

MR. J. C. PHILPOTS REVIEW

OF

"APOCALYPTIC SKETCHES."

"SIGNS OF THE TIMES,"

and

"THE COMING STRUGGLE."

Reprinted from the " Gospel Standard," 1854.

PREFACE.

AFTER having read this Review by Mr. Philpot, I was much impressed with its contents. It being so scriptural, his arguments sound and forcible, and as throwing great light upon the events that are so rapidly taking place in the nations of the earth.

But as the volumes of Reviews are out of print, and their cost beyond the means of many of the Lord's people, it was suggested by a friend that it should be printed in pamphlet form. This idea I readily fell in with, and decided to put into practice, and to distribute them amongst the various causes, hoping it might be a means in the Lord's hands of rousing some out of their slumber to a diligent prayerfulness and a steadfast watchfulness. If this be done, the object will be gained, and the compensatory reward received.

W. THOMAS.

Editor's Comments. Mr. J. C. Philpot was a Particular Baptist minister in England during the mid and late 1800s. He was raised up in the Anglican church and later became a Particular Baptist. He edited **The Gospel Standard** for several years. The Zion Baptist Church, in Grand Rapids, Mich., published these articles in a small booklet. There is no publication date. Debtor.

MR. J. C. PHILPOTS REVIEWS OF
Apocalyptic Sketches by Dr. Cumming,
signs of the times; the Moslem and his end;
the Christian and His hope;
by Dr. Cumming, The Coming Struggle Among
The Nations of the Earth.

(Reprinted from the "Gospel Standard," May, 1854.)

THAT we are on the eve of an eventful crisis in the history of the world, if not already entered upon it, and that there looms in the distant horizon a dark cloud which threatens to burst upon and perhaps deluge the whole of civilized Europe, appears to be an almost universal impression. A peace of thirty-nine years' duration, which many fondly hoped would be handed down as a heritage to our children's children, has almost abruptly come to a close, and we, as a nation, are now standing face to face with grim-visaged War, that fearful fruit of the Fall, that insatiable monster of destruction, at whose gory shrine millions have been immolated, and who, before the autumn leaves fall, will probably have drunk large draughts of the life-blood of our gallant countrymen. Politics are not admissible into our pages, and we shall therefore not dwell upon this feature of the subject; but it is next to impossible to remain insensible to those passing events which now stir well-nigh every heart, and which sound in our ears as the first roll of thunder in the distant cloud, the first large drops of the impending storm.

It has almost passed into a proverb that coming events cast their shadows before them; and changes of great magnitude have rarely occurred in the Church or in the world without premonitory symptoms so plain and evident that he who runs may read them. If we may so speak without irreverence, God does nothing in a hurry. His plans and purposes are indeed all laid down in His own eternal mind with infinite wisdom; but they are for the most part slowly and gradually evolved in a series of events which, however seemingly disjointed and unconnected, are still linked together in a chain of predestinated order. These links, like those of a chain cable when the anchor is heaved from its sandy bed, emerge from time to time out of the deep sea of God's providence, and glisten before our eyes, obscured perhaps for a moment *by* the spray still dashing over them, but gleaming as they rise up in the rays of the sun which breaks forth upon them. Some such links are appearing now on the shores of the Black Sea and by the waters of the Danube, announcing, as they successively rise, that the great chain is in movement, that the anchor will soon be at the bow, and the ship under weigh. Thus, we may be pretty well certain that the general persuasion, both in the Church and in the world, that events of surpassing importance are at hand, is in itself an evidence of an impending crisis.

It is this impression which has directed the thoughts of many to the prophetic portions of the Scriptures, to see if haply they may find in that inspired chart any indications of the present and future position of the Church. As the Lords of the Admiralty have provided our fleets in the Baltic and Black Sea with charts to direct their course, marking out the navigable channel, pointing out the rocks and shoals, and giving the bearings and general features of every headland, defining thereby the position of every ship, so has the Lord given to the ship of the Church the chart of prophecy, that she may from time to time know her position on the storm-tossed sea of time. Over this chart many eyes are at present bending, to see how far advanced the Church now is on her destined course, and whether the harbor is in sight.

There is, we know, in the minds of many experimental preachers and writers a prejudice against the whole subject of unfulfilled prophecy. The cause of this is not difficult to ascertain. They have seen how many notional professors have made a little smattering of unfulfilled

prophecy and a letter faith in the latter-day glory a substitute for the teaching of the Blessed Spirit in the soul. They have also seen how ministers who once promised well have been drawn aside by the study of prophecy from the line of vital experience into dead and dry speculations, and instead of feeding the Church of God with what they themselves have felt, tasted, and handled of the Word of life, set before them the fruit only of their studious brain, which indeed may inform the judgment, but only starves the soul. They feel also that the choice of the flock, the most tried and tempted, as well as the most blessed and favored of the living family, especially the poor in this world's goods, are willingly strangers to this speculative knowledge, and have proved, and are daily proving, that there is nothing in it to bless their souls, comfort their hearts, subdue their sins, deliver them out of temptation, break to pieces their snares, or make Christ precious. All this we see and feel, and have seen and felt for years, and can sincerely and honestly say that the study of unfulfilled prophecy in the bare letter, as distinct from the sweet vein of spiritual experience hidden in it—which, by the by, these professors never see—has never communicated a grain of divine comfort to our heart, and has never been made the least blessing to our soul in a way of sensible communication.

We do not say that it has not been blessed to others. There are those whom we believe to be children of God who have told us that they have found the subject truly profitable to them, and have felt their hearts stirred up, and their affections sensibly loosened from the things of time and sense, by anticipating the near approach of Christ's Second Coming. Thus, others may have found a blessing in it, which we may not. But we must acknowledge that we have taken, and still do take, much interest in it; and this may be the case with others of our readers. It must be acknowledged that there are many subjects of interest to the Church of God apart from personal experience. That is indeed the grand point, the indispensable thing, without which all knowledge is speculative, barren, and worthless; but we may be allowed sometimes to look out of our own immediate circle of individual experience, and cast a glance at the hopes and expectations of the Church. These things do not clash. In the same way as members of a gospel church, besides their own personal sorrows and joys, are called upon, and sometimes are enabled, to "weep with them that weep, and rejoice with them that do rejoice," who are bound up in the bond of Christian fellowship with themselves, so may the members of Christ's mystical body sorrow and rejoice with the sufferings and hopes of the Church at large.

It has, therefore, struck our mind that, under present circumstances, a few thoughts on the subject may not be unacceptable or unprofitable. In so doing, however, it is our desire and intention to enter into points of controversy, nor lay down any dogmatic opinions on a subject so open to dispute, but simply sketch out such general features as may seem most accordant with the grand outline of revealed truth.

The Two Eyes of Prophecy

Geography and chronology have been called the two eyes of history, meaning evidently thereby that, unless we are accurately-informed of the place where, and the time when, an historical event took place, both narrator and reader are left in equal blindness as to the circumstances narrated. Thus in prophecy—which is history anticipated,* a narrative of events before they take place—we want these two eyes, the where and the when the place and the date of the predicted trans-actions. These two beaming eyes, lighting up the face of prophecy and giving it form and feature, God has mercifully granted us.

Daniel's Visions

In the book of Daniel and in the Revelation of John, we have clearly marked out the geography and the chronology, the places where and the times when the events predicted shall be accomplished. in the dream of Nebuchadnezzar, as interpreted by Daniel, we have the first prophetic chart traced out by the finger of God ; and this, though for the most part in broad and dim outline, maps out not only the scene of the predicted events, which we may briefly call the whole geographical extent of the ancient Roman Empire, but the chronology also, by giving us a

series of four successive empires, and thus embracing a period from the days of Nebuchadnezzar, who lived about 600 years before Christ, down to the close of the present dispensation Upon the" main features of the great Image which troubled the dreams of the mighty King of Babylon we need not dwell, more particularly as the sermon of Mr. Huntington in our last No. entered sufficiently into it. Be it enough to say that the Image is now standing upon its feet, part of iron and part of clay, awaiting the stroke of the stone cut out without hands which is to fall upon the ten toes, break them to pieces. and make the iron, the clay, the brass, the silver, and the gold like the chaff of the summer threshing floors. The ten toes are evidently the ten kingdoms into which the old Roman Empire, symbolized by the legs of iron, was divided.

The prophecies of Daniel are so clear and exact that ancient and modern infidels have asserted that they were written after the events foretold. But as the ancient father (Jerome) observes, who has recorded the objection, " This method of opposing the prophecies is the strongest testimony of their truth. For they were fulfilled with such exactness that to infidels the prophets seemed not to have foretold things future, but to have related things past."

England and the Anglo-Saxon Race in Prophecy

It may be difficult exactly to define these ten kingdoms and point out their present position. The author of " The Coming Struggle " has labored, though we think with very indifferent success, to show that England is not one of the ten kingdoms, and Dr. Cummins seems to think that Great Britain is spoken of as having fallen away from the Apocalyptic Beast when it separated from Rome at the Reformation, and therefore, we presume, believes it will be exempt from her plagues. But it is most evident that Britain was a part of the Roman Empire, and that the ten kingdoms are to be in existence when the stone descends. upon them. How, then, England can be exempt from the blow of the stone we cannot see. The writer of " The Coming Struggle talks, indeed, in great swelling words of " its not being possible to reconcile the past history of Anglo-Saxon progression, of which England has been the mover and sustainer, with sudden and complete destruction ; and that the very thought is a libel on the eternal law of development and the wisdom of the moral government." But what has Anglo-Saxon progress to do with the kingdom of Christ ? All the skill and energy of the Anglo-Saxon race, with all the boasted progress of improvement in money-getting and money-spending, is but a part of that wisdom of the world which is foolishness with God. Plate-glass shop-fronts and electric telegraphs, screw ships of war and Minie rifles, excursion trains, and remodeled universities and corporations, with a free press, a constitutional government, and a universal education to boot, are only at the best the product of the carnal mind, which is enmity against God.

The New Concepts are Of American Origin and Corrupting England

And how these mere earthly inventions and institutions can stave off the wrath of the Lamb against a hypocritical nation, and prepare the way for His second advent is, indeed, a mystery which may well puzzle the wisest head that ever grew on Anglo-Saxon shoulders to reconcile with the word of truth. The whole idea is of American origin, and is one of those miserable importations from the other side of the Atlantic which are fast corrupting our religious literature.

(Editor's Note: Are Darbyism and Scofieldism from America? Debtor)

The Four Beasts in Nebuchadnezzar's Dream

But to return to our subject. The visions of the four beasts (Dan. vii.) takes up and expands the same outline of prophetic narrative as the great I mage in the dream of Nebuchadnezzar. The "beast like a lion, with eagles' wings," corresponds to the golden head of the Image, and represents the Babylonian kingdom which was destroyed under Belshazzar, 536 B.C. The beast like to a bear corresponds to the silver arms and breast of the Image, and symbolizes the empire of the Medes and Persians, which lasted about 200 years, and was dissolved by Alexander the Great about 331 B.C. The third beast, " like a leopard, with four heads and four wings,"

corresponds to the brazen belly and thighs of the Image, and symbolizes the Macedonian or Grecian empire, commencing with Alexander the Great and embracing his successors until destroyed by the Romans, about 168 B.C. The fourth and last beast, "dreadful and terrible, and strong exceedingly, with great iron teeth," corresponds to the iron legs and feet of the Image, and symbolizes the Roman Empire. This beast had ten horns, which correspond to the ten toes of the Image, and are usually considered to represent the ten kingdoms into which the Roman Empire was divided when broken up by the northern nations. It is this last phase of prophetic revelation which possesses most interest for us, and to that, therefore, we must confine ourselves.

Two Important Questions

Two questions seem to arise, and to concentrate in themselves our present hopes and fears. *First*, where are we *now* on the chart of prophecy? *Secondly*, what are we *to expect* as shortly to come to pass?

In answering these questions, we shall not speak positively or authoritatively, but merely declare our opinion, as gathered from the Scriptures of truth. First, then, where are we at this present crisis? What is the latitude and longitude of the ship of the Church? It would take us too much out of our way to analyze the streams of prophetic history, as flowing downward to our times, in the Books of Daniel and of the Revelation.

The Vials of God's Wrath

We will, therefore, confine ourselves to that portion of it which seems to have a special bearing upon the present crisis. In Rev. xvi. we have an account of seven angels being commissioned to pour out the vials of the wrath of God upon the earth. The first six of these vials, according to the opinion of the best writers on the subject, have been already poured out. There may be some doubt, as to the precise periods of the pouring out of the five first vials, of the sixth, there can be none. It is therefore to this vial and the succeeding one, the seventh, that we desire to draw our readers' attention. "And the sixth, According to Dr. Cumming, the first vial was poured out at the French Revolution, in 1789; the second, in 1793; the third, about 1800, the fourth, about 1806; and the fifth, from 1793 down to 1815, 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." There are three circumstances attending the pouring out of this vial which demand particular notice as bearing upon present events:

1. The place where the vial is poured.
2. The effect produced.
3. The way thereby made.

The Drying up of the Euphrates River

1. The place where this vial is poured out is the great river Euphrates. If we refer to Rev. ix., we shall see that this river symbolizes the Turkish empire: "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" (Rev. ix. 13—15). There can hardly be a doubt that the sixth trumpet prophesies the eruption of the Turks from across the river Euphrates. Dr. Gill, Bishop Newton, Dr. Cumming, and we believe nearly every commentator on the Revelation agree on this point; and, indeed, the description is too plain and clear to admit of doubt. Thus, the river Euphrates is the symbol of the Turkish Empire. Now upon this river the sixth vial is poured, most evidently pointing out the seat of God's judgments. This vial was poured out about 1820, when Ali Pacha lifted up the standard of revolt against the Sultan, and has been going on ever since,

and will go on till the Turkish empire, at least in Europe, dies of decay and exhaustion. The author of "The Coming Struggle " has thus summed up the effects of the sixth vial.

"It will suffice if we make the reader understand where we are at present. We are, then, under the sixth vial. The gold, silver, and brass of Nebuchadnezzar's image have passed away; three of Daniel's beasts have departed; and John's seals have been opened, his trumpets have been sounded, and five of his vials have been poured. By turning to the 12th verse of the 16th chapter of Revelation, the reader will find a description of the present, or sixth vial. It was to be poured out on the Euphrates, or the Turkish Empire, and began in 1820, when the Greeks rebelled against the Sultan, and established a new kingdom. From that time Turkey has been subjected to incessant warfare with neighboring powers, distraction and strife from civil rebellions, and ravaging pestilence's from the hand of God. Six years after the successful revolt of the Greeks, the Janissaries attempted to follow their example; but their insurrection was repressed, and by the despot's command thousands of them were butchered. The next year she lost no ships in the battle of Navarino; and in the following season had to sustain a double conflict, in a Russian war and an Albanian insurrection. Then followed a ten years' war with France respecting Algeria, which resulted in the loss of that province and its annexation to the latter kingdom. In 1839, Egypt and Syria were taken by Mehemet Ali; and this led to sanguinary and bloody strife in that direction. Besides these reverses at the hand of man, the country was scourged with cholera and plague for eleven years ; and thus wasted and weakened, she is in daily fear of being totally overthrown by a foreign power."

The Waters Dried Up

The effect of the pouring out of the sixth vial is as remarkable as its seat: "The water of the river was dried up." No symbol of the decay of a mighty empire could be more accurate than the drying up of a vast river. The process especially marks what has befallen the Turkish empire. It was once a mighty river, and by successive overflows inundated the fairest portions of the earth. A glance at the map will show us the former extent of this empire, and what a vast region it embraced, comprising all the ancient seats of civilisation and power, which it has reduced to desolation and barbarism. But this mighty river is fast drying up. The emblem is most expressive of what is passing under our eyes. The drying up of a river under the scorching rays of the sun is slow, gradual and progressive. The stream is not suddenly cut off and turned into another channel, but, losing its waters, ceases to inundate the neighbouring lands, and diminishes to a sluggish current, hardly able to struggle onwards or overcome the least obstacle that obstructs its course.

The Kings of the East

By the Kings of the East the Author of "The Coming Struggle" understands the English power in India, but it seems more agreeable to the tenor of God's word to refer it to the Jews and their return to their own land. Events seem tending that way. It is said that the Sultan has out Palestine into the hands of Rothschild, the great Jew banker, as a security for a loan advanced by him. If this be true, is the most remarkable circumstance as affecting the Jewish return to their own land which has occurred for centuries. The hope of this return beats in the heart of every Jew, and the prospect of it has tended more than anything else to maintain them a separate nation. The Jew has been dispersed all over the earth, persecuted, imprisoned, plundered, burnt; but he has never lost his nationality. He has become sunk and degraded to the lowest depth of infamy and shame, so that his name has been for ages a by word among the nations. He is a blasphemer of Christ, a hater of the light, and lives without God *or* hope in the world. But he is a Jew still, and though utterly destitute of living faith, believes that God spake by the prophets, and that the prophecies of his restoration to the Holy Land will be literally fulfilled.

Jewish Restoration

(Editor's Note: Here we beg to differ from Elder Philpot and find that the Scriptures, in our opinion, teach that the Old Testament promised restoration did already occur in order to the First Coming of Christ, see Jeremiah 3:11-20; with Paul's statement in Acts 26:4-8, with James's comments in James 1, to the 12 Tribes scattered or Dispersed. They were still dispersed, but not lost. Groups or representatives from all the 12 Tribes were back in the Land, but not all the individuals of the 12 Tribes as Jeremiah states in chapter 3. There is a difference between the 12 tribes being dispersed and their remnants back in Judah, and the Northern 10 Tribes being lost and yet to be found and restored to their land, debtor.)

The restoration of the Jews to their own land seems to us as clearly revealed as their dispersion. To quote the passages which promise this restoration would fill pages. We will therefore content ourselves with one : "And it shall come to pass, when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call them to mind among the nations, whither the Lord thy God hath driven thee, and shalt return unto the Lord thy God, and shalt obey His voice according to all that I command thee this day, thou and thy children, with all thine heart, and with all thy soul; that then the Lord thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations, whither the Lord thy God hath scattered thee. If any of thine be driven out unto the outmost parts of heaven, from thence will the Lord thy God gather thee, and from thence will He fetch thee; and the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it; and He will do thee good, and multiply thee above thy fathers." (Deut. xxx. 1—5.)

The Meaning of the Way of Kings of the East

It seems evident from the words, "that the way of the Kings of the east may be prepared," that there will be a gradual preparation for their return, and that it will come to pass not as a sudden miracle or unexpected event, but will take place as a matter long anticipated.

At this point we pause hoping to resume the thread of our subject in a future number; merely adding, that those who expect to reap any instruction from "The Coming Struggle." will be disappointed, as, in spite of its taking title, amazing circulation (the edition before us is the hundredth thousand) and bold assertions, it is without exception the wildest, most visionary, absurd, and extravagant work on the subject that has ever come under our eye.

Understanding the Book of Revelation, The Natural verses the Spiritual

(Continued June, 1854.)

No book in the whole compass of the sacred volume is confessedly so difficult of interpretation as the Revelation of John. This difficulty arises not only from the very nature of the subject, unfulfilled prophecy being necessarily obscure till its accomplishment, but from the symbolical form under which the predictions in it are couched. In these symbols there is this striking peculiarity, that whilst viewed spiritually they are most simple and expressive, they are, viewed literally (that is, with respect to their historical fulfilment) most difficult and obscure.

The Pouring out of God's Vials

Take, for instance, the pouring out of the vials of the wrath of God upon the earth. (Rev. xvi.) What more simple or expressive figure could there be of the righteous anger of Jehovah, treasured up, as it were, until the iniquities of the world called it down? But when we come to adapt these distinct vials to historical events, and attempt to determine at what period they were successively poured out, and what is their strict, literal accomplishment, then the difficulty commences, and what, experimentally viewed, is most plain and instructive, prophetically viewed

is most obscure and uncertain.

Why We are to Try and Understand

The objection, then, immediately arises, Why attempt an explanation of what, according to your own admission, is so obscure? Would it not be better wholly to abstain from examining so perplexing and uncertain a subject? As the spiritual meaning-is so simple and plain, so filled with holy wisdom, so edifying and instructive, so pregnant with encouragement and consolation, blended at the same time with such solemn warning and admonition, would it not be far better to confine yourself to what is so experimental and profitable, and not puzzle and perplex yourself and us with what is so dark and difficult? We admit the force of the argument, as is evident from the way in which we have slated it but may we not *have both*? Preserving to its fullest degree the spiritual, may we not also give a glance at the literal interpretation? Is this forbidden by the blessed Spirit? Does He forewarn us against approaching this holy ground, if at least, like Moses we put off the shoes of carnal reason from off our feet? How does the sacred record open? "The Revelation of Jesus Christ, which God *gave unto* Him, to show unto His servants things which must shortly come to pass; and He sent and signified it by His angel unto His servant John. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand." If God gave the revelation to Jesus Christ, "to show unto His servants things which must shortly come to pass," *why should not* His servants attempt to understand things shown to them? And if There be a blessing promised for those who read and hear the words of the prophecy why should we not seek to obtain a manifested interest in such a promise? Besides the spiritual meaning, there is evidently a prophetic one; and it is equally evident that this prophetic meaning was given for the church *to read study and profit by*. If, then, we keep this literal meaning in its proper place, subsidiary and subordinate to the experimental interpretation, there seems to be no scriptural reason against examining it. But, if it be again objected, that the difficulty of the interpretation must always form an insuperable barrier, may we not reply, that the same ever blessed Jesus who gave it to John for the express benefit of His church and people can unfold its meaning to our understanding, as well as apply its promises with power to our hearts? But while we speak thus, we at the same time feel so much both the difficulty of the subject and our own incapacity properly to handle it that it has all but deterred us even from making the attempt; and we therefore trust our readers will bear with us if we come short in laying it open to their satisfaction.

The Two Main Views of Interpretation of Revelation

The inherent difficulty of the book has almost necessarily produced a proportionate variety of interpretation. Two striking instances may be adduced to show this. There are interpreters who assert that the whole of the Revelation has been already already, and that the first three or four centuries of the Christian church witnessed its entire accomplishment; and there are those who say that no part has been yet accomplished the first three chapters, and that the whole still remains in the dim and distant future.+ We cannot subscribe to either of these views, and hardly know which is the more inconsistent or untenable. If the first opinion were true, it would be the strongest argument which an infidel could urge against the inspiration of the book; for the grand evidence of a prophecy being inspired is its undeniable accomplishment. And if the second view were well founded, not only would the church of God have been left uncared for and unnoticed

*** This is the opinion of the late -Professor Lee, of Cambridge, and of Moses Stewart, a celebrated American divine.**

+ This is the opinion of Burgh, Todd, and Maitland, and especially of the Puseyite interpreters, who, seeing that if Papal Rome be the Babylon and the Scarlet Whore of the Revelation, their dear sister, "the Holy Catholic Apostolic Church," is thereby denounced and condemned, endeavour, as far as they can, to stave off her sentence and doom.

(Editor's Note: Please observe why the Puseyites are futurists. Is this true of the majority of the Oxford Bible Movement People?)

in the sacred chart of prophecy for above 1,700 years, but it would falsify the positive declaration, which we have already quoted, as standing on the very threshold of the book, that the things predicted were *shortly* to come to pass." In opposition to these strained and inconsistent opinions, we believe, in common with most "interpreters, that much, it not by far the greater part, has been already fulfilled. that an important part is now being accomplished under our eyes and that the day is fast approaching when there will sound the great voice out of the temple of heaven, from the throne, saying, It is done!"

The Drying Up of the River Euphrates

The point at which we arrived in our last No. was the pouring out of the sixth vial, which we believe is now going on, and its effects day by day becoming more apparent. The leading feature of the sixth vial, it will be recollected, is, that it was poured out on the great river Euphrates. This we interpreted in our last No. as symbolical of the drying up of the Turkish empire. There is a peculiar fitness and propriety in this symbol. The Euphrates is pre-eminently and peculiarly an Asiatic river. It was from the countries watered by its streams that the Turks originally came, and these lands are still the nursery and stronghold of their race. Asia, from the Black Sea to the Persian Gulph into which the Euphrates falls, is the real home and cradle of the Turk. Though he has overrun the finest parts of Europe, and has for the space of 400 years made Constantinople, a European city, his fortress and metropolis, yet his manners and morals, language and dress, arms and habits, are as much Asiatic as on the day when he burst forth on the affrighted Greek, with the Koran in one hand and the scimitar in the other. In Europe he has been but encamped, and is waiting, with true Turkish resignation, the predestinated hour when the crescent on the mosque of St. Sophia shall be replaced by the cross, and the shrill tone of the muezzin shall no longer call to prayer from the lofty minaret. The Western Powers may keep Russia from its long coveted prize, but they cannot pour the Thames or the Seine into the Euphrates, and replenish the waters now fast drying up under the burning drops of the sixth vial. An account concurs in declaring the exhaustion of the Turkish Empire. Money and credit she has nonies for she is now reaping what she has sowed, her desolated provinces having no revenue to give, and her population fast dwindling away; so that whether she come out of the present struggle vanquished or victorious, it will matter little to her eventual success, for she may die as much of exhaustion in the arms of victory as if the conqueror thrust his sword through her throat.

We have dwelt on this point rather fully, as affording us a standing ground from which to survey more clearly the other features of the prospect opened before us in the sixth and seventh vials.

The Kings of the East are the 10 Recovered Tribes

(Editor's note: we already have showed why we have dissented from this concept.)

We intimated in our last No. our opinion that, by "the kings of the east the Jews were pointed out, and that the decay of the Turkish empire was preparing the way for their restoration to Palestine. Our translation here hardly does justice to the original. It is literally, That the way of the kings which are from the rising of the sun might be prepared."* By the kings of the east we understand not with Dr. Gill the kings and princes of the east literally, who, he supposes, will be converted to the faith and profession of the gospel; nor do we understand the Jews in the usual sense of the word, that is, the descendants of Judah, who were dispersed at the destruction of Jerusalem by Titus. These are in the *west*, scattered indeed over Europe, but chiefly seated in Poland and the adjoining countries. The kings of the east are not those who rule *over*, but those who are to come *from* the east; and who can these be but the ten tribes who were carried captive

by Shalmaneser, who are still in the east, that is, of Palestine? (2 Kings xvii. 3—23.) Most clear and distinct are the promises that the ten tribes thus carried into captivity, called in the word of God from their leading tribe, Ephraim," and sometimes termed Israel," as distinct from the tribe called "Judah," will be restored to their own land. We will not multiply quotations. It will be sufficient to refer our readers to the following passages: Isa. xi. n—14; Ezek. xxxvii. 19—28; and to one which, from its distinct mention of the house of Joseph," that is, the ten tribes (Joseph being the father of Ephraim), we can hardly forbear quoting: "And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them; and they shall be as though I had not cast them off; for I am the Lord their God, and will hear them." I will bring them again also out of the land of Egypt, and gather them

• Luther thus translates it, In order that the way of the kings from the rising of the sun might be prepared:" Diodati, To the intent that the way of the kings who come from the rising sun might be made ready ;" and the Dutch translation, That the way of the kings should be ready who are to come from the rising of the sun." All these independent and excellent translations substantially agree, and are nearer the original than our own.

out of Assyria; and I will bring them into the land of Gilead and Lebanon ; and place shall not be found for them." (Zech. x. 6, 10.)

The Turks did own Palestine

That the Turkish empire is an obstacle to the restoration of both the eastern and western dispersion is abundantly evident. Palestine is a Turkish province, and therefore must fall out of the hands of the Turks before the Jews can return to it as their own possession. A glance, too, at the map will show that the Turkish empire intervenes between the countries of the east and the Holy Land. Thus, till this barrier be removed their restoration seems almost impossible. Their return may not be immediate. The drying up of the river merely *prepares* the way for the return; but years may intervene before the event is accomplished, and there appears every reason to believe that Babylon will be destroyed before it takes place. (See Isa. xiv.)

The Three Unclean Frogs

The next prominent feature of the sixth vial is the going forth of the three unclean spirits: 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. 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." (Rev. xvi. 13, 14.) There are few passages, perhaps, more differently interpreted than the above quotation. This circumstance may not only show us the extreme difficulty and uncertainty of every interpretation of it, but may well teach us great caution in pronouncing any decided opinion upon it.

But let us, with all care and caution, examine the passage. We have to consider mainly three things in these frog-like spirits: I. Their intrinsic nature and character. II. Their origin. III. Their effect and influence.

The Nature of the Frogs

I. What, then, is the nature and character of these three spirits? Three features mark their character. They are diabolical, unclean, and frog-like. As "diabolical," or "spirits of devils," they have all the craft, power, and malice of hell. As "unclean," they operate on the filthy lusts and passions of man's fallen nature; and as frog-like they crawl in the dark, croak, spawn, and spit in the pools and ponds, the marshes and lower grounds of human baseness, villainy, and depravity.

The Origin of the Frogs

II. Whence do they issue? They come out of the mouth of the Dragon, of the Beast, and of the False Prophet. By the Dragon we understand Satan; by the Beast, Rome civil and political; * and by the False Prophet, the Carnal Priesthood.

The Three Frogs Identified

By the three frog-like Spirits we understand Infidelity, Republicanism, and Popery.

The Effects of the Frogs

III. What is their effect and influence? Let us open our views on this point somewhat more fully.- It is evident to all who are acquainted with the state of the continent, that these three elements, like the hidden fires of a volcano, are fermenting in her bosom.

The First Frog-Infidelity

1. Let us give a glance at the first frog, which, we believe, represents *Infidelity*. Satan is no infidel himself, for he believes and trembles, but he pours out of his mouth blasphemy and infidelity into the heart of man. How widely spread is this foul spirit! France, Germany, and Italy are full of infidelity. In France the writings and influence of Voltaire, Rousseau, &c., have tainted society to the very core; in Germany the professors at the Universities have brought all their learning and research to bear against the Scriptures being a revelation from God. In Italy the tyrannical rule of the Romish church and the lives of the priests have made Christianity, which they consider identical with Popery, disbelieved and abhorred. In our own more favored country infidelity has obtained a firm foothold and is secretly or openly entertained by thousands. Nothing more clearly shows this than the influence of writers like Carlyle on the periodical literature written for the higher and middle classes, and the spread of hundreds of thousands of the infidel unstamped press, addressed to and circulated among the lower ranks of society. Here, then, is one of the frogs crawling in the dark, croaking and muttering, spitting and spawning in well-nigh every house, like the similar plague in Egypt. This infidel frog comes out of the mouth of the Dragon.

* A distinction must be drawn which is generally overlooked, between the Beast and the Woman sitting on the Beast. These are no more the same than a horse is one with his rider. In Rev. xvii. a woman is seen sitting upon a scarlet colored beast, having seven heads and ten horns. This woman represents the church of Rome; but the beast represents the city of Rome, as is plain from verse 9: And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." The beast is Rome political; the woman Rome ecclesiastical. The ten-horned beast was seen by Daniel as the symbol of the civil Roman empire, and it continues after its ten horns have burnt the Whore with fire.

The Second Frog-Red Republicanism

(Editor's Note: Mr. Philpot did not use the term Red Republicanism. As I have added all the paragraph headers, I inserted that here to help explain his meaning. In those days what we now call communism, they called Red Republicanism. See Alexander Hislop's The Red Republic. Debtor)

2. *Republicanism*, Socialism, Chartism,—call it what you will, we believe to be the second frog. This frog comes out of the mouth of the Beast, that is, we believe, Rome political, Rome as the center of the republican movement. From want of seeing what the Beast represents, most interpreters seem to us altogether to have missed the meaning of the second frog. Dr. Cumming

makes the Beast to be Popery, following, with his usual docility, the mass of commentators, and chiefly Mr. Elliott. But this seems to us quite foreign to the meaning of the symbol. What did the Beasts in Daniel, from which the symbol was taken, represent ? Not *religions* but *civil* powers. So the seven-headed, ten-horned Beast does not represent Rome ecclesiastical, Rome as the see of the Pope, Rome as the center of the Catholic religion, but Rome as a civil, political power, Rome as the center of national Italy, Rome as at the head of some great political movement, embracing the whole of the Peninsula. Rome, as an Italian city, once the proud mistress of the world, is sick to death of the Pope. Rome civil and political, as distinct from Rome priestly, monkish, and ecclesiastical, and by Rome we understand the whole of Italy, of which it is the true metropolitan center, hates and abhors the sight of a priest. Their craft and cant, their hypocrisy and licentiousness, their feeble, effeminate government, their worming out all family secrets through the confessional, their cruelty and despotism, their sacrificing every consideration to the interests and authority of the church,—all conspire to make the priesthood an object of contempt and abhorrence to every educated Italian. For this they see but one cure,—a free republic. Monarchy with them is identified with tyranny, spies, police, chains and dungeons. What is the present aspiration of Italy ? A federal republic, with Rome as the center and point of unity. This is Mazzini's plan—his regenerated Italy; and there is scarce an Italian youth who does not burn night and day to cast off the hated yoke of priest and foreigner, and be the free citizen of a free republic. The same republican spirit is at work in Germany and France, and is only kept from openly bursting forth by the iron hand of enrolled armies. It was put down, we know, in France, in 1848, only after torrents of blood had been shed in the streets of Paris; and but for the Austrian and Prussian armies, a republic would have been set up in Germany. Has the voice of this frog never been heard in England ? Who does not remember that memorable day. April 10 th, 1848, when London, commercial, political, and aristocratical, trembled to its very center at the Chartist procession ; when the Bank of England was armed and garrisoned like a fortress, and the greatest general of the age had made his military plans, by disposing artillery and soldiers at various points to drown the threatened insurrection in torrents of human blood ? Through the rich mercy of God the thunder-cloud was dispersed without bursting into a storm, but the unclean spirit was then abroad; and if the frog is now slunk back into the marsh, its dismal croakings were then heard loudly enough in London streets to strike fear into many a heart.

The Third Frog, Popery

3. *Popery* is, we believe, the third frog which came out of the mouth of the False Prophet. This point deserves a little examination. As there must ever be a resemblance between sire and son, root and stem, fountain and stream, there must be a similarity between the mouth and the spirit which comes out of the mouth. Thus, by determining what is intended by the False Prophet, we make a considerable advance towards determining what is symbolised by the frog which issues out of his mouth.

Interpreters differ in their opinion concerning the power symbolised by the False Prophet." He is evidently the same as the lamb-like Beast described Rev. xiii. II—13: "And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spoke as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first 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."

Priestly Power-The False Prophet

By this lamb-like Beast we understand Carnal Priesthood,, to speak more correctly, *Priestly* Power, chiefly as developed in. but not confined to, Rome ecclesiastical. That it is a power intimately connected with Rome is evident from its exercising all the power of the first Beast, that

is, employing secular and worldly-power to execute its designs, which is the exact character of the church of Rome and has been for centuries. But that the False Prophet is not, as Dr. Gill and most interpreters suppose, the Pope, with his clergy, cardinals, bishops, priests, etc., is evident from this, that he exists *after* the destruction of the Scarlet Woman, and the fall of Babylon, for he is cast into the lake of fire at the same time with the Beast. (Rev. xix. 20.)

(Editor's Note: Dr. Gill is more correct. Today, nearly 150 years after Mr. Philpot wrote these words, the Pope is alive and well. There is debate in Europe concerning his place in the New Unified Europe, and if his image will be on the new Eurodollars? The Palacy lives and heads up a revived Papal Church which is greatly modified from its historic past.)

Now, what power can we find bearing these three marks: 1. Intimately allied with Rome as a civil, political power, its servant and its lord; sometimes using it as a tool, and sometimes sheltering under its authority; 2. Dwelling in and influencing the church of Rome, and yet possessing a life distinct from it; and, therefore, 3. Subsisting after the fabric of the Romish Church is destroyed, the animating spirit of the temple, and therefore living when the temple is in ruins? These three marks meet in the lamb-like Beast, the False Prophet; and, in our judgment, there is but one mighty power which unites in itself these three characteristics, and that is, *Carnal Priesthood*. But besides these three leading characteristics of the lamb-like Beast, the other marks given exactly coincide with the pretensions and actions of the priestly power in general, and the Romish priesthood in particular. Look at these marks. The coming up out of the earth represents its carnal, earthly origin the lamb-like face. its fawning meek-ness the two horns, the division into secular and regular clergy; the doing great wonders, its lying miracles; the making fire come down from heaven, its curse against heretics; the exercising the power of the first Beast, Its employing the civil power, as in the case of the Inquisition, to carry out its persecutions; the giving life to the image of the Beast," the vitality it has given to Rome as a civil political power.

Identifying Marks

But besides these marks, which apply more particularly to the Romish priesthood, look at three other features, which are stamped upon carnal priesthood in general. 1. It is a "*prophet*;" in other words, claims to speak with authority from God, as His mouthpiece and interpreter. 2. It *deceiveth* them that dwell upon the earth;" and what more deceptive than priestly pretensions! "And, 3. It breathes *persecution* and cruelty, killing all opposers of its arrogant claims, stamping rich and poor with its mark, as its slaves and property, and allowing none to buy or sell who do not yield it obeisance. Search Europe through from the Shetland Isles to the Greek Archipelago, and examine history, from the days of Constantine to the present hour, and you will find but one—mighty power which unites in itself all the marks of the False Prophet, and that is, *Priestly Dominion*,—*tyranny* exercised over the souls and bodies of *men*, of all tyrannies the worst, not only as prostrating before it men's consciences, but as juggling with their souls, and deceiving them into hell.

Rome is the Beast

Nothing is more evident than that the seven-headed, ten-horned Beast represents Rome. *And as this Beast exists *after* the destruction of the woman, —and, indeed, is the main instrument of her extinction by fire, —it is evident that this beast cannot represent Popery. In addition, as the two-horned, lamb-like Beast is in the closest union and connection with the seven-headed Beast, and yet exists after the destruction of the Woman (Rev. xix. 20), it must be some power in closest union with Rome and yet outliving Popery.

Priestly Power Defined

Now of what is this true but of *priestly power*—that is, the assumption of? divine claim over

men's consciences, purses, and persons, as invested from above with prescriptive sacerdotal authority? Puseyism is with us this claim in its most prominent form; but it is neither confined to Popery or Puseyism. We see it in Methodism, in the Claims of Conference; among the general Dissenters, in their academies, clerical titles, and vestments; and even among many Particular Baptists, in their associations, ordinations, and other modes of stamping a priestly mark on their ministers, whereby, as by religious freemasonry, a clerical brotherhood is entered into and recognized. Popery is but the full carrying out of this priestly power, which existed before it and will subsist after it. Popery is the bullfrog, croaking and spitting in the Roman marshes; the Puseyite priest and the Methodist minister, and the great Independent D. D. are but tadpoles, which would grow into frogs did the English climate permit. However, the chilling breeze of popular opinion keeps them at present wriggling each in their little pools, without power to crawl to land and swell out into a frog.

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Frogs All Over Europe

Here, then, are the three unclean spirits, creeping and crawling all over Europe. Let us for a moment, confine our attention to England. Look at the masses in this country, and see how heaving and fermenting they are. Go into our factories, workshops, clubs, and associations. The course that trade and commerce have taken is to throw masses of individuals together. Infidelity is thus propagated from man to man. Argument, ridicule, and example are all the more telling from the sympathy of assembled numbers. A man who would not listen to an infidel argument, or would resist an infidel sneer at his own fireside from one sceptic, is beaten down amid the general applause or the loud laugh of a thronged club-room. So Chartism, Socialism, Republicanism, call itself what it may,—in other words, the rising up against law and authority, and wild, visionary dreams of the rights of man, that is, the right of every man without a shilling to go up to a man with one, and say, "I want my sixpence, which you have got in your pocket;" all this Jacobean, Tom Paine, revolutionary spirit, is secretly at work amidst our masses. This frog is crawling about our factories and workshops; and should there come any sudden and sharp reverse to our present prosperity in trade, reducing the laboring millions to want, the spawn already shed would be heard in croakings fearful even to contemplate.

Popery, too, is making superhuman efforts, both here and on the Continent, to regain her lost sway. The Emperor of the French sits on his throne mainly through the influence of the priests in the rural districts. It was their votes that made him Emperor; and, without doubt, he is now the great arbiter of Europe. He is sure, therefore, as far as he can, to play into the hands of the priests; and thus Popery has not been so strong in France for more than a century as she is at this present moment.

But we must abruptly break off, not because our subject is exhausted, but through fear of drawing too largely on the patience of our readers, as well as of engrossing to ourselves too

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A Careful Understanding of Prophecy

(Continued July, 1854.)

THERE are certain truths of divine relation which to an enlightened understanding are beyond all dispute or controversy ; and on these points, as they are usually of vital, fundamental importance, a preacher or a writer who seeks to edify the church of God cannot express himself too clearly or insist too strongly. But there are other truths which, either because less plainly revealed, or because the time for their being fully understood is not yet come, are proportionally obscure and uncertain ; and therefore preachers and writers who would reverently treat the oracles of God, must either abstain from them altogether, or if they approach them, must handle them with caution and with the utter absence of positiveness and dogmatism. The truths themselves may be as certain, the obscurity not being in them nor in the mode of their revelation, but in our mind, which for various reasons,—as natural darkness, want of divine teaching, unbelief, force of prejudice, cleaving to traditional interpretation, rigid discipleship to some master in Israel,—is unable to grasp or enter into them. This is particularly the case with the prophetic Scriptures, which, besides the difficulty that arises out of their symbolical language, must almost necessarily be obscure till their fulfillment throws upon them its clear and unerring light. When that time arises, their meaning will be so dear that the wonder will be they were not before understood.

To make our meaning more clear, let us for a moment suppose *a* saint of God under the Old Testament endeavoring to penetrate into the meaning of Isaiah liii. To us who can read it in the light of Messiah's humiliation, sufferings, and death, the meaning is plain and clear, and we see the Man of sorrows portrayed in every line. But that before the coming of Christ its meaning was most obscure to the Old Testament saints is evident from the ignorance of the eunuch who was reading this chapter, and his inquiry of Philip, "I pray thee, of whom speaketh the prophet this? Of himself, or of some other man?"

Fulfillment of Prophecy the Best Interpretation

Now, in the same way as the prophecies which spoke of Christ's first coming were obscure till the Redeemer came as a suffering Jesus, so must the prophecies which treat of His second coming be obscure till He comes as a triumphant Jesus. But, as the prophets and saints of old " searched what or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow," so surely it may be allowable for us in these last times to search the sacred Scriptures to see what is revealed in them of the second coming of the triumphant Messiah.

In our last number, we closed somewhat abruptly, after having attempted to unfold the main features of the Sixth Vial. As we were then unable to finish the subject, we shall detain our readers a little longer on what remains of the Sixth, before we proceed to examine the Seventh Vial. It is well worthy of *remark in* connection with the subject of our Review, that it is under the Sixth Vial, immediately after the appearance of the three unclean, frog-like spirits, that the Lord announces His Second Coming. " Behold," He says, "I come as a thief;" that is, just as a thief comes at night when least expected, at a time when the inmates of the house are fast locked in sleep, in the deadest, darkest midnight hour, so will I come as unexpectedly in the darkest hour of the church's slumber.

It is likewise remarkable that the Second Coming of Christ is interposed, and, as it were, interjected between the description of the frog-like spirits and their predicted end. We do not understand by this that Christ will come under the Sixth Vial. There is much work on the wheels, much to be suffered and done before Christ appears "the second time without sin unto salvation." Nevertheless, we view these words of the Lord Jesus as wearing a threefold aspect: 1. As a warning note ; 2. As a descriptive word; 3. As a consoling voice. As a warning note, sounding, as

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Whatever difficulty there may be in affixing a determinate interpretation to such prophetic expressions as " the battle of the great day of God Almighty," and " the place called in the Hebrew tongue Armageddon," two things are sufficiently evident: 1 That there will be a tremendous struggle on the side of Antichrist,—and by Antichrist we understand every power hostile to Christ,—to obtain the victory; and 2.

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Christ's Thief-Life Coming

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hostile to Christ,—to obtain the victory; and 2. That his destruction will be sudden, decisive, and overwhelming. 3. It is under the sixth Vial that Antichrist is secretly preparing his forces; but it is not under that vial that his destruction will be accomplished. It is under the seventh and last Vial, that the enemies of God finally perish.

The 7th Vial

We now proceed to sketch the leading features of the Seventh Vial, the first, sprinklings of which seem already poured out; but *as* the main incidents are almost wholly future, we must here tread our way with much caution. A passing glimpse, however, at the predicted events may not be without interest. A few months or at most a few years, will decide how far our attempted interpretation of them is correct. We may divide the incidents of the Seventh Vial into two branches:

- I. Its first sprinklings.
- II. Its full effects.

The 7th Vial is in the Air

- I. *Its first sprinklings* contain, 1. *Its seat*; 2. *The voice* that sounds as it is poured forth.

I. The *seat* of the Seventh Vial first demands notice. This is "*the air*." "And the seventh angel poured out his vial into air." This may imply its universal diffusion and widespread influence, as well as intimate, as we shall presently show, a more positive and literal effect. The seat of the Sixth Vial was especially local—the great river Euphrates; but this is general, being poured out into the air, which is everywhere present, and whereby it is at once carried, widely and rapidly, to every spot, crossing seas and continents without let or hindrance, *and* traversing countries far and near with the swiftness of the wind. In respect of this wide diffusion and influence, the close of the Sixth Vial melts into the beginning of the Seventh, for in that the spirits of devils (*and* what is spirit, but air?) go forth unto the Kings of the earth and the whole world. Nevertheless, as in the one Vial God's judgments crawl, in the other they fly, borne on the wings of the wind.

Some Deadly Past Examples

Besides this leading idea of the wide and general diffusion of the contents of the Seventh Vial, there seems some intimation, as we have above hinted, of a more direct and positive influence. It cannot be denied, that of late the very air, if not itself tainted, bears in it seeds of disease and death. That mysterious disease, cholera, seems almost wholly propagated by the air, traversing Asia and Europe in a certain sweep, as if borne on the breeze. It reaches Hamburg. In a few days, it breaks out at Sunderland or Newcastle, as if borne by the breeze across the German Ocean. The fell destroyer then sweeps on to Ireland; and having sated its appetite in its filthy cabins, speed? over the wide Atlantic to Canada and the United States. Does not this appear much like the drops of the Seventh Vial in the air? Nor is this destructive influence confined to the human body. The disease of the vine, called *odium*, which in this last year or two has so infected, and, indeed, destroyed the grapes in the islands of the Mediterranean, Spain, Portugal, France, etc., ruining thousands, appears, if not primarily caused, to be mainly propagated by the air. Look again at the potato disease. On one night, in the month of August, 1846, a fatal blast traversed the length and breadth of Ireland, the effect of which was that the growing potatoes which, to use the language of an eyewitness, the day before "stood up like gooseberry trees." next morning dropped and flagged, and in a few days filled the air with the stench of

putrefaction. Men of science bring their microscopes, and talk very learnedly of fungus, and worn-out stock, and improper soil, and over-rich manures ; but the leaf blotched in a single night tells its own tale, and proclaims the air as the bringer of the corrupting taint. The vial of wrath thus poured into the air, swept off in a single night the food of a nation., and in spite of the noble assistance, publicly and privately, of maligned and ill-requited England, herself suffering under a similar infliction, sent at least a million of Irishmen to their grave,. either by positive famine or by its invariable and more fatal accompaniment, fever. Whence, too, if the air be not either itself tainted, or the bearer of taint, has arisen the general and widespread cry for what are called sanitary measures? Why are they now everywhere shutting up graveyards, constructing sewers, draining towns, procuring good water, etc. ? There is evidently a cause for this general cry. All these evils of foul sewers and bad drainage existed before, without the same sacrifice of life. The reason evidently is that the air carries in its bosom disease and death as it never did before; and however science may seek to explain it from natural causes, the fact remains the same, that the atmosphere has become of late a marked agent of destruction.

It is Done

2. Immediately on the pouring out of the Seventh Vial into the air, "there came a great *voice* out of the temple of heaven, saying, It is done;" as though heaven itself ratified the deed, and hailed the act as the closing scene of fast-coming judgment. **(Editor's Note, what is the mystery of God, please consider Ephesians 3 in this light. In our opinion, we feel this is when the present church age ends, that is, as we know it; debtor.)**

Light on the meaning of these words may be obtained from Rev. x. 5—7: "And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and swear 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; 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." —The seventh Trumpet includes and contains the Seven Vials; and just as when the first note of that trumpet begins to sound, it proclaims that the "mystery of God should be finished," so when the first drops of the Seventh Vial are poured out, the voice sounds, "It is done!" "The mystery of God" is, that wickedness should reign, the saints suffer, and the ungodly triumph. This is that mystery which made the souls of them that were slain cry from under the altar, "How long, O Lord, holy and true, do Thou not judge and avenge our blood on them that dwell on the earth!"

It is indeed a mystery that from the days of Job and Asaph has perplexed and troubled the saints of God. "Lord, how long shall the wicked triumph ?" has been the agonizing cry of thousands. God gives the answer to that wall, when the voice comes out of the temple of heaven, "It is done." Before that vial comes to a close, the Lord "will destroy them that destroy the earth," and will then usher in the reign of righteousness and peace.

The Sign of the End

The effects of the Vial are, prophetically viewed, so certain that the end is considered as accomplished immediately it commences to be poured out. "It is done," therefore sounds at the beginning, though, strictly speaking, it is the ending cry.

The Full Effects

II. However, we now come to the *full effects* of the Seventh Vial. These embrace several distinct and marked incidents.

Signs of Great Earthquakes

1. The first is, " There were voices, and thunders, and lightnings." These are, of course, figurative and symbolical expressions of earthly incidents, which have in them a parallel and a resemblance. Shall we be thought fanciful or overstrained if we apply these symbols to passing events ? They seem to point to storms and commotions in the political atmosphere. Angry voices and clamorous cries are to be heard; the artillery of war is to thunder and lighten ; symptoms of a coming storm are to be seen and heard in the sky. Are not these things at our doors and under our eyes? What now agitates all Europe but the approaching storms in the Baltic and Black Seas ? The hurrahs of England's soldiers and sailors have not been heard for near 40 years; and what those voices mean no one is ignorant. Fearfully too has the power of destruction increased since the last war ; and what terrific thunders and lightnings Napier carries with him it is fearful to contemplate. We will not insist on this view being the correct interpretation, but it strikes us as carrying with it much probability.

Meaning of the Great Earthquakes

2. The next incident seems mainly future, though, perhaps, its first tremblings were felt in February, 1848. It is " a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great."

By an earthquake, we do not understand a literal commotion of the earth, but a moral convulsion, similar in its nature and effects to that natural phenomenon. In other words, we understand by that most expressive symbol a political revolution. This is the term applied by historical writers, as Alison, to the first great French Revolution, which broke out towards the close of the last century; and, indeed, no more significant figure could be employed to paint in one word its widespread commotion and devastating effects. How fearfully was the whole surface of France then agitated and convulsed, from the English Channel to the Mediterranean. How the throne of its kings, which had stood for a thousand years, fell with a crash that was felt all over Europe; how the ancient Gallican church, in a single night, was stripped of all its lands, tithes, and possessions; and how the ancient nobility, the first in Europe, were bereft of their honors and titles, and were either forced into exile or perished miserably in prisons and on the scaffold! A literal earthquake, as at Lisbon and Aleppo, will in a few minutes hurl a city into ruins and crush thousands beneath their noblest edifices; but what natural commotion of the ground on which we tread ever wrought desolation to be compared to the first French Revolution?

Great World Wide Revolutions

If, then, this be the prophetic symbol of revolution, there may be expected under the Seventh Vial a political convulsion of a more wide and fearful character than even that which France witnessed at the close of the last century. What produces the natural earthquake? Hidden fires pent up in its bosom seeking vent. In addition, is not this the present character of the European continent? Italy, we well know, is heaving to and fro, filled with the volcanic fires of hatred to Austria and aspirations after liberty and independence. Germany, ground down with armies, and split up into rival kingdoms, crouching to Russia, sighs after a strong and united fatherland. Hungary and Poland are only kept from rising by the iron heel of despotism; and France, the great manufactory of revolutions, would almost necessarily burst forth into a name were the present emperor removed from the throne by death, assassination, or exile. If, then, we read aright the indications of the Seventh Vial, a fearful revolution may be expected, most probably produced by two of the three unclean spirits explained in our last number, if not by the combined action of all. Infidelity and Republicanism were the main causes and agents of the first French Revolution,

their very character and constitution being revolt—infidelity against the authority of God, and republicanism against the authority of man ; and as they may be expected to act in a similar way again, so even Popery would not scruple to lend them her aid, if she had any hope of advancing her interests thereby . As the remaining incidents of this Vial demand a more attentive and longer consideration than we can give them in our limited space, we must reserve their examination to a future number.

(Continued, August, 1854.)

The Mystical Number and Menaing of Seven

THE number *seven*, throughout Scripture, *is* a mystical, we may almost say, a sacred number. So many instances of this will occur to the minds of our readers that we need not occupy space by proving what is so abundantly clear. Besides its mystical character, the main feature, the distinguishing mark of this number is, that it *denotes completeness*. A few instances will show this beyond all doubt or controversy. In six days, God made the heavens and the earth ; on the seventh, He rested; His work was complete. Six days did the seven priests with the seven trumpets go round the city of Jericho ; the walls stood; the work was not done ; but on the seventh day they compassed it about seven times, and at the seventh time, with the seventh" blast, the walls fell. The work was then complete. Six times did Naaman dip Jordan; the leprosy remained; he dipped the seventh time, and his flesh came again like a little child's, and he was clean. The cure was complete.

The 7th Vial is the Last Blast of the 7th Trumpet

Thus mystically there are in the Revelation seven trumpets, seven thunders, seven seals and, seven vials, all denoting completeness of purpose and act. The Seventh Trumpet, as we have before intimated, includes the seven vials, they being, so to speak, the seven notes of the last trumpet, so that the Seventh Vial is the last blast of the Seventh Trumpet. The seven vials, therefore, are the seven last judgments of God, which, filling the measure of His wrath, are to destroy them who destroy the earth; as we read, "And *I* saw another sign in heaven, great and marvelous, seven angels, having the seven last plagues ; *for in them is filled up the wrath of God.*" (Rev. xv. I.) We resume our subject by endeavoring to gather up the meaning of the remaining leading incidents of the Seventh Vial.

Remaining Happenings of the Seventh Vial

It will be remembered that we divided the contents of the Seventh Vial into two branches: Its first sprinklings; 2. ITS full effects. The full effects we consider mainly future, therefore offer our interpretation of them with some degree of hesitation. If our forebodings contain in them matter of alarm, let it be remembered that the judgments of the Seventh. *Vial* are likely to exceed those of all the preceding, as completing the measure of God's indignation; and that the wrath to be poured out is in some degree proportionate to the crimes To be punished and to the total destruction to *be* accomplished. The view we take is, we believe, consistent with itself, with Scripture, and the signs of the times, three important considerations, and is so far harmonious; but we bear in mind, and we wish our readers to do the same, that great uncertainty must of necessity rest on every interpretation of events so obscurely indicated, and as yet buried in the dark, unknown future.

The Great Revolutions

We have already considered the two first marked incidents of the full effects of the Seventh Vial. The " *Great Earthquake* " was the point at which we abruptly stopped. As this is in itself and in its effects the most important incident of the Seventh Vial, the others mainly depending

on or flowing out of it, we shall take up our thread with it, and dwell upon it a little more fully.

2. An earthquake is, as we have already intimated, the prophetic symbol of *revolution*. Thus the apostle explains "the shaking of the earth, as signifying "the removing of those things, that are shaken" (Heb. xii. 27); in other words, as a shaking down and removing out of the way everything that cannot stand the shock. This is exactly what a revolution does, and in this destructive feature its similarity to an earthquake chiefly consists. It shakes to pieces the very fabric of society, and under its convulsive movements and heaving throes the most time-honored institutions topple and fall. However, if this be true of ordinary revolutions, what may not be expected of the one that is to come, and perhaps is at our very doors? For the revolution predicted under the Seventh Vial is to be the greatest that earth has ever known. "And there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great"— (Rev. xvi. 18.)-- Be it observed, then, that this last convulsion in society is to exceed in violence, duration, and effects, every revolution that has yet taken place since men were upon the earth. Europe has witnessed two great revolutions, attended with mountains of crime and seas of blood ; one, the irruption of the northern nations, more than a thousand years ago, which broke up the fabric of the old Roman Empire; and the other, the first French Revolution, at the close of the last century. Historians have labored to describe the horrors of these two mighty revolutions, but language has failed in the attempt to depict them. However, if we believe the words of prophecy, the revolution under the Seventh Vial will as far exceed these as they did all minor revolutions. It will, as we shall presently show, spread all over Europe, affecting every part of the ancient Roman Empire. We have not elements clearly to calculate the length of its duration, but in magnitude, extent, and effects, it must be terrific, for it is to be the greatest since men were upon earth.

The Future Revolutions

Apart from the voice of prophecy, the signs of the times, to which we cannot shut our eyes, point to precisely the same convulsion. Into this branch of the question, though throwing the clearest light on the inspired threatening, we cannot enter, for two reasons: 1. Because political discussions are unfit for our pages; and 2. From the vastness of the subject. Yet a few passing words we may be indulged with, though it would take pages to show how all things are paving the way towards this fearful breaking up of the very fabric of society all over Europe. The increase of population, the poverty and misery everywhere abounding, the oppression of armed Governments, the spies and the police of the continental States, the almost instantaneous diffusion of intelligence, the rapid modes of travel and communication, and the general energy and activity everywhere prevalent, are all not only laying the train, but heaping the gunpowder.

The Unification of Europe

The leading tendency of the times is to blend together the great European communities, so as to give them a unity of thought, feeling, and action. According to the dreams of worldly politicians, ignorant of the depravity of human nature and of the power and craft of Satan, a thorough union and fusion into one mass of the separate nationalities, would almost introduce a millennium. of prosperity and happiness. Politically viewed, we admit that could peace and harmony be secured thereby, such an event would be most desirable; but with human nature what it is, and with such elements of jealousy and discord everywhere prevalent, the nearer the nations come together, the worse it may be for all. Union only gives strength to wickedness. Grains of gunpowder are not improved in safety by close approximation. Quarrelsome people do not best preserve their temper by living as next-door neighbors. The nearer the stacks of corn, the greater the fire. The closer the bonds and the greater the intercommunication of the European nations, the more sympathetic and the more diffused must every convulsion be. Scattered limbs may suffer individually; but limbs united in a body suffer from head to foot, and the pain and disease of one

member are felt through the whole system. For these reasons we view the present tendency of closer union among the nations with a suspicious eye, and augur from it the worst of evils. As war uses the inventions of peace to make its weapons more deadly, so revolution can employ the means of concord among nations as elements of discord. The devil is never more thoroughly a devil than when, Iscariot-like, he comes with the kiss of peace.

The Last Revolution Between the Classes

Looking, therefore, at the signs of the times in connection with the events of the Seventh Vial, the very peculiar character of this revolution will, to our view, make it the most fearful ever known. If of all wars civil wars are the most fearful, of civil wars the most terrible must be the war of classes, for that reaches well nigh every hearth. Here we see the force and meaning of the prophetic symbol. As the literal earthquake heaves up the lowest strata, tumbling and dislocating them in wild confusion, and often bursts forth in the flames and lava of the volcano, so will it be in the impending revolution. In our view, it will be the uprising of the masses—of the laboring classes, aided by the populace large cities, against the middle and higher classes. The people have never yet known their strength but they are daily learning it.

The Rich verses the Poor

A gulf every day wider and deeper is separating the working classes from the rest of society. The rich are getting richer, and the poor becoming poorer. There are tremendous faults on both sides, employers and employed. Pride and oppression mark the former; jealousy and ill will the latter. But it will be a terrible day for society at large when the masses combine, and by combination use their strength. Before an angry multitude, an infuriated mob, all must go to wreck. Let trade and commerce be paralyzed; let thousands be steeped up to the lips in poverty and distress, with food at famine prices; let a revolutionary mania seize the people; let them be headed by bold and unscrupulous leaders; let arms be in their hands; and let the soldiers sympathize with the class from which they spring — all which are not improbable events—and we may well contemplate the result with horror. What this revolution will be, if as we believe, it will be, the uprising of the working classes, has been already faintly imaged. "Those who read history will see it shadowed out in the rebellions of Jack Cade and Wat Tyler, in England, in the Jacquerie of France, and in the rising of German peasants in the days of Luther; and others may call to mind the Lord George Gordon riots of 1780, the Bristol burnings of 1831, and the agricultural machine-breakings of 1830. The Reign of Terror in the first French Revolution was something similar to what this will be; but this reign of terror will spread all over Europe, and sweep away every throne and every institution.

Babylon Fall into Three Parts

3. The next incident of the Seventh Vial will be the consequence of this fearful and widespread revolution: *And the great city was divided into three parts.* "By " the great city " is meant not the literal city Rome, but the ecclesiastical Roman Empire. " The great city " is Babylon, as the angel told John. " And the woman which thou sawest is that great city, which reigneth over the kings of the earth." (Rev. xvii. 18.) The chief force of the earthquake will, we believe, affect Papal Europe; that is, those continental states which profess the Roman Catholic religion. In the literal earthquake there is the central shock and the distant heavings. In the year 1755 an earthquake overthrew Lisbon. *There* was the central shock. But the whole of the Peninsula, and even the distant shores of France and Italy, felt its heavings. So we believe the Roman Catholic states of Europe will be the central seat of the shock; but the heavings will affect every nation and country of the Roman earth. **(Editor's Note: We must remember that Mr. Philpot wrote in the mid 1850s. The Pope lost his last civil state in about 1870. REP)**

As it cannot be said that Rome ecclesiastical now "reigneth over " Great Britain, we may hope for our country an exemption from the full shock, though by no means, as we shall presently show, from its destructive heavings. After the shock of the earthquake has passed away, as men cannot live without government, and mobs always fall under the yoke of their leaders, there will emerge out of the general ruin three leading powers; for the great city, or ecclesiastical Roman empire, is to be " divided into three parts." We almost hesitate to pronounce any opinion on what these three powers will be, for as the earthquake will change the whole face of Europe, we cannot gather from the present state of things the probable aspect of the future; but looking to two things which the revolution cannot change, 1. Language and race, and 2. Natural geographical boundaries.

The New Ruling Powers

we are inclined to think they will be France, Germany, and Italy; and most probably as powerful republics ; for, if the revolution be brought about by the masses, no other mode of government could be established or succeed. We should be glad to think with Dr. Cumming, that old England will be one of these three powers, but though there are passages which seem to intimate that she will still be a great naval power, (Isa. ix. 9 ; Dan. xi. 30,) yet an incident of the Seventh Vial, which we shall soon refer to, seems unfavorable to that conclusion. **(Editor's Note: in our present state of national affairs, the three ruling powers in the western world are England, Germany and America, debtor. England is the home of the international banking establishment, America supplies the military might and Germany the technology. In this generation once great America is rapidly becoming a thoughtless, mindless mass of cannon fodder for the military visions of the New World Order. Debtor)**

The Fall of the Cities, the Downfall of the Established Religions

(Editor's Note: Have the Pedobaptist national churches fallen? Yes, they are no longer the powers over the people nor governments which they once were. Neither do they hold to their older and former doctrines and concepts. They are totally different from what they used to be. Now, they are mostly a home for the occult, the gays, lesbians ect. Debtor.)

4. The next incident, springing also immediately out of the earthquake, is *the fall of the cities*: "*The cities of the nations fell.*" This denotes the fall of all religious establishments. A city is an apt symbol of an establishment. Its very existence indicates a settled fixed habitation, and therefore well denotes an institution that is established, localized, and possessing internal government. The fall, therefore, of the cities of the nations, denotes the fall of all established churches throughout Europe. There is an evident distinction between " the great city " and " the cities of the nations." " The great city " seems to denote that part of the Roman empire where Popery *now* especially prevails; the expression, " cities of the nations," takes a wider sweep, and indicates those parts of the ancient Roman empire which have withdrawn themselves from the Papal yoke. This, therefore, includes England, Holland, Prussia, the Protestant cantons of Switzerland,—in a word, all the nations of the ancient Roman Western Empire. The churches of England, Ireland, and Scotland we may expect to fall in this great earthquake; and if the word cities include civil establishments, the throne and the peerage may fall with the shock.

It may well be asked by those who love their country, "Where will England be, and what is England's destiny during this mighty convulsion?" It is indeed hard to answer such a question. Prophecy does not specify minute particulars and individual countries. It deals with broad outlines and general results; but though we have already intimated our hope that she will be spared the full shock of the earthquake, yet we cannot forbear adding that one expression seems to us very significant as the result of this fearful and widespread commotion as affecting our beloved country.

The Loss of Nationalism and National Isolation

5. As it is also the fifth incident of the Seventh Vial, it demands a few moment's consideration: "*Every island fled away, and the mountains were not found.*" This is, of course, not to be understood literally. The face of nature will not be changed. England, the island, will not flee away into the depths of the Atlantic Ocean, nor will the Alps and Pyrenees sink into the level plains; but England as an insular power may cease to be what she now is, an independent nation. She may be so united with the continent, either by alliances or by being connected federally with it as a branch of a great republic, as to lose her present isolated position as the Queen of the Seas in her ocean-girt isle. Steam and electricity, and her present alliances, have already linked her on to the continent, and if the whole of Europe become republican, she may so fraternize with the three great powers as hardly to maintain an independent position. The very expression shows also her connection with the great earthquake, the submerging of islands and the leveling of mountains being frequent results of that natural convulsion. We gather, then, from the expression that there will be a change in England's position as great as if she ceased to be an island altogether. So the "mountains" which now separate the European nations, that is, those barriers which isolate nation from nation, "will no more be found." When Louis XIV. placed his grandson on the throne of Spain, he said, "The Pyrenees no longer exist," meaning, of course, not that the mountains which separate France and Spain were actually leveled, but that the barriers were removed which kept the two nations separate. What a commentary on the words, "the mountains were not found!" These barriers are, for the most part, maintained by the jealousies of the great ruling houses, — the kings and emperors whose very thrones, and almost existence, are bound up in hedging themselves around with nationalities. But this tremendous earthquake, in sweeping away all the thrones, with their mutual jealousies, will remove the present barriers that divide nation from nation.

Our interpretation of this and other points may seem arbitrary or uncertain. But what other view seems consistent with itself or the context? The symbol cannot be explained literally, for its literal meaning has no insignificance or result. The drowning of an island, or the subsidence of a mountain, taken literally, has no meaning in it. And as no one supposes that there is a literal vial, so that the angel actually holds in his hand a golden goblet filled with burning acid, so we cannot suppose that actual islands and literal mountains are meant here. No. They are prophetic symbols, requiring a moral and figurative interpretation. The one we have given, if it has its difficulties, seems to us the most consistent and harmonious.

The Plague of Hail The Attempted Russian Conquest of Europe

6. The next great event is *the plague of hail*: "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. 21.) We must still bear in mind that the language here is strictly symbolical. A literal hailstorm, of which every stone should weigh a talent, or not less than half a hundredweight, is quite out of the question. And if such an event literally took place, what moral result would there be from it? It would cause much literal havoc and destruction where it fell, but when passed away, there would be no lasting consequence from it, affecting the state of nations. What, then, do we understand by it? Of what is it the probable symbol? Whence does hail come? From the cold, icy regions of the north. We view it, then, as a symbol of an invasion from the north; and what more likely than a Russian invasion of Europe? This has always been the dominant Russian aspiration, from the Emperor to the lowest serf.

Ancient Russian Goals-The Conquest of Europe

The conquest of Europe has ever been the ultimate aim of Russia. This was left as a legacy to his successors by Peter the Great; and whether the will published as his is spurious or not, one thing is abundantly clear, that the means he has pointed out of conquering Europe have been strictly acted upon. But, after all, it is not this or that Czar, but the very geographical position of the Russian Empire, amidst the frozen scenes. Many throw the whole blame of the present war on the reigning Czar. But this is so far a mistake that he is but the instrument, and in the present instance a foolish and premature one, of attempting to carry out a national instinct. If the Czar is Russia, Russia is the Czar. Nicholas is not only carrying out the design of his own personal ambition, but also acting as the representative of Russia. Were he strangled tomorrow, as his father, Paul, was, it would no more eventually arrest the movement of Russia upon Europe than the chipping off of a bit of the ice would hinder the progress of a glacier, or taking a cup full of water out of Lake Erie would stop the falls of Niagara. The power of the Czar is, that it is the power of Russia embodied in one man, as the voice of the Czar is but the embodied voice of the whole nation. A glance at the map will show that Russia is suffocated for want of outlets to her fleets and commerce. These she pants after, as a man in a fit of asthma pants for air. All her encroachments in the Black and Baltic Seas are towards this end. For this she has fortified Cronstadt, Sveaborg, and Sebastopol, and made them nearly impregnable to attack. There, behind her granite fortresses, her fleets lie in safety. Her armies are all organized for the same end; and whilst the rest of Europe has for nearly forty years been cultivating peace, Russia has spent the interval in preparing for war. It is true she is just now put back, and we believe she will be for some time. Her being put back exactly harmonizes with our idea of the subject, for the hailstorm does not come till *after* the earthquake. The present attempts of Russia are premature." The sick man," as the Emperor called Turkey, so far from dying of fright at the first booming of the Russian cannon, has single-handed, beaten back the Czar's armies, and defended his possessions with all the valor and success of those days when the very name of "the Great Turk made Europe tremble; and the present strength and mutual alliance of the two great Western powers, England and France, render the present success of Russia, humanly speaking, impossible. But when the earthquake has come, and broken up the present face of Europe, dissolved all present alliances, and filled the Roman earth with blood and confusion, then comes the plague of hail. Russia may well bide her time. Her policy is to move slowly, and to lose nothing by premature haste. The Seventh Vial may spread over many years. But when the mighty revolution of which we have spoken has swept over Europe, removed all the present barriers, shaken England, convulsed France, desolated Germany, and destroyed all present alliances, what a field then for the sovereign Czar to step upon the scene, take advantage of the general prostration of the nations, and marching forward, as the nominal upholder of monarchy and order, but the real grasper of all power, domineer without restraint over the whole continent. Was not this precisely the case in the Hungarian Revolution of 1848 and 1849? Beaten by the Hungarian armies, Austria called Russia in to her aid. Russia obeyed the call. From any love to Austria? Not a whit. But to open a way to rule over Germany. How she succeeded let the present state of Germany tell, which ever since has lain prostrate and paralyzed at the Czar's feet. The present war may terminate to all appearances favorably, and men may exult in Russia's defeat. But will this dismember her empire or really diminish her power? Look at her amazing extent, great resources, and inexhaustible powers of defense. The present generation may not feel the plague of hail, but if our interpretation be correct, there is every reason to believe that among the plagues of the Seventh Vial will be the invasion of Europe by the desolating hordes of the frozen north. This plague will be "exceeding great, and men will blaspheme God because of the hail; "for as the literal hailstones spare neither men nor beast, field nor vineyard, so will this northern hail spare neither rank, age, nor sex. The wild Cossack will toss on his spear mother and child, and the same harsh imperious Czar, who sacrifices the lives of his soldiers as if men were ants or beetles, will not be likely to spare the hostile nations. He may not perpetuate his empire. We do not contemplate a

permanent settlement of the Slavonic nations in Western Europe—the most afflictive event that could befall the human race. The very nature of a hailstorm is to pass away after it has fallen. So this northern invasion may merely sweep over Europe and not last any length of time. If we read the prophetic scroll aright, the fall of Russia is destined to another spot than Europe. The mountains of Palestine will witness the fall of the king of the north; for there he will come to his end, and none shall help him. **(Editor's Note: Russia exerted power over a part of Europe for a generation, but that has ended now. Was Mr. Philpot correct in saying that Russian will end in the East, that is, in the land of Palestine? How about Afghanistan? Or, will she rebuilt and rise again and come to an end in the East?)**

It was our wish and intention to close the subject of the Seventh Vial, and with it for the present our prophetic inquiries, with this month's Number. But there remains one more incident which, were we to do so, we must either wholly pass over, or treat in the most cursory manner, viz., the fall of Babylon. Trusting, therefore, to the indulgence of our readers, we shall, the Lord enabling, trespass a little longer on their attention; but we hope not to protract the subject beyond the limits of the succeeding Number.

The Fall of Babylon (Continued, October, 1854.)

THE fall of Babylon is, as regards the Church, undoubtedly the most important incident of the Seventh Vial. By the most important we do not mean the most terrific; but that which is pregnant with the most eventful consequences. The incidents that we have already considered, though in themselves most terrible and severe, affect the Church mainly from her position in, and connection with the world. The vial of wrath is not poured out upon her, but its sprinklings reach her much in the same way as the famine prophesied by Agabus reached the brethren who dwelt in Judea. (Acts xi. 28—30.) On the other hand, the fall of Babylon is the deliverance of the Church; and the same hand which sweeps into destruction that tricked out harlot who has usurped her place and called herself the spouse of the Lamb, raises up from the dust prostrate and desolate Zion. For this reason, as well as from the great importance of the event, though an incident of the Seventh Vial, it is made the subject of a distinct and isolated narrative.

On a subject so difficult, and, as being unfulfilled, at present necessarily so obscure, we offer our thoughts with considerable hesitation; and, at the utmost, can only give a faint and feeble sketch of the more marked and determinate features of the character and end of that wonderful "mystery, Babylon the great, the mother of harlots and abominations of the earth."

Who is Babylon?

Our first point must be to settle who or what is designated by the prophetic pen which in Rev. xvii. and xviii. has drawn her character with such force and decision. *Until* that question is determined with some degree of probability, we cannot advance one step in opening up her history and end. To this point, therefore, we shall first call the attention of our readers; and as the Scripture here is particularly full and precise, we request them carefully to compare our views with the Word of God, that they may be satisfied for themselves whether our statements accord with it or not.

The New Ideas of the Plymouth Brethren

The soundest and best interpreters have all concurred in declaring their opinion that by Babylon is meant the Church of Rome. Our readers, therefore, will be surprised to learn that there is a modern school of prophecy, chiefly among the Plymouth Brethren, which denies the truth of this interpretation, and refers the predictions concerning Babylon in the Old Testament and the New to a city which they believe is to be literally built on the banks of the Euphrates, on the very site of ancient Babylon. We shall, therefore, devote a larger space than we should otherwise have

deemed necessary, to show how completely the description of Babylon in the Revelation coincides with the character of Romish Apostasy.

Proofs of Papal Rome

Three things seem to form main elements whereby to decide this point,—her *name*, her *character*, her *seat*. Her name is "Babylon"; her character, "the great Whore"; her seat, "a scarlet-colored Beast, full of names of blasphemy, having seven heads and ten horns." **(Editor's Note: are the Darbyites joined with the earlier Jesuits and then the Puseyites in an effort to direct attention away from the older concept of that the papacy was and is the Antichrist System?)**

Her Name is Babel

I. First, then, as to the meaning of *her name*, which we may be sure is highly significant. Her name is "Babylon." This is merely the Greek form of the word Babel, that being the Hebrew expression all through the Old Testament where our translators, following the Septuagint, have adopted the word Babylon. The meaning and origin of the name are both given to us in the inspired word of truth. The founding of that great monarchy which fixed its metropolis on the river Euphrates, is the first great recorded event after the Flood—the first daring act of rebellion of Nimrod, the mighty hunter; for "the beginning of his kingdom was Babel (Gen. x. 10); and it was probably at his instigation that the tower of Babel was built.* Whatever name he gave to his slime-built city, it matters not; God Himself gave it & name which reaches from the Flood to the day of judgment; for by confounding their language and scattering them abroad, He for ever

*** Such is the testimony of Josephus: "It was Ninrod who excited them to such an affront and contempt of God (in building the tower). He was the grandson of Ham, the son of Noah, a bold man, and (of great strength of hand. He persuaded them not to ascribe it to God, as if it were through His means they were happy, but to believe that it was their own courage that procured that happiness. He also gradually changed the government into tyranny, seeing no other way of turning men from the fear of God. but to bring them into constant dependence upon his power. Now the multitude was very ready to follow the determination of Nimrod. and to esteem it a piece of cowardice to submit to God ; and they built a tower "**

stamped upon the rising city its mystical name as emblematic of that which His soul abhorreth. When the Lord would mark a heinous crime, He calls it "confusion" (Lev. xx. 12); and this is the name with which He has branded literal and mystical Babylon, for the word literally means "confusion," according to the Lord's own testimony: "Therefore is the name of it called Babel; because the Lord did there confound the language of all the earth ; and from thence did the Lord scatter them abroad upon the face of all the earth." (Gen. xi. 9.)

Her Character

Into the history of that mighty city on the banks of the Euphrates, which was thence called Babylon, we need not enter. Suffice it to say, that it is used in the Revelation as a typical name, and as embodying the characteristics of a particular corruption and of a system of confusion which, in proportion to its power and prevalence, has disordered kingdoms, churches, and families for ages and generations.

2. The next thing to be determined is *her character*. This is most descriptive, and to our mind stamps certainty on her person. She is called "the great whore that sitteth upon many waters"—a shameless, abandoned, dissolute harlot, "with whom the kings of the earth have committed

fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication." (Rev. xvii. 2.).

The True Churches and the False Church

The symbols of Scripture, it should be borne in mind, are for the most part precise and determinate. "The church of the First-born, whose names are written in heaven," being the bride of Christ, a church in the Scripture, whether true or false, is represented under the symbol of a woman. The Song of Solomon, Ps. xlv., Isa. liv., Ephes. v. 25—32, Rev. xii., xix., and, indeed, innumerable passages, prove this true of the real Church. An adulterous wife, and especially one who abandons her husband for a variety of lovers, is, therefore, the scriptural symbol for a false or degenerate church. We need not multiply quotations to prove this. There are two chapters in Ezekiel (xvi. and xxiii.) which have drawn out the symbol in language most emphatic and determinate. There can, therefore, be no doubt that the harlot described in Rev. xvii. represents a false and apostate church. So far our way is clear.

Her Dress

Her dress is also described in unison with this character: "And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cap in her hand full of abominations and filthiness of her fornication." (Rev. xvii. 4.) The gaudy dress, and especially "the purple and scarlet," the favourite colour, made from the Tyrian dye, of the Roman ladies in ancient times, marks her degraded profession; and "the golden cup" probably represents those philtres and drinks with which abandoned women in those days beguiled their lovers. But besides her dissolute, abandoned profligacy, another mark is stamped upon her: "And I saw the woman drunken the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration." (Rev. xvii. 6.) Lost herself to all restraint or shame, she is maddened with enmity against those who fear God and abhor her deeds of wickedness; and nothing will satisfy her murderous heart draughts of their blood, which she drinks till her brain is fired and her limbs stagger.

The Drunken Harlot

Let no false delicacy "prevent us dwelling on these features. Language less emphatic would be too weak to express God's abhorrence of the crimes of the mystic Babylon. Is there any sight in nature more disgusting to a mind possessed even of ordinary right feelings than a drunken harlot, swearing, brawling, and staggering in the public street? But suppose you were to see that abandoned wretch attack a child of God, say, some quiet, delicate female, strike a dagger into her heart, and with mad joy, like the French women in First Revolution drink a cup full of her warm life blood, trampling her corpse meanwhile in the gutter, what bounds could there be to your grief and horror? Yet, this is God's figure to describe the woman in the Revelation.

History of Rome Papal

Before we advance further, let us pause to examine these marks. They will help us to tread all the more firmly in the path of interpretation. Looking up the stream of history, especially the history of the Christian Church, what prominent object meets our eye which at all tallies with this description? What but the Church of Rome agrees with the characters given even to the minutest particular? What a volume of history is contained in her very name! Her system is a system of confusion from whatever side we view it. As a religious system, if it is not prostituting the word to apply such a term to it, all is a confused heap. True doctrines and false doctrines, the word of God and the traditions of men, the merits of Christ and the mediation of the Virgin Mary, texts of

Scripture and decrees of Popes and councils, naming zeal for piety and religion, and absolving murderers at the foot of the gallows, the name of the spouse of Jesus and the reality of a **45** filthy harlot—what confusion is here! Who has ever read a Papal Bull, or a Pastoral Letter from the Irish Catholic bishops, without being alternately amused and disgusted with the frothy bombast, the pompous, inflated language, full of sound and fury meaning nothing, the misapplied texts of Scripture, the pious lamentations over the increase of heresy, and the denunciations of all who do not burn incense to the immaculate spouse of Christ. Here we have Rome's ancient thunders which shook monarchs, but—minus the lightning which struck them from their thrones; the howling of the caged tiger who would wade in blood, as on the day of St. Bartholomew, but cannot get through the bars. No wonder that her notes are a little confused behind her barriers. How, too, she has confounded all laws, human and divine, setting up her decrees above the word of God and the institutions of man; and what confusion she has ever worked, and is still working, wherever she exists. Is there a government in Europe free from her intrigues and machinations? What confusion she introduced into this country about four years ago, cutting up England into bishoprics as coolly as if we had besought absolution on our bended knees for our long-standing heresy! Look again at Ireland—what she is now, and has been for centuries. Who understands the Irish character? It seems as if a drop, and a large drop too, of perverseness ran in the Irish blood. This cannot be, as some have thought, the effect of blood and race, the Celtic element in the Irish constitution; but the product of Popery at work upon him for ages, and thus engrained into his very nature. Get him away from his priest, as in the United States, and the Irishman is a different being, or, at least, his children are. But Popery, acting through the priest, has so confused his judgment, perverted his moral sense, and distorted his natural views of right and wrong, that to beat to death a Protestant farmer or shoot down an English landlord, is in eyes no crime. And even in cultivated minds, as has been remarked of the late perverts to Popery, men of education and high moral feeling no sooner drink of her cup than they become debased and degraded,

• How striking is the testimony to this point of the present Bishop of Oxford, a man who knows, or ought to know them well, his own brothers, if not himself, being pretty deeply tainted with the same disease. "Who needs to be told that Romanism is a system which so saps honesty in men's minds that there is nothing dishonest which is not thought holy?"

losing all their perceptions of truth and honour,* and sinking into vulgar abusive brawlers. Given up to judicial blindness, they receive with dotting credulity the lying miracles which sober-minded Catholics smile at; and forgetting all the claims which their native country has upon their allegiance, would sell her into Popish slavery, and as long as she were Catholic, would not care that she ceased to be free.

Her Character

But we must not dwell too long upon her name, and all that her name imports. Her *character* is drawn in the Revelation as with a ray of light. As the price of a virtuous woman is far above rubies, so the opposite is the object of universal detestation and contempt. And this is that with which God has branded the mystic Babylon. A harlot is, as we have shown before, the scriptural symbol of a false or degenerate church. Thus, in Ezek. xxiii., the false church of Samaria, under the name of Aholah, and the degenerate church of Jerusalem, under the name of Aholibah, are both depicted under that character. Into the fitness and propriety of the figure we need not enter. The main features are drawn out in the most emphatic language in Ezek. xvi., Hosea ii., and elsewhere, and they embody the leading idea of the spouse of God departing from Him, and forming a promiscuous, adulterous intercourse with the world for the sake of her own interest. Now this is an exact description of the Romish Church. Both Scripture and history concur in representing "the faith" of the primitive Roman Church as "spoken of throughout the whole world." First in position, as the great metropolis of the Roman Empire; first in persecution and suffering, as under the immediate eye of Nero and his successors; first in influence, as the leading church of the Christian assemblies; and first in faith, as needing, from being the foremost in the fight, the

largest share of that heavenly grace; the church at Rome seemed, in primitive times, to occupy the nearest position to Christ in outward manifestation. But this position, which drew to her the hearts and obedience of her sister-churches, as time sped on and gave her worldly power and dignity, she awfully abused, and turned her spiritual influence into an engine of worldly exaltation. Thus it is said of her, that "the kings of the earth committed fornication with her"—meaning thereby, that a worldly connection was formed between her and them, they availing themselves of her religious influence to secure their dignities and thrones, and she lending them her moral support in exchange for their carnal protection. It is not said that she committed fornication with "the inhabitants of the earth." No; she reserved her favours for the high and mighty; but she made the rest "drunk with the wine of her fornication."

Her Doctrines and Practices

By this we, understand her doctrines, and chiefly her idolatress practices in the worship of the name of the Virgin Mary, and images of the saints. All her leading doctrines, and all her—ceremonies, if carefully examined and analysed, would be found intended and calculated to drug the conscience, intoxicate the mind, and entangle the affections. Confession, absorption, the merits and miracles of the saints, the virtues of celibacy, and the efficacy of the hair shirt and the scourge, all stupify the conscience if ever alarmed and distressed; her gaudy ceremonial, with the soft strains of music floating in the air, the subdued light through the painted windows, and the smell of incense stealing over the brain, addressing themselves to every sense, lull them into that trance like state of dreamy nothingness, a larger measure of which is the opium eater's elysium; and the continued administration of these philtres and love-potions gradually beguiles the affections till husband, wife, children, relations, property, with the nearest and dearest ties of life, all seem insufficient to yield up as offerings to this insatiate idol of the heart. But besides this more refined species of drunken fanaticism, she sanctions the actual worship of images.

Her Drunken Lusts

Than this nothing is more intoxicating, idolatry has on the human mind an influence of a peculiar nature; perhaps the words "drunken lust" convey the idea most accurately. This is most emphatically seen in the mad revels of Juggernaut; but Popish countries exhibit scenes almost as characteristic of this wild ungovernable enthusiasm. The doctrine intoxicates the mind and the image engages the carnal affections. Thus the belief in the mediation of the Virgin Mary, intoxicating the judgment, confuses all views of Christ as the only Mediator, and the visible representation of her form draws out the idolatress love of the heart toward her as an object of sensuous worship. Her *dress* is as characteristic as her name and conduct:" And the woman was arrayed in purple and scarlet color, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication." (*Rev.* xvii. 4.) Who is ignorant of the gorgeous dresses, and especially the purple and scarlet, in which the Popish ecclesiastics are decked out at their grand theatrical shows? It would seem as if, stricken by a judicial blindness, those proud prelates did not see themselves thus marked out by the hand of God for destruction. "Gold, and precious stones, and pearls—these and kindred ornaments which dazzle the eye. feed the senses. *and* allure the carnal mind thus drawing away the heart from everything gracious and spiritual to enamor it of glitter and show, are the especial arts of this apostate church. Man having lost all knowledge of God, and being sunk in carnality and death, can never worship Him in spirit and truth till regenerated by a divine power; He, therefore, doats on a religion that charms and feeds the senses. All these baits the Romish Church has pressed *into* her service. Music, painting, architecture—and who can sing like Italian musicians, who paint like Raphael and Corregio, who build like Catholic architects are all used to seduce the mind into something rapturous and ecstatic, or solemn and soothing; all which feelings, as being distinct from and elevated above our usual common-place thoughts and sensations, wear the air of

devotion and religion. That is " the golden cup full of abominations " whereby the natural mind is drugged—into a misty, dreamy fanaticism, and, intoxicated with new and pleasing sensations, fancies itself on the very borders of heaven when it is wandering confused amidst the mists of hell.* Here lies the main strength of Popery—that it is adapted not only to the lowest, but the highest tastes of our carnal mind. It suits poor Pat in his cabin, who in the priest sees his mediator, and in the mass his god; it suits the refined man of taste, whose eyes and ears it charms with its pictures, buildings, and requiems; it suits the common mass, who love a religion which does not

***This Milton represents as the effect upon our first parents of eating the forbidden fruit: "For Eve, Intent now wholly on her task, nought else Regarded; such delight till then, as seemed, In fruit she never tasted, whether true Or fancied so, through expectation high Of knowledge; nor was Godhead from her thought. . . .That now -As with new wine intoxicated both They swim in mirth, and fancy that they feel Divinity within them breeding wings, Wherewith to scorn the earth."—" Paradise Lost."**

require anything spiritual, but to have their senses fed by outward show; and it suits the religiously disposed, by giving them plenty of fasts and feasts, almsdeeds and prayers, absolving their consciences when uneasy, and elevating them sometimes into a dream-land of devotion, where they fancy themselves the greatest saints on earth.

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The Blood of the Saints

But her character would not be complete without one additional feature that stamps her, if possible, with deeper dye: " 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." (Rev. xvii. 6.) Well might holy John wonder with great astonishment, as the word literally means, to see this base wretch drunken with the blood of saints and martyrs. How true, how forcible the expression, " drunken with blood ! " History teems with instances of the maddening effect of blood on the human mind, especially when shed by hand of fanatic persecutors. Alike unfathomable and unspeakable are the depths of cruelty and ferocity in the heart of man ; and when these depths are stirred up by the innate enmity of the carnal mind against the saints of God, a frenzy bursts forth which, but, for the restraining providence of the Most High, would not leave Christ one member on earth. This persecuting spirit is in the heart of every man ; but Rome alone has reduced it into a system. Witness her crusades against the Waldenses and Albigenses, the dungeons of the Inquisition, with their infernal apparatus of racks and tortures, the Spanish auto-dafes, the fires of Smithfield, the massacre of St. Bartholomew, the Irish rebellions, and at the present day the ferocity of the Popish mobs against any who desert or oppose their creed. What torrents of blood has this drunken harlot shed without scruple, remorse, or shame! When did she ever drop one tear over her victims, or what one word of repentance has she ever uttered for their blood poured forth by her hands like water?

Her Seat-The Many Waters

3. We have now to *fix* her seat. Two leading points determine this with the greatest precision:(1.) " She sitteth upon many waters." This is interpreted by the angel thus: "And he saith unto me, The waters which thou sawest, where the whore silteth, are peoples, and multitudes

and nations and tongues." (Rev. xvii. 15.) What is the title which the Romish Church has so proudly arrogated to herself? Catholic. And what does Catholic mean? Universal, that is, a Church not limited to one nation or country, but as wide as Christianity itself, embracing all nations as her rightful **50** inheritance. What other church ever embraced so many peoples and countries, nations and tongues? Italy, France, Spain, Portugal, Austria, Bavaria, Belgium, great parts of Germany and Switzerland, Ireland at the present moment are, and in former times England and Scotland, and in fact the whole of Europe, were subject to the see of Rome. Well might that false apostate church say, with the proud king of Assyria, " And my hand hath found as a nest the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth, or peeped."

Riding on a Beast

(2.) The next mark of her seat is still more determinate.— The woman sits on a beast having seven heads and ten horns. What is represented by the seven heads is thus explained by the angel: " And here is the mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth." (Rev. xvii. 9.) That the city of Rome was situated on seven hills is known to every schoolboy. Poets and historians have alike sung and celebrated these seven hills, familiar as household words to the Roman people, and as well known to every citizen of ancient Rome as Holborn or the Strand to the inhabitant of London. And that even there might be something more determinate still—a finishing stroke to decide the matter beyond all dispute or controversy—the angel adds " And the woman which thou sawest is that great city, which reigneth over the kings of the earth." (Rev. xvii. 18.) Observe the present tense, " which reigneth," *now* reigneth.. at the very time when the angel speaks. What great city reigned over the kings of the earth when the Revelation was given (say A.D. 96) but Rome? The " kings of the earth," that is, those princes who were allowed to retain their crowns, were all subject to Rome, from the river Euphrates to the Grampian hills. They received her proconsuls, fed her armies, embraced her institutions, obeyed her laws, spoke her language, and paid her tribute.

New Schools of Interpretation

We have dwelt long on this point because a new school of interpretation, as we have before hinted, has risen which totally denies—the applicability of Babylon to the Romish Church, and refers the fulfilment of this prophecy to a future Babylon, at present non-existent, but to *be* built literally on the river Euphrates.

That there are difficulties attending the predicted fall of the Apocalyptic Babylon—a point at which we have not yet arrived—we fully admit; but that the characters we have traced out are most fully applicable to the Romish Church seems to us beyond the reach of controversy. To ignore the whole book of Revelation for near two thousand years, and seal it up to a distant day, when the Lord expressly gave it " to shew unto His servants things which must shortly come to pass seems to us arbitrary and forced indeed. Is it consistent with the character of God and the usual strain of the prophetic word, to leave His church and people wholly in the dark as to the existence and nature of a system like that of Rome? (**Editor's Note: Please note that the older Waldensian Anabaptists held these views centuries before Luther or any of the Protestant Reformers saw the light of their first day, Debtor.**)

The Book of Revelation-The Reformer's Text Book Against the Papacy

The book of Revelation was the grand armoury from which Luther and the Reformers drew their weapons. There Luther learnt that Rome was Babylon and the Pope Antichrist; and when this flashed on his mind it cleared his conscience of a thousand scruples, nerved his arm to strike home, and, in fact, decided the Reformation.* However the views of Luther and John Knox may be disregarded and set aside, it is most plain, from their writings and protests, that they interpreted the great Whore to signify the Papal Church, and it is equally evident that, but for this conviction, their right hands would have been paralysed. Knowing, as we now know from the history of the period, how slowly and hesitatingly the Reformers, and Luther in particular, advanced to the grand determining point, that the Romish Church was corrupt and apostate, they would never have ventured so far as to denounce it and separate from it, had they not had the light

*** "A Roman theologian, called Ambrose Catharin, had written against him. ' I will stir the bile of this Italian beast,' said Luther, and he kept his word. In his reply he proved, by the revelations made to Daniel and St. John. by St. Paul's Epistles, and those of St. Peter and St. Jude, that the kingdom of Antichrist, foretold and described in the Bible, was the Popedom. I know for certain,' says he, in conclusion, ' that our Lord Jesus Christ lives and reigns. In the strength of this faith I should not fear many thousand popes. May God visit us at last according to His infinite power, and make to shine forth the day of His Son's glorious coming, in which He will destroy that wicked one. And let all the people say. Amen.' " And all the people did say, Amen. Men's souls were seized with a holy dread. They saw nothing less than Antichrist seated on the pontifical throne. This new idea, an idea that derived intense interest and power from the descriptions of the prophets, thus launched by Luther into the midst of the men of his age, inflicted the most terrible blow upon Rome. Faith in the word superseded that which the Church had till then engrossed ; and the Pope's authority, after having so long been an object of popular adoration, now became an object of hatred and terror."— D'Aubigne's "History of the Reformation."**

of the Revelation to guide them. The fall of Babylon is so intimately and closely connected with the history of the Beast on which she sits, that the one cannot be considered without the other. As our views of the Beast are somewhat different from those generally entertained, we feel that we should not do justice to them unless drawn out at greater length than our present limits will admit. This, therefore, will, God willing, form the subject of our next, and we hope concluding number on this subject. We cannot, however, forbear adding *our* persuasion that little fear need be entertained of the revival and reign of Popery. Her days of power arid supremacy, we believe, are gone by, never to return. Before she expires she may manifest convulsive movements, which, like those of a dying enemy, may alarm the timid, as if indicative of returning strength. But the Popery of the Middle Ages, the day when Rome's proud prelates trode on the necks of emperors and made kings hold their stirrups, is gone never to return; and we believe that we shall no more see Pope or prelate at the head of English councils than we shall see mail-clad knights leading armies in the field, or Kentish yeomanry deciding battles with bows and arrows, as at Cressy and Agincourt. A few hungry curates or pompous archdeacons may button up their waistcoats and lengthen their coat tails, may teach the parish children to chant the responses, and may date their letters from the feast of St. Swithin, or the vigil of St. Barnabas; but the sound sense of the country laughs at them, and men in our day who have any force of mind so as to influence public opinion, which in fact governs the country, will never put their necks under the foot of a shaven priest, whether at Rome or Westminster. In our view, the doom of Rome is as much written as the doom of Babylon on the walls of Belshazzar's palace. It is written in the Word of God, in the signs of the times, and in the opinion of all reflecting men; and that doom never can be reversed.

Popery Never to Regain Her Ancient Seat

But though we have no fear of Popery ever regaining her ancient seat, at least under its ancient or even present form, we confess we have our apprehensions from another quarter, for we see, if we misinterpret not the prophetic scroll, looming in the dim and distant horizon, a power more fearful than Popery ever was or from its nature ever could be. Popery suited the Middle Ages. Superstition then held sway over the minds of men, locked up in darkness and ignorance. But the printing press has dispelled superstition and brought in—what? A monster as much more formidable than Popery as knowledge is stronger than ignorance. That monster is INFIDELITY, and what we have to fear is not the Popish, but the INFIDEL ANTICHRIST. But our views upon this point we must defer to a following number. **(Editor's Note: Popery in her older form and fashion we fear not, but the New and Refashioned Popery, this is something we should all realize is one of the strongest forces in the world to control the ignorant and superstitious masses. We must not overlook Popery's growing power and influences in the New World and its place in the New World Order. Is this one reason why American is being led back into the Dark Ages?)**

The Infidel Antichrist

(Concluded, November, 1854.)

IN our examination of the deep and mysterious subject to which we have in our late Reviews called the attention of our readers, we have been desirous to avoid two things,—*first*, slavishly treading in the footsteps of commentators and interpreters ; and, *secondly*, falling into novelty and fancifulness of interpretation. We have examined the subject for ourselves, as far as our time and ability have permitted, and therefore ask our readers to do the same. If our views, either materially or even partially, differ from what they have been accustomed to entertain,—formed, perhaps, not from independent examination and reflection, but from a servile adherence to some favourite author,—let them not thence hastily conclude that we are totally wrong, and reject our conclusions with angry contempt, but let them calmly and carefully weigh our words with the Scripture, and see how far our explanation accords with that inspired. and infallible record. In our last Number we pointed out a distinction between the Woman and the Beast on which she sat. This distinction we consider of very great importance, and the main clue to the right interpretation of the whole. To this point, therefore, we shall first draw the attention of our readers; and this the more readily, as affording us an opportunity of dropping a few remarks on the symbolic language of Scripture.

Understanding Prophetic Symbols

It has pleased God in His holy word to make much use of symbols. By the word *symbols* (we write here for the benefit of our less educated readers) we mean certain well-marked, determinate figures, employed by the Holy Spirit as emblems or types to convey a definite meaning. Thus, the Bow in the Cloud was a symbol to Noah, the heavenly Ladder to Jacob, the Kine and the Ears of Corn to Pharaoh, and through him to Joseph, the burning Bush to Moses, and the Great Image to Nebuchadnezzar. But especially to the prophets were these symbols shown as emblematic of coming events; as, for instance, the Almond Tree and the Seething Pot to Jeremiah, the Living Creatures and the Roll to Ezekiel, and the Beasts to Daniel. These symbols, it is especially to be observed, have for the most part a uniform and determinate meaning.

This is not only consistent with the authoritative character of God's teaching in His word of truth, but arises from the very necessity of the case; for were these figures indeterminate in meaning, or susceptible of various applications, they would, like ambiguous words, leave us in continual doubt as to their intended signification. These remarks may prepare us to enter more

clearly into the two symbols which are set before us in Rev. xvii., and with the further consideration of which we resume our subject.

The Woman on a Beast

In the opening of that chapter, a Woman is brought before our eyes as sitting upon a Beast. Observe first, the distinction of these two symbols, and keep them in your mind as separate as you can,—as fully and widely distinct as a man on horseback from the animal which he bestrides. This distinctness of view will much help you to travel on with us through this difficult subject. And observe next, that neither of these symbols is a new one, employed for the first time in the Revelation, but that both of them are figures previously employed in the Scriptures, and each with its distinct, determinate signification, the meaning of each having been previously so clearly fixed that it cannot admit of a shadow of a doubt.

This Woman is a False Church

The Woman, as we have already shown, represents a degenerate, backsliding, or apostate church. Of this there can be no question, as there is no scriptural symbol more determinate—the degenerate church in Jerusalem and the apostate church in Samaria being both represented by the figure of a harlot in Jeremiah (iii.), Ezekiel (xxiii.), and Hosea (1, li.)

The Beast is a False Government

The Beast, then, on which the Woman sits must be as distinct a symbol as the Woman herself, and the two figures must be kept perfectly separate, or confusion must be the necessary result. Now, where must we look for the key to the symbol of the Beast?

Daniel's and John's Beasts are the Same

Evidently to the book of Daniel, to whom the four Beasts were first shown in vision. And when we consider that the fourth Beast which Daniel saw had ten horns, and that these ten horns were explained by the angel to signify ten kings (Dan. vii. 24), in both which points it exactly tallies with the Beast before us (Rev. xvii. 3—12), we have the strongest grounds for believing not only that the symbol means the same thing, but that the two Beasts themselves are identical. To this point we now, then, address ourselves; and, treading on this firm scriptural ground, shall endeavour to show what is represented by the seven-headed ten-horned Beast on which the Woman sits, and which, if for a time her prop, eventually becomes her downfall.

By referring to Daniel's vision of the four great Beasts, (Dan. vii.) we obtain this fundamental position, that a Beast symbolically represents a Civil Power: for the four great Powers which in succession ruled the world, the Assyrian, Persian, Greek, and Roman empires, are symbolised by these four Beasts. As founding their empires in cruelty and violence, destroying myriads of human beings with the same insatiate thirst for carnage as a lion or a tiger falls on its prey, a ravenous Beast aptly represents one of those ancient conquerors whose delight and glory were to pour forth human blood like water.* Of these four Beasts the last is that with which our business lies; and this beyond all doubt and controversy symbolises the Roman empire. Now it is most plain from Dan. vii. X)—14 and 23—27 that this Beast was to continue in existence till "the judgment is set and the books opened." in other words till the second coming of the Lord Jesus. The Beast is therefore *now* in existence. And where are we to look for it but to the Roman civil empire?

The Seven Heads and the Babylonian Sculptuers

Thus far have we trodden on safe and firm ground, and having obtained this clear footing, must keep on this highway and not be drawn from it by any dancing will-o'-the-wisp of fancy, lest we fall into the bog of error. We are now prepared for a closer examination of the apocalyptic Beast on which the Woman sits. His marked features are, that he has "seven heads and ten horns." We are left in no uncertainty as to the meaning of either of these marks, the angel having explained them both. The signification of the seven heads is thus given : "And here is *the* mind which hath wisdom. The seven heads are seven mountains, on which the woman sitteth. And there are seven kings; five are fallen, fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space. And the beast that was, and is not, even he is the eighth, and is of the seven, and goeth into perdition." (Rev. xvii. 9—11.)

The sculptures lately brought from Nineveh, which represent little else but war and conquest as carried on by the kings of Assyria in the most destructive form, are remarkable monuments to confirm the meaning of this scriptural symbol.

It will be observed, that the seven heads are here explained as symbolical of two distinct things: 1. The *local seat* of the empire; 2. The different *phases* through which that empire passes. A few words on each of these points may be desirable to make the mind and meaning of the Holy Spirit plain and clear.

The Locality

1. The *locality* is most determinate; nor Could it be more plainly or more accurately fixed had the angel pronounced and the beloved disciple written the word ROME. "The seven heads are the seven mountains on which the woman sits." London is not more clearly fixed as sitting on the Thames, or Paris on the Seine, than Rome as sitting on the seven hills. This is so precise, that we are absolutely tied down by the symbol to that interpretation; for the ancient Babylon, so far from having seven hills, had not even one; the whole country round about being one vast alluvial plain. This is the testimony not only of historians and travellers* but of Holy Scripture : "And it came to pass, as they journeyed from the east, that they found a plain in the land of Shinar; and they dwelt there.(Gen. xi:2.) " Nebuchadnezzar the king made an image of gold, whose height was threescore cubits, and the breadth thereof six cubits; he set it up *in the plain of Dura*, in the province of Babylon." (Dan. iii. I.) The city of Rome, then, as the seat and metropolis of the Roman empire, must be one meaning of the seven heads of the Beast.

The Seven Kings and the Eighth

2. But the angel gives another meaning of the same symbol: "And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh, he must continue a short space." (Rev. xvii. 10.) These words plainly indicate the different *phases* or forms of government in the headship of the Roman Empire in a chronological series.

But here, we wish to observe, is a degree of difficulty and obscurity which may render our explanation less clear than we could wish. On this point, therefore, we offer our interpretation less decisively ; but our readers shall have our thoughts upon it as far as we have examined and weighed the subject: "And there are seven kings; five are fallen, and one is, and the other is not yet come; and when he cometh he must continue a short space. And the beast that was, and is not,

*** Herodotus, the ancient Greek historian, who had personally visited it, thus describes it: "The city, situated in a great plain, was of a square form," &c.**

even he is the eighth, and is of the seven, and goeth into perdition." (Rev. xvii. 10, 11.) The seven kings represent, not seven kingly individuals, seven distinct monarchs in succession, but seven different phases of government, yet all administering, though at different periods, one and the same empire. To bring this clearly before your mind, carefully examine the symbol; and in so doing figure to yourself a wild beast having seven heads growing out of its body. Now, of these heads one might droop, or sleep, or fall to the ground, or even "be wounded to death," (Rev. xiii. 3;) one head after another might thus cease to act or live; and yet whilst one head remained, not only would the beast live, but *that* head would rule and guide the whole body. This last point demands especial attention, for it is the grand key to the right interpretation of the Beast. If we bear this, then, steadily in mind, we need not much trouble ourselves about the five fallen forms of government, for they have all completely passed away. We shall therefore merely observe that they seem best explained by kings, consuls, decemvirs, military tribunes, and triumvirs, all of whom were successively at the head of the Roman government before the time of John. "And one is," that is, the form subsisting in the time of John, viz., the imperial government, which lasted, at least in the Western empire nominally till the deposition of Augustulus, A.D. 476, though it actually ceased 20 years before. "And the other is not yet come."

The Meaning is-The Whole Roman Empire

Fixing our eye, then, still on the same point, that the Beast represents the whole Roman empire, and the heads distinct and successive rulers, what power, may we ask, succeeded the Roman emperors so as to exercise an acknowledged authority? On no point do interpreters more widely differ than in their explanation of the seventh head. Dr. Cumming following Mr. Elliot, who he believes "was guided by the Spirit of God" in proposing the interpretation, explains it as referring to the Roman Emperors' adopting the diadem instead of the laurel crown,—a distinction about as great as that, in the old epigram, between tweedle dum and tweedle dee. Bishop Newton inclines to the idea that it represents the Exarch of Ravenna, and Mr. Faber interprets it of the empire of Napoleon Bonaparte. Our own view is that it represents the Parol government as exercising temporal sovereignty, which nominally rose about A.D. 800, but did not actually exist in any plenitude of power till 1278.

The Last Will Continue a Short Time

As we wish to deal fairly with the subject, we admit one difficulty in the way of this interpretation. "And when he cometh, he must continue a short space." This seems hardly applicable to the Papal civil government, which continued many years, and to a certain extent exists even still. But we must carefully bear in mind the distinction already drawn between the civil and ecclesiastical Papal Government. The civil power, except over a small part of Italy, did not last long, and was never very quietly submitted to, and as an earthly monarch acting with weight in the affairs of Europe, the Pope has never had any influence since Charles V., more than 300 years ago, marched an army into Italy, which took Rome by storm and shut up the Pope prisoner in his own castle of St. Angelo. This head, then, though still worn by the Beast, may be considered as asleep or drooping; and viewed as thus paralysed for several hundred years, the seventh head may be regarded as having continued in its vigour as a head but "for a little space." It is, we may observe by the way, only because the seventh head hangs thus drooping on the ground that the Beast allows the Woman to ride upon it. The Beast, therefore, is now asleep; but

when the seventh head drops off, and the eighth starts up in its place, the Woman will at once be shaken off and the Beast rise up in dreadful power and fury.

The Future Place of the Beast

But besides this view of the subject we may add, that in the eyes of the Lord, with whom a thousand years are but as one day, the longest time of Rome's existence, even were we to extend the date of her temporal dominion, is but "a little space;" and we have an almost parallel expression (Rev. vi. 11) where, in answer to the cry of the souls under the altar, it was said, "They should rest yet for a little *season*, until their fellow-servants also and their brethren, that should be killed as they were, should be fulfilled" But that little season "has stretched from that time to this, and will stretch on till the last saint shall yield up his breath to the persecuting stroke.

The Future Form of the Beast

But we now come to a further, and, as we understand it, a future phase of the government of the Beast: " And the Beast that was, and is not even he is the eighth, and is of the seven, and goeth into perdition." (Rev. xvii. ii.) The word to be supplied after " eighth, " as required by the laws of the Greek language, is " king ; " we therefore read it thus in full, " And the beast that was, and is not, even he is the eighth king." Now, if our view of the seventh head be correct, and that it signifies the civil Papal power, then the eighth head as king has not yet appeared, for the Pope still exists, at least in name, as a civil prince.

The Rise of the Eighth Beast and the Fall of Babylon

To this point, then, let us now bend our attention, for with the rise of this eighth head the fall of Babylon is connected. A part of the description of the Beast, for we do not wish to blink any difficulty, is confessedly obscure. It consists in his being described as the beast " that was, and is not, and yet is;" and again as the beast "that was, and is not." To us the words seem mainly to imply the changing, versatile character of the Beast as a whole, for it is of the Beast as a whole that the words are spoken. It is almost as if we should say of a fickle changeable man, "We hardly know what he is, for he is not to-day what he was yesterday, and yet with all that he is not another, but the same individual."

The Many Phases of the Papacy

So the Beast, viewed under all its phases, changes, and revolutions of government, as a whole, is not what it was, and yet is. It was first Pagan, then nominally Christian, and yet really Pagan; for the Romish church not only borrowed Pagan" rites, but the Italian peasantry to this day are but Pagans in sentiment and worship, "Or, adopting our view that the eighth head represents the Infidel Antichrist, "it was" professedly infidel its original state, " is not infidel nominally in its present state. " and yet is " so in its actual state. If then, our view be correct, the eighth head or king still to come, will be the Infidel Antichrist to whom allusion was made, in our last Number.

The Last Head of the Beast

We are thus brought to a closer and fuller examination of the last head of the Beast. The other seven have dropped off or fallen to the ground, and therefore, as inert or useless, are prophetically viewed as non-existent. The whole intellect and strength of the Beast are now, therefore, concentrated in the eighth head, which grows out from, and takes the place of the fallen seven;

and on this head stand ten crowned horns. representing ten kings,, which are the weapons of the Beast. Now let us fairly ask the question, Has this eighth head yet appeared? If so, where, and who or what is he? Can he be the Pope, poor old Pius IX., who four or five years ago had to run away from Rome in the disguise of a livery servant? A fox or a jackal would be a better symbol for Pio Nono slipping out of Rome by night than a terrific beast with ten horns on his head. It is, then, to our mind perfectly absurd to make the temporal power of the Pope represented by the eighth head, when he never possessed more than a few square miles of territory, and is now but the shadow of a name. And now we see the necessity and advantage of keeping the two symbols perfectly distinct; for by confounding them together, as most interpreters have done, and as necessarily must be done if we view the eighth head of the Beast, and consequently the Beast itself, as representing the civil power of the Pope, and the Woman as symbolising his ecclesiastical power, we make nothing but confusion. **(Editor's Note: During the revolutions in Europe during the last century, the new socialist governments cast off the temporal power of the Pope. In 1870, the Papal Church ceased to own and rule the Kings of the earth. Now, the Pope is a figure head, for the true beast, and he governs the ignorant and superstitious masses in the world, yet the same power.)**

The Beast Turns on the Woman

Consider also another point, which we think will strongly show the absurdity of representing the eighth head as the temporal power of the Pope, which is Dr. Gill's view, and we believe, the usually received interpretation. The eighth head evidently uses the ten kings to destroy the great Whore. The Woman, beyond all controversy, represents Popery. Now look at the absurdity involved in making the eighth head to represent the Pope's temporal power; for as the eighth head destroys the Woman, it makes the Pope in his Temporal capacity destroy the Pope in his ecclesiastical capacity; that is, in other words, (it makes the pope burn the Pope—a rather improbable, not to say impossible catastrophe! And after the Pope has burnt the Pope, and thus destroyed all his power, he has strength enough, as the head of Europe, to make war with the Lamb ! For the Beast is to continue, it must be observed, in full power till the coming of Christ, and is bold enough to make war against Him until he is defeated in the great battle of Armageddon where he is taken and cast alive into a fire burning with brimstone. (Rev. xix.) Will the poor old Pope, just strong enough to mumble his Ave Marias, have spirit and courage to do this, when, as a temporal prince, he is now only held on his throne by French bayonets? Why, long before this, the ten kings will have burnt the great Whore, and made a clean sweep of the Pope and all his crew.

The Future Form of the Beast

If, then, our interpretation be correct, this last head is still to appear, and will come under a form precisely suited to the spirit of the age and the character of the times. As Popery is the product of an age of superstition and ignorance, so Infidelity is the fruit of an age of science and intellect. To bring the discoveries of science to bear upon the Bible, and by that means overthrow a belief in revelation, is Satan's last masterpiece; and as the Pope has done his work, and is now worn out, and the age requires a head to lead it on in another direction more suitable to its spirit and aspirations, the devil will very quietly drop the Pope to employ a completely different instrument; for it is " the dragon," we read, who gives " the beast his power, and his seat, and his great authority."

Whether this be an individual or a power we will not attempt to decide. The analogy of the other heads, which were not individuals but forms of government would lead us to infer that the eighth head would be also a system rather than a person; but the short time during which it would

appear that he will exist," and various passages of scripture. which seem to invest him with marks peculiarly characteristic of an individual, incline us to favour the view that he will be a king, who will put himself or be put at the head of the infidel opposition to Christ.

Men are trembling at Popery, and anticipating with sinking hearts the near approach of that day when it will ascend the throne and rule supreme in the senate. Satan is thus, we fear, putting the church on a false scent and diverting her from the *real* source of danger. For what is Popery? A decayed, worn-out system, which, with its monkish ideas, priestly assumptions, and infallible dogmas, is utterly opposed to the spirit of the age. A few intriguing politicians or restless priests may make a bluster about the claims of the Catholic Church; a new chapel or cathedral may start up here and there, and timid people, from these and similar symptoms, may fancy Popery is coming in like the Holmfirth flood, to drown us all in a night. But we may apply to these loud brawlers Burke's striking figure of the restless Jacobins in his day: "Because a few noisy grasshoppers make the air ring with their importunate chink whilst a thousand noble oxen chew the cud in silence in the shade, are the grasshoppers the only tenants of the field?" We do not say that Popery may not again rise to some height, though our belief is that it will not; but this we do say, that it cannot become a persecuting power, unless *there be* a complete revolution in public feeling and the present tone of thought and tendency of things be completely changed. What men are now everywhere crying out for is light, progress, advance in *every* branch of human intellect and investigation. Science, mathematical, and mechanical is everywhere making the most rapid strides, and revolutionising not only the material interests of the world, such as trade and commerce, but stirring to the lowest depths the very minds and opinions of men. New ideas shoot

• As we quote from memory only a passage not seen for years, we may be incorrect in a few words, but we are pretty certain of the general language.

through Europe with the velocity of the electric telegraph, and become through the press part and parcel of the minds of thousands. Now is it likely that an antiquated system like Popery, which from its very nature is necessarily opposed to all progress of intellectual thought, and whose grand aim still is, as it ever has been, to chain the human mind to the Pope's footstool, can again be the dominant power in England? Because a few monks creep about Birmingham, or we see sometimes a priest at a railway station, are we to be frightened to death at "the alarming increase of Popery?" What influence has it on the public mind, without which, in this country, a great movement is impossible? What large public meetings has it had to speed its progress? How many thousand petitions in its favour have been carried up to the throne? What multitudes are anxiously watching its daily advance to posts of honour and influence? No great revolution ever took place in this country without these accompanying symptoms; and not one of these proclaims the accession of Popery to power.

Popery Into England?

But take a few tests to show whether Popery has any place in the heart of the people of England. The Pope is assembling a council of bishops at Rome to settle the point of the Immaculate Conception of the Virgin Mary; that is, to decide authoritatively and infallibly whether the Virgin was conceived without sin or not. As the increasing tendency of the Papal Church is to exalt more and more the Virgin Mary to a level with the Son of God, no doubt it will be decided she was, like Him, conceived without sin; and there will come out a Papal bull declaring her equality in this respect with the Lord Jesus Christ, and damning to hell all the heretics who deny it. But what in the world do the millions of England care about the immaculate conception of the Virgin Mary? A line from the Crimea stirs the hearts of myriads. Will a line

from Rome announcing the decision by infallible authority of the immaculate conception make men's hearts beat like a telegraphic despatch from Sebastopol? Take another test whether Popery is increasing in numbers or interest. Go into a large assemblage of workmen, say, a factory in the manufacturing districts, and endeavour to ascertain how many Roman Catholics there are in it. Except a few poor ignorant Irishmen whom we may count as mere ciphers, how many intelligent mechanics will you find professing Popery from an earnest, deliberate conviction of its truth? And of these how many are recent converts? Will you find one in twenty, we might say one in hundred, who, according to the standard of their own books, is a zealous, earnest, devoted Catholic?

The Infidels and the Socialists, Ireland and America

Next, try how many infidels and Socialists there are? Will not these outnumber the Catholics—may we not add, professing Christians?—in an alarming proportion? Or take another test. Look at Ireland, the great strong-hold of Popery in these islands. Is Popery increasing there? Why, it is gradually dying out from the flight to America of thousands of the most bigoted part of the Catholic population, and the growth of Protestantism in the west, so that it is said the priests in some parts are reduced to nearly half in number and all but starved for want of support.

The Views of Dr. Gill and Mr. Huntington

But our arguments will perhaps fail to convince many of our readers, and it will be replied, "Dr. Gill and Mr. Huntington both believed that Popery would be again in the ascendant and slay the Witnesses; and it is very presumptuous in you to set up your judgment against these great and good men." It would be so, we allow, in most points of doctrine, experience, or practice, nor is it likely we should do so, as for the most part we see eye to eye with them; but the interpretation of prophecy is quite another matter, on which Christians may differ without prejudice to their faith in fundamental points. These great men had but the word of God to guide them as well as ourselves, and unless especially inspired, which we have no reason to believe they were, could only obtain the mind of the Spirit by comparing scripture with scripture. There certainly are passages which speak of a grand persecution of the saints previous to the great winding up of all things; and as these good men in common with most interpreters, applied what is said of the beast to Popery, it followed, according to their views, that it must arise to some dominant height to enable it to do so. They were well persuaded that the Witnesses were not yet slain; and as the only persecuting power they knew of was Popery, they of course concluded that by the same blood-stained hands which had kindled the fires of Smithfield would the Witnesses fall. But might not these great and good men have been mistaken on this point, and referred to Popery what really belongs to Infidelity? We agree with them that the Witnesses are not yet slain; but we do not believe that Pope or prelate will slay them, but a more cruel and inveterate adversary.

The End of Civil Popery

But as this is an important matter, and we wish to make our views as clear as we can, let us bring forward one or two more arguments in their favour. We wish no one to adopt our views who is not convinced by our arguments, for assertions without arguments are worthless; and if our reasoning be sound and scriptural, it will carry weight with it to all unprejudiced minds, whether our conclusions be fully received or not. Mr. Huntington fixed the year 1866 as the date of the destruction of Popery. It might perhaps, he thought, be earlier, but it would not outrun that time. Now, no one has a higher opinion of Mr. Huntington than ourselves, and on points of personal experience he was indeed a master of Israel. But he acknowledges in his "Bank of Faith" "that he had bookish fits," and we are inclined to think that in the matter of prophecy he studied

books too much and got misled by them. It was from his books he learnt that Phocas gave the Pope the title of Universal Bishop, "about 606, and he therefore fixed that as the date of the rise of the Papal power. As, then, it was to last but 1260 years, it followed as a matter of course that it will come to an end in 1866. But fixing dates is dangerous work for an interpreter of prophecy. Mede, the great commentator on the Revelation, fixed on the year 456 as the commencement of the 1260 years, and therefore 1716 as the date of their end; and Mr. Huntington may be as much out in his calculations as he. According to Mr. Huntington's view, then, there are but twelve years to run before the date thus fixed is out; and as the time of persecution is to last three years and a half,—that being the period of the civil death of the Witnesses,—according to this view, Popery will in eight years and a half be the dominant religion in this country, and not only dominant, but invested with such unprecedented power of public authority, as to kill by a civil, if not a literal death, all the witnesses for God and truth in the land. But unless there be a thorough revolution in the very framework of society, this cannot be unless the Queen, both Houses of Parliament, the public press, the aristocracy of the land, and the middle and working classes all become Roman Catholic. Now, looking back to the last nine years, we may well ask those who cling to this view, what progress has Popery made to warrant the belief that in nine years more it will close all the churches and chapels of the land and rule with triumphant sway from John-o'-Groats to the Land's End? Common sense, which we must not wholly discard in these matters, tells us the thing is impossible, unless a change take place in the public mind of which there is at present not the slightest symptom.

Understanding the Spirit of the Times

But it will be replied, for some are very slow to give way when the views of a favourite author are disputed, " Had not Dr. Gill and Mr. Huntington some strong scriptural grounds for their belief; and do you not know that the Scriptures cannot be broken? What, then, are your suppositions and reasonings worth when the Scriptures contradict them? " Ah! that is the question. *Our* views do not contradict the Scriptures, for upon them they are based. They may, perhaps, contradict your views of the subject, or your interpretation of the Scriptures; but have you ever closely and deeply examined the word of God on this point, or are you merely adopting the opinions of others without investigating their *truth* ? Never mind mere assertions, ours or anybody else's; but examine our arguments, and if they are sound and scriptural, be honest enough to lay your mind open to them. But just indulge us with another supposition. Suppose that the Scriptures which speak of the persecution of the saints, the slaying of the Witnesses, and the dominion of some great antichristian power, do not refer to Popery at all, but to a power which will itself destroy Popery; and suppose *that* the eighth head *of* the Beast represents this infidel power, which will be Satan's last attempt against the saints of the Most High. is not setting up our reasoning against the Scriptures, but believing them as fully as Mr. Huntington did, only not interpreting them exactly the same way.

But as among those who came to the help of David there were "men who had understanding of the times" (I Chron. xii. 32,) let us be allowed once more to draw attention to them. Popery is worn out; but is Infidelity dead and buried? Look at the increase of infidel publications, and if not the infidel profession, the infidel lives of millions. What are the multitudes in France, Germany and even in our more favoured land ? Is not their character "without God in the world ? " Now, we can easily understand how these multitudes may, as by one impulse, cast off the very name and profession of Christianity. In the first French Revolution this was done by the whole nation, and we have therefore an instance to the point. And this is certainly much more intelligible and probable, not to say agreeable to the prophetic Scriptures, than that these multitudes should all become in a few years devout and devoted Catholics, and put their necks under the feet of the monks and priests.

The Spirit of the Age

Thus the spirit of the age and the aspect of the times concur with Scripture, or at least with our view of it, in proclaiming the rise of an antichristian power under an infidel form. Do we not often hear of "the coming man," of "the good times that are coming," and similar expressions, as if the world stood on tiptoe, expecting the advent of some individual or power to embody the aspirations of the masses to realise some change from the present system? And can we not easily conceive how some individual of eminent abilities and lofty rank might seduce the masses to rally under his banner as their deliverer from the galling chains under which they groan? Are any of these aspirations directed for the return of Popery and to have a government of monks and friars? What the masses want is not religion under any form, but the largest share they can possibly get of earthly pleasure and happiness. "Away with all religion," is rather their cry, than, come, Priest, and reign over us."* How closely, too, is all this connected with the earthquake of the Seventh Seal; and how we seem to see emerging out of this troubled sea some mighty conqueror who, like Bonaparte, will proclaim himself not the child and the champion of the Revolution, but the child and champion of Infidelity. The mine is dug, the train is laid, and the match ready for the explosion. France, Germany, Italy, are all ready to rise at the wild shout of liberty; and can we not well believe that after the earthquake under the Seventh Vial, when all Europe will be convulsed to its very foundations, and when the threatened Northern invasion shall have swept away the three temporary kingdoms into which it will at first be divided, there will be room for an infidel power to assume the headship and have his ten satellite kings as Napoleon was attended by his at the Congress of Erfurt?

The Proud, New Leaders

(Editor's Note: men may not do this, but witness the long list of American Presidents who have sought Rome's favor and make trips to see the Pope in our present generation.)

Will men then want to put themselves under an old withered priest, and to kiss the Pope's toe as the vicegerent of God on earth? No, the wild multitudes will want neither monk to confess them nor Pope to absolve them, but a bold leader, ready to sweep away all restraints that keep them from their lusts.

***We should much like, if space admitted, to show how the infidel part of the Romish priesthood, shadowed forth by the lamb-like Beast (Rev. xiii. 11) and called "the false prophet," (Rev. xvi. 13; xix. 20.) will help forward this infidel movement, and as now they lend all their power to the Pope, will lend all their power to the Beast. But we must content ourselves with merely throwing out the hint.**

This eighth head, and bear in mind that this head as concentrating in itself all the intellect and force of the Beast, is in *fact* the Beast itself,—will rule with absolute sway the whole Roman empire and with it, we fear, our own beloved country. His seat and metropolis, though we speak here with some hesitation, we are inclined to think will be Rome, that being almost fixed by the terms of the prophecy. To him will be given universal, perhaps idolatrous, worship, by all but the people of God " 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 the world." (Rev. xiii. 8.) Dreadful will be his reign though short, and universal will be his "sway. for "power is given him over all kindred. and tongues, and nations," The saints he will cruelly persecute, and kill by civil or literal death all that will not worship his image. But before this he will, by means of his satellite kings, have put an end to the great Whore; for to him—will the ten kings give their power and their strength, for they have one mind : " For God hath put in their hearts to fulfil His will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.

(Rev. xvii. 17.)

How the Antichrist's Kings Fulfill God's Will

How Mr. Huntington could bring himself to believe that these ten kings would be converted characters, does indeed astonish us; for the whole drift of the prophecy, we have not the slightest hesitation in saying, is opposed point blank to such a conclusion. If any of our readers are staggered by our words, we simply say to them, Do not be blinded by human authority, but read the passage and judge of it for yourselves : "These have *one* mind, and shall give their power and strength unto the Beast. These shall make- war—with—the Lamb and the Lamb shall overcome them." Now, is not the Beast is an enemy of God and His Christ? And can those be converted characters, children of God, and partakers of His grace, who give their power and strength to the deadly foe of the Lamb, and who, in firm alliance with the Beast, make war upon Christ, saying, in the language of Ps. ii. 3: " Let us break His bands asunder, and cast away His cords from us ? " So far from being on the side of Jesus, which they would be if vessels of mercy and called by grace, they make desperate war with the Lamb, in firm alliance with the Beast, whose willing instruments they are. Look, too, at the symbol, which is completely destroyed by adopting the view that the ten, kings are gracious characters. The horns of an animal are constituent parts of his body, the weapons which it employs to toss and gore the objects of its fury. What the Beast, then, is so are they; and in our view, we might as well make out the Beast to be a child of God as the ten horns on his head to be followers of the Lamb. See, again, in what different language and with what distinct contrast the angel speaks of Christ's followers: They that are with Him," as opposed to those that are *against* Him, "are called," which the kings are not, "and chosen." which the kings are not, " and faithful," which the kings are not. The passage which most probably inclined Mr. Huntington to make them out to be gracious characters is where it is said that " God hath put it in their hearts to fulfil His will."* But this language is sometimes used in Scripture to express how men, as instruments in God's hand full fill His secret will with out any desire to obey His revealed will. Thus we read, "He turned the heart of the Egyptians to hate His people and to deal subtilly with His servants." (Ps. cv. 25.) The Holy Spirit does not by that mean that God actually infused hatred and deceit into their hearts, but that He left them to their own inclinations, by doing which they performed His secret will the issue of the whole Being ttat His people came up out of Egypt. So as it is God's will that the great Whore should be burnt with fire, and that these ten kings should all join making a bonfire, and tying her to the stake it "said that He has put it into their hearts to fulfil His will, that is. His secret mind and fixed purpose and decree. There cannot, then, be any doubt, at least there is none in our own mind. that the ten horns or kings are strict and firm allies of the Beast, and as such are involved in his rebellion

*** We do not wish to bore our readers with learned criticism, yet we can hardly help making that there are three distinct words rendered "will " in the New Testament. One means the *wish* of God, that is, what God wishes or desires to be done ; the second, the counsel of God, that is, what God has deliberated upon in His own eternal mind as fit to be done; and the third, the *purpose* of God, that is, what God has decreed to be done . The first is used most frequently, as Matt. vi. 10, xvii. 14, John iv. 34, ect.; the second occurs Acts xiii. 36; Rom. ix. 19; but is generally translated counsel, or purpose, (Luke vii. 30, Acts ii: 23); and the third is only rendered "will," in the passage before us, being elsewhere always translated "mind" "judgment," or purpose."(Acts xx. 3; I Cor. 1:10, Philem. 14.) A literal rendering of the passage, therefore, may not be amiss here; as we think the authorized translation is nor as happy as usual: "For God has given into their hearts to do His purpose and to do one purpose." The word here rendered the will of God means rather "the *mind*" or "*purpose* of God. and is generally so rendered in our translation.**

and his ruin. Assuming that they represent the ten leading powers of the Roman empire in its

renewed form, under the headship of the Beast, it is an idle dream to fancy they will be savingly converted to God, and is opposed not only to the Scripture, but to all precedent and all probability. When were ten kings ten gracious characters ? Such a sight never was seen in the world's history, God indeed uses them as His agents and instruments to burn the great Whore;— but so He did the Assyrian and Roman armies to destroy Jerusalem. The Assyrian was " the rod of God's anger and his indignation was the staff in His hand ; " but when the Lord had by him " performed His whole work upon Mount Zion and on Jerusalem, He punished the fruit of the stout heart of the king of Assyria, and the glory of his high looks." (Isa. x. 5—12.) So it will be with these ten kings, They will do God's will in following their own. His will is to destroy the great Whore; and they will execute this will, not moved to it by grace, but by their own indignation against her. This, however, will not save them from rebellion and destruction, for as "the beast and *the kings of the earth* (that is, the ten kings) are gathered together to make war against the Lamb," ruin falls upon both, with this difference, that the Beast." is cast alive into the lake of fire" and the kings perish with the sword. (Rev. xix. 19.) "

The Last Papal Form and the Infidel Antichristian Spirit of Rationalism and the Occult

But we have wandered from our point, which was to show the fall of Babylon, and how it is connected with the reign of the Beast. As far as we can gather up the meaning of the prophecy, it will be thus; and here we have the history of the past to guide us. Popery will oppose the schemes of the Infidel Antichrist to exalt himself to great power and authority; for to consent to them would be to sign her own death warrant. Her opposition provokes the European powers who are in strict alliance with the Beast, and who participate in his schemes as hoping to participate in his glory, and they hating, as upon infidel principles they must needs do, her hypocritical pretensions to be the spouse of Christ, while they see how she prostitutes everything that is holy to obtain earthly power, fall upon her, strip her of all her possessions, and burn her flesh with fire; in other words, put a thorough end to her. And thus Babylon falls to rise no more. This is the FALL OF BABYLON, and will probably take place soon after the rise of the Beast and the consolidation of his power, through the accession of the ten kings. The very heaven, with the holy apostles and prophets, will then rejoice over her, for God hath avenged them on her. Here, then, we lay down our pen, and close our prophetic inquiries; for, though there are still several points of much interest to elucidate, such as the probable series of these events, their connection with other prophecies in the sacred Volume, the final ruin of the Beast, &c., yet as the discussion of these points might draw us on controversial and debateable ground, we think it best here to bring the subject to a close. None but those who have carefully examined the subject know its inherent difficulties, and how obscure many points necessarily must be till the whole mystic tissue is unravelled. We cannot close, however, without remarking that Dr. Cummings works on the subject are, in our judgment, very superficial ; that there are in them few or no traces of original and independent reflection ; that he is, for the most part, a servile follower of Mr. Elliot, and has sought to popularise the subject by the charms of a tawdry eloquence, without any real weight, depth, or solidity. We owe a great debt to our readers in having trespassed so much on their time and attention, but hope we may not have written utterly in vain, and think we may almost promise them not so to offend again.

THIS ENDS MR. PHILPOT.

(THE FOLLOWING POINTS ARE INTERESTING, BUT WE DON'T KNOW HOW MUCH WE AGREE WITH THEM. DEBTOR.)

THERE IS NO part of Scripture upon which gracious men have so widely differed as upon unfulfilled prophecy. But as this affects no vital doctrine they can differ and agree. From A. D. 320 to 606 the fifth vial was being poured out upon the seat of the beast, and it was full of darkness (Rev. xvi. 10). It is the present and the future that concern us. " The sixth angel has poured out his vial upon the great river Euphrates" (Rev. xvi. 12). "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 " (Rev. xvi. 13). These " go forth unto the kings of the earth and of the whole world, to gather them to the battle of" Armageddon (Rev. xvi. 14). And the great city (that is the ancient Roman Empire) is to be divided into three parts (Rev. xvi. 19). "And there fell upon men a great hail out of heaven" (Rev. xvi. 21). Out of these are to arise ten kingdoms (Rev. xvii. 12)—these are to hate the whore and make her desolate (Rev, xvii. 16). Here will be the end of the Papal power. These anti-Christian states—powers more formidable than Pope or pagan—will make war with the Lamb, not the Pope. Let all who can read the signs of the times, and see the influence these three unclean spirits are exercising in well-nigh every institution in the land—stirring up jealousy and hatred on the one hand, and revengefulness on the other; setting class against class, and nation against nation: each spirit playing its part, sowing discord, and all working to one end—ask yourselves, Which looks the most probable, and is the most scriptural ? Whether the Pope could stop all the railways in one day, and all the ports in England and on the Continent? "Absurd," will be the answer. But there is a power rising that could if it chose. They will sweep the Pope and all his crew from the earth, and at last fight against all authority, either of God or man. The Lord will then show who is the only Potentate and take to Himself His great power, and reign.

W. THOMAS.