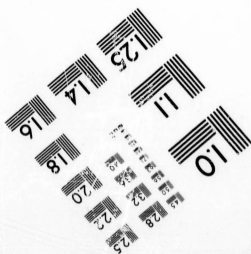
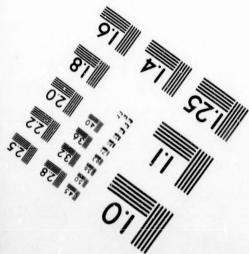
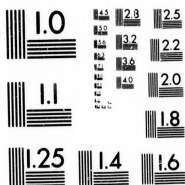


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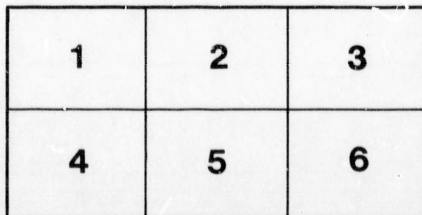
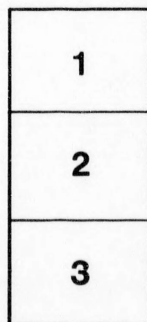
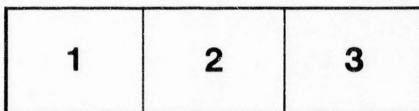
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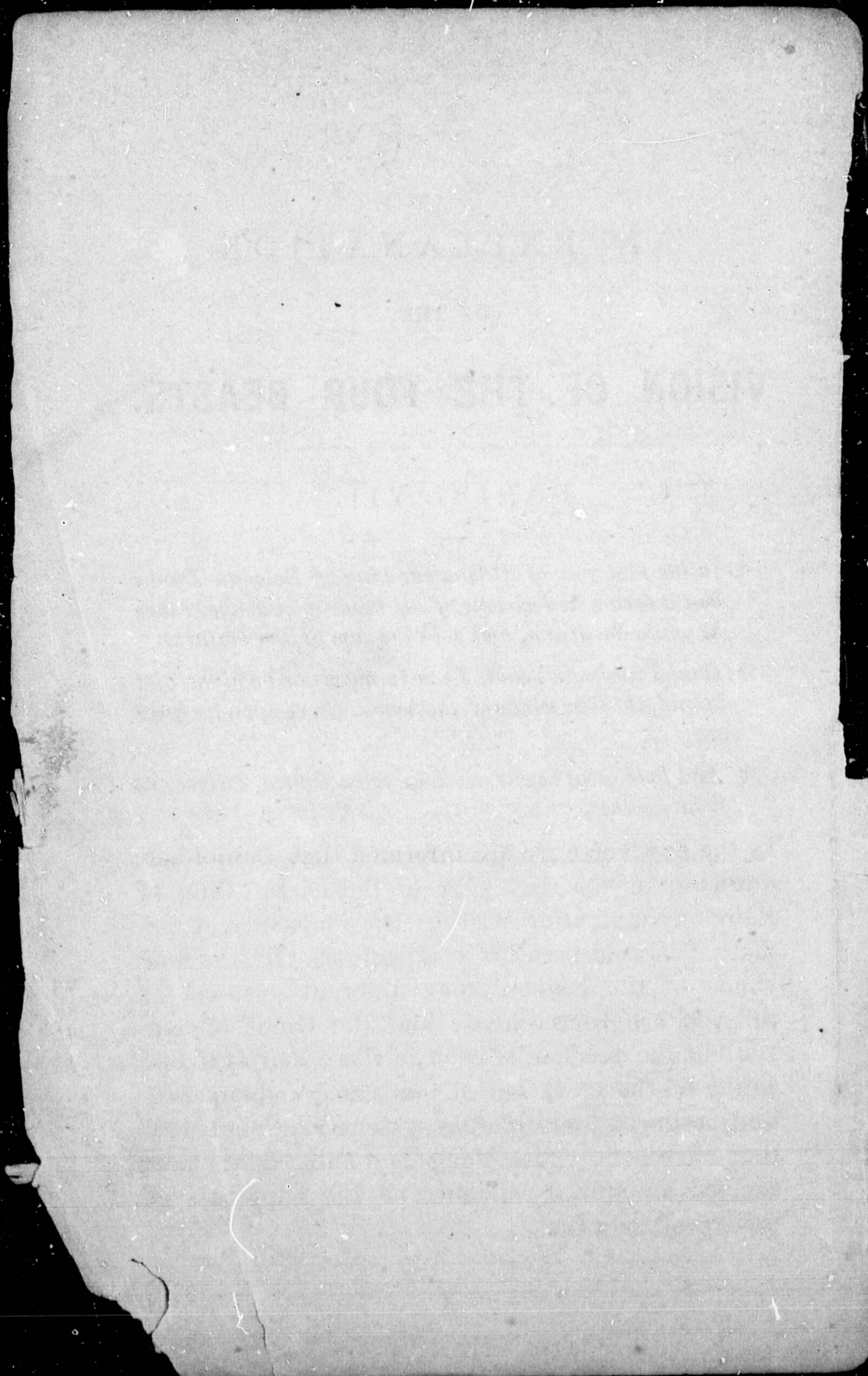
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AN EXPLANATION
OF THE
VISION OF THE FOUR BEASTS
DANIEL VII.
BY **GEORGE COLLINS.**

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AN EXPLANATION
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VISION OF THE FOUR BEASTS.

DANIEL VII.

- 1 *In the first year of Belshazzar king of Babylon Daniel had a dream and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters.*
- 2 *Daniel spake and said, I saw in my vision by night, and behold, the four winds of the heaven strove upon the great sea.*
- 3 *And four great beasts came up from the sea, diverse one from another.*

IN the first verse we are informed that Daniel had a dream, in the first year of Belshazzar king of Babylon; and, after writing the substance of the matter, he told it to his companions. By the four winds of the heaven, four different systems of religion are represented; and the winds of heaven, or the teacher of each of these four systems, acting on the great sea of ignorance and superstition, produced four different systems represented by the four beasts, whose doings and antecedents have exerted a material influence on the happiness or misery of mankind.

4 *The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it.*

The first beast was like a lion, and had eagle's wings, and in course of time the wings became plucked, and he was caught or lifted up from the ground, and made to stand up like a man.

This beast derives his origin from the Roman empire; and covers that period of history from the foundation of Rome to the accession of Constantine the Great; and as there are plenty of books in circulation giving full information about the doings of the Romans, I shall content myself with merely touching such parts of their history as point directly to the text; leaving to my readers some work to do to supply the deficiency, and do some of the thinking for themselves in order to obtain full satisfaction, and be well persuaded in their own minds.

From the foundation of Rome until the year one hundred and seventeen of the christian era, the symbol will answer to the conquests and power of the Romans; the lion, by his superior strength and courage, bore down all opposition—the eagle's wings denoting an almost unlimited extent of conquest. During the reign of Trajan, the noble animal put forth one last and crowning effort, before his wings should be plucked from him by the moderate Hadrian. This active prince visited every province of the empire, and saw with his own eyes the actual state of his subjects, with a view to the improve-

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ment of their condition; it is said Hadrian marched on foot and bare-headed over the snows of Caladonia and the sultry plains of Upper Egypt. In this large piece of the earth's surface, the emperor found sufficient scope to gratify his curiosity, and his desire for improvement; the extensive countries beyond the Euphrates, the fruits of Trajan's victories, he resigned to their native rulers. If Hadrian could have had the advantage of telegraphs and railroads, he might have acted differently, and, instead of resigning these countries he might have laid an iron road through to China, and exercised a fatherly care over the celestials. If the Roman emperor ever read the Bible, and the ninth and tenth verses of this chapter, he would have read a description of a chariot closely resembling our modern locomotive—a most desirable acquisition to a prince who was continually on the move. But the world was too young, and had to be taught many a bitter lesson by experience, before it could be brought to a knowledge of its true interests. The policy inaugurated by Augustus was fully carried out by Hadrian, and pursued, with advantage to the people, by the two Antonines.

It does not appear that the Polytheism of the Romans entertained any very serious aversion to Christianity, and if I am not misinformed, they allowed the statue of the Saviour a place among their gods; and they were the most grieved and annoyed because the Christians ignored the numerous progeny they had so industriously collected from the Grecian mythology, whose antecedents were

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better adapted to the wants and inclinations of a warlike people. The apparent obscure birth and humble parentage of the Saviour was an insuperable obstacle in the way of a proud and ambitious man; although His life was spent in doing good, in performing miracles of the most stupendous nature, and best adapted to the wants of the distressed: yet His ignominious death, and the feeble impression He made, even among His own people, was sufficient in the eyes of such people to merit their contempt. In the tenth year of the reign of Nero, they however suffered severely from that monster of cruelty, who is accused by the historian of the times of setting fire to his own capital; and it was to divert the fury of his justly indignant subjects, that he accused the Christians of this great calamity.

The too frequent allusion to the personal reign of Christ, and the destruction of the world by fire, might have given some colour to the charge, and in the heat of passion, the Pagan might have believed the Christian guilty of aiding what he most earnestly desired to see accomplished. It is certain that many suffered the most severe torments; some were nailed to crosses; some were sewn up in the skins of wild beasts and exposed to the fury of dogs; others, smeared over with combustible materials, were used as torches to illuminate the darkness of the night.

But when the excitement was past, it was generally admitted, that these sufferers had been made the victims of a cruel and cunning tyrant: and the

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survivors were entitled to the sympathy of the people. And, during the reigns of most of the succeeding emperors, Christianity made rapid progress; the blood of these faithful martyrs furnished seed for the Church; and, by the time of the accession of the emperor Commodus, there was scarcely a Roman citizen but had listened to the story of the cross, had heard of the suffering Saviour, the atonement for sin, and was offered salvation through His merits.

And, under these favourable circumstances, many in humbler, and some in the higher walks of life, embraced the Truth, and rejoiced in the Living God instead of the heathen deities of wood and stone: but, on the other hand, there were very many who turned a deaf ear to the gospel, and upon whom the goodness of God failed to make any lasting impression, and when Goodness had failed of her object, the next and only alternative was severity; when peace and plenty had failed to awaken the gratitude and incite the love of man to its legitimate object, and awaken his attention to his immortal interests, an influence is reluctantly brought to bear upon his fears; he is terrified by the calamities which surround him on every hand, and constrained to implore the mercy he had spurned when in more favourable circumstances. From the accession of Commodus, till the accession of Constantine, for a period of one hundred and forty-four years, without much intermission, the the lion, divested of his wings, exerted his strength and exercised his worst instincts in his own de-

struction. The licentious soldiery, emboldened by the weakness and wickedness of succeeding emperors, placed on the throne men who oppressed the people by heavy taxes, in order to indulge themselves in luxurious idleness. The decline of discipline and even of courage exposed them to the invasion of hords of barbarians which existed on their borders; who were not slow to avail themselves of such an excellent opportunity of plundering their wealthy neighbours. Yet, amidst this scene of trouble and confusion, some heroes make their appearance, such as Alexander Severus, Claudius, and Aurelian, who endeavour to stem the torrent of disorder and corruption, which the weakness and wickedness of their predecessors had caused to flow with accelerated velocity.

A long period of civil war robbed the earth of the husbandman; and this, in its turn, produced famine, and this again introduced pestilence, and we may believe the historian that during part of the time already mentioned, not less than the moiety of the human race were destroyed.

Yet the true heroes were the followers of Jesus; these were busy receiving the converts that fear and terror had attracted to the true source of comfort; and I am induced to believe that the true soldiers of Jesus made rapid advances against Paganism in these troublesome times.

Order being restored during the reign of Diocletian, the Pagans had time to estimate the aggressive force of truth, and became fully aroused to their danger as a system. Galerius, one of the

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associates of Diocletian, who governed the Eastern Provinces, was their great champion, and, in connection with his associates, he issued a series of edicts, having for their object the extermination of the christian name. And, during the ten years of persecution which followed, two thousand Christians suffered martyrdom at the hand of Paganism; many meeting-houses were destroyed; and, as there were no images in those days on which to wreak vengeance, the Scriptures were burned. Yet this by far the most formidable persecution ever experienced at the hands of Pagan Rome, has been far excelled by Papal Rome; in the Netherlands alone, more than one hundred thousand of the subjects of Charles the Fifth were put to death by the hands of the executioner.

The Pagans had seen Christianity in its most favourable circumstances: they now had an opportunity of viewing it under the most distressing persecutions; and in the firmness and patience of the Christians amidst the flames, to a mind not entirely blinded by bigotry, the superior claims of the latter must have been strikingly apparent. The sober industrious habits of the Christians would place them beyond the reach of want, in most cases; their cleanly habits would promote their health; the peace of God which passed understanding would fill their hearts with gladness, and they gave incontestible evidence that Christianity was a good thing to live by; and the readiness with which they manifested their determination to die rather than deny the faith, proved beyond

question that Christianity was a good thing to die by. And thus the truth was gradually being impressed on the minds of the people, preparing them for the great change which occurred shortly after the ten years' persecution, when the lion was made to stand up like a man having a clean heart and a right spirit.

Constantine, the first emperor of the Romans that embraced the truth, is the person in whom this important change is effected; and he was lifted up from the earth—caught up to the third heaven, just as the apostle Paul was, and underwent all the changes, or ascended the various steps, until he reached the summit of Christianity, and the Roman purple, with great power to establish Christianity; not only that the followers of Jesus might derive some benefit from the advantages of temporal good, but to give them a fair trial, similar to that given to the Jews in the time of Solomon, in order to see if they were able to stand in prosperity as well as they had endured adversity. It is well known, however, that they were not; and the reason is simply this, they refused to surrender themselves to the guidance of their head. The opposition Constantine met with in the field he easily overcame, but the opposition he met with in council was a more serious obstacle. At the Council of Nice the representative of Jesus Christ is seated upon a low stool, attentively watching the proceedings and listening to the debates of the grave ecclesiastics, whose mistaken zeal would carry them far beyond the bounds of prudence, but for

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the seasonable word of the emperor. As it stands, the Nicene Creed has some weak and unguarded places, which have been fiercely assaulted by the enemy, and been the fruitful source of much mischief. But I am persuaded that it was not the fault of Constantine or Athanasius. As emperor, he gave them riches and power, he led their armies on to victory, and overcame all their enemies, except the unbelief which lurked in their own hearts.

5 And behold another beast, a second, like to a bear, and it raised up itself on one side, and it had three ribs in the mouth of it between the teeth of it: and they said thus unto it, Arise, devour much flesh.

The religion of the Goths was in harmony with the animal which represents them, both in a local sense and in his proclivities. As late as the end of the eleventh century, a celebrated temple existed at Upsal, enriched by the gold obtained from their piratical expeditions; and ornamented by three principle deities—the god of war, the goddess of generation, and the god of thunder. Every ninth year was marked by a solemn festival; nine animals of every species—human beings included—were sacrificed, and their bleeding bodies suspended in the adjacent grove.

According to tradition, Odin, before being deified, was the chief of a tribe of barbarians who dwelt on the banks of the Lake Mæotis, till the fall of Mithridates and the arms of Pompey menaced the North with servitude. That Odin yielding with indignant fury to a power he was unable to resist,

conducted his tribe from the frontiers of the Asiatic Sarmatia into Sweden; with the great design of forming, in that inaccessible retreat of freedom, a religion and a people which in some remote age might be subservient to his immortal revenge, when his invincible Goths, armed with martial fanaticism, should issue in numerous swarms from the neighbourhood of the Polar circle to chastise the oppressors of mankind.

It is certain, however, that in the reign of the emperor Decius (A.D.250) the Gothic nation, headed by their chief, Cniva, invaded the Roman Provinces, defeated their army, and put the emperor to flight; took the city of Philippopolis, and one hundred thousand persons are said to have been massacred in that great city. The time occupied in the siege of Philippopolis enabled Decius to collect another army, and encouraged him to attempt to retrieve his own glory, and the lustre of the Roman arms. The retreat of the Goths was intercepted, loaded the spoil of Philippopolis, their number decreased, and the exhausted country no longer affording them subsistence; they endeavoured to purchase peace by the surrender of their prisoners and spoil. But Decius, confident of victory and burning for revenge, refused to listen to their offers. The battle was one of grief and rage against despair. The force of the Goths was divided into two divisions; the first was defeated with great slaughter. The second division was covered by a deep morass, and here the fortune of the day turned, the Romans sank into the treacherous soil, while their

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light and active enemies, accustomed to encounters in the bogs, could here use their long lances with advantage. The Romans were defeated, and the emperor could never be found.

The Goths obtaining possession of the Bosphorus, the following year saw them owning a naval force; leaving the coast of Circassia on the left hand, they first appeared before Pityus, and, after plundering that city, they again embarked in their flat-bottomed barges, and made sail for Trebizond, where they obtained a complete victory and rich booty; the wealth of the adjacent country had been deposited at Trebizond, and the spoils of that city filled a large fleet of ships, which they found in the port, and siezing the robust youth of the sea-coast, they chained them to the oar, and returned in triumph to their new establishments on the Bosphorus. The following year another expedition was undertaken, with greater powers of men and ships; avoiding the scene of their former depredation, they followed the western coast of the Euxine, passed the mouths of the Borysthenes, the Niester and the Danube; increasing their fleet in their progress past these large rivers. They approached the narrow outlet through which the Euxine sea pours its waters into the Mediterranean, dividing the continents of Europe and Asia. At Chalcedon they met with and overthrew an army more numerous than themselves, where a plentiful supply of arms and valuables rewarded their toils. Nicomedia, the richest city of Bithynia, fell before their resistless attack; Nice, Prusa, Apæmæa, Cius, cities

that had sometimes rivalled Nicomedia in splendour, were involved in the same calamity with the whole province of Bithynia. And, after digesting the spoils in idleness, the following season sees them again on board their vessels, and Greece is the scene of their depredations. Athens is sacked and the whole country made to feel the evils of war. After a lapse of about sixteen years (in order, I suppose, to give their victims time to exercise their industry and restore their exhausted means), they again invade the Roman territory, in the reign of Claudius. The skill and judgment exercised by this able prince, in using the exhausted resources of the empire with such advantage against the Goths, earned him the name of the Gothic Claudius. During his short reign and the short reign of his successor, Aurelian, the Goths and other barbarians met with some humiliating defeats, which enabled the Romans to bring them to terms of peace, not however without resigning to the Goths the large province of Dacia.

Sixty years of peace renewed the fighting propensities of the Goths and obliterated the memory of former reverses: strengthened by a numerous body of Sarmatians, they advanced into the Roman territories, plundering in their usual style. Constantine met and defeated them in several obstinately contested battles, and compelled them to purchase an ignominious retreat at the expense of their plunder and prisoners. Not content with that, he carried the war into the heart of the Gothic country, and after inflicting sufficient punishment

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 gave them peace on condition that they should
 supply his armies with forty thousand soldiers as
 often as he required them.

The repeated failures must have led the Gothic
 warriors to entertain a sincere respect for the Ro-
 man arms, and induced them to turn their attention
 in some other direction for the exercise of their
 arms, and the gratification of their plundering prop-
 ensities. And about the year 366, we find the
 united strength of the Gothic nation under the
 command of their aged king, the great Hermanric,
 who displayed the abilities of an Alexander, between
 the age of eighty and one hundred and ten. The kin-
 dred tribes were induced or compelled to acknow-
 ledge his supremacy; Athanaric, Fritigern, and
 Alavivus resigned the royal title, and were known
 by the more humble appellation of Judges. (These
 are the three ribs the bear held in his mouth, be-
 tween his teeth. Ribs are for a defence, they defend
 the most important member—the heart. So these
 three persons, by their submission, strengthened
 the authority of Hermanric, and by their strength
 and influence the bear was aided in raising himself
 up on one side; the side towards the North.) Twelve
 nations were conquered by the victorious armies of
 the Goths; the scattered tribes, from the Danube
 to the Baltic, acknowledged Hermanric as their
 king, and he reigned over the greatest part of Ger-
 many and Scythia (this will explain how he arose
 and devoured much flesh). The bear acquired an
 immense territory; but his subjects were unletter-

ed barbarians, and incapable of perpetuating his fame; his name is imperfectly known, and the Romans themselves knew little of the great change taking place in the North. And I am under considerable obligation to the learned sceptic* for this among the many proofs he has given of the truth of the English Bible, which, as far as I have been able to discover, needs no alteration, from those whom its truths, as recently explained, have left naked and bare.

Hermanric, while enjoying the fruits of victory, at a mature age, was awakened from his torpor by the intelligence that the dominions were invaded by a new and powerful enemy—the Huns. He prepared to exert against them the united force of the Gothic state; but he soon found his judges more inclined to second, than repel the invasion of the Huns. The force exerted by his teeth on these ribs, provoked their enmity; he survived a short time the strokes of their daggers: but the Goths, overcome by the swift movements and fierce onslaughts of the Huns, lined the banks of the Danube and implored the protection of the Romans.

The astonishment of the Emperor Valens must have been intense, when he was informed that his formidable enemies, whose fighting propensities he had a short time before beheld with his own eyes, desired his protection, and begged to be permitted to cultivate the waste land of Thrace. But his astonishment must have soon been subdued by anxiety, and Vallens must have been sorely puzzled

* Decline and Fall of the Roman Empire, by Edward Gibbon, Esq.

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by this strange circumstance. After some delay they were permitted to cross the Danube, and their immense numbers and hostile appearance, when encamped on the opposite side, soon made the Romans wish them somewhere else. When the brothers Valens and Valentinian reached the height of their ambition, and the summit of Roman greatness, the power of the former was opposed in the East by Procopius whose affinity to the house of Constantine procured him the dangerous distinction of being an eligible candidate for the purple. A numerous though fickle party engaged to support his claims. The Goths had been taught in peace and war to respect the house of Constantine; they had experienced his ability as a general, and his liberality as a prince, and were easily persuaded to espouse the cause of Procopius. Thirty thousand Goths crossed the Danube and entered the province of Thrace, and the inhabitants suffered acutely from their rough visitors. Before they became aware of the defeat and death of Procopius, they were surrounded and captured by the generals of Valens; and in the three years' war which ensued, which Valens superintended in person, he had ample opportunity to study the propensities of the animal he was introducing into the empire.

It is somewhat singular that the emperor of the West and brother of Valens should have manifested a singular regard for a couple of huge bears about the same time; Valentinian carefully inspected their diet and exercises himself, and instead of the

usual method of inflicting punishment on criminals they were thrown to those huge bears; and the Roman emperor amused his eyes with the grateful spectacle of seeing them tear and devour the bleeding limbs of the unfortunate malefactors abandoned to their rage.

The emperor of the East, not content with so limited an area of cruelty, condescended to lose the whole Gothic nation among his subjects: but the diet and exercises of the Goths, far from being carefully inspected by Valens was intrusted to his assistants; the bear was exasperated by the most humiliating conditions and scanty subsistence.

The Goths were required to give up their arms and have their children sent into exile; the first condition was evaded by costly presents, the pliant officers intrusted with the duty were satisfied with offerings of females, cattle and other valuables, which the Goths freely gave in preference to their arms.

A scanty supply of provisions, of the worst kind, was sufficient to urge any people to desperate councils. Dogs, and such cattle as had died of disease, were sold to them for food, and even for such, an exorbitant price was demanded and obtained. If the emperor had profited by the lesson of experience and listened to the voice of prudence and the dictates of honour he would have rallied the broken ranks and revived the drooping spirits of the Goths by a timely reinforcement, and checking the victorious progress of the Huns, saved the empire from their depredations, and earned the lasting friendship

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of the Goths, and easily confined the wild hords of Scythia in their native plains. Instead of allowing the Goths to enter the empire in a most humiliating condition, irritating them by extortion and hunger, and compelling them, as a ranging bear, to plunder and destroy in order to procure the means of subsistence.

It would be tedious and wearisome to detail the devastations committed by the Goths in the Northern Provinces; conducted by skilful leaders they were successful in war and easily obtained by force what had been withheld from them by obedience. The fortune of war (as it is sometimes called) restored to their parents the children who had been sold for bread; and the indignities they had endured from their brutal masters, exasperated the Goths to retaliate with interest whenever the opportunity presented itself. The Battle of the Willows, near one of the Six Mouths of the Danube, reduced their numbers but failed to stop their progress; and the historian who recorded the event, when visiting the spots discovered the plains whitened with their bones. Reinforced by other tribes of their countrymen, they encountered the Roman army, with the emperor Valens at their head, twelve miles from Adrianople, and to transcribe the words of the historian,—the Roman cavalry fled, the infantry was surrounded and cut to pieces; the emperor seeking refuge in a cottage—the cottage was fired and reduced to ashes, and the emperor Valens with his train perished in the flames.

After some unsuccessful efforts against the stone walls of Adrianople, the tide of Gothic inundation rolled towards the East; and, after plundering the wealthy suburbs of Constantinople and the adjacent country, they slowly returned towards the Western boundary of Thrace, having nothing to fear from the vanquished forces of the East; they spread themselves over a fertile and cultivated country as far as the confines of Italy, and the Adriatic sea. St. Jerome affirms, perhaps with some exaggeration, that nothing was left in these countries but the earth and sky; he records many massacres, conflagrations, and desecration of churches, committed by the Goths and their barbarous allies.

On the death of Fritigern, the intrepid and wise general of the Goths, the mutual interest which bound the various tribes together was much weakened. On the death of Valens, the emperor Gratian providentially chose for his associate the son of a hero whose rising fame had been the cause of his death. Theodosius the Great governed the East with credit to himself and with advantage to his subjects. Unable to raise an army capable of contending with the victorious Goths, he pursued a cautious and defensive course until the death of Fritigern and the division of the Goths. Some of them entered into the service of the emperor and assisted to destroy their countrymen, and the final capitulation of the Goths is dated four years and one month and twenty-five days from the defeat and death of Valens.

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jects in the provinces of Thrace, Phrygia and Lydia, fruitful lands were given them to cultivate; but they retained the right of administering their own laws independent of the Roman magistrate; the hereditary chiefs of the tribes were still permitted to command their followers in peace or war; but the royal dignity was abolished, and the general of the Goths was appointed and removed at the pleasure of the emperor.

An army of forty thousand Goths was maintained for the service of the empire; and these haughty soldiers were distinguished from the Roman soldiers by their gold collars, liberal pay and extraordinary privileges. Their native valour was improved by discipline and a more perfect knowledge of the use of arms.

And now, having traced this warlike people till they have become Roman subjects, yet being governed by their own laws, and maintaining their independence, and observing the peculiarities and distinctness of their race; I leave them, to look after the leopard. And those who delight in war and rapine will be gratified to read of the revolt of the Goths on the death of Theodosius; when, headed by the formidable Alaric, they invaded both the Eastern and the Western parts of the empire, and finally besieged Rome, and after some reverses, which the indomitable spirit of Alaric overcame, took the City of the Cæsars.

6 *After this I beheld, and lo another, like a leopard, which had upon the back of it four wings of a fowl: the*

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beast had also four heads; and dominion was given to it.

The leopard, after careful investigation, I am persuaded is represented by the Huns, a confederation of Tartar tribes, which, for the space of thirteen hundred years, existed on the confines of China; and by their warlike habits, made incessant inroads in the Chinese empire. Their armies, consisting mostly of cavalry, disconcerted the elaborate tactics of the Chinese, by the swiftness of their movements, and the accuracy of their arrows. The unscrupulous manner in which they sometimes broke their most solemn engagements—answers to the leopard's spots. An incident which occurred in the sixth century will serve to illustrate:—The Chagan of the Avars (I do not know if he was a lineal descendant of Attila, but I am informed that he occupied the same palace and pursued the same policy in a less extensive area,) meditated the capture of the city of Sirmium, the ancient bulwark of the Illyricum province (and to transcribe the words of the historian) the plains of the lower Hungary were covered with the Avar horse, and a fleet of large boats was built in the Hercynian woods, to descend the Danube, and transport into the Save, the materials of a bridge; but as the strong garrison of Singidunum which commanded the conflux of the two rivers might have stopped their passage, and baffled his designs, he dispelled their apprehensions by a solemn oath, that his views were not hostile to the empire, he swore by his sword, the symbol of the god of war, that he

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did not, as the enemy of Rome, construct a bridge upon the Save. "If I violate my oath," pursued the intrepid Baian, "may I myself and the last of my nation perish by the sword; may the heavens fall upon our heads; may the forests and mountains bury us in their ruins; and the Save, returning against the laws of nature to his source, overwhelm us in his angry waters." After this barbarous oath, he calmly enquired what oath was most sacred amongst the Christians, what guilt of perjury it was most dangerous to incur; the bishop of Singidunum presented the gospel, which the Chagan received with devout reverence.—"I swear," said he, "by the God who has spoken in this Holy Book, that I have neither falsehood on my tongue nor treachery in my heart." As soon as he rose from his knees he accelerated the labour of the bridge, and despatched an envoy to proclaim what he no longer wished to conceal—"Inform the emperor," said the perfidious Baian, "that Sirmium is invested on every side, advise his prudence to withdraw the citizens with their effects, and to resign a city which it is now impossible to relieve or defend.

The four wings of a fowl upon the back of it, are easily explained; several species of fowls are migratory. Such were the Huns in their habits—a pastoral people, they tended their herds, moving from place to place, changing their quarters as the variation of climate, and the scarcity of forage affected their interests and the health of their cattle; and the immense plains of Asia were well adapted to the wants of this people. When the Chinese broke

the power of the Huns, in the first century of the Christian era, the nation became divided into *four heads*. The most warlike commenced their journey westward; and, as they made their appearance on the confines of the Persian and Roman dominions, either from choice or necessity, they separate into two divisions; one of them established their dominions in the fruitful plains of Sogdiana, on the Eastern side of the Caspian. Their manners were softened by a long residence in a flourishing province, perhaps containing some of the remains of the arts of Greece; and their complexion underwent a change, and they became distinguished from their countrymen by the additional appellation of *White Huns*. Their valour was exercised by frequent wars with Persia, but they respected in peace the faith of treaties, in war, the dictates of humanity.

The second division took a northwesterly course and were exercised by a colder climate and greater hardship, their native fierceness was increased in the frequent encounters with the still more savage tribes of the North. As late as the thirteenth century their residence on the banks of the Volga was attested by the name of Great Hungary. Fifty thousand of the poorest of the people remained in their native lands and submitted themselves to the clemency of their conquerors. The fourth and last *head* of the leopard consisted of fifty-eight hords, about two hundred thousand men, retired towards the south, implored the protection of the emperor of China, and were permitted to guard and inhabit the extreme frontiers of the province of Chansi and the territory of Ortons.

After the Huns of the Volga had driven the Goths into the Roman empire, (most likely they did it to attract the attention of the religious factions from tearing each other in pieces; and exert their powers of destruction in a more honourable warfare,) they do not make their appearance in any great or united effort, till the attachment of the various tribes was secured to the renowned Attila; and it was during the reign of Attila that dominion was given to the leopard. He alone, of all the barbarians, united the savage tribes of Scythia and Scandinavia. If (says the historian) a line of separation were drawn between the civilized and the savage climates of the globe—between the inhabitants of cities and those that cultivated the earth, and the hunter and shepherds who dwell in tents—Attila might aspire to the title of supreme and sole monarch of the barbarians.

The crowd of vulgar kings, the leaders of so many martial tribes, who served under the standard of Attila, were ranged in the submissive order of guards and domestics round the person of their master; they watched his nod, they trembled at his frown; and at the first signal of his will, they executed without murmur or hesitation his stern and absolute commands. In time of peace the dependent princes, with their national troops attended the royal camp in regular succession, but when Attila collected his military force, he was able to bring into the field, an army of seven hundred thousand barbarians.

It is neither necessary to my task, nor agree-

able to my taste, to trace the progress of this swift and savage leopard, in his course of devastation through the Roman empire, until he received a final check at the Battle of Chalons. The Goths had attracted the attention and demanded the uttermost vigilance on the part of the Roman ecclesiastics and instead of warring among themselves, they were earnestly engaged defending themselves from the Goths. Until the long reign of Theodosius, and subsequent opportunities had to a great extent enabled them to civilize, and Christianize, these warlike marauders. This having been accomplished, they have once more time to attend to the wars amongst themselves, and the barbarians becoming involved in the Arian heresy, and their savage instincts aroused in the heat of controversy, many victims were beginning to be offered on the shrine of the prevailing creeds; when the inundation of the Huns (as was the case with the Goths) again diverted them from their folly and furnished employment for a considerable space of time. And the scourge of God, as Attila has been rightly termed, admonished them to cease destroying each other, and promoted a precarious truce by a mutual danger. In later years the sword of Mohammed performed a similar office; the fall of Constantinople extinguished the fierce controversy which had so frequently torn the christian community in that great city; and Mohammedism cleansed the christian idolators from their idols wherever their victorious arms gave them the opportunity.

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7 *After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and break in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns.*

The fourth beast is described as being dreadful and terrible and strong exceedingly, having great iron teeth, and not content with breaking in pieces and devouring his prey, he stamps the remainder with his feet. This beast, though diverse from the others, is far more destructive; he is stronger than the lion; he excels the savage fierceness of the bear; he is more destructive than the leopard. In this beast are united the savage instincts of the lion, bear and leopard, armed with ten horns.

The ancient and honourable name which has been retained by a ferocious ecclesiastical system, has added strength and dignity to the Roman Catholic Church (as they please to term themselves), without retaining any descendants of the Cæsars. And although at the time of the rise of the system, there might have been a few of that degenerate race, the sack of Constantinople by the Turks, and the extinction of the small remnant of Roman power in the East, have left the Latin man nothing but the language, and that is foreign to three-fourths of his people. And when all that is useful and instructive has been collected and translated into Anglo-Saxon, the Latin language may be consigned to the tombs of those with whom it originated; since it has answered the one great purpose of identifying

the beast mentioned in Revelation xiii. with the Roman ecclesiastical system. By referring to the more elaborate description John has given, it will be seen that the fourth beast of Daniel and the beast of Revelation are one and the same animal.

His body (says the beloved disciple) was like unto a leopard.—That is, the people who formed the body of the system were the wild Scythian tribes, the descendants of those who exhibited the distinguishing traits of the leopard, under the command of the renowned Attila. The spots of the leopard will answer to the blasphemy of this infamous system, and will apply to the Huns themselves (a case in point has been already mentioned).

The body of the Roman Catholic Church consisted of Tartars.

His feet were as the feet of a bear.

The feet evidently belong to the Gothic nation, and are fully illustrated by the annual depredations of that warlike people, before they became in a measure civilized; and after they became united to the fourth beast, their destructive powers were fully developed in the destruction of Christians. The great iron teeth are the various instruments of torture used to tear in pieces the followers of Jesus; the inquisition has accomplished its inhuman purpose, whole multitudes have been torn and devoured by this monster of cruelty, and the bleeding remnant have been stamped on, and scattered by his destructive feet.

The ten horns are elsewhere mentioned as ten kings, and also ten crowns.

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Since the institution of the College of Cardinals, the election of the Pope, and the supreme authority, have been vested in the Pope and his Council at Rome. From thence radiates a system, effectual in its discipline and most destructive in its operation, which even in our days manifests itself in Fenian raids and Red River riots, inflicting a great amount of suffering, and waste of treasure. The horns are the ecclesiastical laws, and the kings or crowns are the cardinals. An objection to this view may be started, because the number of the cardinals does not correspond with the horns; yet, if we go back to the origin of the system, we shall obtain some light on the subject. Ten men were commissioned by the Roman emperor Justinian, to prepare a code of laws which vested a great amount of power in the clergy, and established the arbitrary sway of the emperor. The work being thus divided into ten parts, and when complete each part bearing the name of the lawyer, would then assume the shape of ten divisions, or ten horns.

The greater part of the long reign of Justinian was spent in the service of this abominable system. While the brave Belisarius, with inadequate forces and superhuman exertions, was subduing the enemies of the empire, that theological hero was earnestly engaged in driving the church into the wilderness, and by his cruel edicts forcing submission to his pet system. But the full development of the destructive power of this ferocious beast was gradual and progressive, like that of his predecessors; the extinction of the Western empire, by

the repeated assaults of the Goths, and other barbarians, was accomplished about two centuries after the death of Justinian. The fall of Constantinople extinguished the Roman empire in the East, and swept away the mass of idolatry which the Greeks themselves had long before acknowledged to be but another name for Paganism. It also strengthened the system located at Rome, and attracted the eyes of the world to the ancient capital of the Cæsars. And, about the year 1514, the beast had reached the summit of his ambition, and the bleeding remnant of Christians, who had been nearly extirpated by this ravenous beast, narrowly escaped his capacious maw. It was about the time Mahomet preached his first sermon in Mecca, when he became fairly established; and the idolatry or Paganism had been transferred to what has been called Christianity. The system of the Grecian Mythology was amply represented by the statues of saints, and the number of the latter exceeded that of the former; and, as their relics soon obtained a marketable value, they were multiplied by the industry of the ecclesiastics. The Altar of Victory, with its presiding goddess, was lost in the ruins of ancient Paganism, but she is better represented by the Virgin Mary in modern Paganism; she is fairly installed as the presiding deity of the Church of Rome—altar and incense all complete.

From this we may conclude that the fourth beast which Daniel has so truthfully pourtrayed as being dreadful and terrible, was conceived by the emperor Justinian, and the empress Theodora (of stage no-

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tority); and became firmly established about the sixth century; reached the highest degree of power a short time before the commencement of the Reformation; will have his teeth and claws drawn in less than ten years.

8 *I considered the horns, and, behold, there came up among them another little horn, before whom there were three of the first horns plucked up by the roots: and, behold, in this horn were eyes like the eyes of man, and a mouth speaking great things.*

While Daniel was considering the horns, another *little* horn made its appearance, having eyes like the eyes of a man, and a mouth speaking great things; it is furthermore intimated that he made war with the saints, and prevailed against them, until the Ancient of Days came, and judgment was given to the saints, and the time came that the saints should possess the kingdom.

This *little* horn is another of the many and various descriptions of Calvinism, which so often occur in holy writ, and mostly connected with Romanism; not because of any resemblance, but rather because of their extreme opposite tendencies.

The three horns Calvinism has managed to pluck up by the roots are as follows:—

First—They strip the Pope of his distinguished honours, and each individual becomes a pope in his own right;

Secondly—They hold that all individuals were predestinated to be either saved or lost, not only before the existence of each person, but before the earth was formed;

Thirdly—That each individual, should he or she be so fortunate as to be one of the favoured number, was bound, according to the eternal decree, to be saved, without any concurrence of their own will, or effort on their part, to secure eternal life.

All of these people who have experienced anything like a gracious time at any period of their lives (and there are many such among the Calvinists), consider themselves *elect*, which places them at once upon an equal footing with the elders, the apostles, (and Jesus Christ Himself,) who had been selected by the discerning eye of the Almighty, to represent His only begotten Son, to the Christian Church; and occasionally to offer themselves, a sacrifice to God, for the sins of the people. And to attain this exalted and honourable position, is being elected; and hence the exhortations of the Apostles Paul and Peter:—Lay aside every weight and the sin which doth so easily beset you; and run with patience the race that is set before you, locking unto Jesus: and,—Give all diligence to make your calling and election sure. Therefore, all the elect, according to the Calvinistic doctrine, all the apostles and elders of Calvinism, must be spurious, because only one Christian in a generation is required to serve as a scape-goat, to make atonement for sin; and, as head of the Church, see to the welfare of the whole community; and he is distinguished above his fellows by a stronger love to God, and a more earnest desire to promote His glory; a stronger love to man, and a more earnest desire to promote his welfare: and it is his chief

glory to be permitted to bear the sins of the people, as, "Christ;"—and he can exclaim with Paul, God forbid that I should glory in anything but the cross of Christ. So we see the true elect are distinguished from their fellow-Christians by enjoying more of the pleasure which results from doing good; and experiencing more pain; and having to attend to more work than their brethren; and the true motive and mainspring of their actions is love to God and love to man.

When Martin Luther won the election, and was making rapid progress against Romanism, Calvinism reared its presumptuous head, and made war against the saints; and it has prevailed against them. The fierce words of this *little* horn, about absolute decrees and predestination, have converted the Almighty into a tyrant, and himself into His especial favourite; and, as nothing can be charged against the elect, he is licensed to cheat; to injure, and even to commit the most abominable crimes, with impunity. This man of sin considers himself a king and a priest of the Most High, and expects all the good things in the storehouse of heaven, without any reference to his conduct while on earth. These false Christs are the people meant by the Lord Jesus, for there are *many*, and they may be likened to the Pharisees and hypocrites who neither sought the kingdom of God themselves nor suffered others; they pay strict attention to the forms of Christianity, but do not believe in the substance; they present an exceedingly pious appearance; and point the finger of scorn at the faithful

witness of Jesus, who has courage to confess he has received a sanctified nature. Their unbelief is on a par with their impudence, and presumptuously claiming the promises contained in scripture, without heeding the conditions; they have arrived at the highest state of christian perfection, and yet scout at the very idea of living without sin. And, by a cunning piece of legerdemain, the righteousness of Christ is imputed to them, and yet they are permitted to lie, cheat, and indulge in all sorts of iniquity, without heeding the warnings and threatenings against those who do such things. That without the celestial city are dogs, whoremongers, sorcerers, idolators, murderers, and whosoever loveth and maketh a lie. This man of sin—this liar and sorcerer—considers himself one of the elect, a Christ; and, while claiming to be perfect in Christ, he disdains those who believe in a real new birth, a literal regeneration, while in the flesh; and, by sorcery or a sleight-of-hand trick, he imagines himself a new creature in Christ, and yet an old sinner in the flesh. He insinuates himself, with cunning craft, into every grade of society; and while he flatters the vanity, he looks with complacency on every sort of wickedness, so long as it is hidden from view; he offers election with the greatest honours ever conferred on a man, in one hand; and everlasting damnation in the other. We don't expect you to live without sin (say they); we allow our people to do just as they like; Christ does everything for us; we have nothing to do; we are limbs of His body, bone of His bone. You may come

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with us, and indulge your passions, and cheat your neighbour. All that we require is a pious exterior, a decent appearance; and let us have your *support*.

I have seen this man of sin, in his roughest garb, and most uncultivated form interrupting one of God's own children as with loving heart and convincing words he was telling a few poor wretches the way to happiness and heaven; I have heard him, surrounded by worldly pomp, "with eloquent tongue," denouncing as "liars," the saints, who persisted in offering salvation to all, who chose to forsake their sins and walk in newness of life. And it was while listening to the cunning insinuation of this man of sin, that I first experienced the forgiveness of my own sins; my Calvinist companion suggested—this world came nigh being altogether lost; if that prayer had been granted which the Saviour offered in the garden of Gethsemane, we must have all perished.

Struck with this view of the matter, but revolving in my mind the fearful agonies endured by Him, I began to look upon as my Saviour;—I exclaimed with some warmth—it was a fearfully bitter cup, not only the physical suffering, but the awful weight of the world's sin, was about to be laid upon Him.

I immediately experienced the truth of what I asserted; the sense of guilt and condemnation which had so long rested on my mind and caused me so much uneasiness, was entirely removed—my faith healed me, and brought the power of divine grace into my soul; and by this I was satisfied, that the

design of the Almighty in giving His Son to die for the world, was, that the world should be saved, and it is man's own cursed folly, that has hindered this benevolent design from being carried out.

I journeyed on through the wilderness, and after some difficulty with my own rebellious nature, "crossed Jordan." And while enjoying a happy sense of the continual presence, and favour of God: I was urging to another Calvinist acquaintance, the easy way of faith in Christ; and the simplicity of the plan of salvation; and its adaptation to the wants of the whole human family; and was relating the manner of my receiving the evidence of pardon for my sins; with the divine testimony which had been given me—that God would freely forgive all the world for Christ's sake if the world could be prevailed on to accept forgiveness on these terms.

He cut me short, by quoting Ephesians i. 4,—According as He hath chosen us in Him before the foundation of the world [he omitted the following] that we should be holy and without blame before Him in love.

After pondering over this portion of holy writ, which conflicted with my own experience, my mind was directed to the broad promise of God to faithful Abraham, that he should have children as the stars of heaven and the sand on the sea shore for multitude; then pondering over the foundation of the world, my eyes became gradually fixed on Jesus; and the broad promise, Whosoever believeth on Him might not perish, but have everlasting life,—

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seemed to grow greater than ever to my enraptured vision, and I could scarcely restrain my joy in due bounds, when I repeated, "Christ is the FOUNDATION OF THE WORLD." Then, applying this to the promise of the faithful Creator to Abraham, I saw it all. I had taken the stronghold of Calvinism, and can use their best guns with deadly effect against themselves. For if Christ be the Foundation of the world, the next thing to be done is to get the world upon it. Not a clique but the whole human race may come and rest secure on this solid Foundation. I exhort every one to consult their true interest; to cease to do evil, and look for a time of refreshing; and your sins shall be blotted out; and grace shall be given you, and you shall be happy, if you will be guided by the Almighty, instead of living in rebellion against your very best and most influential Friend.

That there are zealous and even pious people among the Calvinists, I am not going to deny; especially among those calling themselves Presbyterians. But those called the Plymouth Brethren are by far the most vigorous offspring of Calvin. This zealous body of people have drained most of the life out of the other Calvinistic sects until there is little left in them but the unclean bird; whose loquacious and solemn denunciations of Plymouth Brethrenism, would fill volumes. As I consider this people, by their looking for the coming of Christ, and by their separating themselves from evil, and by the zeal displayed by them in preaching the gospel—to be the best specimen of Calvinism extant, I

would faithfully warn them of its errors, and, if possible, persuade them to embrace nothing but the truth. Their creed, as I gather it (if creed it may be called), differs somewhat from every other form of Calvinism. Instead of the ceremony of laying on of hands, in imitation of the Apostle Paul, when he communicated the gift of the Holy Ghost to some of the saints (the true Christ communicating a real blessing),—a most prominent feature amongst Presbyterians,—every one is a king and a priest to God the moment he obtains forgiveness of sins, and to use the language of a tall Scotchman, they are all tops and no bottoms. From the grave mistake made at the commencement, may be attributed the errors of a more serious nature; their antipathy to holiness, and the belief that they are fully and everlastingly saved, and cannot possibly mistake the way, or fail of obtaining the highest honours, ever conferred on man by his Creator.

The young believer soon loses the joyous sense of the forgiveness of sins; and the grace which strengthens him in the hour of temptation is withheld because of presumptuous sins; he becomes mounted upon the tall stilts of predestination and absolute decrees, and looks down with pity and contempt on the humble saint, who is using all the powers of his renewed nature, to combat the power of Satan; and the unbelief and presumption of the fierce little horn. And he either becomes a proud Pharisee, or gets so entangled in sin that he has to be given up to a reprobate mind, as, good for nothing, having more pleasure in unrighteousness than

in the strait and narrow way which leads to God. Again the mistake of holding the forgiveness of sins to be regeneration, or conversion, presupposes the possession, and precludes the possibility of any further progress; for while they believe they are temples of the Holy Ghost, having been united to Christ, and limbs of His body, bone of His bone; they are waiting for Christ to come and destroy the world, and take them to glory.

My Calvinist friend, don't you find it hard to persuade yourself, that you are a temple of the Holy Ghost, when you never feel the living, moving water within? Do you manifest the mind of Christ when you expect to see the world in flames, and yourselves—a mere handful of the human race—exalted to the highest honours? Do you really believe that your assent to the theory of the crucifixion, death, burial, and resurrection of Jesus, will procure you all these blessings? I tell you, Nay! Divest your mind of all presumption, and seek to obtain forgiveness for the dishonour you have cast upon God, and the insults offered to His Christ, and let me lead you away from the glorified elders, with their white robes and gold crowns; take your place as a justified man. There are but twenty-four more crowns to be disposed of, and those who run for these will have to start fairly, and not get over the wall, like a thief or a robber. Christ says, "I am the door; no man cometh unto the Father but by me." And those who are hungering and thirsting after righteousness must be filled—must have a renewed mind, and a new robe to cover their dry

bones; and then, and not till then, they may, if faithful, become temples of the Holy Ghost; and enjoy the uttermost salvation. You have received but the earnest of your inheritance, in the forgiveness of sins; grieve not the Holy Spirit by building on the foundation "wood, hay and stubble," and daubing yourselves with untempered mortar. The refuge of lies must be swept away, and you must stand before God naked, just as you are; and wait for your dress. It may be you will have to wait until the last day, when all the dead will have to stand before the God of the universe, when every one will receive a reward according to the deeds done in the body; or you may, in company with the children God will (according to His word) give me, live to see that great day, and escape death altogether. Your reward will be according to your merit, and your merit will be in proportion to your obedience to God. I am not anxious to destroy men, but would rather that all men could be saved; and I am giving the most convincing proofs of the existence of God and the infallibility of His word; and I earnestly call upon all who love that word, to help me to scatter these Explanations of the Prophecies, wherever that word has been read; so that as many as possible may be saved, both among the Romanists and Calvinists; for I know the bodies of these beasts will soon be given to the burning flames. The fierce words of this little horn—the insults and injury heaped upon the elect, and the saints, and the blood of Servetus, will be avenged on the obstinate followers of Calvin. The great whore which has cor-

rupted the earth with her fornication, and is drunk with the blood of the saints, and the blood of the martyrs of Jesus, must be stripped of all her power and influence; and her deluded votaries, educated into the knowledge of the truth; and by degrees be led to see the monster, which has so long oppressed and deceived them. The obstinate priesthood are consigned to the flames, and the obstinate and incorrigible people to the sword. I do not say this on my own individual authority, but on the authority of Him, who called me to be His servant, and as I am instructed by His Holy Spirit to explain His word. A glance at the Eleventh of Revelation will show that God gives His chosen ones an especial power. They could shut heaven so that it rained not on the earth; and if any one should be wicked and hardy enough to attempt their injury, they held the hand that pointed the lightnings, and could direct at will, but as necessity might demand, these swift agents of destruction.

The twelve hundred and sixty days, the time they were prophesying in sackcloth, may be dated from the year 609, the year in which Mahomet preached his first sermon in Mecca; and the time when the Gothic Tartar association arrived at maturity; and the worship of images had been fairly established. Twelve hundred and sixty years (for *years* is the meaning), added to six hundred and nine, will make one thousand eight hundred and sixty-nine. In the fall of that year, there appeared an advertisement in the *Ottawa Citizen*, to the following effect:—

“*The Latin Man, and the Man of Sin.—Romanism*

“and Calvinism Exposed, and the Book of Revelation Explained. By George Collins.”

And the man of sin has been fully revealed by my *Explanation of Revelation*, and also by the *Explanation of the Eleventh of Daniel*; and he has again come under our notice in the present little work; and I added a little of my Christian experience in order to show how the Lord has led me to unravel this master-piece of Satan.

I simply say, in conclusion, if my credentials are good, receive me. I have wronged no man; I have coveted no man's silver, or gold; my own hands have supplied my wants, and the wants of the times. I have watched while you have slumbered. I have not withheld my face from shame and spitting, and from those who plucked off the hair; my back has been given to the smiters, and my most bitter enemies are those of my own house; I am an astonishment to many. When the Lord sanctified me, and sent me to work in His vineyard, the man who was my fellow-labourer plunged the cold glittering steel into my breast; and the few sheep I was permitted to tend, were taken from me, by the unclean spirit of sectarianism. And, after the Lord of Hosts had put His spirit upon me, and called me to the High Priesthood, and gave me the glorious privilege of bearing the sins of the people, by enduring a few light afflictions, I was sent to a person, who had been praying for instruction with regard to his duty. I explained to him the necessity of observing the ordinance of adult baptism, as a means of teaching the operations of the living water; and quoted the

words of David,—“As the hart panteth after the water-brooks, so panteth my soul after thee, O God.” Now, this learned preacher understood no less than ten or twelve languages; and he declared that David never expected to find God, but that he rejoiced to be thirsty—which makes the blessing pronounced on those who hunger and thirst after righteousness to consist in being hungry and thirsty. Gently objecting to these views, I still urged the use of baptism as a means of teaching the saint the voice of his God, when speaking by the Holy Spirit; so that he knew when He spoke, and when he was filled and satisfied by the living water. The Reverend Gentleman lost patience, and undertook to prove by the dictionary, that baptism meant nothing of the kind, but was ordained for the remission of sins. This poor man—who considers himself a brother of the Lord—I am sorry to say is under the control of the unclean spirit of sectarianism. But I should weary the reader if I related all the opposition I have met with from those whom I had most reason to look upon as my friends. And it adds little to my comfort to know that the Lord Jesus feels, as keenly as I do myself, the indignities that are heaped upon the least of His brethren.

If any one of my fellow soldiers has exposed himself to more dangers; if any one has accomplished more with equal means, and given such clear views of doctrine and explained the most difficult parts of scripture as well as I have, let him show himself, and if God himself is willing, let him be king in Zion,

I yield him my place, and go back to my workshop.

The time has at length arrived for the saints (not the sects) the poor despised saints, to have something to say in the affairs of the nations; and God Himself will make known His will to the people through his humble servant; unless a more worthy person should present himself; some one who by his humble origin and limited capacity can show the wisdom and power of God, in using His humblest children to accomplish His greatest purposes. Simply by obeying the Almighty I have overcome death and can smile at the grim monster. I shall not lie in the grave; and I know the Lord will give me children who will accompany me; if they are obedient, I can give them everlasting life. And if the world owe me any thing for laying bare its foundations, it owes much more to God, who with consummate wisdom and inexhaustible love, has been so long working for the world's good. If I had not dived into the depth of the great ocean of God's truth, and saw the bright jewels that like stars lie concealed in its deep waters, I could never have had the least idea of the extent of His goodness; or the depth of His wisdom. If He was not independent, self-existent, and infinitely happy in himself, I might be induced to believe, that His pleasure was dependent on the caprice of man; and His interest was connected with man's redemption, yet it is not so, it is His love—God is love. Compassion acting on this great principle of His nature; moved Him to create a second Adam, who, seeing the effects of the

disobedience of the first "was also moved with this great principle, as he had received it fresh from God, to compassionate the condition of the fallen sons of Adam. And was led to exclaim, Lo, I come to do thy will, O God, in the volume of the book it is written of me, gave Himself a living and acceptable sacrifice to God, and by this one act, satisfied divine justice, dispelled the effects of original sin; opened the doors of the grave; and leading the risen saints in triumph through the everlasting doors, presented them to God, as the first-fruits of His love and obedience; robbed the grave of its sting; and cheated death of his victory; became the chief corner-stone of the foundation of the world. And to this chief corner-stone, elect, and precious have been successively added, the Apostles and prophets; until the top stone has been laid on with shoutings of grace, grace unto it. And the emphatic command given to the disciples—go ye into all the world and preach the gospel to every creature, he that believeth and is baptized shall be saved; he that believeth not shall be condemned,—was not given to mock the people, or to favour one more than another: for God is no respecter of persons, but whosoever feareth Him, and worketh righteousness, is accepted of Him, without any reference to eternal decrees, or Calvinistic predestination. One important fact may be learned from the explanation of the prophecies; that God with an eye to the promise to His friend and faithful servant Abraham, by his infinite wisdom sketched a plan for the fulfilment of that promise, and the good of all mankind. This plan was com-

municated to Daniel, in an especial manner, and also to John by the Revelation; these prophecies are attested by history to be true; and are made to correspond with the doings of nations and empires, so as to show that however vain and presumptuous, and wicked, the world has been, the Almighty reigns supreme; and although He could have swept away in a moment, all the wicked from the face of the earth; He has in mercy given the world this great lesson of experience, so that a nation might be born in a day, by this plain manifestation of His goodness and wisdom. And as in our days education is advancing with rapid strides; and general knowledge is every where on the increase; and man is beginning to think with a mind, made active by exercise, and intelligent by study, this great proof of the divine existence will be sown as seed on good ground, and produce a rich harvest, so that the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose.

It would be strange indeed if my strict adherence to truth, in delivering judgment on the various sects composing the great city, Babylon, did not procure me the ill-will of those interested in the continuance of the present state of confusion. Some of the most bigotted of the Calvinists, smarting under the keen edge of the sword, have endeavoured to make out, that I am the Man of Sin, whom the Lord is going to consume with the spirit of His mouth and the brightness of His coming. Eleven years spent in the city of Ottawa, in a labourious occupation, has

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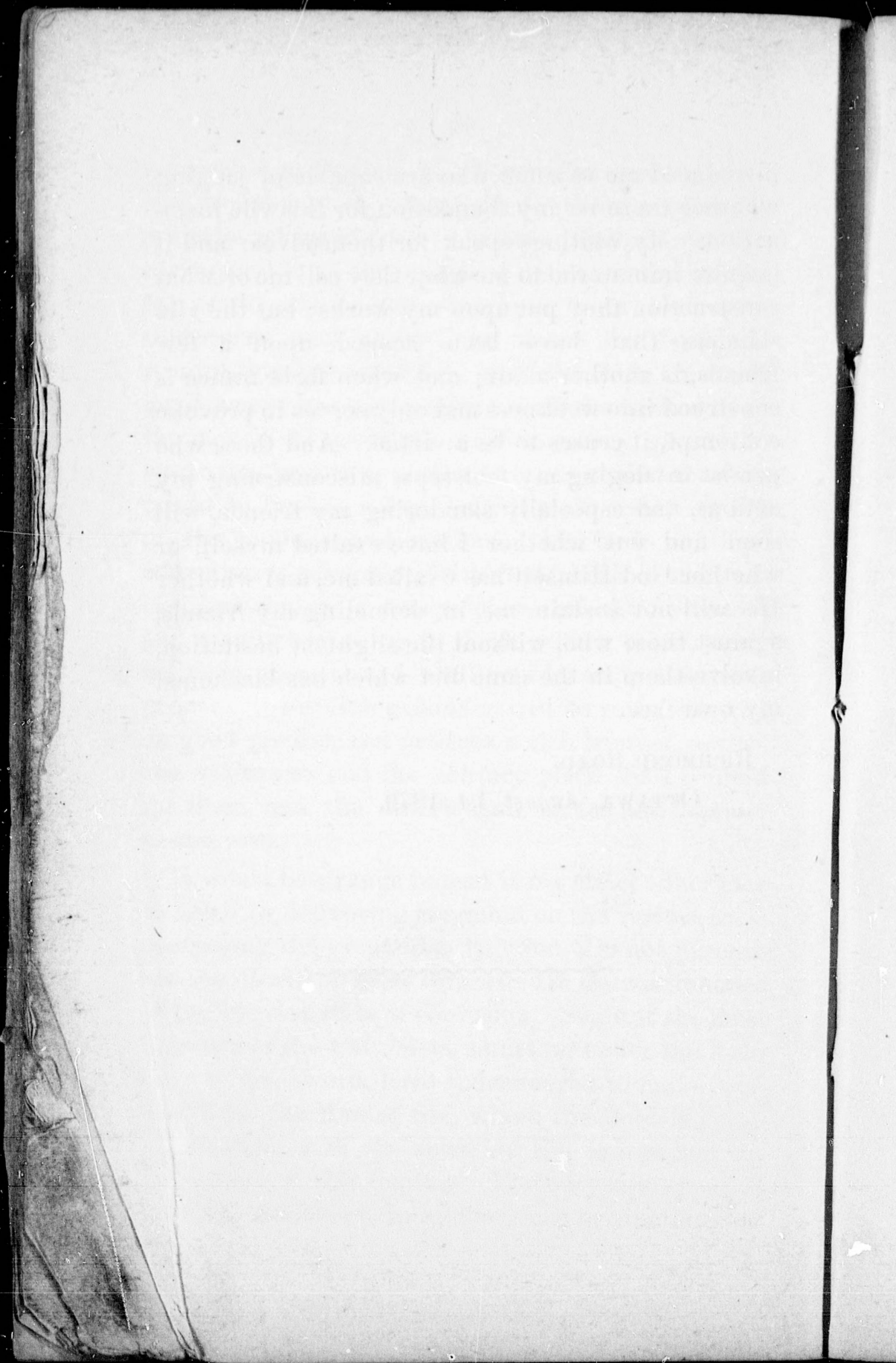
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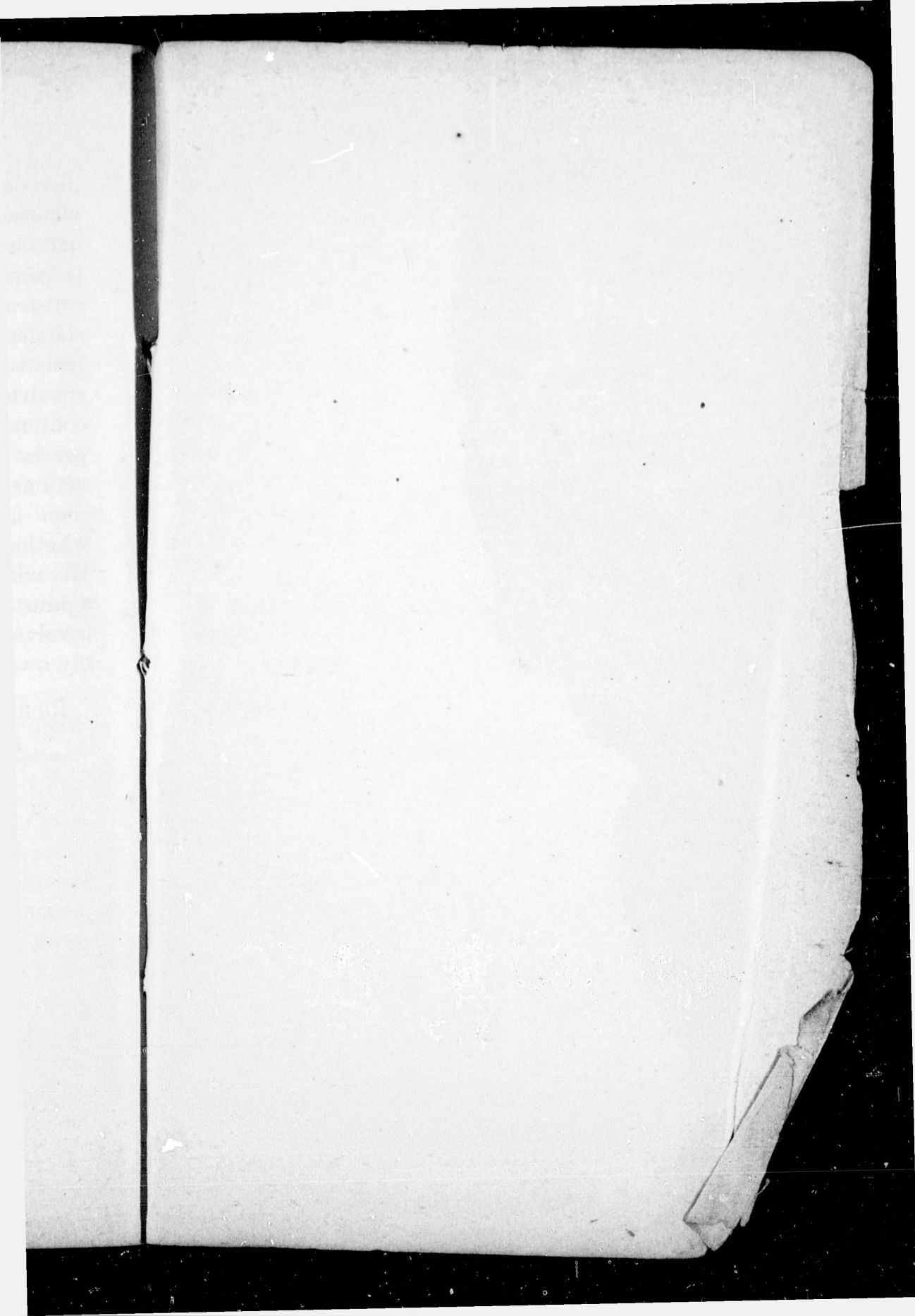
introduced me to some who are capable of judging whether there be any foundation for this vile insinuation. My writings speak for themselves; and it is quite immaterial to me what they call me or what construction they put upon my works: but the vile slanders that have been heaped upon a few friends, is another affair; and when forbearance is construed into weakness and only serves to provoke contempt, it ceases to be a virtue. And those who persist in dogging my footsteps, misconstruing my actions, and especially slandering my friends, will soon find out whether I have exalted myself, or whether God Himself has exalted me, and whether He will not sustain me in defending my friends, against those who, without the slightest hesitation, involve them in the same dirt which has blackened my own face.

RICHMOND ROAD,

OTTAWA, *August 1st, 1870.*







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