murderer; and the conquerors, who have overrun the fairest portions of our globe with fire and sword, and have subjugated the nations to their will, instead of being held up to the admiration of the human race, will be execrated as the deadliest foes of their kind: the dishonest gains of merchandise, which are now regarded only as the fruits of dexterous management, or of ingenious industry, will be classed with the acquisitions of the thief and the robber; the faithful and patient contendings of the saints and servants of Christ in former ages against the corruptions of the church and the world, which in the days of general degeneracy had been derided and reproached, will receive their merited commendation—will be remembered with gratitude, and proposed for imitation. The venerable and holy men who from age to age opposed anti-christian superstition and usurpation—who preached, and laboured, and suffered in defence of the gospel; who amidst scorn, and tortures, and death followed the Lamb; to whose efforts in holding forth the word of life and in standing fast in the liberty wherewith Christ had set them free, the church and the world are so much indebted, but whose names and labours have been traduced and loaded with infamy by many an infidel or time-serving pen: these will be rescued from this disgrace, and be crowned with high and deserved honours; while mankind shall accord in consigning their persecutors and calumniators, whatever may have been their worldly dignities or their literary fame, to an eternal oblivion.*

* When the doctrines of the gospel shall be universally diffused and professed, and Christian principle shall gain a decisive ascendancy, and regulate public opinion and human intercourse, civil government will be exercised exclusively for its legitimate ends, and teem with benefits to mankind: piety and purity; and goodness will receive public encouragement, and iniquity, in all its forms will be discountenanced and put to shame: the love of truth, of justice, and of peace will pervade communities, and will actuate governments both in their domestic administration, and in their international intercourse.

* This and the next paragraph is stated by Mr. Noel to be quoted from the Rev. Mr. Stark.

Then also war with all its unnumbered calamities will cease, and peace will universally prevail—a state devoutly to be wished, but which we cannot expect ‘till the prince of this world be cast out;’ till the elements of war in the human heart be subdued; and the extension and success of the gospel alone can insure that result.

“This hallowed and renovated state of the earth is the theme of hope and joy to every true believer in the revelation of God; and, to the view which I have hitherto given of that state, no such believer, I imagine, will be reluctant to yield his full assent; but many will, perhaps, differ from the view which I must now proceed to illustrate, as to the government of that world. I have briefly explained the condition of those who are to be the subjects, the governed of the kingdom; men in their mortal state, but now penitent, converted, humble, affectionate, pious to God, and charitable to their kindred and their neighbour; men temperate, consistent, prosperous without pride, and happy without ingratitude; men still associated in civil order and government, living without injustice, and dying without alarm; forming a pleasant and a joyous family, united in bonds which the faith of Christ and the Spirit of truth have formed and consecrated; men to whom self-control, virtue, kindness, and public and private concord will mitigate disease, and much diminish sorrow; men to whom life will be felicity, and death full of peace; men, in fine, realizing that lovely and soul-rejoicing scene depicted by the skilful hand of the evangelic prophet at the close of the sixty-fifth chapter of Isaiah.

“And would not the recurrence of miraculous agency under the fructifying influence of the eternal Spirit be an era of blessing to the earth which no human language can describe? Would not the intercourse of the glorified Elect of past ages, with the still mortal inhabitants of a present age, be the commencement of a dispensation of justice and of charity, long indeed depicted on the prophetic page, but then first to be realized in the practice and felicity of mankind? Would not the pacific sceptre of Christ and of his saints, exhibiting the law, the ordinance, the morality, and the faith of the gospel, as the exclusive code of domestic, social, and international communication (of all which the type has been already furnished, under the theocracy of the Jews), would not this condition and administration of human things produce exactly that happy and disinterested course of daily conduct, under which the wolf

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"How high then the office; how great the glory; how splendid the triumph; how efficient the usefulness of that elect and redeemed church, to whom God will give power to maintain the earth in peace; to guard it from Satanic assaults, and to uphold the cause of religion, the claims of truth, and the joys of charity in the world! Can a nobler felicity be imagined than in the very presence and under the smiles of a redeeming God, to exercise this dominion over a world once the *Abeldama* of the universe, but now restored almost to be like the paradise of Eden?

"Is it not a reasonable anticipation, that in the future scenes of predicted glory it may be within the power of the glorified saints still to mingle invisibly amidst the mortal sojourners of earth; sometimes to veil the radiance with which they will be clothed? And thus when the earth shall be at rest, the voice of war be silent, and strife be hushed in the land, it may be permitted to these beneficent immortals, though reigning in the world, to lay aside their ensigns of power, and to cheer some lonely valley, some peaceful home of virtue and of loveliness, with the intercourse of a kindness that shall only seem kindred with its own!

"The personal and visible reign of Christ can be shared by those alone who are conformed to his spiritual character. 'Blessed are the pure in heart: for they shall see God.' 'Blessed are the meek: for they shall inherit the earth.' There is an eternal harmony in the works and dispensations of God. The harvest accords with the seed which has been sown. 'Be not deceived, God is not mocked, for whatsoever a man soweth, that shall he also reap; he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting.'

"If the reign of Christ be not first within our renewed souls, we shall never share it in a renewed world. If he legislate not over our passions and our affections, we shall never bear rule in the regions of his rescued earth. If God the Holy Ghost regenerate not our hearts, he will never regenerate our bodies. Our conformity to Christ must be entire. We must first be crucified ere we can be glorified. His sceptre must be in our hands ere his crown can rest upon our heads.

"Amidst the conflicts of inward corruption, the pangs of

disease, the groans of oppression; amidst the tears of the suffering, the mistakes of the ignorant, and the blasphemies of the proud; the spiritual mind will anticipate a glorious though still terrestrial state, in which evil will have no place, and happiness be exposed to no temptation; in which mind mingling with mind, and enlarging its knowledge under every new facility for truth, will yield itself up 'to those intellectual revelations, to that everlasting sunlight of the soul,' in which the truly wise will enjoy the presence of their Lord throughout the periods of a blissful eternity."

THE LATE DUKE OF MANCHESTER, in his treatise, "The Finished Mystery," adduces various arguments in proof of the orthodox pre-millennial or millenarian view, viz., that the personal return of Christ to this earth will take place just before the millennium, and that Christ will visibly and personally reign over the earth during that period of a thousand years, which will, therefore, not be merely a *spiritual millennium*, or improved condition of society by a universal spread of true Christianity, but will include in addition the actual bodily presence of Christ and his heavenly saints, continually visiting this earth in person, and holding intercourse with its mortal unglorified generations of mankind, like as God and the angels sometimes visibly appeared in former times to the patriarchs and the Jews. The following are some of his practical remarks in regard to the Lord's return:—

"With respect to the second advent, it need not be limited to the moment in which the Lord shall be revealed as a flash of lightning, but may embrace a series of events issuing inevitably in that awful and glorious result. Until the series does commence, we may know that the brightness of Christ's presence is not impending; and, on the other hand, when that series shall begin, we may expect that all will be quickly accomplished, although the particular hour when the elect shall be caught up to meet the Lord will even then be unknown. When, therefore, it is said that we are to expect the coming of Christ at any time, I conceive the commencement of a series of events, having relation to the progress of the Lord, and terminating in the revelation of Jesus Christ, is intended.

"We may lay it down as a proposition, that only those who deny ungodliness can be expecting Messiah's advent, for if men cast not off the works of darkness,¹ they continue in a

¹ Rom. 13, 12.

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state of darkness; they know not that the night is far spent, and that the day is at hand; for the service of God, and the waiting for Christ, St. Paul gives us as the two great characteristics of true conversion: 'How ye turned to God from idols to serve the living and true God, and to wait for his Son from heaven.' But in this waiting, an anxious wish for the event is implied, as well as the belief in the probability of its immediate occurrence.

"Those who are expecting Messiah's advent do deny ungodliness and worldly lusts; the expectation has a purifying efficacy; 'Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Beloved, now are we the sons of God, and [or but] it doth not yet appear what we shall be.' We are now in possession of this most exalted privilege, although the present is not the season when the sons of God are manifested; the world now knows them not, any more than when he was on earth it knew him. 'But,' says St. John, 'we know that, when he shall appear, we shall be like him; for we shall see him as he is.' To see him as he is, to know him even as we are known, argues an exaltation of our nature commensurate with the glorified humanity of the Son of God; 'and every man that hath this hope in him [*i. e.*, in Christ] purifieth himself, even as he is pure;' every one who has this exalting, exhilarating hope of being made like unto Christ at his glorious appearing, does now strive after, and in some measure attain unto, that purity which is in Christ himself. Hence St. Paul urges it, as the great motive to mortification: 'When Christ, our life, shall appear, then shall ye also appear with him in glory. Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.'

"The passage which I have quoted from St. John's epistle seems to refer rather to the expansion of the intellectual and spiritual capacity of the glorified believer; but there must also be a spiritual body—a body capable of being actuated immediately by the glorified spirit—a body of glory suitable for the perfected spirit. Such was St. Paul's expectation, and in setting forth his walk as an example, in opposition to that which ends in destruction, he implies that this desire of Christ's appearing, and of the consequent transformation into his like-

¹ 1 John iii. 1-3.

² Col. iii. 4, 5.

ness, was a great impelling motive to heavenly conduct: 'For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall transform our bodies of humiliation, in order that they may be fashioned like unto his body of glory.'¹ To attain to the hope, and to live in the expectation, of the advent, is, in short, that which characterizes those who are not deficient in any spiritual gift. 'I thank my God, . . . for the grace of God which is given you by Jesus Christ; that in everything ye are enriched by him: . . . so that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ.'²

"St. James speaks of patience as being the crowning and completing grace of the Christian, so that however perfect he might be, were he not placed in such circumstances as would elicit and call into exercise the grace of patience, he would be wanting in something; and so great would be the want, that the believer should joyfully exchange a state of peace for one of manifold trials, in order that he might have the opportunity of exercising this grace. 'But,' adds he, 'let patience have her perfect work, that ye may be perfect and entire, wanting nothing.'³ What, however, can fortify the believer, and enable him to endure in the exercise of this perfecting grace, but the expectation of the Lord's speedy return? The same apostle says, 'Be patient, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh.'⁴ St. Paul holds out precisely the same motive in support of the same grace: 'Ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry.'⁵ In both these passages the consideration of the Lord's speedy advent to put an end to suffering and trial is held out as the support of patience. And in neither of them is there a hint of a period of spiritual peace and triumph prior to the advent.

"Precisely the same thought is held out for the consolation of those under bereavement in 1 Thess. iv. 13—18. To me it appears evident that the special ground of comfort here urged is the prospect of speedy reunion with the departed

¹ Phil. iii. 20.

² 1 Cor. i. 4—7.

³ Jas. i. 4.

⁴ Jas. v. 7.

⁵ Heb. x. 36, 37.

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brethren; and *that* too, not by our being also absent from the body, and so present with the Lord, but by the return of Christ, together with those who sleep in Jesus. Here, then, evidently the whole consolation consists in the probability of Messiah's speedy return.

"We may be confident then that the expectation of Christ's Second Advent, which is taught by the grace of God—which is a sign of true conversion—which is purifying in the highest degree—which shows itself in all holy conversation and godliness—which is a mark of the highest spiritual knowledge—which therefore characterises those for whom the crown is laid up,—an expectation which the saints on earth share in common with the church in heaven,—is holy in its tendency—is in accordance with the divine mind, and is a point of great practical importance. On the other hand, that ignorance upon this subject—which is wilful—which betokens a child of darkness—which encourages a covetous disposition—which fosters a persecuting spirit—which unbridles the animal desires—and which will end in sudden destruction—is to be reprobated and carefully avoided."

IN CONCLUSION,¹ the practical effect of considering these prophetic truths should be to animate and stir up Christians to preach the gospel more zealously, and to proclaim more loudly

¹ It is an observable sign of the times that not only have many gentlemen been raised up as revival preachers in Great Britain during the last few years. from 1857 to 1865, but also many ladies who address large audiences with spiritual power and effectiveness, and among whom the most noticeable are Mrs. Booth, Mrs. Palmer, Mrs. Thistlethwayte, Mrs. Bell, Mrs. Haslam, Mrs. Daniel, and the Misses Isabella Armstrong, Marianno Graham, Jessie Macfarlane, Geraldine Hooper, Augusta Mason, Anne Drury, Foster, Jary, Bonnycastle, Raymond, etc. This seems to be a commencing fulfilment of Joel's prediction: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh . . . and your sons and your daughters shall prophesy (or preach). And on my servants and on my handmaidens I will pour out in those days of my Spirit and they shall prophesy" (Acts ii. 17, 18; Joel ii. 28). The word *prophesy* not only signifies *expounding the prophecies*, but also *preaching the gospel*, as in 1 Cor. xiv. 3. "He that prophesieth speaketh unto men to edification, and exhortation, and comfort." fervent prayer should be offered up for the divine blessing on their gospel ministrations, and that the Lord may raise up many likeminded labourers to work in his vineyard, for "the harvest truly is great, but the labourers are few."

and extensively the midnight cry "Behold the Bridegroom cometh: go ye forth to meet him." The importance of publicly preaching upon the prophetic portion of God's word, and exhorting people to believe that Christ is personally coming within the next few years, appears all the greater when we reflect that only those watchful Christians who really hold and openly confess that definite second advent belief will be caught up to meet Christ in the heavens at the first stage of his coming, BEFORE the three and a half years of tribulation, while true Christians, who are, nevertheless, worldly-minded, or backsliding, or drowsily neglectful and unbelieving in regard to these particular prophetic truths, will be left behind to be chastised in the subsequent tribulation, although subsequently upon their repentance saved so as by fire.¹ (Rev. iii. 14—22, etc.)

When the seven-years' Jewish covenant is made, it is evident, as regards Christians who really believe, that within

¹ This specially important truth is much more fully explained in the fourth chapter of the author's treatise on Napoleon, the full title of which is, "Louis Napoleon, the Destined Monarch of the World, foreshown in prophecy to confirm a Seven-years' Covenant with the Jews, about seven years before the Millennium, and (after the resurrection of saints and ascension of watchful Christians has taken place two years and from three to five weeks after the covenant) subsequently to become completely supreme over England and most of America, and all Christendom, and to cause a great persecution of Christians during the latter half of the seven years, until he finally perishes at the descent of Christ, at the end of the war of Armagedden—including an examination of the views of Bishops Irenæus, Hippolytus, Victorinus, Primasius, Revs. G. S. Faber, Edward Irving, E. Bickersteth, T. Birks, C. Maitland, Dr. Seiss, De Burgh, C. Molyneux, J. Kelly, R. A. Purdon, D. McCausland, J. H. Frere, Sir E. Denny, Major Phillips, Judge Strange, Dr. Tregelles, etc. With diagrams, and with an Appendix of twenty-four pages, added in 1865, on 'Menacing Perils in Britain and America.' 400 pages. 2s. 6d. Eighteenth thousand. By the Rev. M. Baxter." Its first edition was published in 1861. The author, without professing to be infallible, has fully stated in it the reasons and conclusions of himself and other writers for believing that Louis Napoleon is to be the great man of prophecy. There are persons who believe it will be some Napoleon, but who do not feel so sure that it will necessarily be Louis Napoleon. Time will, however, soon test the correctness of these conclusions.

The prayerful supplication of the divine blessing upon these prophetic works, and their author, is requested of those who may be spiritually enlightened and benefited by their perusal (Eph. i. 16—23; iii. 14—21; Col. i. 9—11).

three and a half years afterwards, they will either be translated to heaven, or else left on the earth, exposed to the great tribulation and persecution in which they will necessarily lose at least all their property, if not their lives.—they will in common consistency dispose of, and devote to benevolent and religious purposes all their landed and personal property, except what is necessary for the subsistence of themselves and those dependent on them during the brief interval before that tribulation.

If Christians realized the true state of the case—that most probably by the end of the present decade, if not sooner, Britain and America, as well as other parts of Christendom, will begin to be filled with unparalleled troubles and calamities, and that the present opportunities of freely traversing these countries, and preaching the gospel and announcing the coming of Christ, will ere long to a great extent be taken from us—how energetic would they be in now availing themselves in the utmost measure of such opportunities. In numerous cities, towns, villages, and rural districts, larger and more frequent religious meetings would be held than ever known heretofore, in the open air, and in halls, lecture-rooms, chapels, and churches. Revival and second advent tracts and books would everywhere be widely circulated. Christians would be quickened, backsliders reclaimed, the careless awakened, and many souls converted from the error of their way, attracted to Jesus, turned unto righteousness, and enabled to unite devoutly in the aspiration of the Psalmist, "Let the heavens rejoice, and let the earth be glad: let the sea roar and the fulness thereof: let the floods clap their hands: let the hills be joyful together before the Lord: for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth."

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