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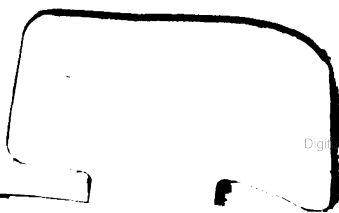
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BABYLON:

Its Future History and Doom.

WITH REMARKS ON

THE FUTURE OF EGYPT AND OTHER
EASTERN COUNTRIES.

BY

BENJAMIN WILLS NEWTON.

v. 13

THIRD EDITION.

LONDON

C. M. TUCKER, PRINTER AND PUBLISHER,
12, CHARTERHOUSE SQUARE, E.C.1.

PHONE—CITY 4488

1890.

PRICE SIX SHILLINGS.

THE NEW YORK
PUBLIC LIBRARY

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PRINTED BY WERTHRIMER, LEA AND CO.,
CIRCUS PLACE, LONDON WALL.

Preface to Third Edition.

THE first edition of this work was published more than forty years ago. The opinions then expressed by me have been strengthened since.

The present edition is considerably larger than the first. Much has been added respecting the prospects of Egypt and other countries of the East. A brief retrospect of the history of Christendom also has been given. Nothing can be more dangerous than to view the coming history of the East apart from its connexion with the past and present iniquities of the West. On Israel, and on Western Europe chiefly, will rest the responsibility of causing the revived Eastern Branch of the Roman World to be what it is to be.

Although these pages are intended for those who acknowledge the Bible to be veritably the Word of God, yet I am not without hope that they may be the means of recovering some from the paths of doubt and scepticism. Some remarkable examples

of such recovery (one very marked, and very important) I have myself known. We may be very sure that the careless and erroneous way in which Christendom has interpreted Prophetic Scripture, has greatly tended to increase the Infidelity that now prevails so widely.

In 2 Chron. xx. 20, we read of Jehoshaphat saying: "Hear me, O Judah, and ye inhabitants of Jerusalem; Believe on the Lord your God, so shall ye be established; believe his prophets, so shall ye prosper." These words of Jehoshaphat I implicitly receive. I believe that God IS: and I trust in Him. I believe that He would not deceive me. I believe He would not place me in a world like this, full of sorrow and danger, and evil, without sending to me light adequate to direct my steps. It is impossible to suppose that a good and gracious God should create responsible creatures, and give them no instruction as to their responsibilities.

Accordingly, I find that there has been sent into the world a Book that claims to come with the authority of God. Its claim is founded on evidence, partly *external*, partly *internal*. Amongst men, there are no accepted writings of their fellow-men that have for their genuineness and authenticity, external

evidence so strong as that on which the Scripture rests : but the *external* evidence is as nothing compared with the *internal*. No one, however, who is not brought, either by the consideration of the external evidence of the Scripture, or by other means, to receive the Bible as the Word of God, and to search it in His fear, will ever apprehend the demonstrative character of the evidence which the Scripture itself supplies of its Divine origin. The woman of Samaria, when the Lord Jesus spoke to her conscience, and disclosed the facts of her personal history, instantly acknowledged His mission, and said to others, "*Come, see a man, which told me all things that ever I did : is not this the Christ ?*" So likewise, the written Word of God proves itself to be "*discernitive of the thoughts and intents of the heart,*" and those who become conscious of its power of doing this, ask for no further evidence of its being Divine. The like, too, may be said of the light that it sheds on human history, past, present, and to come. When any one has used Prophetic Scripture and realized the accuracy of its past fulfilments, and discerned the present signs indicative of the approach of those predicted events which yet remain to be accomplished, he will no more

doubt that the Scripture illumines, than that the sun shines. Moreover, God by His Spirit, Who dwells in the hearts of His people, ratifies and maintains the knowledge that He gives. The figments of the sceptic or the scoffer no more affect such an one than the drifting flakes of a snowstorm affect a castle's wall. They who consorted with the Lord Jesus, received hourly evidence of His being what He was: but it was evidence about which strangers in the distance knew nothing.

Yet the carelessness of the human heart and its innate antipathy to Truth, may be fearfully worked on by Sin and by Satan, and cause evidences, that God has mercifully afforded to momentous facts, to be thrust aside or buried. A remarkable example of this is afforded in the history of the rejection of the Lord Jesus. No fact was more notorious than that of His birth at Bethlehem. The chief Priests and Scribes when asked by Herod, instantly replied that Bethlehem was the appointed place of His nativity; and from the events that subsequently occurred in Bethlehem, thousands in Israel must have known the connexion that Joseph and Mary and the Lord Jesus had with that city. Little enquiry was needed to ascertain the lineage and

birth-place of the Lord Jesus. The National register of Israel declared that the Lord Jesus was of the family of David, and belonged to Bethlehem. Yet the Rulers of Israel silenced Nicodemus by saying, "*Out of Galilee ariseth no prophet,*" assuming that because Jesus lived in Galilee, He belonged to Galilee. When carelessness desires not to know, it can soon find excuses for not knowing.

Can we say that we have not showed like carelessness? Infidels have declared that the Lord Jesus was a deceiver, for that He said that He would appear in glory "IMMEDIATELY" after the destruction of Jerusalem, but that He did not. What has been our reply? We have virtually said that *immediately* does not mean *immediately*; or else, that the unequalled season of tribulation (immediately after which He will come) is *past*; that the sun and moon *have been darkened*; the stars *have fallen from heaven*; that the angels *have been sent forth* and "*gathered together the elect from one end of heaven to the other,*" and we have thus increased mistrust of Scripture in others, without satisfying our own consciences. Our error in stating the unequalled season of tribulation to be past, is the result of unpardonable carelessness; for the

words used by our Lord respecting it are virtually quoted from the first verse of the twelfth chapter of Daniel—a verse *demonstrated* by its context to be unfulfilled. It is no little sin thus to nullify the solemn prophecy of our Lord in the twenty-fourth of Matthew, and to feed Infidelity by our folly. Yet this we have done, and this, not only in the case of the twenty-fourth of Matthew, but generally throughout all the Prophetic Scripture. A large mass of quotation from the Prophetic Writings will be found in the pages of this volume. The quotations refer to Jerusalem, Babylon, Nineveh, Egypt, Edom, Moab, and other countries. The predictions respecting their now near future are awfully solemn, and should ever be present to the remembrance of those who fear God. Such knowledge is an essential part of that Truth which “sanctifieth.” “*Sanctify them by thy truth; thy word is truth.*” But we have not used this portion of God’s Word. We have almost universally regarded it as a tale of the past: and have treated the unfulfilled portions of Daniel, and the Old Testament Prophets, as we have the twenty-fourth of Matthew. As a consequence we have thrown Scripture open to the assaults of the Infidel. In

Isaiah we read, "*Damascus is taken away from being a city.*" That is false, says Infidelity. Damascus, from the days of Abraham until now, has ever been a city: and is at this present moment advancing in prosperity. It has never been "*a ruinous heap.*" What is our answer to this? Have we any? Of the Land of Edom it is said, "*And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever; from generation to generation it shall lie waste; none shall pass through it for ever and ever.*" (Is. xxxiv. 9, 10.) This too, says Scepticism, is false. Edom has ever been visited and traversed, and is so still. What is our reply? Of Egypt, Nineveh, and Babylonia, like things may be said. Evidence of this will be found in the following pages. The fact is that we have been in the habit of saying things that are not true respecting all these places; and thereby we have greatly strengthened the enemies of Scripture. Infidelity cannot be silenced by falsehood: but it may bow, under God's blessing, to the voice of Truth. Several instances of this have come within my own knowledge—one

(as I have already said) very marked and important in its consequences. The narrative would greatly interest ; but for private reasons I forbear to give it. To every argument, urged by Scripture respecting these things, the one same answer is to be given. The predictions that are referred to *have not been* fulfilled. Foreshadowing fulfilments there may have been, but foreshadowment is not fulfilment. The period of their accomplishment is not only marked as *future*, but it is declared to be at the time when God shall forgive Israel, His nation ; restore them to His favour ; place them under the shelter of the Blood of Jesus, and make them a blessing to the whole earth. The judgments spoken of will be inflicted in the "*Day of the Lord's recompense for the controversies of Zion.*" "*Thus saith thy Lord, the Lord, and thy God that pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, even the dregs of the cup of my fury ; thou shalt no more drink it again : but I will put it into the hand of them that afflict thee ; which have said to thy soul, Bow down, that we may go over ; and thou hast laid thy body as the ground, and as the street, to them that went over.*" (Isaiah li. 22, 23.) Then Damascus shall be taken

away from being a city: *then* Edom will meet its doom. Nor must we hide from ourselves the sinfulness of explaining away the force of the descriptions of Scripture under the pretext that the language is poetic, exaggerated, and virtually untrue. If we say that the predictions of Psalm xviii., or the closing verses of Revelation vi., or Isaiah xiii. 9, 10, 11, or Joel iii. 9, 10, &c., have been fulfilled in any past events in the history of Earth, we open wide the door to the reckless impiety of Neologianism, and the dishonesty of "Non-naturalism," in all its forms. Satan, no doubt, desires that we should hide from ourselves, and from others, all that Scripture has revealed respecting both the glories, and the terrors, and the judgments of the great Day of visitation. Shall we voluntarily enter his snares? Shall we deliberately nullify that which God has said respecting the great Day of the Coming of our God and Saviour? Figurative language, and symbolic visions, can convey to us the knowledge of literal facts, quite as well as simple language.

They who may kindly condescend to read and consider the statements made in the following pages will, I think, admit that, if those statements

be true, the teaching of Christendom since the Apostles died, has been on these subjects fearfully false;* and that a rectification of doctrine is urgently required. Such a rectification would, no doubt, involve a vast change in our present habits of thought and action. If, on the other hand, my statements be false, they cannot be too strongly denounced, or too strenuously resisted. These are subjects that do not admit of compromise, or qualification.

That there are many blemishes in this book, I feel acutely: but I am equally convinced that its facts and principles are substantially true. Repetition may be complained of, but this can scarcely be avoided in a book written at different periods, and having to do with circumstances identical as to time, but different as to locality.

The words I take refuge in are, "*If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? But there is forgiveness with thee, that thou mayest be feared.*"

My earnest desire is that not one self-conceived thought of my own should have any influence. I

* Extracts given in the Postscript from the writings of Augustine, Jerome, and Lightfoot justify this condemnation.

desire that all who fear God should be brought nearer to God and to His ways, and be truly enabled to say, "*By the Word of Thy lips I have kept me from the paths of the Destroyer.*" The bright blaze of the light of concentrated Anti-Christianism will soon be seen in avowed contrast with the light sent forth by God, through His Prophets and Apostles, to guide unto His holy hill and to His Tabernacles. Which shall we follow? The one leads surely to the Pit; the other to Christ, and to His glory.

LONDON, *July*, 1890.

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DIRECTIONS TO BINDER.

Place the Map before page 42.

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EVIDENCE FROM SCRIPTURE RESPECT- ING THE FUTURITY OF THE FINAL JUDGMENTS ON BABYLON.

THERE are few names from which we more instinctively shrink than that of BABEL or BABYLON. The very occasion of the name was an act of God's judgment upon evil. And it is so connected with the history of human iniquity; the locality which it designates has been so fearfully marked as a place of *manifestation*—manifestation of evil on the part of man and of judgment on the part of God, that it stands peculiarly as a memorial of proud ungodliness met by the visitation of righteous vengeance from above. Whensoever Babylon is mentioned in the Scripture, its name is a symbol of concentrated iniquity. Evil may and does exist in scattered elements everywhere. But there are occasions on which God permits its *concentration*. He may allow it to be concentrated either in individual men or in places. Babylon is one of the places which exhibits such concentration: and as God marks the history of Babylon in His Word, and reveals the special form in which evil will be there exhibited, and how He

will in judgment deal therewith, we learn the more easily the lesson He intends to teach. The pattern is, as it were, before our eyes, and we discern more simply the ways of Satan, and the ways of God.

The earliest mention of Babel in the Scripture is in connection with the name of him who first after the flood attained to greatness in the earth—greatness apart from God. Nimrod was the grandson of Ham, whose sin had called forth his father's curse. "*The sons of Ham,*" it is said, "*were Cush and Cush begat Nimrod : he began to be a mighty one in the earth. He was a mighty hunter before the Lord ; wherefore, it is said, Even as Nimrod the mighty hunter before the Lord. And the beginning of his kingdom was BABEL, IN THE LAND OF SHINAR.*" (Gen. x. 7—10.) Thus mightiness in the earth and commencement of kingly rule are first mentioned in connection with one, the seat of whose power was Babylon and the land of Shinar. Nimrod — Nebuchadnezzar — Antichrist, are, as we shall see, the three great names connected with that region and with that city.

Immediately after this, the land of Shinar is again mentioned as the place where men first united in confederate action against God. God had commanded diffusion. He willed that they should spread over the earth. But they preferred to settle and to centralize. They wished to make themselves a name, and disliked, as they said, "*being scattered abroad upon the face of the whole earth.*" "*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. And they said one to another, Go to, let us make brick, and burn them thoroughly. And they had brick for stone, and slime had they for mortar. And they said, Go to, let us build us a city, and a tower whose top may reach unto heaven ; and let us make us a name, lest we be scattered abroad upon the face of the whole earth." But the Lord interfered : He came down : confounded their speech, and scattered them. "*The Lord scattered them abroad from thence upon the face of all the earth ; and they left off to build the city. 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 the whole earth."* (Gen. xi.) So early was the land of Shinar the scene of confederate evil, and of judgment from the hand of God.

After this, ages roll away, and we hear nothing of Babylon or of Shinar. It is casually mentioned as supplying the goodly garment* which tempted Achan amongst the spoil of Jericho ; but until Jerusalem had been sufficiently tried, to see whether she would prove herself worthy of being God's city, Babylon was kept in abeyance. The founder of Babylon's greatness was that great king who was raised up to scourge Jerusalem, and who commenced

* "A goodly Babylonish garment," literally, "a goodly garment of Shinar."

the "*Times of the Gentiles*," by receiving from God that endowment of power which was taken from Israel, and remains vested in the Gentiles till Jerusalem shall be forgiven and cease to be trodden down. It was Nebuchadnezzar who. "*walked in the palace of the kingdom of Babylon. The king spake and said, Is not this great Babylon, which I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty?*" (Dan. iv.) The greatness of Babylon therefore dates only from Nebuchadnezzar.

Nevertheless, long before Nebuchadnezzar—whilst as yet the glory of Babylon was not, its greatness is mentioned in the Scripture *prophetically*. It pertains to prophecy to describe things not yet come to pass: to speak of things that are not as though they were. Isaiah lived more than a hundred years before Nebuchadnezzar. At that time Babylon was comparatively insignificant and unknown: yet Isaiah speaks of it as "*the glory of kingdoms, the beauty of the Chaldees' excellency*"—"the golden city." He speaks of a glory not seen as yet, and then describes its final doom. "*It shall be as when God overthrew Sodom and Gomorrah*": it shall be "*swept with the besom of destruction, saith the Lord of hosts*." Isaiah also declares that the same almighty hand which was then about to raise up Babylon to be the scourge of Israel, should finally be stretched out to deliver Israel, and be turned in vengeance upon Babylon, and Babylon's last great king. Accordingly,

the chapter before us describes the glory of Babylon, the fall of Babylon, the release of Israel. It will be for us to consider whether these predictions have been FINALLY accomplished, or whether the great burden of this prophecy remains yet to be fulfilled.

The thirteenth chapter of Isaiah, and the fourteenth as far as the end of the twenty-seventh verse, should be read as one prophecy. The subject is continuous throughout, and is concluded by these words: "*The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand: that I will break the Assyrian in my land, and upon my mountains tread him under foot; THEN shall his yoke depart from off them (Israel), and his burden depart from off their (Israel's) shoulders. This is the purpose that is purposed, upon the whole earth; and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it, and his hand is stretched out, and who shall turn it back?*"

These are remarkable and solemn words, and certainly we cannot say that they have been fulfilled. Will any one affirm that God's purpose which He hath "*purposed upon the whole earth*" was accomplished when Babylon was overthrown by the Medes and Persians? Did "*the hand that is stretched out upon all the nations,*" then fulfil its ultimate designs? Was the Assyrian then trodden under foot in THE LAND AND ON THE MOUN-

TAINS OF ISRAEL, and that at a time when the yoke of bondage is finally broken from off the neck of Israel? If this were so we should no longer see Jerusalem trodden down. The "*times of the Gentiles*" would have ended: Israel would be gathered, and Jerusalem be "*a praise in the earth.*" The concluding words of this prophecy, therefore, might alone convince us that it yet remains to be fulfilled.

The thirteenth and fourteenth chapters should, as I have already said, be read continuously until the end of the twenty-seventh verse of the fourteenth chapter. In comparing however the two chapters this difference may be noticed, that the thirteenth dwells exclusively on the glory and fall of Babylon *the city*; whereas the fourteenth dwells *principally* on the glory and downfall of Babylon's *King*. I say principally, because Babylon is distinctly referred to in the *fourteenth* chapter. It is there called, "*the golden city*"; and there also we find this record of its doom: "*I will rise up against them, saith the Lord of hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water; and I will sweep it with the besom of destruction, saith the Lord of hosts.*"

And will any one read the fourteenth chapter of Isaiah as a whole and say that it has been fulfilled? Has he yet appeared among the nations who is here styled Lucifer, *i. e.*, the bringer of light—the day-

star? Has there been as yet any one who, (after arrogating to himself the place of Christ, and professing to be to the nations as the bright and morning star, and taking his seat upon the Mount of the congregation (*i.e.*, Mount Zion) on the sides of the north, saying, "*I will ascend above the heights of the clouds, I will be like the Most High,*") has been, because of this blasphemy, smitten and brought down to Hades, to the sides of the pit? We have never yet seen such blasphemous assumption as this, neither have we seen judgment exercised thereon. He has not yet appeared, who on descending into Hades, shall be there saluted in solemn irony by the kings of the nations as one greater than they all—the greatest of all monarchs and of all conquerors, but who is at last cast out, dishonoured like "*a dishonourable branch, as a carcase trodden under foot.*" No such king of Babylon has as yet existed—none such been destroyed. The events here spoken of are not accomplished; neither can be, till the hour comes for "*the times of the Gentiles*" to end, and for the yoke to be broken from off the neck of Israel. Twice is this marked in this chapter. One passage has been already quoted—the other is as follows: "*It shall come to pass in the day that the Lord shall give thee (i.e., Israel) rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, How*

hath the oppressor ceased! the golden city ceased!"

The period then of the destruction of this king of Babylon is marked in Scripture as being the time when Israel shall be forgiven, made to rest, and caused to rule over their oppressors. No one can deny that that hour is future. A king of Babylon will arise who shall be visited with destruction THEN.

Few, I believe, attempt to question the futurity of the fourteenth of Isaiah.* If then it be admitted that this KING is yet to be—if he be in this chapter expressly styled "*king of Babylon*," and also "*the Assyrian*," is it possible that he should be so great, so wonderfully glorious, and that Babylon and Assyria, whose king he is, should be unconnected with that greatness? Could Babylon's king

* See, for example, both Lowth and Horsley. Lowth, commenting on the words, "*shall yet choose Israel*," which occur in the first verse of the fourteenth chapter, observes: "Circumstances mentioned in this and the next verse, which did not in any complete sense accompany the return from the captivity of Babylon, seem to intimate that the whole prophecy extends its views beyond that event."—*Lowth*.

Bishop Horsley also, commenting on the thirteenth verse of the fourteenth chapter, says: "The schemes of impious ambition ascribed in this verse to the Babylonian despot, suit exactly with the character of the Man of Sin, as delineated by Daniel and St. Paul, and seem to indicate that the prophecy extends to much later times than those of the Babylonian Empire. The Babylonian monarchs were in some measure types of Antichrist, as they seem to have affected divine honours. Vitringa conceives that there is a manifest allusion to Antichrist in this passage."

be so great, and Babylon itself be nothing? Nor is there any ambiguity in the name Babylon. It is expressly said in this passage to be "*the beauty of the Chaldees' excellency*" (Isa. xiii. 19); and the mention of *Assyria* marks it beyond a doubt as being the Euphratean city. The futurity, therefore, of the king as glorious, involves the futurity of his city as glorious. Indeed the period of their fall is distinctly spoken of as being contemporaneous. Let the twenty-first and succeeding verses of the fourteenth chapter be well considered. They are as follow: "*Prepare slaughter for HIS (i.e., the wicked king's) children for the iniquity of their fathers: that they do not rise, nor possess the land, nor fill the face of the world with cities. FOR I will rise up against THEM, saith the Lord of Hosts, and cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord. I will also make it a possession for the bittern, and pools of water: and I will sweep it with the besom of destruction, saith the Lord of hosts.*" Here then is a destruction of this wicked king's children plainly spoken of.* But at what time? At a time when the Lord rises up against Babylon—when He cuts off from Babylon name and remnant, son and nephew—when He sweeps Babylon with the besom of destruction. If then the de-

* The children here spoken of appear to be his subjects—the inhabitants of his cities. Hence the mention of their *fathers*—not their father, which would have been the expression used if they were regarded as born of him.

struction of this wicked king is yet future (and this is admitted by Lowth, Horsley, and Vitringa), it follows that this final desolation of Babylon is future likewise.*

But it will be said, perhaps, How can this be? Has not Babylon already been smitten? Has it not already been swept with the besom of destruction? Our answer is: not at the time and with the concomitant circumstances specified in the pas-

* Lowth (referring to Herodotus i. 199, and to Strabo, lib. xvi. for confirmation) very properly observes on this passage (Isaiah xiv. 25) that the Assyrians and the Babylonians are the same people. Babylon is reckoned the principal city in Assyria. The truth is, that we are in the Scripture concerned with two periods of Assyrian history—the first extending from Pul to Nabopalassar, the father of Nebuchadnezzar—during which period Nineveh, not Babylon, was the head of Assyria. But Nabopalassar, who was governor of Babylon under the king of Nineveh, revolted, and uniting with the king of the Medes, attacked and overthrew his sovereign, the king of Nineveh; and after this, Babylon was always the head of Assyria. Thus there are some passages in Scripture, that is to say, those which refer to the period before Nineveh was overthrown, which speak of the king of Assyria as a different person from the ruler of Babylon (see for example Jeremiah l. 18), but this is never the case when the period after Nabopalassar and Nebuchadnezzar is referred to. “The Ancient Universal History” may be consulted as giving an excellent abstract of early Assyrian history—excellent and *clear*, because it takes Scripture as the *primary* guide of its statements, and does not, like some other writers on this subject, make the statements of Scripture *secondary* to those of profane historians.

sage just quoted. It is true indeed that the Euphratean countries have been smitten—sorely smitten under the hand of God. God is wont in His goodness to give premonitory blows. He is accustomed to warn before He finally destroys. Egypt, Jerusalem, and many other places, have all experienced premonitory desolations; and so has Babylon. Its present ruin (which came on it slowly, and if I may so speak, gently) is a memorial of what God's righteous vengeance can do, and a warning of what it will more terribly do, if human pride in contempt of all His admonitions, shall again attempt to rear its goodly palaces where He has written desolation. But if it be the habit of God thus graciously to warn, it is equally the habit of man to say, "*The bricks are fallen down, but we will build with hewn stone; the sycamores are cut down, but we will change them into cedars.*" Unbidden, the hand of man revives what God has smitten. Without therefore undervaluing the lesson given by past visitations of God's judgments—without hiding, but rather seeking to proclaim the reality and extent of the ruin His holy hand has wrought, we have also to testify, that the hand of man uncommissioned from above will, sooner or later, reconstruct the fabric of its greatness—its last evil greatness, on the very plains which teem with the memorials of a ruin entailed by former and yet unrepented of transgressions. Egypt, Damascus, Palestine, and in a measure, Jerusalem, are already being revived. And if these and neigh-

bouring countries, which have been visited by afflictions similar to those which have fallen on Babylon, are yet to revive and flourish with an evil prosperity at the time of the end, why should Babylon be made an exception? Why should Egypt and Edom, and Moab and Ammon, and Jerusalem again revive, and Babylon remain a solitary exception to the general rule of Eastern renovation?

It will, perhaps, be said that a doom peculiarly severe is pronounced against Babylon. But it is not more severe than that pronounced against Edom; scarcely more severe than the doom of Ammon and of Moab; and yet we *know* that these countries are to revive for a little period, before they are visited with their final blow. A premonitory stroke has, it is true, fallen on those countries and on their cities. Indeed nothing except the last great hour of accomplishment, when the day of the Lord shall really come, and when "*the streams of Edom shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch: it shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever*" (Isa. xxxiv. 9, 10)—nothing except the results of that great day of final visitation could exceed the ruin that has already fallen upon Edom. Where then, it will be said, is the proof of its temporary revival? It is found in a prediction given at the close

of the eleventh of Daniel. That passage describes the victorious progress of the last great king of the Gentile dynasty—the last oppressor of Israel, who, after planting the tabernacles of his palace in the glorious holy mountain (*i.e.*, Zion), shall come to his end at the time when Michael shall stand up and Israel be delivered, and the saints who sleep, arise. The futurity of these events, and of the whole connected passage, is unquestionable. Few dispute its futurity. Nothing is more certain than that the power and conquests of this last great king of the Gentiles is future. What then at that time will be the condition of Moab, and Ammon, and Edom? Will they remain in their present desolation? No! They will not only be re-peopled, but they will be strong enough to escape out of the hands of that great monarch. "*These shall escape out of his hand, even Edom, and Moab, and the chief of the children of Ammon.*" Edom, therefore, must be restored at that hour; and not only restored, but restored to strength. If Edom then is to be thus restored it would seem very unlikely that Babylon should not be restored, especially when we remember that this great monarch from whom Edom escapes, is the king of Babylon.

On Jerusalem also, days of peculiar vengeance are resting; yet Jerusalem is to be revived and to flourish for a little with a false prosperity, whereby Satan will endeavour to counterfeit the millennium

of God. In a former treatise we have seen abundant evidence of the return of Israel to Jerusalem *in unbelief*, and of their there developing those energies of evil which Antichrist will concentrate around himself, and, constructing out of them the fabric of his own greatness, glorify himself on Zion. Can we then conceive it to be possible that the wealth, and intelligence, and mercantile energy of the Jews should be planted in Palestine, and that Babylon and the Euphratean district should remain unaffected thereby? When a nation of traffickers like the Jews shall re-occupy Palestine, the Euphrates would be to them as necessary as the Rhine to Germany, or the Thames to London. The Euphrates would be Israel's great channel of communication with the Indian seas — not to speak of the commerce which would flow towards the Tigris and the Euphrates from the central and northern districts of Asia. The land of Israel, by the very circumstance of its position, will be to the world, what Corinth was to Greece—the Isthmus over which the commerce of the nations will pass. Even already the Euphrates has been coveted by our own mercantile country. It would be strange therefore, if there should arise on its banks no city of which it might be said that "*her merchants were the great men of the earth.*" A miracle might indeed be wrought to prevent the revival of Babylon; but surely it would be nothing short of miraculous for Israel to be restored and to flourish in Palestine, and for Babylon to remain a desolation.

That the blow therefore which has already fallen upon Babylon should be regarded as premonitory only, so far from being inconsistent with the method of the Divine acting in other similar cases, is on the contrary in strict harmony therewith ; and so strongly do present facts as well as events known from Scripture as about to occur in the land of Israel and in the East, indicate the likelihood of Babylon's restoration, that, even if Scripture were silent respecting its final history, we should nevertheless conclude that its revival was not only antecedently probable, but well nigh certain.

On questions however, like these, we rest nothing on mere probabilities. Antecedent probabilities may be collaterally referred to ; but they cannot be depended on for proof. They may show the unreasonableness of certain prejudices by which we create for ourselves difficulties, and impede our own progress in learning from the Scripture ; but on probabilities we can ground no conclusion. Our conclusion, if any be arrived at, must be distinctly founded on the word of God. Let us return therefore to the direct evidence of Scripture.

I say *return*, because it must be remembered that many arguments immediately derived from Scripture have been already given. It has been shown that the last great Gentile persecutor of Israel is yet to come—that he is called in Scripture "*the king of Babylon*" and "*the Assyrian*"—that his fall is expressly connected with the period when Babylon

itself shall be swept with the besom of destruction — all this has been already proved from Scripture. It has been shown also that the fall of Babylon and its king is to be coincident with the period when Israel is to be forgiven and restored to their own land in blessing. “ *Her time (i.e. Babylon’s time) is near to come, and her days shall not be prolonged; FOR the Lord will have mercy on Jacob, and will yet choose Israel, and set them in their own land; and the strangers shall be joined with them, and they shall cleave to the house of Jacob: and the peoples shall take them, and bring them to their place; and the house of Israel shall possess them in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors. And it shall come to pass in the day that the Lord shall give thee (Israel) rest from thy sorrow, and from thy fear, and from the hard bondage wherein thou wast made to serve, that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased! the golden city ceased!*” This passage and the twenty-fifth verse of the same chapter, so distinctly fix the period of Babylon’s final destruction as being when Israel is forgiven, and not only forgiven but made to “*rule over its oppressors,*” that the whole conclusion might be safely allowed to rest upon the testimony of the fourteenth chapter alone. It constrains us to admit that Babylon, and Babylon’s king, and Assyria, are mighty and prosperous when the time comes for Israel to be forgiven.

Babylon may be addressed as "*the golden city*" then ; but its hour will have come. It will be smitten never to rise again.

Let us however see how this conclusion is confirmed by other parts of Scripture. The commencement of the fiftieth chapter of Jeremiah speaks of a desolation that is to fall not only on Babylon, but on THE LAND of Babylon. "*Out of the north there cometh up a nation against her, which shall make her LAND desolate, and none shall dwell therein: they shall remove, they shall depart, both man and beast. In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.*" (Jer. l. 4, 5.) These words can scarcely need any comment. Great as the desolation is that has already visited Babylon, yet neither the land nor the city has been so desolate as for *no one* to dwell therein, and for *man and beast* to be removed. Moreover, if a desolation adequately great had rested upon Babylon, yet it cannot be that here spoken of. It must recur again—for the time is here marked as being when Israel and Judah *together* (and since Rehoboam's time they have never been united) shall not only seek the Lord, but "*join themselves to Him in a perpetual covenant that shall not be forgotten.*" The eighteenth verse of the same

chapter is to the like effect. "*Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon Mount Ephraim and Gilead.* IN THOSE DAYS, AND IN THAT TIME, *saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.*"

We require not many arguments, nor many texts to establish a fact once plainly stated in the word of God. "*In those days, and in that time,*" are words sufficiently definite, and therefore even if all appearances should seem to contradict, if difficulty were accumulated on difficulty, we should still be bound to submit our judgments and to believe that the final blow is to fall on Babylon at a time "*when the iniquity of Jacob shall be sought for and there shall be none, and the sins of Judah, and they shall not be found.*" That manifestly is a time yet to come.

And can we candidly read the thirteenth chapter of Isaiah and say that it would lead to any other conclusion? The subject of that chapter is the coming of "*the day of the Lord*" upon Babylon, "*the beauty of the Chaldees' excellency.*" "*The day of the Lord*" is an expression too often used in

the Prophets, and too definitely marked by its own solemn characteristics, to be a term of ambiguous meaning. The second chapter of this same Prophet reveals the character of that great day. *"Enter into the rock, and hide thee in the dust, for fear of the Lord, and for the glory of his majesty. The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up; and he shall be brought low; and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan. And upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pleasant pictures: and the loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. And the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of*

the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?"

Such are the events revealed as characterising "THE DAY OF THE LORD." It would be fearful temerity to seek to weaken the force of this most solemn testimony, or to take from the language one jot or tittle of its proper power. And if in the second chapter of Isaiah the day of the Lord be future, is it not future also in the thirteenth chapter? The characteristics are the same: "*Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty . . . Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the LAND desolate: and he shall destroy the sinners thereof out of it. For the stars of heaven and the constellations thereof shall not give their light: the sun shall be darkened in his going forth, and the moon shall not cause her light to shine. And I will punish the WORLD for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible. I will make a man more precious than fine gold, even a man than the golden wedge of Ophir. Therefore I will shake the heavens, and the earth shall remove out of her place in the wrath of the Lord of hosts and in the day of his fierce anger.*"

The testimony of this passage is not less dis-

tinct, not less solemn, than that of the second chapter. The two chapters are in strict accordance: indeed there is almost a verbal similarity of expression. Both speak of that day as being THE DAY of the Lord: both speak of the loftiness of man being bowed down and the haughtiness of men laid low: both describe the visitation as affecting all human life: both say that the earth shall be shaken, and the thirteenth chapter adds, *"the heavens also."* *"I will shake the heavens, and the earth shall remove out of her place. The stars of heaven and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to shine."* Those who expect the second appearing of the great God our Saviour, Jesus Christ; who believe that His feet shall indeed stand (according to the words of Zechariah) upon the Mount of Olives; that He *"shall come and all His saints with Him,"* will easily recognise what period is designated, whenever the heavens and earth are mentioned as being shaken, or when the sun, moon, and stars are described as ceasing to shine. But if such words do *not* mean what they seem to mean; if when it is said in Matthew xxiv., *"Immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken";* if all that is meant by this is

that Jerusalem should be taken by the Romans; and if the similar expressions before us are intended to denote the taking of Babylon by Cyrus; if on that night of revelry, when an almost bloodless victory caused the sceptre of Babylon quietly to pass from one monarch to another; when the heavens continued to shine on in their tranquillity; when the earth remained unshaken; when no wasting destruction fell even upon Babylon, none upon its Land, none upon the world; when human pride, instead of being abased, flourished even more abundantly than before—if we are to be told that such events as these (events peaceful rather than destructive, at any rate as regards the world) fulfil the predictions of Isaiah respecting the Day of the Lord, then we may as well renounce as hopeless the interpretation of Holy Writ; we may say that there are no rules to guide us in understanding its language, and we may at once resign the field of Scripture exposition to the speculations and scepticism of neologian infidelity.

But I trust that it shall not be so. I trust that we will steadily refuse to believe that the Day of the Lord has come. We will neither believe that the world has as yet been punished for its iniquity, nor that such desolation has visited either the Land of Babylon, or any other land, as for a man to be made more rare than fine gold—nor that the heavens and earth have

been shaken—nor that the sun, the moon, and stars have been darkened—nor that the haughtiness of man has been laid low. Strange that we should be asked to believe this just at a moment when the proud voice of man's self-complacency is sounding more loudly than ever in our ears. But we believe it not. We wait for the accomplishment of these things, when the Lord Jesus shall be revealed in His glory. We remember the words of the Apostle: "*Now hath he promised, saying, Yet once more I shake not the earth only, but also heaven.*" (Heb. xii. 26.) Thus then, even if we were confined to the testimony of the thirteenth of Isaiah alone, we should sufficiently know that there is an hour of yet future visitation awaiting Babylon, and the world also.

And how on any other supposition could we explain such words as these which occur in other parts of the prophetic writings: "*At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations?*" (Jer. l. 46.) Was it so when Babylon was formerly captured, and the kingdom quietly passed on to Darius the Mede? And have the following words been fulfilled: "*Therefore, behold the days come that I will do judgment upon the graven images of Babylon, and her whole land shall be confounded, and all her slain shall fall in the midst of her. Then the heaven and the earth, and all that is therein shall sing for Babylon. . . . As Babylon hath caused the slain of*

Israel to fall, so at Babylon shall fall the slain of all the earth"? (Jer. li. 47—49.) Have the slain of all the earth thus fallen at Babylon? Have the heavens and the earth, and all that is therein, rejoiced over her? When Babylon passed into the hand of the Medes there was little occasion for such joy. It made little difference to the earth whether Babylon was reigned over by Chaldeans, or by Persians, or Greeks, or Romans. There was little cause for thanksgiving in such transfer of authority from one proud hand to another. But if there be a fall of Babylon that is to be immediately succeeded by the kingdom of Him, of whom it is said, "*All nations shall call Him blessed*" (Psalm lxxii. 17): if the joy of deliverance from Babylon is to be accompanied by the joy of God's manifested salvation, when "*the floods shall clap their hands, and the hills shall be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the peoples with equity*" (Psalm xcvi. 8, 9)—if such, I say, be the sequence of Babylon's destruction, then there is, indeed, sufficient reason why heaven and earth, and all that is therein should sing for Babylon. Then we can understand why in the Revelation also it should be said, "*Rejoice over her, thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.*" (Rev. xviii. 20.) We can understand also how it may be said of such an event, "*This is the*

purpose that is purposed upon the whole earth, and this is the hand that is stretched out upon all the nations." (Is. xiv. 26.)

Jeremiah and the Revelation alike speak of the suddenness of the blow which is to destroy Babylon. "*Babylon is SUDDENLY fallen: howl for her.*" (Jer. li. 8.) "*Alas, alas, that great city Babylon, that mighty city! for in ONE HOUR is thy judgment come. Alas, alas, that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought.*" (Rev. xviii.) Has there been any thing in the past history of Babylon to verify these words?

Its capture by the Persians is recorded in the Scripture thus: "*In that night was Belshazzar the king of the Chaldeans slain, and Darius the Median took the kingdom.*" (Dan. v.) It was the quiet transfer of power from one dynasty to another: and under this first Median prince, Babylon rested just as securely as it did under the Chaldeans before. Alexander the Great, after conquering Persia, selected it as the intended capital of his vast dominions, and died there in the midst of a greatness that was making Babylon for a season a kind of metropolitan centre to the earth. This was very unlike *sudden* desolation. In the following chapter I give a sketch of its gradual declension. It will be seen that its fall has been any thing rather than *sudden*.

Its judgments have never come yet *in one hour*. Slow and almost undiscernible decay has been the characteristic of its decline.

The argument which has principally been relied on to disprove the revival and future fall of Babylon, is its present condition of desolation. Now, supposing that the desolation of Babylon *and its Land* were ten times greater than it is; suppose that there were removed both man and beast (see Jer. l. 3), and that no son of man dwelt therein; how would this show that it was either impossible or unlikely for God to permit a temporary revival out of this ruin? Is any extent of desolation too great to be reached by *His* hand? Even then, if the desolation of Babylon had already attained a point which adequately answered to the predictions of the Scripture respecting it, yet, seeing that the prophecy would not be fulfilled, unless that point of ruin were reached exactly *in the mode and at the time* predicted, it would be necessary for revival to be permitted in order for Scripture to be accomplished.

But it is not true that that *fulness* of desolation predicted against Babylon and its Land has ever yet fallen upon either. "*The LAND of Babylon,*" so far from being emptied "*both of man and beast,*" is able to return a princely revenue to its Turkish masters; and even on the very site of Babylon itself, there stand in the midst of its ruins, a

city, several villages, and numberless gardens and date groves, whose fertility is proverbial. The Arabian also still pitches his tent there. Indeed it is anything rather than "*as when God overthrew Sodom and Gomorrah.*" The evidence of this I reserve for a following chapter.

Nor must we forget the effect produced on minds around us, by our seeking to prove the truth and accuracy of Scripture prediction by appealing to facts which are not capable of being strictly substantiated. When our appeal fails, when ascertained facts contradict our assertions, the sceptical triumph — the sincere inquirer is troubled. Truth does not prevail, save when defended by its own weapons. Accordingly, of late, writers on prophecy have been challenged to prove the accordance between their statements and facts. How can it be true, it is asked, that "*Damascus is taken away from being a city, and become a ruinous heap,*" when it is well known to have escaped the desolations which have fallen on so many other of the Eastern cities, and still remains a city, and is even increasing in prosperity. A similar question is asked respecting Tyre.* It might

* "I employed the whole of the 7th instant in examining the town (Tyre) about the miraculous decadence of which so much has been said, and continues to be repeated by travellers. Yet, to an unbiassed observer, it appeared to share only in the general fate of all cities of the coast, and could indeed claim a more prosperous fortune than Gaza, Ascalon, or Cesarea, all famous cities in their time.

"Tyre, therefore, described as so ruinous by some

be asked equally respecting Egypt or Edom. And how could we reply to this challenge? Shall we

travellers, was now a flourishing town, to which additions were daily making in houses and inhabitants The walls of Tyre, in the state in which I saw them, were a very recent and insignificant work; but in parts might be discerned the remains of a wall of older date The houses were of stone, and some of them had very handsome upper apartments, commanding an extensive prospect. At this time houses and warehouses were building on the strand to the north, facing the basin . . . Pococke, who saw the flourishing state of Tyre even in 1737, not knowing how to reconcile it with the words of Ezekiel xxvi. 14, and xxviii. 19, says that the prophecy must be understood of the ancient city on the continent. He adds, 'It is a place where they export great quantities of corn, and Malta itself is supplied from this place.'—Vol. ii. p. 88, fol. Surely a port which supplies Malta must be a populous and thriving one! I know that evidence contrary to this may be brought from the relations of other travellers, and I believe that the particular bias of a person's mind has much to do with the colouring he gives to objects. It would be well if commentators on prophecy would consider that Antioch, Ascalon, Berytus, Cesarea, Decapolis, Emessa, Famagusta, Gebayl, Heliopolis or Balbec, Laodicea, Palmyra or Tadmûr, and other cities, the rivals in commerce and luxury of Tyre, will be found fallen from their flourishing greatness, many of them lower than it; and yet against the greater part of them there is no denunciation at all in the prophetic writings. On the other hand, we read (Isaiah xvii. 1), '*Behold Damascus is taken away from being a city, and it shall be a ruinous heap*'; yet in spite of its doom, so emphatically predicted, Damascus has flourished from that time until now.

"The editor of the *Monthly Review* for November, 1822,

boldly deny facts, and argue against realities ; or shall we speak the truth, and say that these places have not yet received their final blow, that their prosperity will revive for a short moment, that their judgment is reserved for the coming of the day of the Lord—the hour when He will forgive and bless Israel ?

Nor, because we say that Babylon can only be finally destroyed at *the time* and under *the circumstances* specified in the Scripture, and that its desolation must not be one tittle less than that predicted,

looking at the account of Tyre given by Mr. Buckingham, whose travels he is reviewing, and who states that he saw 800 substantial houses, containing full 5,000 inhabitants, is staggered at the assertion, and confronts with it the testimony of Maundrell, Bruce, Joliffe, and some others But, perhaps, a means for settling his doubts may be found, when he is told that the houses of Tyre were equally good with those at Jaffa and Acre, two neighbouring towns, which have not fallen under the prophet's interdict, and that therefore no manifestation of the divine wrath can be said to have descended more on it than on the two others Tyre has two ports. The inner seemed to have been formed by two moles, enclosing a basin perhaps 250 yards across The out port or road is considered as one of the best along the coast of Syria. It is formed by a broken ledge of rocks running north from the peninsula. Were the intervals between the rocks filled up, so as to make a continued breakwater, a capacious and nearly a safe port might be formed." (Extract from Travels of Lady Hester Stanhope, &c., narrated by her Physician, vol. iii. p. 196.)

do we therefore undervalue the lesson taught by the premonitory blow. Nor do we, because we maintain Babylon means Babylon, thereby object to other countries or cities being regarded as Babylon, if the moral features and habits of Babylon be found attaching to them. Jerusalem may, spiritually, be called Sodom and Egypt, when the characteristic sins of Sodom and of Egypt are found in her. But this does not cause Sodom to be other than Sodom, nor Egypt to cease to be Egypt. Because we say that human evil will yet find a point of centralization in the land of Shinar and in Babylon, we do not on that account refuse to see the responsibilities of Babylon, wherever Babylon's lineaments are found. *Application* of Scripture is most legitimate when its primary sense has first been determined by careful and accurate *interpretation*. If interpretation, however, has not first definitely fixed the primary meaning, our applications must be not only vague and indefinite, but seeing that they are not guided by the great substantive facts of revelation, they must necessarily be fanciful and erroneous. Ascertained facts may lead us to principles, but principles can never antecedently determine facts.

BRIEF HISTORY OF THE GRADUAL DECLENSION OF BABYLON.

BEFORE we proceed to consider further the evidence of Scripture, it may be desirable to give a brief abstract of the history of Babylon's fall. It will show how gradual that fall was; and that there is evidence of its having been inhabited by a few, even during the period of its lowest degradation.

About the year 541 B.C. it was taken by Cyrus, and Belshazzar was slain. The Scripture records Belshazzar's death only. Herodotus speaks of the capture, but makes no mention of any massacre. It is certain that under Cyrus, whose uncle Cyaxares (called in Scripture Darius the Mede) was made governor, Babylon continued to flourish.

The first great blow it received was when it revolted from the Persians some years after. It was recaptured about the year B.C. 516, after a siege of twenty months, by Darius Hystaspes, who punished the inhabitants severely, destroyed about 3,000 of the principal citizens, and the *outer* walls.

Some years after, Xerxes went to Babylon and plundered the celebrated Temple of Belus, which

former conquerors had respected. The Babylonians were irritated, attempted a revolt—failed—and were punished by the utter destruction of their great temple, which Xerxes caused to be levelled.

Nevertheless, in the time of Alexander the Great, Babylon continued strong enough to have attempted resistance against him, if it had seen fit to do so. But, on the contrary, it opened its gates willingly to him and to his army. "When Alexander left Arbela,"* says Arrian, "he hasted straight to Babylon, and when he came nigh to the city he drew up his whole army in order of battle; but the Babylonians having notice of his approach, threw open their gates, and in vast multitudes, with their priests and chief men, went out to meet him, offering him great gifts, besides delivering the city, the tower, and the royal treasure into his hands. Alexander, entering the city, commanded the Babylonians to rebuild the temples which Xerxes had destroyed, and especially the temple of Belus, whom the Babylonians worshipped as their chief god. He consulted the Chaldeans in this city about the restoration of the temples, and whatever they advised he performed; and in particular by their advice he offered sacrifice to Belus."

This extract most clearly shows that Babylon was a place of considerable importance during the whole period of the Persian dynasty. It was not, therefore, *suddenly* destroyed either by Cyrus or any

* The battle of Arbela was B.C. 331.

of his successors. On the contrary, it passed as one of the chief cities of the earth into the hands of Alexander.

Alexander's intention of restoring the temple of Belus, and making Babylon the "metropolis of an universal empire," was frustrated by his death; and after this, Babylon commenced more speedily to decline. It suffered much in the wars which ensued amongst his generals, previous to the final partition of his dominions into four kingdoms. Babylon fell to the share of Seleucus, who by the building of Seleucia in its neighbourhood, did more to effect its downfall than any of its previous conquerors. "None of Alexander's successors," says Strabo, "ever cared any more for Babylon; and the remains of that city were entirely neglected. The Persians destroyed one part of it, *and time and the indifference* of the Macedonian princes completed its ruin, especially after Seleucus Nicator had built Seleucia in its neighbourhood. This prince and his successors manifested a decided preference to the latter place, and fixed there the capital of their empire. At the present time (Strabo lived in the time of Tiberius) Seleucia is actually a much more considerable city than Babylon, which is to a great degree deserted."

From this extract it appears, that so late as the time of Strabo, Babylon was only "to a great degree deserted."

In the reign of Caligula a persecution was kindled

against the Jews. Many of them fled for refuge to Babylon, where they were attacked and massacred: Babylon also suffered. Those who escaped the sword being unable to support the cruel exactions to which they were exposed in Babylon, migrated to Seleucia. Six years after, the plague visited Babylon. These were fresh causes operating to the further reduction of that city.

In the reigns of the immediately succeeding Emperors, Babylon is but slightly mentioned. About this time, however, probably in the year 64 of the Christian era, when Babylon was under its Parthian masters, St. Peter wrote his epistle there. Babylon at that time, says Bengel, abounded in Jews (*scatebat Judæis*).

Lucian of Samosata (a town not far from the Euphrates) who lived in the reign of Marcus Aurelius, speaks of Babylon as a city that would soon disappear as Nineveh had done. This mention, however, shows that *it had not yet disappeared*.

Some of the early Christian writers speak of Babylon. Jerome, for example, states that animals were kept there for hunting by the kings of Persia. Theodoret, who died A.D. 460, says that the city was no longer inhabited either by Assyrians or Chaldeans, but only by some Jews, whose houses were few and scattered abroad. Just after this period, however, it gave its name to the celebrated Babylonian Talmud, which in the year 500 of our

era was promulgated by the Academies of Babylonia, and received by the Jews throughout the world.*

Ibn Hankal in A.D. 917, speaks of Babel *as a small village*. Even in the tenth century, therefore, it had not wholly disappeared.

After this period, we have still evidence of the site of Babylon being occupied. In Rich's second memoir on the ruins of Babylon, we find the following passage, "Before the foundation, or rather augmentation of Hillah by Seif ud Dowlah, A.H. 495 (*i.e.*, in the year of the Hejira, 495, about 1100 of the Christian era), there was a place there named Al Jamāin, or the two Mosques. The name Hillah, which was given it after its having been enlarged and fortified, is derived from an Arabic root signifying to rest, or take up one's abode." (Page 162.)

Thus we have evidence that in A.D. 917, there was a village named Babel on the site of Babylon: that in A.D. 1100, there was a town there enlarged and fortified, named Hillah: and that between these two dates, there was a village on the same site as Hillah, named Al Jamāin, or the two Mosques.

Hillah still exists, and has a considerable population. In A.D. 1811, it was visited by Rich, whose description is as follows: "It is meanly built, and its population does not exceed between six and seven thousand, consisting of Arabs and Jews (who have

* See note at end of the chapter.

one synagogue) there being no Christians, and only such Turks as are employed in the Government. It is divided into small *mahallas* or parishes ; but there is only one mosque in the town, all the other places of worship being mere *ibadatgāhs* or oratories. The walls are of mud, and present a truly contemptible appearance, but the present Pasha of Bagdad has ordered a new wall to be constructed of the finest Babylonian bricks. The gates are three in number The gardens on both sides of the river are very extensive, so that the town itself, from a little distance, appears embosomed in a wood of date trees. The air is salubrious, and the soil extremely fertile, producing great quantities of rice, dates, and grain of different kinds, though it is not cultivated to above half the degree of which it is susceptible. The grand cause of this fertility is the Euphrates."

The district of Hillah, which extends to a considerable distance north and south, and includes the ruins of Babylon, is governed by a Bey. Rich received an official statement of his revenue, derived from the produce and merchandise of the district. It was 342,500 Turkish piastres. It is stated by Major Skinner, who visited it in 1835, to have had 12,000 inhabitants in 1833.* He thus describes his approach to Hillah : "I crossed by a bridge of boats to the

* This, probably, is an over-estimate. The plague which visited both Hillah and Bagdad about that period has considerably thinned the population of both those cities.

west side, which was broad and firm, over which I measured 170 paces, giving to the breadth of the Euphrates more than 400 feet. The bridge was naturally a great thoroughfare, and I passed it in company with many on horseback and on foot. . . . The reach of the river below the bridge reflected the rays of the setting sun, which had just turned every thing to gold, and the long groves of date trees really glittered in the bosom of the stream." (P. 184.)

Another traveller thus describes his approach to Hillah:—"On gaining the summit of this large mass, (the Mujelibé) we had the first sight of the Euphrates, flowing majestically along through verdant banks, and its serpentine course apparently losing itself in the palm groves of Hillah, whose mosques and minarets we could just perceive about five miles to the southward of us." (Buckingham, p. 417.)

Now it is evident that a land (observe, I say *land*, —not city)—that a land inhabited by an increasing population, able to return so large a revenue to its governors, and having gardens and trees of such marked fruitfulness and beauty, cannot be said to be a "*land desolate*" (Is. xiii. 9); nor that "*a man is made more rare than fine gold*" (xiii. 12); nor that "*her land is made desolate, so that no man shall dwell therein.*" (Jer. l. 3.)

Moreover, how can it be said that the following words are fulfilled: "*They shall not take of thee a stone for a corner, nor a stone for foundations, but*

thou shalt be desolate for ever." (Jer. li. 26.) How is this true, when it is certain that Hillah and various other cities in the neighbourhood are built of materials taken from the ruins of Babylon, and that the ruins are still continually resorted to for this purpose, as is proved by the testimony of every traveller in the district.* Even then, if the whole area once included within the walls of Babylon were utterly desolate, the condition of the *land* of Babylon is such as to preclude the possibility of the prophecies respecting its desolation being finally fulfilled; but that the site of ancient Babylon is not uninhabited, is proved by the fact that Hillah stands in the midst of the ruins of the ancient city. Not only do the Arabians still pitch their tents among the ruins, but an Arab town named "Rest," for such is the meaning of Hillah, yet stands and increases on the site of the ancient city. The evidence of this will be found in the subsequent chapter.

* See, for example, Mignan's "Travels in Chaldea," p. 177:—
"Some of the ravines are full sixty feet deep, which may principally be attributed to the Arabs, who were constantly at work to obtain the valuable *bricks*, which, from the vicinity of the river, are with little trouble and expense conveyed to Hillah, or any towns north or south."

TABLE OF DATES.



- B. C. 759.—Isaiah prophesies.
626.—Nabopulassar takes Nineveh, and makes himself king of Babylon.
607.—Nebuchadnezzar associated with his father.
541.—Cyrus takes Babylon.
516.—Recaptured after a siege of twenty months by Darius Hystaspes.
478.—Ravaged by Xerxes.
330.—Visited by Alexander.
293.—Seleucia founded.
- * A. D. 64.—St. Peter wrote his Epistle from Babylon.
460.—Babylon mentioned by Theodoret as still habited by some Jews.
500.—Babylonian Talmud promulgated.
917.—Babel, mentioned by Ibn Hankal as a small village on the site of Babylon.
1100.—The village of Al Jamāin, afterwards named Hillah, on the same site, enlarged and fortified by Seif ud Dowlah.

A. D. 1811.—Described by Rich as containing six or seven thousand inhabitants.

1833.—Mentioned by Major Skinner, with an increased population of twelve thousand inhabitants.

See 1 Peter v. 13. "*The church that is at Babylon, elect together with you, saluteth you.*" That Babylon on the Euphrates is the city spoken of in this passage is now very generally conceded. (See, for example, Bengel in loco.)

"It is needless to understand Babylon to be a mystical designation of Rome or a Babylon in Egypt." (Kirchhofer Quellensammlung, 268.)

"Hence we see why Peter the Apostle of the circumcision went to *Babylon*—the Parthian Babylon. It was the head quarters of those whom he had addressed with such wonderful success at Jerusalem on the day of Pentecost, and who are named *first* in order by the inspired historian of the Acts.

"Hence we see why, being at Babylon, St. Peter addressed an Epistle to the strangers *scattered* throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. *They* were derived from Babylon—they were co-elect with the church there." (Wordsworth's Lectures on the Canon of Scripture, pp. 281, 282.)

"Babylon, from which the first of these Epistles was written (1 Peter v. 13) is supposed to be Babylon on the Euphrates, which, though in ruins, contained many thousand inhabitants, among whom were very many Jews. There is no reason to believe that this Babylon is not intended." (Biblical Cyclopædia by Dr. John Eadie, Professor of Biblical Literature to the United Presbyterian Church.) See also Hug's Introduction, p. 635, American Translation.

It seems remarkable that the Apostle of the Circumcision

should have sent forth his Epistle from Babylon, and that one of the greatest instruments by which Satan has deepened the blindness of Israel, should have emanated from the same region, and bear the name of Babylon.

The date of the promulgation of the Babylonian Talmud is expressly stated by Bartolocci (*Bibliotheca Rabbinica*, vol. iv., p. 45) to have been A.D. 500. He states that it was completed in the year A.D. 468, but not promulgated "through the synagogues of the whole world, nor received by them until the year A.D. 500."

The passage is as follows:—

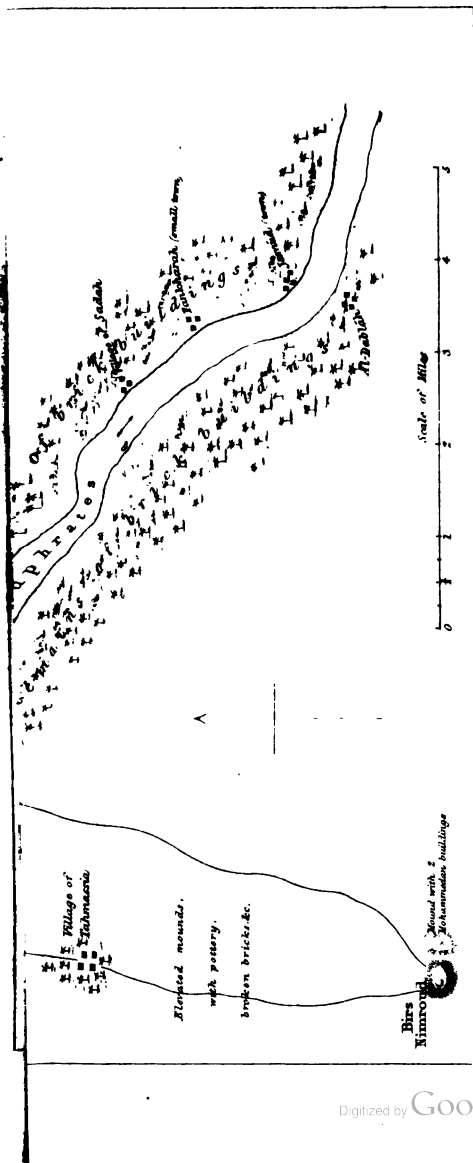
"Post cujus [Rav Nachman Bar Huna] mortem Princeps Academiæ Soranæ renunciatus est hic noster *Mar Bar Rav Asce*, qui in solio patris sui 13 annis sedit, usque ad annum 4228. Chr. 468. quo anno mortuus est.

"Tempore istorum Rabbinorum Præsidentium Academiæ Soranæ completum et absolutum fuit Talmud Babylonicum et ab Academiis Babylonicis approbatum, sed nondum obsignatum, et divulgatam per omnes orbis terrarum synagogas, neque ab eis receptum nisi anno 73 a morte Rav 'שן *Asce* hoc est anno mundi 4260. Chr. 500."

EVIDENCE AS TO THE PRESENT CON-
DITION OF THE RUINS OF BABYLON
—POSITION OF HILLAH IN THEIR
MIDST.

HAVING given in the preceding chapter a sketch of the gradual decay of Babylon, having seen that there is no reason to suppose that its site was at any period entirely depopulated, we have now to consider what the present actual condition of the plain of Babylon is. Is it true that Hillah, with its numerous population, with its gardens and date-groves, is encompassed both on the north-east and on the south-west, and on the east, with the ruins of ancient Babylon? Are there besides the town of Hillah, villages also and date-groves found scattered amongst these ruins? Could we draw any plan of the walls of ancient Babylon without Hillah and these villages being included within their compass? Such is the character of the questions we have to consider.

Several European travellers have within the last sixty or seventy years examined the plain of Babylon. Their researches have made us minutely



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acquainted with its condition. It will be my endeavour to make an abstract of these statements, sufficiently precise to show the position which Hillah occupies in relation to the ruins. I shall not attempt greater accuracy or minuteness than is necessary for this purpose.

The place which European travellers generally select as their point of departure, when intending to explore the ruins of Babylon, is Bagdad. Bagdad stands on the river Tigris, about forty-eight miles distant from Hillah.*

In journeying from Bagdad we enter the district of Babylon on the north-north-east. On arriving within about nine miles of Hillah, we pass a caravansary or inn, named Mohawil; and it is just after this point that the northern ruins of Babylon may be said to begin. Immediately after passing Mohawil, we come to a large canal with a bridge over it. "Beyond this," says Rich, "everything announces an approach to the remains of a large city. The ruins of Babylon may in fact be said almost to commence from this spot; the whole country between it and Hillah exhibiting at intervals traces of building, in which are discoverable burnt and unburnt bricks and bitumen. Three mounds in particular attract attention from their magnitude." (Rich's Memoir of the Plain of Babylon, p. 48.)

"From the last caravansary" (Mohawil), says an-

* This is stated by Rich, p. 49. "Hillah," he says, "is nine miles from Mohawil, and nearly forty-eight from Bagdad."

other traveller, "the road was covered on every side with irregular hillocks and mounds formed over masses of ruins, presenting at every step memorials of the past." (Mignan, p. 116.) Such is the general character of the northern approach to Hillah.

When we have advanced about three and a half miles from the caravansary above mentioned, we see, about a quarter of a mile on the left of our road, an immense mound of ruins. It is called the Mujelibé, *i.e.*, the overturned. "We turned out of our path," says Mr. Buckingham, "to examine this as the first object of interest presenting itself on coming from the north. On approaching it we passed first over a deep outer ditch which we should have taken for a canal, but that it was evidently of a circular form, and encompassed the whole pile; and next, some yards further on, we passed down into the bed of an inner ditch, which was broader, lower, and more distinctly marked than the outer one. The mound then rises in a steep ascent, over which the passengers can only go up by the winding paths worn by frequent visits to the ruined edifice."

"The general form of this ruin is between an oblong and a square—all its sides being rendered irregular by decay. The four cardinal views given of it by Mr. Rich in his memoir of Babylon, appear to be admirably correct, and his measurements were all confirmed by us on the spot. These give to the whole circuit at the foot of the mound 2,110

feet ; and to the elevation of the highest angles at the N.E. a height of 140 feet. After examining this mound in all its details, we were confirmed in the opinion that it had been enclosed with walls and ditches, encompassing it all around. It was also evident that it was a pile composed of many different edifices of various forms, appropriated to various uses, and constructed of different materials—not in any respect, therefore, corresponding with the ancient description of the Tower of Belus, for the remains of which it has generally been taken.*

“The distance between the ruin (the Mujelibé) and the next great mound to the southward of it, sometimes called by the same name, at others exclusively Babel, and still more generally El Kasr, or the Palace, certainly exceeds a mile. The low intermediate space is covered with grass and has a small enclosed garden, with date trees near its centre.” (Buckingham, p. 427.)

“The Kasr, or Palace,” says Rich, “is a very remarkable ruin, which, being uncovered, and in part detached from the rubbish, is visible for a considerable distance ; but so surprisingly fresh in its appearance, that it was only after a minute inspection

* It is the opinion of Rich, Buckingham, and many others, that the Birs Nimroud, which will presently be described, on the S.W. of Hillah, is the Tower of Belus. The ruin we have now been considering appears to be more like the remains of a castellated royal palace.

I was satisfied of its being in reality a Babylonian remain. It consists of several walls and piers (which face the cardinal points), eight feet in thickness, in some places ornamented with niches, and in others strengthened with pilasters and buttresses, built of fine burnt brick, still perfectly clean and sharp, laid in lime and cement of such tenacity, that those whose business it is to find bricks, have given up working on account of the extreme difficulty of extracting them whole. The tops of these walls are broken, and may have been much higher. Near this ruin is a heap of rubbish, the sides of which are curiously streaked by the alternation of its materials, the chief part of which, it is probable, was unburnt brick. There are two paths near this ruin, made by the workmen who carry down the bricks to the river side, whence they are transported by boats to Hillah, and a little to the N.N.E. of it is the famous tree which the natives call Athelé, and maintain to have been flourishing in ancient Babylon. It stands on a kind of ridge, and nothing more than one side of its trunk remains, by which it appears to have been of considerable girth, yet the branches of the top are still perfectly verdant, and gently waving in the wind, produce a melancholy rustling sound. It is an evergreen, something resembling the *lignum vitæ*." (Rich, p. 65.)

"From the south-western face of the Palace or Kasr, a long mound—ninety yards in breadth, by

half that height—runs towards the south. The whole is deeply furrowed in the same manner as the generality of the mounds. The ground is exceedingly soft and tiresome to walk over, and appears completely exhausted of all its building materials; nothing now is left, save one towering hill, the earth of which is mixed with fragments of broken brick," &c. (Mignan, p. 200.)

"This is the place where Beauchamp made his observations, and it is certainly the most interesting part of the ruins of Babylon (*i.e.*, on the east); every vestige discoverable in it declares it to have been composed of buildings far superior to all the rest which have left traces on the eastern quarter. The bricks are of the finest description, and notwithstanding that this is the grand storehouse of them, and that the greatest supplies have been and are now constantly drawn from it, they appear still to be abundant." (Rich, p. 62.)

A little south of this, and near Hillah, there is a ridge of mounds extending from a date-grove on the verge of the Euphrates, to the S.W. of a village named Jumjuma, which is about a mile north of Hillah.

I have needlessly, perhaps, multiplied quotations; but as this chapter professes to give evidence as to facts, I run the risk of wearying the reader, in order that the evidence of Hillah's being encompassed by the real ruins of Babylon may be presented in the very words of those who have personally examined

the locality. Their testimony proves that a district of more than seven miles north of Hillah is covered by the ruins of Babylon, and that Hillah cannot be entered without passing them. In the midst of these ruins, too, we find date trees, gardens, and an inhabited village. How, then, can the final desolation which Scripture predicts have fallen upon Babylon? It is not yet, "*as when God overthrew Sodom and Gomorrah.*" Not only do the Arabians still pitch tent there, but villages and groves, and a city, exist amidst its ruins.

On arriving at Hillah, we find one part of it—the lesser part—built on the eastern bank of the Euphrates. The larger division stands on the western bank, a bridge of boats forming the connection. The description of Hillah having been given in the preceding chapter, I do not recur to it here.

Passing, then, through Hillah, and quitting it by its western gate, we enter the plain on the western bank of the Euphrates. That plain is not covered with mounds and heaps in the same manner as that which we have just been describing on the eastern bank. "The plain," says Rich, "is flat, and intersected by canals. There are a few small villages on the river, inclosed by mud walls, and surrounded by cultivation: but there is not the slightest vestige of ruins, *excepting* opposite the mass of Amram, where are two small mounds of earth overgrown with grass, forming a right angle with each other, and a little further on, two similar ones." (Rich, p. 73.)

In addition to these four mounds observed by Rich, Captain Mignan states, that "four miles to the westward of Hillah, and situated within a grove of date trees, there are several elevated mounds, composed of the kiln-burnt fabric with the arrow-headed writing upon them, extending nearly to the eastern ridge of low hillocks which surround the Birs, and strewn over with pottery, broken bricks, and coloured tile, but having no actual remains of ancient edifices. In following these heaps of ruins, I could not at every step help feeling convinced, that ancient Babylon occupied a very great portion of the western, as well as the eastern bank of the Euphrates." (Mignan, p. 218.) Here then, we again find that where the desolation has been greatest, and where even the ruins have well nigh disappeared, yet even here there are villages inhabited, and surrounded by cultivation.

But although this western plain has been visited by a destruction which has for the most part swept away even the memorials of its fall, it nevertheless possesses the greatest and most wonderful of all the ruins of Babylon. "By far the most stupendous and surprising mass of all the remains of Babylon," says Rich, "is situated in this desert, about six miles to the south-west of Hillah. It is called by the Arabs, Birs Nimroud."

It would be unnecessary here to give a detailed account of this ruin. It is sufficient to say

that it is a mound of an oblong figure—its total circumference being 762 yards. At the eastern side it is cloven by a deep furrow, and is not more than 50 or 60 feet high, but at the western, it rises in a conical figure to the elevation of one hundred and ninety-eight feet; and on its summit is a solid pile of brick thirty-seven feet high by twenty-eight feet in breadth, diminishing in thickness to the top, which is broken and irregular, and rent by a large fissure extending through a third of its height. There is a quadrangular enclosure around the whole, as at the Mujelibè, but much more perfect, and of greater dimensions. At a trifling distance from the Birs, and parallel with its eastern face, is a mound not inferior to that of the Kasr in elevation.

It is not necessary to prolong this chapter by describing another vast ruin, second only to the Mujelibè, situated to the E.N.E., or as is stated by General Chesney, nearly due N.E. of Hillah. It was visited by Sir R. K. Porter and by Buckingham, and is minutely described by both—the former calls it a “gigantic object.” I may also state on the authority of General Chesney, that on “the banks of the Euphrates on both sides below Hillah, at least as far as opposite the Birs Nimroud—say for six miles at least, there are the remains of brick buildings.”*

* Niebuhr says of the ruins of Babylon: “Il n’y a aucun doute que Babylone n’ait été située dans la contrée de Hellei

Thus then on the north north-east, on the north-east, on the south-west, and on the south below Hillah, Hillah is surrounded by the ruins of Babylon. The most numerous are on the north-east: the most stupendous, on the directly opposite side, that is to say, the south-west—Hillah standing in the midst. Consequently, no plan of the ruins of Babylon could be drawn without including within their scope, not only Hillah, but Jumjuma, Anana, and Tajeca, and (according to Rich and Mignan) Tahmasia. Tahmasia is a village on the western plain, six miles on the west of Hillah. At this village, some mounds are found of no large size. "This village," says Rich, *"must occupy part of the site of Babylon."* (p. 79)*

Car non seulement les habitants appellent encore aujourd'hui cette contrée *Ard Babel*, mais on trouve encore ici des restes d'une ancienne ville, qui ne peut pas en avoir été une autre que Babylone. A en juger même par ces ruines, il semble que Helle se trouve dans l'enceinte de la muraille de la ville de Babylone."

"There is no manner of doubt but that Babylon was situated in the district of Hillah. For not only do the inhabitants still to this present day call this district *Ard Babel* (*i.e.* the land of Babel), but there are found there still remains of an ancient city, which cannot have been any other than Babylon. To judge even by these ruins, it appears that Hillah is within the compass of the wall of the city of Babylon." (Niebuhr.)

* General Chesney speaks very highly of Mr. Rich and his researches, and says his statements may be safely confided in. He thinks, however, that with the exception of

Anana also is the name of a village, marked by Mignan on the west bank of the Euphrates, and Tajeca is marked by Rich almost close to Hillah on the western bank also. Thus a town of considerable population, villages, date-groves, and gardens, are found still on the very site of ancient Babylon. Is this the *utter* desolation of which the Prophets speak? Can it be said that "*her LAND has been made desolate, and none shall dwell therein; they shall remove, they shall depart, both man and beast*"? Can this be said to be fulfilled, when not only the Land, but even the site of the city itself is still occupied.

Anana and Jumjuma, and some suburban villages below Hillah, not mentioned by Rich, that those places which have been marked as villages may rather be regarded as tent-settlements than villages of houses. Of Anana and Jumjuma he says, "These are near the beginning of the great ruins, and consist of tents with a few houses also."

General Chesney adds, "My officers and myself considered both portions of Hillah (on each bank) and the *villages below—properly suburban*—as being the limited site of Babylon."

If, as some consider, the whole space from the Birs to the Al Kheimar be included, General Chesney states that several stone villages below Hillah would be comprised therein. It seems, therefore, that there are villages in addition to those noted by Rich, immediately south of Hillah, and distinctly within the site of Babylon.

I take this opportunity of expressing my thankfulness to General Chesney for the kindness with which, through a mutual friend, he has furnished the information of which I have availed myself in these pages.

The denunciations against the LAND of Babylon, it must be remembered, are as severe as those against the city.

"The word that the Lord spake against Babylon, and against the LAND of the Chaldeans." (Jer. l. 1.)

"I will punish . . . the LAND of the Chaldeans, and make it perpetual desolations." (Jer. xxv. 12.)

"Her cities are a desolation, a dry land, and a wilderness, a LAND where no man dwelleth, neither doth son of man pass thereby." (Jer. li. 43.)

"I will send unto Babylon, fanners that shall fan her and EMPTY HER LAND." (Jer. li. 2.)

"The LAND shall tremble and sorrow, for every purpose of the Lord shall be performed against Babylon, to make the LAND of Babylon a desolation without an inhabitant." (Jer. li. 29.)

Now let us compare with these predictions, the accounts of those who have of late years examined the Land of Babylon with the greatest care. "The gardens," says Mr. Rich, "on both sides of the river are very extensive, so that the town itself from a little distance, appears embosomed in a wood of date trees." (p. 50.)

"The air is salubrious, and the soil extremely fertile, producing great quantities of rice, dates, and grain of different kinds." (p. 53.)

General Chesney states that Hillah occupies very nearly the centre of the acknowledged ruins of Babylon: that the space covered by the ruins ex-

ceeds thirty miles in circumference, but that immediately beyond and around the ruins there is "luxuriant cultivation."

General Chesney adds, "There is a fine farm just beyond the great ruins. This is tilled by people from Hillah, and a part of it is, I think, within the most extended limits of the ancient city, north-east of Hillah. There is also cultivation about the same distance on the western side of the river." It will be remembered also, how large the annual revenue is, returned from the district of Hillah. The subjoined particulars show that the Land of the Chaldees is anything rather than a land not inhabited.*

General Chesney also says, "The plain of Dura

* "For the information of those," says Mr. Rich, "who may be curious regarding such subjects, I subjoin a statement of the revenue of Hillah, communicated to me by the Serraf Bashi of the place:

Annual Receipts of the Governor of Hillah.

| | |
|--|---------|
| From the farms and villages | 100,000 |
| Duties on rice, corn, &c., grown in the vicinity and passing through the town from the Khezail territory | 100,000 |
| Farm of sesame | 5,000 |
| Dyeing | 15,000 |
| The butchery | 6,000 |
| Silk | 4,000 |
| Tannery | 1,000 |
| Lime Kilns | 15,000 |

246,000

extended northward, as I conceive, to the river Khabûr (the Araxes of Xenophon), and at intervals cultivation extends from thence to the sea, *i.e.* about 900 miles—part being pasture, and a good deal neglected and desert. There are many towns, and thousands of villages along this portion of the Euphrates. Date-groves commence at the Khabûr,

| | |
|---|---------|
| Brought forward | 246,000 |
| Collections of <i>voluntary</i> contributions levied on the townspeople under various pretexts about three times a year generally | 8,000 |
| Miri on the dates | 20,000 |
| Paid by the Commandant of the Janissaries for his appointment | 2,000 |
| Private revenue of the Zabî, his own farms and gardens | 20,000 |
| | <hr/> |
| Total in piastres, Hillah currency | 296,000 |
| Add the difference of exchange | 50,000 |
| | <hr/> |
| Total in standard Turkish piastres | 346,000 |
| <i>Public Payments made by him to the Bagdad Government.</i> | |
| To the Pasha | 260,000 |
| Kiahya Bey | 30,000 |
| | <hr/> |
| Total in Turkish piastres | 290,000 |
| | <hr/> |

He also supplies Government with 5,500 tagars of corn and barley, in value about 165,000 piastres on the average; but this he levies on the farmers at the rate of two tagars for every five, over and above the rents and imposts of their farms and produce." (Rich, p. 52.)

and belong to every village; but below Hillah the date-groves are nearly continuous for the next 200 miles or more to the sea." *

It has not unfrequently been stated that the Arabians never pitch their tents among the ruins of Babylon. General Chesney, speaking of the Birs, says: "This portion of the country is occupied by an Arab tribe, who were actually encamped at the foot (*i.e.* of the Birs Nimroud) on the N.W., or Hillah side of the ruins when I was there." How, in the face of this distinctly evidenced fact, can any one venture to say that the thirteenth chapter of Isaiah has been fulfilled? Is the district between the Birs Nimroud and Hillah to be excluded from the scope of the ruins of Babylon? Birs Nimroud is the greatest of all the ruins. †

I have purposely avoided in this chapter the disputed question respecting the exact extent of the walls of ancient Babylon, and have sought to confine myself to points on which authorities are agreed. I may, however, just say, that when we consider

* "The district included under the Scripture expression, 'Land of the Chaldeans,' would doubtless be far less extensive than that described by General Chesney under the name 'Plain of Dura,' but the land of the Chaldeans must come within the district thus mentioned as abounding in date-groves and villages."

Sir Henry Rawlinson estimates the extent of "the Land of Babylon," as not less than a hundred miles in length, varying from forty to seventy in breadth.

† See letter at the end of this chapter.

the express declaration of the Scripture as to the extent of Nineveh, "*an exceeding great city of three days' journey*," that if Babylon had been much less extensive than the city it had superseded, its glory would not have been regarded as so wonderful: that it was the practice in eastern cities to enclose pasture, and even arable land within the walls: that the statement of Herodotus is express as to the circumference being sixty miles: that the present extent of the ruins seems to demand an extended scope—when all this is considered, it appears strange that a less compass than that mentioned by Herodotus should be contended for. But whether the more extended circuit be taken, as in the map given in "the Encyclopædia of the Society for Promoting Useful Knowledge,"* or the most limited, as in Major Rennel's map—in either case, Hillah with its groves and gardens will be seen included within the walls. The ruins, including the Birs Nimroud and the Mujelibè, even if not included within the walls, must be regarded as suburban, and therefore, as a part of Babylon. Even then, as respects the city, the exact extent of the walls is of no real importance; but any question respecting Babylonia or the *Land* of Babylon is of course entirely unaffected thereby. It is plain that neither Babylonia nor Babylon are uninhabited and emptied of man and beast; but

* See article, "Babylon."

on the contrary, they have of late years revived out of their extreme depression, rather than sunk lower into decay. The state of those regions does indeed, bear witness for God: they teach us of His power to smite and to bring low. But their present condition warns us also to beware of being deluded into the belief that the final day of visitation has arrived—that the Day of the Lord has come.

[*The following is an extract from a letter kindly sent to me by a gentleman in India. It was written upwards of twenty years ago, after a visit to the ruins of Babylon. He was, I believe, not at all aware at that time that any were expecting the restoration and future destruction of Babylon. His conviction respecting the non-fulfilment of the prophecies of Isaiah and Jeremiah were the result of his own personal observation of facts. A few verbal alterations, not affecting the sense, have been made, and I have been obliged to leave a blank in one or two places where the manuscript is illegible.*]

“A fair view of the prophecies against Babylon, as given in Isaiah and Jeremiah, will show that they have not yet been fully and finally accomplished. Much has been done in demonstration of judgment against her; but her last and com-

plete ruin is yet to come. A stone was bound to a book, and cast into the Euphrates, and it was said, '*Thus shall Babylon sink, and shall not rise from the evil that I shall bring upon her.*' (Jer. li. 63, 64.) This speaks clearly of one final and irrecoverable ruin; but Babylon rose again repeatedly from the ruin that at first assailed her. Keith's book on prophecy shows that she was several hundred years being brought to desolation, and that her end was not sudden, but most gradual. Cyrus took her more than 500 years before Christ: Alexander took and attempted to rebuild her 200 years after Cyrus. In that interval her walls were reduced, and she was much shorn of her power and wealth. She was finally brought to desolation by the building of Seleucia and Ctesiphon in her neighbourhood by the successors of Alexander, who thereby succeeded in drawing away the inhabitants from Babylon. She did not fall once and for all—suddenly—never to rise, like a stone cast into the waters.

"It is said that '*they shall not take of thee a stone for a corner, nor a stone for foundations.*' (Jer. li.) But the ruin of the buildings at Babylon has been mainly accelerated by the removal of the materials with which she was built, for the construction of other towns in the neighbourhood.

"It is said that this land of Babylon shall be a desolation, without an inhabitant (Jer. li.); but there

is now the modern Arab town of Hillah and two villages besides, together with several gardens and date plantations within the limits of the ruins.

"It is said that she shall '*be a land where no man dwelleth, neither doth any son of man pass thereby.*' Now, besides myriads of Asiatics, many Europeans have passed thereby, and thoroughly examined the place.

"It is said that '*the Arabian shall not pitch his tent there.*' (Isaiah xiii. 20.) In 1835, when I was there, I saw marks of an Arab encampment which must have halted there for several weeks. When the Arabs make a long stay in any place, they erect mud pillars breast high, and hollowed out at the top for their horses to feed from, as from a manger. The remains of these pillars I saw; they could not have formed part of the old ruins, for a heavy shower of rain would have washed them down. My attendant explained to me what they were.

"I believe then, that Babylon will be rebuilt, and rise to the splendour described in the Book of Revelation, and that she will then suddenly and finally be brought to ruin. There are facilities in that country for bringing about such prosperity in a wonderfully short time. The soil is all mould and clay, without a single stone, and productive if watered. Formerly there were canals in all directions, fed by the Tigris and Euphrates. It is only necessary to repair the

banks of these to make Babylonia the most fertile land in the globe. Wealth is so easily attained, that in a few years the Pasha of Bagdad, fifty miles from Babylon, by withholding tribute from the Sultan, was enabled to have a court rivalling that of Erzeroum.

"I saw an instance of the celerity with which a town may be erected in that country. The Turkish troops were about to encamp continuously by a large Arab town called . . . south of Babylon. The inhabitants fearing the rapacity of the troops, removed all their property, even to the door-frames and roofs of their houses, to a place about twenty miles off, on the other bank of the Euphrates. I halted at their new settlement about a fortnight afterwards, and found it assuming quite the appearance of a town. The whole soil is adapted for making bricks, which can be burnt thoroughly in the sun in a very short time. The slime for cement as well as bitumen for the same purpose, is most abundant. Labour is of course very cheap. These facilities will account for the enormous size of Babylon and Nineveh, each sixty miles in circuit, *i.e.*, covering three times the space occupied by London, and walled around with enormous walls said to have been 200 or 300 feet high. Capabilities of this kind, in the hands of Europeans, would soon lead to great results. Babylon is also admirably situated for commerce, being in a central position as respects Europe, Egypt, Syria, &c., &c."

REMARKS ON ZECHARIAH ·V.

THE ESTABLISHMENT OF THE EPHAH IN THE
LAND OF SHINAR.

IT has now, I trust, been sufficiently proved that both the testimony of Scripture, and also the evidence of present facts, lead to the same conclusion. Both alike constrain us to say, that the predictions against Babylon have not yet received their *final* accomplishment. The Scripture marks the period of Babylon's fall as contemporaneous with three great concurrent events—the destruction of Antichrist—the forgiveness of Israel—and the coming of the Day of the Lord—events which are all still future. The Scripture also declares that its fall shall be most *sudden*; that the land of Babylon, as well as Babylon itself, shall be as desolate as those lost cities which lie beneath the waters of the Dead Sea, buried from the eye of man. That no such desolation rests at present even upon Babylon, much less upon THE LAND of Babylon, has been proved by the evidence of well authenticated facts.

There is, however, another link to be added to this chain of evidence. If human energy is to be

permitted again to make the Euphratean regions the scene of its operation—if prosperity is to be allowed for a brief moment to revisit the Land of Babylon, it might be expected that the Scriptures would somewhere allude, and that definitely, to such an event. And we find it to be so. The Scripture does speak of an event yet unaccomplished of which the scene is to be the land of Babylon. The passage to which I refer is at the close of the fifth chapter of the prophet Zechariah. It is as follows:—

“ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What is it? And he said, This is an Ephah that goeth forth. He said moreover, This is their appearance (עֵינִים) through all the earth. And behold, there was lifted up a talent (weighty piece) of lead: and this is a woman that sitteth in the midst of the Ephah. And he said, This is wickedness. And he cast it into the midst of the Ephah; and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the Ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the Ephah? And he said unto me, To build it a house in the land of Shinar; and it shall be established, and set there upon her own base.”

That the event predicted in this remarkable passage remains still unaccomplished, is sufficiently evident from the fact of Zechariah's having prophesied *after* Babylon had received that blow under which it has gradually waned. Zechariah lived after Babylon had passed into the hands of the Persians, and since that time, it is admitted by all, that declension — not “establishment” — has marked its history. From that hour to the present moment there has been no “preparation of a house,” no establishment of any thing — much less of an Ephah in the land of Shinar. But an Ephah is to be established *there*, and a house to be built for it *there*, and *there* it is to be set firmly upon its base.

An Ephah is the emblem of commerce. It is the symbol of the merchant. In the passage before us the Ephah is described as “*going forth*,” that is, its sovereign influence is to pervade the nations, and to imprint on them a character derived from itself, as the formative power of their institution. In other words, commerce is for a season to reign. It will determine the arrangements, and fix the manners of Israel, and of the prophetic earth. The appearance of every nation that falls under its control is to be mercantile. “*He said, moreover, This is their appearance (or aspect) throughout all the earth.*”

It can scarcely be a strange thought to us that commerce, and the wealth and energies con-

nected therewith, should supply the great formative principles of the latter day. Is there no country in which commerce rules? Have we heard nothing respecting the wondrous results expected from commerce in making nations happy; in bringing men together in ties of amity and brotherhood; in developing the resources of the earth; in making nations conscious of their mutual dependence on each other, and so effecting, by the suggestions of self-interest, a result which the Gospel (it is said) has failed to accomplish? These, and such like sayings, are continually being sounded in our ears. Nor can we say that they are altogether untrue, or that there is no wisdom in them. But it is not a wisdom that cometh from above. It is of the world—not of God. It may give to the nations prosperity for a season; but what is prosperity apart from God?

Commercial greatness has long been an idol in this western part of the prophetic earth. And now, in the present remarkable crisis of the world's history, when we see the influence that has in former ages attached either to the Crown, or to the feudal aristocracy, or to the clergy, quailing before other principles; and when former centres, around which human society has revolved, are destroyed or wrenched from their position, it is no wonder that men should anxiously inquire whether there yet remains any hope of establishing some new centre that may

be regarded as firm and abiding; and that commercial greatness should be looked to as that which has best withstood, and is likely best to withstand—perhaps to avert, the shock of social and political convulsion.

The country in which we dwell is an instance of this. Ecclesiastical power was in this country long ago deprived of its dominant influence, and has continued to exist only as a servant of the Crown. For many ages it has willingly united with the aristocracy to support the Throne. But the influence both of the aristocracy and the clergy has been gradually weakened under the perpetual effort of democracy to reign. Yet in spite of all its strugglings and its successes, democracy has not yet been able satisfactorily to accomplish its ends. It has indeed weakened its old enemies, but it has had to encounter new ones. Another power, and not pure democracy, is rising on the ruins of the feudal system, and that power is found in the aristocracy of wealth. The sovereigns of this country, after rejecting the authority of the Pope, began early to foster associations for mercantile objects. Under their auspices, great and influential companies were formed. An association of merchants has commanded the riches of the Indian Seas, and ruled over, and enriched itself by the wealth of countries more extensive far than England itself. The circulation of gold throughout the nation, I

might say throughout the nations, is controlled by a company. Association for mercantile purposes has given a character to the land, and knit into confederation millions who feel an interest in the preservation of order, because it is the preservation of that which is dearest to themselves. Their wealth, their rank, their honour, their influence, depend upon these associations—associations which cannot stand unless order be preserved. Nor is the principle of these associations the co-equality of individuals. They are themselves privileged bodies; and the principle of their own internal organization is not equality. Wealth is the great formative and influential power. Such associations, therefore, must ever be adverse to the principles of pure democracy, and form wherever they exist, a strong bulwark around the supreme governmental power.

It is true indeed that with the exception of England, the nations of the Roman earth have as yet been but imperfectly reached by this dominant power of the Ephah. The history of France during the last year* would probably have been far different, if systematised commerce had been there sufficiently strong to interpose a barrier between the people and the crown. But England has not been as France. England might long ago have chosen an Ephah for her device;

* This was written just after the French Revolution in 1848.

and cancelling the coronet, the mitre, and the sword, have emblazoned it on her banners as the emblem most expressive of her condition. And although the Ephah has not as yet similarly prevailed amongst neighbouring nations, yet there is to be an hour when it shall "*go forth*," and perhaps that hour may be very nigh. It is not possible that the nations of Europe which have lately been convulsed to their very centre, should *effectually* re-unite the scattered elements of society unless there be some centralizing point—some dominant influence that may succeed to the authority of the systems which have been crippled, or which have passed away. It is admitted that some new centre is needed. What then is so likely to succeed, as a system which makes her merchants princes, and her traffickers the honourable of the earth? And seeing that it is expressly revealed, that such are to be the features of the system which is to stamp a character on the world, and on the world's history at the close of the present age, and since the present crash of kingdoms demands the introduction of some new consolidating principles, is it unlikely that we shall soon see the Ephah "*going forth*" with its sovereign pervading influence.

But it may be asked, Why should this be regretted? Is an Ephah the symbol of evil? In other words, Is commerce necessarily sin? We reply, No! Commerce is not *necessarily* sinful. Commerce may

be the mere exchange on just and righteous principles of the productions of various regions, or of various labourers. The effecting such exchange may involve no course of conduct that militates against the principles of God, or sacrifices His truth. But it *may* be otherwise. If commerce arise into such supremacy as to make her merchants the great men of the earth, the influences that governmentally order the nations would in that case fall into her hand. The world, educationally, politically, religiously, socially, would be virtually under her control. How blessed if her principles were the principles of God ! But if the arrangements which are to characterise the nations as the latter day draws nigh, are as evil as the Scripture declares them to be, then they who by means of their commercial greatness, control or sustain those arrangements, must be the very pillars of the last great system of evil, and the commercial period of the world's history becomes the period of its systematized transgression.

This country and its dependent governments, such as India, display more clearly than any of the other nations, what systematic commercial legislation is. For a long time past the legislation of this country has been marked by very fixed and determined principles, which each year are developed in more consistency and shape. These principles have not, in all instances, originated in commerce ; but the use that is being made of them, their modifications,

and the manner of their application are being more and more determined by the will of those who represent the interests of commerce. Observe, for instance, how the commercial interest apparently uses, but in using controls, the democratic principle of these latter days. The principle it adopts; although for its own prudential ends, it so modifies its operation as to disappoint the expectations of democracy in result. A time was when the true principle of government was in profession at least recognised. It was acknowledged once that governments were constituted by, and derived their authority, not from the will of man, but *from God*. It was acknowledged that there are certain well ascertained principles touching the relations of God to man as His creature, which all governments who have the Bible, are responsible for recognising: and that government stands between God and the governed, not to receive impressions *from* the governed, but to communicate impressions *to* them according to God: in other words, that its vocation is to rule, not to be ruled. Such were the principles that were once professed—such are the principles which will by and by be acted on, when the sovereignty of the world shall at last become His, who shall effectuate in this and in all things the purposes of God. But what governor now is there who is not obliged to say that the people are the source of power—that *by them* kings rule, and princes decree judgment. “Vox populi,” say they, “vox Dei.”

The theory of government is, that it should express the mind of the governed. Its duty is to give effect to the popular will. The principle of God respecting the source of power has been abandoned—the reverse principle has been adopted, and it ends in making government the expression of the manifold varieties of evil, which characterise society in the latter day.

It is true indeed that this unnatural and most evil theory *cannot* be carried out to its legitimate results. If it could, society would soon be resolved into its elements, and savage life would stand in favourable contrast with the confusion and demoralization of civilized nations. But we may be sure that governments never will, nor can express the mind of the units of society—nor even the majority of those units. Whenever despotism does not prevail, *classes* secure to themselves the regulating power of national life. At present, that power is becoming vested in the hands of those whose energies are devoted to commerce; and *they* will not object to the doctrine that all power emanates from the people. They will be willing that the government should professedly represent the mind of the people, provided that they, the possessors of the wealth of society, be sufficiently powerful to make the expression of *their* will to be regarded as the expression of the will of the people. They hesitate not at the adoption of this principle, however contrary to God, provided only they can control it so as to effectuate their own purposes

thereby. There is a godlessness in this which will give its character to the legislation of the day. It will make the basis of government professedly democratic, although the ends of democracy are not answered in result.

Few, I suppose, will question that in this country at least, commercial wealth is becoming the great controlling centre of society. The producing power of manufacture, the distributing skill of the merchant, the controlling power of those who trade in money and command the circulating medium of commerce—these, and similar interests, when combined, are able to speak with a voice which no government can refuse to hear. Their will is potent. Legislation and government accommodate themselves to their demands.

And of whom is this great commercial compact composed? Of those who recognise the value of Truth—God's revealed Truth? No, it is a body in which the energies of the careless nominal Protestant—the Romanist—the Jew—the Mahomedan—the Hindoo—the Infidel, combine in the pursuit of one great end—wealth, or commercial greatness. And what becomes of Truth in their calculations? Like Pilate they say, "*What is Truth?*" No one knows, though every one may fancy that he knows what it is. It is an ideality; and to regard it in legislation would be to legislate for a phantom. The true practical rule is to legislate on the assumption that we know not what it is. Let all quietly

enjoy their own opinions ; let all claim and receive a share, not merely in the protection of government, but in its fostering and sustaining care ; for the duty of government is to please and to rule for the governed : not, to concern themselves with the revelation of God. Let England, Ireland, and above all, India and the Colonies, say whether such are not the principles already adopted by the greatest mercantile government which the world has yet seen. And thus the moral poisons of Mahomedanism, Hindooism, Romanism, are diffused—their respective systems honoured—fostered—paid. It is expedient, says the government, indeed necessary. Such things may or may not destroy souls : about that we express no opinion. But we know that to encourage and to support these systems is the easiest and most available method of governmental control, and therefore supported they *must* be.

That such latitudinarianism is virtual infidelity, I suppose no real Christian will doubt. The Bible must be valueless if no truth be discoverable therefrom ; and for any who have the Bible, to use their power in fostering and encouraging those things which that Bible declares to be destructive of souls, must be a sin which no sophistry can effectually defend. To suppose that a ruler, with the Bible in his hand, cannot determine whether or not idolatry is a sin, or whether the superstitions of Romanism, Mahomedanism, and the like, do or do not subvert the truths which the Lord Jesus

and His Apostles have revealed, is to suppose what is impossible. It is not asked of the ruler that he should individually profess himself to be that which he is not. To know that one only name is appointed among men whereby we must be saved; to know that God has placed salvation in the blood of the Lord Jesus only; to *know* this, and individually to cast oneself on God through that blood, are different things. It is not asked of the ruler that he should assume this last relation, if, individually, it pertain not to him. To assume it in such a case would be hypocrisy. But, because we refuse to pretend to an untrue position, we need not, therefore, violate the claims of a relation in which we actually stand. For a ruler who has before him God's Word and its evidence—for such an one to honour and encourage systems of Satan, which he knows to be immediately subversive of the great cardinal facts of that Word, is a breach of a subsisting relation, which he actually occupies by virtue of the providential appointment of God. Conscience tells him that neither the Pope nor Mahomet are Christ. Conscience tells him that to take away God's Word from the hands of men; or to sustain any system that takes away that WORD, or that exalts into co-equality with it Tradition or the false words of deceiving Priests, is to step in between God and His creatures, and to deny the right of the Most High to speak to those whom He has made. It is the breach of a natural rela-

tion to God. It is rebellion against Him as the Governor of the Universe. It is the deliberate destruction of immortal souls. Nor is it asked of the ruler that he should smite with the sword ; but it is asked of him, for his own sake, and for the sake of others, that he should not use the power which he has received from God, for the upholding of those who conceal or nullify the words which God has spoken.

To act otherwise is, as I have said, an act of rebellion against God, which no expediency can justify ; no necessity excuse. To honour Mahomedan festivals or Jewish rites ; to pay Hindoo or Romanist priests ; to endow their seminaries, and to encourage their idolatries, is fellowship with their iniquities. And if this be now done, and not done only, but vindicated—if principles of latitudinarian infidelity are now becoming systematically adopted in modern legislation, then I say, human society is moving on into one degree of greater distance from God, and the principles of the fifteenth century had in them elements of the fear of God, greater than those which characterise the present age.

I am justified, therefore, in saying, that as the great commercial system of which I have spoken is establishing itself, there is growing up concurrently with it a new governmental system of vast moral importance in the sight of God. It is not the system either of the early or the middle

ages, but a new system adapting itself to the circumstances of the era on which we are now entering: a system not aggressive (as every system would be that owned and valued truth) but placid, because reckless of truth, and seeking to gain influence in every region, which it desires to conciliate, by speaking smoothly of its evil institutions, and by conforming itself to the multitudinous varieties of all, so as to please all.

In the prophecy we are considering, an Ephah was seen by the prophet; but not only an Ephah. The leaden lid of the Ephah was lifted up, and the prophet beheld a woman (literally "one" woman—"one" marking strongly the distinctiveness of her individuality) sitting in the midst of the Ephah. When the lid was taken off, the woman naturally arose; but the angel exclaiming, "*This is Wickedness, or lawlessness*" (ανομία) thrust her down again, and replaced the leaden covering. Is it difficult to understand this? An Ephah, as has been already said, is the symbol of commerce; and commerce needs regulative principles and control. In Scripture a woman is frequently used as the symbol of a moral or governmental system, whether secular or ecclesiastic, or of both combined. In the present case Wickedness or Lawlessness is the name God has given to that hidden system. It is not difficult for any to discern that commerce is engaging the energies of human life. To see *that*, is to see the Ephah. But to discern

the moral system connected with this spread of commercial greatness—to see not only that there is such a system, but also that the name branded on it by God is “*Wickedness*,” is to see something more than is discerned by those who look only at the outward form. The lid of the Ephah was for a moment removed in order that the prophet might see the woman who sat therein. But as soon as she had been seen, and pronounced to be “*Wickedness*” she was thrust down into the Ephah again, and the Ephah was closed. But the eye of the servant of God had seen—the intended lesson had been received, and is recorded for our instruction who are living just when the hour of accomplishment is drawing nigh.

That we are entering on the era of this reign of the Ephah, few, I suppose, will question. The scattered nation of Israel would find no rule so congenial to their habits; and the same may be said of the leading nations of the Roman earth. Few statesmen, probably, have not meditated on this. Few would not welcome the introduction of any principles that would thoroughly harmonize Egypt, Syria, and Asia Minor with these Western countries, and establish a unity that should rise paramount to diversity of circumstances and of creeds. The late spread of democratic monarchic principles facilitates this. The blow to Popery facilitates it.* It opens yet more widely the door

* This was written in 1848.

to Latitudinarianism, and necessitates the search after some new platform of combination. That the system indicated by the woman in the Ephah is already fully formed, or that the hour has come for that fearful addition to be made—the addition of that which God has called “*wickedness*”—I will not say. Perhaps the system has not been fully formed. Judaism, no doubt, as it becomes more influential, will contribute many principles; and so may Mahomedanism, and false Eastern Christianity, and Popery as it assimilates more and more with the infidelity of the day. Ungodly Protestantism has done much already. Indeed, hitherto, it has almost been the moving spring; and that it is not likely to be less effective in evil as it advances into greater depths of worldliness and infidelity, the condition of the Protestant countries, especially Germany and Switzerland, at this moment, too plainly shows.*

I would not undertake to say when the system may be recognised as fully formed, or whether it will be matured in Jerusalem when the Jews return there (unhumbled and unbelieving), or whether its birth-place may be this Western

* Of course, I mean only to include those forms of Protestantism that have gone into infidelity or worldliness, not the faithful witnesses of truth, whether individuals or bodies that have from time to time appeared among Protestants, testifying against Popery and other corruptions. *Ungodly* Protestantism has caused many faithful Protestants to suffer.

division of the Roman earth. The land of Shinar is its final resting-place: it is there that the house of its glory is to be built: but the place of its origin is in some other region. It is to be taken from the country of its birth, and transported to the land of Shinar as its final home. "*Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind was in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.*" (Zech. v. 9—11.) We know not as yet what these women may represent; whether the concurrent systems of Judaism and Gentilism, or whether the secular combining with the false ecclesiastical systems of the Roman earth. There will be some such concurrent agency; and so the Ephah, and the woman whose name is Wickedness, shall be together borne into the land of Shinar—that land where human evil first commenced its course upon the restored earth, in impious defiance of God. To that same land will it be borne: and every influence will favour (for "*the wind was in their wings*"), and there it shall be "*established*," and "*a house*" builded for it. Then it will be no longer a concealed system—no longer a woman

hidden in an Ephah. Her position will be altered then. She will be displayed in meretricious attractiveness, and glory. She will be known as the great harlot that sitteth upon many waters, arrayed in purple and scarlet, and decked with gold and precious stones and pearls, and bearing upon her forehead her name, "*Babylon the Great, the mother of harlots and abominations of the earth.*" Such is the description which the Revelation gives of that sovereign system which is to reign for a season over the prophetic earth. Is this testimony at variance with that which we have seen in the Prophets of the Old Testament? Is it at variance even with our own judgment upon present facts?

REVELATION XVII. CONSIDERED IN CONNECTION WITH ZECHARIAH V.—MANIFESTATION OF THE HARLOT.

THAT an ungodly mercantile system is to be established in the land of Shinar, and that an individual named in Isaiah, "*King of Babylon*" — "*Lucifer*" — "*the Assyrian*," will be ruling and acting in the prophetic earth when "*the Day of the Lord*" comes, will not, I think, be questioned by any who candidly consider the evidence that has been adduced from the Old Testament Scripture. At present no such System is established either in "*the land of Shinar*" or elsewhere; nor does any such Individual rule. The kingdoms of the Roman earth are many of them convulsed and disorganized. *As a whole*, they are under the control of no sovereign system, nor of any sovereign lord. Society has been shaken; and men have seemed in danger of becoming "*as the fishes of the sea, as the creeping things that have no ruler over them.*" But society will not finally be disorganized. The Scripture reveals that there will be a sovereign system, a sovereign city, and a sovereign monarch

at the close. The system is symbolized by the woman in the Ephah, established in the land of Shinar. The city is Babylon, "*the beauty of the Chaldees' excellency*." The monarch is "*the Assyrian*," the "*King of Babylon*." Such is the conclusion to be drawn from the testimony of the Old Testament Prophets alone.

Nor can the evidence of the New Testament be discordant therewith. If the Old and New Testaments treat of the circumstances which are immediately to precede the Advent of the Lord in glory, the substantive facts of that period must be alike referred to in both. If the Old Testament declares that Babylon and "*the land of Shinar*" is to be the focus of influential wickedness at the time of the end, it is impossible that the Revelation, when professedly treating of the same period, should be silent respecting such wickedness, or respecting the place of its concentration. If the Old Testament speaks of any individual of surpassing power who will connect himself with this wickedness, and be the King of Babylon, and glorify himself as God, it is not to be supposed that the Revelation should treat of the same period and be silent respecting such an event. If, therefore, in the Old Testament, the sphere be fixed, the locality named, the individual defined, it is impossible that the Revelation, when *detailing the events of the same period*, should alter the localities,

or change the individual. There cannot be two sovereign individuals, nor two sovereign cities in the same sphere at the same time. If the mention of the "*land of Shinar*," and of "*Assyria*," and of "*the King of Babylon*," be intended in the Old Testament to render our thoughts fixed and definite, why should similar terms applied in the Revelation to a period avowedly the same, be less definite?

Can any one who had once seen the prophecy of Zechariah v., read the eighteenth chapter of Revelation, without the thought of the establishment of the Ephah in the land of Shinar occurring spontaneously to his mind? If in that land a great mercantile city were established (and this Zechariah's prophecy indicates, when it speaks of the house being there builded for the Ephah, and her who is within it), would it not exactly answer to the description given in the Revelation of the world's last sovereign city? Merchandize would be there: "*the merchandize of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyine wood, and all manner of vessels of ivory, and all manner of vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and bodies, and souls of men.*"

Such is the picture of that city which is to

close the history of the world's evil greatness. And if at this moment Western civilization were permitted to revivify the East, and to rear there a city suited to its desires, would it vary from the picture the Revelation gives of Babylon? The whole world would be ransacked that it might supply its treasures; the city would be filled with the earth's goodliness; nor would either the bodies or the souls of men be spared in the eagerness of acquisition. Such a city will ultimately appear, but none such exists at present. Rome is not this, nor ever has been. It has never answered to this picture.* Of Rome it

* I quote the following from Dr. Chalmers, to show the doubts that have already been raised in godly minds as to Rome being the Babylon of the Revelation :—

“Revelation xviii. What can be the city here spoken of? It is much liker London than Rome—a commercial than a mere ecclesiastical capital The lamentation of the kings for Babylon points more to the ecclesiastical capital of their monarchies, whereas the description of her wealth and merchandize points greatly more to our own London. . . . The lamentation of the sailors points more to a place of great shipping interest than to Rome, or any place in Italy, and strengthens the argument for its being the capital of our own land. We cannot perceive that shipowners are much engaged by the traffic of Rome; and the lamentation seems far more applicable to London, lapsed, it may be, when the period of this fulfilment come round, into Antichristianism. The merchants of our land are far more the great men of the earth than those of any other nation.

néver could have been said, that *her merchants were the great men of the earth*," nor that "*all that had ships in the sea were made rich by her*," nor that "*every shipmaster, and all the company in ships and as many as trade by sea*," found in her the centre of their interests. These things have not been true of Rome, neither are they true to the full of any other city. The metropolis of our own country resembles far more nearly than Rome this last great merchant city. Ships—shipmasters—merchants—merchandize and costliness, mark on London and its dependencies the outward characteristics of Babylon, far more distinctly than on any city of the earth beside. Nor is this other than we might expect. It is certain that the revived East will receive its character from the civilization of the West; and we know that the Ephah is not first seen in the land of Shinar. It is *transplanted* there when the time comes to prepare for it *a house*. The character of that *house* it is the object of the eighteenth of Revelation to describe.

But the question respecting the woman in the Ephah is far more important than any respecting either the Ephah itself, or the house in which its glory is to be displayed. The facts of Babylon's outward condition are indeed important—

momentously important: but, as servants of God, we are far more concerned with the system which, for a season at least, is to animate that city, and to give to it its moral characteristics in the estimate of God. No one of enquiring mind, when searching into the condition of a city or an empire, would be content with beholding its outward greatness merely. He would not be satisfied by the sight of its fleets, or armies, or storehouses, or palaces; he would ask what the principles were—the social—the political—religious—educational—moral principles, on which the greatness which he had beheld was constructed. He would desire to see the city *morally*, as well as the city *outwardly*. And this distinction is carefully observed in the Scripture. A woman is the symbol of the first—a city, the symbol of the latter.

The seventeenth chapter of the Revelation portrays Babylon morally. A woman, no longer hidden in an Ephah, but displayed in full attractiveness, is the symbol of the moral system. Her name is given and she is characterized as "*the mother of harlots and abominations of the earth.*" But she was not seen alone. A ten-horned Beast, full of names of blasphemy—the same who finally makes war against "the King of kings and Lord of lords," and afterwards is cast alive into a lake of fire burning with brimstone—he sustains her. A fearful picture this.

Well might it be said that wickedness was hidden in the Ephah. This is that which will *finally* arise from the prolonged convulsions of the European world.

The system will be an attractive, although a mercantile system. Meretricious allurements mark the harlot, and gathers around her the homage both of the nations and their kings. We should scarcely have supposed that an Ephah would have given birth to attractiveness like this. Traffic seems almost necessarily to suggest the thought of covetousness; and covetousness is not in itself attractive, even to the natural heart of man. When the possession of wealth is made the final end; when it is treasured in the coffer and not expended in purposes of luxury or display; or when means that are undignified or degrading have been adopted in its attainment—the pursuit of riches is, under such circumstances, regarded with disdain, its acquisition being connected with habits that are repulsive to the pride, and taste, and inclinations of man. But acquisition may be connected with circumstances that tend rather to dignify than to degrade. A system that adopts for its end, not the welfare of individuals merely, but undertakes to make whole *nations* and *peoples* happy and prosperous; that proposes the development of the resources of the whole earth, and to that end visits every land, and traverses every sea; that encourages

intellectual effort and every kind of energy, availing itself of all that science can suggest or invention supply; that shrinks from no sacrifice that would ensure the improvement of its instrumental agency; that avows for its end, not the mere *possession* of wealth, but the power, and influence, and glory that result from its employment—such a system, however much covetousness may lurk within, will not *seem* covetous. A bright halo is thrown around it. Its undertakings will be applauded, for they are great and wonderful, requiring enterprise, and courage, and skill, and talent. Its instruments will be admired; for it enlists in its service the intellect, and wisdom, and science of the world. Its objects will be approved, for they suit the inclinations, and gratify the tastes of men. Poetry, painting, sculpture, architecture—in a word, all the adornments of human life are among its objects; and so it gratifies the tastes of men. The possession of power is one of its objects; *that* gratifies the ambition of men. Luxurious enjoyment is an object; *that* satisfies the sensuality of man. Display is an object; *that* gratifies the pride of men. Human nature is met in the varieties of its tendencies; and the result is a fascinating and attractive whole before which society bows. False religions, that is to say, every religious compact, whether nominally Christian or not, in which the world rules, will consent to be the handmaid of a system

more potent than themselves, whose aid they will require, because without it they cannot stand. The hope of exclusive predominance will be gone; and therefore the great stimulus to rivalry one with another will be taken away. Truth will be willingly sacrificed to infidel liberality, which will dignify itself under the name of love. Worldly Protestantism and the Greek Churches, Popery Mahomedanism and Judaism, will be the hand-maids of one sovereign mistress, and will live in a kind of harmony together. The compact will be applauded—men will call it heavenly. They will think it to be the lion feeding with the lamb; the leopard lying down with the kid. The peace of Babylon will be in their sight, as the peace of the Zion of God.

There are already abundant indications of the principles of this system being conceived in the hearts of men. The words and writing of many have for some time afforded evidence of this; although hitherto, perhaps, utilitarianism has pursued its ends in some degree apart from the modifications which taste and refinement would supply; and expediency or necessity, rather than fixed principle, has guided men's practical determinations. This will probably continue to be the case whilst the Ephah only is seen, and the system remains undeveloped and unestablished. But when established in the land of Shinar, it will cause the city which has been prepared for "*its house*".

to be "*sovereign over the kings of the earth*"; and the character that it will imprint upon the nations may be judged of from that city in which it will find its temple.

Sovereignty over the kings of the earth will be one of the distinctive marks of this system when it is established, and will constitute an era in the world's history. For kings to rule is a different thing from kings being ruled; and therefore, a period in which a potent central system *avowedly* controls all the sovereigns of the prophetic earth, is a new period. It constitutes a new era in the history of regal power. It is true indeed that such sovereignty over kings has in past years been coveted by certain systems, but it has not been attained. Popery has industriously sought it, but even in its own limited Western sphere it has never succeeded in attaining its desire. Protestantism, and of late years, Infidelity, have taken from Popery its *dominance* even in the West; and as to the Eastern division of the Roman earth, Mahomedanism and the Eastern Churches have almost excluded it from their sphere. Popery, therefore, has never reigned over the kings of the prophetic earth; but this coming system will. It will have sovereignty *over* all the ten kings of (της οικουμένης) the Roman World. To resist it will be to forfeit their thrones: to obey it will be prosperity and peace. Willingly or unwillingly they must bow to its supremacy and be content to serve.

But there is also another circumstance to mark the era of its establishment in power. That great individual around whom Satan will gather the glory of the deceived nations will be the sustainer of this system and the executive agent of its authority. In itself it will be a system more wisely formed and more attractive than any the earth has yet beheld. But in order to give full effect to any system, a living hand is needed, sufficiently wise and sufficiently strong to develop and to enforce its principles, and to control their operation. Such an instrument will be provided in him, who, although himself subservient to the harlot (for she was seen seated on the beast) yet wields, even whilst serving her, all the regal authority of the Roman earth; for the ten horns were seen on the beast, upon whom the woman sat. Here then we find the first manifestation in power of this last great monarch of the earth. He appears not merely as the servant, but the minister of that great federal system which is to be Queen over the kings of the earth. As her minister, he represents of course her power, and exercises authority over the Federation which she governs.

It has not been unusual for those who have succeeded in raising themselves to greatness, to become the ministers first of some ruling system, which, until they have found themselves sufficiently powerful to destroy, they have consented to flatter

and to serve. The last great despot of France*—he who, perhaps more than any other in modern days, has foreshadowed the character and the ways of Antichrist, was first the minister, and afterward the destroyer of the ruling system of the day. The result of the revolution of 1792 was a democratic system. Much anxious care had been bestowed on its construction. The rising soldier flattered and served it. But it was but for a moment. He desired to be a Monarch, not a servant. As soon therefore as he was strong he turned upon the system which he had served, destroyed it, and became himself the Monarch—the sole centre of authority and power. "France," said he, "is myself."

Nor will it be otherwise in the coming hour. The political throes of Europe will give birth to a system which the kingdoms of the Roman world will recognise as supreme. Antichrist will appear, and Antichrist will sustain it. But he will sustain it for a moment only. He and the kings that are under him will grow weary of the dominance of a system—burdensome to them all, but especially ill suited to the character of one who "*shall do according to his will*," and exalt himself above every thing, even above every "*god*," and "*think to change times and laws*"—who, in a word, shall seek to remodel human life, in order that he may

* This was written in 1848. Since then there has been another remarkable exemplification of this in France.

glorify himself. "*The ten horns which thou sawest and the beast,* these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh and burn her with fire. For God hath put into their hearts to fulfil his will, and to give their kingdom unto the beast, until the words of God shall be fulfilled.*"

The system therefore falls; and Babylon, by the fall of its system, ceases to reign. Babylon *morally* is destroyed, though Babylon physically will remain; and under its mighty Head and Master will be the golden city—living deliciously, till the hour arrives for him and it to perish together when "*the Day of the Lord*" comes.

Such is the testimony of the last book of Scripture. Is it or is it not in accordance with that which the Old Testament Prophets have spoken? And if former systems which have hitherto given a character to human life are being removed, in order that the last great system of evil may be brought in; if the Ephah and the woman are being prepared for the land of Shinar, how earnest will be the desire of our great adversary to hide from us the agency of his hand—how great his anxiety, if he cannot altogether withdraw us from the Word of God, to absorb us in meditations on the past, that we might not consider that which is to come: content that we should regard the ray that prophecy has shed upon the past, if

* Και τα δεκα κερατα, ἃ εἶδες καὶ τὸ θηρίον οὗτοι μισησουσι, &c. Such is the right reading. See Tregelles.

we see not its light penetrating the darkness into which we are about to enter.

That there have been and are cities in which many of the moral features of Babylon may be traced will be admitted by all who are accustomed to apply the principles of Scripture. Many an individual, and many a system may have foreshadowed Antichrist and Antichristianism. "*Even now,*" said the Apostle, "*are there many Antichrists*"; but he also said, "*Ye know that THE ANTICHRIST (ὁ Ἀντιχριστος) shall come.*" The streams of iniquity have long flowed; the channels have been many and diverse: but why, because we have seen the streams, should we forget the confluence of the many waters at the close?

The effect of our thus being solely occupied with the past is to make us act and speak as if the days of wickedness were virtually passed, and as if the black shades of the night of evil were gradually becoming blended with light, and were thus slowly disappearing in the advancing brightness of day. Indeed darkness is mistaken for light: the deeds of Satan for the works of Christ.

When European civilization shall have imprinted its character upon Syria and the East, and the nations of the Roman earth are bound together in an organized system of development, how variously will the scene be contemplated by various minds. Some will regard it as the master-piece

of Satan; others will imagine it to be of God. Human philanthropy will seem to many, Christian love: indifference to Christ's truth, charity: success in developing the resources of the earth, the earth's promised Sabbatism. The word of prophecy is given that we might be protected from this delusion. It makes manifest the character of the evil, and testifies of the coming wrath. It guides also to that precious blood which alone maketh meet for the inheritance of the saints in light.

The period of the weakness of truth, is, as might be expected, the hour of Satan's triumph. It was when David was feeble and the vigour of his government relaxed, that Absalom pretended to be the father of peace, and stole away the hearts of Israel, by promising greater and better things than David's throne had given. Nor is it otherwise now. Christianity has waxed feeble; iniquity has abounded; love waxed cold. The opportunity is afforded for other systems adverse to Christ and to His truth, to steal away the hearts of men, and to promise blessings which Christianity (they say) has failed to give. But Absalom prospered only for a season. The covenant with the throne of David was ordered in all things and sure. It was able to endure the storm. So shall it be finally with Christ's people and with His truth. It is as enduring as Himself, whose kingdom is an everlasting kingdom, and

His name endureth throughout all generations. How honourable then and how blessed the place of association with Christ's truth whilst yet suffering in the earth! How surely will they who keep the word of Christ's patience, rejoice when that hour of temptation which is coming "*upon the whole world to try them that dwell upon the earth*" shall have passed, and the sovereignty of the world become at last the sovereignty of their God, and of His Christ.*

* I am not aware that any recent writer on prophecy has regarded the prediction respecting the Ephah as fulfilled. Dr. Keith considers it to be future; but by a strange forgetfulness, not unfrequent when the mind is absorbed by one exclusive thought, he speaks of its establishment in the land of Shinar as an act of the Lord's hand in blessing; not remembering that it is said, "*This is wickedness,*" and that the Lord will not when the days of blessing come, establish wickedness either in the land of Shinar or elsewhere.

That this is an inadvertency on the part of Dr. Keith, which he will at once acknowledge and correct as soon as it is pointed out, I feel assured. But it will be otherwise with those who, having no right sensibilities to guide them, will, by and by, *see* the establishment of this Ephah, and exult in it as the work of God.

The passage to which I refer in Dr. Keith's work is as follows:

"Sin has wrought desolation in Chaldea, as finally, if unrepented of, it must in any, and in every land. But justice shall yet dwell in the wilderness, and righteousness *remain* in the fruitful field. And—not in Judæa alone, on

The preceding observations were, as has already been stated, written at the close of the year 1848, a period when almost every throne on the European Continent was threatened by the violence of democracy and socialism. Since then the scene has changed, and despotism ruling by military

the restoration and conversion of all the house of Israel but throughout all nations, when enlightened by the word of God, and renewed by His Spirit, moved by whom the prophets spake—the ‘work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever.’ (Isaiah xxxii. 15.) And it is pleasing to pause for a moment, and to turn from the direful retrospect of sin, judgment, and desolation which the past history of Chaldea holds up to view, to a word of Scripture (one word, if rightly interpreted, is enough) which, like a bright star in the east, shines as the harbinger of a brighter day, after the long night of darkness which has rested on that land which was full of wickedness, and therefore has been *emptied* in judgment. And seemingly commencing convulsions, in the war and the trial of principles, throughout the wide world, that must come—the rising ‘hurricane,’ which, controlled by the Lord, shall yet sweep every moral ‘pestilence’ from the earth—seem in their beginning, to betoken that the time may not be distant, when the effect of the vision shall be seen. *‘Then said I to the angel that talked with me (Zechariah v. 10, 11), Whither do these bear the Ephah? And he said unto me, To build it an house in the land of Shinar; and it shall be established, and set there on its own base, in the land of Shinar’;* but it is not said, in the city of Babylon. Building, establishing, and setting, all appear to be significative of blessing—of re-construction, on a new base, and

power is again in the ascendant. Nevertheless the principle of representative government, where the people are permitted in legislative assemblies to limit and direct the action of the crown, is not banished even from France. In England, France, Belgium, Portugal, Spain, Piedmont, and Greece, the principle of representative government is still acknowledged, and a leaning towards it has been manifested even at Constantinople. We know from the second chapter of Daniel that this form of Government will finally prevail in all the Ten Kingdoms into which the Roman world (Eastern as well as Western) shall finally be divided.

In the midst, however, of the convulsions and wars through which Europe has passed during the last ten years, commerce has not ceased to advance. The monarch of France has never lost sight of its importance; and its influence in that country is being extended and consolidated. The government of France evidently hope by means of commerce to

not reducible to *heaps*; and though the previous vision be of judgment, He whose name is THE BRANCH. is immediately after spoken of; and in 'building the temple of the Lord,' His office is redemption. But without a metaphor it is said, and, without a doubt, it shall prove true—'All the ends of the earth shall see the salvation of the Lord.' The whole earth shall rejoice—the *wilderness* and the *solitary places* shall be glad for them; and the *desert* shall rejoice, and blossom as the rose." (Keith's Evidence, Note, p. 274.)

gather around the throne a body who, as possessors of wealth, will be interested in preserving order and withstanding the levelling principles of socialism. It would be difficult to say what, except commerce, could in such a country as France raise up a trustworthy bulwark around the throne. As regards our own country and its dependencies, the progress of commercial wealth and commercial influence is too obvious to require notice.

Commerce has necessarily brought our country into connexion with "*peoples, and multitudes, and nations, and tongues.*" In seeking to conciliate them it has been tempted to accommodate itself to their habits and to ignore Truth. In Bengal this has been done to such an excess that the very principles of latitudinarianism itself have been themselves transgressed. Christianity there has not been allowed to stand on an equality with other systems; but Mahomedanism and Idolatry have been fostered, and Christianity repressed. To extort from the Government a promise of neutrality is what the friends of the Bible propose to themselves. But this "neutrality" is not granted yet. More than £173,000 are annually paid still for the support of Idolatry. Idols are still honoured, and Christ and His Truth repudiated. But suppose "neutrality" were conceded. What would "neutrality" in government language mean? It would mean that no one who held any office, civil or military, under the Crown, should be allowed to do anything by word

or deed that would imply that they desired to bring souls from darkness to light, and from the power of Satan unto God. Would it be easy to enforce this on the true servants of Christ? Would they submit thus to deny their Lord? And in legislative acts would it be possible (I speak not now of the sin of such a course) to pursue undeviatingly such a path as should never seem to incline either towards Christianity, or Islamism, or Judaism, or Brahminism? It is easy to theorize about governments as governments being atheistic; but in practice such a thing never has been, and never will be. Even Antichrist will cause himself to be worshipped. We may confidently say that the expected neutrality will never be attained. The neutrality of *inaction* we shall never see. Even whilst they are talking about neutrality our Government are escorting with honour Morocco Princes on a pilgrimage to Mecca. Another kind of neutrality—a neutrality which, while it abstains from owning the presence of *exclusive* Truth in any thing, will sustain with even-handed indifference the Bible one moment and the Koran the next, we may perhaps see: though such neutrality will practically exhibit in result, habitual partiality for falsehood, and habitual enmity to Truth.

It is not a little remarkable, too, how this latitudinarian tendency of the Government is aided by the rise of that new sect in the Established Church of England, who are called “the Broad Church.”

I say *new* sect because the tolerated promulgation of such doctrines in the English Establishment is *new*, and no unimportant sign of the times, though the doctrines themselves are not new, but found more or less in the writings of pseudo-philanthropic religionists, from the time of William Penn to the present. The Governmental system that seeks that men should fraternize as men, without regard to their religious distinctions, is of course effectually aided by a theory that asserts that Christ is in all men: that Christ by incarnation united Himself to all men; that the shedding of blood is not needful to appease wrath, because that in God there is no wrath. A theory like this allows no distinctive place to the family of faith: neither can it regard any as "*children of wrath*," for how can they be children of wrath in whom Christ is. The voice of the enemy has long proclaimed to deceived Christendom that all who are duly baptized by priestly hands are regenerate: but now we are to believe something further. We are to believe that Christ is in all men. They are born regenerate. All men are brethren in the flesh, and brethren in Christ also. What can latitudinarianism desire more than this? Secular latitudinarianism may well rejoice in such allies. Antichrist will scarcely be more indebted to the false prophet that prophesies in his presence, than secular latitudinarianism is to these teachers. Like their successor, they may be lamb-like in appearance, but faith recognizes their

voice to be the voice of the Dragon. They may scoff now at the puerilities and Jewish prejudices and mistakes of the Apostles of our God and Saviour, and may degrade the Scripture to the level of Shakespeare, and make what they call the inspirations of genius (frequently another name for the inspiration of Satan) the same as the inspiration of the Prophets and Apostles of God—they may mock thus for a season; but surely there is a time coming when God shall mock at *them*. “*I also will laugh at their calamity; I will mock when their fear cometh.*”

UNFULFILLED PREDICTIONS FROM JEREMIAH, &c.

ALTHOUGH many of the texts that follow have already been referred to, it may be desirable to present them together in a tabular form.

They show that, however much the past desolation of Babylon may be regarded as premonitory, and in many respects like that which is yet to be, yet that the *specific* characteristics of the final ruin are not at present found.

JEREMIAH I.

REMARKS.

Ver. 3. "*Her LAND desolate, and none shall dwell therein; they shall remove, they shall depart, both man and beast.*"

Even the city has not yet been visited by such entire desolation, much less the LAND, which according to Sir Henry Rawlinson is no less than one hundred miles in length, and from forty to seventy in breadth.

Ver. 4 and 5. "*In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping; they shall go, and seek the Lord their God.*"

A general return of Israel is predicted in this verse. In the restoration under Cyrus and his successors only a few returned. Israel and Judah have never been united since the days of Rehoboam; nor

They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten.

Ver. 28. "*The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God.*"

Ver. 40. "*As God overthrew Sodom and Gomorrah, and the neighbour cities thereof, saith the Lord; so shall no man abide there; neither shall any son of man dwell therein.*"

Ver. 41 and 42. "*Many kings shall be raised up from the coasts of the earth. They shall hold the bow and the lance: they are cruel, and will not show mercy.*"*

have they joined themselves to the Lord in an everlasting covenant. On the contrary, they are peculiarly cast off for their iniquities.

Those of Israel who returned to Jerusalem under the auspices of Cyrus did not either "flee" or "escape"; but returned quietly by permission of the sovereign of Babylon, and that some time after it had been taken.

Babylon has never yet been desolated as Sodom and Gomorrah. Many thousand persons dwell in Hillah.

Clemency rather than cruelty marked the victory of the Medes and Persians. It does not appear that there were many kings, nor that they came from very distant regions.

* The exceeding cruelty of the victors at the final siege is also emphatically dwelt on in Isaiah xiii.: "*They shall have no pity on the fruit of the womb: their eye shall not spare children.*" For evidence as to the use of the bow in modern warfare, see note on page 136.

Ver. 46. "*At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.*" When Cyrus captured Babylon the earth and the nations were almost unaffected thereby.

Ver. 16. "*Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest.*" At present abundant harvests are gathered in by those who go forth from Hillah.

li. ver. 6. "*Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance.*" These words are virtually quoted in the Revelation. They are not applicable to the past capture; for then there was no universal destruction to render that sudden flight necessary.

Ver. 26. "*They shall not take of thee a stone for a corner.*" Hillah is built of materials taken from the ruins of Babylon.

Ver. 27 and 28. "*Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars. Prepare against her the nations with the kings of the Medes (i.e. Madai) the captains thereof, and all the*" The plurality of kings and nations is very marked in this passage. Thus we have the expression, kings of Madai indicating the kings of the family of Madai wherever dwelling. In the Revelation we find a similar allusion to a plurality of kings, when the drying up of the Euphrates is mentioned. "*The water thereof was dried up that the way of the kings*"

rulers thereof, and all the land who are from the east (των απο of his (i.e. Madax's) dominion." ανατολων) might be prepared."

Isaiah xiii. 20. "*Neither shall the Arabian pitch tent there.*" An Arabian tribe was encamped between the Birs Nimroud and Hillah when General Chesney was there.

In the description of the *former* capture we do not read as we do when the *future* capture is described, of a multitudinous and simultaneous gathering of many nations and many kings (amongst whom, let it be observed, no supreme ruler is named, all that is said being this, "*appoint a captain against her*"); but our attention is almost exclusively turned to Cyrus individually, and the conquest is regarded as solely that of the Medes and Persians, more particularly the latter, because Cyrus had raised Persia above Media. The undivided preeminence of Cyrus is very distinctly marked in Isaiah xlv.: "*Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden to subdue nations before Him to open before Him the two-leaved gates; I will go before THEE I will give THEE the treasures of darkness,*" &c.* Cyrus

* Cyrus is evidently regarded in this passage as a type of Christ, the great final destroyer of Babylon. But no such typical personage is mentioned in connection with the last gathering of the nations against Babylon: partly, I suppose, because the Lord Himself completes the desolation which those nations commence, partly, because the victors themselves are smitten when the Day of the Lord comes upon

is not mentioned in the chapters we have been considering in Jeremiah, nor in Isaiah, when he speaks of the day of the Lord. On the contrary, it is implied that there is no one sovereign head over the many nations assembled, but a captain is to be appointed.

conquerors and conquered alike. Those, therefore, who conquer and then are themselves destroyed, would not be fit types of Him, "*whose kingdom shall be an everlasting kingdom, and His throne endureth throughout all generations.*"

It is worthy of remark that the verses that immediately precede the declaration of Jeremiah against Babylon record the doom of Elam, *i.e.*, Persia: "*Thus saith the Lord of hosts, Behold, I will break the bow of Elam. . . . upon Elam will I bring the four winds. . . . I will scatter them towards all those winds. . . . there shall be no nation whither the outcasts of Elam shall not come; I will cause Elam to be dismayed. . . . I will set my throne in Elam, and will destroy from thence, the king and the princes, saith the Lord.*" Such is the doom pronounced upon the nation that originally conquered Babylon. "*But it shall come to pass in the latter days, that I will bring again the captivity of Elam, saith the Lord.*" (Jer. xlix. 35—39.)

CORRESPONDENT TESTIMONY OF THE OLD TESTAMENT AND THE APOCA- LYPSE RESPECTING BABYLON.

IT is important to notice the similarity, even in minute expressions, between the Old Testament Prophets and the Revelation, when they respectively treat of Babylon. It is true that such similarity may not be in itself sufficient to prove the identity of the subject matter. The expressions *may* refer only to such characteristics as are capable of being found at the same time in two different cities. For example, two different cities may at the same time be alike characterized by mercantile wealth, or by certain features of moral evil. But two *different* cities cannot at the same time be sovereign in the same sphere, nor be at the same time Antichrist's chief city, and bear in the Old and New Testament the same name, and perish at the same time, and under the same judgments. When the Old and New Testament Prophecies concur in assigning *such* characteristics to a given city, the subject of their testimony must be the same. Indeed, as has been already said, it would be impossible for Babylon to

be what the Old Testament declares it shall be at the close of this dispensation, without its being mentioned in a book, such as the Revelation, which professedly describes the condition of the nations at that hour.

JER. li. 13.

"O thou that dwellest upon many waters, thine end is come, and the measure of thy covetousness."

REV. xvii. 1.

"Come hither, I will show thee the judgment of the great whore, that sitteth upon many waters."

JER. li. 7.

"Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken."

REV. xvii. 4.

"Having a golden cup in her hand, full of abominations."

JER. li. 7.

"The nations have drunken of her wine: therefore the nations are mad."

REV. xvii. 2.

"The inhabitants of the earth have been made drunk with the wine of her fornication."

These passages, it should be observed, ascribe a universality of influence to Babylon which certainly exceeds any that she possessed previous to her capture by the Persians.

ISAIAH xlvii. 5.

"O daughter of the Chaldeans . . . the lady of kingdoms."

REV. xvii. 18 & xviii. 7, 8.

"The woman which thou sawest is that great city which reigneth over the kings of the earth."

xiii. 19. *"Babylon, the glory of kingdoms."*

"How much she hath glori-

xlvi. 7-9. *"Thou saidst, I will dwell, and I will dwell deli-*

*I shall be a lady for ever . . . ciously, so much torment and
Therefore hear now this, thou sorrow give her; for she hath
that art given to pleasures, said in her heart, I sit a queen,
that dwellest carelessly, that and am no widow, and shall
sayest in thine heart, I am, see no sorrow. Therefore shall
and none else beside me: I her plagues come in one day,
shall not sit as a widow, nei- death, and mourning, and
ther shall I know the loss of famine."
children; but these two things
shall come to thee in a mo-
ment, in one day, the loss of
children, and widowhood."*

JER. li. 25.

*"I will make thee a burnt
mountain."*

REV. xviii. 8.

*"She shall be utterly burned
with fire."*

JER. li. 45.

*"My people, go ye out of
the midst of her, and deliver
ye every man his soul from the
fierce anger of the Lord."*

l. 8. *"Remove out of the
midst of Babylon."*

li. 6. *"Flee out of the
midst of Babylon."*

REV. xviii. 4.

*"Come out of her, my people,
that ye be not partakers of her
sins, and that ye receive not
of her plagues."*

JER. li. 9.

*"For her judgment reacheth
unto heaven."*

REV. xviii. 5.

*"For her sins have reached
unto heaven."*

JER. l. 15.

*"Take vengeance upon her;
as she hath done, do unto her."*

JER. l. 29.

"Recompense her according

REV. xviii. 6.

*"Reward her even as she
rewarded you, and double unto
her double, according to her
works; . . . in the cup which*

to her work: according to all she hath filled, fill to her that she hath done do unto double."
her."

IS. xxi. 9. JER. li. 8.

REV. xviii. 2.

"Babylon is fallen, is fallen. Babylon is suddenly fallen and destroyed."
"Babylon the great is fallen, is fallen."

ISAIAH xiii. 21.

REV. xviii. 2.

"Wild beasts of the desert shall be there, and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs (δαίμονια LXX.) shall dance there."
"And is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

JER. li. 63, 64.

REV. xviii. 21.

"And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone to it, and cast it into the midst of Euphrates: and thou shalt say, Thus shall Babylon sink, and shall not rise from the evil that I will bring upon her."
"And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all."

THE SEVENTEENTH CHAPTER OF REVELATION NOT FULFILLED IN THE HISTORIES OF IMPERIAL OR PAPAL ROME.

WE cannot read the seventeenth chapter of the Revelation without feeling that there is a peculiar solemnity in its testimony. It speaks of the existence of a system so attractive that, to say the least, all kingdoms of the Roman world bow before its seductiveness. Joy, not terror, is to be its instrument—its efficient instrument in reaching the hearts of men: a joy designated by the fearful words, "*wine of wrath*." It is to be sustained by one so glorious, that all the world wonders after him—so wicked, that he is represented by a beast full of names of blasphemy—so daring as at last to defy openly the King of kings and Lord of lords, even when He is revealed in His glory, and the armies of heaven follow Him. In reading such a prophecy, we almost instinctively ask, Is it fulfilled? Who would not be glad to think, if it were God's will, that this hour of great deceivableness had passed. But so far from having passed, it has not even come.

A proof of this is found in the simple fact that the nations of the Roman earth have, during the past year,* been well nigh thoroughly disorganised ; and at the present moment they are not under the control of any sovereign system, nor any sovereign individual. When he who is denominated the Beast appears, he appears as the undisputed master of the whole Roman earth, for all the ten horns are to be on his head, and *he never again quits the scene until destroyed by the King of kings at His appearing.*

On this argument, which has been frequently used in the preceding pages, I chiefly rest. Many others might be added ; but it is seldom desirable to multiply reasons when *one* is conclusive—grounded as this argument is on a present fact, and capable of being easily apprehended by all.

I do not, therefore, consider it *necessary* to add one word in disproof of the various theories which have assigned to past ages the history of the Harlot and the Beast. Nevertheless, lest any should be dissatisfied if no attempt were made to examine those theories, it may be desirable briefly to state some of the reasons which prove that the Harlot and the Beast do not represent that which they have been supposed to represent in past ages.

Some have imagined that the Beast mentioned in the seventeenth and thirteenth chapters of the Apo-

* A.D. 1848. The first Edition of this work was published in 1849.

calypse is intended to symbolize Imperial Rome as it existed in the days of the Apostle. But this is impossible, inasmuch as the chapter itself describes the Beast as the *eighth* of that line of kings, under the *sixth* of which line the Apostle was living. "*One is, the other is not yet come the Beast is the eighth.*" The chapter itself therefore marks the chronology of the vision as future in respect of the time when it was given.

Moreover, Rome whilst under the Cæsars never could be said to *receive* its power *from* ten kings (xvii. 13); nor to have its image made and worshipped (xiii. 14); nor to be itself worshipped (xiii. 8); nor to continue forty and two months (xiii. 5); nor to have an appointed mark, without which no man should buy or sell; nor to be taken with the false prophet when in open confederation against the Lord, and cast alive into a lake of fire burning with brimstone (xix. 20). Imperial Rome neither had, nor could have had, its history marked by any circumstances such as these.

Nor can the Beast represent the Pope of Rome, because neither the ten kings of the Roman earth, nor any other ten kings, have received power at the same moment as the Pope, and then concurred to give that power to the Pope (xvii. 12); nor have they, in order to raise the Pope into plenitude of power, destroyed any thing that could answer to the symbol of the harlot; nor have such ten kings ever yet existed throughout the whole

compass of the Roman earth; nor would it be possible for any one elevated by them to be dispossessed of the power so given, till the Lord shall come; nor has the Pope ever worn the ten diadems of the Roman earth (xiii. 1); nor had an ecclesiastical minister who ministered in his presence (*ἐνώπιον αὐτοῦ*, xiii. 12); nor has an image been made of him and worshipped; nor have all worshipped him whose names are not in the book of life. (xiii. 8.)

Nor can the woman of the seventeenth chapter represent either Rome Pagan or the *system* of Rome Pagan. For in that case, what could it mean, that Rome Pagan is first sustained by the Beast, and afterwards destroyed by him and the ten kings that concur in giving their power to him? We have already seen that the Beast cannot represent Imperial Rome. But suppose it did. In what sense could Imperial Rome be said not to receive power until it destroyed Rome Pagan? In that case Imperial Rome ought not to have existed in the completeness of its power until it had received that power from its ten finally component parts, at which same moment Rome Pagan should have been destroyed, and Imperial Rome for the first time have arisen into plenitude of power, never to be taken away from it till the Lord shall come.

We have seen also that the Beast cannot represent the Pope. But suppose it did. How could

the Pope be said to have sustained Rome Pagan during the height of her attractiveness and glory—for such is the relation of the Beast to the woman whom he bears; or when did the Pope gain such power over all the ten kingdoms of the Roman World as for them, after suddenly destroying her, to give their kingdom and power unto him, until the words of God shall be fulfilled? So far from all this being true, the Pope was not heard of until ages after the fall of Pagan Rome.

Nor can the woman represent Rome Papal; for what Empire, or System, or Individual, has first sustained Rome Papal, and then, after receiving power from her destroyers (these destroyers being all the ten kingdoms of the Roman earth) been elevated into supreme authority over them all—never to be relinquished till the Lord shall come?

We have seen also that the Beast cannot represent Imperial Rome. But suppose it could, in what sense could Imperial Rome be represented either as sustaining or destroying Papal Rome? In its Pagan state it could not sustain Popery, for in the first place it would not be so minded; and secondly, Popery did not exist, and therefore could not be sustained. And very soon after the Empire ceased to be Pagan, it became divided, and so never concurred in the support of Popery at all. Nor have its ten kingdoms (for they do not yet exist) united to destroy Popery; nor have any ten kingdoms, after destroying Popery, united in

giving their power to Imperial Rome until the end.

We have seen also that it is impossible for the Beast to represent the Pope. But if it were possible, how could the Pope be considered as the subordinate sustainer of Rome Papal; or when has he together with *all* the ten kingdoms of the whole Roman earth destroyed the Papacy, and *thereby* risen into a supremacy to be retained by him until the end?

If then the Beast, and the woman sustained and afterwards destroyed by him, represent nothing that has been, they must represent something that is to be. May we remember, in all solemnity of spirit, that such a scene is about to open before us, and that "*the time is at hand.*"

ON THE WORD MOUNTAIN, AS CONNECTED WITH BABYLON.

IN considering this question it is needful to remember that there is not one word in the Revelation that implies that Babylon physically was builded on mountains. The eighteenth chapter is that which describes the city *physically*—and there, no symbolic city builded on mountains is *seen*, nor is the *word* “mountain” used in the chapter. This omission in the eighteenth chapter would be in itself sufficient to prove that physical position on mountains is not to be distinctive of THE CITY spoken of. If it were to be *distinctive*, it would have been mentioned there.

It is in the *seventeenth* chapter, where Babylon morally, *i.e.*, as to its governmental system, is described, that the expression “*seven mountains*” occurs. In that chapter the woman is said to be seated,

- I. On many waters, which are explained to mean peoples and multitudes.
- II. On a Beast.
- III. On seven mountains.

Now, inasmuch as no one has ever thought of

τὴν ὄψιν ὁμοιωτάτην τοῖς ὄρεσι.

"an appearance very like mountains."

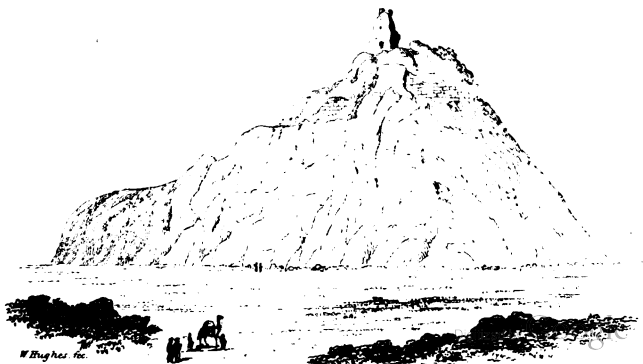
Josephus from Barabai



The Mujelibé (western face)



El Kast (western face)



W. Hughes. fac.

Birs Nimroud (western face)

inferring from the first two of these statements that Babylon physically was builded either on waters, or on a Beast, so it should never have been inferred that Babylon *physically* was builded on seven mountains. We can easily understand how a *City*, regarded morally or governmentally, can be said to be supreme over such a person as is represented by the Beast, or over multitudes of peoples, or over certain concentrations of governmental power represented by mountains; but this is a very different thing from supposing such symbols to represent the *physical site* of Babylon.

The expression "*seven mountains*" is used in this chapter coincidently with another symbol of which it is virtually the explanation. "Mountains" in relation to the woman symbolizes the same thing as "Head" in relation to the Beast. There had been a seven-headed monster. Therefore the angel, in explaining what the "*heads*" symbolize, uses the expression "*mountains*"—an expression to be understood in the same sense in which it is elsewhere used in Scripture—*i.e.*, as denoting concentrations or seats of governmental influence.

Instances in which "*mountain*" occurs in Scripture in connection with the thought of authority or governmental influence will readily be remembered. Sinai was the *mountain* on which God descended when He legislated for Israel. When the Lord Jesus legislated for His disciples He went up into a *mountain*. Mount Zion is men-

tioned throughout the Psalms and the Prophets as the seat of authority and rule in the millennial day. *"It shall come to pass in the last days that the MOUNTAIN of the Lord's house shall be established. . . . for out of Zion shall go forth the law."* (Isaiah ii.) *"Yet have I set my king upon my holy HILL of Zion."* (Psalm ii.) In Psalm lxxii. it is said, *"The MOUNTAINS shall bring peace to the peoples, and the little HILLS, by means of righteousness,"* i.e., in the reign of the Lord Jesus, the greater and the lesser seats of authority shall minister peace to the governed, because righteousness shall be there. *"Lift not up your horn on high; speak not with a stiff neck, for promotion (literally הרים, MOUNTAINS) cometh neither from the east, nor from the west, nor from the south: but God is the judge, he putteth down one and setteth up another."*

If then I were to say that the system by which Babylon is to rule will possess *totality* of governmental influence; that it is to be mistress of every system which governmentally controls human life, it would be the same thing as saying, in the symbolic language of the Revelation, that the woman sits on seven mountains. *Seven* is used in the Scripture as the number of completeness, and indicates, in the passage before us, that *all* the concentrations of governmental influence are to be hers.

Whilst, therefore, it is certain that there is nothing in this chapter, nor in any other part of the Revela-

tion, which implies that the city spoken of is physically to be builded on seven mountains, it is equally certain that the use of the symbolic word "*mountains*" in connection with the governmental system of Babylon, does not *necessarily* imply that there are to be actual mountains connected with these systems. We might just as well say that the system of Babylon must be connected with actual "*waters*," or with an actual Beast, because the woman is represented as sitting on both.

But though there be no *necessity* that any mountains should be connected with the development of Babylon's *system*, is it impossible that there should be mountains, or artificial eminences that might be termed "*mountains*," connected with that place and with its system? And if the fabrics of the various systems which Babylon is to control—military, commercial, legislative, and the like—should be builded on such mountains, would it not give more vividness to the symbol? And was not the name "*mountain*" connected with Babylon and its structures of old?

In replying to this, we must remember that for a city to be builded on mountains, and for a city to have its characteristic structures reared on artificial eminences that may be denominated "*mountains*," are two different thoughts. Babylon had of old eminences constructed within it to which the name of "*mountains*" was given; and no doubt it is more than probable that it will be so again.

There is a remarkable passage in Josephus, quoted by him from Berosus, in which it is said that Nebuchadnezzar constructed his palace and hanging gardens so as to give them as much as possible the appearance of a "*mountain*," and that this was done for the sake of his wife, who had been educated in the mountainous districts of Media. The passage is as follows :—

"After having, in a manner well worthy of mention, fortified the city and magnificently adorned the gateways, he prepared, in addition to his father's palace another palace contiguous thereunto of exceeding great elevation and immense costliness. It would perhaps be tedious to attempt a minute description ; we may, however, say that although so exceedingly great, and of such surpassing splendour, it was completed in fifteen days. But in this palace having built high stone terraces, and given an appearance very like that of mountains, he brought his work to completion, after having planted it with all kinds of trees, and constructed that which is called the hanging garden, in consequence of his wife's desiring an arrangement *mountain-like in appearance*, she having been brought up in the districts of Media." (*Josephus contra Apionem*—quotation from Berosus.)

It will be seen from the subjoined quotations how this mountain-like appearance attaches to these structures, even in their ruin :—

"From the point on which we stood to the base of

the Mujelibé large masses of ancient foundations spread on our right, more resembling *natural hills* in appearance than mounds covering the remains of former great and splendid edifices The present shape and dimensions of this huge mass of building (the Birs Nimroud) when seen from the east appear like an oblong *hill* The pre-eminent mounds (on the east bank of the Euphrates) are three in number. The Amran *Hill*; (3.) . . . the Kasr; (2.) . . . and Mujelibé. . . . The whole surface (of the Amran) appearing to the eye nothing but a *vast irregular hill of earth*." (*Porter's Travels*, vol. ii., pp. 297, 310, 339, 372.)

"As we approached the object of our journey, the heavy clouds separating discovered the Birs frowning over the plain, and presenting the appearance of a circular *hill* crowned by a tower, with a high ridge extending along the foot of it The other parts of the summit of this *hill* are occupied by immense fragments of brickwork." (*Rich's Memoir*, pp. 35, 36.)

"As there were no natural eminences in the country, the inhabitants were compelled to construct artificial mounds (which is explained to have been in order to raise thereon conspicuous temples for their gods, and castles for defence.) Hence the origin of those vast, solid structures which have defied the hand of time, and with their grass-covered summits and furrowed sides rise like *natural hills* in the Assyrian plains." (*Layard's Nineveh*, vol. ii., p. 251.)

There were, therefore, besides the hanging gardens, other structures, such for example, as the Mujelibé, Al Hheimar, and above all, the Birs Nimroud, which had not less the appearance of mountains, as may be seen by the aspect which the ruins still present. It is not wonderful, therefore, that in the Prophets the name and idea of "*mountain*" should be connected with Babylon, and that although situate in a plain she should be addressed as a city that had elevated herself on high. "*Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come upon her, saith the Lord.*" (Jer. li. 53.) "*Behold I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth, and will stretch out mine hand upon thee, and roll thee down from the rocks, and make thee a burnt mountain.*" (Jer. li. 25.) In these passages, of which no one doubts the application to the Chaldean city, Babylon is not only addressed as a mountain, but there are rocks, or elevated strongholds also, supposed to be connected with her position.*

* The following quotation from Jerome shows how strongly he connected the thought of mountains with Babylon.

"But that Babylon and all the Chaldean region are called dark or shady *mountains*, we read in the beginning of the vision of Isaiah against Babylon, where it is written, 'Upon the dark mountain elevate the standard.'" Quod autem Babylon et omnis regio Chaldæorum montes caliginosi sive tenebrosi appellantur in principio visionis Isaïæ contra Baby-

It is not improbable, therefore, that Babylon, when revived from her present desolation, should again have high and mountain-like structures connected with her. The associations or bodies commercial, ecclesiastical, educational, legislative, military, and the like, by which instrumentally the Roman world will be governed, will find in the *city* of Babylon their centre, and in the *system* of Babylon their sovereign mistress. It is not unlikely that these incorporated bodies or associations should have magnificent structures connected with them indicative of their greatness, and that they should be elevated so as again to deserve, and probably to receive, as of old, the name of "mountains." It is a fitting name to indicate the relation in which governmentally they will stand to the earth.

All this may be probable, but it is not *necessary*, to meet the expression used in the Revelation. It makes no difference whatever as to the interpretation in result, whether that which is spoken of be presented by symbolic language to the mind, or be presented to the eye by a symbol *seen*. If an Indian were to say, "I will bury my arrows beneath the olive tree," his symbolic *language* would

lonem legimus ubi scriptum est ; super montem caliginosum elevate signum." (Jerome, vol. iv. 933. Veronæ.)

I do not quote this passage as assenting to Jerome's exposition of Isaiah xiii. 2, but merely to show that the thought of mountains, in connection with Babylon, was familiar to some minds then.

convey to my mind all that would be presented to my eye, if I saw him dig the grave and bury the arrows. In either case I should understand him to signify his desire for peace. His performing the action, after he had spoken the words, would add nothing to the meaning, although it might give a vividness to the impression. So also in the case we are considering. God has been pleased to teach us that the system established in Babylon shall, for a season, be the mistress of all the influential systems of the earth. The medium of this instruction is a symbolic vision, in which His angel had given explanations, where explanation was needed. But the lesson which had thus been taught in vision may, if it please God so to appoint, be by and by further illustrated by *fact*. He has already taught us in vision to conceive of a sovereign system occupying every high place of influence. If by and by, not in vision, but in fact, we should *see* such a system exalting on mountain-like eminences the structures which form the home of its various governmental agencies, we should learn nothing more than we had been already taught in the vision by the symbolic *word* "mountain." The sight might give vividness to the impression, but it would not add either to the certainty or the clearness of the instruction.*

* The elevation of the highest hill in Rome, viz., the Pin-cian, is 206 feet *above the sea*, the average height of the hills being only 152 feet above the sea ; whereas the *ruin* of the

Mujelibé is still 141 feet *above the plain*, and that of the Birs Nimroud, taking in the erection on its summit, is 235 feet. The height of the hanging gardens (probably the Kasr) is estimated by Quintus Curtius at 160 feet. I have taken this measurement of the Roman hills from Whiteside's Italy in the nineteenth century. *Clarius*, as quoted in the *Critici Sacri*, on Jeremiah li. 25 says, "Jeremiah calls Babylon a mountain on account of the vast size of the structures, '*I will roll thee down*,' &c. : this is said concerning its strongholds of high elevated towers" (*de præsiidiis turrium eminentium*).

Munster, commenting on the same passage, uses very nearly the same words. *Grotius* says, "Babylon is called a mountain on account of the high elevation of the royal palace (*ob regiam sublimem*) and which was, as Berosus says, very like to mountains."

ON THE WOUNDED HEAD OF THE BEAST.

THE predictions of prophecy are sometimes wide and general, only in outline delineating the events foretold; in other cases, they are minute and specific in detail. The *great* events thus presented in outline are necessarily the most important, and involve the principles which are intended practically to determine our steps. Of them, therefore, the Scripture enables us to speak with certainty and precision. But the same certainty must not be expected in every point of detail. There are some questions on which we can affirm nothing certainly, although we may venture an opinion. But we must beware of discrediting that which we *do* know, because there may be minute connected circumstances which we cannot with equal certainty explain. We need not doubt whether the Ephah is *ever* to be established in the land of Shinar, because we cannot positively determine what agencies are represented by the women who bear it to its place; nor are we to question the whole history of the Antichrist who is to come, because

we do not certainly know what the wounding of one of his symbolic heads may indicate. We must remember that no uncertainty on points of detail invalidates our knowledge of great substantive facts.

On such points, however, although unable to affirm certainly, we may be permitted to express an opinion, or to enquire. The wounding of the symbolic head of the Beast is a subject which we may thus consider.

The governmental system which is now arising in the Roman earth is evidently not one that despises influence gained from *religious* systems.* In this respect the now prevailing tone of feeling differs greatly from the atheistic madness of the rulers of Paris in 1792. It is the effort of that which we may be allowed to denominate the rising Babylonish system, *to govern by*, but not to destroy, influential systems. Hence the habit of sacrificing known truth to the supposed necessity of fostering

* A remarkable proof of this is furnished at this present moment in France. The Assembly has resolved to celebrate the first anniversary of the Revolution by a *religious* festival.—The preceding words were written in 1849. Since then there has been for some years a period of Socialistic Atheistic destructiveness in respect of religious systems. But a reaction is taking place in the direction of religious comprehensiveness; which will doubtless prevail in all the Ten Kingdoms for a season. There will be much ebbing and flowing of the waters in every kingdom before they settle down into their resting place.

and fawning on every religious system that has governmental influence. We may well suppose, therefore, that the false ecclesiastical and religious systems will become, during the whole period that the Harlot of Babylon rules, one of the main sustainments of her power. Ecclesiastical or religious power will constitute, to use the symbolic language of the Revelation, *one* of the mountains on which she sitteth: one of the heads, therefore, of the Beast who is the minister of her power. The head which represents his ecclesiastical influence is not the least important symbol of his authority.

But what becomes of such influence if the spirit of Voltaire suddenly pervade society—if atheism should obliterate every memorial of truth—if the kings should say, both of Jehovah and of Christ, "*Let us burst their bonds asunder, and cast away their cords from us*"? Even Mahomedanism itself is not sufficiently bad to subserve the purpose of that great Adversary, who desires to blot out every remembrance of the one great name which he hates with an eternal hatred. Religious systems, therefore, and consequently all governmental influence derived therefrom, fall as soon as the latitudinarian Harlot is destroyed and Antichrist is raised by Satan (see Rev. xiii.) into supremacy of atheistic power. His exaltation, therefore, is accompanied by the loss of one of the most important instruments of his previous rule. A fatal blow is given to one of the main pillars of his power. Accord-

ingly, in the Revelation, when represented as rising into supremacy, he rises with one of his heads as it had been wounded (*ὡς εσφαγμενην*) to death. It is not wounded after he arises. He appears with it already wounded.

But a remedy had been provided. Another instrument of Satan had been prepared in the person of the false prophet. He is empowered to work miracles and to gather the worship of all, whose names are not written in the Lamb's book of life, around the person or image of Antichrist (xiii. 12, 13); and thus religious influence returns to him in even greater fulness than before. The name of God is indeed effectually blotted out and infidelity established; but it is not such infidelity as the world has hitherto seen, giving licence to the will of man, and setting free from every shackle. It will be infidelity so mastered and controlled as to be made not only to serve, but to worship a man. Well, therefore, may it be said that his deadly wound was healed, and all the world wondered after the Beast.

Such, then, is to be the last form of monarchic power exercised in the prophetic earth, until the Lord shall come.

There are two periods before us, one in which a latitudinarian system will rule, sustained by an individual: another in which that individual will quench latitudinarianism, and will reign despotically and alone. The latter period is described in the

thirteenth; the former, in the *seventeenth* of the Revelation. For further remarks on these chapters I may be allowed to refer to what I have elsewhere written.*

* See "Thoughts on the Apocalypse," as advertised at the end of this volume.

ON ISAIAH XIII.

WE have already seen when considering the concluding chapters of Zechariah, that the day of final visitation on Jerusalem is to be regarded in two aspects. It commences by the assemblage of earthly armies against Jerusalem, through an instrumentality that will appear to the eye of man simply human. Armageddon is the place to which they will be summoned; the last great oppressor of Israel and the last great king of Babylon being their leader. But Armageddon, although their gathering place, is not the place of their destruction. From Armageddon they will advance upon Jerusalem. They will pour into the valley of Jehoshaphat, and reach the walls of Jerusalem (Joel iii.), but they will proceed no further. The Lord will at last interfere on behalf of His people, and snatch them as from the jaws of a devouring lion. (Joel ii.) Multitudes will be gathered to the "*valley of decision*"; but there the power and the judgment of the Lord will meet them. They are summoned to that valley, but they are summoned to meet *Him*. "*Proclaim ye this among the Gentiles; prepare war, wake up the mighty men; let*

all the men of war draw near; let them come up. Beat your ploughshares into swords, and your pruning hooks into spears; let the weak say, I am strong. Assemble yourselves, and come, all ye Gentiles, and gather yourselves together round about: THITHER CAUSE THY MIGHTY ONES TO COME DOWN, O LORD. Let the Gentiles be wakened, and come up to the valley of Jehoshaphat: for there will I sit to judge all the Gentiles round about. Put ye in the sickle, for the harvest is ripe; come, get you down; for the press is full, the fats overflow: for their wickedness is great. Multitudes, multitudes in the valley of decision; for the day of the Lord is near in the valley of decision. The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel. So shall ye know that I am the Lord your God dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more." (Joel iii. 9—17.)

Such is to be the end of the glory of the Ten Kingdoms of the Roman earth. Their mighty ones are to be gathered to Armageddon, and thence led to the valley of Jehoshaphat, there to meet the mighty ones of the Lord. "The Lord shall cause his glorious voice to be heard, and shall show the

lighting down of his arm, with the indignation of his anger, and with the flame of a devouring fire, with scattering, and tempest, and hailstones. For through the voice of the Lord shall the Assyrian be beaten down." (Isaiah xxx. 30, 31.) "*These,*" i.e., the ten kings who give their strength and power unto the Beast, "*these shall make war with the Lamb, and the Lamb shall overcome them; for he is the Lord of lords, and King of kings: and they that are with him are called, and chosen, and faithful.*" (Rev. xvii. 14.) In considering, therefore, the day of visitation on Jerusalem, we have to remember first, the gathering of the nations against her; secondly, their destruction by the manifested interference of the Lord.

The same distinction is necessary in considering the visitation on Babylon. Mighty hosts are to assemble also against Babylon. They are to be allowed to capture Babylon; and on them, after they have completed their triumph, the Day of the Lord will come.

The nations, however, which gather against Babylon are not like those assembled at Armageddon. Armageddon is to be the gathering-point of the armies of the *Roman world* (*ΤΗΣ ΟΙΚΟΤΜΕΝΗΣ*) —armies, therefore, which are the pride and excellency of the most polished nations of the earth. But there are in Asia savage and almost untrodden wilds, untrodden, I mean, by the steps of civilisation; and these wilds teem with fierce and warlike

tribes, which have always threatened, and have not unfrequently smitten and overrun the civilised regions of the West. These are the nations finally to be confronted with, and to triumph over, the great city of modern civilisation. Minni, Ashchenaz, Ararat, and the kings of Madai, are specified; and these names sufficiently guide us to the regions whence the mighty Asiatic gathering is to be. The bow and lance, and not the instruments of modern warfare, are mentioned as their *characteristic* weapons.* They are cruel, and will not show mercy.

* The bow and the arrow were employed in the late continental wars. They were used against the French in the retreat of the Russians, after the battle of Friedland, in 1807, and were also seen when the allied armies were at Paris, in 1815.

Sir Robert Wilson, speaking of the passage of the Allé, says: "In the first alarm the Cossacks crowded down to the right bank of the Allé, and swimming the river, advanced on the opposite side, and discharged *a volley of arrows* with considerable effect at the army."—(Wilson, 163, 165, quoted by Alison, "History of the French Revolution," note of page 276. 8vo.)

Sir W. Scott also, writing from Paris in 1815, says: "The appearance of the proper Cossack is prepossessing. He has high features, keeps his long blue coat strictly clean, and displays some taste for splendour in his arms and accoutrements, which are often richly decorated with silver. But the Tartar tribes, which the French unite under the same appellation, have frequently a most uncouth and savage appearance. *Cloaks of sheepskin, bows, arrows, shields made of dried hides, and other appointments, savouring of the earliest state of*

Their triumph over Babylon will be complete, and although it will be quickly followed by the coming of the Day of the Lord; yet we learn in the Revelation and elsewhere, that a sufficient interval will elapse between these two events for Babylon fully to feel the severity of the blow, and for the merchants of the earth and the mingled people to wail over her. That wail, however, will soon merge into the more bitter cry of those who shall call upon the rocks and mountains to fall on them, and to hide them from the face of Him that sitteth upon the Throne, and from the wrath of the Lamb.

Accordingly, the thirteenth of Isaiah speaks first of the assembling and triumph of the nations,

society, were seen among them I saw one man who had come with his tribe from near the Great Wall of China, to fight against the French under the walls of Paris. . . . The wilder light troops were judiciously kept at a distance from Paris, where the splendour and wealth of the shops formed rather too strong temptations." (*Paul's Letters to his Kinsfolk*, 367, 368.)

A still more recent instance was afforded in the late war in Scinde. In the account of the battle of Hyderabad, it is said, "Two thousand archers were on the march to join the Lion, but they were too late for the fight, and dispersed when they heard of the defeat, so that no judgment could be made of their value in battle. The weapon seems, however, to be in use. Shevi Mohamed's own bows of painted horn were afterwards taken at Meerpore, and a Beloch archer of Ali Moorad's force, attended the General as an orderly during the battle, but he gave no proof of his skill."—(*Napier's Conquest of Scinde*.)

and afterward of the intervention of the Lord. As regards the first, past events in the history of Babylon supply us in some sort with a parallel; but with the last are connected instrumentalities and results so peculiar, that they can belong to one hour only—even to the coming of the Day of God.

The chapter commences by a solemn summons to the barbarous Asiatic tribes commissioned to assault and capture Babylon. "*Lift ye up a banner on the high mountain, exalt the voice unto them, shake the hand, that they may go into the gates of the nobles.*" The following words of Jeremiah may be read as strictly parallel: "*Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her; call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillars. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion.*" (Jer. li. 27, 28.) Such are the earthly agencies by which the day of visitation on Babylon is to be commenced. These are the kings from (ἀπὸ) the East, whose way is to be prepared by the drying up of the Euphrates. (See Rev. xvi. 12.) But it is to be completed by the intervention of the heavenly hosts; and therefore, in the succeeding verse, we find Him who is the Lord of Heaven as well as earth, referring to these: "*I have commanded my sanctified ones, I*

have ALSO called my mighty ones for mine anger, even them that rejoice in my highness." How analogous this to the passage already quoted from Joel. "*Thither cause thy mighty ones to come down, O Lord.*" Those who are gathered against Jerusalem, and those who are gathered against and capture Babylon (the one being the civilised, the other the uncivilised armies of the earth) will alike be met by the mighty ones of the heavens.

The third verse concludes the first division of the chapter. The next *recurs* to the gathering of the nations. "*The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together, the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord and the weapons of his indignation, to destroy the whole land.*"

The assemblage of such nations, commissioned by the Lord to destroy, is in itself sufficiently terrible: it might well call forth the cry of terror and of anguish. The faces of the dwellers in Babylon shall be as flames. They shall be panic-struck, and forbear to fight. But there is a deeper reason for that cry, or, as it is called in Scripture, "*howl.*" "*Howl ye, for the day of the Lord is at hand.*" The gathering of the nations is but the immediate precursor of a day in which the earth and the heavens are to be shaken; the sun, and moon, and stars darkened—the whole world punished. "*There-*

fore will I shake the heavens, and the earth shall remove out of her place, in the wrath of the Lord of hosts, and in the day of his fierce anger."

Such is the verse with which the next division of the chapter ends. It has traced the effect of the blow which first falls on Babylon on to its result as affecting the whole earth. It begins with Babylon, but it extends to mankind. The whole Earth is to be shaken: the whole world punished.

But the Earth, however shaken, is to be spared. So also a remnant in Israel, and likewise in other nations. Indeed, however severely smitten, they will speedily revive under the hand of the Lord turned on them in mercy. But it will not be so with Babylon. A peculiar doom awaits her—a desolation that is to abide as a memorial of exterminating judgment, even when all the earth beside rests in millennial peace, and bursts forth into singing. Accordingly, as if to contrast the temporary shaking of the earth with the everlasting desolation of Babylon, the fourteenth verse again returns to that city. Its fall, under the armies that are gathered against her, is more minutely detailed. The strangers who had frequented her are described as abandoning her. She is regarded as a worthless or stricken sheep whom no man taketh up: her own people fall beneath the cruelty of those, too savage to have pity on the fruit of the womb, whose eye shall not spare children. And then God shall consummate the desolation that the hand of man has commenced.

Irreversible ruin is to be its portion. It shall be as when God overthrew Sodom and Gomorrah. In the midst of ordinary desolations, Arabians may pitch their tents, or shepherds fold their flocks. As yet the Arabian has not deserted the ruins of Babylon. But at this final hour, no Arabian, no shepherd shall any more approach. It will be a prison-house for evil spirits and unclean beasts; a ruined and "*burned*" mountain, full of memorials of living, but yet judged and imprisoned uncleanness, even at the very moment when Zion, the mountain of God's holiness, shall abound with the living emblems of harmony and peace. When Babylon shall be "*the habitation of devils and the hold of every foul spirit, and a cage of every unclean and hateful bird*" (Rev. xviii. 2), the glory of the Lord shall rest on the height of Zion (Isaiah iv. 5; Psalm lxviii. 15, 16); and on the sides thereof the lion and the lamb shall feed together, and thence Israel shall go forth as messengers to the nations; they "*shall go out with joy, and be led forth in peace; the mountains and the hills shall break forth before them into singing, and all the trees of the field shall clap their hands,*" their walls shall be salvation, and their gates praise. The condition of Babylon will be the record of the past—a standing memorial of what the earth was; the condition of Zion and of Jerusalem will point onward to the future, and be the pledge of that which God's hand will finally effect, when every enemy shall have been subdued, and the first

earth have passed away, and new heavens and a new earth been created, wherein righteousness shall dwell.*

But the prophecy of Isaiah would have been incomplete if it had spoken only of Babylon. It speaks also of Babylon's king. At the moment when the city is captured, he is not at Babylon, but in the land of Israel; chief of all the mighty power with which the headship of the Roman World had invested him, and which he had just gathered around himself at Armageddon. The capture even of his princely city does not abolish his power. Unnumbered hosts of mighty warriors surround him still, and with these he might well bid defiance to the savage conquerors of his city. But there was another city that had become numbered among his foes. It was Jerusalem, a poor and despised city—a city that often before had been made his easy prey. What was Jerusalem likely to be before the hosts of Armageddon? Nothing. And it would have been nothing, unless the time had come for the Lord God of Israel to interfere. And that time *had* come—the hour for the Assyrian to fall: “*As yet shall he remain at Nob that day*”—the last day

* It is very needful to remember that it is only in the *new* earth, not in the millennial, that all vestiges of sorrow and of judgment will pass away. Edom and Babylon will stand throughout the millennial period as memorials of divine judgment. The doom on the land of Edom is almost equally severe. (See Isaiah xxxiv.)

of his career—"he shall shake his hand against the mount of the daughter of Zion, the hill of Jerusalem. Behold, the Lord, the Lord of hosts shall lop the bough with terror, and the high ones of stature shall be hewn down, and the haughty shall be humbled. And he shall cut down the thickets of the forest with iron, and Lebanon (the pride of the Gentiles) shall fall by a mighty one." * (Isaiah x. 32—34.)

Thus whilst Babylon falls in its own place, the king of Babylon, the head of Assyria, falls in the land of Israel. The divisions of his mighty army will be scattered, probably, over the whole land from Armageddon to Jerusalem. They will be *in the land*, and *on the mountains of Israel*, and there will be trampled under foot. The concluding words of the prophecy we are considering, have been already referred to; but I will quote them once again. "*The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass, and as I have purposed, so shall it stand; that I will break the Assyrian in my Land, and upon my mountains tread him under foot: then shall his yoke depart from off them, and his burden depart from off their*

* The concluding part of the tenth of Isaiah contains a remarkably minute description of the last march of Antichrist on Jerusalem. The march of Sennacherib, to which some have attempted to refer this passage, was exactly in an opposite quarter, for Lachish and Libnah (see 2 Kings xviii. 17), were in the south, whereas the places mentioned in Isaiah x. were on the north-west of Jerusalem. See Appendix.

shoulders. This is the purpose that is purposed upon the whole earth ; and this is the hand that is stretched out upon all the nations. For the Lord of hosts hath purposed, and who shall disannul it ? And his hand is stretched out, and who shall turn it back ?"
(Isaiah xiv. 24—27.)

SUPPLEMENTARY REMARKS ON THE PROSPECTS OF THE EAST.

SINCE the foregoing pages were first written, considerable progress has been made in preparing plans for the renovation of the Eastern countries, especially Asia Minor, Egypt, and Syria, including the Euphratean district.

The result of the late war with Russia has been to bring the Turkish dominions into recognised political connexion with Western Europe. The cession of territory made by Russia in Bessarabia, has been another step towards establishing the ancient Roman boundary. Indeed, the ancient Roman Vallum, the remains of which still exist, was avowedly taken as a guide in determining the boundary. A few more such changes (the most important of which will occur in south and south-western Germany, and on the Northern Rhine) and the ancient outline of the Roman Empire will again appear: nor will the proud denomination of *Ἡ οἰκουμένη*—and “*Orbis Terrarum*” seem unsuited to the condition of countries which will again prove themselves to be the home and centre of the earth’s civilization. It is possible indeed, perhaps probable, that the re-establishment of the ancient Roman

boundary, and, yet more, the division of the territory that falls within that boundary, into ten kingdoms, will not be effected without war and bloodshed. We know well how earnestly the division of the Turkish Empire has been and is resisted; and the thought of a re-distribution of Western Europe is yet more vehemently opposed. Yet the sure testimony of Scripture teaches us that the whole Roman Empire, eastern and western, must finally be divided into ten kingdoms, and that the *federal* connexion of these kingdoms will be so close, that it is symbolized by ten toes pertaining to one body, and by ten horns springing from the head of one Beast, that Beast representing one individual: so that there could not be a more striking emblem of *federal* association. It is already very obvious that, notwithstanding many yet unsurmounted obstacles, the countries that fall within the Roman boundary are becoming linked together by a community of, what are called, material interests, and by the force of certain political necessities. Some time, perhaps, may yet elapse before the truth of this will be fully made manifest. In the meanwhile, we may watch the rapid renovation of the Roman Kingdoms, chiefly by means of commercial undertakings, such as ship-building, canals, banks, railways, and the like.*

* It is said that the Sultan is at the present moment negotiating with one of the Rothschilds for the construction of a railway from Constantinople to Bagdad

The renovation of the Greek or Eastern branch of the Roman Empire is still, in spite of many opposing influences, steadily progressing. The advance of Egypt, in consequence of its becoming the highway of Europe to India, China, &c., is known to all. The revival of the district around Smyrna, which is likely to prove the gateway to the central parts of Asia Minor, is not less remarkable. The efforts that are being made to develop the resources of the southern coast of the Black Sea, and the railway that has been announced through the European provinces of Turkey in order to connect the Mediterranean and the Danube, will, no doubt, effect a speedy change in the condition of those long neglected districts. The progress of Tunis, Algeria, and the northern coast of Africa generally, is also very apparent. The resources (and they are unrivalled) of that which is called in Scripture, "the great sea" (the Mediterranean) are thus being again developed. They were great of old; but they will be far greater in the future that is now opening.

There is in the East a river more important than either the Rhone, the Danube, or the Nile, which, when it shall be brought into the service of civilization, will soon attract to its borders the energies of the world, and cause the house that is to enshrine the Ephah, to be builded in the land of Shinar. How truly "*the great river Euphrates,*" as it is called in Scripture, is, together with its

tributary the Tigris (Hiddekel), esteemed "*great*" by men; and how certainly the revival of more than ancient greatness in the Euphratean regions is anticipated, will be seen from the following extracts, chiefly taken from a work published in connexion with the projected Euphratean Railway, which is intended to unite the Mediterranean with the Euphrates. The late rebellion in India, has for the time prevented its intended commencement, but it is regarded as a plan whose execution is deferred merely, not abandoned. At present it would appear as if the diffusion of men over the earth, and the application of their energies to the development of its resources, had not yet been sufficiently effected. Until the resources of the earth have been more fully unfolded, and until the influences of commerce have been brought to bear more thoroughly on the "*many peoples, and nations, and tongues,*" whose energies are to be called into development, it would be premature, perhaps, to establish the place of final centralization. The return of unbelieving Israel to the land of their forefathers, may be also regarded as one material means of restoring the Euphratean countries. Nor has Latitudinarianism as yet, developed the full completeness of its power. There is yet, through God's mercy, preserved in many hearts, a feeling of reverence and of awe that shrinks from the entire ignoring of His Truth. Many yet hesitate to degrade government into a mere super-

intendence of the material interests of men, and fear to say that the Bible has no more to do with legislation than it has with a mechanic in making a machine. The voice of Pantheism and of Atheism, which, in various degrees and semblances, is found in the writings of such men as Maurice, and Jowett, and Kingsley, is still felt by many a heart to be the voice of the dragon, however much it may disguise itself under the forms of philanthropy and freedom, and seek to assume the appearance of the lamb. The sentiments of such men, as well as of those statesmen who find in India the sphere in which to manifest their contempt for the Bible and for Christ, are in close accord with the following thoughts expressed, not long before his death, by the late unhappy Archbishop of Paris, M. Sibour, who perished in his blood. In one of his pastoral letters, speaking of the East and of its prospects, he observes: "The Turkish people is no longer the same, and does not belie our hopes of union. Where at the present day is its hostility and animosity against us? It is one of our most faithful allies. It has thrown open its bosom to the influences of Christian civilization. It is beginning to open its eyes to the light of Truth, and to know its father and mother. At bottom, Mohammedanism, what is it but a sect of Christianity?"* When the Papists,

* Extracted from *The Globe* newspaper, at that time one of the organs of the British Government, April 9th, 1856. The

and the Greek Church, and Judaism, and Mohammedanism, and Anglicanism, shall re-echo this sentiment, and when it shall become governmentally adopted by the nations of the Roman World, we shall soon see the "*Ephah*," and "*wickedness*" its inmate, established in the land of Shinar. God's hand *may* indeed for a season restrain the rising waters, and prevent the outpouring of the flood of "*lawlessness*"; yet there is many an outward, and many a moral sign that the hour of its full supremacy will not long be delayed. How distinctly the eye of the world is fixed upon the Euphratean countries will be seen from the following extracts.

comment of *The Globe* is as follows: "What will 'The Univers' and Exeter Hall say to this? To what denunciations will this truly pious and sensible view of Islamism not give rise? Fortunately for the Archbishop, his Grace is not one of those whom the βρεκεκεκεξ κοαξ κοαξ of the denizens of the stagnant pools of intolerance and 'Tartuffism' is likely to deter either from expressing or acting upon his opinion."

—*The Globe*. The spirit of those who shall say of Jehovah and of Christ, "*Let us break their bands asunder, and cast away their cords from us*" is fully found in these men—loving nothing but themselves—hating everything that bears the impress of God's saving Truth.

Extract from a letter written from Mosul (Nineveh) February 26th, 1854, and published in the "New York Tribune."

"The common idea that Nineveh is in the open desert is very erroneous. It lies in the heart of a most productive region. There is but little soil in the world like that of the valleys of the Tigris and Euphrates. It is among the possibilities that a railway will ere long be built from Antioch or Seleucia, along the Orontes, across Mesopotamia to Mosul, and thence down to Bagdad and Busrah—the second short route to India. If this part of Turkey should fall into the hands of England, there is no doubt that such a road would be speedily constructed. The line has been surveyed. These barren fields are too rich always to be idle. They cannot be cultivated by the Turks—such is the curse of Islamism upon nature itself. It produces nothing. It cannot build up; its time has nearly come. The 'star of empire' is not always to move 'westward.' The gospel is at work in Turkey, and why may we not expect that a New England civilization will be one of its results?"

Extracts from a work entitled "Memoir of the Euphrates Valley Route to India; with official Correspondence and Maps." By W. P. Andrew F.R.G.S., &c., London, 1857.

"The substance of the following pages was originally circulated in the form of a memorandum. After having been somewhat extended, it was published with other papers in a volume entitled 'The Scinde Railway and its Relations to the Euphrates Valley and other Routes to India.'

"More detailed information is now afforded, as it is believed to be *essential*, not only to the vital interests of this country in the East, and the well-being of Turkey, but to the peace and progress of the world, to establish, with as little delay as possible, steam and telegraphic communication, *via* the Euphrates, between England and India.

"The countries on the route to be traversed are the most ancient and most interesting in the world. The greatest and most glorious nations of antiquity arose, flourished and were overthrown on the vast and fertile plains of the Euphrates and Tigris—the theatre of great events, shrouded in the dust of ages, or dimly discerned through the long vista of many centuries.

"But this volume addresses itself to the present and the future, and not to the past, to indicate to

the statesman the political power, to the philanthropist the enlightenment, and to the merchant the profit, that would of necessity accrue from re-establishing this highway of forgotten empires and ancient commerce.

“All scholars, and nearly all mankind, must be interested in the development of the Euphratean territories. All the Scriptural commentators place the garden of Eden somewhere on the Euphrates. The second cradle of the human family was upon that river, or its tributary, the Tigris. The first city of the new earth was built upon its banks. The tower of pride, erected by the post-diluvian population, cast a shadow over its waters. It intersected the great capital of the Chaldean empire. With Babylon, the names of Nebuchadnezzar and Belshazzar—of Daniel and Darius, of Cyrus and Alexander, are for ever associated. The grand prophet of the captivity, and the energetic Apostle of the new era, had their dwelling for a season within its walls. Ere even a brick was made upon the Nile, Nineveh and Babylon must have had busy populations. Twice in the world's history mankind commenced the race of civilization on the Mesopotamian rivers. Twice they diverged from their banks to the east, the west, and the north. Arts and sciences made their early and weak steps upon their shores. Very early in history we know that Babylon was a great manufacturing city, famed for the costly fabric of its looms. At a more recent date

the Chaldean kings made it a gorgeous metropolis, the fairest and richest then on earth.

“Alexander of Macedon made it the port of the Indian Ocean, and of the Persian Gulf. He proposed to render it the central metropolis of his empire.

“Not only the cities or their ruins, and the traditions of Mesopotamia, are ultra-classical and interesting, but also the land is full of hidden riches. The now deserted plains were fields and gardens. The soil teemed with vegetation. The fruits of temperate and tropical climes grew there in luscious abundance. The arid sands need only again to be irrigated by the abounding waters pouring down, ever cold and plentiful, from Ararat, to become joyous with corn, and wine, and oil. It may even more affect our interests to know that many now wasted acres, save when in early spring they are sweet wildernesses of flowers, may be covered with cotton, and tend to the employment of the many-millions of spindles of our land.

“Every way, commercially, historically, and politically, the Euphrates Valley route is a grand scheme, that must affect immediately the commerce, and, in some measure, the destinies of our race; and that depends not for success upon a through traffic, but holds within its own confines, the elements of a great prosperity.’”

* * * * *

“Why, it has been truly asked, have the govern-

ments and the peoples of the West combined to uphold the Sultan in the possession of Constantinople? and why has he who has thought fit to menace that position met with the armed opposition of Europe? Because the passage from the Mediterranean into the Black Sea is of so much importance, that whatever European power might become master of it, would domineer over all the rest, and destroy that balance which the whole world is interested in preserving.

“Establish, then, at another and far more extensive point of the Ottoman Empire, a similar and yet more important position—make the valley of the Euphrates the highway of the commercial world, and you would restore millions of productive acres to the revenue, bring thousands of merely vassal tribes within that pale of order and fair tribute which they have long learned to disregard; and while you thus improve to an almost incalculable extent the resources of the empire, you create in the East another immovable seat of power, for the great powers of Europe, from fear of seeing such one day seized upon by one of them, would regard the necessity of guaranteeing its neutrality as a question of vital importance.

“Germany could not but hail the opening of the valley of the Euphrates with satisfaction. It would indeed be to her the complement to the free navigation of the Danube. The Czar ought to consider that the mission of civilization which devolves

upon him over the numerous tribes of whom he is arbiter may yet suffice the noblest ambition. The new outlets which will be pacifically thrown open to their activity and to their necessity of expansion, would be more profitable to them than a traditional policy of conquest and exclusive dominion, which is now no longer possible.

“After all that has been done by printing, the mariner's compass, steam, the nineteenth century, by the realisation of this great undertaking (the Euphrates Valley Railway), would again change the face of the globe. The honest Turk, the polished Persian, the rude but laborious Kurd, the roving Arab, and the oppressed Christian and Jew, attached by resistless ties to the new circle of traffic which the continent of Europe unceasingly creates and feeds, would be all alike gradually brought within the pale of a general civilisation.’ . . . ‘England and France, and even other nations by their example, appear, as a result of a war carried on especially for the sake of civilisation, now called to great works which throw into shade the most striking deeds of history. Among these works of the future, it appears that the opening of the valley of the Euphrates, and the restoration of Syria and Mesopotamia, of Assyria and Babylonia, stands first in rank. Such a proceeding, by multiplying and strengthening the ties by which people of all climates, of all races, of all beliefs, are united to Great Britain and France, would connect for ever the general pro-

sperity of nations with the happiness of those countries, their security with their power, and their independence with their liberty.'"*

"The present far-seeing Emperor of the French, writing upon the projected opening of the Nicaraguan ship canal, said: 'Think of the almost miraculous effects which will be produced by the annual passage across this fine country of 2,000 to 3,000 vessels, which would exchange their productions for those of the East, and cause life and riches to circulate everywhere. We may picture to ourselves those shores, now so solitary, peopled with towns and villages; those lakes now gloomy and silent, furrowed by ships; those rugged lands fertilized, and the interior canal carrying the benefits of civilization into the heart of the country.' In how much more comprehensive and practical a manner would the same anticipations apply to the opening of the valleys of the Euphrates and the Tigris, once the home of Assyrians, Babylonians, and Chaldeans; where the daughters of Zion sat down and wept; the centre of the conquests of the Macedonians; where once stood the proud capitals of the Sassanides and of the Khalifs; now deserted and tenantless.

"As mankind multiply and make progress in arts and civilization, new wants arise, and the in-

* The last paragraph is a quotation from "Colburn's New Monthly Magazine."

genuity of man is taxed to discover new sources of wealth, maintenance, and occupation; and we find, under the dispensations of an all-wise Providence, that at suitable seasons resources are unveiled which have been long provided but concealed until the fit occasion presents itself. Amongst the numerous administrations of the same wise and merciful design, it is not unreasonable to believe that the opening of the valleys of the Euphrates and Tigris, and the resuscitation of the great nations of antiquity, are amongst the events designed to minister to the growing wants and improvements of the human race.

“Looked upon in another point of view, in the light of reflected benefits—25,000,000 and upwards of human beings inhabiting Western Asia, and 500,000,000 and more inhabiting Central and Eastern Asia, remain to this day enslaved by debasing superstitions, and sunk in mental darkness and delusion—what a field is here opening to the Christian philanthropist! To aid in the removal of ignorance and superstition by the diffusion of useful knowledge and an enlightened religion, to plant industry and the arts where indolence and barbarism have hitherto prevailed, are noble efforts, calculated to elevate and bless alike those who give and those who receive. The opening of the central regions of Western Asia, and of a new and easy line of communication between the East and the West, would obviously subserve the promotion of such objects, and there-

fore has a claim upon the sympathy and support of every one taking an interest in the advance of nations in prosperity, civilisation and happiness.

“It is not too much to say that there is no-existing or projected railroad that can for a moment compare, in point of interest and importance, with that of the Euphrates Valley. It brings two quarters of the globe into juxta-position, and three continents—Europe, Asia, and Australia—into co-relation. It binds the vast population of Hindustan by an iron link with the people of Europe, it inevitably entails the colonisation and civilisation of the great valleys of the Euphrates and Tigris, the resuscitation in a modern shape of Babylon and Nineveh, and the re-awakening of Ctesiphon and Bagdad of old.”

Many more passages might be quoted from various quarters to the like effect ; but it will be sufficient to subjoin the following extract from the journal of the late General Sir Charles Napier.

“Breeze feels cool, and the thermometer sticks at 90° in the shade : yet it is pleasant to see the waves rolling in. . . . Somewhere among them lies Alexander’s golden cup, and a little way off lies Alexander himself. The sand of the Gedrosian desert is falling on my paper as I write ; and not far beyond lies Babylon. Civilisation was travelling West in Alexander’s time ; but now how changed is the grand drama ! More than two thousand years have passed, and civilisation arises on the rear of barbarism : we English have seized the baggage, are

following up our blow, and in a few years shall be at Babylon, a revived empire! We could reach it more easily than Alexander. Hadge, on the borders of the Gedrosian desert, lately offered me its sovereignty; and Burpore, on the confines of Persia, surrendered simply to a forged letter with my name! We shall go slowly, but one hundred years will see us at Babylon. If I could do as I pleased, that should be my road home."—(*Life of Sir C. Napier*, vol. iv., p. 70.)

REMARKS ON AN ADDRESS LATELY DELIVERED IN THE JEWISH SYNA- GOGUE IN NEW YORK.

IT may be a fitting conclusion to this series of papers to consider some of the principles that are being introduced amongst the Jews. If there be a nation on the earth likely to aid effectually in the establishment of the Ephah in the land of Shinar, it is they. Devoted to commerce—abounding in wealth—patient in labour—acquainted with the language of every land—and likely soon to re-occupy Palestine—all these things supply them with unequalled facilities for introducing civilisation, and establishing commerce in the East. And when we remember the invariable habit of prophetic Scripture to treat *in detail* of those periods only with which Israel nationally are concerned—and that *manifested* and *completed* fulfilments of prophecy are always connected with *them*; it adds strength to the conviction, that the period of the establishment of the Ephah will be one in which they will bear no unimportant part, as a gathered and recognised nation in Jerusalem.

We are so near to the last days that we may

expect their approach to be indicated, more and more, by the outward events and by the moral principles which Scripture marks as distinctively characteristic of the close. The near connection into which all the countries included within the Roman earth are being drawn by similarity of interests and the like; the spread of popular monarchic (or as the Scripture would say), "clay-iron" principles of government throughout these Roman kingdoms; the re-appearance of Egypt and of Greece as separate principalities, according to Daniel viii.; the disposition of many in Israel to return to Jerusalem,—all these and many similar circumstances show that the nations, as to their outward arrangements, are being brought into the form which Scripture describes them as bearing in the latter day.

Of moral signs, one of the most important would be the spread of like principles in Jewish and Gentile minds. And this is progressing. Many a Gentile mind is exulting in the progress of those principles which are now changing politically and socially the character of Europe. They conceive that the destruction of past evil is the sure herald of future good; and because man, whilst controlled has been unhappy, they think, that man, controlling himself, must be blest. To relax therefore, as much as possible, every bond, human or divine, that fetters the will of man; to select from the Scripture such parts as are deemed serviceable for purposes of

human happiness *here*; to reject or else hold in abeyance the *distinctive* doctrines of God's word; to put human brotherhood in the place of brotherhood in the Spirit—to apply to the coming period of darkness and judgment the glorious promises of millennial peace, have been habits long prevalent in Gentile minds; but as yet they have not been so distinctly apparent among Jews.

The following extracts, however, will show that Judaism is likely soon to join hand in hand with Gentilism—and that they will thus tread together the path of Apostasy. Perhaps Judaism will lead. It is comparatively of little moment by what individual or on what occasion the words which I am about to transcribe were spoken. It is enough to know that they have been spoken, and that thoughts like these are not foreign to the hearts and ears of Israel. Their journal too in this country accepts and applauds them. Indeed, sentiments like these must have their effect wherever and by whomsoever spoken, for they are the principles of the day—the principles by which God is permitting Satan to accelerate the delusion of the closing hour. Whether permission has or has not been granted to build the Synagogue or Temple, is comparatively a trivial question. We are concerned with the *sentiments*, the Sadduceeism of modern Israel.

The following are the extracts. They will enable us to form some notion of what the system is, which, after being hidden in the Ephah, is to be

established in the East. They will cause us in a measure to estimate the fearful delusiveness of that joy which will accompany what the speaker terms "the Advent" of his people to Jerusalem.*

After describing the afflictions which for more than eighteen hundred years have rolled like continuous billows over the head of Israel, the speaker thus proceeds :—

"At length a sign is given; the thunders begin to roll all over Europe; the cry is everywhere heard in despotic governments—To arms! The people are at war with their kings and the kings are overthrown; priestcraft and fanaticism are overthrown; the sun of liberty begins to rise; the chains of the Jews are unloosed, and they are elevated to the rank of men; the fires of superstition had burnt out, and the age of reason had revived. The Sultan of Turkey, following the march of civilised nations, says to the Jews in his dominions, 'You are free; you have my permission to erect a synagogue in Jerusalem'—and messengers are despatched, as they were in the days of Solomon, to ask for aid from their brethren throughout the world, to erect a magnificent place of worship,

* The address from which I make these extracts was lately delivered by Mr. Noah, an American Judge, in the synagogue in New York. The title is, "M. M. Noah's Address, delivered at the Hebrew synagogue, in Crosby Street, on thanksgiving day, to aid in the erection of the Temple at Jerusalem." It was reported verbatim for the *New York Tribune*, and has been since published in the *Jewish Chronicle* in London—from which I now transcribe it. The Editor of the *Jewish Chronicle* speaks of it as a "most eloquent and powerful speech delivered by the patriotic and talented Judge Noah, to which we earnestly direct the attention of our readers."

the first that has been erected in the Holy City since the advent of Christianity.

"Friends and brethren, do you understand that sign? Is it not pregnant with great events? Is not this another seal broken? We can erect a synagogue and build a temple here, and it excites no attention; but when the trumpet sounds from Mount Zion, every ear is opened, every heart throbs. I know full well that there are many Jews throughout the world who look upon the restoration of their brethren to the Holy Land as a possible event in the great changes which may hereafter occur, but they take little interest in the signs of the times. Happy in the enjoyment of every comfort here, they only think of their brethren in the Holy Land when their charitable feelings are appealed to; but when the great events of the restoration which are to fulfil the prophecies are talked of, they cling to the home of their birth, and the country of their adoption, and say, My destiny is here. Be it so. I do not blame them; for great sacrifices of life and treasure await the first movements of restoration. We are safe, but let us feel for those brave hearts who will not forsake their ancient heritage—who cling with ardent devotion to the sacred soil, and who turn their eyes of hope toward Zion, and say, 'The time will come, the hour will arrive.' Let us furnish them with the means of living until the trumpet again sounds on the walls of Jerusalem—let us aid to erect a temple worthy of their faith, their devotion and their constancy.

* * * * *

"There are some who may consider the permission extended to the Jews in Jerusalem to build a temple, or a magnificent synagogue, a concession of little importance; but taken with other extraordinary signs of the times, it has a most important bearing. *We* may be unmindful and indifferent in relation to those signs, but there is a Divine hand which directs, a Divine agency which controls these movements; there are Divine promises yet to be fulfilled, Divine

attributes which are yet to be made apparent to the unbeliever. Since the establishment of Christianity, the world has not seen a revolution equal to that existing at the present moment in Europe; one hundred millions of people are in arms against their sovereigns; it is a struggle indeed for Liberty and Human Rights, but Religious as well as Civil Liberty; the blow is equally aimed at priestcraft, at that powerful union of Church and State, which for centuries has kept the world in bondage. The allied sovereigns may succeed in overpowering the people and maintaining their thrones and sceptres, but great concessions will be made to the wishes of the people to avoid a hurricane of frightful outbreaks;—the people are no longer in chains. To the Jews, this great revolution has been a wonderful manifestation of God's providence and watchfulness; it has made them men, citizens, a people, a nation—it has given them rank, position, power—it has elevated them to the highest offices. Look back 1800 years on Rome, the proud mistress of the world, and see the Jewish captives in chains, following the triumphant car of the victorious Titus; see them sold in bondage; see them the architects of the Coliseum and the Pantheon, the servile labourers everywhere. When Rome fell, and Christianity arose, see them even more fiercely persecuted, the inmates of the dungeons of the Inquisition, and the victims of the *Auto da Fé*; see the chosen people, whose only sin was their belief in one God, locked up at night in the Ghetto, like animals in a cage, and look at them now in Rome: declared to be free by law, and possessing equal rights with their fellow-citizens. See them in France and Germany, and in every country in Europe, filling the highest situations in the governments, the proudest elevations on the benches of law and science, and diffusing everywhere the lights of their deep philosophy, and the fruits of their close and ardent study. And has this great advent been brought about by human agency? I believe it not;—it is part and parcel of

those promises—the first step in the fulfilment of that great event which is to manifest to the whole world the power, the unity, the omnipotence of the Lord God of Israel, one God, and the God of all creation, and that He alone is the King of kings, Redeemer of the world, and the sole Judge of the earth.

“Other great revolutions are also in progress—quietly, slowly, but securely—the age of Reason and Philosophy among Christians. In every direction there appear to me evidences of a progressive, but mighty change in the fundamental principles of that faith which it is our duty and our interest to watch, as developments of the deepest importance to our future destiny as a nation. I have noticed the liberal feelings everywhere evinced toward the Jewish people, an interest in their spiritual character, as much as in their temporal welfare : I see everywhere a change manifested toward us as a Sect ; there are closer affinities developing themselves among Christians. They are gradually unloosing the chains of a religious prejudice against us, and feel a deeper interest in our fate and final advent. Few adhere at the present day to the spiritual restoration of the Jews, while the multitude admit that this restoration must be literal. The promises of God to the chosen people are now more fully recognised, and evangelising them is postponed until after the great events contingent on our restoration as an independent power. Reason and Truth begin to resume their empire as the shackles of ecclesiastical power become weakened, and man defends his right to speak, to think, and to act freely and openly, upon all matters appertaining to the Christian faith.

“The result of this religious feeling manifests itself in gradually withdrawing from the great founder of the Christian faith the Divine attributes conceded to Him by His disciples and followers. Since the Reformation, this change has been gradually unfolding itself ; but professing Christians did not dare to express their doubts even to themselves ; they

were unbelievers ever, but only in the deep recesses of the heart ; but now Reformers, Socialists, Communists, Philosophers, openly express their doubts. All Germany is deeply tinctured with this belief, and other Luthers are springing up, declaring their unchanged belief in the sublime morality of Jesus of Nazareth—their entire confidence in Him as an eminent and illustrious reformer, teacher, prophet, brother ; but denying His Divine issue, His participation in the Godhead, and His right to share with the Almighty the attributes of divinity. The Jews are deeply interested in the extension and preservation of Christian morals ; to us and to the world it would be a deep calamity to see *our* laws, *our* principles, *our* doctrines abrogated, which have been so beneficially spread throughout the world under another name. If we were enfeebled and broken down, and had not the power to enforce and carry out the doctrines of our faith, still, happily, they have not been lost to the world, but flourish under another denomination. ‘Do unto others as you would desire others to do unto you—love your neighbour as yourself’—deal justly with all men, honour your parents, be faithful to the governments that protect you, be merciful, be charitable, and love God with all your heart and soul—these are *Jewish* precepts, advanced as such by a great Jewish reformer, and engrafted upon the religion adopted by His followers and friends ; but their Divine origin is unchanged.

“ If it is asked why has not Judaism preached against Christianity, when Christianity has for 1800 years been incessantly preaching against Judaism, the answer is this : Our cause is in greater hands ; in good time the Lord will open the eyes of all who would confer on a mortal the attributes of His divinity ; He will give to the world the unmistakable evidence that He alone is the Great Redeemer, and that salvation is alone with Him. Our unwillingness to preach against Christianity grows out of the fact that in pulling down the land-marks of that faith we should assail and endanger many of our own

cherished principles and doctrines ; and although disbelieving the Divine attributes claimed for Jesus of Nazareth, we could not deny or reject His principles, for they were our principles, and He always avowed the faith which we avow.

“Without wishing to unsettle any of the principles which sustain the Christian religion, we have asked what would be the effect of separating from the character of Jesus of Nazareth the Divine characteristics claimed for Him? The world would become Unitarian Christians, and we are the head of the Unitarians ; men would openly become converts to that belief with sincerity, as their hearts would be thereby released from harassing and perplexing doubts ; and Christianity would still be Christianity in all its high moral attributes. There is enough in the character of Jesus to give Him a rank among the highest practical moralists, divested of all faith in His Divine attributes ; more, much more than in the character of Mahomet, who claimed none of those attributes. Jesus declared that ‘God was a Spirit, and those that worshipped Him must worship Him in spirit and in truth’ ; we declare no more.

“We must watch these changes closely as they occur ; whatever doubts may shake the faith of Christianity, those doubts can never reach us ; we are now as we ever have been, as we ever hope to be, one God, one faith, one people. We have no mysteries, no revelations which are not natural and reasonable. In this position we have stood for ages, and it is a platform which will endure for ever, and on which all religions can stand. We must seek, however, to take advantage of the times and the changes throughout the world, as they may relate to our temporal prosperity. We cannot at this moment tell what important results may grow out of this permission to build a magnificent synagogue in Jerusalem. One right conferred, one prejudice removed, leads to the enjoyment of other rights, to the removal of other prejudices, and finally the nation begins to lift up its head ; education completes

the great work ; and the Jews of Jerusalem, the great defenders and expounders of the law, become enlightened and liberal citizens, qualified to be entrusted with higher powers.

“ Let us not believe that, although our faith is admitted to have a Divine origin, salvation is for the Jews exclusively. Salvation for the Gentiles is equally included ; He who made the whole earth will protect all the children in it. We are the altar of the Sanctuary, on which it is said a fire shall burn which never shall be extinct ; but that fire shall animate and revive all creation alike—the Gentile shall stand before its light, and rejoice in the warmth which it imparts. Had it not been for Christianity and Mahomedanism, which sprung up upon the ruins of our nation, and raised aloft our prostrate banner, Paganism would still have flourished ; every god would have been worshipped but the true and living One ; the heathen would have triumphed at this very day, and all would have been darkness and desolation. From among a few of our own people God raised up a new sect, which with the descendants of Joshua maintained in part his Divine attributes, and did not surrender His Divine precepts. This intermediate power, though intolerant and persecuting, has still stood between us and utter destruction, and now eight millions of the chosen people—the same people who were at Sinai, at Babylon, and at Zion, stand forth in the presence of all the earth, the miracle of God’s providence ; and Christian and Mussulman will march before them in the great advent of the Restoration, surrendering their trust, giving up their guardianship, and crying aloud with our great Prophet, ‘ Prepare ye the way of the Lord ; make straight in the desert a highway for our God,’ and this advanced guard will bear on their banner as they pass beneath the triple walls of Jerusalem, that verse from Scripture which has ever been our guide, ‘ Yet I am the Lord thy God from the land of Egypt, and thou shalt know no God but me : *for there is no Saviour besides me.*’ Oh, children of Israel, you know not the great destiny which is in

store for you ! Study to deserve it, study to meet it, and to merit it, by the practice of many virtues, by toleration and good faith, mercy, charity, and forgiveness.

“ The world calls us a proud people. If there is a nobility on earth ; if pure and unadulterated blood, descending from such ancestors as Abraham, Isaac, and Jacob, Moses, David, and Solomon, which courses through our veins, gives us a claim to national distinction, we have a right to be proud of such ancestry ; but that pride should be limited to imitating their wisdom, and cultivating among ourselves that nationality which alone embraces the elements of our restoration. The designs of the Almighty are brought about by human agency ; He inclines the heart of men to execute His great purposes on earth ; wars, revolutions, changes in the political world, the dismemberment of nations, the downfall of kings, the elevation of the people, the light of knowledge, the march of science, and the triumph of liberal opinions, are all His work, through His inscrutable decrees.

“ This permission to lay a corner-stone once more in Jerusalem, to erect a magnificent temple to His honour and His worship, by His ancient and faithful people, and which we are this day called upon to aid, is another great sign of His Divine power and will, foreshadowing the great promises hereinafter—the assurances that we shall yet be independent, and worship Him on Zion in freedom and tranquillity.

“ But I have often heard my co-religionarians say, painfully heard them say, that the promises of restoration, though repeatedly made, are surrounded with many difficulties ; that the land so remote would never repay the sacrifices in re-assembling the people from the four quarters of the earth ; and that when assembled, bringing with them the languages and usages of many countries, it would be greatly embarrassing to organise the government, and we should be subjected to neighbouring wars and internal difficulties—in short, that we were content with our present condition, and required no change.

Such sentiments I know do prevail, but not among all ; it is the fruit of toleration, of comfort, of ease, of wealth ; but there are hearts which are yet to be touched with the pure love of liberty, and hands strong enough and willing enough to strike a blow for that liberty when the time arrives. But the work is not to be accomplished by us ; our will, our wishes, our doubts, and our scruples, are empty and evanescent : there is a higher Power, and a stronger Arm, which will direct the movements of the great advent, which will show us the path ; our Cloud by day and our Pillar by night. Are we not His chosen people, has He not blessed us, when shadowed beneath His protecting mantle, and punished when we sinned, separated and dispersed us when we forgot His holy ordinances, and do we not await His promises of final national regeneration ? How can we doubt the future, in contemplating the past ? Has He not said, ‘ I will settle you after your *old estates*, and will *do better* for you than at your *beginning*, and ye shall know that I am the Lord ?’ Has He not said, ‘ For I will take you from among the heathen, and will gather you from all countries, and bring you into your *own* land ?’ But you shrink from the desolation of Judea, and fear that the land will for ever wither under its ancient curse. Even there we have been anticipated by the mercy of Divine forgiveness. ‘ I will multiply the fruit of the tree, and the increase of the field, that ye shall receive *no more* reproach of famine, and they shall say, this land that *was* desolate is become like the garden of Eden : I the Lord have spoken it, and I *will* do it. Shall we ourselves become infidels, and doubt the promises of the Almighty ? God forbid. Let us therefore prepare for that great change, which will fill the whole world with wonder and astonishment. Other nations, in breaking the yoke of the oppressors, and becoming rulers in their own land, bring with them their national characteristics. An ignorant people cannot make an enlightened government ; but when the trumpet sounds for us on Zion, every country on earth will give up its great men among the

Jewish people, and a combination of talent, wealth, enterprise, learning, skill, energy, and bravery will be collected in Palestine, with all the lights of science and civilisation, and once more elevate those laws which Moses had consecrated to liberty and republican forms of government. Let us commence the great work, and leave its consummation to our great Shepherd and Redeemer.

"I hope you will agree with me, that it is a privilege to be permitted to contribute our mite to the erection of this great synagogue near the site of the temple, that all Israel should aid in its completion. It will possess one advantage—it will be orthodox. The Jewish religion should never change its original form or type. Reforms create schism, and promote divisions, besides impairing the unity of our faith. Religion is of the heart ; there must be the seat of devotion ; forms and ceremonies are all empty without sincere piety.

"I must confess that I should like to see some changes in our ritual and ceremonies ; while admiring the beauty and sublimity of the Hebrew language, I should still be gratified if we could introduce in our prayers a portion of the language of the country, in order that we may better comprehend the great responsibilities of our faith. We might also curtail many repetitions, and introduce some beneficial changes ; but where are the limitations and boundaries to these reforms, when we once introduce the pruning knife ? Where is our authority to change or modify those forms and ceremonies, the native purity of our faith, which we have sustained for four thousand years through the severest sufferings and privations ? There are great dangers in all innovations on an established religion ; and it is preferable to pursue the plain beaten paths so long adopted by our ancestors than to venture upon unexplored regions, and carry out reforms which finally efface the landmarks of our ancient faith.

"Yet if this is pursued by other congregations, we shall be gratified to know that there is one congregation in Jerusalem

which will never change its ancient laws and customs ; and therefore we can more cheerfully and more liberally extend our aid in the erection of this new synagogue, under the conviction that it will be founded on a rock, which will last for ages. The accommodations to the pious, which a new and extensive place of worship will afford, will attract a greater number of our people to Jerusalem from the surrounding countries. Admonished by the signs of the times, and by the expectation of important events, we find the aged Jews, with some little means, coming down the Danube, from the Red Sea, and over the mountains of Circassia, journeying toward Jerusalem, there, in holy meditation and prayer, to spend the remnant of their days, and to sit under the wall of the Temple, and pray for the peace of Israel, and when they die surrounded by the learned and pious, to be buried in the consecrated earth, near the ashes of the great prophets, the sublime Psalmist, and the illustrious of our fathers and ancestors. If there is any consolation in the last hours of life among the truly pious of our faith, it is in knowing that they are to be buried under the shadow of Mount Zion ; to be near when the trumpet shall arouse the quick and the dead at the day of the Great Atonement. I never hear the name of Jerusalem without thinking of that mighty man whose consecrated fingers struck the wires of his ravishing harp, and gave alarm to the hosts of heaven—that beloved of God, that Warrior, Poet, King—stern in his friendships, sublime in his orisons ; he whose whole heart melted in love and adoration of the Lord—the good, the great, the illustrious David. Who can read his Psalms without feeling all the pride of religious faith in knowing that he, too, was a Jew ? What a privilege it is to stand by his tomb—what a blessing to lie near him even in death !

“ I have said that the building of this new synagogue in Jerusalem would be considered throughout the world as a remarkable sign, particularly among a people who, though separated and dispersed in the four quarters of the world are

united by the most extraordinary bonds of sympathy ; like the magnetic shock, it reaches every extremity, like the flash of electricity which conveys intelligence in every direction, the Jews will hear of it and see the handwriting on the wall.

"We have been preserved miraculously for great and startling events : God's dealings with His people have been most wonderful ; we have passed through the promised punishments ; shall we not enjoy the promised blessings ? When and how this great advent is to be brought about is still in the heart and hand of that great Spirit, who depresses and raises up, who breaks down thrones and elevates the oppressed and persecuted ; as the great French historian has said, ' Providence moves through time, as the gods of Homer through space—it makes a step—and ages roll away.' To the Christian world, which has a common origin with us, and still clings to the Jewish nation as the favoured and chosen people of God, this little expressive sign will not be without its impression—it is one blast of that silver trumpet, which at the dawn of day was sounded from the eastern portals of our Temple. Here is the Church of the Holy Sepulchre, in which Christians offer up their pious orisons to the memory of Him who, while on earth, deserved all that the best feelings of the heart could bestow ; there are the Minarets of the Mosque of Omar, built on the site of our Temple ; and there, in simple grandeur, in one corner of Mount Zion, is the new synagogue of the Jews—the parent and his children, all were happy on the same spot, all wafting their orisons to that heaven where sits in Divine Majesty the Lord of Hosts and the God of Israel.

"It is not the least curious in the erection of this new edifice in Jerusalem, that we can direct the builders to the spot where all the materials of Herod's Temple yet lie in silent grandeur. Beneath the Mosque of El' Aksa, the great chambers, the immense granite pillars, the magnificent marble columns with exquisitely carved tops and bases, the richly ornamented gates the reservoirs still filled with water, in which the priests and

Levites bathed, are at this day to be found, not crumbling in ruins, but erect and majestic, and have been explored within the last two years by one of our people, now a resident of this city, proving beyond doubt the error of that prediction which declared that not one stone of that temple shall stand upon another. At this particular crisis of affairs in Europe, this small sign will arouse the Jews in every direction. They have been busy amid these revolutions. It was not to be expected that a people of their literary, political, and commercial influence—the bankers of Europe, the merchants of England, the statesmen of France, the philosophers of Germany, the agriculturists of Poland, the poets of Italy, the artists, mechanics, and soldiers everywhere, could see these mighty events developing themselves on the Continent, without participating actively in their progress and results. They, too, will hear the distant sounds of that trumpet, whose notes will float around the horizon, and will know who is moving in the great work.

“The laying of the corner-stone of the new Temple will attract an immense number of the faithful to Jerusalem to witness the ceremony; it will not be built as the old one, on the return of our people from Babylon, with the sword in one hand and the trowel in the other. The building and the builders will be protected and assisted by all religious denominations. For many years I have cherished the hope that I might have it in my power to visit the Holy City—that my country would enable me to say to my people, with the prophet Isaiah, *‘Hail to the land shadowing with wings which lies beyond the river of Ethiopia, which sendeth ambassadors by sea in vessels of bulrushes’*; hail to the house of the Jew, as well as the Gentile!

“It would be to me the proudest day of my life, if I could be present at laying the corner-stone of the new Temple of Jerusalem—if I could realise all the associations which spring from the spot where Daniel and Solomon lived—where Isaiah prophesied, and where the Maccabees conquered.”

Such are the extracts. Whether permission to build their synagogue be or be not accorded, is of little moment. It will be accorded in due season. The *sentiments* give to the speech its importance, not the occasion on which it was spoken. To those who meditate in God's word they will need but little comment. Many of Judge Noah's anticipations will doubtless be fulfilled. There will be a harmonizing of Judaism and false Christianity, and many another evil thing in Jerusalem: and the liberality will be boasted of that denies to truth its title to be aggressive. The return of Israel to their land under the auspices of man, will no doubt be hailed by multitudes as if it were "the Advent" of the day of blessing. "*Many*," it is written, "*shall cleave to them with flatteries.*" Their settlement in Jerusalem will give an impulse to the world, and cause civilization to spread with lightning rapidity through the ruined countries of the East. But where will be God's truth? Where the owning of that name which is the only name whereby we must be saved—where the confession of that blood which alone cleanseth from sin? Will the blood of the Lord Jesus be acknowledged, or will the grace of God in pardoning iniquity through Him be rejected—His glory as the only begotten of the Father be denied, and His words scorned, except there may be gleaned from them something to be perverted so as to make men more happy in their

Cain-like settlement in the earth—or something that may adorn falsehood and weave threads of heavenly colour in Satan's web? Some of the hues of Christ's truth may thus seem, through Satan's craft, to attach even to her who shall be the mother of harlots and abominations in the earth. How often have we seen destruction clothed with attractiveness! The bright celestial blue of the heavens is often reflected on waters that teem with putridity and death.

It is not the spirit of Christ that pervades this speech. It is rather that spirit that "*acknowledgeth not Jesus Christ come in the flesh*," the spirit that is of the world. It is not "*a shaking among the dry bones*" (Ezek. xxxvii.)—that would be God's power in blessing. It is rather a moving of that energy of Satan which is, with sevenfold power, to act and to *dwell* in Israel in the latter day. The unclean spirit will *dwell* there, because after having long wandered, as it were, houseless, he finds no people so well adapted for his habitation. "*When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none; then he saith, I will return into my house from whence I came out, and when he is come, he findeth it empty, swept and garnished; then goeth he and taketh with himself, seven other spirits more wicked than himself and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation.*" (Matt. xii. 43—45.)

Such is the testimony of the Lord Jesus Himself respecting that hour of Israel's history into which we are now advancing. We have need to beware, lest when we see Israel become like a "*swept and garnished*" dwelling, we should deceive ourselves into the thought that they are about to be made the habitation of the Lord! The most fearful hour of their corporate history is yet to come. The sense of its near approach may preserve us from saying smooth things and prophesying deceit, but it will not diminish energy nor deaden love to souls. Our knowledge of that which is awaiting them nationally, should only stimulate us the more to preach to them individually the gospel of the grace of God, if so be any might be saved. He who once wept over them, though He must resist the proud, will not break the reed that is bruised, nor quench the flax that smoketh. If the testimonies of the Prophets stand in fearful array against them, a sanctuary is still open for them in the Lord their Messiah: "*He shall be for a sanctuary.*" Moses has said that it is blood and blood only that maketh atonement for the sin of the soul, and we only confirm his words when we say, that without shedding of blood there can be no remission; and that therefore the Head of Israel has suffered, in order that there might be preached through Him the forgiveness of sins. In the title of His name we still say to the scattered house

of Israel, and it is our joy to say it, "*Men and brethren, through this man is preached unto you the forgiveness of sins, and through Him all who believe are justified from all things.*" Such things we may say to them in all meekness and love as fellow-sinners together with them. But let us not deceive them with false words, nor cleave to them with flatteries. We shall find some among them, whilst their hearts yet remain unhumbled and unbelieving, firm in their adherence to the rites of their forefathers and to the name of Jehovah—an adherence that will stand in favourable contrast with much that is around them, especially when the liberality of the present hour has advanced into the infidelity and blasphemy of the end: yet it is only Pharisaism, a sign that the generation of the Pharisees has not yet passed away. We may find amongst others a tendency to relax the rigidity of Judaism, and to mention the name even of Jesus with respect, but it is only latitudinarian liberality—the Sadduceeism of old, an evidence that the generation of Sadducees has not yet passed away. And if we should see amiability, intelligence, philanthropy and a high tone of morality characterising many, and in appearance contrasting favourably even with Christianity, we have to remember that the house is described not only as "*swept,*" but "*garnished.*" With such feelings we shall not be disposed to hide either from Israel or from ourselves those

parts of the word of God which *really* bear upon the scenes into which we are entering. We shall tremble to quench the light of that awful testimony, and to substitute instead thereof, those promises of glory and of blessing which belong to other days, even when they shall have passed through the fires (Zech. xiii. 9), and looked upon Him whom they have pierced, and known the power of that fountain opened in the blood of the Lamb for sin and for uncleanness.

But such is not their present *national* prospect. The words of Ezekiel are too express to be mistaken :

"Therefore thus saith the Lord God, Because ye are all become dross ; behold, therefore, I will gather you into the midst of Ferusalem. As they gather silver, and brass, and iron, and lead, and tin into the midst of the furnace, to blow the fire upon it, to melt it ; so will I gather you in mine anger and my fury, and I will leave you there and melt you ; yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof ; and ye shall know that I the Lord have poured out my fury upon you." (Ezek. xxii. 19—22.)

ON ISAIAH X., XI., XII.

THESE chapters are so closely connected with the subjects we have been considering, that it seems almost necessary to remark briefly on them in a series of papers like the present. The tenth chapter, to which I have made frequent reference, is a prophecy of evil and of judgment; the eleventh and twelfth are visions of joy and peace. All three chapters are closely connected with each other, and should be read continuously.

The maturity of Israel's evil in Jerusalem at the time of the end is, as we have already seen, a continual subject of prophetic description in Isaiah. The tenth chapter delineates some of the features of this evil, and pronounces woe against it. "*Woe unto them that decree unrighteous decrees, and that write grievousness which they have prescribed, to turn away the needy from judgment,*" etc. Violence and rapacity are the characteristics of the scene. The fair speciousness that may for a season perhaps attach to the character and ways of Israel, when they first enter on their recovered land will soon vanish. The house "*empty, swept and garnished,*"

will soon change its aspect, when once the seven-fold energy of evil has settled there, and the dark realities of human character will again appear in unmitigated intensity.

It is against this evil that the last great king of Assyria will be sent—the scourge of God thereupon. Assyria has ever been the plague of Israel. And when we remember that Israel's unsanctified energies will probably be the great instrumental means of reviving Assyria and Babylon, we can conceive how it will add poignancy to their anguish, when they discover that they have hatched for themselves a viper's egg that breaks forth into a serpent to bite them.

But this chapter records more than their chastisement under the hand of man. The day respecting which it is said that "*though the number of the children of Israel be as the sand of the sea, yet [only] a remnant shall be saved,*" is one in which the "*consumption determined*" is wrought, not by the hand of man, but by the Lord God of hosts. "*The Lord God of Hosts shall make a consumption even determined in the midst of all the land.*" But the day of the Lord's judgment upon Israel shall be a day also of destruction to their oppressors. "*The Lord of hosts shall stir up a scourge for him, (i.e. the Assyrian) according to the slaughter of Midian at the rock of Oreb.*" "*The indignation shall cease and mine anger (against Israel) in their destruction.*" The great king of Assyria shall fall, and Lebanon,

the emblem of the greatness and glory of the Gentiles, shall fall with him. The destruction shall be as in the day of Midian.

In the day of Midian, mighty hosts, strong in their felt greatness, and resting in supposed security, were gathered against Israel. Apparently there was in Israel no adequate strength to meet these dreaded enemies. The light that was destined to strike terror into their hearts was known only to a few, and it was hidden in earthen vessels. But when the appointed hour came, suddenly, and in the dead of night, the broken earthen vessels gave liberty to the imprisoned light, and it burst into strange and fearful brightness upon the hosts of Midian, at the very moment when an unknown shout of victory sounded in their ears. It was the shadow, the type, of a more terrible and yet future hour; when the last great foe of Israel, a mightier than Midian, shall meet the final judgments of the Lord. That foe of God and of Israel will fulfil his course, and track every step of his appointed way. His object will be not merely to capture Jerusalem (that he will just before have done); his object will be to cut them off from being a nation, that the name of Israel may be no more in remembrance. (Read Psalm lxxxiii. throughout.) He will come to Aiath and pass to Migron—Gallim will tremble, and Gibeah flee. He will rest for a little in proud security at Nob, and shake his hand against the mount of the daughter of Zion, the hill of Jerusalem. But the day of the

Lord of hosts will have come. He will be met by a light more glorious and more terrible than the light of Gideon. "*The light of Israel shall be for a fire and his holy one for a flame, and it shall burn his thorns and his briers (i.e. all the strong defences of the Assyrian) in one day : and shall consume the glory of his forest and of his fruitful field, both soul and body ; and it shall be as when a standard bearer fainteth.*" The holy One of Israel, once seen in humiliation, His glory shrouded in weak humanity, will suddenly appear in all His own essential glory as the Son of the living God ; and they also to whom He has communicated life will appear together with Him. The earthen vessel shall no longer hide the excellency of that which is concealed therein. Mortality will be swallowed up of life ; and that life will be manifested in a glory which shall confront the proud enemy of God and of His people, and he shall perish for ever.

But Isaiah's testimony does not end here. To detail evil is not the only object of prophecy. It testifies of Christ—mighty and glorious in the destruction of iniquity—but to be glorified also in remembering mercy, in healing where He has broken, in binding up where He has smitten. The seed of Abraham and of David has long ago been prepared as the repository of the earth's blessing. He has already been in the world, though the world knew Him not. His lips then were not less full of grace, nor did less of the spirit of wisdom and power rest

on Him, than will in the day of His coming glory. He has long been prepared in the full perfectness of His blessed person, but He has been pleased as yet to refrain from manifesting the glory of His almighty power: He has been content to suffer. He has been in His own person rejected—and in the persons of His saints He still continues to be rejected and despised—“*Saul, Saul, why persecutest thou me?*” His Father and Himself are still engaged in the despised ministry of reconciliation—“*by the foolishness of preaching, saving them that believe.*” But when iniquity shall have risen to its height; when the daring blasphemy of Satan’s last great instrument shall have changed every natural and every revealed arrangement of God; when human life, whether in Israel or in the nations, shall groan under the load that is sinking them soul and body into perdition, will it be no mercy for the Holy One of God to interfere—to show that He is the Lion of the tribe of Judah, able to contend with the mighty, and to deliver the captive? Will it not be meet and fitting, that evil so overwhelming and so destructive, should be confronted by His glorious power, and will it not be the earnest desire of His Spirit in His saints that it should be so? Surely they will desire it—for otherwise hopelessness would be written for ever on the earth and all that is therein. And their desire will be granted: “*He will smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked*

one* (אֶחָד). He shall arise to judgment—to help all the meek upon earth—to beautify the meek with salvation.

The operation of divine judgment will cause the evil to pass away like a cloud swept before the whirlwind; and thus the sphere will be vacated for the introduction of the long-promised, long-awaited-for blessing. Its nature may be judged of partly from what the prophets have spoken—but above all, from our knowledge of the character of Him from whom and through whom it is to flow. He has not ceased to be what He was when He sojourned here in humiliation. He still is, and ever will be meek, gentle, and lowly, calling unto Himself the heavy laden, and giving rest unto the soul: still able to undo the consequences of sin, to make the deaf to hear, and the dumb to speak, and to cause sorrow and sighing to flee away. And when almighty power shall give effect to His will to bless, and shall no longer permit His desires to be frustrated, we need not wonder that Israel, and the nations, and creation, should alike find reason to rejoice and sing for ever. *“Make a joyful noise unto the Lord, all the earth, make a loud noise, and rejoice, and sing praise. Sing unto the Lord with the harp; with the harp, and the voice of the psalm. With trumpets and sound of cornet, make a joyful*

* This is the verse quoted by Saint Paul in 2 Thess. ii.: *“And then shall that wicked one be revealed, whom the Lord shall destroy by the breath [or spirit] of his mouth.”*

*noise before the Lord the King. Let the floods clap their hands; let the hills be joyful together before the Lord; for he cometh to judge the earth; with righteousness shall He judge the world, and the peoples with equity.** Who can estimate the greatness of the change, when power and wisdom from above shall have opened in this marred and groaning earth well-springs of blessing sufficient to satisfy the desires of every living thing—when the graciousness and kindness of the character of Christ shall give its impress to every arrangement that affects the happiness of human life. Zion, where none shall hurt nor destroy, will be made a kind of index of the earth's blessing then. *There* the Lord of Hosts shall reign before His ancients gloriously. *There* He will make to all nations a feast of fat things—of fat things full of marrow, of wines on the lees well refined. *There* heavenly peace will be exhibited—*there* creation will be seen to rest from the bitter consequences of the fall—fierceness will be taken from the lion, the torment of terror from the lamb. Zion will thus stand as the exponent of the character of the power then sovereign in the earth, a power that shall never intermit its energy until it shall have accomplished, in new heavens and a new earth, its full results of perfect and universal blessing. Zion, as being the mountain of the God of Israel, indicates, of course, in an especial manner Israel's

* Psalm xcvi. and all kindred Psalms. How fearful the error that applies them to the *present* condition of the earth!

condition. We learn from it the nature of their own blessings and the character also of the power which, through them, governmentally will reach the nations. We can easily understand, therefore, how their land should be called the joy of all lands, and themselves the blessed of the Lord. Israel will be known as God's inheritance.

There are three nations which, in past days have been, and in days yet to come will be, peculiarly marked by pride, rebellion, and sin. These nations are Israel, Assyria, and Egypt. Egypt has been a country in which natural powers and natural advantages have been eagerly seized on by the evil energy of man, and directed against God. There are other countries where man's constructive skill has systematized the methods of his pride; and where the sense of the greatness of man's natural and individual energy is lost, as it were, in the presence of the systems of his constructive wisdom. Such a country Assyria has been. There has been another nation to whom God has granted peculiar favour and peculiar light, intended to preserve from both these forms of evil—from Egypt and from Assyria; and to strengthen for testimony against them. Such a people were Israel. But there also iniquity has been found. Assyria, and Egypt, and Israel have weaved, and will yet once more weave again, sometimes separately and sometimes together, webs of iniquity and cords of falsehood.

But when sovereign grace acts it loves to find in

that which is most distant from itself, the sphere of its operation. It can and it will reach, in the power of its blessing, Israel, and Egypt, and Assyria too. And so it is written: "*In that day shall Israel be third with Egypt and with Assyria, even a blessing in the midst of the earth (הָאֶרֶץ), whom the Lord of Hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.*" (Isa. xix. 25.) The three that have often been sisters in iniquity will be sisters in righteousness then. Israel, permanently blest, will stand as with two handmaids at her side—handmaids, and yet her sisters in blessing and in the knowledge of God. They will together sing the song of joy and thanksgiving, they will together draw water out of the wells of salvation. Sorrow and sighing will have fled away.

THE FUTURE OF EGYPT AND OTHER NATIONS AS DESCRIBED IN ISAIAH XIX. AND ELSEWHERE.

§ I.

THE nineteenth chapter of Isaiah, to which I have referred at the close of the preceding section, holds, in respect of Egypt, very much the same relation that the thirteenth of Isaiah holds in respect of Babylon. On both, *premonitory* judgments have already fallen. Nebuchadnezzar and others smote Egypt; Cyrus and others have smitten Babylon: but these desolations very imperfectly foreshadow the greater events yet to be. Both chapters, if strictly interpreted throughout, are as yet unfulfilled. Both chapters speak of a future season of overwhelming desolation that is to come respectively both on Babylon and on Egypt. In both cases the desolation commences with the agency of man, but is consummated by the manifested intervention of the Lord in glory. In the case of Babylon and Babylonia, the blow given by the hand of the Lord in the great day of His visitation brings a desolation that is never removed. It will continue till this Adamic earth ceases to be. Throughout all the blessedness of the Millennial reign, Babylon

and its Land, as well as Edom and its Land, abidingly remain (like Sodom and Gomorrah now) memorials of utter and irremediable ruin. But it will be otherwise with Egypt. It will be fearfully smitten; and for forty years after the Millennium has commenced, it will be utterly desolate. "*No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years.*" (Ezekiel xxix. 11.) But, finally, it shall be revived, and together with Israel and Assyria shall receive that wondrous blessing which the concluding verses of the nineteenth of Isaiah describe.

Scripture admits not of disjointed fragmentary interpretation. Its statements are to be taken in their entirety. Its connexions are to be carefully observed. Associated links in a chain must not be severed, if the integrity of the chain as a whole is to be preserved. In continuous narratives will be found *commencement*, *succession* and *end*. Events that are avowedly declared to be the *immediate* precursors of results not yet developed, must necessarily be themselves future. We know, for example, that no *past* infliction on Jerusalem can constitute that unequalled season of tribulation of which Matthew and Mark speak, because that unequalled season of woe is IMMEDIATELY to be followed by the darkening of the sun, and of the moon, and stars, and convulsions both of earth and heaven such as never yet have been; consequently, the tribulation on Jerusalem which is *immediately* to

precede those convulsions must still be future. So also in the chapter before us. The fearful desolation that is described as coming upon Egypt is declared to be the close precursor of a season of tranquillity, and blessing, and joy, such as neither Egypt nor any other nation has ever yet known, and which shall never end till this Adamic earth shall cease to be.

Strong and vivid is the description of blessing that is to come upon Egypt when, at last, the Lord shall turn from it His wrath, and shall bring to it health and cure. *"In that day shall five cities in the land of Egypt speak the language of Canaan, and swear to the Lord of hosts; one shall be called, The city of destruction. In that day shall there be an altar to the Lord in the midst of the land of Egypt, and a pillar at the border thereof to the Lord. And it shall be for a sign and for a witness unto the Lord of hosts in the land of Egypt: for they shall cry unto the Lord because of the oppressors, and he shall send them a saviour, and a great one, and he shall deliver them. And the Lord shall be known to Egypt, and the Egyptians shall know the Lord in that day, and shall do sacrifice and oblation; yea, they shall vow a vow unto the Lord, and perform it. And the Lord shall smite Egypt; he shall smite and heal it: and they shall return even to the Lord, and he shall be intreated of them, and shall heal them. In that day shall there be a highway out of Egypt to Assyria, and the Assyrian shall come into Egypt,*

and the Egyptian into Assyria, and the Egyptians shall serve with the Assyrians. In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the land: whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.” (Isaiah xix. 18-25.)

It is very evident that the description here given is not one that ever yet has pertained to Egypt. It is true indeed that in past ages Israel have been seen occupying their own Land with Assyria on the one hand, and Egypt on the other ; but they have never been united in holy concord. They have been wolves rather than lambs ; and have never been joined together in the bond either of righteousness or of peace. Curse, rather than blessing, has rested on them. Their history has supplied some of the blackest pages in the dark annals of the world. Egypt in the fifth and sixth centuries of the Christian era flagrantly defied God. Alexandria was a platform whereon all the various “Schools of Thought” that apostate Christianity, and Judaism, and Grecism, and Orientalism had cherished, found a sphere for their revolting developments — nothing being excluded, nothing frowned on except the *pure* truth of God’s Holy Word. In Western Europe and in India, the same seeds are being at the present moment sown. That which has been termed in Germany and England, *Neology*, is little more than the vile Egyptianism of the early Christian centuries,

cast in the mould of modern thought. Cockatrice eggs then laid are being hatched, and are bringing forth flying serpents. In England dark developments abound. The "Essays and Reviews," especially the first Essay, are examples. When Modern Thought and Modern Civilisation have succeeded in re-establishing themselves in the Land of the Pharaohs, we shall see no doubt bolder and more amplified forms of manifestation; but the essentiality of the poison is present now. Faith in God's people is not concerned with the harvest merely. It watches the seed-time also, and despises not little things. It knows that a poisoned pin-point can destroy.

Ecclesiasticism and Neology are acting in different ways, but they are equally subverting the minds of men, both naturally and religiously. The Bible, if owned by them at all, is owned only to be perverted. We may soon expect to see Egypt and Alexandria arise and assume a position even more deadly than that which they occupied of old. Egypt still forms a link of connection between Eastern and Western Thought. The Schools of Europe, and Asia, and Africa, will there again meet in mighty and influential unity. But it is not the unity of God. The unity of God knows nothing of agreement to differ on any one subject on which His written Word has spoken. Compromise, the keystone in the arch of Truthlessness, it abhors.

In the seventh century, Egypt after having by its schools effectually poisoned Christianity (the Christianity of men) received a fearful blow from the righteous hand of God. The Saracens and the Turks, with Mahommedanism as their chief weapon, crushed Egypt into a condition of barbarism that made it unknown to civilization. In A.D. 1800 civilised Europe had well nigh forgotten Egypt: and when the rivalry of France and England brought them, at the commencement of the present century, into fierce conflict on the banks of the Nile, Egypt was not so well known to England as are many of the tribes of central Africa at the present hour. In Egypt, in A.D. 1800, were found no "*paper reeds by the brooks,*" or "*things sown by the brooks,*" such as the nineteenth of Isaiah describes: no prospering "*fishers*" and "*spreaders of nets on the waters*": no "*makers of sluices and ponds for fish*": no "*workers in fine flax and weavers of net-work.*" Commerce and manufacture were unknown in the land of the Pharaohs. No counsellors or princes could be found in Zoan, who could say, "*we are the sons of the wise, the sons of ancient kings.*" Egypt's national life had withered; her energies had become extinct. Egypt had well earned for herself this recompense, for she had successively corrupted, (1) Primæval Truth as communicated by *unwritten revelation from God*; (2) *Written* revelation through Moses and the Prophets; (3) *Written* revelation through the Apostles of Christ. She has ever lived to serve

the Devil ; never to serve God. Manifold mercies she has received, but those mercies she has used to strengthen herself for withdrawal from God.* Nevertheless, her course of evil is not yet complete. She will nationally revive, and will for a time greatly flourish. Commerce and manufactures will enrich her. Science and art will elevate and beautify her ; but she will altogether abandon God, and will give herself to the god of this world more markedly than ever.

That which is now called "Spiritualism" ever flourished there, and will flourish again. God and Christ, and Their ways, have been to Egypt no magnet. They have not attracted her. She has

* "Egypt," says Bishop Newton, "was celebrated for its wisdom no less than for its antiquity. It was, as I may call it, the great academy of the earlier ages. Hither the wits and sages of Greece and other countries repaired, and imbibed their learning at this fountain. It is mentioned in the commendation of Moses, *'that he was learned in all the wisdom of the Egyptians,'* and the highest character given of Solomon's wisdom is that *'it excelled the wisdom of all the children of the East country, and all the wisdom of Egypt.'* (1 Kings iv. 30.) But with this wisdom, and this greatness, it was early corrupted, and was as much the parent of superstition as it was the mistress of learning ; and the one as well as the other were thence propagated to other countries. It was, indeed, the grand corrupter of the world, the source of polytheism and idolatry to several of the eastern, and to most of the more western nations ; and degenerated at last to such monstrous and beastly worship, that we shall scarcely find a parallel in all history." (Bishop Newton on "Prophecies," Vol. I., p. 353.)

sternly repelled their influence. Another magnet is to be found by Satan; *that* magnet *will* attract; and the result, for a season, will be a greatness and a prosperity such as Earth never yet has witnessed. "*Ye have heard that the Antichrist will come.*" Antichrist will be the mighty magnet. Christ will be rejected utterly; and another, His rival, be chosen in His room. Such will be the choice of Egypt; such will be the choice of the leading nations of the civilised world as soon as "*the transgressors have come to the full,*" and "*the mystery of Lawlessness,*" now hidden in the Ephah (Zech. v.), shall have been revealed.

That the whole Roman world will finally be divided into Ten Kingdoms, federally united under a Federal System with a Federal Head and a Federal City, is certain, for God's Word declares it. But we cannot speak decidedly either as to the time of their development, or as to the means by which that development is to be effected. Their development may be the result of conflicts and struggles that may shake the European nations to their very centre. The Ten Kingdoms may emerge as from a sea of blood. Hidden fires at this moment smoulder around us. Sacerdotalism is proudly raising its hoary head amongst us. A hoary head is "*a crown of glory*" when found in the ways of righteousness: but what shall we say of it when found in the ways of transgression and sin? God might allow Ecclesiasticism to come into

deadly conflict with the Civil Power; or, for a time, the Civil Power (more especially in England) may become its slave; and enslavement to Sacerdotalism is enslavement to Hell. Or God may allow Labour to come into conflict with Capital; and may permit Socialism to inaugurate a revolution more terrible than that which, in the end of the last century, devastated Europe. Or He might allow Asiatic hordes, under Russia, to pour down upon Constantinople, and Asia Minor, and Syria (which are practically defenceless), and thence threaten Europe. Many a dark cloud hangs over us. Can we affirm that none of them will break? Can we say that we do not well deserve that they should break? None but those of hardened heart will say so. Abundantly we deserve to be stricken. Yet there is not, even among God's own people, repentance, confession, and prayer, but rather self-complacency and slumber. Confession and supplication like that of Daniel and Ezra, and Nehemiah, is not heard. Chastisement might be to the souls of many an individual a mercy; for chastisement might awaken them; whereas, if evil be allowed quietly to advance, they may continue to slumber on. God may say, "*Why should ye be stricken any more? Ye will revolt more and more.*" He may say what He said of Ephraim of old, "*He is joined to idols, let him alone.*" It is probable that He has said so.

I desire to speak cautiously for I may be alto-

gether wrong; but I am inclined to believe that God will not *at present* chasten. I believe that He will allow evil quietly to advance and prosper. There seem to be many indications that the intervention of God's agency in hindering the development of "*the mystery of lawlessness*," is being withdrawn. Sacerdotalism and Infidelity (for Sacerdotalism has ever been the parent of hardened Infidelity) flourish. Society is being fast prepared to listen to the voice of that Woman, now hidden in the Ephah, who shall soon be manifested as the Harlot of Babylon, and shall "*make all nations drunk with the wine of the wrath of her fornication*." Lately, in 1887, thousands of platforms and pulpits announced and applauded her principles. Never, certainly in England, was such an astounding sermon preached under such high sanction as that which was preached in the Jubilee year before the House of Commons, receiving their thanks, and published by their desire.* I have not heard that the principles of that sermon have been in any influential quarter condemned. Is this no sign of the times? But signs are given in vain. They are

* "A Sermon preached in the Church of St. Margaret, Westminster, before the Honourable House of Commons, on Sunday, May 22nd, 1887, in commemoration of the fiftieth year of the reign of Her Majesty, the Queen, by the Right Reverend William Boyd Carpenter, D.D. Printed at the desire of the House." An extract from this sermon will be found in the Appendix.

utterly unheeded. A trumpet may be blown in a city and the people not be afraid: a lion may roar, and men may not tremble: for the eye may be judicially blinded, and the heart judicially hardened.

"And he said, Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not. Make the heart of this people fat, and make their ears heavy, and shut their eyes, lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed."

There can be no question that these awful words are bearing on us at this present hour. There is only a remnant of whom it can be said, *"Blessed are your eyes for they see, and your ears for they hear."* Let us pray that that remnant may be increased; and that we personally may be included in it.

That Egypt and Greece will be kingdoms at the time when *"the transgressors shall have come to the full,"* and Antichrist have been revealed, is certain, if the eighth chapter of Daniel be true; for in that chapter Antichrist is said to arise in the latter time of *their* kingdom—those words, *"their kingdom,"* referring to Egypt, Greece, Syria, and the territories immediately contiguous to Constantinople, once held by Lysimachus. The eighth of Daniel declares that the four divisions of the Empire of Alexander the Great (so far as those kingdoms were subsequently subjugated by Rome) will re-appear when *"the transgressors shall have come*

to the full." Indeed, two of these divisions (Greece and Egypt) have already virtually re-appeared as kingdoms, although great efforts were made by England and other European Powers to prevent their severance from Turkey. Bulgaria, too, is making nascent efforts in the same direction, and will finally constitute, in association with Constantinople, the European portion of the dominion of Lysimachus. The reconstitution of Syria, an event which would be rendered well nigh needful by the revival of Egypt, and the return of Israel to Palestine, would, as soon as the division of Lysimachus is reconstituted, bring out before our eyes those four sovereignties, in the latter time of whose kingdom the last great Head of Gentile power is to appear.* It is true, indeed, that Turkey in Asia, and the Ægean Islands, and Egypt, and the North-Western parts of Africa, and parts of Northern Greece, have not yet received the principles of Constitutional Monarchy; consequently, the "clay-iron" feet of the Image are (so to speak) not yet fully formed, and until they are formed, the final development of the ten toes must not be looked for: but there are few who do not anticipate the establishment of Constitutional principles in all the countries which Turkey yet holds in her languid

* For further remarks on this subject, see "Prospects of the Ten Kingdoms of the Roman Empire," page 186, where the eighth chapter of Daniel is considered. See advertisement at end.

grasp. Six months would suffice for their introduction.

It is very evident that the Eastern Question, as it is termed, must ere long receive its solution. The welfare and peace of Europe are jeopardised by it. The question is, Shall Asiatic power, or European power, establish itself in those countries that anciently formed the Eastern branch of the Roman Empire? Shall Egypt, and Greece, and Asia Minor, and Syria, be subject to European, or to Asiatic control? Our answer is, They will be subject to European control. As Greece under Alexander prevailed over Persia ; and as Imperial Rome under Trajan crossed the Euphrates and established itself in Assyria, so again shall Western institutions and Western power prevail in the East so as for Assyria to be made the seat of European strength, and European civilisation. It would be strange, indeed, if Egypt were to revive, and Palestine were to revive, and Assyria remain in desolation.*

* The only European Statesman who has as yet publicly advocated a Federal Union of the Roman Nations is Señor Castelar of Spain. But he falls into the common error of supposing that the *Latin nations only*, represent the *Romanum Imperium*. The Greek, or Eastern half of the Roman Empire, he ignores. Moreover he seems to forget that England, Austria, and the Danubian Provinces, including Bessarabia, belong to the *Latin* half. The dread of internal convulsions, of the increase of Asiatic pressure through Russia, and the necessity of having a *strong and stable centre* whence Asia and distant nations may be effectually controlled, are the obvious reasons

§ II.

The restoration of Egypt, which is now gently proceeding under Western influences, is an event of solemn interest, as heralding the near approach of the time when that platform is to be constituted which is to be the sphere for the closing developments of the Day of Man. As Egypt was the first channel through which civilisation from the East reached Europe, so it is in Egypt that returning civilisation is finding the first sphere of its operation in renovating (not indeed according to the ways of God, but of man) Syria and the Euphratean districts. The Nile and the Euphrates are by God's appointment, THE great rivers of the world. He who can effectually control them and the Mediterranean (a Sea whose "shores are Empires") will be THE Master of the Earth. No one nation is able to control them: but a Federation of nations may control them, provided that such confederated nations can be themselves guided and ruled by a competent hand. All men see that what is needed now by the whole Earth is a strong *central* Government, guided by a strong and able hand. Every day the energies

that will drive the Roman Nations (however reluctant they may be) into federal union. Mere alliances are found to be fragile bonds easily ruptured.

of men are becoming more and more widely diffused over the whole globe ; consequently, control is becoming every day more and more difficult, and at the same time more and more necessary. Men long for a hand able to govern. They wish for "a King of Men."

Of old the establishment of civilisation in Egypt was followed by its establishment on the coast of Syria through Tyre, and by its diffusion in Greece. So will it be again. Syria is being revived, and so is Greece slowly ; and when the return of the Jews to Palestine, with all their wealth and talent, and commercial energy, shall have restored life to Syria, and when Tyre also shall have appeared to traverse the Western Seas, then on the Nile and on the Euphrates, civilisation will concentrate its strength, and the West will succeed in raising a fabric of greatness in the East in comparison with which the light of its own glory will be dim. In a certain sense the saying of one of the Fathers will be verified, that "the East will rule, and the West obey." That indeed will not be strictly true, for though locally the edifice will be Eastern, it will be constructed and sustained by the energy of the West. "Chittim" is the name in Scripture for Western Power, and Chittim's hand will dominate in the lands both of Eber and of Asshur.

Three great events will accompany the defined development of the Ten Kingdoms of the Roman world. First, the national establishment of Israel in

their own Land; secondly, the development of that Latitudinarian Federal System which the Ten Kingdoms will conjointly accept; thirdly, the development of Antichrist himself as the sustainer of that system in the Land of Shinar.

The rise of Antichrist will, no doubt, be sudden, even as the rise of Alexander the Great was sudden. Alexander (whose symbol in Scripture is a horn seen on the head of a goat that "*touched not the ground*" as he went), Alexander well-nigh in a moment stamped a Græco-European character on Western Asia and Egypt, and intended to fix the seat of his Empire at Babylon, and to make it the Eastern monument of the greatness of the West. But God's hand smote him, and his plans perished. At Babylon he died. Antichrist, however (whose power also will chiefly be gathered from the West), will succeed in carrying out the schemes of his forerunner. Alexander at the period of his rise found the social and political conditions both of Greece and Western Asia very clearly defined, and very favourable to his projects. So will Antichrist. South-eastern Europe then dreaded Asiatic power under Persia, just as now Europe dreads Asiatic power under Russia. The energy of the West was then, as it now is, greater than that of the East: and ultimately, as in the time of Alexander, Western energy will prevail. "*The hand of Chittim,*" as I have already said, is appointed to dominate over the lands both of Eber and of Asshur; yet Chittim

also "*shall perish for ever.*" "*Alas! who shall live when God doeth this?*" Such were the words of Balaam when he beheld in vision the fall of Chittim.* Western civilisation may, and will glory, in its

* See Numbers xxiv. 24. "*And ships shall come from the coast (literally, from the hand) of Chittim, and shall afflict (humble) Asshur and shall humble Eber; but he (i.e., Chittim) also shall perish for ever.*" Chittim is the name of a person. He was the son of Javan, and the grandson of Japheth. Josephus states that his descendants emigrated from Phœnicia to Cyprus—*Cittium*, one of its chief cities being called after him. Cyprus commands the mouth of the Orontes and Antioch, which is the gateway from Europe to Assyria and the East. Cyprus was looked on by the Asiatics as the most easterly depôt of Western or European power; and Chittim was therefore used as a general name for the islands and coasts of the Mediterranean, in the times both of the Greeks and Romans. In the Apocrypha the Kittim are the Macedonians; in Daniel xi. it is used of the Romans when they sent their ships against Antiochus in Egypt; and is in that passage rendered "Romans" by the Vulgate. England at present is the chief representative of the power that Chittim represents; and holds Cyprus as a *place d'armes*, a depôt of Western power directed towards the East. But before Western power occupies and humbles the lands of Asshur and Heber (*Assυριους και Εβραιους*, see Sept.), this power will be distributed between England, Spain, France, Italy, Greece, and other countries of the Roman world.

Kiel says: "*Chittim* is Cyprus with its chief city (now Chicti or Chitti). Ships coming from Cyprus are ships which come from the West, from the islands and coasts of the Mediterranean." (*Kiel on Dan. xi.* See also *Eadie's Biblical Cyclopædia.*)

coming greatness in the East, and will proudly point to the "*Lady of Kingdoms*" seated on the Euphrates, as the handiwork of its genius and skill. In the servants of Satan we may expect to find vast genius and skill; but we shall find also an ear closed as the ear of "*the deaf adder*" to the warnings of God. "*Because I have called and ye refused; I have stretched out my hand and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you; then shall they call upon me, but I will not answer, they shall seek me early, but they shall not find me; for that they hated knowledge, and did not choose the fear of the Lord.*" (Proverbs i. 24—29.)

The first historic description (if I may use the expression) of Antichrist—first I mean, *as to time*—is found very late in Scripture. It is found, not in the thirteenth, but in the *seventeenth* chapter of the Revelation. In *that chapter* he is portrayed, not as an unfettered Despot claiming to be, and being, in his own person absolutely supreme (*that* he will be in *the end* of his course); but he is seen in the seventeenth, as the servant of a mighty Federal System, symbolised by a Woman displayed in meretricious attractiveness, and seducing all nations,—which System he sustains and

developes, so as for all men to welcome it and thankfully to rest under the shadow of its cherishing wing. The character of this System has, in the preceding pages, been sufficiently pourtrayed. Its characteristic principle is, the *substitution* of the Will and legislation of man for the Will and legislation of God. Whilst refusing *subjection* either to Sacerdotalism, or to Despotic Monarchy, or to an Aristocracy either of birth or of merit, or to Democracy (although admitting under certain restrictions the action and influence of them all), it will be distinctively a *Plutocracy*. It will make Wealth its pillar; and it will be a strong pillar; for Plutocracy has this great advantage: it can restrict itself (in theory at any rate,) to a care for "*the material interests*" of men, and can avoid interference with moral and religious questions, except so far as they can be shown to affect such *material* interests. Theoretically, such a system is sure to be popular, for all men like for their "material interests" to be watched over; and they like also to be unfettered in their own individual course of thought and action. Nevertheless, experience is proving, and will yet more abundantly prove, that material prosperity cannot be secured without moral and religious rules. Society, in defence of its own material interests, will have to supply and also to enforce those rules; and the strength that enforces them will be derived from Wealth. Most certainly, whatever else may prosper under such a régime, Truth will not prosper.

Its head must be laid upon the block. Worldly wisdom, especially in those who worship Mammon, never sanctions anything that is morally *sterling* and *pure*. It delights in adulterations; and honours and rewards the sophistries by which such adulterations are defended. It sees that it is not well to be "*overmuch wicked*," but it also takes good care not to be "*overmuch righteous*."

The principles of Lawlessness (for Latitudinarianism, seeing that it refuses to acknowledge as *authoritative and supreme* the Legislation of God as declared in the Bible, is in God's sight "Lawlessness")—the principles of godless legislation virtually prevail already throughout the leading kingdoms of the civilised world. The vaunted modern principle is, that neither Scripture, nor any form of religious belief, has any more to do with Legislation than with a mechanic in making a machine. The human mind is free: let it think for itself. Such is the dogma. We cannot, indeed, say that this principle has as yet been wrought out into its full form of systematised development. Its formal development and recognition will synchronise (or nearly so) with the hour of the development of the Ten Kingdoms of the Roman World in Federal association. When the time shall come for this Federation to be established, its constituent principles will be as well understood by those who will administer them, as the principles of Romanism are by the Pope and his Cardinals; or as the principles

of mediæval Europe were by Charles V. and his councillors. The system of Babylonianism will be a compact, harmonious, and well ordered system ; and in Antichrist an individual will have appeared well qualified to administer it. He will be "a horn *having eyes* ;" i.e., he will have *supernatural* intelligence.

The seventeenth chapter of the Revelation reveals to us the governmental condition of the Roman nations at the time when Antichrist, as the Head of their Confederation, makes for seven years, a covenant with Israel and Jerusalem. How long the Ten Kingdoms may, as recognised kingdoms, have existed before this : how long Israel may have returned to Jerusalem before this : how long Antichrist may have personally existed before this, we cannot say. No detailed history is given in Scripture respecting either Israel or the Nations until the last seven years of Israel's evil history begins. Then God's hand will be stretched out against them to smite as He has never smitten them before ; but it will be His last smiting. They will bow before Him then, and "*know that He is the Lord.*"

At the time when Antichrist and the Federal Roman Kingdoms shall enter into this Covenant with Israel (their land then teeming with prosperity—a prosperity, however, derived from others rather than from themselves) the two leading Kingdoms of the Confederation will be Syria (Syria

including Assyria) and Egypt. Though intrinsically strong, their strength will mainly flow from the mightiness of the Confederation to which they will belong. The king of Syria is termed in Scripture "*the king of the North.*" His chief city will be neither Seleucia nor Babylon. It will be Nineveh—Nineveh's crown, carrying with it (as in the days of Sennacherib) the high and mighty title of Asshur, or Assyria—the greatest of all the titles of the East. There will, however, when the Federation of the Ten Kingdoms is established, be one change effected in respect of Syria that will be a change of great moment. Babylonia (the Land of Babylon), and Babylon itself, will be separated from the Province of Assyria, to which it belongs, and from the kingdom of Syria, to which it *had* belonged, and will, by the joint appointment of the Federal Kingdoms, be made the appanage of the Monarch who presides over the Confederation—that Monarch being Antichrist. Babylon and Babylonia will be the seat of the Federal Government. Consequently, although the king of Nineveh (the king of the North) will, as the monarch who rules over Syria, be individually possessed of far wider territory, and of far greater personal power than Antichrist, whose symbol is "*a little horn;*" and although the high title of "Asshur" will still attach to the Crown of Nineveh and not yet be transferred to Babylon, yet the power that Antichrist will officially hold as Head of the Roman Federation, will, neces-

sarily, be far greater than that of any individual monarch, for he will wield the power of the Federation as a whole. Clothed with this Federal power, Antichrist will make his Covenant with Israel in Jerusalem.

Great will be the apparent prosperity of Israel at that moment. Their land will teem with all things that cause men to live "deliciously." They will "*be replenished from the East, and be soothsayers like the Philistines, and they please themselves in the children of strangers. Their land also is full of silver and gold, neither is there any end of their treasures; their land is also full of horses, neither is there any end of their chariots. Their land also is full of idols; they worship the work of their own hands, that which their own fingers have made.*" (Isaiah ii.) Nevertheless, though prosperous as respects numbers, wealth, and energy, they will not be nationally strong. They will be but a protected kingdom, "*replenished from the East and pleasing themselves in the children of strangers.*" "*Their judgment and dignity*" will not (as in the case of their Chaldæan neighbours when Chaldæa subsequently arises into power "*proceed from themselves.*" (See Hab. i. 5.) Their strength will arise from alliances and from the Confederation to which subordinately they will belong; the kingdom of Syria being the division in which they will be included.

Moreover, Tyre, the greatest probably (with the exception of Babylon) of all the cities then known

on earth, will be so closely united to them that it will be regarded by them as their covering cherub. Tyrus and its Prince (Antichrist will say of his subordinate Princes or Governors, "*Are not my princes altogether kings?*" See Is. x. 8)—Tyrus and its Prince will, in an especial manner, reflect many of the chief characteristic features of Antichrist's glory and greatness. Tyre will be his chief instrument in circulating and dispensing throughout the earth the productions of all nations; and its influence and prosperity will be commensurate with its energy. Israel will find in the ways and habits of Tyre, ways and habits in which their own souls will delight. They will worship Tyre's greatness, and make it virtually (what Jehovah their God once was to them) their "*covering Cherub*." They will permit Tyre to enshrine and display her greatness even in the holy mountain of their God. God, in righteous retribution to His debased and apostate people will permit them to hold this relation of subserviency to Tyre. "*Thou* [Tyre is thus addressed in solemn irony by God] *thou art* [to Israel] *the anointed cherub that covereth, and I have set thee so; thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire.*" Precious stones set so as to cover the walls of the fire-illuminated sanctuary might well be termed stones of fire. Under such protection Israel will place themselves. They will deem it stable;

they will accept it as a welcome substitute for the presence and protection of their God. Thus minded, thus carnally satisfied, they will be met, flattered, and wooed, by the great Head of the Federal system of the Roman World—a system thus portrayed in the Word of God: "*And there came one of the seven angels which had the seven vials, and talked with me, saying unto me, Come hither: I will show unto thee the judgment of the great whore that sitteth upon many waters: 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. So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls, having a golden cup in her hand full of abominations and filthiness of her fornication, and upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration.*" He on whom the woman resteth—her servant and her functionary, he who sustains her strength and directs her influence, will meet Israel in the day of their godless prosperity and

will flatter them, and will for seven years (the last seven years of their apostate history) make with them a covenant which they will welcome as if from heaven, though it will come from the Pit. *"Wherefore hear the word of the Lord, ye scornful men, that rule this people which is in Jerusalem: Because ye have said, We have made a covenant with death, and with hell are we at agreement; when the overflowing scourge shall pass through, it shall not come unto us: for we have made lies our refuge, and under falsehood have we hid ourselves: therefore thus saith the Lord God: Behold, I lay in Zion for a foundation a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth shall not make haste. Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place. And your covenant with death shall be disannulled, and your agreement with hell shall not stand; when the overflowing scourge shall pass through, then ye shall be trodden down by it. From the time that it goeth forth it shall take you: for morning by morning shall it pass over, by day and by night; and it shall be a vexation only to understand the report. For the bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it. For the Lord shall rise up as in mount Perazim, he shall be wroth as in the valley of Gibeon, that he may do his work, his strange work; and bring to pass his act, his strange act. Now therefore be ye*

not mockers, lest your bands be made strong: for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth." (Isaiah xxviii. 14-22.) Such is the announcement which all who fear God, and have the ear of faith, will remember in the day when blinded Israel will listen to the smooth words of the Dragon, and ratify with his servant Antichrist this "*covenant with death*"—this "*agreement with hell*."

§ III.

The two solemn passages which I have just quoted from Isaiah xxviii. and Rev. xvii. declare to us, very plainly, the character of that awful Headship, under which Israel and the nations are about to place themselves. Can any one who, with understanding heart walks in the fear of God, read those descriptions and not tremble?

Society is fast hastening toward this fearful end. It has long been night; but the darkest part of the night is that which immediately precedes the morning. The coming *night of the night*, Satan will be allowed so to illumine, that men will deem it Day. The lights kindled by him will be lights of unearthly brightness; but they will be kindled from the Pit. "*Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow*"—sorrow, indeed, and anguish for ever.

We are fast approaching that fearful period. Its full extent will be seven years. Every day swiftly, though imperceptibly, Society is being swept on to the verge of this concentration of darkness. It is a period which (as I have before said) will be divided into two parts. During the first half, Satan's servant will be Antichrist, ruling at the head of the Ten

Federal Kingdoms. During the latter half, Satan will be served by the same mighty servant ; but the federal bond will be broken, and Antichrist will reign then unfettered and supreme.

The commencement of this period will apparently be one of calm tranquillity. Quietness will pervade the kingdoms which the skill of Satan will have established. Satan delights in concord, if it be truthless concord, and therefore concord *against* God. And such it will be. The Prince of darkness will have gathered men into willing servitude to himself by smiling on their plans, dignifying their persons, and giving scope to the exercise of their individual wills. Truth—the sword of God—will, by common consent, be driven from the household. It neither can, nor will have any place in the house builded for wickedness in the Land of Shinar. None who believe the Scripture can doubt as to the character of that cup that is being prepared for Israel and the nations to drink. “*The inhabitants of the earth*” (such are the words of God, Rev. xvii.) are to be made drunk with the wine of the wrath of the fornication of a woman arrayed in purple and scarlet colour sitting “*upon a scarlet-coloured beast, full of names of blasphemy,*” “*having a golden cup in her hand full of abominations and filthiness of her fornication.*” Men will thankfully accept that charmed potion. Devils will have mingled it, and men will rejoicingly drink it, and, in mad exhilaration, will scoff and

blaspheme till they sink into a sleep from which they will never wake till they wake in the second death. Then they will indeed apprehend what God, and His Word, and Eternity, and everlasting torment are. Satan's work therefore will prosper fearfully. He will knit human society together into firm unity against God; and for a while they will be well satisfied with their condition. They will for a season rejoice in their portion. See in Psalm lxxiii. a description of their condition.* But there is One in Heaven who is able

* See Psalm lxxiii. 6—12.

Therefore there compasseth them as a chain, PRIDE ;
There covereth them as a robe, VIOLENCE.
There standeth out, because of fat, their eye ;
They have surpassed [as to attainment] their heart's imaginations.
They mock ; in wickedness, they speak oppression,
From the high place they speak.
They have set in the heavens their mouth ;
Their tongue walketh through the earth ;
Accordingly His people [Israel] return hither ;
[That is, they will turn back, not to God, but to this concentration of wickedness].
(But waters of fulness [*i.e.*, a fulness of wrath]
Shall be wrung out to them),
And they have said,
How hath God known?
And is there knowledge with the Most High?
Behold these are the wicked !
And they are secure for ever.
They increase in strength.

to conflict with all the united strength both of Earth and Hell. God's hand will be put forth at last to cut down, before it is perfected, the ripening harvest of man. *"Afore the harvest, when the bud is perfect, and the sour grape is ripening in the flower, he shall both cut off the sprigs with pruning-hooks, and take away and cut down the branches. They shall be left together unto the fowls of the mountains, and to the beasts of the earth: and the fowls shall summer upon them, and all the beasts of the earth shall winter upon them. In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto—a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the Mount Zion."* (Isaiah xviii. 5-7.)

What, then, are the means by which God will first begin to break in upon this quietude of Hell? That question it is not difficult to answer. In Isaiah xxviii. already quoted, we find the de-

Such is the moral condition of those on whom the judgments of the Revelation will fall. Contrast with this the condition of those who shall embody in their ways the principles of Psalm cxix.: *"Blessed are the undefiled in the way; the walkers in the law of the Lord."* There will be among them for a season a pearl-like development of Truth. The contrast will be appointed by God; and it will be a mighty contrast. Is not God seeking to lead toward it now?

scription of the course that will be pursued by the "*scornful men*" that are to rule Jerusalem. It is a description that teems with terror. It speaks of rebellion, apostasy, judgment, and destruction. Yet in the midst of the denunciations of coming wrath we find, suddenly and abruptly, a verse interposed that speaks of mercy—a *past yet abiding* act of mercy: "*Behold, I am the layer* in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation; he that believeth shall not haste away,*" i.e., confounded. [See Hebrew.] This is a work that Jehovah hath already done. He hath laid in Jerusalem a foundation-stone which no floods either of evil, or of judgment can shake or subvert. It is a sure foundation: and "*he that believeth thereon shall not be confounded.*" The refuge formed by Jerusalem, and the scornful men who rule it, shall be swept away. "*The hail shall sweep away the refuge of lies, and the waters shall overflow the hiding-place, and your covenant with death shall be disannulled, and your agreement with hell shall not stand.*" But the foundation laid by Jehovah "standeth fast for ever."

In the *Sacrificial Death* of the Holy One accomplished in Jerusalem (for *there* it was that the one finished, saving, sanctifying, oblation was once and for ever made)—in that sacrificial death under wrath, God established in this fallen earth, and in

* Here, as in numberless other cases, the *non-temporal* abstract form of expression is used.

that doubly fallen city, a foundation-stone, on which finally the blessedness and glory of a redeemed Creation will for ever manifestly rest. In the New Heavens and New Earth the glory of that new Creation will be in its perfectness seen. Then also the redeemed shall be unitedly recognised as being who and what they are. They shall be known as those who from the commencement to the end of the Adamic Earth, have been gathered *through grace* into the one believing Family—the Household of faith. They will have found their refuge in one Rock—in one foundation-Stone. The strength of that Rock will be theirs; and the preciousness of that tried foundation-Stone will be theirs.* That “strong foundation” forms a point—a centre, from which, and because of which, God can ever act in sovereign power of blessing, whatever the darkness, whatever the evil, whatever the manifestation of fury from the Pit. When Israel shall formally enter into Covenant with that great agent of Hell, whom the leading Nations of Earth will have selected as their Head, God will not forget that the City and Land that have involved themselves in that Covenant, are the City and Land which, by creation and by redemption, are doubly His; and that in that City and in that Land He hath laid that founda-

* See 1 Peter ii.: *Behold, I lay in Zion a chief corner-stone, elect, precious* (ἐντιμον), *and he that believeth on him shall not be confounded. To you then who believe, that preciousness belongs*” (ὕμιν οὖν ἡ τιμὴ τοῖς πιστεύουσιν).

tion-Stone on which the glory of His inheritance and living Temple is to rest for ever.

Accordingly, just at the moment when Israel shall be about to enter into their deadly covenant with Antichrist, God shall send into the midst of Jerusalem and of the Apostate Nations a testimony to Christ and to His Truth, the like to which never has been since the Apostles died. God will suddenly send into the midst of Jerusalem a mighty, and clear, and pure testimony to Jesus and to His Truth—a testimony that shall throw the searching light of Heaven on those base corruptions of Christianity that have so long prevailed both in the East and in the West, nurtured by the lies of Catholicism, and by those of sacerdotalised, or neologianised, or secularised Protestantism. The voice of a revived Christianity will once more be heard, separating not only *from* the world and its corruptions, but separating also *unto* God and to His Truth. The words of the Prophets, and the words of the Apostles, so long buried as in the grave, shall again be heard. "*Understanding ones,*" such is the name given to them in Scripture, shall speak. They shall declare "*the everlasting Gospel to them that dwell on the earth (? land), and to every nation, and kindred, and tongue, and peoples, saying with a loud voice, Fear God, and give glory to him ; for the hour of his judgment is come : and worship him that made heaven, and earth, and the sea, and the fountains of waters :*" for even God's creative power will

have been rejected. Myriads are rejecting it even now. *All* Evolutionary theories reject it.*

There shall be an energy and power in this testimony that shall cause many a conscience to feel, and many a heart to tremble. The dens and strongholds of Latitudinarian and false Religiousness shall be visited and searched by a strange and unexpected light—a light sent from Heaven, a light too strong to be ignored. But Satan will not yet have been bound. On the contrary, he will be in the full vigour of his strength. Not one branch of his power either in Heaven, or in the air (for he is the Prince of the authority of the air), nor in the Earth, will have been taken from him. We can well imagine, therefore, when Satan shall have thoroughly consolidated his kingdom of darkness, and established "*wickedness*" in the Land of Shinar, and have there builded for it "a house," and shall have caused Civilization to bow beneath his sceptre, and to rejoice in his ways—we can well imagine what the exceeding greatness of his rage will be when he finds the stillness of his reign of Falsehood and Death broken by a sudden inburst of the Truth of the living God. Virtually the

* We see around us now, 1. *Ecclesiasticised* Christianity; 2. *Philosophic* Christianity; 3. *Philanthropic* Christianity unguided by Scripture; 4. Bible Christianity. The first three are seeking to devour the last; but finally the whirlwind of wrath will come upon them, and their place shall no more be found. Then at last the preciousness of Revealed Truth shall be recognised.

voice of Prophets and Apostles will be heard in the midst of cities that are under the control and rule of devils. Satan, as I have said, will as yet not have lost one fragment of his mighty power—power that he has wielded ever since Adam fell. For six thousand years nearly it has been advancing, not retrograding. He will put forth, therefore, the energy of his strength, and will stir up the Ten Kingdoms of the Roman World. All of them governmentally will be his slaves. The symbol by which God denotes their monarchs is Ten Horns seen on the Dragon's head. Few recognise this awful truth. Even amongst those who believe in God, the greater part seem utterly careless and ignorant respecting the operations of Satan, and the vastness of his present power. There are certain Gentiles distinctively designated in Scripture as "*forgetters of God*" * (Ps. ix. 17); and in another passage "*the worst of the Gentiles*" (Ezek. vii. 24). They are the same Ten Kingdoms referred to in the passage we are considering, whose "*armies*" will finally be gathered "*by spirits of devils working miracles*" (is this believed?) *unto the battle of that great day of God the Almighty.*" On the present occasion Satan will act as the Ten-horned Dragon; the Kingdoms will obey, and gladly join him in crushing the nas-

* *The wicked shall be turned into hell, even all the Gentiles—forgetters of God.* The previous verses show that the Gentiles who dug the pit for the destruction of Jerusalem and fell into the midst of it themselves, are indicated.

cent testimonies of Truth. No place of *corporate* or *collective strength* in the Earth will be permitted to be held by Truth's children.* "Jerusalem-Christianity," if I may be allowed the expression, will be allowed no place of collective strength or influence in the Earth, nor in any of the civilised countries throughout the wide world will it be allowed even a shelter.

This act of Satan, however, in preventing, through the Ten Federal Kingdoms, the corporate establishment of "Jerusalem-Christianity," will be a turning point in the history of the Universe. God will put forth His hand—a hand that has long been withdrawn: He will "*pluck it out of His bosom.*" Sentence indeed has long been passed upon the prince of this world [see John xii. 31], but its infliction has been delayed. But when the hour of which we speak has arrived, it will be delayed no longer. There will be "*war in Heaven.*" God will command that Satan should be ejected thence. He will take from him his title of entering Heaven as "*the accuser*" of God's servants. We read in

* The symbol of "*a man child*" indicates a position of corporate and collective strength, such as will be accorded in the next Dispensation to millennial Israel, after their conversion; and such as "*the understanding ones*" in Jerusalem, at the time of which we are speaking, will prove themselves worthy of, though it will not be accorded to them, and Satan will be allowed to triumph. For further remarks on this subject, see "Thoughts on the Apocalypse," as advertised at end.

Job: *"There was a day when the sons of God came to present themselves before the Lord, and Satan came also among them."* The Lord spoke to Satan of Job. Satan instantly accused Job. Still he continues day and night to accuse Christ's servants. But this power shall be taken from him. There will be "war in heaven: *Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven. And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death. Therefore rejoice, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time. And when the dragon saw that he was cast unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place, where*

she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth water as a flood after the woman, that he might cause her to be carried away of the flood. And the earth helped the woman and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." (Rev. xii. 7-17.)

Satan will come down to Earth not with the view of extirpating debased Christianity, whether Catholic, or nominally Protestant; his specific object will be the extirpation of reformed, purified, Christianity, whatever the corporate name that it will distinctively bear. It will be a system too definitely ordered, both in its doctrines and practical principles, not to be recognised as a system standing in marked contrast with all other religious systems through the wide earth. Satan, having before his ejection from Heaven, prevented the establishment of this system in any position of corporate influence, will next attempt to annihilate it, so that it should no longer be. In this, too, he will *virtually* succeed. He will not indeed be permitted to annihilate it; but he will drive it from the civilised earth. No nation will dare to encounter his fury by affording to it a shelter. It will be driven, therefore, from the

haunts of civilisation into distant and desolate regions too remote, and too difficult even for his hand to reach; for difficulties insurmountable even to Satan can be by God appointed. God can employ the natural forces of earth—sands, rocks, torrents, mountains, waterless plains and valleys—and cause them to be His walls of defence around the place prepared by Him (in the central desert of Africa it may be) as the place where the doctrines and principles of His Truth, held by a faithful few, will be in their entirety protected from extinction.* I understand this passage as a decla-

* Many of the great events of the latter days have had foreshadowments in past history. God promised that the national independence of the descendants of Ishmael should be secured to them. Accordingly none of the four great Empires (Chaldæa, Persia, Greece, or Rome) have been allowed to subdue the Arabians. Cambyses, of Persia, made the attempt. From Egypt he sent a large army against them, but a sandy wave from the desert met them and all were overwhelmed. The description is thus given by Dr. Darwin, of Birmingham :—

“Wave over wave the driving desert swims,
Bursts o’er their heads, inhumes their struggling limbs;

* * * * *

And one great earthy ocean covers all.

Then ceased the storm.

Night bowed his Æthiop brow to earth

And listened to the groan below.

* * * * *

Awhile the living hill

Heaved with tumultuous throes—and all was still.”

So will the natural resources of earth be used by God again. The earth will help the woman, and she will be screened.

ration of His resolve to do this. Others, indeed, of Truth's scattered servants there will be, who, like the prophets of the Lord whom Jezebel hunted after, will have to meet the fury of the storm, and be hidden in caves (like Obadiah's remnant were), or else caused, by their death, to glorify God." "*They overcame him because of the blood of the Lamb, and because of the word of their testimony, and they loved not their lives unto the death.*" Such are the words of honour and blessing spoken over the heads of those who shall bear the closing testimony to Christ's Truth in the midst of apostate Civilisation in this Dispensation. Any Psalm (and there are many) that speaks of the conflicts of Truth and Righteousness with triumphant evil at the time of the end, are records of strength, blessing, joy and comfort, that shall encompass those who will be, through God's grace, the Davids of that closing hour. The great Absalom of Earth, surrounded by his Shimeis and Moabite myrmidons, may be allowed to vent his fury on them for a moment; "*but joy cometh in the morning:*" and in the Psalms to which I have referred, they shall find words of comfort and consolation fore-ordained for that midnight hour.

§ IV.

Egypt is closely connected with that period in the history of Jerusalem that we are now considering. After Syria, Egypt will, probably, be the most prosperous of the kingdoms of the Roman Federation. Its river, and its geographical position in relation to Europe, Asia, and Africa, give to it exceptional advantages. Its monarch is called in Daniel "*the King of the South*;" in Ezekiel he inherits the name of the royal house of Egypt, and is styled Pharaoh, "*the son of ancient kings*." In the closing hours of our dispensation, Egypt will again virtually have its Pharaoh, and Assyria its Nebuchadnezzar. Whilst the Confederation of the Ten Kingdoms continues to exist, the Land of Israel (part of which, if the arrangements of the successors of Alexander be followed, will belong to Egypt and part to Syria) will not only be under the protection of the Federation generally, but will also in yet closer bonds be associated with the two Monarchies (Egypt and Syria) to which it will territorially belong. Consequently, these two Monarchs will, no doubt, watch jealously any attempt that may be made by the Head of the Confederation to bring himself into any relation of special nearness to Israel and Jerusalem.

There can be little doubt that both Egypt and

Syria will be as eager as any other of the Ten Confederate Kingdoms to extinguish the light that will have suddenly appeared in Jerusalem. They will not be reluctant to stand up against Christ's Truth and Christ's people. The Federal latitudinarian System (true to its principles of being gentle towards every form of pliable Religiousness, and fierce only against those who maintain that God's Truth is *One*, and that it must be both aggressive and unyielding) will no doubt cordially unite in crushing a testimony that will and must be unyielding in its claims, and aggressive in its action. The Federal system will not, apparently, in its general relations, be either cruel or bloodthirsty; yet, as respects the servants of Christ and His Truth, what is her description? "*I saw the Woman drunk with the blood of the saints, and with the blood of the martyrs of Jesus.*" Nineveh and its Monarch (who will still be holding the proud title of "*Asshur*") will probably be active, if not foremost, in putting down the testimony to Jesus. So, perhaps, may be explained the words, "*There is one come out of thee [Nineveh] that imagineth evil against the Lord, a wicked counsellor.*" (Nahum i. 11.) Nineveh will probably supply one of the great instigators of Antichrist in counselling and carrying out mischief against Christ and Christians in Jerusalem. But when Antichrist, not satisfied with plotting against Christ and Christ's servants, shall proceed to tamper also with Jerusalem and Israel as a nation, grasping

at their riches, and appropriating their influence, we can easily suppose that Egypt and Assyria will demur. Israel, and Israel's Land, will be closely connected with them both. Israel's prosperity will be virtually *their* prosperity. They would be likely to resent a wrong to Israel as a wrong to themselves; but whether this be so or not, we certainly know that a mighty struggle will ensue between Antichrist and them, that Antichrist will prevail, that the Federal System will perish, and that Antichrist will become Lord of the Nations. No federal restrictions will any longer be placed on his resolves: no fetters of latitudinarian compromise will any longer impede the exercise of his individual will. In him, and through him, Satan will despotically rule. "*The dragon will give to him his power and his throne (θρονον) and great authority.*" (Rev. xiii. 2.) "*The whole world will wonder.*"

Yet the struggle between him and the Kings of Egypt and Syria will be fierce and deadly. The first blow apparently will be given to the King of the South in Upper Egypt where "*populous No*," the capital of the ancient Thebaic district, will be smitten. Next Nineveh, the chief City of the King of the North, the capital City of Assyria, will be brought down. (See *Nahum*.) It will fall almost as suddenly as Babylon subsequently will fall. And, just as in the *final* fall of Babylon, the blow first given by *the hand of men* will, after a brief interval, be followed by another blow—an utterly destroying

blow, given by the *hand of God*, so will it be at Nineveh. (Read the prophecy of Nahum throughout.) It may have had a partial foreshadowment in the past, but, taken as a whole, it is, like Joel, unfulfilled.* “*God is jealous, and the Lord revengeth; the Lord revengeth, and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies. . . . The Lord hath his way*

* Foreshadowments abound in Scripture. Moses, Joshua, David, Solomon, and the Prophets, in various ways, foreshadowed Christ; and not unfrequently the history of the Person who foreshadows gives place to that of the Person who is foreshadowed. Thus, in the eleventh verse of Isaiah viii., Isaiah himself is the subject; but immediately afterwards, in verse 16, the Prophet disappears, and Christ becomes the speaker and agent. So also the history of the relation which Nebuchadnezzar held towards Israel and the nations is intended to foreshadow that coming hour when the last great Assyrian shall be raised up to tread a course similar to that which Nebuchadnezzar trod. The prophetic description given of this last great Assyrian in the Revelation is—“*he was, is not, and [yet] shall be present.*” Nebuchadnezzar *virtually* will reappear in Antichrist. These remarks must not be regarded as speculative or conjectural. The end of the eleventh of Daniel, from the fortieth verse onward, supplies us with demonstrative proof that a relation like to that formerly held by Nebuchadnezzar, towards Nineveh, Syria, Jerusalem, Tyre, and Egypt, will again be held by the last great Assyrian. The historic (though prophetic) statements of Daniel in this passage enable us clearly to apprehend what the other Prophets, and the Revelation, declare respecting the condition of Jerusalem and the surrounding nations at “*the time of the end.*”

in the whirlwind and in the storm, and the clouds are the dust of his feet. . . . The mountains quake at him, and the hills melt, and the earth is burned at his presence, yea, the world, and all that dwell therein. Who can stand before his indignation? and who can abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are thrown down by him. The Lord is good—a strong hold in the day of trouble; and he knoweth them that trust in him. But with an overrunning flood he will make an utter end of the place thereof, and darkness shall pursue his enemies.” (Nahum i. 2—8.)

These verses clearly refer to the great sequel when the Lord Himself shall make bare His holy arm, and shake the Heavens and the Earth in the great day of His visitation. But subsequent parts of the same prophecy refer to preceding judgments inflicted through the instrumentality of man. See, for example, the third chapter. “*Woe to the bloody city! it is all full of lies and robbery; the prey departeth not; the noise of a whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the jumping chariots. The horseman lifteth up both the bright sword and the glittering spear: and there is a multitude of slain, and a great number of carcases; and there is none end of their corpses; they stumble upon their corpses: because of the multitude of the whoredoms of the well-favoured harlot, the mistress of witchcrafts, that*

selleth nations through her whoredoms, and families through her witchcrafts. Behold, I am against thee, saith the Lord of hosts : and I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock. And it shall come to pass, that all they that look upon thee shall flee from thee, and say, Nineveh is laid waste : who will bemoan her ? whence shall I seek comforters for thee ? Art thou better than populous No, that was situate among the rivers, that had the waters round about it, whose rampart was the sea, and her wall was from the sea ? Ethiopia and Egypt were her strength, and it was infinite : Put and Lubim were thy helpers. Yet was she carried away, she went into captivity : her young children also were dashed in pieces at the top of all the streets ; and they cast lots for her honourable men, and all her great men were bound in chains. Thou also shalt be drunken ; thou shalt be hid ; thou also shalt seek strength because of the enemy. All thy strong holds shall be like fig-trees with the first ripe figs ; if they be shaken, they shall even fall into the mouth of the eater.” (Nahum iii. 1—12.)

The capture of Nineveh, the seat of the King of the North, which till then will have given to its Monarch the title of “ Asshur ” (Assyria), will be an event of great moment in the future history of the East. It will *virtually* mark the era of the

downfall of the Federal System, and the initiation of the despotic power of Antichrist. As soon as his new power is consolidated (which it soon will be) the title of "Asshur" will be transferred to him *as King of Babylon*. The fall of the great Assyrian Nineveh will effect such mighty changes in all the nations, that it may be well regarded as the initiatory token of the World's coming doom. Hence the strength of the language of the third of Nahum. The thirty-first of Ezekiel vividly describes the greatness of the Assyrian of Nineveh; and in its fall the Pharaoh of Egypt is bade to see the presage of his own doom. He, too, in like manner, is to be smitten by the hand of *the Assyrian of Babylon*. "*Son of man, speak unto Pharaoh, King of Egypt, and to his multitude: Whom art thou like in thy greatness? Behold, the Assyrian was a cedar in Lebanon with fair branches, and with a shadowing shroud, and of an high stature; and his top was among the thick boughs. The waters made him great, the deep set him up on high with her rivers running round about his plants, and sent out her little rivers unto all the trees of the field. Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters when he shot forth. . . . The cedars in the garden of God could not hide him: the fir-trees were not like his boughs, and the chestnut-trees were not like his branches; nor any tree in the*

garden of God was like unto him in his beauty: I have made him fair by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, envied him. Therefore thus saith the Lord God: Because thou hast lifted up thyself in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height: I have therefore delivered him into the hand of the mighty one of the Gentiles; he shall surely deal with him: I have driven him out for his wickedness. And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are broken by all the rivers of the land; and all the people of the earth are gone down from his shadow, and have left him. . . . Thus saith the Lord God: In the day when he went down to the grave I caused a mourning: I covered the deep for him, and I restrained the floods thereof, and the great waters were stayed; and I caused Lebanon to mourn for him, and all the trees of the field fainted for him. I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be comforted in the nether parts of the earth. . . . To whom art thou thus like in glory and in greatness among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the uncir-

cumcised with them that be slain by the sword. This is Pharaoh and all his multitude, saith the Lord God." *

* Nineveh's King, the King of the North, is one of the three Kings that Antichrist, "*the mighty one of the Gentiles*," will be permitted to overthrow, and to set another in his room : for, although Nineveh will be smitten, the kingdom of Syria will yet remain, and give its glory and power to Antichrist, the new Head of Assyria and King of Babylon, which he will continue to be till the hand of God shall be stretched out against him also, and the words of God be fulfilled, and iniquity have its end.

§ V.

This chapter from which I have just quoted clearly shows that the power of the King of Egypt will not be finally crushed either by the blow received by him in Upper Egypt, when "*populous No*" and its helpers will fall, or by the greater blow under which his ally the King of Nineveh will sink. After the fall of that monarch, the King of Egypt will still continue the conflict, and defy the new Assyrian, the King of Babylon.

The eleventh of Daniel is in strict accordance with the statements of Ezekiel as to these things. In the fortieth verse of Daniel xi. the commencement of Antichrist's conflict with the kings of Egypt and Nineveh is thus noted: "*At the time of the end shall the King of the South [the King of Egypt] push at him [Antichrist]: and the King of the North [the King of Nineveh] shall come against him [Antichrist] like a whirlwind, with chariots, and with horsemen, and with many ships; and he* [Antichrist] shall enter into the countries, and shall overflow and pass over. He shall enter also into the glorious land [Israel's land], and many countries shall be overthrown;*

* It is common in Hebrew to find a pronoun referring (as here) to the person *last* mentioned in the preceding paragraph. See, for example, Genesis xiv. 20: "*He* gave him tithes of all." He, refers to Abraham, not to Melchizedek.

but these shall escape out of his hand, even Edom and Moab, and the chief of the children of Ammon. He shall stretch forth his hand also upon the countries; AND THE LAND OF EGYPT SHALL NOT ESCAPE. But he shall have power over the treasures of gold and of silver, and over ALL THE PRECIOUS THINGS OF EGYPT: and the Lybians and Ethiopians shall be at his steps." (Dan. xi. 40.) This passage clearly shows that it is under a *second* blow, some time delayed, that the power of Egypt falls. Not till then will the concluding words of Ezekiel xxx. be fulfilled. "*Behold, I am against Pharaoh, King of Egypt, and will break his arms, the strong, and that which was broken;** and I will cause the sword to fall out of his hand. And I will scatter the Egyptians among the nations, and will disperse them through the countries. And I will strengthen the arms of the King of Babylon, and put my sword in his hand: but I will break Pharaoh's arms, and he shall groan before him with the groanings of a deadly wounded man. But I will strengthen the arms of the King of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I am the Lord, when I shall put my sword into the hand of the King of Babylon, and he shall stretch it out upon the

* This clause I understand to refer to the defeat sustained by him in Upper Egypt, when one of his arms was broken; the other, his power in Lower Egypt, when *Sin* [Pelusium] was remaining strong.

land of Egypt. And I will scatter the Egyptians among the nations, and disperse them among the countries; and they shall know that I am the Lord." (Ezekiel xxx. 22-26.)

There will be, therefore, two great eras in the history of the world before the end shall be. The first will be marked by the establishment of the Ephah in the land of Shinar and the building of her habitation there. (See Zech. v.) *There*, Law as respects man, and Lawlessness as respects God, will be established. Thence Wickedness is to reign. Its reign will inaugurate an era not of woe but of prosperity—prosperity that will exceed the imaginations of men's hearts (see Ps, lxxiii.), but it will be a prosperity that comes not from heaven but from the Pit. It will be a period marked by the Federal union of all the Ten Kingdoms of the Roman world; and the pre-eminent exaltation of its *Eastern* Branch, especially Greece, Egypt, and Syria—Syria including Palestine re-occupied by Israel. It will be marked also by the appointment of an Individual, selected because of his personal capacity, to be the functionary of a federal system whose basis will be popular power controlled by skilfully formed organisations that will have WEALTH as the pillar of their strength. Society will worship MAMMON. The seventeenth of Revelation supplies the awful record of that almost present hour.

But there will be a *second* era. During the reign of Mammon the voice of God's Truth will be

re-awakened in Jerusalem. The besotted nations, deceived and ruled by Satan, will crush it. But by that act the world's knell will be sounded. The time for the uplifting of God's holy arm will have come. He will in heaven smite Satan, who will come down to earth "*having great wrath.*" God will permit him to raise the Head of the Roman Federation into despotic supremacy of power. The great human instrument of Satan will no longer be a functionary *reigning* but *not ruling*: he will be an unfettered King of Kings before whom the world will bow and worship. God will permit this: for He will make this servant of Satan an instrument in His holy hand to chasten, smite, and overthrow apostate Israel, and to scourge all nations. We find in Isaiah the record of the call of this second Nebuchadnezzar. Assyria gives to him its name; for he will be the personal embodiment of Assyria's strength. "*Ho to Asshur, the rod of mine anger. And the staff in their hand is mine indignation. I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets.*" He will be "*the axe*" wherewith the Lord of Hosts will hew: "*the saw*" wherewith He will fell. (See Isaiah x. 15.) Nineveh, Egypt, Tyre, and Israel, will fall before him. He will make the world as a wilderness, and open not the houses of his prisoners. (Is. xiv.) His armies will be marked by supernatural powers. The sym-

bolic locusts and scorpions of Rev. ix. denote the satanic miraculous agency that will give to his armies (apparently human, apparently ruled and directed by men) hellish and supernatural characteristics. At one of the latest periods of their action they are thus described, "*They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks: neither shall one thrust another: they shall walk every one on his path, and when they fall upon the sword, they shall not be wounded.*" (Joel ii. 7—8.) They are described as gathered "*by spirits of devils working miracles*" (see Rev. xvi. 14); and yet they are declared to be God's army working His will. "*The Lord shall utter His voice before His army; for his camp is very great; for He is strong that executeth His word: for the day of the Lord is great and very terrible: and who can abide it?*" (Joel ii. 11.) In all these things Satan is but God's instrument. Satan was used to chasten Job. Satan and his servant will be used also to carry out God's purposes in smiting and punishing the iniquities of a rebellious world. Accordingly, Egypt is said to be given over into the hands of "*a cruel lord*," and of "*a fierce king*" (see Is. xix. 4), and to "*the terrible of the nations*" (Ezekiel xxxii. 12) even as the Assyrian of Nineveh was given over to "*the mighty one of the Gentiles.*" The eleventh of Daniel from the 40th verse onward, clearly gives the historic outline of the triumphs of this last great

Assyrian; and comments thereon are supplied by such passages as we have been considering in Ezekiel and Isaiah, Nahum, Habakkuk, and others. It is said in Daniel xi. that he shall "*overflow and pass over.*" These expressions, and kindred ones, are often used in denoting Antichrist's triumphant career, especially in connection with the treading down of Israel. "*Now, therefore, behold, the Lord bringeth up upon them the waters of the river, strong and many, even the King of Assyria, and all his glory; and he shall come up over all his channels, and go over all his banks; and he shall pass through Judah; he shall overflow and go over; he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel.*" (Is. viii. 7, 8.) This passage has had a premonitory fulfilment, but its complete accomplishment will not be until the time when the last Assyrian shall "*overflow and pass over, and enter into the glorious land,*" and "*plant the tabernacles of his palace between the seas in the glorious holy mountain*"—Mount Zion, in the way predicted in Daniel xi. 40, 41, and 45, and in Micah v. 5, 6, and in other passages.

Antichrist "*shall overflow and pass over,*" but his end also "*shall be in the overflowing.*"* He shall dig a pit of destruction for Israel, but from that pit they shall be delivered, and into it he shall himself

* Such is the right translation of this clause as found in Dan. ix. See the whole passage translated in "Prospects of the Ten Kingdoms."

fall. He shall be used as a scourge upon Jerusalem ; in respect of this he shall be the great Desolator ; but his desolations shall have an end : the time will have come for "*that determined to fall upon the Desolator.*" (See Dan. ix.)

"Associate yourselves, O ye peoples, and ye shall be broken in pieces ; and give ear, all ye of far countries : gird yourselves, and ye shall be broken in pieces ; gird yourselves, and ye shall be broken in pieces. Take counsel together, and it shall come to nought ; speak the word, and it shall not stand ; for God is with us." (Is. viii. 9, 10.) "*Wherefore it shall come to pass, that when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the King of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom ; for I am prudent : and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man : 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. Shall the axe boast itself against him that heweth therewith ? or shall the saw magnify itself against him that shaketh it ? As if the rod should shake itself against them that lift it up, or as if the staff should lift up itself, as if it were no wood. Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness ; and under his glory*

*he shall kindle a burning like the burning of a fire .
And the light of Israel shall be for a fire, and his Holy
One for a flame: and it shall burn and devour his
thorns and his briers in one day; and shall consume
the glory of his forest, and of his fruitful field both
soul and body: and they shall be as when a standard-
bearer fainteth. And the rest of the trees of his forest
shall be few, that a child may write them." (Is. x.
12—19.)*

§ VI.

In Daniel xi. 40, 41, after the overthrow of the King of the North [the King of Nineveh] and the first defeat of the King of the South [the King of Egypt], the Land of Israel is mentioned as the next object of Antichrist's attack.* "*He shall enter also into the glorious land.*" Israel's hope will have been, and still will be, Egypt, which as yet remains unsubdued. To this period Isaiah xxxi., and several like passages in the Prophets, pre-eminently, if not exclusively belong. "*Woe to them that go down to Egypt for help; and stay on horses, and trust in chariots because they are many; and in horsemen, because they are very strong; but they look not unto the Holy One of Israel, neither seek the Lord! Yet he also is wise, and will bring evil, and will not call back his words: but will arise against the house of the evil-doers, and against the help of them that work iniquity.*"

* Another king also will be overthrown; for it is said in Dan. vii. that he shall overthrow three kings, but the third is not specified. It may be the King of Greece, or the king who will inherit the portion of Lysimachus on the Bosphorus. Other kings will be appointed by him in the place of those who are deposed, and they will concur with the rest of the Ten in sustaining and obeying Antichrist. This will be the final phase of Antichrist's power, after he has destroyed *Babylonianism*. He will not destroy Babylon. It will be his great city.

Now the Egyptians are men, and not God; and their horses flesh, and not spirit. When the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together." (Isaiah xxxi. 1-3.) Antichrist will overcome both Israel and Egypt. With the exception of "*Edom and Moab, and the chief of the children of Ammon*" (which for special reasons will be allowed successfully to resist him), the whole of Syria, including "Syro-Phœnicia," will be in his grasp; and Jerusalem and the Land of Israel will lie prostrate at his feet. His power over the World at large will be evidenced by the fact that not one nation any where will venture to shelter "Jerusalem-Christianity" from the fury of his persecution. On Jerusalem itself he will seize; and on the pinnacle of the Temple will he cause to be placed an image of himself, and command will be given that it should be worshipped, and that all who refuse to worship it should be killed. (See Dan. ix. and Rev. xiii.) This is the moment when every servant of Christ who may be left in Jerusalem is commanded to leave it and flee, "*for in those days shall be affliction such as was not from the beginning of the creation which God created unto this time, neither shall be.*" (Mark xiii. 19.) Such is the cup mingled specially for Jerusalem, as Jeremiah and the Prophets have declared. Jerusalem shall be by and by chief in blessing: Jerusalem must also be chief in sorrow: for there transgression has abounded,

and will abound, in a way unparalleled by any other nation on earth. A seven-fold power of Satan will seize on them. (See Matthew xii. 45.)

When the servants of Christ quit Jerusalem, utter darkness would reign there if it were not that God (for the sake of the remnant according to the election of grace that He has there chosen) will suddenly send into the midst of it a new power similar to that which of old He sent through Moses and Aaron into Egypt in token of the deliverance that He was about to work for Israel by the open manifestation of His almighty power. Two individuals clothed with miraculous power, able to shut Heaven "*that it rain not in the days of their prophecy;*" able to "*have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will,*" will be raised up as God's Witnesses in Jerusalem. (See Revelation xi.) Anti-christ, though Lord of all beside, will be unable to harm them, for they will be miraculously protected by God until the days of their testimony shall have been fulfilled. "*If any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies; and if any man will hurt them, he must in this manner be killed.*" (Rev. xi. 5.) But when the days of their testimony (three years and a-half) shall have been fulfilled, "*the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them and kill them.*" To this Jerusalem apparently will offer some resistance; but

Jerusalem will be assailed, captured, and half the city carried into captivity (see first two verses of Zech. xiv.).* *"And they of the peoples and kindreds and tongues and nations shall see their dead bodies three days and a half, and shall not suffer their dead bodies to be put in graves. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another: because these two prophets tormented them that dwelt on the earth."* (Rev. xi. 9, 10.) Men will deem that God has at last been triumphed over when the bodies of His slaughtered servants greet their eyes: but the eventide of Man's Day will have been reached. The seventh angel will be about to sound. One outrage more: one more dark plot formed by the Gentiles against Jerusalem, and "the end" will come.

Just about the time of the slaughter of the "two Witnesses," disquieting tidings will reach the great Monarch of the Earth. *"Tidings out of the East and out of the North shall trouble him."* (Dan. xi. 44.) He will hear of a combination of the wild

* I am not aware that this attack on and capture of Jerusalem is described in any other passage than the first two verses of Zech. xiv. *"Half of the City shall go forth into captivity, and the residue of the people shall not be cut off from the City."* This is evidently the period at which the Witnesses are slain. Immediately after, another and final assault is made on Jerusalem with the view not of subduing it, but of destroying it utterly. Then God will interpose and rescue it. This last attack is described in Zech. xii. and in Zech. xiv. from *third* verse onward. (See also Isaiah xxix.)

hordes of Central Asia against his great Eastern City, Babylon. He will prepare therefore "*to go forth with great fury to destroy and utterly to make away many.*" He will resolve to settle definitely "the Eastern question" for ever. Shall civilized Europe, or barbarous Asia rule? Accordingly, he will gather all the military strength of the Ten Roman Kingdoms (της οἰκουμένης ὅλης) to Armageddon. (See Rev. xvi.) "*Spirits of devils working miracles,*" will aid him in doing this. But before his preparations are complete he will hear not only of the investment, but of *the capture* of his mighty City. "*One post shall run to meet another, and one messenger to meet another, to show the King of Babylon that his city is taken at one end.*" (Jer. li. 31.) The commencing words of Isaiah xiii. will have been fulfilled. "*Lift ye up a banner upon the high mountain, exalt the voice unto them, shake the hand that they may go into the gates of the nobles. . . . The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle.*" (Isaiah xiii. 2, 4.) God will cause uncivilized barbarians from the regions of Ararat, Minni, and Ashchenaz, whose horses shall "*come up as the rough caterpillers*" (see Jer. li. 27) to triumph over all the wealth, and munitions, and prowess, and strength of the greatest of all the cities of modern civilization—the metropolis of the civilized Earth. The civilization of Earth will be

smitten at its centre: its heart will cease to beat: the whole world will be cowed: all the merchants of the Earth will wail and cast dust on their heads: all civilized society will say that they are ruined. *"The merchants of these things, which were made rich by her, shall stand afar off for the fear of her torment, weeping and wailing, and saying, Alas, alas that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried when they saw the smoke of her burning, saying, What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour is she made desolate."* (Rev. xviii. 15-19.) The wail will be universal; for the Metropolis of the world will have fallen. One hope only remains. The Assyrian *personally* is still mighty at Armageddon. The collective strength of the Ten greatest Kingdoms of the Earth will be there congregated, and ready to obey his will. The Tabernacles of his palaces will still be placed on Zion: he will just have carried half the inhabitants of Jerusalem into captivity: he will continue to *"seat himself in the Temple of God, shewing himself that he is God:"* men will still be

saying, Who is like unto him, who can make war with him? And besides this, a vast increase of strength will suddenly accrue to him whereby the whole Arabian world, who have steadily refused in all former ages to associate themselves either with Chaldæa, Persia, Greece, or Rome, will, together with the countries that had escaped out of his hand ("Edom and Moab, and the chief of the children of Ammon"), proffer to him their aid, and agree to serve under his banners, provided only that he will agree to grant to them their long cherished desire of *utterly destroying* Israel. *"They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance. For they have consulted together with one consent: they are confederate against thee: the tabernacles of Edom, and the Ishmaelites; of Moab, and the Hagarenes; Gebal, and Ammon, and Amalek; the Philistines with the inhabitants of Tyre: Assur also is joined with them: they have holpen the children of Lot."* (Psalm lxxxiii.) The Lybians and the Ethiopians also [North-Eastern and Central Africa] will be at Assur's steps. The strength of the civilised Roman World with these mighty adjuncts added will stand ready to conflict with Asiatic barbarism. And who will not expect triumph? Only those who with the eye of faith read and understand the Scripture of Truth. They will know that the end is nigh. They will watch the development of the plan for blotting out Israel and

Jerusalem. They will see the Gentiles pour like a mighty tide into the Valley of Jehoshaphat. "*Multitudes, multitudes in the valley of decision.*" They will read and understand the words of Joel, and like declarations of the Prophets. They will watch the approach of the Assyrian to Nob—the last spot of his encampment. There he will abide for a short season. Thence he will stretch out his hand to smite utterly, and to "*blot out*" for ever God's City, and God's people. But God will not have forgotten His covenant with Abraham, and Isaac, and Jacob. He will remember it, and will remember the Land. "*The sun and the moon shall be darkened, and the stars shall withdraw their shining. The Lord also shall roar out of Zion, and utter his voice from Jerusalem: and the heavens and the earth shall shake: but the Lord will be the hope of his people, and the strength of the children of Israel.*" (Joel iii. 15-16.) "*The Lord shall cause his glorious voice to be heard, and shall show the lighting down of his arm, with the indignation of his anger, and the flame of a devouring fire, with scattering, and tempest, and hailstones. For through the voice of the Lord shall the Assyrian be beaten down, which smote with a rod. . . . For Tophet is ordained of old: yea, for the king it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.*" (Isaiah xxx. 30-33.) So shall the Day of Man manifestly end, and the

Day of the Lord manifestly begin. It shall come upon *Chittim* and all the pride of his Western strength, and upon the capturers of Babylon also ; though for a moment their grasshopper-like multitudes will have prevailed. The question respecting supremacy in the Earth will be decided then. It will be given neither to the Gentiles of the West, nor to the Gentiles of the East ; it will be given to Israel and to Jerusalem. God will remember His covenant with Abraham and Isaac and Jacob ; and He will remember the Land. "*Then the moon shall be confounded, and the sun ashamed, when the Lord of Hosts shall reign in Mount Zion, and in Jerusalem, and before His ancients gloriously.*" (Isaiah xxiv. 23.)

§ VII.

The revival of the Eastern Branch of the Roman Empire under the auspices of Western Civilization: the restoration to more than their ancient strength of the two great "Rivers of Cush," the Nile and the Euphrates: the resuscitation of Greece, Asia Minor, Syria and Egypt; and the re-establishment of Palestine and Jerusalem as the home of Israel, are coming events that will soon be accompanied, or followed, by the formation of a Federal Union between the Nations of the Roman World, so strongly constituted as to supply a firm governmental centre adequate for the control of the whole civilized Earth. Whether the construction of this great Confederation will be accomplished gradually and peacefully, or be the result of a great and deadly struggle, none can say. Respecting this nothing is revealed. But that it will finally be effected is certain, for God's sure Word declares it. A time of vast outward prosperity will follow. The reign of Latitudinarian Truthlessness will be well nigh universally welcomed; and not a few will pronounce it to be the Millennium of God. All nations will drink of the intoxicating cup mingled by the Harlot of Babylon, and will adore her, and it. There will indeed be a few—a despised and a hated few, who will dare to maintain the *Oneness*, and the

Certainty, and the *Authority* of Truth as revealed in God's Word Written. They will not shrink from declaring that the rejection of God's Truth entails perdition. They will energetically enforce its claims, and will *aggressively* (though aggressiveness will be forbidden) assail opposing falsehoods—*spiritual* weapons only being used. A hateful course this in the midst of the concord of Hell! Yet such a course will be by some followed. God's first act of intervention, with the view of frustrating the counsels of men, and punishing their iniquities, and bringing in the Kingdom of Christ's glory, will be a raising up in the living power of His Spirit, a clear and mighty testimony to the long-buried truths that Moses, and Christ, and the Prophets, and Apostles, taught. And this testimony men (however they may resist it) will be compelled to hear. Their consciences will be made to feel, though they will not answer the appeal.

The corrupting Harlot of the Earth will hear, and will rage. Whilst continuing to administer to the nations the soothing cup of her abominations, she will drink herself drunken with the blood of the saints, and the blood of the martyrs of Jesus. Such was the sight beheld by John in vision. "*When I saw her I wondered with great wonder.*" Such are his words. May we, too, in faith behold and contemplate that awful sight, and share in that holy wonder. She is nearer to us than she was to John. The Latitudinarianism of this present hour (and

it has penetrated even the Christian circle) is the germ, the embryo of that which is soon to be displayed in that awful perfectness of energy and strength which the seventeenth of Revelation describes. I know that in saying these things I am repeating what I have already said. I am traversing ground that has before been trodden: but it is my desire to repeat this testimony again, and again, and again: for Truth is perishing now under a power essentially the same as that which will bear down upon it in that coming hour of matured apostasy. It is an *infernal* power: it comes from Satan and the Pit, in whatsoever form, or in whatsoever degree it may operate. Latitudinarianism is cursed in all its forms.

David after one of his great transgressions said, "*Let us fall now into the hand of the Lord, for his mercies are great, and let me not fall into the hands of man.*" But men, when the hour of their chastisement shall have come, will utter no such words. They will have abandoned God, and God will abandon them. The attractiveness, and peace, and joy, of the Harlot-period will suddenly collapse; the cup will drop from her stricken hand: she shall be "*hated,*" and made "*desolate*" and "*naked,*" and they "*shall eat her flesh, and burn her with fire:*" and "*the man of bloods and deceits*"—Satan's instrument, and God's instrument (for God will use him as His "*axe*" wherewith He heweth, and His "*saw*" wherewith He felleth) shall be raised up as

the person into whose tyrant-hand Society shall be delivered, that men may livingly learn, and know, and prove, the difference between the shepherd-care of man, and the shepherd-care of God. "*And the Lord said unto me, Take unto thee yet the instruments of a fool*-shepherd. For, lo, I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.*" (Zech. xi. 15, 16.) Prospering Israel, and the prospering nations (for under the tutelage of the Harlot, Israel and the Nations will prosper wondrously) will suddenly find themselves brought under the hand of one who knows no pity, who has never felt love—"a man of bloods and deceits"—one in whom Satan will dwell, animating, instigating, controlling,—one whose only object will be self-exaltation—whose demand will be that all men should live for him. "*He transgresseth by wine, he is a proud man, neither keepeth at home, who enlargeth his desire as Hell, and is as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all peoples: Woe to him that coveteth an evil covetous-*

* מוֹלֵךְ Compare Job v. 3, 4. "*I have seen the fool taking root; but suddenly I cursed his habitation. His children are far from safety, and they are crushed in the gate, neither is there any to deliver them.*" It is a word opposed to an understanding one.

ness to his house that he may set his nest on high, that he may be delivered from the power of evil! Thou hast consulted shame to thy house by cutting off many peoples, and hast sinned against thy soul. Woe to him that buildeth a town with blood and stablisheth a city by iniquity! Woe unto him that giveth his neighbour drink, that puttest thy bottle to him, and makest him drunken also, that thou mayest look on his nakedness! The Lord's right hand shall be turned unto thee, and shameful spewing shall be on thy glory." (Hab. ii. 5-16.) Such is the man whom Society will choose—such is he into whose ruthless hand they will be delivered. For him they will live: with him they will perish, even in outer darkness. The commencing circles of that darkness are being now formed around us. Oh, that the circle of light (that light sent forth to guide unto God's holy hill and to His Tabernacles) was equally defined so as to be brought into practical living contrast with the circles of the Pit. But this is not desired, even by God's own people. They fear soldiership: they dread conflict. They strive and plead for compromise and amalgamation, and call it love. Peace must be purchased at any price. Strong colours must be toned down. Neutral tints only can be accepted. Such are the thoughts—such the language, even of those who profess to follow Christ. Yet Christ came to bear "*witness to the Truth.*" Can they who neutralize that Truth,

follow Him? Can we then marvel that mildew should be sent upon our blessings? Can we wonder that those who neutralize Truth should touch unclean things, and become defiled? Truth only sanctifies. "*Sanctify them by thy Truth : thy word is Truth.*" "*By the word of thy lips have I kept me from the paths of the destroyer.*" But we have not cleaved to that Word : therefore the mildew and the curse as in the day of Haggai, "*I smote you with blasting and mildew, and with hail in all the labours of your hand ; yet ye turned not to me, saith the Lord.*" (Haggai ii. 17.) Shall we despise these and like words? Or shall we humble ourselves and say, "*Let us search and try our ways, and turn again to the Lord*" ? (Lam. iii. 40.) For that cry God waiteth. He would accept it even if *feebly* uttered. He despiseth not the day of small things.

§ VIII.

On Israel, and on Israel's Land, the cruel blow of Antichrist's hand will *especially*, but not *exclusively*, fall. The following passage in Jeremiah declares the vast extent of his triumphs and desolations. The description, however, is not limited to desolations wrought by his hand only. It includes also those more terrible judgments that shall succeed when the day of man shall cease, and the Day of the Lord come. "*Thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me: to wit, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse; as it is this day; Pharaoh, King of Egypt, and his servants, and his princes, and all his people, and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod, Edom, and Moab, and the children of Ammon, and all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles*

which are beyond the sea, Dedan, and Tema, and Buz, and all that are in the utmost corners. And all the kings of Arabia, and all the kings of the mingled people that dwell in the desert, and all the kings of Zimri, and all the kings of Elam, and all the kings of the Medes, and all the kings of the north, far and near, one with another, and all the kingdoms of the world, which are upon the face of the earth: and the king of Sheshach shall drink after them. Therefore thou*

* That *Sheshach* means *Babylon* there can be no doubt. The parallelism in Jer. li. 41 proves it. "*How is SHESHACH taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among nations!*" Opinions vary as to the reason why *Sheshach* is used to indicate Babylon. From Jerome downward the general opinion has been that the *cabalistic* system in use among the Jews is adopted here. That system inverts the alphabet so that the last Hebrew letter would denote the first; and the alphabet be read backwards. The letters in *Sheshach* would in that case answer to those in Babel. *Concealment* has been the reason suggested for this change, but this supposition cannot be entertained for a moment. Jer. li. 41 is alone sufficient to destroy the notion, for *Sheshach* is there virtually defined as meaning Babylon. I cannot doubt that God caused the expression to be used in order to indicate that as the letters of the alphabet were inverted, and the order of the alphabet destroyed in order to give this new name to Babylon; so Babylon should be subverted, and turned upside down.

The countries mentioned *by name* in this passage are countries nearly associated with Israel either by common descent from Abraham, or geographical proximity. *Elam* is the Western part of Persia; *Dedan*, *Teman* and *Buz*, are in North

shalt say unto them, Thus saith the Lord of hosts, the God of Israel: Drink ye, and be drunken, and spue, and fall, and rise no more, because of the sword which I will send among you. And it shall be if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the Lord of hosts, Ye shall certainly drink. For, lo, I begin to bring evil on the city which is called by my name, and should ye be utterly unpunished? Ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the Lord of hosts. Therefore prophesy thou against them all these words and say unto them, The Lord shall roar from on high, and utter his voice from his holy habitation; he shall mightily roar upon his habitation: he shall give a shout, as they that tread the grapes, against all the inhabitants of the earth. A noise shall come even to the ends of the earth; for the Lord hath a controversy with the nations; he will plead with all flesh: he will give them that are wicked to the sword, saith the Lord. Thus saith the Lord of hosts, Behold, evil shall

Arabia. All of them have, more or less, caused terror in "*the Land of the Living*"—that being the prospective name of Immanuel's Land. Most of them also are included in that company of nations who suggest to the King of Babylon the utter annihilation of Israel. (See Psalm lxxxiii.) Hence they are especially marked for judgment partly to be inflicted in the Day of Man and partly in the "Day of God."

Zimri is supposed to derive its name from *Zimran*, one of the sons of Abraham by *Keturah*, and to be situate in Arabia, between *Medina* and *Mecca*.

go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth. And the slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth: they shall not be lamented, neither gathered, nor buried, they shall be dung upon the ground." (Jeremiah xxv. 15-33.)

Great importance attaches to this passage. It very definitely describes the vast extent of the woe and desolation that will spread over the earth commencing with the reign of the last great Chaldean—"the king of Sheshach," as he is here called. He will be one of the chief instruments, though by no means the only instrument whereby God will scourge apostate Israel and the nations; he will pre-eminently be the Desolator. Although not master of the whole earth in the same sense in which he will be master of his own Ten Kingdoms (της οἰκουμένης), he will, nevertheless, be known through the wide world as "*the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners.*" (Isaiah xiv. 16, 17.) Peace, during the progress of his conquests, will be, in an especial sense, "*taken from the earth;*" and the symbolic horses of the sixth of Revelation, red, black, and livid (χλωρος), will at that time go forth. Yet although his sword will have a terribleness that no sword wielded by the hand of man has ever yet had (for spirits of

devils working miracles will collect and animate his armies, and supernatural characteristics will mark them), yet other judgments that come immediately from the hand of the Lord will also mark that awful period, and some of those judgments will reach the throne of the great Destroyer himself, even whilst his strength yet continues to be supreme. Thus in Rev. xvi. 10, 11, "*And the fifth angel poured out his vial upon the seat [or throne, θρονον] of the beast [Antichrist]: and his kingdom was full of darkness; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pain and their sores, and repented not of their deeds.*" And again, in the very next verse after that which I have quoted, when the sixth angel pours out his vial, we find the record of the first *destroying* blow that falls upon Antichrist's kingdom in the drying up of the Euphrates and the capture of Babylon, his great city, by the uncivilised barbarians of Asia. "*And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up that the way of the kings FROM [απο] the East* ["the kingdoms of Ararat, Minni, and Ashchenaz," see Jer. li. 27] *might be prepared.*" "*How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations!*" (Jer. li. 41.) This, as I have already said, is the first *destroying* blow that is mentioned as falling on Antichrist. Then the king of Sheshach begins to drink of the same

cup that he had previously been the means of putting into the hands of Egypt and of other nations. The punishment of certain other mighty nations that have caused their terror to be in "*the land of the living*" shall be for a time postponed after Egypt has been smitten, but they shall be crushed at last like the Monarch of Egypt who, in solemn and holy irony, is said to be comforted when he beholds the extent and depth of the desolations that shall be poured upon others, brought down with himself into the same abyss of ruin. "*Pharaoh shall see them, and shall be comforted over all his multitude, even Pharaoh and all his army slain by the sword, saith the Lord God. For I have caused my terror in the land of the living: and he shall be laid in the midst of the uncircumcised with them that are slain with the sword, even Pharaoh and all his multitude, saith the Lord God.*" (Ezekiel xxxii. 31, 32.)

The passage that I have quoted from Jeremiah (and the like may be said of Ezekiel xxxii. which in many respects resembles it) directs our minds not so much to the judgments that are to fall on Jerusalem, as to those that are to rest upon other nations that will be comparatively strong and vigorous when Jerusalem will be smitten to the dust. The nations specially marked as the object of God's judgment are those who shall have *caused their "terror in the Land of the Living."* All nations that have caused "*terror*" there, will subsequently know,

and that far more terribly, terror themselves, especially after God shall have set there His terror, and His glory. See for example the predictions concerning Tyre. "*Thus saith the Lord God: When I shall make thee a desolate city, like the cities that are not inhabited; when I shall bring up the deep upon thee, and great waters shall cover thee; when I shall bring thee down with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living.*" (Ezek. xxvi. 19, 20.) See also Isaiah xix. 16: "*Egypt . . . shall be afraid and fear, because of the shaking of the hand of the Lord of hosts, which he shaketh over it. And the land of Judah shall be a terror unto Egypt.*" "*For I have caused my terror in the land of the living . . . saith the Lord God.*" (Ezek. xxxii. 32.)

Israel indeed will have to drink deep of "*the cup of trembling.*" (Is. li. 22.) Israel is not exempted, but rather made prominent in the following solemn passage from Ezekiel: "*Son of man, set thy face toward Jerusalem, and drop thy word toward the holy places, and prophesy against the land of Israel, and say to the land of Israel, Thus saith the Lord, Behold, I am against thee, and will draw forth my sword out of his sheath, and will cut off from thee the righteous and the wicked. Seeing then that I will cut off from thee the righteous and the wicked,*

therefore shall my sword go forth out of his sheath against all flesh from the south to the north; that all flesh may know that I the Lord have drawn forth my sword out of his sheath: it shall not return any more. Sigh, therefore, thou son of man, with the breaking of thy loins; and with bitterness sigh before their eyes. And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the tidings, because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees shall be weak as water: behold, it cometh, and shall be brought to pass, saith the Lord God." See also the words that follow: "*Son of man, prophesy, and say, Thus saith the Lord: Say, A sword, a sword is sharpened, and also furbished: it is sharpened to make a sore slaughter: it is furbished that it may glitter: should we then make mirth? it contemneth the rod of my son, as every other tree. And he hath given it to be furbished, that it may be handled: this sword is sharpened, and it is furbished, to give it into the hand of the slayer. Cry and howl, son of man: for it shall be upon my people, it shall be upon all the princes of Israel: terrors by reason of the sword shall be upon my people: smite therefore upon thy thigh. Because it is a probation; and what if the rod that contemneth shall not proceed to become that which really it is, saith the Lord God.* Thou, therefore, son of man, prophesy,*

* That is, shall not be allowed to manifest its real character and potency. To the sceptre-rod of Israel pertains almighty

and smite thine hands together, and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which entereth into their privy chambers." (Ezek. xxi. 2-14.)

Never yet has there been unsheathed in Earth any sword like that which is for a time, at the conclusion of "the day of man," to be placed in the hands of Apollyon and of Antichrist, the Destroyer. Fearful indeed are the descriptions of its terribleness, and the terribleness of the hosts through whom its strength will be applied. In form they will be men: as regards the power that indwells in them it will be from the Pit. "*And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads*

power. It contemneth, therefore, all other sceptres. Nevertheless, the power that pertaineth to it is for the present restrained, and the sword of the Destroyer is allowed to prevail against it.

of the horses were as the heads of lions: and out of their mouths issued fire and smoke and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths. For their power is in their mouth and in their tails; for their tails were like unto serpents, and had heads, and with them they do hurt. And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood; which neither can see, nor hear, nor walk; neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts." (Rev. ix. 13-21.) We need add nothing more respecting the character of the sword that is to be furbished. Even the rod that is the despiser of all other rods, human or Satanic—the rod of the Christ of Israel—will not put forth its power to crush this militancy of Hell. The tide from beneath will overflow, and "*shall fill the breadth of thy land, O Immanuel.*"

We cannot wonder that the scope of the ruin should be thus world-wide, when we remember the extent of the sphere which the power of Latitudinarian Truthlessness (now so delighted in) will have previously penetrated. We are now cherishing the egg out of which will come the viper. The Mother of the Harlots and Abominations of the earth was seen by John in vision "*seated upon*

many waters"; and the waters are said to represent "*peoples, and multitudes, and nations, and tongues.*" A world-wide description this! The Kings of the Earth, abandoning the restraints of God's laws, will commit fornication with her, and the inhabitants of the earth will be made drunk with the wine of her fornication. They will drink and be gladdened. It will be a season of rest and revelry. "*And in that day did the Lord God of hosts call to weeping, and to mourning, and to baldness, and girding with sackcloth: and behold, joy and gladness, slaying oxen and killing sheep, eating flesh and drinking wine: let us eat and drink, for to-morrow we shall die.*" (Isaiah xxii. 12, 13.) The Vine of the Earth will be laden with clusters fair and goodly; but the grapes will be the grapes of Sodom, and the wine the wine of Gomorrah. None will weep except those who have the eye and the heart of Jeremiah. Some, however, though they may be but few, will remember his words, and cleave unto his testimonies. They will behold, as he did, the symbolic almond-tree (see Jer. i. 12), and will remember the words, "*I will hasten my words to perform it.*" They will see the seething pot with its face towards the north (the Land of the Chaldees), and will know that thence an evil shall break forth on all the inhabitants of the land; and it might be added on all the inhabitants of the Earth also. Men will find that however wide has been the joy and revelry, equally wide will be the anguish and the groan;

and it will be a groan that will never end. Commenced on earth it will be continued in the Pit. It will be for ever and ever. What will become of those who have not made the Blood of Jesus their refuge? Some there will be, even in the midst of Babylonianism and Babylon, who will "*have washed their garments, and made them white in the Blood of the Lamb.*" "*Here is the patience of the saints: here are they who keep the commandments of God and the faith of Jesus.*" (Rev. xiv. 12.) Zerubbabel is an honoured name especially associated with the services of Christ's servants in the latter day; and Zerubbabel is interpreted to mean, "Born in Babylon." Honourable and blessed will be the place of those who shall be so born to God in Babylon. When the hour shall come for the glory of Him, whose name is THE BRANCH, to be manifested, crowns of honour shall be placed upon the heads of those who have remembered and prized the ways and the principles of God's truth in the day of its reproach and desolation. (See Zechariah vi. 9, etc.) Are there any, who in the present incipency of Babylonianism resist it, and seek to build, and to be built, on the foundation of the Apostles and Prophets—cleaving to their testimonies? If so, their place will not be unlike the place of Zerubbabel, and may be similarly recognised in the Day of Christ's glory. Let us beware of forgetting the lessons of Haggai and Zechariah.

§ IX.

Terrible as will be the sword which Antichrist will wield, and dreadful as will be the plagues inflicted by the direct operation of the hand of God, yet all these inflictions (fearful as they are) will be *chastisements* and not *irrevocable judgments*, for they will admit of repentance. These awful chastisements (their history forms the subject of the greater part of "the Revelation") belong not to "the Day of God," but to "Man's Day." They belong to the period during which the Lord Jesus, as One rejected by Israel and the Earth, is seated at God's right hand, waiting till His enemies shall have been set by God as a footstool for His feet. "*Je-hovah said unto my Lord, Sit thou at my right hand till I shall have set [ἐως ἂν θῶ]* thy enemies a footstool for thy feet.*" The closing period of "Man's Day" is marked by the constitution of that footstool. The symbolic "*horses*" of Rev. vi., "*the Trumpets*," and "*the Vials*," all pertain to *that* period. Of the vials it said, "*In them is filled up the wrath* (not of Christ

* Heb. i. 13. See also Heb. x. "*From henceforth expecting till his enemies shall have been set* (ἐως τεθωσω οἱ ἐχθροὶ αὐτοῦ) *a footstool for his feet.*" The constitution of the footstool is declared to be the act of God acting on behalf of Christ. The history of its accomplishment is the great subject of the central part of the Revelation.

but) of God." The inflictions of that which is distinctively "*God's wrath*," end when the Day of "*the wrath of the Lamb*" begins. The former pertains to "Man's Day," but the Day of the wrath of the Lamb ushers in The Millennial Day—"The Day of God."

The last great act of "Man's Day" will be the gathering together of the nations against Jerusalem with the view of blotting out it, and its name for ever: "*Come, and let us cut them off from being a nation, that the name of Israel may be no more in remembrance.*" (Ps. lxxxiii.) For this purpose Antichrist and his hosts will advance by the course marked so definitely in Isaiah x. 28—32; "NOB," will be his last resting-place. Thence he will advance on Jerusalem. He will reach it; he will grasp it; but there he shall suddenly be confronted by Christ in His glory.

"Behold, at evening-tide trouble;
Before the morning he is not.
This is the portion of them that spoil us,
And the lot of them that rob us."—Is. xvii. 14.

This advance upon Jerusalem will indicate to the eye of faith, that the time has come for the Session of the Ancient of days to take place in Heaven, in the manner described in Daniel vii. There, sentence will be passed on the unsubdued (though chastened) blasphemies of the Earth. Sentence will be pronounced on those blasphemies. The power so long delegated by the Throne of God to earthly

hands will be resumed, and Christ will be invested with it. There will be given to "*Him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him.*" (Daniel vii. 14.) Thus, unseen by earth, "*the Day of the Lord*" will commence in Heaven. "*There were great voices IN HEAVEN, saying, The sovereignty of the world [ἡ βασιλεια του κοσμου] hath become the sovereignty of our Lord and of his Christ: and he shall reign for ever and ever.*" (Rev. xi. 15.)

But the glory of that Day thus commenced in Heaven, without the cognisance of men, will instantly be manifested in the earth because of Jerusalem, for her exigencies will be great. She will be in the jaws of the Destroyer. "*If it had not been the Lord who was on our side, now may Israel say: If it had not been the Lord who was on our side, when men rose up against us; then they had swallowed us up quick, when their wrath was kindled against us; then the waters had overwhelmed us, the stream had gone over our soul; then the proud waters had gone over our soul. Blessed be the Lord who hath not given us a prey to their teeth. Our soul is escaped as a bird out of the snare of the fowlers; the snare is broken, and we are escaped. Our help is in the name of the Lord, who made heaven and earth.*" (Psalm cxxiv.) Christ also, identifying Himself with the forgiven remnant of Israel (avowedly acknowledged then as part of His mystical body), will say, "*All nations compassed me about: but in the name of the Lord*

will I destroy them. They compassed me about ; yea, they compassed me about : but in the name of the Lord I will destroy them. They compassed me about like bees ; they are quenched as the fire of thorns : for in the name of the Lord I will destroy them. Thou hast thrust sore at me, that I might fall : but the Lord helped me. The Lord is my strength and song, and is become my salvation." (Psalm cxviii. 10—14.) This is the period of which it is said in Zechariah xiii. 8, 9, "*And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die ; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried : they shall call on my name, and I will hear them ; I will say, It is my people ; and they shall say, The Lord is my God.*" See also Isaiah xxix. 5, where the *suddenness* of the deliverance of Israel is *emphatically* dwelt on : "*It shall be at an instant suddenly.*"

Of all the interventions of God, which have for their object the alteration of the condition and government of this *Adamic earth with the view of bringing effectual and extended blessing into it*, this will be the greatest. The Millennial Earth is not the New Earth. On the contrary, the Millennial earth and heavens will pass away, and their place will be no more found when the "*New Heavens and New Earth*" shall be created. Nevertheless, the Millennial period will be one of abundant blessing ;

when crooked things shall be made straight, and rough places smooth, and spiritual harvest-fields planted that shall replenish the garner of God in heaven. To Israel it is said, "*Thou shalt weep no more: he will be very gracious unto thee at the voice of thy cry; when he shall hear it he will answer thee thy teachers shall not be removed into a corner any more, but thine eyes shall see thy teachers: and there shall be upon every high mountain, and upon every high hill, rivers and streams of water in the day of the great slaughter, when the towers fall. Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound.*" (Isaiah xxx. 19—26.) It is a day which will begin the manifestation of that which is called in Scripture "*the redemption of appropriation*;"* when God shall begin manifestly to claim and appropriate to Himself *those* and *that* which He hath, through Christ's blood, already purchased. Redemption by payment of price is finished: redemption by manifested appropriation is yet to come.

The "Day of the Lord," or the "Day of God," are expressions not unfrequently applied in the Scripture to the whole of the Millennial reign as being emphatically "Day," in contrast with the present "Night." "*The Night is far spent, the*

* απολυτρωσιν της περιποιησεως.—Eph. i. 14.

Day is at hand." But there is an especial period when that day of light is to be *manifestly* and *dispensationally* introduced, so as to supersede and terminate for ever the "Day of Man;" and that period of *introduction* is to be marked with certain special events, as peculiar in their character as was in former time the coming of the Flood, or the destruction of Sodom, or the overthrow of the hosts of Egypt at the Red Sea. A peculiar character attaches to the commencing moments of the Day of God. The day of its *introduction* is to be regarded separately from the subsequent days of its development. The day of its introduction is termed in Scripture, "*The day of the Lamb's wrath;*" and is said to be "*one day [one literal day] known unto the Lord; not day nor night; but it shall come to pass that at evening time it shall be light.*" (Zech. xiv. 7.) It will be a day such as never yet has been, nor ever again will be; for the heavens and the earth will be shaken, and their order and condition thoroughly changed; and yet they will not utterly perish: the work of dissolution will for a time be stayed. The Adamic creation will be remodelled by the hand of Christ so that all in it shall rejoice. "*Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof. Let the field be joyful, and all that is therein: then shall all the trees of the wood rejoice.*" (Psalm xcvi. 11, 12.) Such will be the result to creation of the coming of the day of the Lamb's

wrath. A wave of awful judgment shall roll over the earth. The earth shall tremble, but it will not perish. The hand that has smitten will heal.

Nevertheless, we must take great heed that we do not, because of the interposition of mercy, hide from ourselves the awfulness of that hour when His wrath shall be though "*but for a little kindled.*" We are thus taught respecting it in the Revelation: "*And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?*" (Rev. vi. 12—17.) In Jeremiah also we read, "*I beheld the earth, and, lo, it was without form and void; and the heavens, and they had no light. I beheld the mountains, and, lo, they trembled, and all the hills moved lightly. I beheld, and, lo, there was no man, and all the birds*

of the heavens were fled. I beheld, and, lo, the fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger. For thus hath the Lord said, The whole land shall be desolate: YET WILL I NOT MAKE A FULL END." (Jer. iv. 23—27.)


The visions by which Jeremiah and John were thus taught were symbolic; and symbolic visions are not to be interpreted as if they were direct historic narratives. But the general instruction is the same. That the Adamic earth and heavens will be convulsed from end to end, and their physical as well as moral order changed, is clearly taught by these visions. It is the hour of which Balaam said, "*Alas! who can live when God doeth this?*" (Numb. xxiv. 23.)

The approach of this great Day of the Lamb's wrath—a Day known unto the Lord—will be notified to the Earth by "*signs in the sun, and in the moon, and in the stars*"—signs which will suddenly be presented to the sight of an unprepared and astonished world. In those parts of the Earth where it will be *morning*, the sun will be darkened: and in those parts where it will be *evening*, the moon and the stars will cease to shine, so that all the natural sources of light will be withdrawn. There shall be "*distress of nations with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of*

heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory." (Luke xxi. 25—27.) What that special sign will be we are not told. No doubt it will be accompanied with terrific glory. Yet these signs (awful as they will be) will destroy no one. But *immediately* after this last sign "*they shall see the Son of man coming in the clouds of heaven with power and great glory.*" (Matt. xxiv. 30.) "*The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God.*" (1 Thess. iv. 16.) He shall say, "*Gather my saints together unto me; those that have made a covenant with me BY SACRIFICE.*" (Ps. l. 5.) The dead saints shall rise, and the living saints shall, in the twinkling of an eye, be changed, and "afterwards" *ἐνετρα* (see 1 Thess. iv. 17) both the raised and the changed shall in *spiritual* bodies, glorious according to the glory of their Lord, be caught up to meet Him in the air and come with Him: for *ἀπαρτησις* means "*a meeting and coming with.*" They will fall therefore into the train of His glory, and form part of His heavenly host, and will surround Him when He shall descend and stand upon the Mount of Olives to destroy Antichrist and his hosts, and to deliver Israel. "*His feet shall stand in that day upon the Mount of Olives, which is before Jerusalem, on the east; and the Mount of Olives shall cleave. The Lord my God shall come, and all the saints with*

thee." (Zech. xiv. 4, 5.) Thus shall the great Day of God be ushered in: thus shall the great day of visitation come. The Earth shall be searched out, *εὑρεθήσεται*.* (See 2 Peter iii. 10.)

At the Creation "*evening and morning were the first day.*" So also at the commencement of the period which the Lord termed "*the regeneration*" (see Matt. xix. 28), if we take our stand at Jerusalem (for that is to be the Earth's new centre) the Day of Christ's glory will be introduced at eventide. "*Behold at eventide trouble, and before the morning he is not.*" The object of the mission of the Christ of God will be the subjugation of *all* enemies. "*He must reign till he hath put all enemies under his feet.*" In the first evening and morning of Christ's Millennial power *He will gather out of His kingdom [i.e., baptised Christendom] "all things that offend, and them that do iniquity."* The tares shall be separated from the wheat: the bad fishes from the good. The one shall be for the burning: the other shall shine forth as the sun in the kingdom of their Father; and thus Christendom (with the exception of those of tender age, and irresponsible age) will cease to be. Millions will thus, as in a moment, be taken from the earth. Next the mighty hosts gathered around Antichrist from all the nations of the Roman World, and from Arabia, and from Ethiopia, will all be consumed. The clusters of the vine of the earth will be

* Such is the reading of the most ancient MSS. 

gathered and cast into the wine-press of the wrath of God; and the wine-press shall be trodden without the City (Jerusalem) and the blood shall flow deep as the horses' bridles for two hundred miles. This applies to the gathered military strength of Antichrist; but none of his servants anywhere will be spared. Two-thirds of Israel in the Land of Israel will perish (see Zech. xiii. 8), but how many amongst those scattered throughout the Earth will fall under this primary stroke of vengeance we know not. "*Though the number of the children of Israel be as the sand of the sea, yet [only] a remnant shall be spared.*" Anti-Christianism will no doubt have found its way into many a heathen land; so there also vengeance will follow. The first twenty-four hours, therefore, of the Day of God, though it will not quite conclude the day of retributive vengeance, yet will break for ever the pillars of man's unregenerate power. Unregenerate man will have fallen, and will never dominate again. The whole earth, physically and morally, will tremble. The mountains, and deserts, and forests, and the beasts thereof shall tremble, but among "*the sons of God*" shall be rejoicing and praise, and "*in His Temple every one shall be saying, GLORY.*" The twenty-ninth Psalm is one of the records of that incipient hour of blessing:

*"Give unto Jehovah, O ye sons of God,
Give unto Jehovah glory and strength;
Give unto Jehovah the glory of His name;*

*Bow down unto Jehovah in the adornment of holiness.
The voice of Jehovah is upon the waters;
The God of glory thundereth;
Jehovah is over many waters.*

*"The voice of Jehovah in strength!
The voice of Jehovah in majesty!
The voice of Jehovah breaking the cedars!
Yea, Jehovah proceedeth to break the cedars of Lebanon;
And maketh them skip like a calf;
Lebanon, and Sirion, like a young buffalo.*

*"The voice of Jehovah distributing flames of fire!
The voice of Jehovah putteth in pain the wilderness;
Jehovah putteth in pain the wilderness of Kadish;
The voice of Jehovah putteth in pain the hinds;
And layeth bare the forests;
And in His Temple
Everything is saying, GLORY.*

*"Jehovah over the flood hath taken his seat;
Yea, Jehovah hath taken his seat, KING FOR EVER.
Jehovah's strength to His people will give;
Jehovah will bless His people with peace."*

§ X.

Hitherto we have been principally occupied with the events that will characterise the close of the Day of Man. We have seen the form which the rebelliousness of Earth under Babylon and the Beast will assume, and also the chastisements (despised and unavailing) that will be inflicted by God. We have seen also how the Day of God will commence in Heaven by the Session of "*the Ancient of Days*," and the investiture of the Lord Jesus with the sovereignty of Earth. We have seen how, immediately after the assumption of this sovereignty, the power of His glorious Kingdom will be manifested in the Earth, and Israel be rescued from the fangs of the Destroyer. We have seen how the first day—the first "*evening and morning*" of the Millennial Reign, will be a day of *exterminating* judgment. It will distinctively be THE Day of the 'wrath of the Lamb. In it, that which we now know as Christendom will, in a moment, cease to be. Every false professor—every "*tare*," will suddenly be gathered and "*cast into the furnace of fire*," whilst the wheat will be taken into the garner. Antichrist also, and all his gathered hosts, will be trodden in the wine-press of wrath; and all who have received his mark, or worshipped his Image, will be cast with him into "*Tophet*." "*Two-thirds*" of Israel in the Land will

be destroyed, and only one-third forgiven. (See Zech. xiii.) Satan, the Deceiver of the Nations (not one nation is excepted) will be bound and cast into the bottomless pit: "*the Earth will tremble and be still.*" On the second evening of the Millennial Reign, every one that is spared will begin to recognise the reality of the wondrous change, and to await its results. "*At evening time*" [the second evening, after the Day of the Lamb's wrath shall have passed], "*it shall be light.*" The ordinary sources of light which will have been stayed (for sun, moon, and stars, will have been darkened) will be restored, and Nature resume its course.

When the Lord Jesus re-enters this Earth, He will find it teeming with enemies. The object of His reign will be to put down those enemies, and finally make all things new. In putting down those enemies His judgments will be partly *exterminating*; partly *subjugating* and *remedial*.

It can scarcely be said that all His *exterminating* judgments will be confined to the first great day of His visitation. The judgments that will be inflicted on the Land of Babylon, and on Edom, and Moab, must be regarded as virtually *exterminating*. If however, we except certain special acts of vengeance, such as these, we may be safe in saying, that the judgments of the Millennial Reign will have for their object *subjugation*, and not *extermination*. Egypt may be taken as an example. The inflictions that will fall on Egypt at the commencement of the

Millennial Reign will be inflictions of great severity. *"The land of Judah shall be a terror unto Egypt, every one that maketh mention thereof shall be afraid in himself, because of the counsel of the Lord of Hosts which he hath determined against it."* (Isaiah xix 17.) *"I will make the land of Egypt utterly waste and desolate, from the tower of Syene even unto the border of Ethiopia. No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited forty years. And I will make the land of Egypt desolate in the midst of the countries that are desolate, and her cities among the cities that are laid waste shall be desolate forty years: and I will scatter the Egyptians among the nations, and will disperse them through the countries. Yet thus saith the Lord God, At the end of forty years will I gather the Egyptians from the people whither they were scattered: and I will bring again the captivity of Egypt, and will cause them to return into the land of Pathros, into the land of their habitation; and they shall be there a lowly* kingdom. It shall be the lowliest of the kingdoms; neither shall it exalt itself any more above the nations: for I will diminish them, that they shall no more rule over the nations. And it shall be no more*

* The word that is translated in our version "base" and "basest" לְבַסָּה, is the same that is used in the following passages, and rendered "low," "lowly," and "humble." *"To set up on high those that be low."* (Job v. 11.) *"Yet hath he respect unto the LOWLY."* (Ps. cxxxviii. 6.) *"Better it is to be of an humble spirit."* (Prov. xvi. 19.) *"To revive the spirit of the HUMBLE."* (Isaiah lvii. 15.)

the confidence of the house of Israel which bringeth their iniquity to remembrance, when they shall look after them: but they shall know that I am the Lord God." (Ezekiel xxix. 10-16.)

Egypt, therefore, will be fearfully smitten; but the hand that has smitten shall also heal. God finally shall say to it, "*Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance.*" (Isaiah xix. 25.)

In considering, however, the events of the next Dispensation, we must not expect to find their order and connexion revealed so clearly as is the order of the present Dispensation. The historic detail of the Book of Daniel, respecting the close of *this* Dispensation, added to the light supplied by the other Prophets, and by the Book of Revelation, enables us to trace with much minuteness and accuracy the succession and connexion of the events that terminate the Day of Man. The history of the last eighteen centuries, speaking generally, may be said to be a progressive withdrawal from Truth and from God; and a resolute approximation to Truthlessness and Satan. The Empire of the "*god*" and "*ruler*" (*αρχων*) of this world has strengthened itself from age to age, notwithstanding the merciful interpositions of God, such as at the Protestant Reformation and at other periods. It is, therefore, of great importance to us that we should have distinctly brought before us a prophetic record of the closing events of the Dispensation in which we live, that we might be able

clearly to apprehend the character of the results which the joint influences of Judaism and professing Christianity are combining to effect. Every passing year shows, more and more clearly, the consequences resulting to Society through the influence of perverted and prostituted Truth. The revival of the desolated East, where Prophets and Apostles once taught, will soon again develop in Edom and Moab, and Ammon and Jerusalem, and Egypt and Tyre, their ancient wickednesses, enforced and strengthened for the service of the Devil by all the moral poison that "Modern Thought," in its insolent defiance of God, is labouring to develop and diffuse. It is needful that a picture of the result of the agencies of man should, by the finger of God, be prepared and presented to those who fear His name. God and Satan are both acting in the midst of the present *colluvies* of evil. On a wise and enlarged apprehension of their contrasted methods of action, the service and healthfulness of God's people depend. Happy are they who seek such light, and knowledge, and grace, as may enable them to follow God, and resist the Devil. "*By the word of thy lips have I kept me from the paths of the Destroyer.*" Even a partial knowledge of the character and holiness of God, in the midst of a world teeming with the devices and contrivances of Satan, will greatly tend to humble and abase. "*To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word.*" (Isa. lxvi. 2.)

The leading events of the Millennial Reign—the great characteristics, moral and physical—by which it will be distinguished from all previous Dispensations, are clearly marked in the Word of God. But the chronological order of the events noted, and their relation to each other, whether successional or otherwise, cannot in many cases be accurately determined. As to this, there is not the same clearness that is found in the record of events belonging to the present Dispensation. One of the greatest events of the Millennium will be the binding of Satan : but I do not know that we can decidedly fix the precise time of its accomplishment. No doubt it will be one of the earliest actions of the Lord ; and will probably take place during the *first* great day of visitation. Yet this cannot be positively affirmed. We find from Zechariah xiii. that the power of evil spirits will for some time linger in the forgiven Land of Israel. At the commencement of the Millennium, judgments of peculiar severity will be inflicted on many nations, especially on those who in previous ages have tyrannised over, and oppressed, or deceived Israel. It is said to some, “ *I was but a little angry, but ye helped forward the affliction.*” On Babylon, Edom, Moab, Ammon, Egypt, and Tyre, these judgments will especially fall, and in some cases they will be abiding. But the chronological order of these events is not revealed ; nor, in detail, the method of their accomplishment. We could scarcely expect that it would be otherwise in a Dispensation in which the

hand of God will often directly and miraculously operate, and in which the agency, when human, will be supernaturally aided and controlled.

The dark places of the Earth are at this present moment full of the habitations of cruelty, and they will be fuller still. "*The foundations of all things are out of course.*" "*Darkness covereth the earth, and gross darkness the peoples.*" The social and governmental arrangements of every nation, and kindred, and tongue, and people, are founded on principles contrary to the benignity and graciousness as well as to the holiness of God. It will be a mercy therefore for those arrangements to be broken up, so as for the power of the Devil to give place to the power of Christ. Hence we read in the Revelation, "*He that overcometh and keepeth my works unto the end, to him will I give power over the nations ; and he shall rule them with a rod of iron ; as the vessels of a potter shall they be broken to shivers : even as I received of my Father. And I will give him the Morning Star ;*" that is, I will give him to share my own *unearthly* glory. Such shall be the glory of the Church of the first-born-ones—*των πρωτοτοκων*—those who shall rise to meet Him in the air—the giants whom the Earth shall give forth in the day of Christ's glory. They shall reign with Christ. They shall sit down with Him on His Throne, even as He hath sat down with the Father on His Throne. They shall form the heavenly branch of the Israel of God. Such is the glory of those who shall rise in the First Resur-

rection. But God will also have during the Millennium a "separate," "holy," "saintly," people upon Earth. Among the nations Israel—converted Israel—shall be His first-born. *"To thee shall it come, even the chief dominion, the kingdom shall come to the daughter of Jerusalem."* *"Let Israel rejoice in him that made him; let the children of Zion be joyful in their King. . . . Let the high praises of God be in their mouth, and a two-edged sword in their hand; to execute vengeance upon the Gentiles [גוים] and punishments upon the peoples; to bind their kings with chains, and their nobles with fetters of iron; to execute upon them the judgment written: this honour have all His saints."* (Ps. cxlix. See also Jer. li. 20-24.) *"Thou [Israel] art my battle-axe and weapons of war: for with thee will I break in pieces the nations; and with thee will I destroy kingdoms; and with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider, with thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. And I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the Lord."* (See also Micah v. 8.) *"And the remnant of Jacob shall be*

among the Gentiles in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep ; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off." But, it is also written, "*The remnant of Jacob shall be in the midst of many peoples, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man nor waiteth for the sons of men.*" (Micah v. 7. See also Isaiah lii. 7.) "*How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace ; that bringeth good tidings of good, that publisheth salvation ; that saith unto Zion, Thy God reigneth !*" (See also Isaiah xxv. 6.) "*And in this mountain shall the Lord of hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And he will destroy in this mountain the face of the covering cast over all peoples, and the vail that is spread over all nations. He will swallow up death in victory ; and the Lord God will wipe away tears from off all faces ; and the rebuke of his people shall he take away from off all the earth : for the Lord hath spoken it."* These, and many like passages, show the two-fold position that will be held by converted Israel. Through them God will smite : through them also God will heal, teach, guide, cherish, and bless.

The nations that will be most severely smitten by

the hand of God will be those that have most severely afflicted Israel. *"Israel shall take them captives, whose captives they were; and they shall rule over their oppressors."* (Isaiah xiv. 2.) *"The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations."* (Isaiah lx. 14.) *"They shall fly upon the shoulders of the Philistines toward the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon shall obey them. And the Lord shall utterly destroy the tongue of the Egyptian sea [the Gulf of Suez]; and with his mighty wind shall he shake his hand over THE RIVER [the Euphrates], and shall smite it INTO seven streams (see Hebrew), and make men go over dryshod. And there shall be an highway for the remnant of his people, which shall be left, from Assyria; like as it was to Israel in the day that he came up out of the land of Egypt."* (Isaiah xi. 14-16.) *"The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of thee. Who is a God like*

unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again, he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which thou hast sworn unto our fathers from the days of old." (Micah vii. 16-20.)

§ XI.

The fifth chapter of Micah contains the following memorable passage: "*But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. Therefore will he give them up, until the time that she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel. And he shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth. And this man shall be the peace, when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrances thereof: thus shall he deliver us from the Assyrian, when he cometh into our land, and when he treadeth within our borders. And the remnant of Jacob shall be in the midst of many peoples as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. And the remnant of Jacob*"

shall be among the Gentiles in the midst of many peoples as a lion among the beasts of the forest, as a young lion among the flocks of sheep: who, if he go through, both treadeth down, and teareth in pieces, and none can deliver. Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off. And it shall come to pass in that day, saith the Lord; that I will cut off thy horses out of the midst of thee, and I will destroy thy chariots: and I will cut off the cities of thy land, and throw down all thy strong holds: and I will cut off witchcrafts out of thine hand; and thou shalt have no more soothsayers: thy graven images also will I cut off, and thy standing images out of the midst of thee; and thou shalt no more worship the work of thine hands. And I will pluck up thy groves out of the midst of thee: so will I destroy thy cities. And I will execute vengeance in anger and fury upon the Gentiles, such as they have not heard." (Micah v. 2-15.)

No one can deny that the concluding part of this passage belongs to a period yet future. It belongs to a period when Israel shall be forgiven, and their defiled Land expurgated by judgment, and its Gentilized cities destroyed; and when they themselves, after their deliverance from the grasp of the last great Assyrian, shall enter his Land and give to it its final blow. "*They shall waste the Land of Assyria with the sword, and the Land of Nimrod in the entrances thereof.*" This, Israel certainly, has never yet done. "*But the remnant*

of Jacob [THEN] shall be among the Gentiles in the midst of many peoples, as a lion among the beasts of the forest, as a young lion among the flocks of sheep; who, if he go through, both treadeth down, and teareth in pieces, and none can deliver." Israel shall also "*be in the midst of many peoples, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men."* Finally, "*In that day shall Israel be the third with Egypt and with Assyria, even a blessing in the midst of the earth; whom the Lord of hosts shall bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance."* (Isaiah xix. 24, 25.)

But although Assyria will thus be pardoned and blessed, its chief Province and City—that Province and City which will have most glorified Assyria's past history in the eyes of man—will be made by the hand of God a memorial of judgment throughout all the Millennium, more terrible than Sodom and Gomorrah now. "*I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."* (Rev. xviii. 1, 2.) The eighteenth of Revelation abounds in virtual quotations made from Isaiah and Jeremiah respecting the Chaldean Babylon. The Scripture does

not tell us that the Wickedness or Lawlessness, whose establishment is to be the crowning work of Civilization in this present Dispensation, is to be established either in Rome or in London (though both Rome and London may have many a feature thereof): the Scripture tells us that Wickedness is to be established "*in the land of Shinar.*" We may burn our Bibles; but whilst we retain them, we cannot deny that great fact. Zechariah v. 11, stands forth as a witness mighty and true. Woe be to those who despise the testimony.

The exact time when "*Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency,*" shall be "*swept with the besom of destruction,*" and made the dwelling-place of unclean creatures and devils, I do not think can be determined with certainty. It may be done suddenly and in a moment in the great Day of visitation, "*THE DAY of the wrath of the Lamb;*" or it may be, in fact, effected subsequently and gradually, after the first great Day of desolation has passed. I feel unable to determine this.

The like may be said respecting the desolations of *Edom*. *Edom*, after *Babylon*, is the other great witness to the avenging judgments of the Lord. All nations are solemnly called to give heed to the history of its doom: "COME NEAR, YE NATIONS to hear; and hearken, ye people; let the earth hear, and all that is therein: the world, and all things that come forth of it. For the indignation

of the Lord is upon all nations, and his fury UPON ALL THEIR ARMIES: he hath utterly destroyed them, he hath delivered them to the slaughter. Their slain also shall be cast out, and their stink shall come up out of their carcasses, and the mountains shall be melted with their blood. And all the host of heaven shall be dissolved, and the heavens shall be rolled together as a scroll: and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig tree. For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood, it is made fat with fatness, and with the blood of lambs and goats, with the fat of the kidneys of rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Idumea. And the unicorns shall come down with them, and the bullocks with the bulls: and their land shall be soaked with blood, and their dust made fat with fatness. For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch. It shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and ever. But the cormorant and the bittern shall possess it; the owl also and the raven shall

dwelt in it: and he shall stretch out upon it the line of confusion and the stones of emptiness. They shall call the nobles thereof to the kingdom, but none shall be there, and all her princes shall be nothing. And thorns shall come up in her palaces, nettles and brambles in the fortresses thereof: and it shall be an habitation of dragons, and a court for owls. The wild beasts of the desert shall also meet with the wild beasts of the island, and the satyr shall cry to his fellow; the screech owl also shall rest there, and find for herself a place of rest. There shall the great owl make her nest, and lay, and hatch, and gather under her shadow: there shall the vultures also be gathered, every one with her mate. Seek ye out of the book of the Lord, and read: no one of these shall fail, none shall want her mate: for my mouth it hath commanded, and his spirit it hath gathered them. And he hath cast the lot for them, and his hand hath divided it unto them by line; they shall possess it for ever, from generation to generation shall they dwell therein.” (Isaiah xxxiv.)

The Edomites, as the descendants of Esau, were the near kindred of Israel; but they were ever numbered amongst Israel's strongest and most bitter foes. David subdued them, and Joab smote of Edom in the valley of salt, twelve thousand men. In Psalm lx., where the victory of Joab is recorded, and also in Psalm cviii., where the eight closing verses of Psalm lx. are again, with slight verbal alterations, found, we find the words, “*Who will*

bring me into the strong city? who will lead me into Edom?" emphatically repeated. These two Psalms of thanksgiving; founded on the typical victories of David, evidently foreshadow that yet future hour, when Israel and Israel's King shall finally triumph over Edom and all their mighty enemies, and receive the fulness of their inheritance of blessing. "*Who will bring me into the strong [or fenced] city? Who hath led up to Edom?"* *

In the coming day of Antichrist, when he shall be at the very height of his glorious power, Edom will be strong enough to resist him, and together with Moab and the chief of the children of Ammon, to escape out of his hand. (See Dan. xi. 41.) No such privileges will be accorded to Israel. On the contrary, they will be given over fully to the fury of the great Destroyer; and will be trampled down by him as the mire in the streets. Edom will witness their misery, and will have the opportunity and the power of befriending them. But they will not befriend them. They will feel for Israel no pity; they will afford them no refuge. On the contrary, they will rejoice in their calamities; will waylay and intercept them in their flight, and will

* "The fenced city," literally, *the city of defence*, or *fortification*, a phrase already used in Psalm xxxi. 21, is Petra, the famous capital of Idumæa, hewn in the rock and almost perfectly impregnable. See Robinson's "Palestine," vol. ii., pp. 578, 580. The past tense in the last verse represents the question as already answered." *Alexander in locum*.

drive them back into the fires of destruction. And further, when the strength of Jerusalem shall have been utterly crushed, and she being desolate shall sit hopeless upon the ground, Edom will be foremost amongst those who shall instigate Antichrist to complete the work of ruin and extirpate the name of Israel for ever. "*Come and let us cut them off from being a nation ; that the name of Israel may be no more in remembrance.*" (Ps. lxxxiii.) "*Remember, O Lord, the children of Edom in the day of Jerusalem ; who said, Rase it, rase it, even to the foundation thereof.*" (Psalm cxxxvii. 7.) See also the words of Obadiah. They are spoken to Edom. "*For thy violence against thy brother Jacob shame shall cover thee, and thou shalt be cut off for ever. In the day that thou stoodest on the other side, in the day that the strangers carried away captive his forces, and foreigners entered into his gates, and cast lots upon Jerusalem, even THOU WAST AS ONE OF THEM. But thou shouldest not have looked on the day of thy brother in the day that he became a stranger ; neither shouldest thou have rejoiced over the children of Judah in the day of their destruction ; neither shouldest thou have spoken proudly in the day of distress. Thou shouldest not have entered into the gate of my people in the day of their calamity ; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid hands on their substance in the day of their calamity ; neither shouldest thou have stood in the crossway, to cut off*

those of his that did escape; neither shouldest thou have delivered up those of his that did remain in the day of distress. For the day of the Lord is near upon all the Gentiles: as thou hast done, it shall be done unto thee: thy reward shall return upon thine own head. For as ye have drunk upon my holy mountain, so shall all the Gentiles drink continually, yea, they shall drink, and they shall swallow down, and they shall be as though they had not been. But upon mount Zion shall be deliverance, and there shall be holiness; and the house of Jacob shall possess their possessions, and the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it. And saviours shall come up on mount Zion to judge the mount of Esau; and the kingdom shall be the Lord's." (Obadiah 10-18, 21.)

Accordingly, judgment only second to that on Babylon will fall upon the Edomites. The Land of Edom shall be made utterly desolate; and it shall not, like the Land of Egypt, be revived. "*For it is the day of the Lord's vengeance, and the year of recompences for the controversy of Zion. And the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch.*" (Isaiah xxxiv. 8, 9.) The day of Edom's visitation is described in Isaiah in

terms scarcely less strong than those employed to describe the visitation on Babylon. "*Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone: and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury: and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in my heart, and the year of my redeemed is come. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me, and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.*" (Isaiah lxiii. 1-6.)

Yet, severe as this judgment is, it is less severe than that inflicted on Babylon. "*I will cut off from Babylon the name, and remnant, and son, and nephew, saith the Lord.*" (Isaiah xiv. 22.) No remnant is spoken of as spared. But of Edom it is said: "*Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me.*" (Jer. xlix. 11.) And again, in Amos ix. 11, we read, "*In that day will I raise up the tabernacle of David that is*

fallen, and close up the breaches thereof: and I will raise up his ruins; and I will build it, as in the days of old: that they may possess the remnant of Edom, and of all the Gentiles, which are called by my name, saith the Lord." And again, "*Saviours shall come up on Mount Zion to judge the mount of Esau: and the kingdom shall be the Lord's.*" (Obadiah 21.) There can, therefore, be no doubt that the spared in Edom will be cared for and sheltered, though their Land will be given up to burning, and to desolation. Where they will be collocated we know not. Some resting-place will be found for them. In Psalm cviii. 9, the words, "*Over Edom will I cast out my shoe,*" is no doubt an emblem of servitude, so that the Edomites will be numbered among those whom the "*House of Israel shall possess in the land of the Lord for servants and handmaids: and they shall take them captives, whose captives they were; and they shall rule over their oppressors.*" (Isaiah xiv. 2.) Isaac also, in blessing Esau, said, "*Behold, I have made him [Jacob] thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee, my son?*" (Genesis xxvii. 37.)

Nevertheless, Isaac did give to Esau a blessing; though that blessing was accompanied by *servitude*. "*Thou shalt serve thy Brother.*" It will be a mercy that "*saviours*" belonging unto Zion should judge the mount of Esau: it will be a mercy that

Israel should "*lay their hand on Edom, and on Moab, and that the children of Ammon should obey them.*" Israel shall rule over their former "*oppressors.*" Yet the rule of Israel will not be that of oppression. It will be the rule of those who shall truly say, "*Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child. Let Israel hope in the Lord from henceforth and for ever.*" (Psalm cxxxi.) Thus will Israel be minded; and they who are thus minded towards the Lord will surely be meek, gentle, and gracious towards their fellow-men. "*The meek shall inherit the earth.*" "*The remnant of Israel shall be in the midst of many peoples like a dew from the Lord.*" Their King will be, what He ever has been, and is, "*meek and lowly of heart.*" "*He shall deliver the needy when he crieth; the poor also, and him that hath no helper all nations shall call him blessed.*" (Psalm lxxii. 12, 17.) Servitude to Him, and to those who act under Him, must bring with it peace, rest, joy and blessing. The servants will love their servitude. "*If the servant shall plainly say, I love my master, my wife, and my children; I will not go out free: then his master shall bring him unto the judges; he shall also bring him to the door, or unto the door-post; and his master shall bore his ear*

through with an awl; and he shall serve him for ever." (Exodus xxi. 5, 6.) The government of the earth by One, who, in the midst of all His glory, is meek and lowly in heart, and the meekness of those who govern under Him, will be one of the means whereby "*sorrow and sighing*" shall be caused to cease. Morally, as well as physically, "*waters shall break out in the wilderness and streams in the desert.*" "*When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them; I, the God of Israel, will not forsake them: I will make the wilderness a pool of water, and the dry land springs, of water.*" (Isaiah xli. 17, 18.) Servitude to the Lord will manifestly be, and will be deemed to be, blessed then. Its blessedness will be equally recognised in the Heavens. Of the Heavenly City it is said: "*The Throne of God and of the Lamb shall be in it, and His servants [οἱ δούλοι αὐτοῦ] shall serve Him.*" (Rev. xxii. 3.) The wise in heart prize such servitude. They desire that their ear should be marked with the mark of servitude for ever.

§ XII.

Babylon and its Land will be, as I have already said, the sphere on which the judgments of God will *most* heavily fall. Not only shall they not be "*inhabited*," they shall not even be "*dwelt in*." Nor shall any remnant be spared in them. Nor will their desolation be merely silent desolation. "*Devils*," and "*doleful creatures*," shall live and howl there. Babylon will be known only as a thing of the past. Its extinction will be complete. It will indeed be remembered. Mention of it will be made by God unto His servants (see Psalm lxxxvii. 4) in order that its abominations may be considered in the light of the Day of God. The lessons that are despised now, will in THE LAST DAY (that is, the Millennial day, which will be the last day of this Adamic Earth) be remembered and laid to heart. "*Now go, write it before them in a table and note it in a book, THAT IT MAY BE FOR THE LAST DAY, [ליום אחרון novissimo die],* that*

* See the use of the same expression by our Lord in John vi. 44, "*I will raise him up in the last day*" [ἐν τῇ εσχάτῃ ἡμέρᾳ]. The dead saints will be raised, part at the commencement, part at the close of the Millennial Day. "Day" is often, both in ordinary language and in Scripture, used in the wide sense of "*period*": but never when it is associated with numerals—first, second, third, and the like.

this is a rebellious people, lying children, children that will not hear the law of the Lord: which say to the seers, See not: and to the prophets, Prophecy not unto us right things; speak unto us smooth things, prophesy deceits: get out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before us." (Isaiah xxx. 8-11.) In "the last day" the lessons of the Bible now despised and buried out of sight, will be revered, understood, and obeyed. Its lessons will be read in the light of the fulfilled judgments of the "Day of the Lord," when "*the people that shall be created*" shall fear. "*This shall be written for the generation to come, and the people that shall be created shall praise the Lord.*" (Ps. cii. 18.) See also Psalm xxii. 31. "*They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.*" Words like these throw an awful light upon the condition of the generation that now is. Seeing, they see not: hearing, they hear not, neither understand. Their sin remaineth.

Nineveh must be mentioned next in the history of desolation, for although its ruin is described in language somewhat less strong than that applied to Edom, yet no remnant is mentioned as being spared there. Like Babylon, it is blotted out. Amalek also will perish utterly and for ever. "*The Lord said unto Moses I will utterly put out the remembrance of Amalek from under heaven.*" (Exodus xvii. 14.) Balaam looked on

Amalek and said, "*Amalek was the first of the nations ; but his latter end shall be that he perish for ever.*" (Numbers xxiv. 20.)

Edom is next to be mentioned. The judgments poured on it will, as is proved by the chapters quoted in the preceding section, be intensely severe. Yet, although its Land is to become burning pitch, and although none of its royal House—the House of Esau—will remain, yet a residue of the people shall be spared. The name of Edom will remain, and its spared remnant will find protection and rest under the shelter of the God of Israel. In this, Edom differs both from Babylon, and from Nineveh, and from Amalek.

Of Moab and Ammon we read: "*I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and magnified themselves against their border. Therefore as I live, saith the Lord of hosts, the God of Israel, Surely Moab shall be as Sodom, and the children of Ammon as Gomorrah, even the breeding of nettles and saltpits, and a perpetual desolation : the residue of my people shall spoil them, and the remnant of my people shall possess them. This shall they have for their pride, because they have reproached and magnified themselves against the people of the Lord of hosts.*" (Zephaniah ii. 8-10. See also Jeremiah xlviii. 4, 6, 9, 10, 25.) "*Moab is destroyed. Flee, save your lives. Give wings unto Moab, that it may flee and get away: for the*

cities thereof shall be desolate; without any to dwell therein. Cursed be he that doeth the work of the Lord deceitfully, and cursed be he that keepeth back his sword from blood. The horn of Moab is cut off, and his arm is broken, saith the Lord." (See also Psalm lxxviii. 22, 23.) "*The Lord said, I will bring again from Bashan, I will bring my people [Israel] again from the depths of the sea: that thy foot may be dipped in the blood of thine enemies, and the tongue of thy dogs in the same.*" This will be especially manifested in Moab. Hence the words "*Moab is my washpot,*" words twice repeated in the Psalms. In Moab, the blood of God's enemies shall flow as a river. There the feet of His people shall be bathed. "*God shall wound the head of His enemies, and the hairy scalp of such an one as goeth on still in his wickedness.*" (Psalm lxxviii. 21.) "*When thy judgments are in the earth, the inhabitants of the world will learn righteousness.*" (Isaiah xxvi. 9.) In a very especial manner shall the sword of the Lord be drawn against Moab. "*Yet will I bring again the captivity of Moab in the latter day, saith the Lord.*" (Jer. xlviii. 47.) Like words of mercy are used also of Ammon. (See Jeremiah xlix. 6.) "*And afterwards I will bring again the captivity of the children of Ammon, saith the Lord.*" The remnants of Edom, and Moab, and Ammon shall obey Israel (see Isaiah xi. 14): but whether, as absorbed into Israel, as the Jebusites appear to have been, or with a more distinct recognition of

their nationality, we cannot determine. As separate and independent nations they will cease to be. In servitude to Israel they will find peace.

In considering, however, the past and future judgments of the Lord, it is needful to distinguish very carefully between those inflictions that are moral in their results (effecting *moral* changes or *moral* effacement), or other inflictions that operate *physically*, and entail abidingly *physical* ruin. Lasting physical destruction will, of course, be accompanied by moral: but there may be, both in Cities and in Nations, moral effacement or change, when the City or Nation stricken, may physically continue to exist. Thus Babylon, at a yet future period of her history, will undergo a vastly important *moral* change (for the system then inaugurated, and which will morally have distinctively characterised her, will utterly be destroyed when Antichrist rises into uncontrolled supremacy), and yet Babylon physically will for a time remain, and under Antichrist's régime, be increased in strength and in glory. There may, indeed, be cases in which *physical* judgments, overwhelmingly destructive, may accompany the *moral* overthrow, and yet the sphere in which that overthrow is effected may, in all its *essential* physical characteristics, remain unchanged. So was it with the Earth at the time of the Flood. *Morally*, the Earth was destroyed. All the characteristics that nationally and socially marked it as moulded by the hand of

man, were utterly swept away. Men, and their habitations, were destroyed. The Earth was cleansed of its developments as completely as a dish that is "wiped" (such is the expression used in Genesis), and was therefore morally extinct. Yet the Earth *physically* remained. It rose out of the waters, not as a new, but as a recovered Earth. It is ever spoken of in the Scripture as the same Earth that was created in Genesis, and is still inhabited by us. The Millennial Earth also (although it will be so vastly changed) will be the same Earth as now. It is expressly declared in Scripture to be THE FIRST EARTH* [ἡ πρώτη γῆ] : and there will be no other Earth, until, at the end of the Millennium the Adamic Earth and Heavens shall "*pass away, and no place be found for them.*" Not till then will the New Heavens and Earth be created. We must, therefore, be very careful to distinguish between moral and physical effacement. *Morally* the Earth will be "*shaken*" and "*removed like a cottage*" (Isaiah xxiv. 20) when the Day of Man ends, yet though it will undergo great changes, it will not be *physically* destroyed. It will

* See Rev. xxi. 1. This passage is quite sufficient to decide the question respecting a pre-Adamic Earth. It forbids the thought. "*If any one shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life.*" (Rev. xxii. 19.) See further observations on this subject in a pamphlet entitled, "The Altered Translation of Genesis ii. 5, as given in the Revised English Version, considered," as advertised at end of this volume.

not then "*pass away and no place be found for it.*" On the contrary, a new moral centre will be established for it in Zion. "*The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one.*" (Zech. xiv. 9.) Creation shall be freed from its groan. "*Let the sea roar, and the fulness thereof; the world, and they that dwell therein. Let the floods clap their hands: let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the peoples with equity.*" (Psalm xcvi. 7, 9.) Psalm after Psalm corroborates these things.

I have already observed that Edom, Moab, and Ammon, though morally effaced, and never allowed to become again independent nations, will, nevertheless, have in them a remnant to whom mercy shall be shown. There are, however, other nations which though morally destroyed, will, nevertheless, be revived as nations, and in subordination to Israel, be honoured. Of this Tyre and Philistia are examples. Both will morally become extinct: both will, physically, be overwhelmed with ruin: and of Philistia it is said, that its remnant shall be slain. Yet both will be revived, and re-exist as nations. Of Tyre it is said, "*Thus saith the Lord God; When I shall make thee a desolate city, like the cities that are not inhabited: when I shall bring up the deep upon thee, and great waters shall cover thee; when I shall bring thee down with*

them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I shall set glory in the land of the living; I will make thee a terror, and thou shalt be no more: though thou be sought for, yet shalt thou never be found again, saith the Lord God." (Ezekiel xxvi. 19-21.)

Morally, therefore, Tyre will become extinct; just as the Earth will be extinguished when it "*shall be removed like a cottage;*" when "*it shall fall, and not rise again.*" (Isaiah xxiv. 20.) Yet Tyre, though morally extinct, will physically be restored, and be brought under God's blessing. "*Her merchandise and her hire shall be holiness to the Lord: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing.*" (Isaiah xxiii. 18.) Accordingly, when the glory of Israel, and of Israel's King in the Millennial Age is described, we find *the daughter of Tyre* mentioned as *being there with a gift.* (Psalm xlv. 12.) And again in Psalm lxxxvii. 4: "*Behold Philistia, and Tyre, with Ethiopia; this man was born there;*" that is when Rahab (Rahab denotes Egypt morally), when Egypt morally, and Babylon both morally and physically, shall be effaced and revived no more, Philistia on the contrary, and Tyre, and Ethiopia, shall re-appear and be recognised as places so manifestly brought under the prospering hand of

God that it shall be counted an honour and privilege to be born in them. Mention will be made of Rahab and of Babylon, but it will be the mention of places cursed and obliterated for ever. No one will be born to Rahab or to Babylon; but to Tyre and Philistia there will be persons born, and born to honour. No honour, however, will equal that of those who are born in Zion. *"Of Zion it shall be said, This and that man was born in her: and the Highest Himself shall establish her."* *"The Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious things are spoken of thee, O city of God."* Tyre, however, and Philistia, are not shut out from sharing, though subordinately, the honour and blessedness of Zion.

§ XIII.

We are taught to say, respecting the Lord our God, that "*Of Him, and through Him, and unto Him are all things, to whom be glory for ever. Amen.*" God is the one sole fountain whence all things flow. He is "*the Giver of every good and perfect gift.*" But it is not enough for Him to originate and to give. If His gifts are to result in effectuating the intended blessing, He must in all things order and control. All results must be effected under His superintendence and care. All that He giveth must be preserved by Him. There must be GOVERNMENT, and the subjects of that government must be caused to love and to obey it. The angels were created in blessedness; but some were allowed to act in independency of will, and they fell. Man in Paradise was created in blessedness; but he, too, was allowed to exercise an independent will, and he likewise fell. Independency of Will entails on the creature sure ruin: yet men love what they call liberty, and rebel against the control of God. God tells us that we need that He should "*work in us to will, and to do on behalf of His good pleasure*"—*ἵνα ἡμεῖς ἐν αὐτῷ ἐκτελέσωμεν τὰς ἐντολάς αὐτοῦ*. (Phil. ii. 13.) In other words, the good

pleasure of God's grace towards us would never be wrought out to its results, unless He were to work in us on its behalf, nullifying obstructions, and causing us to will and to do that which is needful. The wise in heart know this. Israel, *as a nation*, know it not. As yet they understand not the words, "*From ME is thy fruit found.*"* They have not yet learned to say, "*Thou, O Lord, hast wrought all our works for us*"—לנו. (Isaiah xxvi. 12.) They are more and more uniting with the world in saying both of Jehovah and of Christ, "*Let us break their bands asunder, and cast away their cords from us.*" God's GOVERNMENT is rejected *now*. Yet Government is the great need of the Earth. It is needed in the Church and in the World; by those who fear God, and those who fear Him not. It is needed in every nation, every tribe, every household. Yet men, lusting after self-government, are despising God's government, and unconsciously giving themselves over to the despot-rule of the Devil. Hence the approaching night of nights.

David; the man after God's own heart, was especially characterized by his deep apprehension of the necessity of Government. Deep appreciation of the value of *Government*, and also the conviction that no hand, save the hand of God, could effectually

* We must beware of supposing that these are the words of Israel. When they find themselves like a green fir-tree, strong and vigorous, they will need to be reminded where the true source of their fruitfulness is.

administer it for good, may be said to be the prevailing sentiment of David's kingly soul. Unless we share this sentiment we can have little (may I not say, no) communion with the ways and thoughts of the Psalmist of Israel. We are distant from the thoughts of God. David's kingly life was one continued struggle to put down wickedness and falsehood, and to exalt righteousness and Truth. He saw that the lies of the Devil had, from the Fall onward, triumphed; and that Truth and righteousness were trodden down. "*The wicked walk on every side, when vilenesses are exalted.*" (Psalm xii. 8.) His whole life, therefore, was one prolonged struggle against "*the sons of Belial.*" He struggled, but he could not prevail. The end that his soul longed for he attained not. Evil, its king, and its servants, were too strong for him. This he acknowledged with his dying lips. Evil, notwithstanding all his efforts, was not subdued either in the world, or in Israel, or in his own house. "*My house,*" said David, "*is not so with God.*" "*He that ruleth over men must be righteous*"—wholly and essentially righteous. He must rule in the fear of God perfectly and always. Only such an one can terminate the night of darkness, and bring in "*the morning without clouds.*" Nor must he be holy only: he must be almighty likewise, for the sons of Belial "*cannot be taken with hands: but the man that shall touch them must be fenced with iron and the staff of a spear; and they shall be*

utterly burned with fire in the same place." (2 Sam. xxiii. 6, 7.) Such was the great subject of David's desire both in life and in death; and the Psalm which prophetically describes those desires as answered, concludes with the words, "*The prayers of David, the son of Jesse, are ended.*" They will be answered by the Advent of One who shall reign "*from the river [Euphrates] unto the end of the earth,*" and "*all nations shall call Him blessed.*"

The day that will witness this final extinction of the dominance of the sons of Belial will be a day of conflict such as the earth will never before have seen. "*Every battle of the warrior is with confused noise and garments rolled in blood, but THIS shall be with burning and fuel of fire.*" Rescued Israel (from whose hearts the vail that has darkened them will be taken away for ever) will recognise the wonderfulness of their deliverance, and the greatness and glory of their Deliverer, and the consequences that will abidingly flow from His Presence, and will say, "*Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this.*" (Isaiah ix. 6, 7.) "God's own right

hand and his holy arm will have gotten him the victory." (Psalm xcvi. 1.)

Yet this great day of triumph, marvellous as it will be, has not been without its foreshadowment; and of that foreshadowment it may be truly said, that few events have ever occurred in Earth that have been more wonderful. Abraham, whom God had caused to wander as a pilgrim and stranger from his father's house, and who was sojourning, in all outward appearance, weak and unprotected in the Land he was afterward to receive as an inheritance, found himself suddenly approached by a mighty wave of ruin. Vast hosts from the East, led by four mighty Kings from Persia and the Euphrates, sweeping all before them, advanced towards the Mediterranean and the West. Five Kings united to resist them; but all five were overwhelmed. The whole of Syria was in their grasp. Their victory was complete: their supremacy undisputed. Among their captives was Lot, Abraham's kinsman, captured in Sodom. Abraham heard of Lot's capture. The Eastern hosts must have been counted by millions rather than by thousands; and they, were men of war. Abraham had three hundred and eighteen men; and they were "*trained servants*" only—not soldiers. Yet Abraham, trusting in God, dared the unequal conflict. He had no guide: he had to go by a way that he knew not—a way that he "*had not trodden with his feet*;" nevertheless, he sought out and tracked the foe, found them, and

conquered. They were given "*as dust to his sword, and as driven stubble to his bow.*" It was an event transcendently wonderful, and as such recorded among the marvellous acts of God. Even now, at this present hour, God solemnly calls on us, the children of Chittim—the "*inhabitants of the isles*" and of the West—to remember, and to be warned, by this wondrous lesson of the past; for there is again a day coming when weakness and impotence will be confronted with overwhelming strength, and yet weakness will prevail. "*Keep silence before me, O islands; and let the peoples renew their strength: let them come near; let them speak: let us come near together to judgment. Who raised up the righteous man from the east, called him to his foot, gave the nations before him, and made him rule over kings? He gave them as dust to his sword, and as driven stubble to his bow. He pursued them, and passed safely, even by the way that he had not gone with his feet. Who hath wrought and done it, calling the generations from the beginning? I, the Lord, the first, and with the last; I am He. The isles saw it, and feared; the ends of the earth were afraid, drew near, and came.*" (Isaiah xli. 1-5.) It was an event so marvellous, so unexpected, so evidently wrought by superhuman power, that all who witnessed it trembled. "*The isles saw it, and feared; the ends of the earth were afraid, drew near, and came.*" They saw that with this hitherto unnoticed sojourner there was connected the mighty power

of an unseen God—a God they knew not. Therefore they trembled. They said, What may not this stranger work if thus strengthened by the power of his God? May not we too be given "*as dust to his sword and as driven stubble to his bow*"? They might have gone to Abraham and sought from him instruction respecting his God. But they had no desire for that. On the contrary, they assembled together, and encouraged one another to flee to their own idols for refuge. The sound of the hammer and anvil was everywhere heard, images were moulded, or carved, and gilded, and enshrined in temples builded for their honour. "*They helped every one his neighbour; and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith; and he that smootheth with the hammer him that smote the anvil, saying, It is ready for the soldering, and he fastened it with nails that it should not be moved.*" They sought to Devils, not to God. And so (if God were not to intervene) would it again be, at that yet future hour of Israel's deliverance, when, in the depth of their abandonment, they shall suddenly be helped by power from on high, and "*he that is feeble among them shall be as David, and the House of David shall be as God, as the Angel of the Lord before them.*" (Zech. xii. 8.) Mighty indeed and wondrous will be the deliverance then wrought, for all Heaven's glory will be displayed. The Earth will "*tremble and be still.*"

Yet even then the terrified world would turn to any thing rather than to God, unless God, in the riches of His grace, had provided that the Deliverer sent to Israel should also become a Deliverer to the Gentiles, and rend the vail of darkness that has so long been spread over all nations. Terrors have in themselves no power to sanctify. Unregenerate men, when terrified, seek refuge in Idols and in Devils, as Saul did when he sought to the witch of Endor. Man's natural condition is one of utter servitude to evil; and no terrors, no judgments will, in themselves, break the bond. God's grace, through Christ, can alone cause judgments to soften.*

* It is not only in seasons of *great* terror and alarm that this tendency to forsake God and turn to idols and idolatrous worship is manifested. Even in our own favoured land it is abundantly evidenced now. The spread of Philosophic Infidelity (as in Herbert Spenser's writings), and of Socialistic doctrines, and of revolutionary Democracy, have caused the hearts of many (not without reason) to tremble. They see that modern government holds only a clay-iron sceptre in its hand, too brittle to give an effective blow; and they fear lest results similar to those which, at the close of the last century, followed the French Revolution, should again be developed. They are, therefore, alarmed and anxious, but they turn not to the Bible nor to God. They abandon God, and turn to idolatry. The sound of the hammer and forge and anvil is heard for rearing the ornate Reredos and bedizened "Altar," and the carved Image, and the "fretted Aisle," that SO the dreaded storm might be averted. Thus Israel of old sought to gather around themselves moats of defence filled with the putrid waters

How different the condition of Abraham from that of the multitudes of the panic-stricken Isles! Abraham was met by Melchizedek, the King of Righteousness and the King of Peace, and he blessed Abraham, saying, "*Blessed be Abraham of the Most High God, Possessor of heaven and earth.*" Abraham owned him as the typical representative of the Eternal Son, and rejoiced in his blessing, and gave him tithes of all. Not otherwise shall it be when Israel returning from their victory over their countless enemies shall be met by the true Melchizedek, and from Him receive the blessing of the Most High God, Possessor of heaven and earth. The blessing thus pronounced will be a PRIESTLY blessing. It will have been earned by Christ's sacrificial service, perfected on the Cross. He died "*for that Nation,*" and so provided for them *by that service*, as soon as they shall be brought in faith to Him, that righteousness which will form the meritorious title of all their blessing in time and in eternity. The rewardableness of an infinitely meritorious righteousness, wrought, not by them nor in them, but solely by the sacrificial

of their old pool. "*Ye made also a ditch between the two walls for the water of the old pool; but ye have not looked to the maker thereof, neither had respect to Him that fashioned it long ago. . . . And it was revealed in mine ears by the Lord of Hosts, Surely this iniquity shall not be purged from you till ye die, saith the Lord God of Hosts.*" (Isaiah xxii.

service of Another who was God manifest in the flesh, will be their portion. This righteousness and its merits will become theirs by IMPUTATION. In no other way could it be theirs. What is wrought by Another is not wrought by ourselves. Vast changes indeed will subsequently be wrought in them and around them—changes that will finally bring them into the likeness of Christ in His risen unearthly glory; but these changes will not be the procuring cause, or the ground, but *the result* of the meritoriousness which grace will have supplied to them through the work of Another. Of forgiven Jerusalem it is said, "*This is that which shall be unto her proclaimed, JEHOVAH IS OUR RIGHTEOUSNESS.*"* (Jeremiah xxxiii. 16.) See also Isaiah xlv. 25 and Hosea xiv. 8. "*In ME (Jehovah speaks) shall all the seed of Israel be justified, and shall glory.*" "*In ME is thy fruit found.*"

As their great Melchizedek, Christ coming from the place of established righteousness and established peace shall meet His people to comfort them, to instruct, and to guide. "*Behold, my Servant shall cause to understand*"—יִשְׁכִּיל. These words "causing to understand" were first used in Paradise. Of the Tree of Knowledge, it is said, that it was a Tree making wise, or "*causing to understand.*" Christ is the true Tree of Knowledge. When Adam in disobedience ate of the

* Such is certainly the right rendering of this verse, grievously misrepresented in our present Translation.

typical Tree he gained the knowledge of Good and Evil—of Evil, as something with which (unless God should intervene) he was indissolubly associated for ever:—of Good, as something from which (unless God should intervene) he was separated hopelessly for ever. But when the day of Israel's joy shall dawn, the true Melchizedek will stand before them in the strength of His almighty power, and in the fulness of the riches of His grace, and will sprinkle with His saving blood not individuals only, but "*nations*" ("so shall He sprinkle many nations," Isaiah lii. 15): and He will become the Shepherd, and Teacher, and Preserver of those whom He "*sprinkles*." "*He shall stand and feed in the strength of the Lord, in the majesty of the name of the Lord his God; and they shall abide: for now shall he be great unto the ends of the earth.*" (Micah v. 4.) Kings shall, in token of reverence, "*shut their mouths*" and be silent in His presence: "*for that which had not been told them shall they see; and that which they had not heard shall they consider.*" (Isaiah lii. 15.) Yet at that moment the world will be as one vast moral chaos—its order gone—its institutions swept into destruction. Darkness will long have covered the Earth, and gross darkness the peoples, but that condition of darkness will have been visited by judgment from on high, and all things socially, morally, and governmentally, will be confounded. All things will have collapsed. "*I will overturn, overturn, overturn it, and*

it shall be no more until He come whose right it is, and I will give it Him." (Ezekiel xxi. 27.) But He that hath smitten can heal; He that hath dashed in pieces can restore according to the good pleasure of His own will. Forgiven Israel will be His chief earthly agent; through them He will "*break in pieces and bruise.*" Through them also He will comfort, instruct, heal, and govern. They will be exalted to be the chief of all nations; to them shall "*the chief dominion*" come. They shall be a Kingdom of Priests and a holy Nation. They will be distinctively "THE righteous nation." "*Open ye the gates, that THE righteous Nation which keepeth the Truth may enter in.*" (Isaiah xxvi. 2.) They shall speak and act in the fear of God. Their "*lips shall keep knowledge,*" for they will be a Nation of Priests, conversant with the things of the sanctuary. They will be what Rome Papal has pretended to be, and by her pretence paved the way to the coming carnival of Hell. Israel really will be the reigning Church of the one true God: they will be "*a crown of glory in the hand of the Lord, and a royal diadem in the hand of their God.*" Yet, though thus exalted, they will be meek and lowly in heart, poor in spirit. "*Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, or in things too high for me. Surely I have behaved and quieted myself, as a child that is weaned of his mother: my soul is even as a weaned child.* Let Israel hope in the Lord from

henceforth and for ever." (Psalm cxxxix. 1, 2.) And they will be one—one in thought and one in testimony ; one in service and one in praise. "*Behold, how good and how pleasant it is for brethren to dwell together in unity ! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard : that went down to the skirts of his garments : as the dew of Hermon, and as the dew that descended upon the mountains of Zion : for there the Lord commanded the blessing, even life for evermore."* (Psalm cxxxix.) "*Behold, bless ye the Lord, all ye servants of the Lord, which by night stand in the house of the Lord. Lift up your hands in the sanctuary, and bless the Lord. The Lord that made heaven and earth bless thee out of Zion."* (Psalm cxxxix.) "*Praise ye the Lord. Praise ye the name of the Lord ; praise Him, O ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God. Praise the Lord ; for the Lord is good : sing praises unto His name ; for it is pleasant. For the Lord hath chosen Jacob unto Himself, and Israel for His peculiar treasure."* (Psalm cxxxv. 1-4.) There will be true and united worship then. Such will be the result of the second outpouring of the Holy Ghost, the earnest of which was given at Pentecost. Redemption, so far as regards the payment of the mighty price, has been accomplished ; but "*the redemption of appropriation*"—the time when that which has been purchased shall be claimed,

rescued, and appropriated, is yet to come. For *that* we wait. The manifested recovery of Israel will be the first-fruits of the millennial day. "*Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee.*" (Isaiah lx. 1.) Jerusalem will be the Throne of the Lord—the City of the Great King. "*Jehovah of Hosts shall reign in Mount Zion and in Jerusalem, and in the presence of His ancients * gloriously.*" Jerusalem will be the centre of government—wise, holy, blessed government to the whole earth. "*The law shall go forth from Zion, and the word of the Lord from Jerusalem.*" The *Secular* order of the Nations, as well as their *Religious*, shall be moulded by the hand of

* "*His ancients,*" i.e., His servants who have from the beginning served Him in the path of suffering which the eleventh of Hebrews describes, with those added to them who are described by the Apostle John as his brethren and companions "*in the tribulation, and kingdom, and endurance in Jesus*": εν τη θλιψει και βασιλεια και υπομονη εν Ιησου. (Rev. i. 9.) The departed saints of the Old Testament Dispensation will not be perfected in glory until the saints of the present Dispensation shall have joined them. They will together compose "*the Church of the first-born ones,*" when "*the redemption of appropriation*" comes. God has made a better appointment for us than to allow that His servants under the Old Testament Dispensation should be perfected in their resurrection-glory apart from us—χωρις ημων. ALL who are Christ's at His coming will rise simultaneously and be fellow-citizens of that City above the Heavens (ΕΠουρνια), whose Maker and Builder is God. We believe strictly in the fellowship or "*Communion*" of the Saints.

the God of Israel. As nothing will be too great, so nothing will be too little to become the subject of His gracious care. The sparrow will find "*for herself an house, and the swallow a nest for herself where she may lay her young, even thine ALTARS, O Lord of Hosts, my King, and my God.*" (Psalm lxxxiv. 3.) See also Psalm viii. 7. The least things of creation will then find for themselves a place of shelter and rest under the applied power of REDEMPTION, for it is the power of redemption that will go forth from His ALTARS. The Land of Israel will be called "*Beulah*"; for it will be "*married*" unto the Lord. No wasting or destruction shall be within its borders. The knowledge of the Lord shall cover the Land* as the waters cover the sea. Then the wolf and the lamb, the lion and the ox, shall lie down and feed together. Immanuel's Land will be a *symbolic* Land. It will teem with *symbolic* facts—facts blessed in themselves, but yet more blessed because of that which they symbolise. The wolf and the lamb feeding peacefully together will be a sight in itself blessed; but the knowledge that it indicates a like change in the whole order of created things will be more blessed still. So also living waters shall flow forth from Jerusalem. "*And it shall be*

* Great care should be taken to determine, both in the Old and New Testaments, whether the words עֵרֶב and אֶרֶץ mean the Earth at large or the Land of Israel. The context must determine.

in that day that living waters shall go out from Jerusalem ; half of them toward the former sea, and half of them toward the hinder sea ; in summer and in winter shall it be." (Zech. xiv. 8.) " *Then said He unto me, These waters issue out toward the east country, and go down into the desert, and go into the sea ; which being brought forth into the sea, the waters shall be healed.*" (Ezekiel xlvii. 8.) The issuing forth of these waters will be a fact, but it will be a *symbolic* fact. It will indicate the going forth of spiritual light and spiritual power that will through Jerusalem be diffused throughout all nations.

For Jerusalem will not only be the centre of God's national government, whence He will secularly govern and control all nations ; Jerusalem shall be also the centre of His Church-government. It shall be (what Rome has blasphemously assumed to be) the "Mother and Mistress of all Churches"—God's religious metropolitan centre, around which all other churches in the earth, like so many planets in their respective spheres, shall revolve. A golden candlestick with seven branches, fed with golden oil by two anointed ones standing by the side of the Lord of the whole earth, is the symbol given in Zechariah of the place held by Israel in that coming day. Heavenly light and heavenly grace will, through heavenly instrumentality, be dispensed from above (for gold is the symbol of that which is heavenly) to God's Nation ; and that Nation

shall also be His central Church. Its calling, in accordance with the calling of its Head, who "*shall sit as a Priest upon His Throne,*" will be Royal and Priestly too. They shall be "*made unto our God kings and priests, and shall [so] reign on the earth.*" Yet great and marvellous as the strength and glory of the earthly Jerusalem and her people will be, the distinctive characteristic of their exalted glory will not be found in anything inherent in, or emanating from, themselves. It will be found in that wherewith they shall be associated. They will be associated (and that visibly, so as for every eye to see) with heavenly light, wisdom, strength, majesty, and glory from above. The height of Zion, which will miraculously be exalted above all hills, will be the place where Christ in all the fulness of His glory will be "inaugurated." "*Yet have I inaugurated [נִסְכַּחֲתִי] my King upon my holy hill of Zion.*" As Jehovah of old descended on Sinai and there manifested His glory, and thence spake and thence legislated, so also shall Zion be the place where the visible glory of God shall in far greater manifestation rest; and whence Christ shall reign and become the source to Israel, and through them to the Earth, of blessings such as "*eye hath not seen, nor ear heard;*" "*for there the Lord hath commanded the blessing, even life for evermore.*" (Psalm cxxxiii. 3.) The height of Zion will be the place on which the foot of the symbolic ladder seen by Jacob will rest. "*Ye*

shall see," said the Lord Jesus, "heaven opened, and the angels of God ascending and descending upon the Son of Man."

The quotation of one passage from the 12th chapter of Hebrews is sufficient to show the character of the glory that will, in the coming age, be revealed on Zion. A Polity (πολιτεία) will be established there which, though future, we can even now recognise by faith, and are therefore said to have "*come to it*," owning its principles as the principles of God, contrasted utterly with all the principles that are now gravitating towards Shinar and the House that is to be builded there. "*Ye*," the true Church of God are addressed, "*are not come to a mountain grasped (ψηλαφωμεν) and consumed by fire, nor unto blackness, and darkness, and tempest but ye are come*

*" Unto Mount Zion,
And to the City of the living God, the heavenly Jerusalem,
And to ten thousands of angels, a general assembly,
And to the Church of the first-born ones, enrolled in
heaven,
And to God the Judge of all,
And to the spirits of the righteous perfected,
And to Jesus the Mediator of the New Testament,
And* to the blood-sprinkling,
That speaketh better things than that of Abel."*

The testimony of the Old Testament is in strict

* Throughout this passage the word "AND" marks the divisions of the clauses.

accord with this. Zion is called, "*The place of the name of the Lord of Hosts.*" (Isaiah xviii. 7.) "*The mountain of His holiness.*" (Psalm xlviii. 1.) "*The joy of the whole earth.*" (Psalm xlviii. 2.) "*The perfection of beauty.*" (Psalm l. 2.) In Psalm lxviii. 16 it is described as the mountain which God has chosen for His habitation, and therefore is looked on with terror and with wonder by Bashan, and other like mountains that had been the seats of ungodly Gentile power.

*"A mighty Mountain is the Mountain of Bashan,
A Mountain of heights is the Mountain of Bashan;
Why are ye on the watch ye Mountains of heights?
[Behold] the Mountain [Zion] desired of God to inhabit;
Yea, Jehovah will dwell there for ever.
The chariots of God are twice-told myriads,
Thousands and thousands repeated.
The Lord is among them,
Sinai is in the holy place." **

Very different from this is the condition of Zion now. The Book of Lamentations is the record of her desolation. She is forsaken now and given up to the alien; and yet a little while and the last great Head of Human Civilisation will, under the direct control of Satan, kindle there the light of the glory of the Deceivableness of Unrighteousness whereby Society will be finally blinded unto

* Because the holiness of the Lord will be thence ministered according to the grace of Melchisedek. He has met that holiness on the Cross as a "burning furnace." He will administer it as a guiding lamp.

perdition. Yet we must not suppose because of this that we have at present nothing to do with Zion. Zion *morally* still dwells amongst us as a pilgrim and a stranger—despised and outcast. The truth that has been taught by the Prophets and Apostles, and by the Lord Jesus Himself, and which will finally be glorified on Zion, gives to Zion its moral character now. So we see and love Zion *morally*, recognising her widowhood, and saying,

“O Zion, afflicted with wave upon wave,
Whom no man can comfort, whom no man can save.”

All who love Zion's Truth must suffer: but they are Zion's children; and Zion's principles are their principles: and they know that Zion's principles will finally triumph; and that they themselves shall *then* triumph also. They know that, in one of the prophetic records of their coming glory, they are represented by a glorified company standing around the Lamb on Zion, having His name and the Father's name written on their foreheads—able to sing on Zion the same song that is sung before the Throne of God in Heaven; having powers also of thought and of action that enable them to follow the Lamb whithersoever He goeth, whether in earth or Heaven; for in THEM all that is Adamic merely will have passed away, and they will be “*children of the resurrection*,” invested by Christ with His own heavenly glory, even as

he said, "*To him that overcometh I will give the morning star*"—that being the emblem of His own unearthly glory. And again, "*On him that overcometh I will write the name of My God, and the name of the City of My God, which is New Jerusalem, which cometh down out of Heaven from My God, and I will write on Him My new name ;*" that name which pertains unto Him as the Head of the New Creation of God ; and the merits of that Name supply to us *the title* to inherit "all things."

The order of the Courts of the Tabernacle, or of the Temple, supply a sufficiently plain foreshadowment of the order and connections of the Heavenly and Earthly Courts of God's glory as developed in the Millennium, when Heaven shall be opened, and the angels be seen "*ascending and descending upon the Son of Man.*" The Holy of Holies, where the Cherubim of Glory and the Appeasement-seat were, represents the Heaven of Heavens—the dwelling-place of God. The Holy Place (which came next in order, where the golden Candlestick and the Shew-bread Table and the golden Altar of Incense were) represents the Heavenly City, which is to descend out of Heaven from God, and is, therefore, contrasted with the Heaven of Heavens ; but it is equally contrasted with Zion, and with Jerusalem, and with all things *in the Adamic Earth* ; for it does not descend into the Millennial Earth, but remains

above the created Heavens till after the New Heavens and New Earth shall have been made, its glory being altogether unearthly and incapable of being inherited by "flesh and blood."

The two typical Courts that have been mentioned were *covered* Courts. None but Priests could enter either; and the name by which they were designated was *vaos* or *τα ἄρτια*; the name by which the structure as a whole was denoted, being *το ἱερόν*. Next to the first of the two inner Courts came the Court of the Burnt Offering altar, where also the Laver stood, and where the Congregation of Israel worshipped; and again, next to it and separated by a partition-wall, was the Court of the Gentiles. Such were the typical links and gradations by which the relations of Israel and converted Gentiles to God in the Sanctuary were indicated. Of the Heavenly City it is said, that the "*Gentiles shall walk by means of the light thereof*," and that "*the kings of the earth shall bring their glory and honour unto it*." They will, both for service and for instruction, approach it *mediately* through the earthly Jerusalem, which will be the earthly Court of the visible Temple of God's glory; and the height of Zion will be the spot where heavenly glory (manifested in the Person of Christ, and in the persons of the Church of the first-born ones perfected in resurrection, and in the persons of an innumerable company of angels) will be brought into visible

and abiding association with Earth. Thence the power of heavenly control, guidance and protection, will be caused to bear on human life below. The manner in which God from His heavenly dwelling-place will (in association with those heavenly agents located on Zion) bear on the Adamic Creation throughout the Millennium, is analogous to the relation which He now holds towards His *regenerated people* below. In the regenerate, that which is called in Scripture "*the new man*," the embryo of our future glorified being is created. It is created according to God in righteousness and true holiness, and with it the Holy Spirit dwelleth. Its life and its powers are heavenly. God, through the Spirit, acts on us through it, curbing, controlling, and directing the powers of our Adamic being—restraining evil, and working good. *Morally*, instead of "*the briar*" comes up "*the myrtle*," and peace rules where destruction reigned; and when the hour comes for our Adamic condition of being to terminate, and for corruption to give place to incorruption, the New Man, freed from its earthly entanglements, will be brought into new associations, and be invested with new powers of life and action. There is a marked analogy between these things and the relation of God to the Millennial Earth. The Millennial period, during which the Adamic Earth will be reached and acted on by heavenly power associated with it on Zion, is termed in Scripture "*the regenera-*

tion." *"In the regeneration,"* said the Lord Jesus, *"when the Son of Man shall sit on the Throne of His glory, ye also shall sit on twelve thrones judging the twelve tribes of Israel."*

Effects of vast and wondrous blessing will result from this association of the Adamic Earth with Heaven. Physically and morally the desert shall blossom as the rose, and the groan of creation will give place to the voice of joy and thanksgiving. Nevertheless, there will be nothing perfect in anything that is not raised out of the Adamic circle. Death and corruption, however repressed, will still work in all earthy things. It will still be true that *"all flesh is grass, and all the goodliness thereof as the flower of the field."* In all animals, and in all plants, corruption and decay will lurk. It will still be true, even in the regenerate, that in their *"flesh no good thing dwelleth."* The moral and intellectual tendencies of the flesh (*φρονημα σαρκος*) will still be *"enmity against God."* Repression is not extinction. That which is Adamic and earthy is not heavenly: it can never satisfy God, or the aspirations which His Spirit brings into the hearts of His people. Imperfectness, therefore, is not to remain in abiding association with perfectness. Incipient regeneration is to give place to perfect regeneration, and all things are to be made new. In the case of all those who are brought into "the household of faith" during the Millennium, they will, at its close (changed by God's mighty

power in resurrection), receive in body, and in soul, and in spirit, a fully regenerated condition of being, in which no Adamic or earthy associations and characteristics remain. So also when the new Heavens and new Earth are created. The new Universe will be strictly a new creation. *The first Heavens and first Earth will pass away, and no place to be found for them ; and He that sitteth on the throne will say, Behold, I make all things new.*

But to return. I am not aware that there is anything in the Scripture that would enable us to fix the exact time at which the ordered glory of Zion, as described in the passages above cited, is, in its completeness, to be manifested. Some time elapsed between the deliverance of Israel from Egypt under Moses, and the descent of God upon Mount Sinai when the First Covenant was formally inaugurated there. May we not expect that similarly an interval will occur between the deliverance of Israel from Antichrist, and the time of the inauguration of Christ in all the fulness of His glory on Zion? And this seems the more likely when we remember that only a few of Israel at the time of their national forgiveness will be found in Jerusalem and the Land. For the most part they will be scattered to the ends of the earth ; and we know that they will be slowly, and by various instrumentalities congregated. Some will be gathered "*one by one.*" (See Isaiah xxvii. 12.)

In other cases "*the peoples shall take them and bring them to their place.*" (See Isaiah xiv. 2.) "*They shall bring all your brethren as an offering to the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to My holy mountain Jerusalem.*" (Isaiah lxvi. 20.) See also Isaiah xviii. 7: "*In that time shall the present be brought unto the Lord of Hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of Hosts, the Mount Zion.*" In Ezekiel we find that a large part, probably the greater part of Israel, will be assembled by the Lord Himself, and again led into the wilderness, and after having been visited with sore judgments that the rebels might be purged out from among them, will so be brought back into the land. "*As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you: and I will bring you out from the peoples, and will gather you out of the countries wherein ye are scattered with a mighty hand, and with a stretched out arm, and with fury poured out. And I will bring you into the wilderness of the peoples, and there will I plead with you face to face. Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord God.*" And

I will cause you to pass under the rod, and I will bring you into the bond of the covenant: and I will burge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel: and ye shall know that I am the Lord." (Ezekiel xx. 33-38.) In Micah, too, we read, "*According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things. The nations shall see and be confounded at all their might: they shall lay their hand upon their mouth, their ears shall be deaf. They shall lick the dust like a serpent, they shall move out of their holes like worms of the earth: they shall be afraid of the Lord our God, and shall fear because of Thee. Who is a God like unto Thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not His anger for ever, because He delighteth in mercy. He will turn again, He will have compassion upon us: He will subdue our iniquities, and Thou wilt cast all their sins into the depths of the sea. Thou wilt perform the truth to Jacob, and the mercy to Abraham, which Thou hast sworn unto our fathers from the days of old."* (Micah vii. 15-20.)

It can scarcely be supposed that Zion should be clothed with her destined glory, and the Heavenly Courts of God's Temple be brought into their appointed association with things below, until the Earthly Court of that Temple shall have been

prepared, and the earthly Israel be ready to take their appointed place therein.

As respects those that will be spared in Jerusalem and in the Land of Israel we certainly know from the closing chapters of Zechariah (especially xii. and xiii.) that that remnant, having passed through the fires of the great Day of visitation, will, at the close of that Day, enter on a period of acceptance and peace with God for ever. *"And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: and they shall call on My name and I will hear them: I will say, It is My people: and they shall say, The Lord is My God."* (Zechariah xiii. 8, 9.) They will come stricken, humbled, mourning, out of an abyss of sorrow, but will greet the advent of a Day that shall never effectually be clouded to them again. The developments will be gradual; but they will begin to realise the words, *"Be ye glad, and rejoice for ever in that which I create, for behold I create Jerusalem a rejoicing, and her people a joy."* Nevertheless, their Land will at that moment, physically and morally, be a chaotic desolation. All things will have been upheaved, uprooted, smitten. *The Land shall be utterly emptied and utterly spoiled: for the*

*Lord hath spoken this word."** (Isaiah xxiv. 3.) In Edom, Moab, Ammon, and other countries given to be the inheritance of Israel, many enemies will remain to be subdued; and even in the Land of Israel unclean spirits will linger. See Zechariah xiii. 2, 3: "*And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the Land. And it shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord: and his father and mother that begat him shall thrust him through when he prophesieth.*" And although Jerusalem is to be "*inhabited as towns without walls for the multitude of men and cattle therein*" (Zechariah ii. 4), and although the Land of Israel shall be a land "*of unwall'd villages*" without "*bars and gates*," all dwelling safely therein (Ezekiel xxxviii. 11), some time will elapse before the general scene of ruin gives place to the subsequent condition of tranquillity and peace. The "*third part*" who will be spared in the Land of Israel will find their early energies employed partly

* For further remarks on this subject, see pp. 67, 68, in "The Altered Translation of Gen. ii. 5, as given in the Revised English Version considered," advertised at the end of this volume.

in subduing, under the Headship of the true Joshua, the enemies that will yet linger in and around their Land, and partly in restoring the ruins of "*many generations.*" "*They shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations.*" (Isaiah lxi. 4.) Before these things have, measurably at least, been effected, we can scarcely suppose that the time will have come for Zion's ordered glory to be manifested in its fulness. Zion, no doubt, will be known and marked as the mountain of God ; but for it to be marked by the presence of glory is something different from the ordered perfectness of that glory being displayed in its full governmental developments. And as the knowledge of the presence of the Divine glory in and over the Camp of Israel, and the subsequent manifestation of fuller glory on Sinai, did not prevent Amalek and later enemies from defying and attacking Israel and their God, so will it again be. Even after the awful terrors of the Day of the Lamb's wrath shall have been witnessed, and after it is known that Israel are forgiven and taken under the wing of Divine protection for ever, they will, nevertheless, be still hated, and the machinations of human evil will still be directed against them whenever opportunity is afforded. "*The strange children dissembled unto me*" are the words of the Messiah of Israel in describing His Millennial conflicts

and triumphs.* Twice in the next Dispensation the truth of these words will be *emphatically* evidenced: first in the earlier years of the Millennium; secondly, at its close. Both these periods should be considered with especial care.

The *general* character of the Millennial reign will be the submission of the Nations (partly awe-struck, partly reached by the power of the Gospel of His grace) to the sovereignty of the God of Israel. "*Come, behold the works of the Lord, what desolations He hath made in the earth. He maketh wars to cease unto the ends of the earth; He breaketh the bow, and cutteth the spear in sunder; He burneth the chariot in the fire.*" (Psalm xli. 8, 9.) See also Psalm xviii. 36-44: "*Thou hast enlarged my steps under me, that my feet did not slip. I have pursued*

* This, the 44th verse of Psalm xviii., is the key to the understanding of much of the Millennial history. "*As soon as they hear of Me* (literally, at the hearing of the ear, i.e., readily and instantaneously) *they shall obey Me; the children of the alien or stranger shall lie unto Me.*" In this rendering the Septuagint, the Latin Vulgate, the Chaldee Paraphrase, the Version of Montanus, and the Ethiopic Version virtually concur. See also margin of the English *Authorised* Version and of the *Revised* Version. Alexander's translation is: *At the hearing of the ear they will obey Me: the sons of outland will lie unto Me.* He adds: "The old word *outland*, which may still be traced in the derivative word *outlandish*, has been here employed to represent a Hebrew word which has no equivalent in modern English, and which means *foreign parts* indefinitely or collectively."

my enemies, and have overtaken them : neither did I turn again till they were consumed. I have wounded them that they were not able to rise : they are fallen under my feet. For thou hast girded me with strength unto the battle : thou hast subdued under me those that rose up against me. Thou hast also given me the necks of mine enemies ; that I might destroy them that hate me. They cried, but there was none to save them : even unto the Lord, but He answered them not. Then did I beat them small as the dust before the wind : I did cast them out as the dirt in the streets. Thou hast delivered me from the strivings of the peoples : and thou hast made me the head of the Gentiles : a people whom I have not known shall serve me. As soon as they hear of me, they shall obey me." Submission will be the normal condition of the Nations ; but it will be in part *feigned* submission. Hence the importance of the clause I have already quoted. "*The strange children lied or dissembled unto me.*" The results of this dissimulation will be *specially* manifested in the two periods of rebellion to which I have referred. The last of these will be the most gigantic in its preparations, and the most awful in its daring ; but the first is marked by a characteristic peculiarity that distinguishes it from all other of the great acts of rebellion that ever have been, or ever will be.

The peculiarity is this. In every period heretofore, from the Fall downwards, *Satan* has been the great instigator and sustainer of human evil. But at the

commencement of the Millennium Satan will be bound. He will deceive and instigate the nations no longer. The first great act of Millennial rebellion, therefore, must be traced not to the temptations and instigations of the Devil, but to that power of energetic sin that, like a demon, dwells in the bosom of man, and works successfully in the hearts of all "the strange children"—"*the children of disobedience.*" Until after the hour of Satan's imprisonment, unregenerate man will never have acted by himself alone. He will always have been aided by Satan, and "*by the host of the high ones that are on high*" (Is. xxiv. 21),—"the power" or authority (*ἐξουσία*) "*of the air*" as they are elsewhere called. But when they shall have been "*shut up in the prison*" and can act on earth no longer, it will be found that the innate sin of the human heart can act mightily by itself alone, and defy no less determinately than Satan, the power and authority of God. The early part of the Millennial reign will afford the great example of this. It will show what man's heart can dare to do when left to the unaided energies of its own innate evil. Mighty hordes collocated in the central parts of Asia, to the north-east of the Caspian, marked by no specific names, but comprehended under the undefined title of Gog, or Gog and Magog, will view the quiet and apparently undefended condition of Israel in the early days of their restoration, and will covet their riches, and will seek to make them a prey.

"Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou, and all thy bands, and many people with thee. Thus saith the Lord God; It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought; and thou shalt say, I will go up to the land of unwall'd villages; I will go to them that are at rest, that dwell safely, all of them dwelling without walls and having neither bars nor gates, to take a spoil, to take the prey; to turn thine hand upon the desolate places that are now inhabited, and upon the people that are gathered out of the nations, which have gotten cattle and goods, that dwell in the midst of the land. Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattle and goods, to take a great spoil? Therefore, son of man, prophesy and say unto Gog, Thus saith the Lord God; In that day when my people of Israel dwelleth safely, shalt thou not know it? And thou shalt come from thy place out of the north parts, thou, and many people with thee, all of them riding upon horses, a great company, and a mighty army; and thou shalt come up against my people of Israel, as a cloud to cover the land; it shall be in the latter days, and I will bring thee against my land, that the Gentiles may know me, when I shall be sanctified in thee, O Gog, before their eyes." (Ezek. xxxviii. 9-16.)

They will come up against the land of Israel, and will enter it. They will again seek (as the Gentiles in former ages had done) to bring "*terror into the land of the living*"; but it shall not be as it was in the days of Nebuchadnezzar, Cæsar, and Antichrist. Then Israel were, or will be justly abandoned by their God. They will be given up to the Destroyer, that they might be smitten and "*be trodden down like the mire of the streets*." But those days of abandonment will have passed. The shield of God's protection will avowedly be stretched out over Immanuel's Land. Israel will be safe under the covert of His wing, so that not a hair of their head shall be harmed. God will put His hook in the jaws, and His bridle in the mouths of their enemies; and it will be proved that the shields of the earth belong indeed to the God of Abraham. (See Psalm xlviii. 9.) "*Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal: and I will turn thee back, and leave but the sixth part of thee, and will cause thee to come up from the north parts, and will bring thee upon the mountains of Israel: and I will smite thy bow out of thy left hand, and will cause thine arrows to fly out of thy right hand. Thou shalt fall upon the mountains of Israel, thou, and all thy bands, and the people that is with thee: I will give thee unto the ravenous birds of every sort, and to the beasts of the field to be devoured. Thou shalt fall upon the open field: for I have spoken it, saith the Lord God. And I will send a fire upon Magog,*

and among them that dwell carelessly in the isles : and they shall know that I am the Lord. So will I make my holy name known in the midst of my people Israel ; and I will not let them pollute my holy name any more ; and the Gentiles shall know that I am the Lord, the Holy One in Israel.” (Ezekiel xxxix. 1-7.)

I have already observed that we have no historic prophecies to guide us as to the order of events in the Millennial Dispensation in the manner that Daniel and other prophets guide us as to the coming events of the Age in which we live. We need to be instructed with much detail as to the character and results of the agencies *now* working around us, because the tenor of our own practical course must be thereby determined. But the Millennial reign of the Lord Jesus will introduce a Dispensation altogether new. We have no personal connection with events occurring then similar to that which we have with events occurring now. The instruction, therefore, supplied to us in Scripture respecting the Millennial Age is *general* rather than *specific*. We are instructed clearly respecting the great leading facts of that wondrous period ; but respecting the chronological order of those facts and their relation to each other we are taught but little ; consequently, in treating of them, we have to speak with hesitancy and caution. We may express *opinions* ; but to say “*we think*” is something very different from saying “*we know*.”

When the Lord Jesus shall return to apply the

strength of His holy and gracious power to the moral ruin of Earth we certainly know that His hand will both smite and save. Judgment must precede mercy. "*O Lord God, to whom vengeance belongeth; O God, to whom vengeance belongeth, show thyself.*" (Psalm xciv. 1.) Such will be the cry of Christ's Spirit in the hearts of His people when the throne of iniquity shall have been set up that establisheth mischief by a law. "*Gird thy sword upon thy thigh, O most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously because of truth, and meekness, and righteousness; and thy right hand shall teach thee terrible things. Thine arrows are sharp in the heart of the king's enemies; whereby the people fall under thee.*" (Psalm xlv. 3-5.) And again: "*Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. I will tread down the peoples in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.*" (Isaiah lxiii. 1-6.) See also Micah v. 5, 6: "*And this man shall be the peace when the Assyrian shall come into our land, and when he shall tread in our palaces, then shall we raise against him seven shepherds and eight principal men. And they shall waste the land of Assyria with the sword, and the land of Nimrod in the entrance thereof: thus shall he deliver us from the Assyrian, when he cometh*

into our land, and when he treadeth within our borders." There are multitudes of like passages, as the preceding pages of this volume show. Assyria will be smitten: Egypt will be smitten, and its desolation be continued forty years. The Land of Israel shall be made a terror unto Egypt; but at last, both Egypt and Assyria shall be forgiven and made, together with Israel, a blessing in the earth. This will be one of the great manifested results of the Millennial Reign; but what time will pass before it is effected we know not. *Forty* years must elapse; but after those years of desolation have passed we know not what time will be required for Egypt's promised renovation. The exact length of the periods, and by what methods, and in what order the various nations will be chastened, subdued, and finally blessed, we know not. We do not even know what time will be required for the gathering of Israel, nor how long a time will be needed for the renovation of their stricken Land. Although miraculous agencies will be abundantly employed, yet there are many passages that show that the results will, for the most part, be gradually reached. Thus many lessons will be taught. Many hearts will be humbled and made wise.

It cannot, I think, be doubted, that the first object of the Lord after the forgiveness of Israel will be *the deliverance of their Land* from all the many enemies that will have settled themselves in and around it. Next to the destruction of Israel's enemies will

come the restoration of Israel themselves. Then will follow the renovation of their Land. "*They shall build the old wastes ; they shall raise up the former desolations, and they shall repair the WASTE CITIES, the desolations of many generations.*" This verse seems peculiarly to indicate lengthened desolation and gradual restoration. Nor must it be forgotten that Israel, though converted, will need instruction. They will require both discipline and teaching; the more so because of the high and honoured position which they are appointed to hold as the governors of all nations. They are to be "*a Kingdom of priests and a holy nation*"—"a royal diadem in the hand of their God." "*The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet ; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel.*" (Isaiah lx. 14.) Having been anointed with the Blood, they shall also be anointed with the oil. They shall be anointed as Kings and Priests. As Priests their lips shall keep knowledge. They shall be heralds of mercy to the world, and instructors also in the paths of Holiness and Truth. The enlightenment of the dark heathen world is one of the first commissions entrusted to the spared in Israel. "*I will send those that escape of them [Israel] unto the nations, to Tarshish, Pul, and Lud, that draw the bow to Tubal and Favan, to the isles afar off, that have not heard my fame, neither have seen*

my glory; and they shall declare my glory among the Gentiles." (Isaiah lxvi. 19.) And again, "*How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace,*" etc. (Isaiah lii. 7.) The Gospel preached by Peter and by Paul—"the everlasting Gospel"—the one Gospel of the grace of God, hitherto, for the most part, despised or perverted, will be welcomed then. "*The righteousness thereof [from Zion] shall go forth as brightness, and the salvation thereof as a lamp that burneth.*" (Isaiah lxii. 1.)

Very early in Scripture is the destiny of Israel as to its governmental relation to the nations declared. "*When the Most High divided to the nations their inheritance, when He separated the sons of Adam, He set the bounds of the people according to the number of the children of Israel. For the Lord's portion is His people; Jacob is the lot of His inheritance.*" (Deut. xxxii. 8, 9.) Accordingly in the forty-fifth Psalm, which very vividly describes the Millennial glory of the Messiah of Israel, it is said, "*Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth.*" Israel, therefore, is to supply the future Governors of the provinces of the Earth: such is God's appointment, and according to that appointment He has ordained the future territorial divisions of all nations. Is this believed? No: it seems to have no place among the thoughts of men. Yet it will be one of the distinctive blessings vouchsafed to the

Earth that the nations thereof should be governed by a Nation that shall itself be effectually controlled and guided by God. God will govern ; Israel will obey ; and their obedience shall, through God's grace, be steadfast and abiding.

Indeed, it will be one of the distinguishing characteristics of the Millennium, that in it, for the first time in the Earth's history, a corporate Body shall appear whose primary testimonies shall not fail, but be maintained unto the end. The steadfastness and brightness of the early testimonies of Millennial Israel may increase, but they shall never wane. Israel of old, and Gentile Christendom now, have both proved cankered branches in that symbolic olive-tree in which they once seemed to flourish. "*They have not continued in God's goodness.*" But Millennial Israel shall continue. What they were at the beginning of their history, that they shall be at its close. Of them, as a corporate body, God will say, "*Lo, I am with you alway, even unto the end of the age.*" The Romanists and other like sects (for the Romanists are but a sect formed in the West after the professing Church had lost its unity, and all the essential characteristics of its Apostolic standing)—the Romanists have seized on the words spoken by the Lord Jesus to *His Apostles*, and have applied them to their own corporate standing. But the Lord Jesus did not say to any corporate Body, "*Lo, I am with you alway, even unto the end of the age.*" He addressed His

Apostles *only*. They in their writings yet live. "*Being dead they yet speak.*" Their writings form the written legislation of the Church of Christ. Their testimonies abide with us; these He blesses and these He owns. Accordingly, when warned in the Scripture respecting the "*perilous times*" that are to mark the closing days of Christendom's evil history, we are not told to follow the lead of any Church, or any corporate Body, but *to remember the words of the Apostles of our God and Saviour*. Immediately after the death of the Apostles the Church collectively ceased to be "*the pillar and ground of the Truth.*"* Its "*candlestick*" condition, as symbolized in the Revelation, terminated. The Gentile Churches, neither individually nor collectively, shone any longer as lamps of the Sanctuary. As "*bodies*" they ceased to hear and to obey. Individuals only listened: "*He that hath an ear, let*

* See 1 Tim. iii. 15. An effort has lately been made to interpret these words ("*pillar and ground of the Truth*") of Timothy, not of the Church; but to no individual, even if he were an Apostle, would such a description be applied in Scripture. Besides, *αναστρεφεισθαι* (*to behave oneself*) is a word that implies life and activity of movement, and could not be associated with words that have a fixed and motionless condition, like "*pillar*" and "*ground.*" As to the omission of the article before definite words, that is normal in Greek. An example is afforded in this very verse. We do not translate *ἐκκλησία*, which has no article, *a Church*. See this subject treated in "Remarks on the Revised English Version of the Greek New Testament," Chapter I., as advertised at end.

him hear what the Spirit saith unto the Churches."

From that moment Catholicity has been a sign, not of faithfulness, but of Apostasy. It *must be* so in a Dispensation of disobedience and failure, and that our Dispensation has been. Israel failed corporately: Christendom has failed corporately. But the symbol of the corporate standing of Israel in the coming Dispensation is a golden Candlestick, supplied unfailingly with golden oil, by two Anointed Ones who stand by the side of the Lord of the whole Earth. See Zechariah iv. Their light, therefore, shall never wane. Their corporate standing shall truly be indefectible. The light of Millennial Israel shall shine and be maintained not only in undiminished brightness and purity, but in *unity*. There will be *one* faith, *one* Lord, *one* testimony.

If, then, a high governmental standing like this, priestly and kingly, is to be accorded to Israel, if it shall indeed be, in all strictness, true that

"The ray that shines from Zion's Hill
Shall all the world command,"

we must surely expect that some time must elapse before pardoned Israel will be morally and spiritually qualified to enter on their high calling. Paul, though converted and baptized with the Holy Ghost, was not immediately qualified for his high office as Apostle to the Gentiles. Many years elapsed before he was sent forth from Antioch. Instruction, training, and discipline — moral and

spiritual, are needed by those whom God calls to His service in the Earth: for where "*the mind of the flesh*" (φρονημα σαρκος) yet is (and it is found wherever fallen Adamic nature exists), there, many lessons from the Shepherd and Bishop of souls are required. There will doubtless be found in Millennial Israel (even as now in the present "*household of faith*," "*little children*," "*young men*," and "*fathers in Christ*." Growth will be gradual, even if it be not slow. Moreover, the obduracy and rebelliousness of the Nations will be quelled gradually. Wars will not in a moment cease to the end of the earth; so that many a hindrance must be removed, and many a heart subdued, and many a want supplied, before Israel will be prepared formally to assume their appointed place of legislature and sovereignty, or the nations be prepared to recognise them in it. Whilst Assyria is being wasted by the sword (see Micah v.), and whilst Egypt is enduring its forty years of chastisement, and whilst the Land of Israel "*shall be a terror*" unto it (see Isaiah xix.), Israel and Assyria and Egypt will not be prepared to stand in that wondrous relation of amity, peace, and blessing, which finally they are appointed to hold. I regard, therefore, the opening years of the Millennium as a seed-time rather than a harvest; the bud, and the flower and the fruit must have time for development and ripening. I do not expect that the ordered glory of the Millennium will be manifested until certain pre-

paratory stages shall have passed. I do not *think* (I use no stronger expression) that the Heavenly Courts of God's Temple will be brought into their appointed visible connection with the Earth until the earthly Jerusalem shall have been fully prepared to assume her appointed place as the earthly Court of the Temple of glory. I believe first, that there will be a subjugation of the Nations generally; secondly, a cessation of the destroying judgments that will mark the early part of the Millennium; and thirdly, that a period of peace and of rest, in the Land of Israel, will *precede* the time when the ordered glory of the Millennium will be displayed. There will, as I believe, be a period of general calmness and rest during which the agencies which have terrified the nations will be stayed, and men will have afforded to them an opportunity of considering the character, and the consequences of that marvellous intervention from above whereby Heaven and Earth will have been shaken. Time will be allowed them to ponder the lesson. It will be to the Earth a new season of probation. Will the fools have become wise? Will they acknowledge the work of the hand of Jehovah, and bow to the supremacy of the Nation whom He hath chosen for "*His own inheritance.*" To this question a fearful answer will be given by the nations of Central Asia. As Balaam saw in vision, so they will behold in fact, the peaceful prosperity of Israel. They will look upon the Land of "*un-*

walled villages." They will understand what God's hand had wrought, and will have been instructed as to His future purposes. But His hand rests. The work of judgment has been stayed. Israel ceases from its militancy; and seems to have entered on a sabbatic rest. May not God have withdrawn (at any rate for a season) His protecting power? May not Israel be made a spoil and a prey? This is the thought that they will think, and they will act on it. Indwelling Sin is quite able to stupefy the conscience, and paralyse the apprehension of the soul. "*Let favour be showed to the wicked, yet will he not learn righteousness: in the land of uprightness will he deal unjustly, and will not behold the majesty of the Lord. Lord, when thy hand is lifted up, they will not see: but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them.*" (Isaiah xxvi. 10, 11.) "*Thou therefore, O Lord God of hosts, the God of Israel, awake to visit all the Gentiles: be not merciful to any wicked transgressors. They return at evening: they make a noise like a dog, and go round about the city.*" (Psalm lix. 5, 6).*

* These words, and the Psalm as a whole, may be understood as having a *general* reference to the rebelliousness of the wicked who (even when individually spared) are not subdued, but as soon as opportunity occurs, return to their iniquities. I am, however, disposed to think that the period to which the concluding verses pre-eminently apply, and in which they will find their chief illustration, will be the last great millennial apostasy. Individually spared on the first occasion, and only

Such have been the ways of the ungodly in past Dispensations; and such will they be again. A certain point in the development of Millennial blessing will have been reached. The morning will have passed, and the noon will have drawn nigh. But before it comes, another manifestation of human evil will occur. No manifestations of judgment, no manifestations of mercy, have in themselves any power to change the heart of man. The "*strange children*" will dare to attempt the execution of their deed of evil: they will rush in upon the Land of Immanuel, but God's power will be there; and instantly they shall be arrested. They shall be smitten and scattered so that only a sixth part shall be spared. Nevertheless, after ages have passed away, at the close of the Millennial Day, their children shall inherit their principles, and return in more abundant numbers, and in mightier strength, and encompass the Citadel of the saints about, and the beloved City: but they shall perish for ever: fire shall come down from God out of heaven and devour them. (Rev. xx. 9.) So persistent is human evil. In these histories of its fearful persistency are found some of the most marked and most terrible of the lessons of Scripture. Blessed are they who learn the lesson, and who own and feel what

in their corporate combination destroyed, they will again at evening-time return. In the fourteenth verse I should render the *imperatives* (as the Septuagint do) by *futures*: "They will return," &c.

humanity is even when left to its own promptings unstimulated by Satan. Sin, like an unclean demon, still dwells in man, even if Satan be removed.

I repeat that I regard the commencing period of the Millennial Reign as being a period of *probation*, appointed to test, under new circumstances, the strength and virulence of the innate tendencies of the human heart. The close of the Day of man, and the coming of the Day of the Lamb's wrath, will have brought into the earth terrors and judgments greater than it had ever entered into the heart of man to conceive. Heaven and Earth will have been shaken. Judgments mingled with mercies will have followed. The Gospel of the grace of God will, by thousands of lips, have been preached with the Holy Ghost and with power. The glory of Christ and of His risen saints will have been manifested. Countless examples of His ability and readiness to open His hand and satisfy the desire of every living thing, will have been afforded. Deserts shall have been made to blossom as the rose. Will these marvels have so operated on the heart of men as to penetrate their chambers of darkness and change the deadly current of their souls? Or will the same principles that swayed them of old, in the days when Satan and Antichrist dominated, still prevail when Satan and Antichrist shall have been smitten? The first rebellion of those vast Asiatic multitudes will supply the answer. The same essential principles of wickedness that will

have worked previously under Antichrist and Satan, will work again apart from Antichrist and apart from Satan. The principles that dominated *before* the great Day of visitation, will have lived on through that Day, and will seek (though the effort will be frustrated) to dominate again. Man left to the uncontrolled action of his own will, will manifest his hatred of God by withstanding all that God doeth, and crushing every thing that He loveth. The ancient fountains, therefore, of destruction will again be opened to pour down upon the peaceful and holy rest of Immanuel's Land. Therefore, terrors and judgments similar to those that had marked the great Day of visitation will again be sent forth from the hand of the God of Israel. *"In that Day there shall be a great shaking in the land of Israel: so that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that are upon the face of the earth, shall shake at my presence, and the mountains shall be thrown down, and the steep places shall fall, and every wall shall fall to the ground. And I will call for a sword against him throughout all my mountains, saith the Lord God: every man's sword shall be against his brother. And I will plead against him with pestilence and with blood; and I will rain upon him, and upon his bands, and upon the many people that are with him, an overflowing rain, and great hailstones, fire, and brimstone. Thus will I magnify*

myself, and sanctify myself; and I will be known in the eyes of many nations, and they shall know that I am the Lord." (Ezekiel xxxviii. 19—23.) These words clearly teach us that there will be for a short moment, a renewal of judgments similar to those that marked the Advent of the Day of the Lord. The judgments inflicted at these two periods are described in terms almost identical.

Very marvellous, therefore, will be the lessons afforded by the manifestations of the Divine Presence and Glory in the Millennial Earth. However much the unbelief of previous ages may have refused to acknowledge God and His holy Word, however proudly fools will have said, "*There is no God,*" however extensively the existence of an angelic world and the resurrection of the dead, and the eternal torment of the wicked will have been questioned and denied, yet, in the Millennial Earth, these, and like things, will be placed beyond the possibility of doubt, because the eyes of men will behold them demonstrated by existent facts. The cry of Positivism ("Let us see and we will believe") will be answered. The past declarations of Holy Scripture will have received their ratification by unquestionable fulfillments. All the events revealed in Scripture as associated with "the Day of the Lamb's wrath," and its resulting consequences to Israel and to the Nations, will be seen and recognised to have been, in every jot and tittle, fulfilled. "*Seek ye out of the book of the Lord and read: no one of these shall fail, none shall*

want her mate: for my mouth it hath commanded." (Isaiah xxxiv. 16.) It will be *seen* that Babylon and Babylonia, and Edom; have been made like Sodom and Gomorrah, a curse and a desolation. No one will be able to question the existence of Tophet, for it will be a palpable fact. "*Tophet is ordained of old; yea, for THE KING it is prepared; he hath made it deep and large: the pile thereof is fire and much wood; the breath of the Lord, like a stream of brimstone, doth kindle it.*" (Isaiah xxx. 33.) The torment inflicted there on all those who shall worship Antichrist, or receive his mark, will be visible even to the eyes of men. "*They shall go forth, and look upon the carcases of the men that have transgressed against me: for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh.*" (Isaiah lxvi. 24.) The glory of God and of Christ in the Heavenly City will be visible; and the agency of the risen saints and of angels will be recognised as abidingly present in the Earth, watching over and controlling the Earth's government. Moreover, an outpouring of the Holy Ghost, far greater and more extensive than that at Pentecost, will have been vouchsafed. Full and definite instruction as to the past, the present, and the future, will be afforded. Rulers who will walk in the ways of David, and instructors who will follow in the steps of Paul, will be multiplied in the Earth; for in the Millennial Age the *spiritual* relations to God and to Christ of those who believe, will not be different from the spiritual

relations of those who believed in the days of Paul. The ordinances of Government and the institutions of Society will no longer be obstructive of Truth, but will subserve it, so that the habits and arrangements of men will be as much characterised by the presence of Truth, as they are now marked by the energy and falsehood of Satan. The land of Israel "*shall be full of the knowledge of the Lord, as the waters cover the sea.*" (Isaiah xi. 9.)* In Israel, AS A NATION, there shall be a living manifestation of Truth. They shall be a new Pentecostal Meat-offering in the Earth. *I will sow her unto me in the earth.*" (Hosea ii. 23.) As a people they shall be "*an epistle of Christ known and read of all men*"—they shall be expressive of His mind. For the first time in the history of man, a *Nation* shall be seen in the Earth displaying (not

* It is not always easy to determine when the words ארץ, in the Old Testament, and γη, in the New, are to be translated the "Land," and when they are to be rendered the "Earth." In Isaiah xxiv., for example, our translators, in the first verse, render ארץ "earth." In the next eleven verses they sometimes render it "earth," sometimes "land," but in the thirteenth they condemn this strange alternation by rightly rendering, "*When thus it shall be in the midst of THE LAND among the people:*" thus condemning their use of "earth" in the preceding verses, and virtually allowing that the word should have been translated "land" throughout the whole passage. In all cases, both in the Old and New Testaments, the context must determine. I have no doubt that in Isaiah xi. 9 "land" is the right translation. In the Land of Israel "*the knowledge of the Lord*" (not merely the knowledge of His glory) will be universal.

professedly merely, but truly) the doctrines and principles of the Church of God. The spiritual blessings vouchsafed to the Pentecostal Church in Jerusalem, and to the Gentile Churches gathered by the ministry of the Apostle Paul, will, in all fulness, be bestowed on Israel. They shall be a light, not hidden, but set on a candlestick, that it may give light to all—a City set on a hill that cannot be hid. And they shall walk worthy of their high calling: nor shall their brightness wane. The vast increase of natural light wherewith they shall be favoured (for “*the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days,*” Isaiah xxx. 26) may be regarded as a symbolic indication of the increased potency of the spiritual light that shall be poured upon them, and be, through them, diffused among the Nations. The whole World will teem with evidences of the glory and beneficence and wisdom and grace of the Jehovah of Israel, as well as with memorials of His awful judgments. It will be one of the great objects of the Millennium to supply evidence such as this, so that all excuse for doubt might be swept away, and every conscience be made to feel, and every heart to apprehend. There may, perhaps, be a season in the Millennium when *all* will respond to the appeals of God. In that case, during that period, it would be true that *the whole Earth*, as well as the land of Israel, would be full, not only of the glory of God, but also of the knowledge of Himself. Of this, however, we must not speak

positively. The strange children who dissemble *may* throughout its whole course, exist, though discerned only by the eye of God. Of this we may be sure, that the Millennium will be the great harvest-time of the Earth, and that by means of it millions will be gathered into the eternal rest. Therefore, whilst in every way it will redound to God's glory, it will not be in vain even as to its effects on man.

Nevertheless, one of the chief lessons that will be taught in it will be derived from the display it will afford of the fierce unsubduedness of the power of sin that burns (however smothered) in the hearts of unregenerate men. No warnings, no manifestation of judgments, no display of mercy or of grace, can quench it. It is dead to every appeal of God, but sensitively alive to every impulse that comes from Satan and from Hell. Therefore, when Satan, at the end of the Millennial Reign shall be, for a short season, loosed and allowed to act on some of the last descendants of the Millennial generation, there will be another Apostasy, which, viewed in itself, though not in its consequences (for it will be cut short), will be in its impious daring more awful than any that ever has been manifested on Earth. *"And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth and compassed the camp of the*

saints about, and the beloved city: and fire came down from God out of heaven, and devoured them." (Rev. xx. 7-9.)

Such will be the fearful end of this fallen Adamic earth. From the moment that Adam sinned, the moral chaos began. The sabbath of God's rest was, by Adam's sin, broken, and ever since (to use the words of the Lord Jesus) the Father and Himself have laboured. "*My Father worketh hitherto, and I work.*" Nor will that labour cease until every enemy, and every form of evil shall have been subdued, and He that sitteth on the throne shall say, "*Behold, I make all things new.*" Then will come the eighth day *in the power of its full development*—the day of accomplished circumcision, when *all* that is of the flesh will be cut off for ever, not from some only, but from *all* the redeemed. Then the *whole* Church (not only the Church of the first-born ones) will enter together in oneness of blessedness and glory, into the sabbatic rest of the New Creation of God—a rest that is to abide for ever. The Millennial rest (like all other partial or temporary rests) will have been broken, and the first abiding rest be attained by the abolition of everything that is not altogether NEW.

Not that the light, and the glory, and the blessedness that are to throw a heavenly radiance over the Millennial period are to be in any wise depreciated. We must not forget the words that are specifically addressed to Israel respecting the coming of their Millennial rest. "*Be ye glad and rejoice for ever in*

that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy. And I will rejoice in Jerusalem, and joy in my people: and the voice of weeping shall be no more heard in her, nor the voice of crying." (Isaiah lxv. 18, 19.) Israel and their land are regarded throughout the Millennium as married unto the Lord. "*Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate; but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."* (Isaiah lxii. 4, 5.) "*Therefore, behold, I will allure her, and bring her into the wilderness, and speak comfortably unto her. And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth, and as in the day when she came up out of the land of Egypt. And it shall be at that day, saith the Lord, that you shall call me Ishi (my husband); and shalt call me no more Baali. For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name. And in that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground: and I will break the bow and the sword and the battle out of the earth, and will make them to lie down safely. And I will betroth thee unto me for ever; yea, I will betroth thee unto me in*

righteousness, and in judgment, and in loving-kindness, and in mercies. I will even betroth thee unto me in faithfulness: and thou shalt know the Lord." (Hosea ii. 14-20.)

The Millennium, therefore, is to be regarded throughout its course as the marriage-feast of Israel. *"In this mountain [Zion] shall the Lord of Hosts make unto all peoples a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."* (Is. xxv. 6.) The gladness of that feast will be great. So was it at the Feast in Cana of Galilee, at which Jesus was present, and His disciples. But a sudden cloud came: for *the wine* (wine is the emblem of joy, see Judges ix. 13) *failed*" (*ὑστερήσαντος οἴνου*). And there was a want—a recognised want, and a want that could not have been supplied, except for the presence of One who was, in truth, God the Creator. The hour of His glory, indeed, was not yet come: nor, as regards this earth, has it yet come. Nevertheless, all power was in Him. In Him dwelt, dwelleth, and ever will dwell *"The fulness of the Godhead bodily."* He was able to create; and He did create. That which was water became wine. Good wine there had been before; but infinitely better wine was by Him *created*. It was the beginning of His miracles. An analogous miracle—a miracle of *creation* will close His relation to this *Adamic* Earth. He will *"make all things NEW."* The *"former things shall not be remembered or come into mind."* The new heaven and earth will be

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in glory and excellence, as much greater than the Paradisiacal Earth as Christ, the Eternal Son, is greater than the earthy Adam. The first man was of the earth, earthy, the Second Man is from Heaven (*ὁ δευτερος ανθρωπος εξ ουρανου*).

§ XIV.

A RETROSPECTIVE AND PROSPECTIVE OUTLINE

IF one page in this volume be true; if the mass of Scripture quoted in it be not quoted deceptively, it is very obvious that the progress of the Age in which we live (as indeed of all previous Ages) is, not towards Good, but towards Evil. "*As the days of Noah were, so shall also the coming of the Son of Man be,*" are words too clear to be evaded. In whatever way the Book of Revelation be explained in detail, it is evident that it declares that the Dispensation in which we live is to end in judgment. Nor is there one of the Prophets, from Enoch, the seventh from Adam, to Malachi, whose testimonies do not show that "*lamentation, mourning and woe,*" are written on the whole history of the World's Civilisation, and more especially on the Civilisation of the latter day. It must be so if "*the whole world lieth in the Wicked One.*" Jeremiah l. and li. and Revelation xviii. give to us the closing picture of the condition of human civilisation drawn by the hand of God Himself.

Accordingly, the servants of God in this, and all previous Dispensations, have had committed to them

as one of their chief duties and chief honours, the maintenance of the Prophetic testimony. The people of God, if they are to grow up as a holy Temple unto Him, must be builded "*on the foundation of the Apostles and Prophets.*" The testimonies of Jeremiah were not abolished, but confirmed and amplified by the testimonies of John in Patmos. Both led to bonds and imprisonment; but both were honourable and blessed; and needful to enable the man of God to stand girt with Truth on the battle-field.

No one was more sensitively alive to the importance of these things than the Apostle Paul, whose mission was peculiarly to us Gentiles. He was, indeed, most anxious that the souls of them to whom he ministered should be established in the knowledge of grace; this, the first eight chapters of the Epistle to the Romans abundantly prove. But he well understood that the knowledge of those truths which teach us our own individual relation to God is not the only knowledge that we require; we need also to be instructed respecting the sphere in which we are called to serve. What rightly ordered army ever entered an enemy's land without minute instructions as to the course and character of its operations? No campaign can be entered on without a plan. We stand in a sphere in which the Prince of darkness has been permitted to put forth his mighty energies to crush, for a season, the Truth of the living God, and to give supremacy to his own lies.

We have, all around us, his citadels of strength. Do we need no light, no guidance in the midst of such dangers? The Dispensational knowledge of Scripture supplies this light and guidance. Accordingly, in the ninth, tenth, and eleventh chapters of the Romans (chapters than which none have been more neglected, perhaps I should rather say, *despised*) Gentile Christianity finds an outline of its history.

After the one oblation on the Cross was finished, God was pleased to appoint *three* great corporate bodies as the especial subjects and spheres of His operations: first, Israel; secondly, the nations of the Eastern and Western divisions of the Roman Empire to whom *supremacy* in the Earth is given during the whole period of Israel's rejection, and who are, ultimately, to serve and worship Antichrist; thirdly, Gentile Christendom. In 2 Thessalonians ii., the Apostle Paul ratifies all that had been predicted by Daniel respecting Antichrist and his reign; but Romans xi. is devoted to the religious history (if I may use the expression) of Israel and of Christendom. Israel nationally is denoted by a branch belonging to an olive-tree of God's planting, whose root was full of sap and fatness, but the sap was hindered in its flow; the branch withered, became a cankered branch, and was broken off under judgment. Facts, obvious to all, attest the reality of that excision. The Jewish Branch was broken off (the date of its excision may be fixed

at Stephen's martyrdom) and another branch was grafted in. It symbolised a position of blessing accorded to Gentile converts, and became the emblem of Gentile Christendom. Promise and grace were the sap of the symbolic Abrahamic olive-tree into which Gentile Christendom was grafted. Its early history was blessed. "*From Jerusalem round about unto Illyricum,*" said the Apostle, "*I have fully preached the Gospel of Christ.*" The result was the hallowment of thousands of Gentiles as a *προσφορα*—a meat offering unto God.* The Gentile Churches thus sanctified by the Truth were, for a time, Epistles of Christ—living expressions of His doctrines and ways. They were gathered in various localities, having *local* unity, for in each place in which they were gathered they were strictly one; and they had catholic unity, for all the various gatherings were practically one in doctrine, discipline, and practice. The visible bond of their unity was the government which was vested in the Apostle and his fellow labourers (such as Timothy and Titus), by whom they were all alike controlled. In 1 Cor. iv. 17 the Apostle speaks of his instructions being the same "*everywhere in every Church.*" All of the Churches, therefore, whilst thus governed, could be represented by associated candlesticks of gold, all equal, all alike,

* Just as those converted in Jerusalem at Pentecost were a *προσφορα*—a new meat offering there. See Leviticus xxiii. 16. The converts themselves are the offering hallowed unto God, through the ministry of the Apostle as the instrument.

perfect individually, and perfect in their association. As lamps of the sanctuary viewed collectively, they were the pillar and ground of the Truth. But their light soon waned—the fine gold changed. Darkness entered where light had reigned. The Apostle saw the declension, and in Romans xi. he admonished and warned. The Gentile Churches had “*become wise in their own conceits.*” Pride and worldliness had come in among them. They boasted themselves against chastened Israel, coveted their distinctive blessings, and spake as if Israel was for ever to be excluded from the covenant of grace and of glory. The Apostle, therefore, rebuked their folly and their sin, told them that Israel should surely be grafted back again (and that *as a distinct Branch*)* into their own olive-tree, and added that they (Gentiles), if they continued in their downward course, would as a Body inherit judgment, and be cut off as Israel before had been; and with the Gentiles there was no covenant of restoration.

The Apostle Paul in his last address to the Church in Ephesus—a Church he loved so well—warned them of the danger that was close at hand. “*I know this,*

* Gentile Christians often (in speaking of the future of Israel) speak of them as if they were to be merged, when converted, into Gentile Christendom, in which case they would have been represented in Rom. xi. as grafted in on the Gentile olive-branch, whereas they will be grafted in as a separate branch into their own olive-tree, and the Gentile branch will be cast out.

that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Therefore WATCH." (Acts xx. 29-31.) The Apostle departed ; and the ruin came. The early apostasy of Israel (when, during the absence of Moses, Aaron made the golden calf, and the people sat down to eat and drink, and rose up to play) was scarcely more sudden than was the fall of professing Christianity after the Apostles died. The voice of God spake from Patmos : and it bade everyone who had an ear, to listen. Patmos should have been the practical centre of Christianity. If Christianity had girded itself with the truths of Patmos, it would have stood strong. But Patmos was abandoned : Prophetic Truth (which, as taught in the Scripture, was the practical safeguard of God's people) was despised. The Revelation was used only to be perverted. Men who had thoroughly drunk in the spirit of Pashur (see Jeremiah xx.)—the Priests, Bishops, Archbishops, and Patriarchs, who compassed the Throne of Constantine—grasped Christian Truth, perverted and corrupted it, forced it into the mould of their own evil thoughts, and changed it so thoroughly, that the voice of the professing Christian Church, and the voice of the Scripture became contrary the one to the other ; and that contrariety not only remains, but is now, day by day, increasing. Christianity ascended the Throne of the Cæsars, and

all that remained to it of Christian Truth was used to give efficacy to Cæsar's principles, Cæsar's counsels, and Cæsar's ways. The world ruled in the name of Christ. Pashur's name was by the Spirit of God changed into Magor-missabib (terror round about)—an awful name; but from Constantine's day to the present it has been written both on Secularized and Sacerdotalized Christianity, and never more markedly than now. Houses that men honour as the Houses of God, Christ pronounces to be synagogues of Satan. Praising one of the Churches, He said, "*Thou hast tried them that say they are Apostles, and are not, and hast found them liars.*" Jeremiah may be at present in the dungeon, and Pashur on the Throne; but with which shall we cast in our lot? To which shall we cleave?

It has been truly said by one who knew much of human nature and its ways, that "to suppose that the Church character can be maintained when the Church falls short of the just consequences of its faith, is to suppose that the Spirit of God can acquiesce in the moral inconsistency of unregenerate man without even a testimony that He is dishonoured by it." This is, indeed, most true. The professing Church can scarcely fall into a lower depth of degradation than when its standard of morality sinks to a lower level than that of the world around them. The world's conscience can pass sentence upon dishonesty and non-natural interpretations. Sceptics, such as Lord Bolingbroke, have said, "the annals of

Christendom have been the annals of hell." Evil though the fifteenth chapter of Gibbon's History be, can it be said that there is no truth in his accusations? *Fas est ab hoste doceri*. During the atrocious persecutions of the Protestants in France in the seventeenth century, Voltaire (while other hearts were steeled) did his utmost to succour and befriend the persecuted Protestants of France in their dire sufferings. The extract I am about to make is from an author of whom I could not say that he had any sympathy with Evangelical Truth, but he acknowledged the authority of the Word of God, and saw that darkness was not light. The following is his testimony respecting the Christianity of the fourth Century :

"The additions made by the emperors and others to the wealth, honours, and advantages of the clergy were followed with a proportionable augmentation of vices and luxury, particularly among those of that sacred order who lived in great and opulent cities ; and that many such additions were made to that order after the time of Constantine is a matter that admits of no dispute. The Bishops, on the one hand, contended with each other in the most scandalous manner concerning the extent of their respective jurisdictions, while, on the other, they trampled upon the rights of the people, violated the privileges of the inferior ministers, and imitated in their conduct, and in their manner of living, the arrogance, voluptuousness, and luxury of magistrates and princes. This pernicious example was soon followed by the several ecclesiastical orders. . . . If the enthusiastic frenzy of the monks exaggerated, in a manner pernicious to the interests of morality, the discipline that is obligatory upon Christians, the interests of

virtue and true religion suffered yet more grievously by two monstrous errors, which were almost universally adopted in this century, and became a source of innumerable calamities and mischiefs in the succeeding ages. The first of these maxims was, 'that it was an act of virtue to deceive and lie, when by that means the interests of the Church might be promoted'; and the second equally horrible, though in another point of view, was, that 'errors in religion, when maintained and adhered to after proper admonition, were punishable with civil penalties and corporeal tortures.' The former of these erroneous maxims was now of a long standing; it had been adopted for some ages past, and had produced an incredible number of ridiculous fables, fictitious prodigies and pious frauds, to the unspeakable detriment of that glorious cause in which they were employed. And it must be frankly confessed, that the greatest men and most eminent saints of this century were more or less tainted with the infection of this corrupt principle, as will appear evidently to such as look with an attentive eye into their writings and their actions. We would willingly except from this charge Ambrose and Hilary, Augustin, Gregory Nazianzen, and Jerome; but truth, which is more respectable than these venerable fathers, obliges us to involve them in the general accusation. We may add also, that it was probably the contagion of this pernicious maxim that engaged Sulpitius Severus, who is far from being, in the general, a puerile or credulous historian, to attribute so many miracles to St. Martin. The other maxim, relating to the justice and expediency of punishing error, was introduced with those serene and peaceful times which the accession of Constantine to the imperial throne procured to the Church. It was from that period approved by many, enforced by several examples during the contests that arose with the Priscillianists and Donatists, confirmed and established by the authority of Augustin, and thus transmitted to the following ages.

"When we cast an eye towards the lives and morals of

Christians at this time we find, as formerly, a mixture of good and evil, some eminent for their piety, others infamous for their crimes. The number, however, of immoral and unworthy Christians began so to increase, that the examples of real piety and virtue became extremely rare. When the terrors of persecution were totally dispelled ; when the Church, secured from the efforts of its enemies, enjoyed the sweets of prosperity and peace ; when the most of the bishops exhibited to their flocks the contagious examples of arrogance, luxury, effeminacy, animosity, and strife, with other vices too numerous to mention ; when the inferior rulers and doctors of the Church fell into a slothful and opprobrious negligence of the duties of their respective stations, and employed in vain wranglings and idle disputes that zeal and attention that were due to the culture of piety and to the instruction of their people ; and when, to complete the enormity of this horrid detail, multitudes were drawn into the profession of Christianity, not by the power of conviction and argument, but by the prospect of gain and the fear of punishment ; then it was indeed no wonder that the Church was contaminated with shoals of profligate Christians, and that the virtuous few were, in a manner, oppressed and overwhelmed with the superior numbers of the wicked and licentious." [See Mosheim, Vol. i., Book ii.]

These statements may seem severe ; but substantially they are true. Every unprejudiced Ecclesiastical historian that I have met with confirms them. Eusebius, in his *Ecc. Hist.* lib. iii. § 33, mentions with approval an early Christian named Hegesippus* who

* Hegesippus, A.D. 157, wrote thus:—"The Church continued until then [the commencement of the second Century] as a virgin pure and incorruptible ; whilst if there were any that attempted to pervert the sound doctrine of the saving Gospel, they were yet skulking in dark retreats ; but when the

had said, that "the Church continued a virgin pure and undefiled" till about the time of Trajan; but that "when the sacred company of the Apostles closed their distinguished course, the conspiracy of godless error began to discover itself with an open face, and by the deceiving art of heterodox teachers" to subvert the Truth. See *Daille de Usu Patrum*. The fact is, that God, in the Old Testament and New Testament Dispensations, has from the beginning allowed Evil to dominate, in order that its character might be fully manifested, and that the character and strength of Satan, and the character and strength of Man under Satan, might be developed, until at last He should manifest the might of His own strength, and cause all to recognise the contrast between Earth during the Day of Man, and Earth during the Day of God. Nevertheless, whilst steadily carrying out this purpose, God has from time to time graciously interfered to check by His providence and grace the proud triumphs of evil, and

sacred company of the Apostles came to the end of their course, and the generation of those who had been privileged to hear their inspired wisdom had passed away, the conspiracy of godless error commenced by the fraud and delusion of false teachers who, *as there were none of the Apostles left* [the deadly doctrine of Apostolic succession was not accepted by Hegesippus], thenceforth attempted without shame to put forward their knowledge falsely so called, and to bring it into antagonism with the preaching of the Truth."

Hegesippus as quoted by Eusebius, Eccl. Hist. lib. iii. § 33.

granted to His people Leaders and Deliverers, or else such Light and Truth as abidingly girded them with strength for the battle. His interventions in Israel were continual. Very awful was the darkness that in the early centuries brooded over Constantinople, Antioch, and Alexandria: yet in the midst of it God was pleased to work and to constitute for His people two fortresses of abiding strength in the Nicene and Athanasian Confessions. Is not God's hand to be recognised in the history of Athanasius? And although the Creed bearing the name of Athanasius was not formulated till long after he had passed away, yet he was the great maintainer and preserver of its Truths. So also, when Luther was raised up, intense darkness reigned, and fear was on every side. Yet God worked; and the distinctive Articles of our Protestant Confessions were formed, for which we shall praise God for ever. I mention these things lest in dwelling so much (almost indeed exclusively) on the history of the darkness I should be thought to ignore or undervalue the interventions of God's mercy. To do that would be to sin. At the same time we must remember that although it be true that the presence of a dead fly will cause the ointment of the apothecary to stink, it is not true that the presence of light and truth in the midst of a circle of surrounding darkness will sanctify or illumine that darkness. Light may shine in darkness, and the darkness receive it not. There is a prevailing dispo-

sition now to speak and act as if the mere presence of good sanctified evil. The Pharisees and their ways were not sanctified by their phylacteries. The holy truths emblazoned there bore witness against them, and sealed their condemnation.

Nothing can be more true than the words of Hegesippus respecting the godless conspiracy of heterodox Teachers who began to oppose the Truth as soon as the Apostles died. God was pleased to permit this, as a punishment, no doubt, on the worldliness and corruptions that had begun to appear even whilst the Apostles lived. Nor was He pleased to raise up any Teachers who were capable of adequately defending the Truth. The Apocryphal writings do not contrast more unfavourably with the Scriptures, than do the writings of those called "the Apostolic Fathers," with those of the Inspired Apostles. They were doubtless men who feared God, but their writings (if not foolish like the Shepherd of Hermas) seem little more than feeble protests against the insubordination and moral disorder that were prevailing in the Churches. Even of the Epistle of Clement of Rome, (which was the best) we must say that the lines of doctrinal Truth laid down by the great Apostle of the Gentiles are faintly, if at all, discernible in it. Irenæus, who belonged to a later period, was chiefly occupied in contests with the Gnostics, many of whose doctrines seem analogous to those of certain sections of "the Spiritualists" of modern days. *"Doctrines of devils, speaking lies in*

hypocrisy" is an appellation well suited to them ; but brimstone regions afford no green pastures for the sheep of Christ. Then came the philosophic Schools,—Jews, Greeks, Orientals, professing Christians, and semi-professing Christians—a mixed multitude, who finally found their centre at Alexandria. If true Christianity was found at all, it was found shorn of its Nazarite separation. Christianity could not ascend the throne of the Cæsars without laying aside the garb of Nazareth. Christ and Pilate had in no respect become identified ; nor had the Roman Empire ceased to be denoted in Scripture by "*a beast dreadful, and terrible, and strong exceedingly,*" whose body is to be destroyed and given to the burning flame. But all this was forgotten at Alexandria. The Bible was nothing worth unless cast in the mould of Philosophic or Ecclesiastic thought. The strongest would mould it most successfully. Satan seems to have formed at Alexandria an arena where well nigh every falsehood wherewith he has corrupted both natural and revealed Truth, found a sphere for its development. The only voice excluded was that of God's pure unadulterated Truth. The graves of Alexandrian thought are now being opened again, and the Neologians of Germany, and writers like those of "The Essays and Reviews" in England, have supplied (if I may so say) the phonographs, by which Satan is causing buried Alexandrianism again to make its voice heard in Western Europe. Well, Alexandrianism has a Syren voice ; and when

it shall have thoroughly leavened with its thoughts the Western and Eastern branches of the Roman World, from Britain to the Euphrates, men will discover when it is too late, that it is possible for them, while asleep, to be bound in chains of adamant—chains of Gehenna—fiery chains that never can be loosed. Truly indeed has the Church of England Article said, “As the Church of Jerusalem, Antioch, and Alexandria, have erred, so also the Church of Rome hath erred, not only in their living and manner of Ceremonies, but also in matters of Faith.” Art. XIX. The Apostle Peter wrote from Babylon and laboured in the East: Paul preached from Jerusalem to Rome. Over all this district, Alexandria and the three other Patriarchate or Episcopal Cities that have been mentioned, diffused their vitiating influence. Darkness reigned, and awful judgment came. The Saracens and the barbarian nations of the North swept like a desolating flood over the Roman World. What became then of the Christianity that had ascended the Throne of the Cæsars? And what became of the Throne itself?

It was for a season preserved in the East, and restored in the West, Western Ecclesiasticism will say. But for what restored? To inaugurate the days of Charlemagne and the principles of mediæval Europe. Sacerdotalism raised itself to (virtually) Imperial power. And how? Partly by terrifying, partly by alluring the barbarians through mystic rites, and pompous processions, and idolatrous cere-

monies into their priestly net; for the priests were deemed to be invested with the power and authority of God. Before them they trembled; and at their will they bowed down and worshipped whatever was set up. They were "bewitched" (see Gal. iii. 1) and "befooled" [*εμωπανθησαν*] Rom. i. 23. It has been truly said that Demons who had previously been worshipped under other names were now worshipped under the names of Peter, Paul, and Mary. A Christianized idolatry reigned. Of the consecrated bread it was said, *Ecce Deus* [behold God]. O Mary, hear us. *Fussu Matris impera Salvatorem* [with the authority of a mother command the Saviour] was the cry addressed to Mary. In Jeremiah's time the apostates said that they would worship "*the Queen of Heaven.*" Mariolatry alone suffices to stamp on Catholicism the brand of the Pit. Facts are facts. Neither non-natural interpretations, nor vehement asseverations, nor oaths, can set aside patent facts. And as to oaths and asseverations, what is the value of them when there is a dispensing power in the Priest that can cancel all obligations; and that teaches that it is not only right, but a duty to tell lies and swear falsely in a good cause. Have Pascal's accusations as to these and like things ever been answered? No. And never will, for they are as true as the fact of our existence. Those accusations may be forgotten now. Satan may bury them out of sight; but they will be remembered in that coming Day when the

records of human history shall be reviewed before the Throne of the Eternal Judge. How will non-natural interpretations be regarded then?

Mediæval Europe accepted for ages a system of almost pure Idolatry. Knights-errant and their follies; missions in quest of "the Holy Grail"; the Crusades that drove Europe into fanatical madness; the drunken wassail of Baronial Castles (in the midst of whose ruins the cry of the screech owls, and other birds of darkness at the midnight hour, remind us of the screams and wailing of an unseen world); the habitual association of tyranny and cruelty with strength, evidenced in vale, mountain, and plain by the groan of the oppressed *villain* and serf, these were some of the features that marked the lengthened reign of Ecclesiasticism in Europe. Minstrels, ancient and modern, have endeavoured to throw a halo over the fearful scene. But it is all in vain. It is a scene stamped with the impress of eternal Death; and deceiving words cannot efface that impress. Satan's lures were sought unto: God's Truth buried. And when, occasionally, its light mercifully reappeared, as in the testimonies of Wycliffe, and Waldo, and Huss, and Jerome of Prague, it was anathematized, hunted down and destroyed. Scarcely a visible spark remained. When Luther came, light was well nigh confined to his bosom and his cell. There, God was in mercy pleased to kindle a fresh spark, and to fan it into a flame—a flame appointed both to enlighten and to devour. It enlightened the

souls of those who feared God ; it devoured the corruptions of the Adversary. Unspeakably awful is the sin of those who denounce the Reformation. It is akin to the sin of those who denounced Pentecost ; for the Protestant Reformation was, as truly as Pentecost, a result of the direct intervention of the Holy Ghost.

It has recently been said by an influential personage, that "Truths have been proclaimed by honest men, who held them as sacred convictions dearer to their souls than life ; but after a while men arise and catch up the phrases of the truth which they have never learned ; they strive to use them as pledges of power, but the force has gone out of them with the heart-grasp with which the earlier generation held them : the phrases become the empty and hollow shibboleths of a party, void of meaning, because without the divine energy with which they once were full. Powers prostituted to unworthy ends wither away." *

Very true are these words : salutary is the warning they contain. Let us lay it deeply to heart. God

* Truth is truth wherever found. With the sentiments of this passage (which I quote from a Sermon preached by the Bishop of Ripon, Dr. Boyd Carpenter, before the House of Commons in the Jubilee Year) I thoroughly concur. With the sentiments of another passage which I subsequently quote from the same Sermon respecting the character of the Age in which we live, I am at utter variance. Every feeling of my soul is against it.

through six thousand years has, from time to time, intervened in the midst of Satan's Empire of darkness, and graciously sent seasons of light. Look back through Scripture and see how frequent, and how various His interventions have been. Sometimes they have been prolonged: sometimes brief; but in either case the habitual strength of evil has ultimately prevailed, and the light has waned, or been extinguished. Sometimes the destroying causes have been chiefly external (they were wholly so in the case of the Mission of the Lord Jesus who by wicked hands was crucified and slain): at other times the weakness and failure of God's own servants have aided, if not caused, the ruin. Whatever the immediate cause, the universal rule has been declension and failure. Nor will it ever be otherwise until He (who is now sitting at the right hand of the Father, waiting, hidden as "*a polished shaft in the quiver of Jehovah*") shall be brought before the Ancient of Days and invested with the power of earth, and return to "*build up Zion.*" After that, evil shall never triumph again.

In the meanwhile, let us not forget the warning above given. If we should see Truth, as represented by its servants, not only fall, but become prostrated in dishonour like Noah in his drunkenness, let us beware of despising it even then. Let us beware of bringing on ourselves the damning curse of Ham and of Canaan. What if we laugh, and mock, and scoff, when God calls us to weeping,

humiliation, confession, and supplication? And even if we should escape such sin as that, let us take heed that we do not allow the fall of Christ's servants to discredit Christ's Truth in the inward estimate of our souls. We are often very quick in discovering reasons why we should cease from following where Christ's Truth leads. An excuse may readily be found in the inconsistencies and weaknesses of Christ's servants. Seldom did the Lord Jesus speak more severely than when, finding His disciples surrounded by cavilling and objecting multitudes, He said, "*O faithless and perverse generation, how long shall I be with you, and suffer you?*" The disciples, because of their lack of the needed faith, had failed in healing a child that was possessed by a devil. The multitudes availed themselves of the occasion for encouraging their scepticism. Even the father of the child found his faith shaken. Weakness in the servants had made the Master suspected. Hence the rebuke of the Lord. Have we never deserved similar reproof? Do we discern in ourselves and others no disposition to frame excuses for continuing in positions and circles that the Word of God condemns, because decrepitude and failure have been manifested by those who have sought, for a time, better and more separate paths? Very few, say we, walk in those paths, and the few who do are despicably feeble. A strong tendency towards this character of thought prevails. Is it to continue? Is it to become a confirmed plague-spot in the

Church of God? Are Repentance and Reformation, for reasons such as these, to be denounced?

Thankfully do I recognise the Reformation as having its origin from God. It was truly the work of His Spirit; and for it in Eternity millions and millions will bless Him for ever and ever. But it equalled not His work at Pentecost, either in its methods, doctrines, or developments. Luther was not an Inspired Apostle. From its commencement, the agencies of the Reformation were not solely the agencies of God's true people. A mixed multitude joined. Humanity had groaned under priestly tyranny, and men's natural intelligence, as it became awakened, found that it had been "befooled" — *εμωρανθη*. (Rom. i.) Men as men were glad to be released from chains which they had proved to be fetters of fire. Consequently, political agencies were mingled with religious. The Reformers were beset with difficulties and dangers; yet they struggled on, and their labours were not wholly in vain. Many a vineyard whose grapes had been grapes of Sodom, and their vines, vines of Gomorrah, were laid waste, and other vineyards planted in their room. Many a falsehood was exposed: many a buried truth restored. A strong effort was made (and in some places it succeeded) wholly to dethrone Tradition, and to establish the sole authority of the Word of God. The Epistles to the Romans and the Galatians were unfolded in a manner in which they never had been unfolded since the Apostles died. And

although Satan has been permitted to put forth mighty power against these mercies, to crush and to pervert (how terrible was his mission of *Ignatius Loyola*), yet he has never been able, and never will be able, effectually to nullify this work of God. In every generation true Protestantism has ever borne some fruit; and fruit it will continue to bear. The Word of the living God shall ever have some who will continue to cleave to it with holy intelligence of soul. They may be but a remnant, but they are a remnant of whom God hath said, "*My Spirit remaineth among you: fear ye not.*" Where the grace of that Spirit is, there power of intercession is—intercession "according to God" (see Rom. viii.); and just such intercession can, on certain occasions, shake the world. Rulers, whether Ecclesiastical or Secular, may scorn all this and despise God's people, and despise both their prayer and their cry; but sooner or later they will discover that God (though He may long delay) hath not forgotten either His people or His Truth. "*He will arise to judgment, and to save all the meek of the earth.*" God's people may resign their Nazarite separation and become blind and weak, and be made to provide food or amusement for the world. So was it with Samson; yet Samson was permitted to resume his separation, and received back his strength and put it forth; and what became of his enemies then? Outwardly, Samson perished; but God was with him; and his spirit is now in Paradise, waiting for the coming

glory. (See Hebrews xi.) The time is drawing nigh when the Spirit of Christ in His own true people will say, "*O Lord God, to whom vengeance belongeth ; O God, to whom vengeance belongeth, show thyself. Lift up thyself, thou Judge of the earth : render a reward to the proud.*" (Psalm xciv.) When that cry is heard, Heaven and Earth shall be shaken, and the glory of the Lord shall be revealed, and all flesh shall see it together. All the Nazarites of Earth will then find the result of their separation to be glory, above the Heavens.

The dawn of the Reformation was darkened by many a cloud. Many were the anxieties, difficulties, and dangers. Scant opportunity for meditation and reflection was afforded even to the Protestant leaders. Yet they greatly needed it ; for unless a miracle, like that at Pentecost, had been wrought, how could it be expected that they who had so long been immured in a prison-house, should be other than was the half-restored blind man who saw men as trees walking ? Time was needed for the Scriptures to be searched and meditated on. Even as to the Lord's Supper there was considerable obliquity and darkness, Zwinglius being almost the only one of the Reformers who was willing to admit that the bread and wine were simply *symbolic memorials* of a past sacrificial act of the Lord Jesus finished on the Cross, whereby He sanctified His people by the offering of His body once (ἐφ' ἁπαξ). The Reformers required time to acquaint

themselves fully with the Word of God. Knowledge thereof, especially experimental knowledge, is not gained in a day. Enemies, crafty and cruel, surrounded them: the struggle was fierce, and quick action was needed: consequently, meditation was hindered. After Luther's death the difficulties increased. Political questions became increasingly mingled with religious. The interests of Governments and Rulers, and of Society at large, were considered as much, or more, than the interests of God's Truth. As to Dispensational and Prophetic Scripture, the attention of the Reformers was not directed toward it at all. If they had understood the seventh chapter of Daniel as clearly as they understood the Epistle to the Galatians, and had seen the course and end of Secular Power as traced in Daniel, they would have dreaded Secularism as much as Ecclesiasticism, and would rather have died than confided in either. But as to this their eyes were holden. They saw not the essential and everlasting contrast that exists between the "*Beast dreadful and terrible and strong exceedingly,*" whose body is to be "*destroyed and given to the burning flame,*" and the Bride of the Lamb. It was a deadly error: and the error was fatal to all right practical action. The Ecclesiastical and Secular authority that dominates in Earth during the Day of Man, is, and ever has been, utterly hostile to the path into which "*the little flock*" is called by the voice of the true Shepherd. We are taught in the

Canticles respecting one who was called into close fellowship with the Lord and with His ways, and to her it was said, that by His side, in companionship with Him, she should go from one proud mountain of the world's unregenerate strength to another, and view them all, and see in them all "*lions' dens, and mountains of leopards*"; utterly contrasted with the "*valleys,*" and "*gardens,*" and "*vineyards,*" and "*shepherds' tents,*" in the midst of which she was appointed for the present to dwell. I say for the present, for the time is coming when "*Lebanon shall fall by a mighty One,*" and the wanderer of the Canticles shall be called to stand with her Lord on Zion—that Mountain of which it is said, "*Thou art more glorious and excellent than the mountains of prey. The stout-hearted are spoiled; they have slept their sleep, and none of the men of might have found their hands. At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.*" (Ps. lxxvi. 4-6.) The Bride of Christ is called on to view these mountains of prey now, but not to seek shelter in them, much less to covet their power. She has to view them only, and that, with her Lord, in order that she may recognise them as being what in truth they are, "*lions' dens, and mountains of leopards.*" Christendom has refused to do this. Though Christendom has heard their yells, and not unfrequently proved the savageness of their power, yet they have what is called glory, and that glory has been coveted, and

its shelter sought. Christendom has said, Gradually we will change the lions into lambs. Yet God has told them otherwise. He has taught them that one greater and more terrible than all the lions and leopards that hitherto have been, is yet to come.

We cannot wonder then that the progress of the Reformation should have been stayed. When Luther died Melancthon quailed; and for a season fell: but he was restored, and again took his place on the battle-field. The history of "the Interim," the dark close of the reign of Charles V.; the deadly bigotry of Philip his son; the savage cruelty of Alva; the subsequent history of the Thirty Years' war; the agonised groan of Germany, the Netherlands, and Switzerland; the condition of France, Spain, and Italy; the results of the Satanic reign of Ecclesiasticism as indicated by the Inquisition and the Bastile (symbols of wickedness and abominations at which the souls, even of such men as Voltaire, sickened), all these things stamped upon Western Jesuitized Ecclesiasticism during the greater part of the seventeenth and eighteenth centuries, the character of Hell. Mediæval Ecclesiasticism was loathsome; but Jesuitized Ecclesiasticism was foul, serpent-like, and demoniacal. Humanity groaned. Priests and Monarchs tyrannised, reveling in the blood of the martyrs of Jesus;

"And while they watched their tortured victims bleed,
Held mercy's Cross to consecrate the deed."

Judgment was deserved; and judgment was sent.

The shock of the French Revolution came ; and Society in Continental Europe was shaken to its foundations. Paris, that had revelled in the blood of martyrs, was bathed in its own blood. Retribution, though long delayed, came at last. The great men of the Earth had prompted the former carnage ; and on them the stroke of vengeance first fell. Many a dungeon was opened, and many a tortured victim freed. But liberty is not necessarily liberty for God. Mercies misused, sink men more deeply into the abyss of ruin.

England and Scotland were the countries in which, through God's undeserved mercy, Protestantism was most protected, and seemed most to flourish. The Bible was widely disseminated, and was by many prized. The labours of Peter Martyr, Bucer, and Bullinger, and the writings of Calvin, Turretine and Witsius, were greatly blessed. The heresies of Rome, such as those that have been recently promulgated through Dr. Döllinger, and welcomed by multitudes of Romanised (even if not Vaticanised) Anglicans were denounced. The true doctrine of Justification founded on the one finished oblation of the Lord Jesus on the Cross, was extensively maintained. Until the Reformation, not one writer, whose works have come down to us, could have written on Christian Truth as Luther, Calvin, Turretine, and Owen wrote. In England, and yet more in Scotland, the destruction of Monasteries and idolatrous Cathedrals, bore witness to

the righteous indignation which, as in the days of Hezekiah and Josiah, burned in many a bosom against the abominations by which God's Truth had been dishonoured, and His services defiled. The fierce persecutions of the English Mary and those of the Stuarts stimulated, rather than crushed, the energies of those who gathered around the standard of Bible-Truth. The interposition of the Commonwealth under Cromwell, and the writings of Owen, Clarkson his successor, Goodwin, Howe, Bunyan, Flavel, and the Puritans generally, gave to England for a time, a vigour of discriminative thought that was not elsewhere equalled. There were, however, deficiencies and practical errors, great and serious. Otherwise there would have been no regicide: nor would Christ's true servants have unsheathed the sword, or cried on the battle-field, "*The sword of the Lord and of Gideon.*" Spiritual weapons are the only weapons which *Christ's servants* must use. Still He says to us all, "*NOW is my kingdom not from hence.*" But these things were not understood; or, if understood, they were forgotten. It is greatly to be lamented; but should we have done better? I fear, not so well: I fear we should have been cowards and have compromised, palliated iniquities, and congratulated ourselves on our "charity." Certainly we have no ground for boasting; rather let us put our mouths in the dust. We have, however, sorrowfully to acknowledge that in the Puritan times political ques-

tions were sadly mingled with religious. Howe, I believe, felt this intensely; at any rate, he recognised the utter failure of the efforts that had been made by himself and his friends for rectification. As in the days of Luther, so now again disaster came. There was a lack of the full knowledge of Scripture. The eleventh chapter of the Romans, and the seventh of Daniel were virtually cancelled. The time for the saints to reign was supposed to have come. By some it was supposed that Satan was bound and cast into the bottomless pit, while others affirmed, that if he were not bound, he was in process of being bound. All agreed that the Age was advancing, and would advance towards perfection. The unchanged contrast between the Secular power of Earth and Christ's spiritual Kingdom was not recognised. It was supposed that the latter would absorb, and was absorbing, the former; and the agencies that are to abolish the Day of Man and bring in the Day of Christ's glory were utterly unknown. Few have more sorrowfully failed in explaining the Book of Revelation than Goodwin, Cromwell's friend.

Religious Protestantism received a deep wound by the failure of the Commonwealth. Cromwell and his friends took their place on the battle-field not really girded with Truth: not really wielding the sword of the Spirit: for the sword of the Spirit is the Word of God, that is, His Word in its integrity. Accordingly, at Cromwell's death nothing but God's

mercy prevented the re-establishment of Popery. But for the faithfulness of the Nonconformists in the time of James the Second, Popery would, in all human probability, have been restored. But God had appointed otherwise. Political Protestantism prevailed, and in A.D. 1688, under William the Third, became firmly established. But Truth languished. Ministers of the School of Burnet or Tillotson could not preach the Gospel of the grace of God. Indeed they approved it not. Their doctrines respecting Justification leaned more towards Rome than towards Scotland or Geneva. Amongst the Papers of Laud, when seized, was found a letter addressed to him by a foreign Jesuit. He exhorted Laud to make the encouragement of Arminianism his chief object; for that its establishment would more than anything else promote the growth of Popery. The Tillotson School, if aware of this incident, accepted not the warning. They encouraged Arminianism; and if reformation of the Church had been proposed, they would have much preferred the elimination of the seventeenth Article, to the removal of Popish error from the Catechism and the Prayer Book. Speaking generally, the eighteenth century was a dark period in the religious history of England. The strength of Protestantism was dependent more on its being politically valued than on its being religiously prized: and when, after the battle of Culloden, in 1746, and the death of Charles Edward, in 1788, the Hanoverian Succession was

secured, even its political value was diminished, and new influences, the effects of which we are now experiencing, began to operate.

But on the Continent the condition of Protestantism was far worse, even in the country of its birth. One,* whose mind was very far from being subjected to the true power of the Gospel of Christ, gives the following picture of its condition in Germany during the closing years of the last century.

“From very ancient times, faith has not been given to every man, and it has ever been the case that but few have really apprehended religion, while millions have coquetted with her in the various disguises with which she has permitted them to invest her. But at the present time the life of people of culture is destitute of everything having any resemblance to her. I know that you do not worship the God-head in private any more than you visit the forsaken temple ; I know that no other household gods are to be found in your elegant abodes than the sayings of our wise men and the glorious creations of our artists ; that human affairs, social life, art and science, however much your taste for them may be to your credit, have so entirely taken possession of your minds, that you have no interest left for the eternal and holy existence beyond this life ; that you ignore it altogether. I know that you have succeeded in filling this life with charms so rich and various, that you no longer need the thought of eternity, and that having created a world for

* Schleiermacher, as quoted by Baur, in “Religious Life in Germany.”

yourselves, you are quite above thinking of Him who created you.

"I am well aware that you are of opinion that nothing more novel or convincing can be said about these things, than has been said by wise men and prophets, and—may I not add?—by scoffers and priests, over and over again. It is plain that though you have long rejected the latter, and declared them to be unworthy of your confidence, you are disposed to respect them because they are content to live in the desolate ruins of their sanctuaries, and take pains still further to deform and spoil them!"

On these words of Schleiermacher, Baur remarks thus :

"It was in Berlin, the head-quarters of Protestantism, that these words were spoken, but a similar state of things existed in Roman Catholic districts. Mayence was the capital of the most important Electoral State of Germany, and the governor was also archbishop, so that it might have been expected that the Catholic faith would have been under the immediate protection of the Government. But under the last electoral princes, free-thinking and so-called enlightenment had taken possession of the palace as well as of the homes of people of culture. Perthes wrote on this subject as follows:—'The Elector prided himself on being an enlightened ruler in both political and ecclesiastical affairs, and upon permitting every man to think and say what he pleased. All the higher circles in Mayence were permeated with the doctrines of the Illuminati. The greater number of the canons, professors, and councillors, ecclesiastical and temporal, belonged to this class. In the houses of many of the canons, instead of statues of the

Virgin, you found the symbols of philosophy and art, and in their rooms a bust of Voltaire, instead of the crucifix, or statues of St. Peter or St. Paul ; and lying upon their tables were treatises by the Illuminati and the works of Helvetius.'

"These words furnish a striking picture of the state of religion amongst people of education. Life had still a certain seriousness for them, through scientific pursuits, through labour for daily bread and the vicissitudes of fortune. It was adorned with art, enlivened by poetry and the charms of social life, and a sort of enthusiasm for the welfare of humanity was not wanting. But it was merely a natural life; God had no place in it, for men discovered that Revelation had nothing to reveal, that the Son of God Himself only belonged to the sphere of natural life. There was no family prayer, no walking in company to the house of God. The churches were empty, the clergy were most superfluous people, and were only tolerated when they sacrificed their office and their calling to the prevailing spirit. Such a renunciation of Christianity, as history has often shown us, begins in the upper ranks of society, and penetrates to the lower, whose ideas move more slowly.

"But 'enlightenment' had been doing its work for years, and frivolity in the upper classes and coarseness in the lower, met half-way and brought about a life estranged from God, natural, earthly, sensuous. We may truly say that at the beginning of this century, religious life in Germany gave tokens of dissolution." (Baur, "Religious Life in Germany," pp. 11-13).

This is not an overdrawn picture. The colouring might be deepened ; but I forbear. It must be very evident that the condition of Western Europe, both Catholic and Protestant, at the close of the

last century deserved Judgment ; and Judgment was sent. The French Revolution came, and its strength became concentrated in an individual, Napoleon Buonaparte. He has been called, "the Revolution personified." Thiers thus describes him—

"A miracle of genius and passion, suddenly appearing in the chaos of a revolution, he spread his branches in it, took root in it, he ruled it, substituted himself for it, adopted its energy, its rashness, its intemperance. The successor of people who set no bounds for themselves, either in virtue or in crime, in heroism or in cruelty, surrounded by men who denied nothing to their passions, he denied nothing to his own. They wanted to turn the world into a universal republic, he into a universal monarchy ; they made a chaos of it, he an almost tyrannical unity ; they threw everything into disorder, he reduced it to order again ; they treated sovereigns with contempt, he dethroned them ; they put people to death upon the scaffold, he upon the battle-field, but veiled the bloodshed behind the fame. He sacrificed more lives than did the Asiatic conquerors ; and upon the narrow space of Europe, peopled by resisting nations, he traversed more space than did Tamerlane and Gengis Khan over the uninhabited countries of Asia." (Thiers, as quoted by Baur, page 279.)

By another writer he is thus described :—

"The essence of all that he was and did may perhaps be described as the result of a mathematical genius in the service of immeasurable egotism. His pride, his scorn and ambition, caused him to ignore all considerations of convenience, humanity, or historical associations.

"Human beings, with their rich individual life, were but ciphers to him, and kingdoms were nought,—he set himself up above them as a mighty unit ; the riches of national life

were but mathematical formulas for his Titanic projects ; countries were but *tabulae rasæ* through which he drew straight lines according to his pleasure, in order to create new empires, without any regard for ancient boundaries or the sanctities of national life.

“When egotism like this is coupled with genius such as his, great things are sure to be accomplished ; but the national mind revolted against him as against a calculating demon, against a mighty spirit who had no concord with God or with love ; and by this national spirit all the calculations of the great mathematician were confounded in the end.” (Baur, page 278.)

Yet not a few were captivated by him when he first appeared in Germany, and of them Arndt (whose opinion was afterwards pretty generally adopted) thus wrote :—

“If Satan were to come forth out of hell, in order to become King of the Germans, thousands and tens of thousands of pens would immediately be in motion to prove, from all imaginable reasons and with double-refined logic, that it is a great happiness for the world, and especially for the German nation that the Lord Satan is pleased to assume the government of them.” (Arndt, as quoted by Baur, p. 290.)

“He sacrificed more lives,” says M. Thiers, “than the Asiatic conquerors.” Is he not then to be regarded as a scourge from Heaven ? Jesuitized Romanists, worldly and perverted Protestants and infidel Protestants had virtually divided amongst themselves Western Europe. The scourge was sent. The blow fell. When Moscow was in flames, Western Europe (with the exception of Great Britain) was well nigh utterly prostrate. It seemed

death-stricken, and England was almost exhausted. A moral crisis too had come. The ancient governmental order of Europe, both Ecclesiastical and Secular, had received a blow from which it will never recover. In 1815, however, a respite was granted. Time for reflection was given. How has that mercy been used? It is a solemn question vitally affecting us all.

Has Protestantism profited by the lessons taught by the wars of the Revolution?

Great Britain might have profited. God was pleased not only to protect it from invasion, but also to raise up in it a very decided testimony to the Gospel of His grace. Here, and also in America, the preaching of Whitfield was followed with much blessing. It was the Age of Newton, Toplady, Romaine, Berridge, Cecil and Cowper. It was the era of the Olney Hymns, and of Toplady's Hymns—hymns simple and unadorned, but precious, because strong in the testimonies of grace.

“A debtor to mercy alone,
“Of covenant mercy I sing,
“Nor fear with Thy righteousness on
“My person and offerings to bring.
“The terrors of Death and of Hell
“With me can have nothing to do;
“My Saviour's obedience and blood
“Hide all my transgressions from view.”

The efforts of Lady Huntingdon, Lady Glenorchy, Sir Richard Hill, and other members of his family.

were not in vain. Evangelical Truth was revived ; and thousands were gathered into the garner of God. The formation of the Bible Society, and other kindred Associations, were among the results. A body of men were called out in England of whom it could be truly said, that they feared God, honoured His Word, and prized His grace. Men, such as they, were capable of recognising God's ways in judgment and of giving heed to His warnings. A new era had been entered on. What were its principles to be? Were the old paths to be persevered in? Was there no reason for Protestants to say, "*Let us search and try our ways, and turn again to the Lord?*"

It would indeed have been a mercy if the servants of God in England had recognised their responsibilities. In 1815, and during ten or twelve subsequent years, an opportunity was afforded them of quietly and prayerfully considering the past. Could they look back on it and not see, that from the death of the Apostles down to the present time ruin had followed ruin. Interpositions there had been ; but they had wrought no permanent deliverance. Stars may gleam through rifts in the clouds of a midnight sky, but the effects are transient. Bright light had shone at the Reformation ; brighter still in the days of Cromwell and the Puritans ; but darkness soon returned. In 1815 a chaos of thought and principle, governmental, social and religious, prevailed in Western Europe. Old paths were dis-

carded : new and untried ones proposed. Speculative thought, instigated and guided by ambition and selfishness, prevailed. Some sought to pull down : others to construct. But there was no harmony ; no efficient leadership even among God's servants. No Daniel, no Ezra, no Nehemiah, appeared. Why all this confusion ? Why was God angry ? What path did He desire His people to pursue ? In what was rectification needed ? The consciences of Evangelical Christians, as may be seen from their diaries and letters, were not at rest. Was it desirable that they should enter on a path of activity, or of reflection ? Would not the right answer have been—Reflection first, activity afterwards ? At any rate, reflection should have been regarded as a duty no less urgent than activity. The Bible remains amongst us as the one authoritative witness of Truth. Has it been departed from, or has it been closely followed ? A truthful answer to this question would have opened a path of unspeakable blessing. It would have led to confession, humiliation and prayer. Daniel confessed for himself and for his forefathers. But the question seems not to have been asked in any influential sphere ; at any rate, not seriously. There are many reasons why we shrink from a close examination of Scripture. We like not that our ways should be condemned. We like not that old and cherished opinions should be proved false. We like not friendships to be endangered. We dislike restriction on our thoughts

and actions. We desire enlarged, and not narrowed spheres. Enlargement brings with it society, friendship and influence; restriction may bring us into isolation or worse. Jeremiah was placed in the stocks, and Micaiah in the prison with the bread and water of affliction. Besides, may not the days before us be brightening? May we not hope that the offence of the Cross is gradually ceasing? Such are our aspirations. A close examination of the Word of God may uproot many of our cherished hopes. Yet is it not well that every hope should perish that is not founded on God's Word? He cannot depart therefrom. His testimonies are rock-like. They stand fast for ever. God's servants cannot prosper if they wander from them.

There is a passage in 2 Cor. ii. 12, 13, that we shall do well to consider. The Apostle says: "*Furthermore, when I came to Troas to preach Christ's Gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went from thence into Macedonia.*" No one can doubt Paul's earnest desire to preach the Gospel in season and out of season. He ever longed to bring before perishing sinners the Gospel of the grace of God. Nevertheless, he here tells us that, although an effectual door for preaching was opened to him at Troas *by the Lord Himself*, he determined not to use it because of his anxiety respecting the condition of the Church at Corinth; concerning which he was expecting tidings

through Titus, whom he had sent there. Accordingly, he resolved to go on into Macedonia to meet Titus, which he succeeded in doing. (See 2 Cor. vii. 6.) His very anxiety for the progress of the Gospel prompted him to this, because he well knew that nothing would more effectually hinder its progress than failure among those who had received it. The Churches were intended to shine "*as lights in the world,*" and to be living expressions of the doctrines, ways, and character of Christ. It was intended that they should all speak the same thing; that there should be no schisms (*σχίσματα*) among them, but that they should "*be perfectly joined together in the same mind, and in the same judgment.*" Truth is one; and therefore when received there should be developed unity both of thought and action. "*If the trumpet give an uncertain sound who shall prepare himself for the battle?*" If the people of God should be distracted; if they should have, like Babel, a confounded speech; or if (which is worse) they should have unity in falsehood, what would be the effect with reference to the Gospel, and the testimonies of God? "*A house divided against itself cannot stand.*" Is there no division now?

Very emphatic and very solemn were the words which the Lord Jesus uttered before Pilate: "*To this end was I born, and for this cause came I into the world, that I might bear witness unto THE TRUTH. Every one that is of the Truth heareth My voice.*" Shall we unite with the clamouring multitudes

around us and say scornfully, as Pilate did, "*What is Truth?*" Or shall we recognise that Truth is indeed in all fulness amongst us; and that it is "*ONE*." As there is "*one Lord*," so also there is "*ONE faith*." "*Sanctify them through Thy Truth; Thy word is Truth.*" Holy Scripture is the depository of Truth: *There* it abideth: *there* it is bound up among those whom Christ marks as His "*disciples*" and "*children*." "*Behold, I and the children whom the Lord hath given Me.*" Scripture is an harmonious whole: but it must be taken in its entirety. So, not otherwise, it thoroughly furnishes the man of God; and girds him for the battlefield. The text just quoted from the Corinthians tells us that we are schismatics if we are not "*perfectly joined together in the same mind and in the same judgment.*" The Apostle also said, What I teach to you at Corinth, the same "*I teach everywhere in every Church:*" and again he says, "*If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.*" The proof of true spirituality was found in submission to the Apostle's guidance. That would be a test that would humble us to the dust if we were honestly to apply it to ourselves now.

Such was the government, such the unity of the early Church. Such continued to be its unity till the Apostles died. If the Churches had obeyed their commandments; if they had "*builded themselves up in their holy faith;*" if they had preserved their

separateness and enforced the appointed discipline in faith and manners, the rebellious would have gone out from among them. "*They went out from us, but they were not of us.*" (1 John ii.) The disease would have been thrown off; and the purity of the Church preserved. A pure Church does not mean a Church devoid of evil. Such a Church there never has been, and never will be on earth. It simply means a Body in which right and godly discipline, according to Scripture, is duly exercised under right government—government able and willing to repress falsehood and evil, and, when necessary, to excide; though ever seeking in kindness and meekness to heal and to restore as soon as there is repentance and confession. Corporate bodies are judged by the principles they avow and governmentally ENFORCE: *for right principles unenforced increase condemnation.* But the Churches desired not right government. They turned to their own ways; for they wished not to suffer, but "*to reign as kings.*" Remember the words of Hegesippus above quoted. Accordingly, they were permitted to act according to the desires of their heart. Sauls, therefore, and not Davids, were given to them. Diotrophes was favoured by them rather than John. (See 3 John 6.) In the Church, as well as in the world, the foundations of all things were proved to be out of course. "*Except the Lord of Hosts had left unto us a very small remnant, we should have been as Sodom, and we should have been made like unto Gomorrah.*" These are words no less ap-

plicable to Christendom than to Israel. If the Apostles were now amongst us they would weep over us, and urge on us thoughts like these. They would not unduly discourage: they would not repress any right energy. But they would remind us that the world was not the Church. They would tell us that, even if our net was full of fishes, great and many, yet that the sea is not the sheep-fold; and that the Lord Jesus thrice, addressing Peter, said, "*Feed [βοσκε] My lambs: be the shepherd of [ποιμαίνε] My sheep: feed My sheep.*" Nor is the sheep-fold always the place at which to tarry. The trumpet, as in the days of Deborah and Barak, may summon to the battle-field; and then we are not to abide at the sheep-folds to hear the bleating of the flocks. (See Judges v. 16.) We have to pray for a lowly spirit; a tender conscience; and a trustful, courageous, and understanding heart—a heart able to distinguish between a day of small things and a day of vigour and strength. When God's spiritual Israel truly recognise that they are "*small*," they will be likely to turn to Him through whom alone they can "*arise*." But never let ignorance take the place of wisdom. "*If any man be ignorant, let him be ignorant.*" God's grace despises not ignorance; but He is likely to punish it if it arrogates to itself the place of knowledge and strength. A faithful retrospective view of the past, whether in 1815 or now, will certainly cause us to confess that Christianity is far different now from what once it was. We have, as I have already said,

more need to humble ourselves than Daniel, or Ezra, or Nehemiah.

It was once said to Israel in the days of their declension, "*Stand ye in the ways, and see, and ask for the OLD PATHS.*" (Jer. vi. 16.) In the early days of our Dispensation, before iniquity abounded, and before the love of the greater part (των πολλων), of the household of faith had waxed cold, there was certainly found among God's people an energy as well as an unity of thought and action that is now absent. Service prospered; and yet there was a sorrowful consciousness that there was, in the Church and in the world, and throughout the whole creation, the lack of something, for the absence of which none of the interventions of God's mercy and grace could compensate—however precious such interventions might be. Until the Day of Man ends, and the Day of the Lord comes, the Earth and all that is in it must "*groan.*" What the Earth needs is the presence of its Creator and Redeemer. It needs not only that He should give the blessings, but that He should superintend and control the diffusion of those blessings. Of this David with his dying lips spake. He saw no wisdom in the words "*Lex, rex*" as they are *now* used. He knew that what the earth required was the living government of its God. Government is something too high, and holy to be administered by a creature. "*Jehovah shall be King over all the earth: in that day shall there be one Lord, and His name one.*" Not till then shall "*the morning without clouds*."

come; and, till it does come, the groan of creation will be intensified and become louder and louder every day. This David knew: this gave a tone to the thoughts of the Disciples when, as they were for the last time drawing nigh to Jerusalem with their Lord, "*they thought that the kingdom of God would immediately APPEAR.*" (See Luke xix.) *Appear* was a word of no little power to them. As to that, they shared the thoughts of David; and as soon as Pentecost came they realised, even more than he, the difference between the Psalms of suffering and the Psalms of glory. They thought not of themselves and their own personal salvation merely; but they longed for that hour to come when God should open His hand, and satisfy the desire of every living thing: They knew that there was a time coming when all creation, freed from bondage to corruption, freed from the present groan, freed from the control of a government hostile to God; freed from the presence and rule of the Prince of darkness (for he is the ruler (*ὁ ἀρχὸν*) of this world) would rejoice in the presence of God its Redeemer and say, "*Sing unto the Lord a new song; for He hath done marvellous things: His right hand, and His holy arm, hath gotten Him the victory.*" (Psalm xcvi.) To this hope the souls of the Disciples clung with a tenacity that only the Spirit of God could give; and which was to them given. Even after the Resurrection of Jesus one of their first questions was, "*Lord, wilt Thou at this time restore again the kingdom to Israel?*" It was a holy hope;

a hope not to be disappointed finally, although it was to be delayed. Hopes and knowledge are not destroyed because supplemented by other hopes and added knowledge. "*A scribe well instructed unto the kingdom of heaven bringeth out of his treasure things NEW and OLD.*"

Their hope was to be delayed. "*Long time*" (see Matt. xxv. 19) was to elapse before its accomplishment. As regarded the earth and their service in it, they were advancing into a season not of light but of intensified darkness. Gethsemane and the Cross, and judicial death under the wrath of the living God—not Zion's glory, was before their Lord, their Surety and Wrath-Bearer. Sorrow and bereavement were before them. *His* life was to be taken from the earth; and they were to become "*the filth of the world, the off-scouring of all things.*" The time was far distant when He whom they loved was to "*reign in Mount Zion, and in Jerusalem before His ancients gloriously.*" The world was to be relieved of the presence of Him whom it hated: it was to be freed from the presence of Perfectness, Life, and Light, and Righteousness and Love. He had brought these things with Him in all their perfectness into the Earth; but with His departure they departed, and became hidden in the Heavens. The first testimony of the Holy Ghost to the world respected the Rejection and Departure of Christ the Lord—rejected as Christ and Lord below—recognised and glorified as Christ and Lord above.

This marks an awful contrast between the thoughts of Earth and Heaven. The preaching of the Gospel did not destroy the contrast, save in the case of *the little flock* who, though still on earth, are through faith reconciled to God. The world and Israel, and the great majority of Christendom, have rejected the Gospel, just as Christ was rejected by the world's leaders of old: and the disposition to reject is being increased—not diminished, day by day. Nevertheless, the strong foundation of God standeth, and will stand for ever. The foundation-stone, "*tried, elect, precious,*" has been laid in Zion, and its preciousness will in due time be fully manifested. Christ has indeed come to save sinners; but He has also come "*to destroy all the works of the devil*" throughout this Earth, so that finally every enemy shall be subdued, and every defilement be removed. The plan has been determined, and the end is sure: but God chooses His own ways for the accomplishment of His own purposes. He has also been pleased to declare in Scripture the end of those ways, and to reveal much respecting the agencies by which it is to be attained. Are His testimonies respecting these things to be trampled under foot or buried in darkness?

The Lord Jesus was born King of the Jews. Kingship and the Heirship of David's throne were involved in His Messiahship. The angel of Jehovah announced Him to the shepherds as "Messiah and Lord." "*Behold, I bring you good tidings of great joy which shall be to all peoples; for unto you is born this*

day in the City of David a Saviour which is Christ the Lord" (Messiah Adonai)—names associated in Acts ii. 36: "*God hath made that same Jesus whom ye have crucified, both Lord and Christ.*" As Messiah-King He was worshipped by the wise men from the East. As Messiah-King He entered Jerusalem riding upon an ass. "*Tell ye the daughter of Zion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, even a colt the foal of an ass.*" (Matthew xxi. 5.) He was judged as a King: condemned as a King: crucified as a King. His title, though attested by so many miracles, was deliberately and formally rejected. The Father, therefore, said unto Him, "*Sit thou at My right hand until I shall have made Thy foes a footstool for Thy feet.*" (Ps. cx.) In the second Psalm also the Lord Jesus says, "*I will declare with reference to the decree: Jehovah said unto Me, Thou art My Son; this day have I begotten Thee. Ask of Me, and I will give Thee the Gentiles for Thine inheritance, and the uttermost parts of the earth for Thy possession. Thou shalt rule them with a rod of iron; Thou shalt dash them in pieces like a potter's vessel.*"

The Lord Jesus has not yet asked; nor will He ask whilst three things remain unaccomplished.

I. The transgressors have not yet come to the full. (Daniel viii. 23.)

II. The time for the removal of the judicial blindness inflicted on Israel is not yet come.

III. "*The times of the Gentiles*" (that is, the period during which supreme Sovereignty is accorded by

God to four successive Gentile Empires during the time of Israel's chastisement) have not yet run their course.

These are three reasons: but there is also a fourth. Although the Lord Jesus was rejected by Israel as their Messiah-King, He did not leave the Earth without introducing into it a Kingdom (*spiritual*, indeed, but *real*) that shall stand for ever—"a kingdom that cannot be moved." (See Hebrews xii. 28.) This Kingdom was introduced without any such manifestation of glorious power as will attend the building up of Zion. "*When the Lord shall build up Zion He will appear in His glory.*" (See Ps. cii. 16.) But the spiritual kingdom of the Lord Jesus was introduced without any display of glory. It was introduced by Him as "*a sower going forth to sow.*" It was a service that was by the world despised. They despised alike the Sower, the Service, and the Seed. Nor did the sowing as a whole, prosper. Of the seed sown only one fourth sprang up and brought forth fruit: and even that portion of the sowing that flourished was, through the malice of the Enemy, marred by the introduction of false seed. Nevertheless, the seed which the Lord Jesus sowed was in the sight of God precious, and the fruit thereof shall surely be gathered into the garners of Heaven. Christ's servants still continue to sow in this harvest-field. "*By the foolishness of preaching*" God still saveth them that believe (see 1 Cor. i.): and until the last seed in this harvest-field shall have been sown

and brought forth its fruit, the Day of the Lord's manifested glory will not come. "*The Lord is not slack concerning His promise as some men count slackness, but is long-suffering to us-ward [His believing people], being minded that not any [of them] should perish, but that all should come to repentance.*" (1 Pet. iii. 9.) But when "*the fulness of the Gentiles shall have come in,*" that is, as soon as the last Gentile appointed to be, in this Dispensation, gathered into the fold of faith, shall have been brought in, the Lord Jesus will, according to the Decree of which He speaks in the second Psalm, "ASK." He will ask to be invested with the power of that kingdom of which He spake when He said that He was as "*a nobleman going into a far country to receive for Himself a kingdom and to return.*" Accordingly, the Ancient of days will sit in heaven. Sentence will be passed on the consummated blasphemies of Earth, and the power that had been by the Throne of God so long delegated to earthly hands, will be resumed; and the Son of Man will be invested therewith. "*I saw in the night visions, and, behold, one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve Him: His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed.*" (Daniel vii. 13, 14.) So the Day of Man ends, and the Day of the Lord begins. Night broods over the Earth till then.

The Lord having received the Kingdom of which He spake, will instantly return : for after the Holy One of Israel shall have taken into His own hands the reins of Earth, the sons of Belial, of whom David spake, will no longer be allowed to prosper ; and only His power and presence can destroy them. "*They shall be utterly burned with fire in the same place.*" (2 Sam. xxiii. 7.) "*Before your pots can feel the thorns, He shall take them away as with a whirlwind, both living, and in His wrath.*" (Ps. lviii. 9.)

Accordingly, He will descend into the air, and the first application of His power will be directed toward His spiritual Kingdom into which many will have been gathered who have no title to enter thereinto. He will not destroy it ; for it is a Kingdom that will abide for ever, however much its circumstantial condition may be changed. He will not destroy it ; but He will "*gather out of it all things that offend, and them that do iniquity, and shall cast them into a furnace of fire : there shall be wailing and gnashing of teeth.*" Every tare will be rooted out : every bad fish that has been enclosed in the Gospel net will be cast away ; but as to the true subjects of His Kingdom, they shall be changed into the likeness of His glory, and be caught up to meet Him in the air, and shall "*shine forth as the sun in the kingdom of their Father.*" They shall thus form the heavenly branch of the Israel of God ; and Israel according to the flesh (the vail being suddenly rent from their hearts) shall be brought as a nation into

the household of faith, and succeed into the place which the translated believers of this Dispensation will have vacated, and will so constitute (with others subsequently converted) the earthly branch of the Kingdom of Heaven in the Millennial Age. That Kingdom will be as truly as now a spiritual Kingdom. There will be one Lord, one Faith, one Father, one Spirit ; but it will be a Kingdom of humiliation no longer. As soon as Israel enters it, it will be said, "*Arise, shine ; for thy light is come, and the glory of the Lord is risen upon thee.*" (Isaiah lx.) Then, the Day of God will no longer be confounded with the Day of Man. Deadly must be the darkness that has led us so long to acquiesce in that confusion.

Can the shadow of a reason be given to show that the rejection, and crucifixion, and departure of the Lord Jesus, lessened the distance that, during the days of His personal ministry, subsisted between His disciples and the World? Did He not on the eve of His departure emphatically say, "*They are not of the world, even as I am not of the world?*" (John xvii. 16.) And again : "*If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love his own : but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted Me, they will also persecute you ; if they have kept My saying, they will keep yours also.*" (John xv. 18-20.) Have these words

ever been cancelled? If not, they decide the question. The flock of Christ is, and, during this present Dispensation will continue to be, a "*little flock*." It was gathered out of the World into a fold of its own that has over it a Shepherd, whose voice the World heareth not, save to reject, and to despise. "*We are of God*," said the Apostle, "*he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of TRUTH, and the spirit of Error*" — *πλάνης*—error that bewildereth and leadeth astray. Such is the condition of men as men, during the whole of the present Dispensation. Satan, the god of this world, hath blinded their eyes lest the light of the glorious gospel of Christ, who is the image of God, should shine into them. In vain light shines around them. In vain love pleadeth with them, saying, "*How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge?*" (Proverbs i. 22.) In vain God, speaking of the One great oblation, saith, "*Look unto Me and be ye saved, all ye ends of the earth.*" Other voices are listened to; other influences prevail. Even among true Christians there is no deep appreciation of the real character of the hour. Evil therefore advances and triumphs.

We must not suppose that Christ has ceased to be connected with the earth because He is, for the present, hidden in the Heavens—hidden as "*a polished shaft*" in the quiver of Jehovah. (See Isaiah xlix. 2.) "*Saul, Saul, why persecutest thou*

ME," were the words of Jesus from His place in glory when His disciples were being hunted down by Saul on Earth. Christ is one with His believing people; He lives in them; and their life is hid with Him in God. God "*hath blessed them with all spiritual blessing in heavenly places in Christ.*" He has also bestowed on them "*the earnest*" or pledge of their coming inheritance, by giving to them His Spirit. The Scripture also says: "*Know ye not that your members are the members of Christ?*" Shall I then take the members of Christ and make them in any way the servants of the World's corruptions? That cannot be the intention of Christ, Who gave us an example that we should follow His steps. He was "*the faithful and true Witness.*" He came to bear witness for THE TRUTH.

When the Lord once spoke to Peter respecting the path of suffering that he was appointed to tread, Peter said unto Him, "*That be far from thee, Lord: that shall not be unto Thee.*" He eschewed the path of suffering, both for himself and his Lord. But what was the reply of the Lord Jesus? "*Get thee behind me, Satan: thou savourest not the things that be of God, but the things that be of men.*" Peter, in thought and feeling, had become linked with Satan, Suppose Peter had continued in that path; suppose grace had not checked him; what would have been the result? He would have followed the lead of Satan,

and have forfeited the guidance of God. When the Apostles died, did the Churches remember the words of the Lord to Peter? Or did they listen to the voice of the enemy and shun the offence of the Cross, and refuse "*to go without the gate*" bearing the reproach of Christ and of His Truth?

Even before the Apostles died the plague-spot appeared. They wished to be clothed with the world's greatness (greatness that comes from Belial) and to reign as kings. "*Already*" [ἤδη], says the Apostle, "*ye are full ; already ye are rich, ye have reigned as kings apart from (χωρίς ἡμῶν) us : and I would to God that ye did reign, that we also might reign with you. For I think that God hath set forth us the Apostles last, as it were appointed to death : for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ ; we are weak, but ye are strong ; ye are honourable, but we are despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place ; and labour, working with our own hands ; being reviled, we bless ; being persecuted, we suffer it ; being defamed, we intreat ; we are made as the filth of the world, and are the off-scouring of all things unto this day.*" (1 Cor. iv. 8-13.) How utterly contrasted was the path the Apostles were treading, and that which the Churches were desiring to tread. After the Apostles died, they were restrained no more. They quitted

the path of suffering and reproach, and linked themselves to the world and the world's doctrines. Corporately, Christianity has persistently done this age after age. Individuals may have been preserved : but they have been isolated and few.

As soon as Satan succeeded in making the people of Christ say, "We will reign," he triumphed, and they fell. They quitted the circle of light into which God had brought them, and deliberately entered the circle of darkness. Seeing, they saw not : hearing, they heard not. Retaining the Bible, they sought to justify their ways by it : but the Bible may be read with darkened eyes. In proportion as God withdraws His teaching and His shepherd-care, Satan enters and rules. It was suggested to them that they were the Israel of God ; and this, in one sense, is true : they were the *spiritual* Israel, and were already entitled to all the *spiritual* blessings which the outward Israel will, as a nation, possess when they too enter the fold of faith. But entitlement to heavenly and spiritual blessings satisfied them not. They were not content with being identified with a rejected Christ, hidden in the Heavens, and WAITING : they wished identification with a Christ exalted in the Earth, and in the Earth glorified. They coveted converted Israel's future position in the Earth. It was suggested to them by the great Deceiver, that the outward Israel had forfeited their blessings through unbelief ; that they would never as a

Nation receive them back; that all the blessings promised through the Prophets to the outward Israel when converted, were transferred to them, the spiritual Israel; that exaltation in the Earth, and not suffering, was to be their portion; that kings were to be their nursing fathers, and queens their nursing mothers. They said, we are they to whom God has said, "*Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.*" They were "bewitched" and "befooled"; and so Christianity, more blind than Samson was (for Samson was not blinded in heart) chanting the Millennial Psalms of Israel and declaring that "*the morning without clouds*" was come, ascended the throne of the Cæsars.

The following extract from Elliott's "*Horæ Apocalypticæ*" will show some of the results:—

When Heathenism had been cast down from its supremacy, and Christianity established in the Roman World, the changes consequent were immense and universal. Now, throughout its vast extent, the *cross*, once so despised, was everywhere in honour, and the preserving and conquering virtue celebrated, that everywhere attended it. Now, the righteousness of the slaughtered martyrs that had been gathered under the Altar was acknowledged in public edicts, and the living confessors restored to their homes in triumph from the mines and dungeons where they were suffering. Now, instead of vaults and catacombs for the sacred assemblies of Christians, and other hiding-places shut out from the light of heaven, to which, like their Christian brethren, they had been reduced during the late persecution, there arose in the

cities and towns churches of magnificence, and the ritual was celebrated with a pomp corresponding. Now, instead of desertions and apostasies from the Christian body, such as had been the case with not a few under the fiery trial, the daily accessions to it were innumerable. Candidates in throngs applied for baptism; and at the Easter and Pentecostal festivals, the newly-baptised Neophytes, in their white vestments, grouped conspicuous around each Christian Sanctuary. Now, moreover, under Imperial auspices, the Christian professing Church Catholic was gathered for the first time in Œcumenical Council. Representatives attended from every province, and nation, and tongue in the vast empire.

The palace-gates were thrown open to the holy delegates. The Emperor bowed in respectful deference before them. If in the use of his power he was to the Church as a nursing father, his behaviour was respectful as that of a son. Can we wonder then at the exultation that was felt at this time by many, perhaps by most that bore the Christian name, or at their high-raised expectations as to the future happy destiny of the Roman, now that it has been changed into the Christian nation?

It seemed to them as if it had become God's covenanted people, like Israel of old; and the expectation was not unnatural—an expectation strengthened by the remarkable tranquillity which, throughout the extent of the now re-united Empire, followed almost immediately on Constantine's establishment of Christianity—that not only the temporal blessings of the ancient Jewish covenant would henceforth in no small measure attach to them, but even those prophesied of as appertaining to the latter day. Hence on the medals of that era the emblems of the phoenix, all radiant with the rising sunbeams, to represent the empire as now risen into new life and hope, and its legend, which spoke of the happy restoration of the times

Hence in forgetfulness of all former prognostications of Antichrist and fearful coming evils, the reference by some of the most eminent of their Bishops to their latter-day blessedness, as even then about fulfilling.

"The state of things was such, Eusebius tells us, that it looked like the *very image of the Kingdom of Christ*.

"The City built by the Emperor at *Jerusalem*, beside the new and magnificent Church of the *Holy Sepulchre*—the sacred capital, as it were, to the new Empire—might be perhaps, he suggested, the *New Jerusalem*, the theme of so many prophecies. Yet again, on occasion of the opening of the new church at Tyre, he expressed in the following glowing language, not his own feelings only, but those, we may be sure, of not a few of the congregated Christian ministers and people who heard him: 'What so many of the Lord's saints and confessors before our time desired to see and saw not, and to hear and heard not, that behold now before our eyes! It was of us the Prophet spake when he told how the Wilderness and the solitary place should be glad, and the desert rejoice and blossom as the lily. Whereas the Church was widowed and desolate, her children have now to exclaim to her: Make room! Enlarge thy borders! The place is too strait for us! The promise is fulfilling to her,—in righteousness shalt thou be established: all thy children shall be taught of God: and great shall be the peace of thy children.'" (*Elliott's "Horæ Apocalypticae."*)

Dr. David Brown (whose book against the pre-millennial Advent of our Lord has obtained such wide circulation in Scotland and elsewhere, also writes as follows:

"It is notorious, too, that a large number of the primitive Christians for three centuries fell into the same mistake,

expecting the struggles in which they were engaged to issue in the personal appearing of their Lord, and 'the first resurrection' of His martyred witnesses. The Militant did indeed become a triumphant Church, but in a very different sense from what was expected. The martyred testimony of Jesus 'lived and reigned,' but the martyrs themselves lived not. The Gospel slew the great red dragon—Paganism was defeated in the high places of the field—Christianity ascended the throne of the Cæsars: that was the reality contemplated in the Word, but which the enthusiasm of so many had led them to misinterpret."

It gives me no pleasure to write severely: nor do I desire to see a mote in another's eye without at the same time considering the beam that may be in my own. I desire to see both: for evil is evil wherever found. Daniel was personally faithful and separate to God far more than we are, yet even Daniel looked on himself as so connected with the guilt of his people as to say: "*O Lord, to US belongeth confusion of face, to our kings, to our princes, and to our fathers, because we have sinned against thee.*" (Dan. ix. 8.) Can we, associated as we have been, and are, with Christendom, whose rebellion is greater than that of Israel,—can we suppose that we pass untainted through the pollutions that abound around us? We drink in error with our nurse's milk. Morally, as well as physically, there is such a thing as colour-blindness. Red, white, black, green, may be confounded. Besides, we are proud of our skill in mingling colours,

and making neutral tints. We may put bitter for sweet, and sweet for bitter, and be utterly unconscious of our error. We may slumber, and dream many a dream. But it is a solemn thing to be beguiled by phantoms, and to reject the revealed verities of God. Are the doctrines taught or insinuated in the preceding extracts, falsehoods, or truths? They are falsehoods: and their results are deadly. Yet Christendom, for the most part, has quietly acquiesced in them.

Not without cause did God appoint that this Dispensation should be to His true Church one of widowhood and sorrow—not of triumph. Momentously important must have been the reasons that induced Him so determinately to mark this Dispensation as one of Night and weeping (*“blessed are they that weep now; woe unto you that laugh”*); and so to set it in distinct contrast with the coming Day of brightness and joy.* Is it possible to have fellowship with the thoughts of God if we see not the difference between the Day of man and the Day of God; the reign of Satan and the reign of Christ; the Psalms of sorrow and the Psalms of triumph? One of the chief objects of Scripture is the declaration of the blessedness of that coming Day; and also the declaration of

* What can be more contrasted than the two texts from the Sermon on the Mount just quoted, and such Psalms as the 96th, 97th, and 98th.

the marvellous and glorious, yet awful agency, wherewith God will close the Day of man, and bring in the Day of God. Yet all His declarations respecting these things we have ignored, or buried out of sight. For the most part where He has said, Yea, we have said, Nay. "*Your words have been stout against me, saith the Lord.*" (Mal. iii. 13.)

This antagonism of thought between God and ourselves extends to well nigh everything that He has revealed respecting the present, and respecting the future relations of Christ to this Earth and His people in it. We have ignored, or hidden, what is revealed respecting,

I. The manner in which Christ will be invested in Heaven with the government of Earth. (Daniel vii.)

II. The rise, history, and destruction of Antichrist and the Antichristian Nations.

III. The awful end of *unbelieving* Israel's history when gathered (as they soon will be) back to Jerusalem, there to be "trodden down" (Isaiah x. 6), and to be melted like silver, brass, iron, and lead in the furnace of God's wrath. (See Ezekiel xxii. 19.)

IV. The scarcely less awful history of the end of Christendom.

V. The rage and fury of Satan when, at the close of this Dispensation, he shall come down to Earth having great wrath because he will know that he hath but a short time. (Rev. xii.)

VI. The binding of Satan at the commencement of the next Dispensation. (Rev. xx.)

VII. The regrafting of Israel into their own Olive-tree—the Olive-tree of Abrahamic blessing.

VIII. The First resurrection and the reign of the Saints.

All these, and other like events (although so plainly revealed in the Scripture that a child might understand), we have covered with darkness and mystery; and when occasional, and somewhat spasmodic efforts have been made to make them known again, we have resisted those efforts, and trampled down the results. Are we guiltless as to these things? No: an awful responsibility rests on us. We have been punished already, far more than we are aware, with darkness and blindness, and “cleanness of teeth” as regards spiritual food; and we have reason to fear that we shall be punished yet more. Only those who keep the hour of Christ’s endurance must expect to be saved from that “*hour of temptation that is coming on the whole world to try them that dwell upon the Earth.*” We are at present in rebellion against God and His Truth; and unless we confess it and repent, we have indeed reason to tremble; we shall certainly not be ready (*εὐθεροί*, Luke ix. 62) for the time of Christ’s Advent. Christendom has said that Shebna—he who speaks of advancing prosperity, and peace, and triumph IS (and *for the present* it is true) as a nail driven in a sure place

(see Isaiah xxii. 25), on which men confidently hang all their bright hopes of progress. But that nail, now driven in the sure place (the Shebna-nail), and all that is hung thereon shall perish; when Eliakim, the nail that IS TO BE fastened in the sure place, shall stand firm and secure for ever. Eliakim, as we see in Revelation, was the type of the Lord Jesus Christ and His separate ways. Shebna and his principles dominate now. Eliakim waits. Blessed are they who keep their eye fixed on Him, and wait likewise.

§ XV.

In 1815, as I have already said, the desolating wars which for a quarter of a century had afflicted the Continent of Europe were stayed. The Protestantism of the Continent, in Germany, Holland, Prussia, and Switzerland, had (not undeservedly) been scourged fearfully. Prussia had been peculiarly stricken. Voltaire and Frederick the Great had acted there; and the springs of moral and religious thought had been by various agencies successfully poisoned. Under Buonaparte, Prussia seemed stricken to the dust. Deep and long was its groan. Great Britain was mercifully shielded, though Ireland suffered. To the Protestants of England peculiar opportunity was given to ponder on the circumstances and to consider the lesson taught by the European convulsion. A new era had been entered on. The mediæval European fabric had fallen, never to rise again. In France and in America a new banner had been raised, on which had been inscribed as a motto, "The Rights of Man." An effort was to be made for freeing Humanity, not only from its ancient shackles, but from every shackle, religious and secular, that might fetter its liberty of thought and action, and restrict its capacity for making itself great and

happy by its own innate powers. Good—not evil, was supposed to be innate in Man. The Bible (seeing that it taught the opposite to this) was to be silenced. The peals of Atheistic and Deistic blasphemy that had made France thrill, found in Protestant England, hearts not a few, that welcomed the roar. If man's self-will be pleased, and his material and social interests served, let everything else perish. Such was the temper of many a heart. Did the influences that led to this come from God, or from Satan?

I am not, at present, writing for Atheists, but for those who believe that God IS, and who also admit the truth of what Jonah said concerning Him : *"I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil."* (Jonah iv. 2.) If God be this, if *"His tender mercies are over all His works,"* we may be very sure that He would not create a world of beings responsible to Himself and to His Government, without adequately instructing them as to the character of their responsibilities. Accordingly, the Scripture claims to give that instruction. It is sent amongst us with abundant evidence, external and internal, to establish fully its authority. Prescience is found in Scripture—prescience proved by prophetic fulfilment. Such prescience must be Divine; and the Book that contains it must come from God. Some of the predictions of Daniel are so plain that men declare they must have been

written *subsequently* to the events foretold. Men may affirm anything they please. They say, "*Our tongue is our own. Who is lord over us?*" Accordingly, they boast themselves against God and His servant Daniel. Yet, since 1815 there is scarcely a change that has taken place in the territorial and political arrangements of Europe, and the Eastern Branch of the Roman Empire, that does not demonstrate the truth of the Prophecies of Daniel. The men who are assailing Daniel know no more about what he has written respecting the now near future of Israel and the East, than if he had never written at all. Why, then, talk wildly about things of which they are utterly ignorant? If they do, each advancing year will prove to all who have eyes to see, Daniel's truth and their folly. The evidence afforded by Prophetic fulfilment is of itself sufficient to demonstrate the Inspiration of the Word of God. But we have to observe also the moral effect of the Scripture on those who truly receive it. Mark the contrast of thought, feeling, and action that subsists between those who neglect or despise the Scriptures, and those who, with childlike hearts, reverently receive them and say :

" Whene'er I read Thy sacred Word,
Bright on the page in glory shine ;
And let me say, This precious Lord
In all His full salvation's mine."

I have watched the contrasted paths of these two

classes. Not a shadow of a doubt remains in my mind as to the character of those severed paths and their respective ends. Impress of the hand of God for blessing is marked on the one: woe, confusion, and death on the other. The difference between the condition of my own heart when subject to the Scripture and when not subject, is not less palpable. My conscience, unless it be hardened, cannot reject such evidences as these. Unreservedly, therefore, I accept the declaration of God that the Bible is "*The Scripture of Truth*" (Dan. x. 21)—that it "*cannot be broken*" (John x. 35)—that it is given "*in order that the man of God may be perfect, thoroughly furnished unto all good works*" (1 Tim. iii. 17); that it is a light which, though it "*shineth in a dark place*" shall not be quenched, but (protected and upheld by God) shall shine on "*UNTIL THE DAY DAWN.*" Satan's servants may fight against it, but they shall not prevail against it, so as to quench the light of its testimonies. He who has given the heavenly gift is surely able to protect it when given; and protect it He will.

The Bible proclaims "The Rights of God," assailed never more fiercely than when the Nineteenth Century was ushered in by the antagonistic cry of "The Rights of Man." Society was to be re-constructed, and the World renovated by the concession of those Rights. What was involved in that claim? It necessitated the consideration of many other questions. For example :

What are the Imperial Rights (if any) of Ecclesiastic or Spiritual Bodies? What are the Imperial Rights of Civil Governors? What the difference between God's natural Government of the World and Christ's Government of His spiritual Kingdom? What the present duties of God's true people in relation to these and like questions?

In 1815 an era of blessing would have opened on them that feared God, if these and similar questions had been duly tried by the Word of God, and right conclusions formed. It would have been seen that under the specious cry of "Rights of Man," men were being taught to seek, not the liberty of God's Truth, but the license of their own self-will; and that was a step onward toward the development of that "*Mystery of Lawlessness*" which has long been restrictedly working, but is now being gradually freed from the fetters by which God has as yet mercifully checked its progress. It would have been seen likewise that the claims (however modified) put forward by Ecclesiastical Bodies to secular power are not only unsanctioned by Scripture, but that they are *sinful* claims and destructive of all the relations which the Church of Christ was instructed to hold towards the Civil Power. Yet, not unfrequently, the Civil Power has been wooed by the *professed* (and sometimes by the *true*) people of God, and an adulterous union formed, so that Civil Courts have been allowed to decide spiritual questions, and to subvert the true order and discipline of the Church of God.

Cæsar has been asked to rule in the spiritual Kingdom of Christ. Protestantism has exhibited many an example of this great transgression. On the other hand, the effort of mediæval Christendom, throughout Western Europe, was to make Cæsar the slave of an enthroned Priest, who claimed in Earth the supremacy of God, and demanded from all earthly monarchs an obedience which can be rendered only to the Christ of Israel, when manifested as King of kings, and Lord of lords. Subjects like these cannot be too solemnly considered.

Whilst then we have earnestly to maintain that the Civil Power is altogether to be excluded from the spiritual sphere, we have with equal earnestness to declare that God has delegated to Civil Rulers authority to rule in earthly things, and to enforce the laws which regulate the natural relations of men to Him as God their Creator. The natural duties of men as men towards God, may be seen from considering the relation in which Shem, Ham, and Japhet, and their families stood to God when they descended from the Ark. They all were acquainted with the existence, power and love, of the One true God. They knew "*His eternal power and Godhead.*" They knew that He was the source and sustainer of their natural existence ; that in Him they lived, and moved; and had their being ; that He gave them day and night, summer and winter, seed time and harvest ; they knew that idolatry and every form of Image-worship was sin ; that certain vices

were by God's declaration, and by the testimony of their own natural consciences, execrable; that God alone was to be worshipped, and that all communications made by Him, whether verbal or written, were to be revered and not blasphemed. They knew that although the mere recognition of these things would not bring them within the circle of His saving blessing, yet that the refusal to recognise them would make them rebels. The duty of the Civil Ruler, therefore, is to restrain from all such deeds as would violate such relations as men by natural birth hold towards God as their Creator. If any one having, or professing to have, spiritual authority in Christ's spiritual Kingdom, seeks to supplant the Civil Governor, and refuses in earthly things to recognise the supremacy of the Civil Governor, that person not only errs, but is guilty of the sin of rebellion against God. In all things not forbidden by the Scripture, the authority of the Civil Governor is to be implicitly obeyed. Ecclesiasticism has sought, and still seeks, to supersede it: Socialism and Radicalism seek to set it aside: more cautious forms of what is called Liberalism, depreciate and impair it. But God has said, "*By ME Kings reign, and Princes decree judgment.*" "*There is no power but of God: the powers that be are ordained of God.*"

The Church, as constituted by Christ, was a spiritual Kingdom governed by Him, in the midst of other Kingdoms that were ruled over by persons to whom God has, for a season, been pleased to

delegate temporal power. The fact of such delegation is plainly declared in Daniel (see Dan. ii.), and is explicitly recognised by the Lord Jesus when He said to Pilate, "*Thou couldst have no power at all against me except it were given thee from above.*" Whilst the Apostles lived, neither the Church as a whole, nor any to whom Christ had given spiritual authority in the Church, were allowed to arrogate to themselves the authority of Civil Government. For a time the prescribed line of demarcation was observed: but when the Apostles died there commenced to be a comminglement of jurisdictions that has worked confusion, disaster, and ruin, extending from generation to generation, and operating at the present moment just as disastrously as ever.

It must not indeed be supposed that the constitution of a distinct Spiritual Kingdom *within* another Kingdom that is temporal (*imperium in imperio*) is an abiding appointment of God; or that it is anything more than a temporary arrangement permitted by Him whilst "*the foundations of all things are out of course.*" Spiritual authority is higher than temporal, even as Heaven is higher than Earth, and Eternity greater than Time. Human happiness cannot be secured, or even attained perfectly, until Spiritual and Temporal Authority are united in one hand, and the Spiritual be recognised in its due supremacy. The hand also that holds this united power must be altogether independent of, and unfettered by, those whom it governs, and be re-

sponsible only to God. The possession of such power, and its faithful administration, is one of the great necessities of Earth. Satan also must truly be bound ; the supremacy of Evil must cease ; the sin inherent in the flesh of man must be effectually restrained ; almighty power, able to give all needed blessings, and to control their use when given, must be abidingly present ; otherwise the happiness of man cannot be effectually secured. Power (as I have already said) is a high and holy thing ; and must be administered by a high, holy, and perfect hand ; and such a hand is provided in the Son of Man—the fellow of Jehovah of Hosts—the Messiah of Israel. With his dying lips David spoke of the glorious appearing of his Lord. For it the spirits of the departed saints in Heaven wait : for it the Angels wait : for it Creation waits : for it faith in Christ's people waits, saying : Lord, how long ?

At present the right relation of Christ's Spiritual Kingdom to the Kingdoms of this World around, remain essentially the same as when He was personally on earth. Cæsar having delegated authority from God, rules : Christ and His people suffer. To suppose that such an arrangement could satisfy the desires of God, or secure the happiness of men, would be preposterous. Even if the subjects of the Spiritual Kingdom had kept within their proper sphere, and been guided by the rules laid down by the Apostles, the Secular Rulers would certainly have pursued their schemes of selfish aggrandisement, and the

"*little flock*" would have unceasingly suffered. They verified the truth of John's word respecting "*the endurance and affliction of the Kingdom in Jesus.*" Cæsar sent John to Patmos; beheaded Paul, and crucified Peter. But the aberrations and virtual apostasy of the post-apostolic Church, entailed on "*the little flock*" not only increased sufferings from the hand of man, but chastisements also from the hand of God. As Israel's transgressions increased, the sufferings of Jeremiah increased also. In the professing Church confusion increased; rebellion increased; chastisement increased; and *all* were affected. Protestantism, when it came, was limited as to its sphere of operation, and even where it efficiently acted, it healed only in part the deadly wounds with which Christendom had been smitten. The thoughts of the Reformers seem not to have gone back beyond the days of Constantine. They warred with *Sacerdotal Ecclesiasticism*, but saw no Amalek in *Secularism*, and made peace with it. The Mitre was dreaded; the Crown welcomed. Yet neither Mitre nor Crown has any place assigned to them by Christ in His Spiritual Kingdom. Protestantism failed in duly recognising the character of the principles that had worked before the time of Constantine and brought on that era of consummated woe. On the contrary, there was among the early Reformers a disposition to spare, and even to cherish certain doctrines and principles that had subverted those of the Apostles. Reference

to "the Fathers" is not the same thing as reference to the Apostles. Two things are needed in Reformation: first, rejection of that which the Scripture condemns: secondly, acceptance of that which it approves. There were many things that prevented this from being thoroughly done at the time of the Reformation; and the consequence now is, that the Reformation needs to be reformed. Has not the condition of Scotland, England, Germany, France and Switzerland for years demonstrated this need? Individuals, at any rate, have felt it to be so, and are feeling it acutely, and will yet feel it more and more as Truth recedes and Error advances. "*As it was in the days of Noah, so shall it be when the Son of Man is revealed.*" Are not those the words of the Lord Jesus Himself? Not only are the foundations of all things out of course, but they will continue out of course until Christ shall return in all the fulness of His glorious power, and bring in "*the times of Restitution.*" Yet very few believe this. Men persist in saying that for the last eighteen hundred years a work of gradual rectification has been proceeding. They aver that *present* powers and *present* agencies are fully competent to complete, and that they are completing, the rectification. What is there that Civilization, Science, Philanthropy and Right Government aided by Christendom's missionary energies, cannot effect? Such is the deceiving cry. The light of Scripture is not allowed to be shed upon the scene; therefore darkness is mistaken for light,

and progress towards the Pit is deemed to be progress towards Heaven. Babylon, the Harlot, is virtually confounded with the Heavenly City—the Bride of the Lamb. Half the Scripture is employed in revealing the mighty agencies that are to be employed by God in effecting those wondrous changes in the Government of Earth that are now about to be accomplished. The Bible teems with instruction respecting the coming crisis. But Satan has laboured to bury the light, and he has fearfully succeeded. Even in the circle in which Bunyan, and Owen, and Clarkson, and Flavel stood, we find little, if any light, as to these things. In the *writings* of those servants of God we find none, I believe. The general gloom of the Nonconformist period seems only once to have been illumined by a public testimony as to these things. Thankfully I record it.

In the Baptist Confession of Faith, presented by them to Charles II. in March, 1660; for which (say they) “we are not only resolved to suffer persecution to the loss of our goods, but also life itself, rather than decline from the same,” we find the following statement.

“We believe that the same Lord Jesus, who showed Himself alive after His passion, by many infallible proofs (Acts i. 3), which was taken up from His disciples and carried up into heaven (Luke xxiv. 51), shall so come in like manner as He was seen go into heaven (Acts i. 9—11). ‘And when Christ who is our life shall appear, we also shall appear with Him in

glory' (Col. iii. 4). For then shall He be 'King of kings, and Lord of lords' (Rev. xix. 16). 'For the Kingdom is His, and He is the Governor among the nations' (Ps. xxii. 28), and 'King over all the earth' (Zech. xiv. 9), 'and we shall reign with Him on the earth' (Rev. v. 10). The kingdoms of this world (which men so mightily strive after here to enjoy) shall become the kingdoms of our Lord and His Christ (Rev. xi. 15). 'For all is yours (ye that overcome this world), for ye are Christ's, and Christ is God's' (1 Cor. iii. 22, 23). 'For unto the saints shall be given the Kingdom, and the greatness of the Kingdom, under (mark that) the whole heaven' (Dan. vii. 27). Though (alas!) now many men be scarce content that the saints should have so much as a being among them; but when Christ shall appear, then shall be their day, then shall be given unto them power over the nations, to rule them with a rod of iron' (Rev. ii. 26, 27). Then shall they receive a crown of life, which no man shall take from them, nor they be by any means turned or overturned from it, for the oppressor shall be broken in pieces (Ps. lxxii.), and their vain rejoicings turned into mourning and bitter lamentations as it is written (Job xx. 5—7)."

This Confession is "subscribed by certain elders, deacons, and brethren, met in London, in the behalf of themselves and many others unto whom they belong in London, and in several counties of this nation, who are of the same faith with us." Then follow forty-one names, after which is written, "Owned and approved by more than twenty thousand."

The united testimony of these honoured Protestants it gives me great pleasure to record. When

was it given? It was given at a period when there had been manifested among the Nonconformists of England a desire for holy separation from the world and worldliness, and a willingness to suffer for the Truth's sake, as great as, if not greater than, any that had been displayed throughout the whole period of Christendom's post-apostolic history. The failure of Cromwell's effort to unite within the same circle the government of the Church and of the World had been most marked. The Nonconformists of the reign of Charles II. seem to have profited by the lesson which Cromwell's failure taught, and to have recognised that the words, "*My kingdom is not of this world*," however professedly received, had not been acted on. In the reign of Charles II. many of the Nonconformists suffered bitterly. The revived Episcopacy of England persecuted them to death. Yet they patiently bore it; and to the era of that persecution the Confession just recorded belongs. Possibly, the light of Prophetic Truth *led* them into this place of honoured testimony. At any rate, it strengthened them, and gave to them comfort whilst holding it. That they were really strengthened by it, is proved by the fact that twenty years later their faithfulness saved their Country. James II. coveted their support in aid of his scheme of liberating and re-establishing Popery. He promised as a bribe liberation to them from the cruelty of their Episcopal persecutors. But they declined; preferring to suffer rather than to consent to the liberation of Popery.

All the Nonconformists, I believe, with the exception of William Penn and his followers, faithfully resisted James, and the renovation of Popery was stayed. The revival of true principles of holy separation and of faithful testimony was thus coëval with the revival of Prophetic light. It would indeed have been a mercy if the descendants of the Nonconformists of 1660 had in 1815 retained the principles of their forefathers. They would then have given to "The Rights of God," precedence over all questions connected with "The Rights of Man."

There are certain questions yet undetermined that have for centuries burdened the civilized world—Is it, or is it not, the intention of God that, in the present Dispensation the laws and order of the Spiritual Kingdom should absorb, or supplant the Secular Power by which God appointed that men as men should be controlled and governed? Or is the Spiritual Power to co-exist with the Secular and control it, so as for the Secular to be the servant of the Spiritual? Or are they to co-exist and preserve the same relations to each other as existed when the Lord Jesus and the Apostles lived? In other words, Is Cæsar to be allowed to govern his own, and is due obedience to be rendered to him in his proper sphere; or, is Cæsar to be deposed and superseded; or is he, whilst retaining his position of Secular authority, to be controlled by and made the servant of Christ's "flock"? Certainly it seems somewhat strange to think of sheep controlling a

lion. It is perhaps possible for lions to feign to be sheep; and in that case there would be a possibility of lions confronting lions. Yet there would seem to be slender hope of peacefulness or rest in such a connexion as that!

Certainly it became the duty in 1815 of all those who feared God, to consider very carefully the position in which God had set Civil Governments, and to come to a clear and definite conclusion as to the rights bestowed on them by Him. No one who fears God and takes the Scripture as his guide can doubt respecting this question. Until Christ shall be revealed in His glory, God has given to a succession of Civil Governors an inalienable right of governing in the Earth. "*The powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves condemnation.*" To seek to deprive Civil Governors of their right, or in any way to intrude into the circle of their sovereignty is (by whomsoever the attempt is made), an act of rebellion against God. Spiritual Rulers (professed or real) who commit this trespass, doubly sin. They sin against Christ, who has commanded them to confine themselves to their own spiritual sphere; and they trespass against God in refusing to bow to those to whom He has given authority to govern in the Earth. Cæsar has prerogatives, and those prerogatives come from God, and cannot be set aside without rebellion against God.

But we have had, and still have before us, an Ecclesiastical and (so called) Spiritual Body that despises all authority except its own, and claims a universal *supremacy* over Kings, nations, and Churches, not only in spiritual (that claim would be sufficiently evil) but also in secular things. I will now quote a celebrated document called the "Dictatus" of Pope Gregory VII. It is stated by Cardinal Baronius that these "Dictates" were promulgated at the Council held at Rome in 1076, when the Emperor Henry IV. was excommunicated. I cite the Articles, placing in italics those that refer to *Civil Supremacy*.

"DICTATUS" OF POPE GREGORY VII.

"1. The Roman Church was founded by none but our Lord.

"2. The Roman Pontiff alone should of right be styled 'Universal Bishop.'

"3. He alone can depose and restore Bishops.

"4. The Pope's Legate, though of an inferior rank, is in Councils to take place above all Bishops, and may pronounce sentence of deposition against them.

"5. The Pope may depose absent Bishops.

"6. No man ought to live in the same house with persons excommunicated by him.

"7. It is lawful for him only to make new laws, when the necessity of the times requires it, to found new Churches, to turn a canonry into an abbey, to divide rich bishoprics, and to unite poor ones.

"8. He alone may wear the imperial ornaments.

"9. All persons should kiss the Pope's feet, and his only.

"10. His name alone should be mentioned in the Churches. [That is in public prayer.]

"11. His name is peculiar in the world [*Unicum*, perhaps the meaning is, that the title 'Papa,' or 'Pope,' should be given to no one else; anciently all Bishops bore it].

"12. *It is lawful for him to depose Emperors.*

"13. It is lawful for him to translate Bishops from one see to another, when it is necessary.

"14. He may ordain a clergyman of any Church whenever he chooses.

"15. A clergyman ordained by him may preside over another church, but not undertake any civil office, neither may he be promoted to a superior rank by any other Bishop.

"16. No council ought to be regarded as 'general' but by his command.

"17. No rules are to be held as binding, nor any book as canonical, without his authority.

"18. *His sentence may be reversed by no man, and he alone may reverse the sentences of all others.*

"19. *He ought to be judged by no man.*

"20. *No man should dare to condemn the man who appeals to the holy see.*

"21. The greater causes of all Churches ought to be referred to the holy see.

"22. The Roman Church has never erred, nor, as Scripture testifies, will it ever err.

"23. The Roman Pontiff, if canonically ordained, becomes undoubtedly holy, by the merits of St. Peter, according to the testimony of St. Ennodius, Bishop of Pavia, approved by many holy Fathers, as is contained in the decrees of blessed Pope Symmachus.

"24. *It is lawful by his command and permission for subjects to accuse their rulers.*

"25. He may depose and restore Bishops without the intervention of a Council.

"26. He who does not agree with the Church of Rome is not to be regarded as a true Catholic.

"27. *He (the Pope) may absolve the subjects of wicked Princes from their oaths of allegiance.*"

Baronius, "Hist. Eccles.," ad ann. 1076, No. 31. See also "Concil." (Mansi), tom. xx., p. 470.

These Articles are quoted from Cramp's Text Book of Popery, page 11. The following extracts are from other Authors.

"It may very evidently be shown that the Pope who, as we have already related, was called God by Prince Constantine, can neither be bound nor released by the secular authorities, for it is manifest that God cannot be judged by men." (Pope Nicholas in his letter to the Emperor Michael.)

"All the names which are given in the Scriptures to Christ, whence it appears that He is superior to the Church, all the same names are assigned to the Pope." (Bellarmine.)

"But our Lord the Pope sat in the pontifical chair holding the imperial crown between his feet, and the Emperor bending his head, received the crown, and the Empress in the same manner, from the feet of our Lord the Pope. But our Lord the Pope instantly struck with his foot the Emperor's crown, and cast it upon the ground, signifying that he had the power of deposing him from the Empire, if he were undeserving of it. The cardinals, however, lifting up the crown, placed it on the head of the Emperor." (Baronius "Ecc. Ann.—Papacy of Celestine. A.D. 1191.")

Comment ought not to be necessary on facts and documents such as these. Men and systems must be judged by the principles they accredit, and by the deeds they practise. Nothing but an unqualified relinquishment of her claims, and a full confession

of her iniquities, and a thorough abandonment of her ways, principles, and distinctive doctrines could ever purge Rome from the foulness of her pollutions and guilt. The annals of the Inquisition surpass in atrocity and abomination every history which the annals of Earth have yet supplied. Humanity, however hardened, sickens as it reads the record. The heart of a Nero would pronounce it damnable. Is such a system in any way to be fostered or cherished? It is in open rebellion against God, for it subverts the order of His natural Government by exalting itself into supremacy over the Civil Governors whom He has appointed to rule in the Earth. It subverts also the appointed order of Christ's Church. It exalts its Traditions into equality with the Word of God—an act, which also is one of rebellion against the natural Government of God, for He has commanded all men to reverence His written Word. It poisons not only religious, but also all natural springs of thought and feeling. Not only religiously, but *civilly* also, it seeks to tyrannise over nations, deposing those whom God has appointed to govern. By armies of priests, as well as by its secular armies, it has sought, and does seek, to crush all liberty of thought and action throughout the whole world. Am I to be denounced as a Persecutor because I would seek to fetter the agents, and restrain the agencies, of such a system? Some years since I saw a placard published in London, the writer of which exhorted his fellow-

citizens to put forth all their energies in order to hinder the enactment of a mischievous law which, if passed, would take from them their rightful liberties. The Bill was intended to prevent the adulteration of food! Why should not a man be free to feed his neighbour with virtually poisoned food? Freedom is a sacred thing, and is not to be fettered! I decline to accept the doctrine. I make myself a rebel and a traitor if I do not lawfully strive to fetter any rebellious or traitorous hand that seeks to subvert the Government of God. It is very easy to make ourselves partakers of other men's sins; and we do this if we refuse to curb them. The Nonconformists in modern times refused to curb these atrocities of evil. Wesley did not. His letter, written in 1780, I print in the Appendix.

If the Nonconformists in 1815, had adhered to the paths which their ancestors, in the days of James II. had trodden; if for the sake of Bible-Truth they had ignored their own political interests; if they had followed the example of John Wesley, and had said that the doctrines insisted on by the Catholic Church sap the foundations of *Civil* Government, and destroy the order of Society; if they had maintained clearly and unambiguously the great Truth, that the power of the Civil Governor is power *ordained by God*, and that to supplant it with the view of putting Spiritual Power in its place, is a rebellious subversion of the Natural order of God; if they had remembered that

Idolatry, as practised by the Church of Rome, is an offence against the Government of God; if they had remembered that it is not lawful for the servants of Christ to ally themselves to aliens, even though the proposed end should be good; if they had tested by Scripture the Ecclesiastical and Secular arrangements of the last eighteen hundred years, they, like their forefathers, would have earned for themselves honour and blessing; they would have been blessed themselves, and made a blessing to their fellow-men.

But they were otherwise minded. Slight reflection must have convinced any one of ordinary intelligence, that one of the chief questions to be considered was, whether in Civil Government the commandments of God, as given in the Bible to men as men, are still binding? or whether the Earth has been so abandoned to the care of man, as for man to rule on Earth, and for God (if He rule at all) to rule exclusively in Heaven? The question has nearly, if not quite, come to this now.*

* Thus it has been said, even by pious Nonconformists (though it is a doctrine, I believe, thoroughly of modern growth, unknown in the time of Cromwell and the Puritans), that an infidel may make as good or even a better legislator or Governor, than one who recognises and reverences the authority of God and the Bible; and sometimes it is scornfully asked, Does a mechanic consult his Bible in making a machine? Certainly not; for mechanical operations are physical, and involve no moral principles; but with Legislation it is otherwise. Legislation and Government if right

The Nonconformists had in 1815, and subsequently, an opportunity (which, had they been wise, they would have counted most precious) of

must be controlled by right moral principles, and such principles can come only from God; so that apart from the guidance of Scripture, there cannot be right legislation or right government. To recognise Christ's government over the Household of faith is not enough: we must also recognise God's government over men as men. It would be rebellion against God to blot out the words of the second Psalm, "*Be wise now, therefore, O ye kings,*" &c., &c., and the words of Daniel to Belshazzar. (See Daniel v. 18-21.) Yet virtually this has been done, and the instructions of Romans xiii. 1 set aside.

Governments, as well as men, have responsibilities that must be measured according to light received. The servant that knew his master's will and did it not, was beaten with "*many stripes*"; he that was ignorant of that will and did it not, was beaten with "*few stripes*." Israel was under special responsibilities "*because that unto them were committed the Oracles of God,*" that is, the Scriptures. When the Government of the Roman Empire accepted those Oracles, it was placed under responsibilities very different from other Governments that knew them not.

Constantine incurred those responsibilities when he assumed the profession of Christianity. The Empire became Christian, not in the sense of its people being changed into Christians (either professed or real), but only in the sense of its governmental Head having recognised God and Christ as standing to the Earth and the things in it, in those relations which the Scripture reveals. It became Constantine's duty to recognise the existence of the Spiritual Kingdom of Christ and to protect it; but it was also his duty to refrain in every way from interfering with its government or laws.

honouring the Bible and asserting its supremacy in all questions Civil and Religious; and they might at the same time have drawn a clear line

His distinctive duty was to enforce the laws of God revealed in Scripture as bearing on men as men, just as he enforced edicts proceeding from himself. "*He that sheddeth man's blood, by man shall his blood be shed,*" was an ordinance that he was bound to uphold; and to restrain and punish all such vices as are referred to in 1 Timothy i. 9. He was not to persecute his heathen subjects, or to force on them the acceptance of the Scripture, but in the selection of those appointed to offices that involved moral responsibility, he was bound to distinguish between those who rejected, and those who revered the Scripture.

There is certainly an analogy between the relation of Governors to Kingdoms, and Fathers of families to their households. There must certainly be a vast difference, in the sight of God, between the head of a household who openly rejects God and the Scripture, and brings up his children in atheistic worldliness, saying, "*I fear not God, nor regard man*"; and another who may say, "Although I do not myself profess to be a follower of Christ, I do, nevertheless, reverence Him, and God, and the Holy Scriptures; and I do desire that the Bible should be read and honoured in my house; and that the almighty power and authority of God should be acknowledged." There are, as I have already said, different degrees of distance from the kingdom of God. There was one, not yet in that kingdom to whom Jesus said, "*Thou art not far from it;*" and there were cities of which He said, "*It shall be more tolerable for Sodom and Gomorrah in the Day of Judgment than for you.*" God does make a difference between Governments and Nations that remember Him, and those that reject Him. The close of the second Psalm clearly declares this: "*Serve Jehovah with fear; do obeisance*

of demarcation between the natural sphere of God's government and the Spiritual Kingdom of Christ. But by so doing they would have denuded

to the Son." The mere acknowledgment of the duty of doing this, will not bring us into the Kingdom of God's grace, (*Blessed are all they that trust in Him*—they are under grace), but the *refusal* to do the required obeisance makes us *rebels*.

Some perhaps will say, These principles may, looked at abstractedly, be true enough, but as things now are, they are *impracticable*; they cannot be acted on. That may be so; we may have brought ourselves into deep waters, far away from our right course, and dangers and difficulties may increase around us, and we may be at our wit's end. If so, there should be confession and acknowledgment, that right courses which ought to have been practicable have, *by our evil*, been made impracticable. Never, however, let us say that paths right and acceptable in God's sight are wrong or foolish, because our disobedience has taken from us ability to walk in them. Always let us justify God whatever may be the consequences of such justification to ourselves. It is better to cease from acting; to efface ourselves, and become, as it were, cyphers, rather than persevere in acting in contrariety to God. "*Cease to do evil*" is a commandment binding on us in all circumstances. "*Let every one that nameth the name of Christ depart from iniquity.*" If we obey these commandments, we must give up doing evil that good may come. We cannot form alliances with evil or evil men without thereby doing evil.

If we would walk in the path of godliness, we must beware of supposing, that as soon as we are convinced that a certain course of conduct is *impracticable*, we are safe in dismissing from our minds all thought respecting it. Of course, we are not to attempt to do that which cannot be done.

themselves of allies whose aid they greatly coveted. Revolutionary principles from Paris had come into England: "radical" principles, not thoroughly "nihilistic," had appeared likewise; a semi-infidel School, some of whom averred that "a man was no more accountable for his belief than he was for the colour of his skin" (one of their chief organs was the *Edinburgh Review*) had also arisen; a philanthropic religiousness, that wished to make Civilization the pioneer of Truth, had appeared also; and behind all these there was re-arising into strength, partly through an immigration of Jesuits banished from the Continent, and partly through the political influence of Ireland, a Papal Party, not unwilling to be radical, in radically destroying every system, secular or religious, that obstructed their own plans of aggrandisement. A mighty aggregate of vast political strength was thus being formed. The long-loved Idol of Non-conformity, as a system, had been its own political

But is the course in question one that (looked at *abstractedly*) is right? If it be a governmental principle, is it one that will be carried into effect *when* Christ reigns in "the age to come"? If so, why cannot it be carried out now? Have our failure and sin superinduced the incapacity? In that case we have to confess our transgressions and humble ourselves. This is true alike of action in the Church, and action in the world. Unless we test our principles and ways, how can there be any right confession or acknowledgment of our condition before God?

advancement. Would it not certainly be attained by alliance with these potent agencies? They might indeed not be altogether unexceptionable as to their principles, agents, and aims; but in this world evil is always more or less mingled with good. As far as they themselves were concerned, the end sought by them was a good one; might not the end sanctify the means? Did not Jehoshaphat act with Ahab? Might not strict adherence to the Bible, for the time at least, be abandoned? Might not alliances with the foes of the Bible be temporarily formed? Such were some of the reasonings. The temptation was great, and so Nonconformity, for the most part, answered these questions in the affirmative. Nonconformity agreed to compromise, and it fell. As a system it fell irrevocably. Individuals may be extricated; but looked at corporately, it allied itself with the foes of the Bible, and swelled the tide of 'Antichristianism. Indirectly, it has been the means of giving to Protestantism in England the most deadly blow that Protestantism has received since the Reformation.

The course has been this. The national Protestantism of England, however dead spiritually, had nevertheless owned and revered the Bible; had repudiated Idolatry; had maintained the Decalogue; had owned the governmental authority of God and the Lordship of Christ; and discountenanced Infidelity. George III. was more than a nominal Protestant; and, consequently, God favoured him,

strengthened his Government, and marvellously protected the Land that he governed. Napoleon's threats were nullified. But England, as a nation, slumbered; the more because it was protected. Oxford was the place which best indicated the normal state of influential political Protestantism in England during the first quarter of the present century. During that period the condition of Oxford seemed one of almost careless quietude. Ireland caused occasional uneasiness; and the growl of Radicalism was sometimes heard; but these things were looked upon as thunder-clouds too distant to create alarm. Oxford felt sure that the party with which it was linked—a party based on the coherent strength of the landed aristocracy, was resting on a foundation too strong to be overthrown. The confidence of Belshazzar in the Euphrates and his gates of brass, was scarcely more firm. Oxford seemed not even to suspect that *Plutocracy* was undermining *Aristocracy*; and that a rising Commercial body, whose pillar was Wealth, was gradually supplanting the ancient Aristocracy. They seem not to have perceived that Science was supplanting Literature; and that those who had clamoured for "the rights of man" had now added to their banner another motto—the *material* interests of men. These and like changes had greatly subtracted from the strength of those who had hitherto piloted the State; and great power had accrued to their enemies.

The struggle between the old and the new parties

was not long delayed. Oxford was the sphere of the first decided conflict. Sir Robert Peel (acting with the Duke of Wellington, persons on whom Oxford had confidently leaned as pillars, firm and steadfast) suddenly announced to the University his intention of restoring to the Romanists political power ; and he therefore tendered to the University the resignation of the place which he had long held as one of their Representatives in Parliament. I well remember the day on which his letter was received, and the shock that it gave ; for it was unexpected. A Convocation was instantly summoned in the halls where Cranmer, and Ridley, and Latimer had been condemned ; and Sir Robert Peel's letter was read. The question was put, "Does it please this venerable Convocation that the resignation be received" ? The shout of "*Placet*," that made the roof ring, drowning every opposing cry, I shall never forget. It was a shout, loud and defiant. Was it the last shout unitedly uttered by Oxford in defence of Protestantism ? Was a new era about to be inaugurated ? Did the great change that was about to come over Protestant England derive its impulse from the events of that day ? Virtually it did. A darkness greater even than that against which Cranmer, and Ridley, and Latimer had testified, was coming on. It has come now ; and will never again depart till the great Day of visitation comes. "*Behold the Lord cometh out of His place to punish the inhabitants of the earth for*

their iniquity: the earth also shall disclose her blood, and shall no more cover her slain." (Isaiah xxvi. 21.)

I do not say that pure Bible Truth ever reigned at Oxford. It did not. The walls there builded, were built with untempered mortar. They eschewed the Gospel of the grace of God as taught in Scripture; and received not the doctrines taught in the fifth and tenth of Romans. As a body, they followed Pashur—not Jeremiah: and Pashur's name, as changed into Magor-missabib (terror round about), may now be said to be abidingly inscribed on their banners. Yet there had been in Oxford a reverence for God, and for Christ, and for Holy Scripture. If at that time any one had openly rejected its authority, and had substituted Tradition, or "the verifying faculty," in its room, he would in 1825 have been ostracised in Oxford society. Idolatry also was abhorred. There are degrees of distance from the Kingdom of God. When, therefore, that distance, instead of being lessened becomes increased, or made perpetual, we may be allowed to weep. Jerusalem's profession was nominal; yet Jeremiah, and a greater than Jeremiah, wept as they discerned the multiplied tokens of its fall.

If the course of Nonconformist action had been reversed, I do not say that the tide of evil would have been *finally* driven back. I know well that it has an appointed end, and that end it will attain. Nevertheless, its flow might have been checked, its channels altered, and in that case the fearful re-

sponsibility now resting upon so many would not have been by them incurred. What if twenty thousand Nonconformists had issued a Confession like to that of their forefathers, united with a protest similar to that of Wesley—would there have been no response from the scattered Evangelicalism of England? And suppose they had all cast aside former Traditions, especially the Traditions stereotyped in the days of Constantine, and had gone thoroughly back to the Scripture, and had tested by IT the past and the present, would there have been no blessing? To *them* certainly there would have been, whatever might have been the result to others. But the attempt was not made. Forbidden union with the foe was substituted for union with “the household of faith,” and a fighting with carnal weapons was substituted for fighting with spiritual weapons. The tide of evil was strengthened therefore, and rushed onward with increased vehemence.

The spasmodic effort made at Oxford failed.*

*The King sympathised with Oxford. For forty-eight hours, it was said, the ministers were out of office. Lord Eldon stood firm. But the Duke of Wellington, alarmed by Ireland, and Sir Robert Peel, anxious about his Plutocratic plans, and dreading religious discord, urged upon the King concession. At last, the King, stating (it was said) that his act was contrary to his judgment, contrary to his conscience, and contrary to his coronation oath, and done under constraint, yielded. The Civil Government then denuded itself of a power against a foreign Government, which

What else indeed could have been expected when we remember the course that Oxford had persistently trodden from 1688 till then. If it had served its God as earnestly as it served its own worldly interests; if it had valued, and not withstood, the true Gospel of the GRACE of God; if it had really maintained the first eighteen Articles of its Confession, and in conformity therewith purged out the Romanist leaven that had poisoned the Prayer Book, Oxford would not, I believe, have been abandoned, as it was, in its extremity. The Confederacy formed against it was of leviathan strength. It was mighty to destroy; and many of the things against which its destructive power was directed were, no doubt, very evil. God permitted it to come as a scourge; but He sanctioned not its ways. Not even in destroying—much less in constructing, has it acted *according to Him*. God permitted Nebuchadnezzar to smite Jerusalem. Nebuchadnezzar was his appointed scourge; but God's blessing rested not on Nebuchadnezzar. God permits evil to punish evil; but the evil that chastens is in result, greater than the evil that is chastened. The mission of Antichrist will be the last great demonstration of this.

I am not writing politically. I have no political objects to serve. My object is to point out (feebly

it had no right to abandon. They became untrue to their trust, and turned their steps, like Henry the Fourth of Germany, towards Canossa, in which direction they are moving still.

indeed and imperfectly, yet, I trust, honestly) some of the methods by which the great Enemy has sought to ensnare the steps of God's people, and to war down His Truth. The effect produced in Oxford by the rejection of their Protest was great and rapid; and, in its results, was followed by changes that even Oxford itself never anticipated. It little knew the character of the path into which it was about to enter. To their Nonconformist adversaries also and to the Liberals (though not perhaps to the Jesuits), it was equally unexpected. It was not expected that the very persons who had been foremost in raising the Protestant banner, and upholding it against Popery, should suddenly alter their course, reverse their principles, and become tools of the Jesuits and allies of Rome.* Yet this came to pass with short delay.

There are few temptations more effectually used by Satan to bait men and lead them on in the path of sin and ruin, than the love of power and influence. It has ever ruined, and is still augmenting the ruin of, Christendom. Nothing is more certain than this—that no extensive political influence (and it is true even of influence that is not political) can be gained, as things now are, without

* The very men who first put down their names to the requisition that brought Sir Robert Inglis forward as the Protestant opponent of Sir Robert Peel, were they who soon after headed the Romeward movement. Their Protestantism must ever have been built on a quicksand.

compromise, and the suppression or perversion of God's Truth. Political influence was not more idolized by the Nonconformists than it was by Oxford. Oxford soon discovered that the Emancipation Act, and other measures that followed, (especially the Reform Bill) had utterly destroyed the ancient political influence of the party to which they belonged. They saw that the former basis of political power was changed, and that authority had certainly passed into the hands of their political enemies. The abolition of many of the Irish Bishopricks too clearly demonstrated this; and Oxford failed not to apprehend the lesson. Many of the leaders of Oxford (especially the men who had been foremost in the rejection of the Catholic Relief Bill) saw that some new step must be taken. What should it be? The *Jus Divinum* was deemed by them a sacred principle, and so, *abstractedly*, it is. Abstractedly, it is a principle holy and true. But a true principle if applied wrongly—if applied to circumstances in which God intended it not to be applied, must lead into an abyss of ruin. When "Right Divine" can be pleaded not only for the origination of the power possessed, but when Divine sanction can be pleaded for the modes of its application also, then there will be blessing; but not otherwise. No plea for the Divine Right of the Crown, in the Laudian and Stuart sense, had been heard in England for many a long year. The abolition of the Stuart Dynasty in 1688 had virtually

crushed the Stuart doctrine in England. At any rate, the doctrine slumbered; and its slumber was not to be regretted. But the doctrine respecting the Divine right of *the Church* (although, for the most part, minimised in statement) had not been extinguished. Hooker had endeavoured to state the question so that there should be a *modus vivendi* established between the State and the Church; but could this ill-defined relation (which had *really* satisfied none) be continued, now that the Crown had avowedly become the servant of the popular will as expressed by the House of Commons? Was the Church (with its Divine Right to rule in its own sphere at any rate) to become the servant or slave of a Body that disowned allegiance to the Church, and *might be* composed wholly of the Church's enemies? That was something beyond endurance. New ground was to be taken. Hooker must be renounced,* and more ancient authorities appealed to. They were found in Laud and in the writers of the Stuart period. The end to which this retrograde movement must lead was evident. The Divine Right (if given at all) must be given to one Church, not to ten Churches, or even to two. There must be strict unity. And where could that unity be found in the earth? It did exist once. While the Apostles lived there was one Catholic

* I well remember the time when the *môt d'ordre* was sent forth in Oxford respecting the abandonment of Hooker. The expression used was, "Hooker must be thrown overboard."

Church so guided by them as to be collectively Epistles of Christ, and therefore the pillar and ground of God's Truth; but after the Apostles died, the Church lapsed. Acceptance of *Apostolic* Truth ceased. It became like Israel in the time of the Judges, or worse. Unity in the truth ceased, and unity in falsehood came. Its home was found at Rome. The banner of unity floated proudly there. It claimed "Right Divine." That claim once dreaded and renounced by Oxford was welcomed now. Where else could unity be found? The chair of St. Peter (it was said) is the symbol of the visible unity of the Church of Christ. The forsaking it was a sin. The steps taken at the Reformation must be retraced; and the principles as well as the doctrines of Protestantism be renounced. Many who had been the foremost supporters of Oxford's ancient Protestantism were thus suddenly metamorphosed, and rapidly retraced their steps, and turned Romeward. Thus the Nonconformist movement obtained a great result. It had (unintentionally, no doubt, and indirectly) become the means of creating a powerful anti-Protestant Body in Oxford (containing men of vast ability and influence) who have subtly undermined and destroyed the ascendancy of Protestantism and the authority of Holy Scripture throughout England and all her dependencies. Truly it may be said of them, "*Destruction and misery are in their ways: and the way of peace have they not known.*" The Nonconformists,

however, had (for a time at any rate) secured to themselves a body of strong allies even more radically destructive than themselves, of all systems, institutions, and persons, that stood in the way of their own Romeward tendency. Some Nonconformists, apparently, are now beginning to discover (though the discovery comes too late to counteract the consequences of their error) that there is a pseudo-liberal Ecclesiasticism (worked by the Jesuits, and to which some well known Statesmen, as well as Ecclesiastics, have fallen a prey), which looks upon Nonconformist Protestantism (though it may be willing to use it as a tool) with greater hatred and contempt than upon Protestantism in any other of its forms. The only exception perhaps is, true Bible Protestantism cast in the mould of Geneva. That it not only hates, but execrates. Such Protestantism is abomination in the sight of Neologists also. Neology, whether ecclesiasticized (as much English Neology is) or cast avowedly in the mould of Infidelity, loathes everything that is supposed to come from Geneva. True Bible Protestants have enemies strong and mighty ; but they need not fear if only they take boldly a Jeremiah-place on the great battle-field, girded with Truth, and using the sword of the Spirit, which is the Word of God. The first chapter of Jeremiah' is a precious chapter to all who would desire to put on the armour of God, and fight, if needful, even unto death. God can strengthen even the feeble heart.

"Thou, therefore, gird up thy loins, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I confound thee before them." The testimonies of Jeremiah against Religious and Secular failure must never pass out of the lips of the true servants of God till "*the morning without clouds*" comes.

The persevering energy of the political Nonconformists and their Jesuit and Infidel allies, was not merely the means of renovating Popery, but by their indiscriminate attack upon all tests and subscriptions whatsoever, they opened the way to any and every form of falsehood. Many tests, especially those required for admission to mere Civil offices, might have been rightly abolished; but such tests as had for their object the exclusion of *Teachers* of Popery, Infidelity, and Heresy, from the public educational institutions of our land, should have been retained. Instead of this, all tests were indiscriminately attacked, and all were abolished. Selections of such parts of the Confessions of the Protestant Churches as all who adhere to the *doctrines* of the Apostles' Creed, and the Nicene and Athanasian Creeds, would unite in accepting, might have been made; and subscription thereunto might have been required from all teachers in the Universities and all public institutions; but instead of this, every bulwark was thrown down, and the Bible and its truth left open to the attack of any foe from any quarter. If, as was probably the case, a point had

been reached, at which restrictive action of this kind had become impossible, all Christian Nonconformists should have recognised their error in having accepted unbelievers as their colleagues, and have withdrawn from the unholy alliance. All barriers that were not in themselves sinful should have been upheld, unless they were able to substitute stronger or better barriers in their room. But a far different course was pursued. The results may be too plainly seen in the history of Oxford and Cambridge during the last thirty years. There, Stanley, Jowett, Farrar, Maurice and Darwin, as well as Newman and Keble, have been honoured. Thence have proceeded the "Essays and Reviews," "Ecce Homo," and now too, "Lux Mundi." There, has been invented and nurtured, a system of "non-natural interpretation," which nullifies the use of language, and makes words playthings by which subtilty can, *ad libitum*, deceive. Deceit is a fearful thing. Antichrist is styled "*the man of bloods and of deceits.*" Yet these, and such like things, will prosper, for God is sending judicial blindness. An hour of temptation is coming on the whole *Οικουμένη*, to try them that dwell upon the Earth. Of that hour these things are indications; and those who fall into these incipient snares can have no valid reason to believe that they will finally escape the attractions and the doom of Antichrist.

Jesuitism, of course, revels in the present spectacle, bright now, but brighter still in prospect. Jesuitism

wishes for a chaos. Destruction of existing institutions is its object, in order that a clear field may be afforded for re-moulding all things according to its own schemes. No one, I think, can fully understand the character of Jesuitism who has not carefully read the celebrated sermon of Ignatius Loyola, "De obedientiâ." It has not, I believe, been translated into English. Complete resignation of our conscience, reason, judgment, affections, indeed of everything that constitutes individuality, to the absolute control of another, is the principle of the Sermon. The resignation is as complete as that required in Mesmerism, Spiritualism, and Hypnotism (systems, no doubt, of kindred origin—all equally Satanic), but in Jesuitism the obedience required is even more systematic. Our obedience, say they, must be rendered to an Ecclesiastical Superior duly appointed to control our ways, and his Will is to be regarded as the Will of God. We are free from all personal responsibility except that of obeying the Will of our Superior. Superior rises above Superior till the summit is reached in the supremacy of an Infallible Pontiff, the Vicerent of Christ. In the command of that Vicerent is to be found the originating and regulating power that is to control the corporate action of the Body of Christ throughout the whole Earth. That which he pronounces to be good, is good; that which he pronounces to be evil, is evil. All laws, civil and religious, can be enacted or abrogated

by him. Civil, social, and religious life in all their developments are under his control. That, which he blesses is blessed; and that, which he curses is cursed. In every country, but more especially in an enlightened Protestant country, where the Bible is known and circulated, there must be many obstacles to the establishment of such a power as this. Long consolidated systems; whether civil or religious, especially obstruct its progress. Any destructive agency, therefore, that undermines, or nullifies such systems, must be eagerly welcomed by those who long for devastation in order that they may have free space to re-construct and to build. This may be, and no doubt is *Infatuation*; but it is folly to say that *Infatuation* is not to be dreaded. God, when He sends judicial infliction on evil, can cause infatuation to work out terrible results. Ignatius Loyola and Francis Xavier were, no doubt, infatuated. But what was the effect of their infatuation? The world has suffered under it for ages, and is suffering still. What cannot Satan effect, when God allows to him scope for his action?

I know that it is a solemn thing to speak respecting Satan and his ways: I write, therefore, with hesitation, and with fear: but we are to fight and struggle with *him*, and, consequently, we ever need to consider his devices. Our reflections, though general and imperfect, may, through God's mercy and grace, not be altogether in vain.

We must remember that Satan has access to Holy

Scripture, and well knows what is written therein. He quoted it to Christ. It would indeed be well for the people of God if they understood as well as Satan does, that which is written in Scripture respecting the present condition and prospects of the Earth. His great desire is, that they should not read the history of Earth in the light of the Word of God. He has succeeded in blinding our eyes, and the result has been a hardening of our hearts.

Satan apprehends clearly the contrast between the present and the coming Dispensation. He knows that the hour is drawing nigh when God, according to His promise, will "inaugurate" His King upon His holy hill of Zion (Ps. ii.), and that then, and not till then, His glory shall be made known to all the Earth. Satan well knows the effects that will be wrought throughout all the world by means of Zion's government, and knows what the words of Psalm cxxxii. imply: "*The Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it. I will abundantly bless her provision; I will satisfy her poor with bread. I will also clothe her priests with salvation; and her saints shall shout aloud for joy. There will I make the horn of David to bud: I have ordained a lamp for mine anointed: his enemies will I clothe with shame; but upon himself shall his crown flourish.*"

Satan understands also the character of this present age. He knows that since the Lord Jesus left the Earth, the condition of the Nations and of Israel are to be learned, not from those parts of Scripture that speak of Zion's glory, nor from those Psalms of rejoicing that shall be sung in Jerusalem when it shall be said unto her, "*Arise, shine; for thy light is come and the glory of the Lord is risen upon thee.*" Satan knows that words far different from these belong to this present night of sorrow. The Book of Lamentations is the record that belongs to the present season of our pilgrimage; for it is the hour of Zion's widowhood and desolation. "*The Lord hath purposed to destroy the wall of the daughter of Zion; he hath stretched out a line, he hath not withdrawn his hand from destroying. Her gates are sunk into the ground; he hath destroyed and broken her bars. . . . The elders of the daughter of Zion sit upon the ground, and keep silence; . . . mine eyes do fail with tears.*" (Lam. ii. 8-11.) The apprehension of the contrast between the present Night and the Coming Day is never absent from the mind of Satan. But he would not that men generally (unless indeed he deems any to be bound to him by chains so sure as never to be broken) should apprehend it. He desires that all should believe that Zion is reigning *now*. He desires that his own present sovereignty in the Earth should be looked upon as being the sovereignty of Christ. He seeks to gather around

his own present Throne, the descriptions given in Scripture of Christ's future glorious sovereignty. His earliest plan for deceiving "*the little flock*" was to lure them away from the Book of Lamentations, and from all words and paths of mourning, and lead them to the Psalms of glory, so that they might sing those songs of glory, not as in "*a strange Land*," but in a land looked on as sabbatized and blest for ever, although being in darkness and in the shadow of death. This effort he made: and he fearfully succeeded. Darkness accumulated upon darkness; cloud upon cloud, and the accumulation was never more terrible than at the present hour. Christendom has been mesmerised into an hypnotic trance. Early they dreamed that Zion's glory rested on the Imperial Courts of Constantine. *There* the songs of Zion were sung: *there* it was said, "*Zion reigneth.*" And what did its reign produce? Burning fiery serpents. It brought forth Alexandrianism. The description of that I have already given. (See p. 392.)

In due time the deserved judgment came. Imperial Rome fell. In the midst of her ruins Satan was again permitted to put forth his energies, and to construct another Zion—an Ecclesiastical, Sacerdotal Zion. Darkness reigned there, more intense and deadly even than that which had reigned in the Courts of Constantine. God, however, in His mercy sent into the midst of the black darkness of the Kingdom of the mediæval Zion the light of

His holy Word and of Protestantism. Men were then taught that salvation could be attained only by the possession of a perfect meritorious righteousness, and that that righteousness could be found only in the oblation of Himself once made by the Holy One on the Cross: that the imputation of the value of that once-offered Sacrifice saveth: and that such imputation is secured, not by coming to the Church as a dispensing medium, but by coming straightway to Christ—Christ in the power of His sacrificial death, which death God preacheth. "*By the foolishness of preaching, God saveth them that believe.*" This truth gave brightness to the early days of Protestantism. Yet Protestantism halted in her mission. She had to retrace the downward steps that Christendom had trodden; but she retraced them little further than the days of Constantine. She went not far enough back to escape the deadly cloud by which Satan first enveloped post-Apostolic Christianity. Fleeing from Caiaphas, she forgot that Cæsar was no less an enemy to Christ and to His Truth. She failed to recognise what the Scripture taught respecting the course and end of Secular Power. She saw not the pretended Zions of Earth in their contrast with the Zion of the coming day of God; nor did she, even dimly, apprehend the awful truth, that before the Zion of God shall reign, Zion is to become the seat of Hell's Empire under Antichrist and Satan. (See Daniel xi. 45.)

But the time for Antichrist to "*plant the tabernacles of his palaces between the seas in the glorious holy mountain*" (that being the prospective name of Mount Zion) is not yet fully come. As yet we have had to do with withdrawal or retrocession from Christ, rather than with accession unto Antichrist. The mighty magnet of Hell is not yet brought into the midst of Society so as to attract with the fulness of its power. When the strength of the mediæval Zion received its last great blow at the close of the past century, Protestantism retained in England sufficient vitality to impede greatly the future designs of Satan. The Bible was still prized and revered. Strong effort was necessary on the part of Satan to destroy that reverence. Many agencies were needed; various instrumentalities required. In past time Sacerdotalism had been the chief instrument employed to nullify the authority of Scripture, by raising into co-equal authority, the living voice of the Spirit in the Church, and Tradition. By the Council of Trent it was distinctly affirmed that the Catholic Traditions were to be received with "a pious affection and reverence, equal to that with which the Scripture is received"—"*pari pietatis affectu ac reverentiâ.*" In the middle ages, open Infidelity was employed but little in Ecclesiastical circles against the Bible; and, in England, Sacerdotalism is the weapon which Jesuitism still prefers; for Jesuitism well knows that many in England who would angrily resist

the coarse attacks of open Infidelity may, nevertheless, be reached by the lamb-like voice of those who, professedly standing by the side of Christ, gently whisper, that besides the Scripture there is also the living voice of the Spirit in the Church, whence has come Holy Tradition, having authority equal to that of Scripture to guide. Sacerdotalism in 1830 greatly preferred in England mole-like underminings of Bible-Christianity to undisguised attacks thereon.

Accordingly, in order that the strength of Sacerdotalism might be renovated in England, the ancient falsehood, the *πρωτον ψευδος*, by which early Christianity was deceived when it first quitted the circle of pure Apostolic Truth, was revived in Oxford.*

* I well remember the day, when, whilst walking in Oxford with a friend (who was also a friend of Cardinal Newman), he told me that he had just heard Cardinal Newman earnestly enforcing on some to whom he was speaking, the doctrine that all the promises made to Israel, as a Nation, had by them been forfeited for ever, and that they were now made the heritage of Catholic Christendom. No doubt Cardinal Newman saw the vast importance of maintaining this dogma as a foundation for the claims of Catholicism. It is true Romish doctrine.

About the same time, I happened to be in the Divinity Schools, when another eminent member of the party was disputing for his B.D. degree. His *thesis* (I suppose selected by himself) was formulated just in the same way; Israel had forfeited; we had received.

When the utterances (which I venture to term *Spiritualistic*) that subsequently moulded and controlled Irvingism, commenced in Scotland, I was informed by a clergyman who

The ninth, tenth, and eleventh chapters of Romans were virtually blotted out of the Bible. All that those chapters teach respecting the re-grafting of pardoned Israel as a distinct branch into their own

went there and remained some weeks in order to observe, that all the persons who professedly spoke by inspiration, unanimously declared that all the promises made to Israel were forfeited and made over to *them*, who having received a *fresh* baptism of the Holy Ghost, were thereby constituted the true Church of the latter day.

Subsequently when "Brethrenism" arose in Ireland (for the birth-place of Brethrenism was Dublin, not England as is commonly supposed) the Brethren (not at the very commencement of their course but soon after) gave even a more deadly blow to the hopes of Israel; for they taught that neither Abraham, nor any of the Old Testament saints, nor Israel when nationally converted in the Millennium, will ever belong to "the Church," even in Heaven. They teach that converted Israel will stand altogether on a lower grade, and have an inferior condition of glory; so that they, and we who live in *this* Dispensation, will never form one body. In fact the doctrine of the Brethren on this all-important subject, coincides very nearly with that of Marcion, one of the early heretics. An account of the doctrines of Marcion may be seen in "Narratives from the Old Testament," as advertised at end of present volume. It will be seen by reference to some papers, written by Cardinal Newman about the year 1832, in the "Christian Observer," that he found considerable difficulty in accounting for the regeneration of the Old Testament saints, seeing that they were not baptized. Nothing can be more certain than the fact, that we nullify the Bible, if we put Israel out of the place therein assigned to them by God.

Olive Tree, and all that is taught respecting the corruption and "excision" of that other branch which symbolises Christendom, was buried. The adversaries of Protestantism in Oxford claimed for Catholic Christendom, whose doom is "excision," (*αποτομή*) all the promises made to God's *Nation*—Israel; which promises, said they, Israel had for ever forfeited. Never, by human lips, was a greater inversion of Truth attempted than by the utterance of that falsehood. It is true, indeed, that the Oxford sect were not its first parents. Mediæval Rome (see her creed) had taught it nakedly. Sacerdotal Rome has ever asserted herself to be Zion, and has made that assumption the ground on which she has rested her claim to all that she has arrogated to herself of authority, supremacy, and power. But has she been a centre of holiness, righteousness, truth, peace, and heavenly blessing? Zion will be such a centre unto all Nations, and that abidingly. But at Rome has reigned unholiness, unrighteousness, falsehood, strife, war, woe and abomination; and she has received from time to time, awful judgments from the hand of God. If we despise facts, and the voice of conscience, and the voice of God in His Word, and the voice of God in His judgments, and persist in declaring greatness in abomination to be greatness in holiness, what can we expect but curse and ruin.

Yet neither the foul abominations of Roman Ecclesiasticism, nor the judgments poured on those

abominations (for were not judgments sent when the Bastille and the Inquisition fell?), hindered the destroyers of Protestantism in Oxford from again saluting Ecclesiasticism with the name of Zion, and destroying and offering up as a hecatomb on the altar of their idol, all the countless passages in the Old Testament, and in the New, that speak of Israel's and Zion's blessedness in the Coming Day of glory. Truly they have unsheathed their sword against God and His Truth. Herod's slaughter of the babes at Bethlehem was not more indiscriminating, or more cruel, than that which Zionism in Oxford has directed against the truths of God; and I may add, against those that hold them. The assault has not been with outward weapons, but it has not been on that account less real, or less fierce, or less deadly. Eternity will disclose its character.

A foreshadowment of that *ενεργεια πλανης* (that energy of bewilderment) that is soon to come in its fulness, was seen at Oxford. A band was formed of men, for the most part young, ardent, and precipitate, who deemed themselves soldiers of Zion, commissioned of God to fight against every person, system, or thing, that would obstruct the supremacy of the reigning Mountain of God. The governmental arrangements (said they) of England obstruct it; her Ecclesiastical order obstructs it; her social and educational arrangements obstruct it; we must war against them all; and if they persist in re-

sisting, we must destroy them all. We cannot wonder that, when once "bewitched" into the belief that Zion is reigning, and that they are Zion's soldiers, they should give to their Zion the most unqualified devotion of soul and body. The sermon of Ignatius Loyola on "Obedience" marked the slavery of their hearts; the Satanic laws obeyed by them, Pascal's Provincial Letters disclose. They must of course look upon everything that thwart's Zion as belonging to Amalek—not to God, and say, "*The Lord hath sworn that he will have war with Amalek from generation to generation.*" Fanaticism carried half Europe into Asia in the times of the Crusades. Among the victims was Richard Cœur de Lion, a man of no ordinary powers, as his conversation at Palermo, with Joachim the monk, shows. I do not regard the movement at Oxford as less fanatical, though its sphere is narrower. Yet its results are more terrible, its ravages more awful in their character, as bringing destruction on things spiritually precious in God's sight, and as leading souls surely on unto the "*lake burning with fire and brimstone, which is the second death.*" The one was a Crusade against a man, the other a Crusade against God and His holy Truth. Men of great intellectual powers have been involved in it; men who have had far greater advantages, and far greater light than Richard Cœur de Lion had. Two or three have greatly signalised themselves. They have laboured with intense energy,

and have "*destroyed marvellously*." Their work (are they in their heart of hearts satisfied with it?) has prospered greatly. They have, no doubt, given a death-blow to the supremacy of Protestantism and of the Bible in England. The foundations of her for whom we fight, say they, are "*in the holy mountains*." Jehovah Himself doth, and will "*establish her*." Well, they effected their design in marring a plant whose origin was from God, and God loved it, though maleficent influences surrounded it, and spoiled its developments. The result of its fall is a catastrophe, the consequences of which Eternity only will disclose. I dare not contemplate the responsibilities of those who have done this deed. We may be very sure that we have all need to weep—all need to humble ourselves greatly before God. If we, who have had Evangelical Truth, had been more watchful, more faithful, more separate from the world and worldliness, less selfish, and had adhered closely and practically to God's Truth, the result might have been very different. A fearful chastisement has come upon us all. How can we expect that it should be removed until we have reviewed our ways and sought to learn the appointed lesson?

Painful as it is to see worldly men denuding themselves of those safeguards, which God has appointed for their protection and blessing *as men*; and painful also as it is to see the professing Church dethrone the Scripture, and exalt its own

voice and its own Traditions in its stead ; yet it is almost more painful to see "the little flock," that really have been brought into the Fold of Grace, become so careless, or so blind, as to be unable to discern the signs of the times—unable to divide the Word of God aright—unable to welcome and to use the light specially sent, because of the dangers of these latter days, to guide unto God's holy Hill, and to His Tabernacles. As soon as the true Evangelicalism of England heard it said that the blessings covenanted by God to Israel were by them for ever forfeited, and that they were transferred to Gentile Christendom, and that the corporate standing of Gentile Christendom was indefectible ; and that Christendom was not symbolised by a branch in the olive-tree that has not continued in God's goodness ; and that all the privileges, honours, and glories *in Earth*, as well as in Heaven, that had been promised to Israel, were now the heritage of the Gentile Church ; and that the time for the reign of Zion had come ;—the moment that these, and like things, were whispered in the ears of Evangelical Christians, they should have repudiated them as deadly heresies, and fled from the voice that uttered them as they would have fled from the voice of a dragon. God has said respecting Israel, "*He that toucheth you toucheth the apple of mine eye ;*" and what He has said of *them*, may be said also of the truths connected with them—their history, their prospects, and their destiny. "*To them pertaineth*

the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises; whose are the fathers, and of whom concerning the flesh Christ came, who is over all, God blessed for ever. Amen." (Romans ix. 4, 5.)

Israel is the nation through which, and in which, He will magnify His great name, both in the way of judgment, and in the way of mercy. The plagues of the Revelation, the judgments of the Day of the Lord, and all the blessedness and glory that are to follow in the Millennial Reign, will find the chief sphere of their manifestation in that people. The history of Zion's reign of Light; the mode of its introduction; the darkness and evil that render that introduction necessary, and the consequences of its establishment, are the themes of two-thirds of the Scripture. Are God's testimonies as to these things to be buried? Or, what is worse, are they to be perverted, and so taught in a false way as to subserve the purposes of Satan, and to sanction his lies?

To the Evangelicalism of England at the time of which I speak, the Scripture, as regards these subjects, was virtually a sealed book. The leaders of the Evangelical circle, for the most part, had not considered either the present or the future, in the light of the Prophetic Word. They discerned not the character of the future reign of Zion in the Day of Christ's glory; nor did they discern the character of the coming reign of Satan

when he shall enthrone Antichrist on Zion. They discerned not the future history of Israel, either for curse or for blessing ; and, what is more, they discerned not their own condition, as belonging to a branch in the olive-tree that has not prospered, but become the inheritor of judgment. The very things that Satan saw clearly, Evangelicalism saw not. It had slumbered, wandered, and enveloped itself in much worldliness and darkness. The fact is, that neither in our own days, nor in any previous period of Christendom's post-Apostolic history, did Christ's servants escape the lie by which early post-Apostolic Christianity was brought to confound between the period of the abasement of Christ's Kingdom and the future period of its exaltation and glory. It was a *fatal* error ; and until it is discerned and repented of, we shall look in vain for deliverance from our present sorrow.

My words may seem severe, but if I condemn others I exempt not myself. For many years I belonged to the Evangelical circle. In 1827 I commenced my Christian course in it. I acted with Evangelicalism and loved it much ; nor has that love ceased. I shared its thoughts and its counsels. I shared, therefore, the darkness which shrouded it. I firmly believed that from the death of the Apostles to the present hour Truth had steadily, though slowly, advanced ; that it was still advancing, and would continue to advance until it filled the world with brightness. I believed that by agencies

now in operation, the Earth would be filled with the knowledge of the Lord. I was, therefore, prepared to tolerate many things, which, though not flagrantly evil, were wrong, worldly, and false. I said, God is bearing with these things, and will, in due time, remove them; why then may I not await His time and bear with them also? Many an evil and defluctive course may be sheltered under an antinomian principle such as this. It will excuse much worldliness, much religious disobedience, much unholy compromise. Yet thus I argued, until it pleased God in His mercy to cause the light of Prophetic Truth to break in on my soul. The moment I saw the awful future, and viewed the now approaching close of our Dispensation in the light of God's Word, I saw the fearfulness of my error. The Bible became like a new book to me. I saw that Evil was advancing—not Good. I discerned the clearness and simplicity with which God has delineated its history. I saw that destructive judgments, such as never yet have been, are about to come; but that before destruction comes, an hour of delusion will be sent, that will effectually blind all whom special grace shall not enlighten and preserve. I saw that it was not the intention of God to remove the existing evil by present agencies; and that consequently no time should be lost in severing every link that connects with any system, person, or thing, that is now the object of God's displeasure, and will finally become

the subject of His judgment. A lengthened experience of nearly sixty years has proved to me that it is impossible for those, who see the future in the light of Prophetic Truth, to *act* in the same circle with those who view things around them in the light of mere human thought, whether such thought be ecclesiasticised or secularised. One only mould can be confided in: that mould is found in the Bible alone—the Bible taken in its entirety; and expounded apart from all non-natural subtleties, and all wicked notions respecting “the living voice of the Spirit in the Church.”*

At the commencement of the present century, English Evangelicalism had a wide and interesting

* They who speak of “the living voice of the Spirit,” mean thereby to claim His authoritative Presence, such as that which enabled the Apostle Paul to say that what he did, he did “*in the person of Christ.*” (See 2 Cor. ii. 10.) None but the Apostles could speak thus.

The Holy Ghost does indeed live and dwell in all true believers. All true believers are Priests; but all are not Pastors, or Teachers, or Evangelists, much less Apostles. The Apostles in their special office had no successors. In them the *authoritative* voice of the Spirit was. They were *Legislators*; all subsequent ministry was administrative merely. Magistrates or judges do not make laws, they administer them merely. As soon as the Apostles died, *authoritative* legislation and interpretation ceased. The legislation of the Church was by them completed, and nothing was to be added thereunto. The authoritative voice of the Spirit is not now found either in the Church collectively, or in any of its divisions. We have to remember the words: “*Thou*

field of action presented to it. The circulation of the Holy Scripture, Missionary and Tract Societies, Philanthropic Legislation (*e.g.*, Abolition of Slavery and the Slave Trade), Philanthropic and Educational Institutions, and the like, opened before it a world-wide sphere, the importance of which can scarcely be over-estimated. But "*dead flies cause the ointment of the apothecary to send forth a stinking savour.*" There was in almost every active mind an impression, not only that these efforts were right efforts, but also that they were designed by God to effect the Evangelization and conversion of the whole Earth. Millennial parts of Scripture were abundantly quoted in confirmation of this hope. These bright anticipations produced an evil exhilaration (not to say intoxication) of soul almost universal. There was, consequently, no disposition to resist, but rather to welcome the thought that Zion reigned. Almost all were quite willing to apply

hast tried them that say they are Apostles and are not, and hast found them liars."

The authoritative presence of the Spirit has been claimed by the Church of Rome; the Irvingites; a large section of "the Brethren," and other sectaries; but the claim wherever found is impious. Not one case can be found in which the claim has not been accompanied by fearful heresy. The rejection of the doctrine of Atonement, *as taught in Scripture*, is always one of its concomitants. It is a claim, therefore, that should be resisted unto death. The Bible must be nullified by it.

to themselves the words, "*Arise, shine, for thy light is come.*" Thus the cardinal error of our Dispensation was sanctioned by them. They were too actively engaged, at home and abroad, to have much time for meditation. Moreover, meditation might have led to an examination of their own religious position; and too close an examination of that was dreaded, for it was a position with which few were satisfied. Some, too, were inclined to say, "where ignorance is bliss, 'tis folly to be wise." Superficiality is sometimes more expedient, and therefore more welcomed, than depth or accuracy of knowledge. Besides, there was one subject that peculiarly engrossed the thoughts of many. They were very anxious to retain and strengthen their position in the Established Church. They had, not unfrequently, to encounter resistance, and even persecution. One of the Prelates (who, after having been the most strenuous opponent, became suddenly the most earnest advocate of the claims of the Catholics) endeavoured by law to compel the Evangelical Clergy, either to accept the doctrine of Baptismal Regeneration, or to secede. But he had failed to estimate the changed character of the times. "The Rights of Men" had become inscribed on many a Western banner. The Government of England had adopted it; it had become with them a fixed principle. Its forms were various. It might be Liberal, Radical, Socialistic, or even Nihilistic. In England its operation was in many ways modified; but it

led to the very decided condemnation of anything like narrowness and restriction. Even secularly, and much more religiously, men were to be allowed to think, speak and act freely. If restriction were needed for the maintenance of social order, it might be employed; but when that was secured, liberty of speech and action was to be unfettered; a principle, innocent enough where Good prevails, but vicious and ruinous where Evil rules. However, it was adopted in England, and the Government determined to act on it in the case of the persecution of the Evangelical Clergy. They resolved to sustain them; and if an adverse judgment had been pronounced against them, the Prayer Book, or its Rubric, would have been by Act of Parliament altered. But this would have been regarded as an act of *toleration* merely. The great doctrinal question involved in the controversy would have been left undecided, and avowedly have been made an *open* question. The *intervention* of the Government, however, was not formally required. The question was decided in conformity with their wishes. It was virtually determined that the words of the Catechism and Baptismal Service should be regarded as wide and flexible words, capable of being used in opposed senses as occasion might require. Evangelicalism, instead of rejecting this decision (as it should have done), accepted and welcomed it as if it were a triumph to their cause. But Satan did not so regard it. He knew that it

would establish the principle of latitudinarianism and non-natural interpretation in the Judicial Courts; and this result was soon practically manifested.

Another judgment was demanded. A Clergyman taught Transubstantiation at Frome. Was he to be suspended? No; he was to be allowed to proceed. The question of Transubstantiation, like that of Baptismal Regeneration, was to be left an open question. Individual clergymen may teach which they please. The result has been that half our Churches are now being turned into Mass-houses: we hear of Credence Tables and Altars.* Idolatry is being enshrined among us; and wherever there is Idolatry there is God's curse. Even in Time this will be manifested: for Antichristianism and Antichrist will come as God's withering scourge; but *eternal* judgment will follow.

Afterward came a third Judgment. The "Essays and Reviews" (all written by clergymen) were full of flagrant Neology. Alexandria in old times, and Infidel Germany in the early part of the present

* Nothing is more to be objected to than a Credence Table. It is essentially a symbol of *sacrificial* ministration at an Altar. Its introduction at Cardinal Newman's Church, in Oxfordshire, was the initiation of the Ritualistic movement. No true Protestant would ever enter a Church in which a Credence Table is. Better that you should die than say or do anything that implies that the Lord's Table is an *Altar*. Wherever there is an Altar there must be a priest and atoning sacrifice for sin; but the Scripture tells us that "*there remains no more sacrifice for sin.*"

century would have exulted in that volume. It was certainly utterly opposed to all that the Articles, Homilies, and Prayer-Book of the Established Church teach, and so, a wise Judgment pronounced by Dr. Lushington, an upright Judge, determined. But his judgment was overruled by the final Court of Appeal. The darling doctrine of the present day is, that *dogma* is to be condemned. We are to be wide, vague, and comprehensive, in all questions relating to another world; we are not to regard the laws of Heaven as having the same clearness and certainty as the laws that men form for themselves in this earthly sphere. Pilate had, no doubt, a wise and reflective mind; and he long ago said, "What is Truth?" Modern Society loves to re-echo that question. Even Ecclesiasticism loves it; for it affords an opportunity of replying, "That which the Church teaches is Truth." Accordingly, a judgment was given that sanctioned the awful utterances of the "Essays and Reviews," and permitted the introduction of like teaching into any of the Pulpits of the Established Church. Quietly the deed was done; quietly accepted. It is almost forgotten now; for Society is hypnotised. But it is not forgotten in Heaven. It is registered there; and ere long the reckoning time will come. Surely these judgments sufficiently prove that the restraint that has long been kept upon the Mystery of Lawlessness is being removed, and that the *ενεργεια πλανης* (the energy of bewilderment) has begun to

be developed. Indications of this are being multiplied on every side.

Next came the Clifton Judgment. A layman in Clifton wrote a book in which he rejected the history of the Incarnation of our Lord, as given in the early part of Matthew's Gospel. An Evangelical clergyman rightly deemed it his duty not to receive him at the Lord's Table, unless he repented of and withdrew the statement. He refused to withdraw it, prosecuted the clergyman, and succeeded in obtaining a judgment against him. It was determined that every subject of the Crown has a right to demand Communion, unless debarred by a penal sentence pronounced upon him by some Civil Court. This, of course, nullified the possibility of Discipline; but without Discipline there can be no Church. The nineteenth Article says: "The visible Church of Christ is a congregation of *faithful men*, in the which the pure Word of God is preached, and the Sacraments be duly administered according to Christ's ordinance," &c. This cannot be where avowed heresy is sanctioned and retained.

If Luther, and Calvin, and God's martyred servants in England and Scotland, had been alive whilst these judgments were being passed, what would have been their course? Would they not instantly have united and resisted them to the death? Questions far less numerous, and certainly not more momentous, caused Luther and his friends to

dare the wrath of the Emperor and the Pope at Augsburg, and brought Patrick Hamilton, Cranmer, and Hooper to the stake. All the servants of Christ, whether Conformist or Nonconformist, ought to have united as one man, buried all secular questions, and struggled with all their energies for "*the faith once delivered to the saints.*" But it might have been supposed that all apprehension of there being such a common faith had perished. There was apathetic deadness. The feelings that once animated Owen and Clarkson, Toplady and Whitfield, seemed to have departed. I know only of one vigorous protest being made, and that came from a quarter whence, perhaps, it might least have been expected—it came from Dr. Pusey. His protest, indeed, was limited to one subject—the "Judgment on the 'Essays and Reviews.'" But it is really applicable to *all the judgments*; though such an extension Dr. Pusey would have refused to sanction.*

* "The Lord Chancellor," says Dr. Pusey, "has, as far as in him lies, poisoned the springs of English justice for ages in all matters of faith. Not only has he done this in his own person, but he has virtually ascribed the same trickery with words to our Redeemer Himself. . . . The present stage is but a stepping-stone. Will the Church of England require that the Court which has shown itself so partial, so dishonest, which, had it been a matter of human property, would not have dared so openly to profane justice, should be reformed? Or will it acquiesce in such unprincipled principles, as the Lord Chancellor enunciated in its name? If it does, every attempt to require that the Clergy should not

Soon after, when an attempt was made, under the auspices of Archbishop Tait, to unite in a Conference held at Croydon, Romanizing Anglicanism, and Neologianism, and Evangelicalism, the

deny, what they profess to God and man that they believe, must throw open a fresh article of the Creed. It must have been in irony, that one, advocating recently the abolition of subscription, proposed that errors as to doctrine should be left to Courts of Law. It would be curious to see what denials of truth he would think to be errors, or likely to be condemned. Mr. Wilson, who does not think it essential to any National Church that it should be Christian, speaks of the 'meshes of the law' which requires subscription, as 'too open for modern requirements,' and teaches how to evade the statements as to the faith, without directly impugning or contradicting them. The Lord Chancellor follows his lead, and teaches how every statement of faith may be evaded, if only the old words be kept, and new meanings affixed to them.

"Is then the Church of England to be really a mere arena for jugglers' tricks, sporting with the meanings of words, as if there were no truth, no faith, no Word of God, no God, to whom men are responsible? If it is not to be such, the course must be arrested at once. The principles enunciated by the Lord Chancellor would make Articles, Creeds, Prayers, Scripture, a mere superficial mirror, in which any one, instead of seeing the truth of God, is to see only the reflexion of his own mind. As he looks into them, so are they to look out to him. . . . Let men bind themselves not to give over, but to continue besieging the House of Parliament by their petitions, and beseeching Almighty God in their prayers, until they shall obtain some security against this State-protection of unbelief. Better be members of the

latter yielded. They consented to acknowledge Anglicans and Neologians as "different schools of thought" in the unity of one Body, which they termed a Church. The principles of that awful chapter of Isaiah commencing, "*The burden of the valley of vision*" (Isaiah xxii.) became as applicable to English Protestantism then, as they were to the condition of debased Jerusalem. Isaiah said, "*Look away from me; I will weep bitterly, labour not to comfort me; because of the spoiling of the daughter of my people.*" If we pass lightly by things like these, we have need to fear lest our hearts should become hard as the nether millstone.

Results have followed. In the Jubilee year, in a Sermon, preached by the Bishop of Ripon before the House of Commons, and published at their request, the following picture of the mind and religious condition of our Land is drawn. It is called a picture of "our age"; but the sphere referred to is England.

"I call that age great which has seen such wide and wondrous enlargement of knowledge and increase of power ;

poorest Church in Christendom, which can repel the wolves which spare not the flock, than of the richest, in which the State forces us to accept as her ministers, those whom our Lord calls 'ravening wolves.' Withal see we to it, that we pray God earnestly, day by day, to stem this flood of ungodliness, and to convert those who are now, alas ! enemies of the faith and of God."

witnessed the birth of one great generalization—the doctrine of the conservation of energy, and the rejuvenescence of another—the doctrine of evolution, each as wide reaching in its consequences as the theory of universal gravitation; which has given us new conceptions of the ultimate constitution of matter, and included the infinitely little and the infinitely great in one cosmic order; which has given to us the illustrious names of Darwin, Lyell, and Faraday, Huxley and Spencer. . . . I call that age great which has had great apostles and teachers; which has seen faith go forth with sweeter lays upon her lips, clearer hope within her eyes, and deeper earnestness and wider sympathy within her heart, in which Keble sang, and Melvill and Maurice preached, and Cotton and Duff evangelised.

“I call that age great which has achieved so much in drawing men into closer bonds of fraternity and mercy; which has extended its enfranchising hand to every creed; which has stooped with ever-increasing and tenderer care over the unfortunate and the forsaken; which has provided shelter for the insane, refuge for the fallen, homes and guidance for the little arabs of the street, which has abolished duelling and mitigated war; which has been the age of Florence Nightingale and Sister Dora, of Agnes Jones and Octavia Hill.

“I cannot call that age prosaic which was brightened with so many stars in the firmament of letters; which has given us poets, critics, and novelists who have held up before our eyes a noble ideal of life and character; which has given us, in matchless beauty of form, from the pen of Tennyson, the story of noble knighthood in the Holy Grail; which has made us listen to Browning singing to us of the dignity of high purpose, and the boundlessness of loving hope in his

poem of Saul ; which has bestowed upon us masters of criticism and masters of style, Arnold and Stanley, and Swinburne; which has given us men of letters, who have also been prophets in our midst ; prophets of plain living and high thinking ; prophets of art and prophets of philanthropy ; prophets of culture ; which has made us sit at the feet of Carlyle, Ruskin, Kingsley, Dickens, and Walter Besant."

This is, indeed, a fearful picture. Could it have been thus drawn if those who loved Evangelical Truth, both among the Nonconformists and Conformists, had in 1815 unitedly owned the necessity of testing the past ways and thoughts of Christendom by the Scripture, and had, with that object, gone back to the period of the Apostles and viewed *from their stand-point*—(1) the Dispensation that preceded them and us ; (2) that now present ; and (3) that which is to be when the Lord Jesus shall return and establish His Kingdom of glory ? If true Christianity had united on that stand-point, and fought from that stand-point, we should have found the condition of the battle-field, and our position in it, to be altogether different from that which it now is ; and we should not have had reason to confess that our failure, in duly meeting our responsibilities, has been one chief cause of bringing down the bitter chastisement under which we are now suffering ; for the enemy is strong and vigorous, and we are weak as babes. We have wrought no deliverance in the earth, neither by us have the strongholds of the Enemy

fallen. We cannot deny the general truth of the awful picture drawn in the Sermon. And if we admit that "greatness" may be predicated of those who, having talent, and energy, and strength, succeed in the application of their powers, and attain "great" results (no question being raised as to the true character of those results), we may certainly allow that they whose names have been recited (Keble, Maurice, Huxley, Spencer, Darwin, and the like), have wrought energetically, skilfully, and successfully, and that great triumphs have been attained by their efforts. In this sense Mahomet and Attila, Voltaire and Ignatius Loyola, Spinoza, Talleyrand, Napoleon Buonaparte, and many others, whose glory is founded on devastation, may be said to be "great." If Satan be great, they who subserve his schemes will, in a certain sense, be great also. The seventy-fourth Psalm teaches us that there was once a time in Israel when a man was esteemed *great*, because he had ascended the heights of Lebanon and lifted up his axe against its cedars in order that he might fell them and bring them up to the building, or adornment, of the Lord's House in Jerusalem; but another and very contrasted period had come, in which greatness was attained in quite another way. It was attained not by strengthening, but by desolating God's Sanctuary. *"Lift up thy feet unto the perpetual desolations; even all that the enemy have done wickedly in the Sanctuary. Thine enemies roar in the midst of the congregations ;*

they set up their ensigns for signs. A man was famous according as he had lifted up axes upon the thick trees. But now they break down the carved work thereof at once with axes and hammers. They have cast fire into thy sanctuary, they have defiled by casting down the dwelling-place of thy name to the ground. They said in their hearts, Let us destroy them together: they have burned up all the synagogues of God in the land." (Psalm lxxiv. 3-8.)

Is not this the kind of greatness that marks the age in which we live? There is scarcely a name mentioned in the extract above given that has not become great by desolating—desolating the fair fields of God's Truth, and laying low His structures. "The great Open Mind [I quote from one of the London Journals] has opened so widely in the new number of the *Nineteenth Century*, that its proprietor is prepared, if necessary, to *disestablish Christianity* in the dim and distant courses of the future." He writes: "It may be we shall find Christianity itself to be in some sort a scaffolding, and that the final building is a pure and perfect Theism.' Here avowedly a death-blow is dealt to Christianity in every form. Such is the anticipation of the "Nineteenth Century." Its anticipation will be more than fulfilled.

Most of the "great" ones mentioned in the Sermon are avowedly destroyers. Even the name of Keble denotes a circle whose influence is no less destructive of *Bible-Christianity* than "Modern

Thought" is of Christianity. Keble's system sets what it calls "Catholicity" in array against "Apostolicity." The Lord Jesus bids us to try them that say they are Apostles and are not, and to find them "liars." Keble's system refuses to do this. It receives, accredits, and glorifies them. Protestantism and Catholicism can never unite. They are sundered for ever and ever. Protestantism makes the relation of the individual *to the Church* depend on his relation *to Christ*. Catholicism makes the relation of the individual *to Christ* dependent on his relation *to the Church*. Keble's system makes war upon that which God has revealed in the Scripture respecting the method and results of His great work as *God the Redeemer*. His system *virtually* cancels Romans v., and Hebrews x., and blots those chapters from the Bible. The Bible and Protestantism say, that believing men are justified "simply by the imputation of the merits of Christ" (*solâ imputatione meritorum Christi*). Keble's system says, Whosoever sayeth this "let him be accursed." The Bible and Protestantism say, that justifying faith is nothing else than "reliance (*fiducia*) on the Divine mercy remitting sin for Christ's sake." Catholicity says, Whosoever sayeth this "let him be accursed." Anyone who believes that Protestantism (as to all its distinctive doctrines) was emphatically the work of God, must tremble at the names of Keble, and Pusey, and Newman. It is a fearful thing to root up a plant that God has

planted. It is a fearful thing to drag back souls into the whirlpool of mediæval idolatry.*

The other names belong, for the most part, to those who have placed themselves in what is called the Neologian Circle. Rejecting that which God has revealed respecting Himself as the Redeemer, they also reject what He has revealed respecting Himself as the Creator. Many of them are Evolutionists; and all Evolutionary doctrine, nullifying the truthfulness of the Bible, nullifies also the truthfulness of God, for He has called the Scripture His Word. It is impossible that either Platonism, or Neo-Platonism, or Atheism, or Deism, in any of their forms, can stand under any banner except that of rebellion against God. There are, no doubt, in the English and German Neologian Schools, certain modifications of thought and expression that stand in favourable contrast with the foul blasphemies found in certain writings that have been published in France and America.† But our question

* One of the last acts of Keble was to direct his executors to arrange, that in all the future editions of his "Christian Year," the following verse should stand thus :

"Oh, come to our Communion Feast;
There present in the heart,
AS in the hands, the Eternal Priest
Will His true self impart."

In former editions the words were "NOT in the hands." "Not" was ordered to be struck out, and AS substituted. (See *Maurice on Ritualists*, p. 168.)

† The following is extracted from one of the most revolting books that I have read — it is American. I do not

respecting the character of the path we tread must not be one of degree, but of kind. Have we really deliberately entered the path of darkness?

deny that the prognostications of the writer will be verified as regards the course and end of "Man's Day." But his words are unspeakably awful.

"In my judgment the days of the supernatural are numbered. The dogma of inspiration must be abandoned. As man advances—as his intellect enlarges, as his knowledge increases, as his ideals become nobler, the Bibles and Creeds will lose their authority, the miraculous will be classed with the impossible, and the idea of special providence will be discarded. Thousands of religions have perished, innumerable gods have died, and why should the religion of our times be exempt from the common fate?

"Creeds cannot remain permanent in a world in which knowledge increases. Science and superstition cannot peaceably occupy the same brain. This is an age of investigation, of discovery, and thought. Science destroys the dogmas that mislead the mind and waste the energies of man. It points out the ends that can be accomplished; takes into consideration the limits of our faculties; fixes our attention on the affairs of this world, and erects beacons of warning on the dangerous shores. It seeks to ascertain the conditions of health, to the end that life may be enriched and lengthened, and it reads with a smile this passage:

"'And God wrought special miracles by the hands of Paul, so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.'

"Science is the enemy of fear and credulity. It invites investigation, challenges the reason, stimulates inquiry, and welcomes the unbeliever. It seeks to give food and shelter

Revolting as open blasphemy is, yet it is possible that enmity against God and His Truth, as deep and as real, may be hidden in guarded language and in gentle words. Judas betrayed by a kiss.

Looking at the question in its broad aspect, I cannot but feel that the Sermon has drawn too true a picture of the general condition of England. England's deep silence respecting its picture (I have not heard that it has been protested against in any influential quarter) is fearfully significant. Are we

and raiment, education and liberty to the human race. It welcomes every fact and every truth. It has furnished a foundation for morals, a philosophy for the guidance of man. From all books it selects the good, and from all theories the true. It seeks to civilise the human race by the cultivation of the intellect and heart. It refines through art, music, and the drama, giving voice and expression to every noble thought. The mysterious does not excite the feeling of worship, but the ambition to understand. It does not pray, it works. It does not answer inquiry with the malicious cry of 'blasphemy.' Its feelings are not hurt by contradiction, neither does it ask to be protected by law from the laughter of heretics. It has taught man that he cannot walk beyond the horizon, that the questions of origin and destiny cannot be answered, that an infinite personality cannot be comprehended by a finite being, and the truth of any system of religion based on the supernatural, cannot by any possibility be established, such a religion not being within the domain of evidence. And, above all, it teaches that all our duties are here, that all our obligations are to sentient beings; that intelligence, guided by kindness, is the highest possible wisdom; and that man believes not what he would but what he can.'"

dumb dogs that cannot bark? Some, the majority perhaps, are careless, and think not at all. They sleep; or are as children chasing butterflies. Others love the picture, and pronounce the condition depicted to be one that their hearts approve. Others sigh; but comfort themselves with the hope that better times may, in some way or other, come. Others say, We are no doubt in a chaos; let it be perfected; the more quickly the better; for when the ruin is complete, men will welcome the remedy, which, say they, *WE* surely possess; for we belong to her "whose foundation is in the Holy Mountains." How terrible, sooner or later, will be the surprise and dismay that will break in upon the souls of those who comfort themselves thus! The collective influence of Ecclesiasticism is, at the present moment, very great; but there is nobody in the earth more intensely spell-bound and speeding on in the path of ruin. They are, indeed, sowing to the wind, and will reap the whirlwind.

There are, however, exceptions to every general rule: the apathy of England is not *quite* universal. Mr. Froude is not a writer who belongs to the Ecclesiastical Circle, nor will he be accused (would to God it were otherwise) of Bibliolatry, or of being tainted by Evangelical leprosy. He is one who has thought long and deeply on men and things; and he writes as follows:—

"These Essays have been written at intervals, as occasion or my own general work suggested, during the last thirty

years, and they contain my thoughts, cast in various forms, on the problems with which the present generation has been perplexed. We have lived through a period of change—change spiritual, change moral, social, and political. The foundations of our most serious convictions have been broken up; disintegration of opinion is so rapid, that wise men and foolish are equally ignorant where the close of this waning century will find us. We are embarked in a current which bears us forward independent of our own wills, and indifferent whether we submit or resist; but each of us is sailing in a boat of his own, which, as he is hurried on, he can guide or leave to drift. The observations and experiences of a single voyager who is drawing near the end of his own voyage, may have an interest for others who are floating down the same river, and are alike unable to conjecture whither they are bound.”—(*Short Studies on Great Thoughts. Preface.*)

Elsewhere Mr. Froude says:—

“Every one now-a-days goes in for amateur philosophy, or for amateur Catholic ritualism; but it is curious to see that they are all for toleration, and seem to think that we all mean the same thing though we say exactly the opposite.”

“‘O for one hour of blind old Dandolo,’* I sometimes am inclined to cry. O for the hard voice of the uncompromising Genevan, who knew, at least, that lies were not truth, and that if taken into the soul they worked like poison there. The Genevans are extinct as the dodo, and the moa. Tolerance means at bottom that no one knows anything

* A Venetian marked by decision and straightforwardness.

about the matter, and one opinion is as good as another. Is there nothing which can be surely known? Is it true, for instance, that on 'the track of all evil deeds there follow avenging hell-hounds from which there is no escape'? If such hounds there be, it is dangerous to leave their existence an open question for fools to doubt about. One opinion on that subject is clearly not so good as another, and we may recollect to our advantage, how wise men have thought about it in other days."—(*Oceana*.)

I scarcely need say that Mr. Froude in condemning that which men call "Toleration," does not sanction persecution in any form. He would not deny that the feet of true Christians should be "*shod with the preparation of the Gospel of peace*;" and that they are to be kind even to the unthankful and the evil. That which he condemns is the tolerance that would say, "Pilate may be right; Caiaphas may be right; Paul may be right. About that I will not inquire. I am prepared to hold out the right hand of fellowship to them all." This is Satan's doctrine—not Christ's. We accept with thankfulness Mr. Froude's observations. Would to God that he also may accept the words of the following stanzas :—

"My hope is built on nothing less
Than Jesus' blood and righteousness;
I dare not trust the sweetest frame,
But wholly lean on Jesus' name ;
On Christ the solid Rock, I stand ;
All other ground is sinking sand.

* * * * *

“When the last trumpet’s voice shall sound,
O may I then in Him be found,
Robed in His righteousness alone,
Faultless to stand before the throne.

*On Christ, the solid Rock, I stand;
All other ground is sinking sand.”**

The late Lord Beaconsfield also was one who acknowledged God in Government, and felt acutely the want of fixed definite principle in legislation and in the general ordering of social life. Self-will and expediency, said he,—not principle, rules. He saw very clearly that the foundations of all things

* We must remember that Christ brings to all His believing people (πᾶσι τοῖς πιστευούσι ἐν’ αὐτῷ—all who *rely* on Him) a sure TITLE to everlasting life. That *Title* He has earned, not by anything that He works *in* us or *on* us, but by that which He has done God-ward *in our stead*—תָּפַח, Gen. xxii. 13, ὑπὲρ or ἀνθ’ ἡμῶν. His work God-ward secures acceptance according to His own acceptableness. His one oblation of Himself in *Sacrificial death* cancels every penalty, and has also presented *in our stead* an infinitely meritorious righteousness which God has accepted, and which leaves on us the value of its perfectness for ever. This, and this alone, gives *the Title*. Results come subsequently, but *Title* and *results* are different things. The results are sure, because the *Title* is perfect. Preservation by His Shepherd care is one result; final change into His likeness in glory is another. It is this last that alone gives *practical* meetness for Heaven. Christ saith: “*Him that cometh to me, I will in no wise cast out.*”

were hopelessly out of course. In one of his political allegories (I will not call them novels) the hero of his tale, satisfied with nothing that he saw, wanders from Western Europe to Asia. Coming to Mount Sinai, he prostrates himself before it, and is supposed to utter the following prayer :—

“O Lord God of Israel, Creator of the Universe, ineffable Jehovah ! a child of Christendom, I come to thine ancient Arabian altars to pour forth the heart of tortured Europe. Why art Thou silent ? Why no longer do the messages of renovating will descend on earth ? Faith fades, and duty fails. A profound melancholy has fallen on the spirit of man. The priest doubts, the monarch cannot rule, the multitude moans and toils, and calls in its frenzy upon unknown gods. If this transfigured mount may not again behold Thee ; if not again, upon Thy sacred Syrian plains, Divinity may teach and solace men ; if prophets may not rise to herald hope—at least, of all the starry messengers that guard Thy throne, let one appear, to save Thy creatures from a terrible despair.”

I do not defend every expression here used, I regret what is said respecting “starry ministers,” etc. But I do, from the depths of my soul, recognise the truth of what he writes respecting the universality of the woe now present among men, which all the appliances of civilization fail to remove. I recognise also the need of a direct and manifest intervention of God in the glory of His own power “to save His creatures from a terrible despair.” I could wish that the hearts of Evangelical Christians

throughout the world had sympathy with the leading thoughts of these solemn utterances.

It must be remembered, however, that *partial* truth is not sufficient for the direction of our steps. Fragmentary and detached thoughts, even when gathered from Scripture, may greatly deceive. We know that God has in this earth a land which He regards as peculiarly His own: He has called it "Immanuel's Land"; a land that He will in due time "marry" unto Himself: that there He will plant a redeemed *nation* which He has made peculiarly His own, which He will personally govern, and, through it, rule all nations. "*God will bless US*" [Israel], and then, "*all the ends of the earth shall fear Him.*" Well, therefore, may we look for an intervention of the God of Israel in the things of earth. Very sure may we be that that intervention will take place in the plains of Syria, where of old His glory was made manifest. Those plains will again be visited by Him, and made bright with glory.

But suppose my knowledge of the future were limited to this day of Israel's blessedness, and that I were untaught respecting that preceding period when the overspreading of the wings of darkness "*shall fill the breadth of thy land, O Immanuel!*" (Isaiah viii.) In that case my ignorance might bring me also under the wing of darkness. The time of Israel's chastisement is not yet over. The cup of woe that they have hitherto drunk is but a faint

foreshadowment of that which is yet to be given them. They have yet to "*drink the dregs of the cup of trembling, and to wring them out.*" The great event of the now near future, is the return of unregenerate, unrepentant, unforgiven Israel to "Immanuel's land." That return will be brightened by everything that Civilization, Science, Art, Wealth and Pseudo-Religiousness, Jewish, Christianised and omnigenous, can bestow. The Lord Jesus has told us that a power of evil seven-fold greater than any that has as yet been known, will fall upon Israel during the last days of their unregeneracy. Unbelieving Israel will restore their Temple, and call it the Temple of Jehovah—a House of Prayer for all nations. This, finally, it will be, when the hour of Christ's glory shall have come; but first in the evil hands of Israel it will become a Pantheon. Antichristianism in all the fulness of its latitudinarianism will be enshrined there, and at last Antichrist will be worshipped there (Daniel ix. 27); so that the reign of the Prince of Darkness on Zion will precede the reign of the Holy One of God.

Therefore, simply to anticipate a return of supernatural brightness and blessing to the Syrian plains without also understanding what the Scripture has revealed respecting the awful prelude, would bring our hopes, and possibly our souls, to ruin. We should be deceived by Satan's lie. It is needful that we should fully recognise the character of

that awful curse which Israel imprecated upon themselves when they said, "*His blood be upon us, and on our children.*"

There is, I fear, nothing that would lead us to suppose that Lord Beaconsfield apprehended the now approaching period of Israel's false glory, and the resulting ruin. He may have listened to the watchman when he said, "*The morning cometh*"; but he seems to have forgotten the watchman added, "*ALSO the night.*" The present steps of civilization are leading to that night—not to the morning; and none but those who walk under the full guidance of the Scriptures of Truth will escape the snare.

Happy are they who can look at the dark and darkening scene around them, with the Scriptures in their hands, and say, "*Thy Word is a lamp unto my feet, and a light unto my path.*" But the Scripture must be used cautiously. It must be rightly divided. What if we allow the light of its brightness to be shed upon periods to which it pertains not—periods of curse and woe, and not of blessing? The hundred and twenty-second Psalm is fraught with comfort, but to what period of the world's history does it belong?

"*I was glad when they said unto me, Let us go into the house of the Lord. Our feet shall stand within thy gates, O Jerusalem. Jerusalem is builded as a city that is compact together; whither the tribes go up, the tribes of the Lord, unto the testimony of*

Israel, to give thanks unto the name of the Lord. For there are set thrones of judgment, the thrones of the house of David. Pray for the peace of Jerusalem: they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sakes, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good."

What shall we say of this Psalm? We must say, if we speak the truth, that it belongs to a period not yet come, when Earth will find in Jerusalem, thus constituted, thus ordered, the centre of her lasting blessing. No such centre exists now, nor can exist, till the Lord Jesus shall return in glory, and shake "*not the earth only, but also heaven,*" and give to Israel and to Jerusalem their covenanted blessings.

But the party that since 1830 has risen into strength amongst us (Lord Beaconsfield was not of their number), and who have striven with untiring energy to destroy Protestantism and all its influences, will meet that which I have now stated with an angry and scornful, No! It is not (say they) *Jerusalem*; it is *Catholicity* that shall reign and be the earth's recovering centre. To Catholicity belong the Promises, and the Covenants, and the Legislation. Catholicity is our centre—our Mother—our Zion. We will go through fire and water to establish her. We must destroy first; construct afterwards. All agencies, therefore, that will help on the work of needed *destruction* (Radicalism, Socialism,

Anarchy, Infidelity) we will, for the present, use, but when the time for *construction* comes, we will change our course, and fling to the winds all persons, things, and systems that will not aid us in the exaltation of our Zion. There may be difficulties in effecting this; we may have many conflicts: but God is with us; we shall surely triumph.

If we look back over the past history of this party we shall scarcely wonder at their being jubilant. They have had great struggles; and not a few checks and disappointments. They have not, however, as many have foolishly thought, been fickle and versatile in their principles. Thomas à Becket was not more steadfast; and virtually, they have followed in his path. Their course of action was necessarily tentative. Having resolved to work for a definite end, *i.e.* the establishment of the supremacy of Ecclesiasticism, it was needful that the existent influential circles of thought and action around them should be patiently tested, in order that it might be discovered whether they would aid or hinder. All who refused to aid were to be assailed, and, so far as possible, nullified if not destroyed. Such a course might no doubt subvert the present order of Society; it must do so in a country that has made the Bible part of its common law; but chaos must be preferred to Protestant supremacy. Dread of an abiding chaos will be likely to make men anxious for re-construction. A sphere occupied, impedes construction: a

sphere unoccupied, facilitates it. What resistance (say they) can the colliding fragments of an agitated chaos offer to the compact, consolidated force of an united Ecclesiasticism?

The birth-place of the party was a circle of high Conservatism, such for example, as that represented by Lord Eldon. Their process was, as I have said, tentative. They greatly hoped to secure the sanction of high Conservatism to their Becket-plans; but they were disappointed. It would not yield. The position taken in after times by the late Lord Redesdale, indicates the character of the resistance offered by some who refused to allow to the Church and its Traditions, supremacy over the commandments of the Word of God.* The more

* In 1875, Lord Redesdale requested Cardinal Manning to state the reason given by the Roman Church for refusing the Cup in the Lord's Supper to the Laity. A long correspondence ensued in the public papers; Cardinal Manning refused a direct answer, Lord Redesdale continuing to repeat his demand for it. At last, Lord Redesdale's perseverance extorted the following answer, published in the *Daily Telegraph*, November 8th, 1875:—

“Lord Redesdale can claim for his interpretation of the words of Scripture no higher certainty and no higher authority than his own, and the authority of those, be they few or many, who proceed as he does on the same principle of private opinion. The certainty and authority upon which I rely for the interpretation that I have given, is the authority of the Catholic Church, which as I have proved in my last letter, by the full and plain words of our Lord Himself, is preserved always free from error in faith by the perpetual

moderate Conservatism of Sir Robert Peel and his Plutocratic party was next tried : but there too they encountered resistance. Sir Robert Peel had no sympathy with the principles advanced by Mr. Gladstone in his book on the relation of the Church to the State. It was hoped that Liberalism might be more pliant ; but Lord Palmerston, and Lord Russell, and others of the Edinburgh School, were sagacious enough to discern the danger ; and although the latitudinarianism of the Liberal party, especially the political Non-conformists, was to a certain extent utilised, yet Lord Palmerston and Lord Russell discerned the fires that slumbered "beneath the treacherous ashes," and refused to advance. A lower circle of Liberalism was then sought. The co-operation of Mr. Bright, and others like him, was solicited, and for a time accorded ; but when the alliance of Irish demagogues and priests was sought after, Mr. Bright,

presence and assistance of the Spirit of Truth. This was my original thesis : and against this not one relevant argument has hitherto been directed."

The confession that Lord Redesdale desired to extort was thus given. The living voice of the Spirit in the Church, not the Scripture, is made *authoritative*. This doctrine Lord Redesdale utterly repudiated. At the time when the Oxford movement began, the Conservative circle, as a whole, equally repudiated it. They were in no unimportant sense loyal to Scripture, and while that loyalty remained, it was evidently useless for the Oxford party to hope for their co-operation. The Church cannot reign where Scripture reigns.

and others of his party, uncompromisingly withdrew ; yet not before "the narrow ledge of Theism," which had previously prevented the House of Commons from sanctioning Atheism, had been abandoned. In respect of God, the *βαθος* of the down-grade movement as regarded the corporate character of the House of Commons was then reached. Lord Beaconsfield had previously expressed his conviction that the system of Parliamentary government was on its trial, and was gradually losing its hold on the hearts of the people ; a consummation, no doubt, most welcome to those who desired that Ecclesiasticism should rule.

It is very evident that Ireland has been for centuries the great Governmental difficulty of England. England in the days of Henry II. undertook to conquer her for the Papacy, and has since brought on herself the just retribution of having the chains of Popery tightened around herself. At the present moment it seems more than probable that Ireland, which has for centuries been deceived into believing that the priest is clothed with the power of God, whether to bless or to curse, will be deliberately placed by England under the religious control of Rome ; the religion of the majority being recognised as rightfully determining the religion of the land. The Protestants in Ulster may, professedly, be protected from violence ; but Protestantism will be restrained and discouraged. Maynooth will be yet more richly endowed, the Priests honoured, and

Popery will be as much the confederate of the English Government in Ireland, as the Established Church has in past times been its confederate here. The lasting pacification of Ireland will be supposed to be secured by the intervention of the Pope — an intervention gladly purchased by the abasement of Protestantism. Popery will triumph, and the neo-Oxford School will triumphantly shout the pæan of victory, as well they may; for the Pope will virtually have England at his feet, inasmuch as rebellion in Ireland (the dread of which has so long caused England to tremble), may at any moment be caused by the mere withdrawal of the Pope's restraining power. Am I wrong in saying that the united action of the political Non-conformists, and Radicals, and Anglican Catholics, and Vatican Catholics, have, during the last five years, lashed Ireland into a storm, and made right government impracticable, and driven England to Rome, there to humble herself, and thence to seek comfort, counsel, and aid. Should King John any longer be despised for humbling himself before the Pope's Legate? The old course is still followed, with greater sin, because with greater light. Where God is forsaken, expediency will rule, and expediency leads to Satan.

And has no chaos already been produced in England itself? Are no storms raging here that need to be allayed? The maxim of Jesuitism long has been, "*Divide et impera.*" Is not the influence

once exercised by Parliament becoming transferred to noisy platforms and mass meetings, whose object is Terror? Is it not proposed that England, Scotland, Wales, and Ireland, should stand in separate circles, and that local should overshadow common interests? Are not servants seeking to rule their masters? And religiously, what is the condition of the once Protestant Establishment? Does no confusion reign there? Has not neo-Oxfordism, assisted by the same allies whom it has used in Ireland, produced a moral chaos here, not unlike that it has generated in Ireland? Will not the expected judgment in the case of the Bishop of Lincoln increase the confusion? Do not the Hierarchy of England desire re-union with Rome? Would they not welcome Disestablishment, and liberation from the control of the State, as tending to promote their desire to be under the suzerainty of Rome? They, their talents, their wealth, their Churches, their Cathedrals, and their Universities, would be a gift that Rome would value more than any other gift that could be made to her throughout the wide world. The influence of the Anglican Episcopacy in India and in the Colonies has wonderfully increased during the last fifty years. That influence also would be transferred to Rome. Moreover, the union of Conservatives with neo-Oxfordism (as soon as the latter shall have thrown off its Liberal and Nonconformist allies), and with Romanism, would establish against

Socialism and "the Rights of Labour," a barrier which the Plutocracy of England would not unwillingly welcome. Western Plutocracy, if the supremacy of "Capital" be preserved, does not care much about other questions. It would not refuse to uphold a Romanized Conservatism, if its own 'material interests' were duly guarded. How easily, under such a *régime*, might the pacification, both of England and Ireland, be attained? Possibly; if there were no God and no Bible; but there is a God, and He is not indifferent to these and such like things. A time is coming when *He will arise unto judgment to help all the meek upon Earth*. Every refuge of lies shall then be swept away, and the waters shall overflow every hiding-place of evil.

Whether God, in righteous retribution, may allow the iniquities of England to be punished by a special judgment, and allow a temporary reign of Ecclesiasticism, I will not attempt to say. It is very certain, however, that the final Headship of Civilization in the Day of Man will not be accorded to Ecclesiasticism in any of its forms. Wide as its Ritualistic comprehensiveness may be (of old it was sufficiently extended to include all kinds of Pharisaic, Sadducean, and Herodian combinations), yet Ecclesiasticism, especially in its Western form, has not sufficient expansiveness to adapt itself to that modern Alexandrianism which Mahommedanism, Judaism, and Orientalism, are preparing for

the East. It is not the Latin, but the Greek half of the Roman World, that will supply the platform on which the unregenerate Civilization of Earth will display the last blaze of its glory. Western Ecclesiasticism may perhaps succeed for a time in controlling commercial, mammon-loving, Western minds; but Grecism, Mahommedanism, Buddhism, and, above all, Judaism, have thoughts and schemes of their own, and would despise the yoke of Western Ecclesiasticism, or any of its modifications. They may consent for a season to join in a Pantheon; but if Western Ecclesiasticism presents herself there, she must lay aside all her notions about Supremacy, Infallibility, and the like, and consent to occupy a niche (probably an humble one) in the mighty Temple of Antichristianized Humanity. The governmental Headship of Antichristianism will not be Ecclesiastical; it will be Secular. The time for the construction of its Pantheon is not yet fully come, nor will it come till unregenerate Israel shall go back to Jerusalem, and the Ephah, with Lawlessness in it, be established in the Land of Shinar. Before that era arrives there may, no doubt, be great changes in the West, especially in England; and, as I have said, the yoke of Ecclesiasticism may, for a season, be placed on us. Angered Liberalism, when it finds out how fearfully it has been deceived, and led blindfold to the brink of ruin, may seek to avenge itself, and a Revolution may be the result. Will

the Liberalism of England permit, that Catholic Universities, and Cathedrals, and Churches should be established and endowed in Ireland ; and that England, as well as Ireland, should be ecclesiastically (and therefore secularly) controlled by Rome? And if not, if Liberalism should be strong enough to forbid *such* concession to Rome, what will be the consequence? Will the Government of England have courage enough to dare the power of Rome and her countless myrmidons? Judging from present appearances, we should say, No. However, I will not attempt to answer that question. It is very evident that on all moral and religious questions, Society in England is departing further and further from God and from His Word, and the progress is ominously rapid. We know not through what struggles England may have to pass before she assumes her final place as one of the "*toes*" (probably the least) on the Latin foot of that Imperial Image, under whose clay-iron Sovereignty "*the Times of the Gentiles will be fulfilled.*"

But I must not prolong these already too lengthened remarks. The former part of this volume deals chiefly with *facts*; the latter with *principles*. If those facts and principles are not valid according to Scripture, they must be not only falsehoods, but falsehoods so dangerous, that they cannot be too strongly denounced. But what if they be true? Has Christendom received them? No; almost universally it has reprobated them, and repudiates them

still. We cannot wonder at this. He "*that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.*" The awful facts of the world's coming history would not be what they will be, if the *principles* of Christendom had not been what they have been. Gentile Christianity has nurtured, and is nurturing, Antichristianism. In vain the Scripture has said, "*By the words of thy lips have I kept me from the paths of the Destroyer.*" Those words have been despised.

The Apostles, Paul and John, at the close of their course, warned us of the Apostasy that was about to come; but their warnings have not been heeded. We have wandered far from the guidance of the Word of God, and are now about to meet the final form of Antichristianism, without girding ourselves with the appointed armour; for we are commanded to put on "*the whole armour of God.*" If God should not intervene, if He should not grant eye-salve that we might see, and also give grace to follow the light given, what must be the result? Saul was commanded to destroy all that pertained to Amalek, but he would not. God forsook him, therefore, and he perished. God tells us what to war against, and in what manner, and to what extent. None of these things are left to our discretion.

In the fourth century Imperial Rome presented us with a false *Zionism*; and we were deceived. Subsequently, Ecclesiastical Rome presented us with

another *Zionism* yet more instinct with the power of sin and death; its deceptions prevailed and are prevailing still. A *third* Zionism is now at hand. The revival of the Eastern Branch of the Empire of Imperial Rome heralds its approach. It will come in the power of a deceivableness "seven-fold" greater than any that yet has been. Its centre will be restored Jerusalem, linked with Babylon (which will be the Mother of ALL the harlots and abominations of the Earth) in a covenant declared by God to be a covenant with death and with Hell. Yet it will be fair, smooth, and deceiving, so that none but those who have "*an unction from the Holy One,*" and, therefore, cleave to the Scripture, will escape the fascination with which Satan, in the garb of an angel of light, will invest the delusive scene. They, and they only, will understand the difference between the Zions of man and the Zion of the Day of God. Is there no need of confession and supplication at such a moment as this? We have sinned in respect of that which is passed; we are in danger—imminent danger, in respect of that which is to come. Protestants, as well as Papists, have need to say, "*Let us prove and try our ways, and turn again to the Lord.*" But there is no disposition to do this. On the contrary, Protestants seem to outstrip the Papists in trampling under foot the Word of Life.

The following is extracted from the Report of a speech made at the Annual Meeting of the Re-

monstrant Synod of Ulster by the Moderator, the Rev. Thomas Dunkerley, June 17th, 1890.

Their attention naturally directed itself in the first place towards their sister Presbyterian Churches, and was at once fixed by what was going on in the Free Kirk of Scotland. The friends of progressive theology had long been cheered by the broadening that was so manifest among the well educated clergy of the Established Church of Scotland, and utterances from that quarter had awakened hope and enthusiasm among them. But the Free Kirk was supposed to adhere more closely to the old and narrow ways, yet the appointment of Dr. Marcus Dods to the Chair of Testament Exegesis showed that high scholarship could win appreciation in that body. The new professor on the first occasion that offered itself in connection with the Edinburgh University gathering preached in St. Giles's Cathedral, on the 29th September last, a sermon so liberal and Christlike in its spirit that, though it roused the indignant ire of many timid Christians, yet it had caused the hearts of multitudes of earnest and faithful men to beat high with honest joy and new-born hope. In that remarkable discourse Dr. Dods, with a noble-minded and true Christian charity, worthy of warmest commendation, worthy of the honour of all who hold that the Spirit of Christ is above the letter of creeds, laid it down that "if a man believes that, with Christ's help, he may be transformed into the likeness of God, he has all the belief that is essential. His views of Christ's person may be defective, he may not know much or clearly about Christ's work, he may find himself quite unable to believe a great deal that is generally identified with Christian doctrine; but he is a Christian if he believes that Christ has

the will and the power to make him truly a child of God, and if he acts upon this belief." He might not accept the orthodox theory of the atonement; he might not believe that God needed to be propitiated; "we must not too hastily conclude that even a belief in Christ's Divinity is essential to the true Christian;" and again, "a man may be a true Christian and yet find much in the Bible which he cannot accept." "The question is not, What do I know? What do I believe? What do I profess and proclaim? No, the question is, What am I? Have I the Spirit of Christ? Am I becoming like God? Have I true joy in goodness, and am I learning in Christ's fellowship to bring forth good fruit spontaneously and untiringly and naturally as a good tree? Am I accepting Christ's aims in life as my own aims? Do I seek in life nothing more than He sought? Is it enough for me, as it was enough even for Him, to put myself at God's disposal, and do God's will and God's work in the world?" He did not wonder that many of Dr. Dods' brethren were alarmed at these utterances; nor that their action led to the submission of the writings of the professor to the college committee. In his reply to the report drawn up by the college committee Dr. Dods says, regarding the sub-committee's criticism of the manner in which he had presented the Gospel—viz., that it was questionable and fitted to do harm—"I must do the work I am called to do. I am delighted that other men should put things differently, but I also have an evangelistic function which I cannot decline to discharge." On the section of the report that refers to inspiration, the professor says: "I cannot sufficiently express my satisfaction in finding that the sub-committee is of opinion that a case has arisen 'of grave, respectful, and considerate discussion.' If the committee will but recognise

that our doctrine of Scripture may possibly need revisal, and will allow 'grave, respectful, and considerate discussion,' nothing but good can result to our Church and to the Christian people of this country." In some quarters the report of the college committee when made public was attacked as tending to minimise, if not to shield, error under cleverly-devised phrases. After a long and animated debate in the recent Assembly, a resolution was adopted to the effect that the writings of Dr. Dods did not afford ground for instituting a process against him as teaching what was at variance with the standards of the Church, but that the Assembly deemed it necessary to declare that it held the doctrines of the Divinity of Christ, the Atonement as taught in the standards, and the resurrection ; and that it condemned the use of the terms "mistakes" and "immoralities" to describe recognised difficulties in the Scriptures, and that it would remind Dr. Dods and the Church's professors generally that their primary duty was to teach and defend the Church's faith as embodied in her Confession. In support of that resolution 357 voted, whilst 274 voted against it. Admitting as he did Dr. Dods' disclaimer of unsoundness, he was the more impressed with his large-heartedness that could see in the holder of a different creed a true Christian. Side by side with the case of Dr. Dods was that of Dr. Bruce, who, in his book on "The Kingdom of God," had, it was alleged by many, thrown dishonour on the Word of God, and trespassed beyond the bounds of the Confession. He could not enter into that subject at any length, but would briefly state that the professor had broadly announced that "wherever there is a human soul believing in the Fatherhood of God, and cherishing towards God the spirit of sonship, and towards man the spirit of brotherhood, there

is the Kingdom of God manifesting its presence, in righteousness, and peace, and spiritual joy." A motion, in which the Assembly declared that they found no ground for a process against Dr. Bruce, though by want of due care in his modes of statement he had given some grounds for misunderstandings, was carried in opposition to a motion charging him with the utterance of things irreconcilable with the standards of the Church. Turning again in the direction of the Established Church of England, they found that the event of the year was the publication of the book *Lux Mundi*, which had now reached its sixth edition. That book was remarkable, not as much for the novelty of its contents, as for the quarter whence it came. The book contained twelve essays, contributed by eleven clergymen of the High Church, the most conservative section of the establishment, its editor being the Rev. C. Gore, principal of Pusey House, Oxford, while several others of the writers were, or had been, connected with Keble College. Its aim was to recast theology in the light of modern science and criticism, or, as it is expressed in the preface, "to attempt to put the Catholic faith into its right relations to modern intellectual and moral problems." The writers, under "the conviction that the epoch in which we are living is one of profound transformation, intellectual and social, and certain to involve great changes in the outlying departments of theology," hold that "theology must take a new development." They conceived that the Church might assimilate new truths and welcome the wider knowledge and sanctify the higher social order of each age. It was a grand concession that allowed development to be possible in theology. The essay by the editor on "Inspiration" had stirred up the conservators of the old orthodoxy. The writer held that the apostles themselves did not claim

absolute authority, but they write as men, subject to a common tradition. They address persons anointed with the same spirit. Their writings are secondary, not primary. The book was a sign of the times. It was evidence that not even the most conservative of Churches could for ever ignore discoveries that threatened to disturb old dogmas, and that occupied an increasing number of reverent and inquiring minds. From another eloquent preacher of the same Church there appeared last week this utterance: "The idea of imputed righteousness would be ridiculous if it were not so profoundly wicked. Imputed righteousness is a contradiction in terms. There can be no such thing. You might as well talk of imputed health. And even if righteousness could be imputed, the imputation of it would be immoral—not more immoral than the general character of the Deity whose fierceness had to be appeased by the blood of His only Son, but immoral enough to brand with eternal infamy all who had part or lot in it." To turn from the ecclesiastical to the literary world, our survey was equally promising. Never was there a time when the Press, both daily and periodical, gave so much attention to religious questions as now. In most numbers of the best magazines they found ably-written articles on theological or religious topics, proving how widespread was the interest in these things. The movement he had referred to gave rise to hopes or fears, according to the attitude of the observer. The adherents of orthodoxy might well tremble for the future of the fabric erected with such pains, and championed for generations with such uncharitable zeal.

That a voice like this should emanate from any part of Protestant Ulster, is sufficiently ominous; yet it will not, perhaps, excite surprise, because the existence of deadly heresy there, in certain

circles, professedly Protestant, has long been a recognised fact. Manifestations, therefore, of deepened heterodoxy may, from time to time, be thence expected. Our great present sorrow is, that these notes of triumph in Belfast have been called forth by the recent action of the Free Church of Scotland in their General Assembly in Edinburgh. If steadfast adherence to the Bible and the great truths of Redemption could have been expected from any corporate Body in our Land, that Body would certainly have been the Free Church of Scotland. But it has been tested now : it has been tried, and is found wanting. "*The children of Ephraim, although harnessed and carrying bows, turned back in the day of battle.*" Was it cowardice ; or was it expediency ; or was it the delusive notion that evolution of good is the present established law of humanity, that caused the General Assembly, in two deadly cases, to forgive that which the Scripture and their own Standards forbade to be forgiven ? I will express no opinion as to the cause ; but I feel sure that what one of their own office-bearers said is true, "Ichabod is written on us." What would either of the two Haldanes have said ? What would Frederick Monod have said ? What would De Sanctis have said ? What would Professor Smeaton* have said, if they had lived to witness this catastrophe ? We cannot but remember the words,

* I was privileged to have the friendship of the last three, and knew their sentiments on these subjects well.

"Help, Lord, for the godly man ceaseth; men of truth ['Amen-men' as Luther called them] fail from among the children of men." (Ps. xii. 1.)

Openness (as opposed to reticency), straightforwardness, thoroughness, and steadfastness, are qualities absolutely needed now. Courage is required to call things by their right names. But righteous judgment is rare. Deflections, slight at first, may become gigantic at last.

We have long been warned in Scripture that God will ultimately withdraw the restraining agency which, by various instrumentalities, He has hitherto caused to bear upon "*the mystery of lawlessness*," so as to prevent its manifestation before the appointed hour for its development comes. I believe that that restraining power is now gradually being withdrawn. During the last fifty years, truths, principles, and institutions that used to be venerated, and that tended to check the progress of evil, have lost their power to influence; and, as a consequence, the licentiousness of self-will increasingly governs. Hence Society is becoming disorganised; and the disorder will increase until the danger becomes so palpable that the advent of Antichrist will be looked on as alone affording the hope of deliverance. It is a dark picture that cannot be brightened save to "the little flock," and to them only as they watch the hand of God, and welcome His interventions.

"Take, my brethren, the Prophets who have spoken

to you in the name of the Lord, for an example of suffering-affliction, and of patience [μακροθυμίας]. Behold, we pronounce happy them that endure." See the place held by Habakkuk. Surrounded by the iniquities and rebellions of God's professing people, he was as one begirt with darkness, and seeing no light, but God remembered him; God intervened, and he was, as it were, clasped or embraced by mercy. The name Habakkuk means one folded in the embrace of another, and that other was God. God softened Habakkuk's heart. God gave him grace to recognise the abounding of the iniquity, and, what was more, to cry to Him respecting it: "*O Lord, how long shall I cry, and thou wilt not hear; even cry unto thee of violence, and thou wilt not save? Why dost thou show me iniquity, and cause me to behold grievance? for spoiling and violence are before me: and there are that raise up strife and contention. Therefore the law is slacked, and judgment doth never go forth; for the wicked doth compass about the righteous; therefore wrong judgment proceedeth.*" (Habakkuk i. 2, 4.) What mercy, what honour can be greater than when the soul is taught to view the scene around whether it be evil, or whether it be good, in communion with God?

Habakkuk cried, and he was comforted; yet not by the removal of the evil over which he mourned. On the contrary, he was told that it would remain and be chastened by the coming in of evil

greater still. "*For, lo, I raise up the Chaldeans, that bitter and hasty nation.*" A foreshadowment of this there has been. The Chaldeans, with Nebuchadnezzar for their Head, were raised up to scourge Jerusalem; and the Book of Jeremiah bears witness to the awfulness of the blow. But that chastisement, fearful though it was, was but premonitory. Yet a little while, and Jerusalem and the Land of Israel will present the apostasies of Israel, and of the leading nations of Christendom (called in Ezekiel "*the worst of the Gentiles*") in fell combination and in fulness of development. The Chaldeans will again be raised up, mighty to destroy; and in the person of Antichrist, the last great Chaldean will appear. In the sixth, and following verses, the Chaldeans are described as going forth as a destroying flood, overflowing all things; but in the eleventh verse, the individualization of Chaldeanism in the person of its great Head, is suddenly brought before us. In that verse we read, "*Then there passed by a Spirit.*"* That was the sight presented to the eye of Habakkuk [compare Job iv. 15, "*then a spirit passed before my face*"]. That Spirit assumed

* See Hebrew both in Job iv. 15 and here. *Montanus* translates, "*Tunc pertransiit Spiritus.*" The word עָבַר which I have translated "*transgress*," means properly "*to pass over*," and is used in Isaiah viii. 8, with especial reference to the great Chaldean "*passing over*" the Land of Immanuel as a destroying flood.

the control and leadership of the great Chaldean. "*And he*" [the Chaldean] "*transgressed and became guilty. This his power pertained to his god,*" i.e., it pertained to his titular Spirit. Such is to be the last great Head of the Civilization of Earth. To his character, as described in the second chapter of Habakkuk, I have elsewhere referred. What will crush him? What will sweep from the Earth this empire of Satan? Only the manifestation of the glory of Him whose Advent is in the last chapter described. "*When I heard, my belly trembled; my lips quivered at the voice: rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops.*" (Habakkuk iii. 16.) Habakkuk trembled, but he was comforted. "*Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. To the chief singer on my stringed instruments.*" Glory, thanksgiving, and triumph, will be the final experience of Habakkuk, and of all who follow in his paths.

But what, whilst the night of sorrow lasted, was

Habakkuk's *practical* position? It was said to him, "*Write the vision and make it plain upon tables, that he may run that readeth it*"—that is, may himself become the herald of it to others. The Lord had intervened to teach Habakkuk, and through him to teach us that we all, severally, should (according to our circumstances, and according to the proportion of our faith) be witnesses to the truths that were to him revealed; for we are surrounded by like circumstances of evil—evil, indeed wider in its scope, and more intensified in its character, seeing that Christ had not in the time of Habakkuk been rejected; nor had Christendom then perpetrated its iniquities; nor had the leading Nations of the Earth assumed their present place of deliberate, intelligent antagonism to God. We have, therefore, individually to ask ourselves questions such as these? Do I, like Habakkuk, see and feel the iniquity that abounds around me? Do I truthfully (though it may be feebly) cry unto God respecting it? Am I not only not with it, but avowedly *against* it? Do I recognise, according to the Scripture, the awful chastisement that is to come; and do I believe what men generally refuse to believe; that God will "*raise up the Chaldeans*" and their mighty Head, to be the instruments of His righteous indignation? Do I recognise the character of that Head, and the character of Society when moulded by his Satanic power? Do I contrast his person and his ways

with the Person and ways of Jesus? Do I understand and recognise the blessedness of the words "*The righteous by faith shall live?*" Do I recognise that nothing short of the manifestation of the Holy One of Israel, in all the fulness of His glory, can crush the mighty Adversary; and sweep his dominion from the Earth? Do I desire to be, in my measure, a witness of all these things? Hitherto—since the Apostles died, we have not witnessed to them. We have witnessed to other things.

Honour, comfort, strength and blessing, would, measurably at least, be ours, if we were even now to repent of our carelessness and were to turn to the Lord, seeking to test, not partially but wholly, our doctrines and ways by Scripture, and by Scripture alone. So, and so only, would there be true, full Reformation; and nothing short of that would meet our present need. We need a new Reformation. Although our powers of practical attainment may be but feeble, yet our principles and doctrines might be brought into true conformity with those of the Prophets and Apostles; and our unsanctified Traditions and ways might be denounced and abandoned. Weakness there might be. Deep confession there would be; but there would be truthfulness; and where there is truthfulness there is scope for the exercise of God's abounding grace. Every day we should more and more recognise that by grace alone we stand.

What if the true servants of God were really

aroused to remember the words spoken to Timothy, and were to seek to keep, through the Holy Ghost who dwelleth in them, that precious deposit (*παρακαταθηκην*) of Truth that has been committed to them? What if faithful men, qualified by God to teach, were raised up amongst us to bear witness to the truths that Paul taught? What if all who feared God were to remember that we are standing in a world-wide circle of thought and action, in which we find things that are to honour, and things that are to dishonour, and that we have carefully to cleave to the one, and eschew the other according to that plain, unchangeable commandment, "*Touch not the unclean thing*"? If these things were remembered and obeyed, would not the present condition of the "*Household of faith*" throughout the world, be essentially and radically changed? A pearl-like preciousness would be seen in the place of a defiled preciousness. Priestly garments are precious, but they may be defiled, as those of Joshua were, and as ours are. (See Zech. iii.) Yet even defiled priestly garments can, through God's grace, be removed, and a circle of light be formed where darkening influences had reigned. A circle of light, standing in definite contrast with the darkness around, is what we need. In such a circle the Apostles stood; and we ought to have continued in it. We ought ever to have said, that there can be no comminglement between the principles and ways of Christ, and those of the

world. What concord hath Truth with Falsehood ; or light with darkness ? Is it possible for those, who recognise as true the Prophetic facts detailed in the preceding pages, to act concurrently with those who repudiate them ? Is compromise ever admissible in the things of God ? The Scripture says, No ! Men are eagerly affirming the reverse. Which shall we follow ? Truth has its shibboleths. Human shibboleths we refuse ; but we dare not repudiate the shibboleths of God. He, and He alone, has a right to impose them, and we are fools, as well as rebels, if we reject them ; for He is All-wise as well as Almighty — excellent in counsel—perfect in love.

God is pleased to teach by gradual development. Gradually He manifests Himself, developing His own thoughts, and ways, and ends ; and gradually He causes fallen man to display his character, and manifest his tendencies in respect both of evil and of good. The history of fallen man shows, that notwithstanding all the instructions and interventions of God, he determinately retires from Him, and links Himself to Satan. The close of this present Age will fully prove this.

Consequently, as that end approaches when "*the transgressors shall come to the full,*" darkness, danger, and woe, must be expected to accumulate. Of this the Lord Jesus spake when He said, "*If they do these things in the green-tree, what shall be done in the dry*" ? If in the youth-time of their iniquity

they crucify ME, what will they do when the old age of their transgression shall have come? The days in which Habakkuk and Jeremiah lived, were evil: but the days in which Paul and John laboured were more evil still. Vastly increased developments of iniquity surrounded the Apostles; and, in addition to this, they had far deeper acquaintance with the real nature and character of Sin as developed in their own hearts, as well as in the World around them. The experiences detailed in the conclusion of Romans vii. were to Habakkuk and Jeremiah comparatively unknown. They knew comparatively little of the innate evil of the heart of man, and even of the character of its final developments, their conceptions were comparatively obscure. In these, as in other things, they prophesied not for themselves, but for others. The vision vouchsafed to John in Patmos revealed more than ever had been revealed before, of the character of Satan's final reign, and detailed with more minute specification, the character of the judgments that are to be inflicted thereon. Nor was it merely a question of declaration. Ability was also given, through the Holy Ghost, to *apprehend* the facts of their condition, and to *appreciate* them according to God. Paul and John, therefore, had experiences of evil far more extended, and at the same time far more bitter, than either Habakkuk or Jeremiah.

But the Apostles had also joys and consolations which the Prophets had not. To His Disciples

the Lord Jesus said, "*I have called you friends, for whatsoever I have heard of My Father I have made known unto you.*" Although the rejection and death of the Lord Jesus gave fixedness and intensity to the evil of Earth, yet there was thereby secured to His believing people, both a possession and knowledge of blessings in the Heavens, that had been before unknown. "*All spiritual blessing*" was given to them "*in heavenly places in Christ.*" (Ephesians i.) The prayer of John xvii. was distinctly prayed by the Lord Jesus for them, and for all who should believe on Him through their word. Jesus, the Eternal Son, entering the chaos of this world's evil where Satan dominated, and against which the hand of God was stretched out in judgment, moved through it in all heavenly perfectness, glorified God in it; met all the claims of His holiness and all the penalties of His justice, in the stead of His believing people, and left the infinite meritoriousness of His sacrificial service and death as an inheritance that gave them in perpetuity a title to say, that they were accepted before God for ever, according to the acceptableness that pertained to Him as the One righteous Servant of Jehovah. "*By acquaintance with Himself shall the Righteous One, my Servant, cause righteousness* unto the many, and their iniquities He shall bear.*" The imputation of the value of all the

* Such is the strict translation of this important verse in Is. liii. The Apostle virtually quotes it in Romans v.,

meritoriousness of the sacrificial service of the Lord Jesus to all the family of faith, is the exclusive ground of all their blessings in time, and in eternity. By it all blessing is purchased for them. What is there to which His meritoriousness does not entitle? Therefore, "*all things*" are theirs, love from which nothing can separate.

"*Wine is for them that are of heavy heart;*" therefore, seeing that the Apostles, and those to whom they ministered, were to have experiences of woe, and sin, and sorrow, deeper and more extended than any of the servants of God who had preceded them, it was appointed that they should have also compensating joys, and hopes, and consolations. Because of the sweet-smelling savour of the One Sacrifice, once offered, they were meritoriously linked for ever to the love, glory, life, and blessing of the new Creation of God. They could ever say, "*Thy name is as ointment poured forth*"—therein was their heritage. And although the Apostles stand, officially, first in the one "household" to which they belong; and although their names are written on the foundations of the walls of the Heavenly City, yet the prayer that was prayed over their heads was, as I have already said, prayed over the heads of all who had been, or should be, associated with them in their common faith.

"*By the obedience of the One shall the many be constituted righteous.*" He avoided the error of rendering the *Hiphil* of פָּלַץ, *justify*. He translated it "constitute righteous."

As regards essentiality of blessing, there is likeness amongst all the members of the family of faith. "We believe in the communion of saints" because we believe in the consecrating, hallowing, efficacy of the One finished sacrifice. The great High Priest has said, "*Neither pray I for these alone, but for them also that shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.*" When the mystical body of Christ shall rise from their graves, bright in the brightness of heavenly glory, to meet their Lord in the air, the world will at last recognise who the true giants (גִּבּוֹרִים) of Earth are, and recognise that Jesus was sent by the Father.

John, therefore, although he was the Jeremiah of the New Testament, and drank, as the Prophets did, the cup of suffering (see his words in Patmos, Rev. i. 9), never cursed, as Jeremiah did, the day of his birth (see Jer. xx. 14-18), but had communion with glories above the Heavens, in which he was called ever to rejoice. John saw in vision the Heavenly City, New Jerusalem, in all the brightness of its unearthly glory, and he saw also

in living contrast therewith, Babylon, the Harlot City—the City of Hell : and whilst beholding these things, he was taught also to know that himself and all his brethren, because washed in the blood of the Lamb, belong to the City of God, and not to the City of the Devil. Shall we deny this contrast? Shall we bury it out of sight? Shall we mingle the principles of the two Cities, and seek to form an alliance between Heaven and Hell? Is not this the great practical question of the present hour? Has not Christendom laboured, is it not still labouring, to amalgamate the principles of the two Cities; and does it not thereby nullify in the Earth the principles of the City of God, by the principles of the City of the Evil One? Have not efforts unto this end (often perhaps the efforts of a paralyzed unconsciousness, but by what has the paralysis been induced?) stamped, not only on the world, but more especially on Christendom—a brand never to be effaced?

And now I leave these things with my brethren in the faith of the Lord Jesus. I do not forget the words, "*I have reserved to myself seven thousand men who have not bowed the knee to the image of Baal.*" I doubt not, that amongst the Nonconformists, and the Wesleyans, and the Evangelical Bodies generally, there are many such. The "down grade" Controversy is one proof of this. But there must be not only relinquishment of error; there must also be a new formation on the ground of Truth, if

we would please and serve God. The principles of the Heavenly City (and to that City the family of faith belong) are as unchangeably contrasted with *all* the harlotries of Earth (especially with the last great concentration of those harlotries in Babylon) as Christ is contrasted with Satan. How can any who do not recognise this, be practically freed from more or less of entanglement with those harlotries? From those entanglements God is now mercifully calling us by the revived voice of Prophecy. Shall we refuse, or, obey the call? What question can be more momentarily important? If the facts and principles detailed in the preceding pages of this volume be true, we should humbly bow our faces to the dust, for we have opposed, not maintained them. Will God pity us? Will He graciously lead us to repentance? Will He take from us our defiled priestly garments? Will He gather us from the standard of the enemy, and place us under the One Standard of Christ? Truth is that which alone girds for the battle-field. Christ and the Apostles and Prophets have declared what Truth is. Without it we cannot fight.

Postscript.

I.

AN important Article under the title of "Socialism and the Papacy," will be found in the December number of the *National Review*, 1889. Its general tenour may be judged of by the following extract:—

"This, then, is the result of our inquiry: that whilst the whole course and tendency in the social policy of Romanism leaves no doubt as to its sincerity in sympathising with the more moderate demands of Social Democracy, yet that, by its own confession, it is equally certain that the great aim of this policy is the weakening of the Bourgeoisie and the ultimate destruction, if possible, of the Liberal *régime*. Open war is declared against Individualism, and so far Romanism moves on parallel lines with Socialism. For this reason the demand for State-Socialism is most pronounced in Austria, where it affords the best means for fighting the Bourgeoisie. . . . That ecclesiastical ascendancy, *pro majore gloria Dei*, is kept in view in all these moves of social policy is natural enough. It is not so much as denied by those concerned, though made too much of, and sometimes unfairly misrepresented by adversaries; as when one of them, speaking of the double-mindedness of Romanism, asserts that the Pope condemns every form of extra-Catholic Socialism, whilst at the same time cultivating most assiduously that which may be considered as infra-Catholic, trying to turn Socialistic influence in the bulk of the population to his own account.

[Nothing can be more certain than this.] Other Churches might learn a lesson of *savoir faire* from the Church of Rome, either as a Church of Opportunism, or a Church in Opposition, not to leave a nerve unstrained to make their spiritual power felt among the masses, and to take care not to alienate, to lead rather than vainly try to resist, the onward march of Democracy. Claiming, as the Church of Rome does, to be not only the sole depository of Divine truth, but also the 'Guardian of all *social* truth,' what more natural than that she should endeavour to emphasize by all means in her power that social doctrine which she believes to be the only true doctrine? A strong belief in their own sacred mission is an essential factor of success in ecclesiastical organizations, for those who have the good of the people at heart, though they take not their stand on the axiomatic assertion, '*extra ecclesiam nulla salus*,' in matters social or religious. It is quite open to other religious bodies to reject such claims on the part of one branch of the Church Catholic, and the present writer has no desire or avocation to make himself the champion of such unwarrantable assumptions. He merely states the case, without defending or controverting the position taken up by those whose policy he describes. At the same time, viewing the matter from his own standpoint, studying the social question and the subject of Socialism in their relation to one of the greatest religious forces of the present day, as one among many modes of thought, and tracing thus the connection between Socialism and Romanism, not as a religious controversialist, he cannot help making considerable allowance for earnest men not of his own Communion, and giving them full credit for their good intentions. He cannot withhold his respectful sympathy from a Romanist writer who, in his tractate on 'the Social-political importance

and activity of the Holy Father Leo XIII.,' makes the following assertion :—

'Christian Society, above all things, must be re-organised according to God's will, recommencing actively its course according to the Divine plan. This must be its heart and centre, if those social maladies are to cease against which we are fighting.'

The heart and centre may not be in Rome or Geneva, not in this or that local branch of the Church of Christ ; but it is wherever Christianity exists as a spiritual force, and the Christian Church as a spiritual organization. 'Christianity,' as some one said at the Catholic Congress, 'must solve the social question.' Religion is the soul of social organisms, the formative principle working from within ; therefore, to use the words of the great social reformer, Le Play, 'Plaçons de nouveau la Société sous l'égide tutelaire de la foi religieuse.'

That Ecclesiasticism in the West is, as this writer states, seeking to form an alliance with Socialism, must, I suppose, be admitted by all observers who are candid as well as careful.

To imagine that Ecclesiasticism (whether moderate or advanced) would be desirous of forming a lasting alliance with any form of Socialism that it could not effectually control, would be folly.

The Cosmopolitan Throne (if I may use the expression), that is, a central Seat of Authority, whence "*peoples, and multitudes, and nations, and tongues*" (see Rev. xvii.) may be effectually awed and controlled, is generally regarded as being vacant now ; and temporary expedients, such as the alliance of three or four leading European Nations, are re-

sorted to, in order, in some sort, to supply the need Western Ecclesiasticism longs to occupy the central place of power. It would like to dominate over "Urbem et Orbem," over both of which, every year, it formally pronounces its blessing. It dreads, therefore, the rise of an independent Plutocracy, whose Merchants are to be "Princes, and its Traffickers the honourable of the Earth;" for it knows full well that such a body would be too wilful and too strong for its control. Discerning, therefore, in that which is termed "*Bourgeoisie*," the embryo form of a dreaded Plutocratic *régime*, it is eager to gain the alliance of Socialism to impede its progress. But it regards Socialism only as a tool to be laid aside as soon as it has effected the desired end. If obliged to yield to either, it would prefer, no doubt, to submit to Plutocracy rather than to Socialism. But it abhors the dominancy of either; for it wishes to be itself supreme. Its Divine claim to govern admits of no competitors. In seeking to carry out its high commission, it will honour to-day what it tramples under foot to-morrow. Pascal's Letters reveal to us its methods.

Within the last few days a leading member of the present Government, Mr. Goschen, has said :

"There appear to be forces at work that are trying to undermine that traditional devotion to the service of the State which exists, and I believe will continue to exist, in so many of its Departments. Many of those public Departments, on which the community is dependent for its safety and comfort,

and for meeting some of the wants of daily life, seem now to be assailed by outside influences, acting upon grievances which, if they really exist, ought to and will be remedied, as far as it may be right and fair to remedy them. These outside forces are endeavouring to break up the unity and harmony between the State and its *employés*, which are at the foundation of the security and well-being of society."

The truth of these remarks few will question. "External influences" are at work, directed by no unskilful agency, and where that agency is to be found, few unprejudiced minds will doubt. The disordered condition of Ireland affords a favourable opportunity for troubling the waters here; difficulties accumulate; party-spirit dominates; as a consequence "principle" ceases to guide, and so Governmental paralysis and decrepitude are the necessary results. God has been daringly disowned in Government. Even "the narrow ledge of Theism" has been abandoned. Can we then wonder at the consequences? When God withdraws, there is another mighty Being who enters. Secular education may give to men increase of knowledge, and so, greater power to gratify their propensities; but such knowledge is unable to change those propensities. The Press may enlighten or amuse; but it can also vitiate. Increase of knowledge is not only increasing rivalry, jealousy and discontent, but is causing men proudly to exalt themselves against God. The Bible is being by some perverted and falsified; by others, spurned. Men are learning to

say that there is no Heaven, no Hell, no retribution, no judgment to come. The restraint that belief in these verities has heretofore kept on the human heart is being removed; and the very existence of God, as well as of Satan, is denied. Creation groans, and men themselves groan. They are dissatisfied. They see that the foundations of things are out of course; and each one is ready to accuse his neighbour of either causing the sorrow or of hindering its removal.

Sagacious minds have long since seen that we were drifting towards a whirlpool. They have recognised that "Government" is what the World needs, and they would be willing to rejoice in the Advent even of an Individual Monarch if he were really strong, and wise enough to rule the storm. Thus, so long ago as December, 1876, we find "The Times" writing thus. After describing the discovery of the Tomb of Agamemnon at Mycenæ, the writer proceeds thus :

"But why was this discovery reserved for the latter end of the nineteenth century? It is made in the very nick of time. What is it that all Europe is looking for? It is the KING of MEN, the great head of the Hellenic race, the man whom a thousand galleys and a hundred thousand men submitted to on a simple recognition of his personal qualities, and obeyed for ten long years. Here are his arms, his shield, and other weapons that had become in a manner part of his own natural frame. It was only a mile and a half from the very spot where these are found, that Pythagoras

walked one day into the Témple of Juno, and recognised for his own the shield he had carried in the Trojan War under the form of Euphorbus, who perished by the hand of Menelaus.* Let the shield of Agamemnon be hung up amid a number of other shields of antique form. Let the greatest men of this not degenerate age be invited to prove their true identity. The man who, as soon as he enters, can single out the shield of the KING of MEN, and say,

* I am no believer in the Transmigration of souls ; I reject it *in toto*, as one of the lies of Satan. But I believe the ability of devils, when permitted, to enter from one body into another. No one who believes in the truthfulness of Scripture can doubt that (see Mark v. 9). A legion of devils left their poor human victim, and went into the herd of swine. The same evil Spirit or Spirits that haunted Saul and deceived the prophets of Ahab (see 2 Chron. xviii. 20-22) can haunt and deceive others, from generation to generation. If Satan could enter into Judas, he can, when permitted by God, enter into others ; and he will enter into Antichrist. Indeed, he is said to work "*in all the children of disobedience*"; and there can be no doubt that he, or some of the Spirits over whom he rules, aid and sustain all that is regarded as supernaturally or exceptionally great among unregenerate men. The same Spirits that helped and strengthened Alexander, could aid and strengthen Napoleon Buonaparte. There is, therefore, an awful continuity in the chain of evil. It is very possible that the same evil Spirit who dwelt in Euphorbus, may have dwelt subsequently in Pythagoras. Such transference of Evil Spirits from one age to another, no doubt formed a ground-work for the doctrine of Transmigration of souls. We know that Spirits of Devils, working miracles, will go forth unto the Kings of the whole Roman World (της οίκουμένης ὅλης) to gather them to Armageddon. (Rev. xvi. 14.)

'That is mine,' must be the man to head the entire Greek race and the races mixed with it in their impending struggle with the remnant of the Asiatic Power. It must be a true Philhellene, a scholar, a statesman, a man of unflinching courage and irrepressible enterprise, full of resources, and ready to look in the face a rival or a foe. He must have sat at Homer's feet and learnt his lore as Pelides did the learned Centaur's. The man who can challenge for his own the Shield of AGAMEMNON, now waiting for the challenge, is the true Emperor of the East, and our easiest escape from our present difficulties."

Yet a little while, and men will have their desire. They will have their *αἰὲς ἀνδρῶν* — their last great Hero, whom Nimrod, and Agamemnon, and Alexander and Cæsar, have feebly foreshadowed. But he will be far greater than they all; for his symbol, as given by God, is "*a Horn having eyes*" — "eyes" being a symbol of *supernatural* power — power, however, that will in this case come, not from God, but from Satan. "*The Dragon gave him his power and his throne [θρόνον] and great authority.*" (Rev. xiii. 2.) He will reign even from Zion: but through mercy, his days will be shortened. He shall only reign "*forty and two months.*"

He will rise into this final supremacy through a preliminary stage, when he will govern as the upholder and functionary of that mighty system of Wickedness, which, seen by the Prophet whilst it was yet hidden in the Ephah, was transferred to

the Land of Shinar, and a house builded for it there. The principles of that System are not yet fully formulated, much less welded together in their final unity: the time for *that* development will not have come till unbelieving Israel shall again have located themselves in Jerusalem. Nevertheless, in scattered and imperfect forms these principles are already around us on every side, and working potently. Faith can discern, avoid, and fight with them; carelessness can receive, welcome, and cherish them. Or if we do not actually favour *them*, we can encourage and cherish those principles of Ecclesiasticism and Secularized Protestantism, which have either nurtured or given birth to them, and angered God, and which will cause Him to send on us matured and developed Antichristianism as His scourge. The present diffusion of prospering Antichristian principles, is the first form of this moral scourge: the systematic incorporation of Antichristianism and its development in the Land of Shinar, will be the second: the individualized concentration of Lawlessness in the person of Antichrist, will be the third. *Moral* judgments will fall on all these three developments, but the last two periods will be marked also by *physical* judgments so great and overwhelming, that in comparison therewith, all previous judgments throughout the whole line of human history, will be as nothing. It is with the incipient developments of Antichristianism that we are, at the present moment, concerned. If we resist

not evil in its incipient forms, we have little reason to think that we shall withstand its final aggregation.

A deep sleep must have come over us if we discern not the deathlike darkness that is spreading in England. We have to look at it in the light of Hebrews x. 26. If the "one oblation" be spurned, "*there remaineth no more sacrifice for sins, but a fearful looking for of judgment and fiery indignation that shall devour the adversaries.*" The written testimonies that God has given of Himself as God the Creator ; as God the Redeemer ; as God, the God of Israel who spake by the Prophets ; as God, the Governor of all things ; are being arrogantly and scornfully rejected. Men seat themselves in the seat of the scorner, and if they condescend to use the Bible at all, they use it only to pervert it. Soon, the God of the Bible will be openly rejected too.

Ecclesiasticism and Neology have long been rivals in demolition ; but in reconstruction they make no progress. Only Utopianism or Fanaticism could think that there is anything really stable in their schemes. Sagacious and thoughtful minds are anxious ; and well they may be. Ahaz and Judah were long, as respected their relations to God, wicked and careless ; but when suddenly they found themselves confronted by a "*confederacy*" of two ancient and mighty foes, they trembled, even as when "*the trees of a wood are moved by the wind.*" (See Isaiah vii.) I do not say that a trembling

such as this has come upon us. Better, perhaps that it had; but certainly all who are anxious for the stability of ancient institutions, are painfully conscious that confederations of mighty strength are being arrayed against them. Ecclesiasticism and Socialism, would willingly avail themselves of the enmity that has arisen between Capital and Labour; and Asiatic astuteness is not unconscious as to where the weakness of Western Europe is. A clay-iron sceptre is brittle.

But as in Judah of old, so now, in England, (where the Bible was once prized and revered), refuge is not sought in God, but in certain combinations which finally will find in Chaldæa and the East, the sphere of their godless development. A time will come when England will rejoice against her many enemies, even as Judah rejoiced "against" (such is the right translation) confederated Syria and Ephraim; but it will not be because of having turned to the still waters of God's mercy, but because she will have gone in the way of Assyria to drink the waters of THE River. Babylon will be her refuge. In vain God has warned her of what the Chaldæans will do (see Hab. i.): in vain He has caused the name Mahershalalhashbaz* to be sounded in her ears. (See Is. viii.) That awful name, though it has had a season of *pre-monitory* fulfilment, points on to a yet future

* This name signifies, Hasten the spoil, rush to the prey.

period, when the power of its terribleness will be developed to the full.

But in the midst of wrath, God remembers mercy. In close connection with *Mahershalalhashbaz* stands another name—a name of mercy, to which also the ear of faith listens. It is *Shearjashub*, "*a remnant shall return.*" God will finally spare a remnant both in Israel and in Judah; and in token thereof, in the darkest years of Israel's and of Christendom's Apostasy, a remnant has been and is being preserved. In the midst of the now present hour of Moabitish darkness, there are some on whom the names of Naomi and of Ruth are written. Blessed are they who belong to that company; and still more blessed are they who seek to manifest by their testimonies and ways that they do belong to it. They (whatever the age or generation in which they may be found) belong, in the estimate of God, to those of whom Immanuel says, "*Behold, I and the children whom God hath given me.*" He associates Himself with them in their straitnesses and sorrows. Among them "*the Law and the Testimony is bound up*" and preserved. They are its custodians. They have "*a Sanctuary*" too, that cannot be overthrown, and light that cannot be quenched; and when the final hour of tribulation comes, and men shall turn for aid to Satan, and to "*wizards that peep and mutter,*" and find "*dimness of anguish,*" they, on the other hand, who have made God their refuge (overcoming because

of the Blood of the Lamb, and because of the word of their testimony), shall be changed and clothed in brightness and greet the advent of the Eternal Day.

Therefore, the more the Bible is rejected, the more let us seek grace to gird ourselves with its truths, and confront with its light the gathering powers of darkness. An hour of unequalled conflict is coming. Let us encamp on the battle-field. We are weak and unworthy, but God, because of grace, can strengthen us.

II.

EXTRACTS FROM AUGUSTINE, &c.

I now subjoin some extracts, which I have elsewhere published, from the writings of Augustine, Jerome and Lightfoot, in order to show the confusion of thought that has reigned in Christendom touching the subjects that have been considered in this volume. Darkness must prevail whilst even such as this is tolerated.

Commenting on the words of Revelation xx., "And he cast him [Satan] into the bottomless pit," Augustine writes :

"By the *abyss* [bottomless pit] is meant the countless multitude of the wicked, whose hearts are unfathomably deep in malignity against the Church of God ; not that the devil was not there before, but he is said to be cast in thither, because, when prevented from harming believers, he akes more complete possession of the ungodly."

"And shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled." "'Shut him up,'—*i.e.*, prohibited him from going out, from doing what was forbidden. And the addition of 'set a seal upon him' seems to me to mean that it was designed to keep it a secret who belonged to the devil's party, and who did not. . . . By the chain and prison-house of this

interdict the devil is prohibited and restrained from seducing those nations which belonged to Christ, but which he formerly seduced or held in subjection. . . . The devil then is bound and shut up in the abyss that he may not seduce the nations from which the Church is gathered, and which he formerly seduced before the Church existed. For it is not said 'that he should not seduce any man,' but that 'he should not seduce the nations'—meaning, no doubt, those among which the Church exists—"till the thousand years should be fulfilled"—*i.e.*, either what remains of the sixth day which consists of a thousand years, or all the years which are to elapse to the end of the world."—*Augustine, City of God*, lib. xx. § 7.

Jerome's comment on the words, "They shall beat their swords into ploughshares," is—

"All desire after war shall be changed into the pursuit of peace: and instead of discord there shall be, throughout the whole world, concord; and lances shall be changed into pruning hooks; so that abandoning the fierce passions of war, men should devote themselves to the culture of the earth, and reap abundant harvests, which indeed may also be understood spiritually when all the hardness of our hearts is broken by the yoke of Christ, and the thorns of vice are eradicated."

[The words "nation shall not rise up against nation" were, according to Jerome, accomplished when a census of the Roman Empire was taken in the time of Augustus Cæsar. If that were so, the nations should never have learned or practised war from that day to the present; for it is said, "*Neither shall they learn any war ANY MORE.*" According to Jerome, only Jews and Judaisers believe that the predictions of Isaiah respecting the wolf and the lamb

dwelling together, will receive a literal accomplishment. These predictions were fulfilled when Paul, who was of the tribe of *Benjamin*—a tribe that ravined as a *wolf*, was baptized by Ananias, and consorted with Peter, to whom it was said, “Feed my *lambs*.” We read also in Isaiah that the leopard shall lie down with the kid; and the calf and the young lion and the fatling together, and a little child shall lead them.]

“Daily,” says Jerome, “are these words fulfilled, for in the Church we behold the rich and the poor, kings and men of low degree, associated under the teaching and governance of children, that is to say, of Apostles and Apostolic men, who are rude in speech though not in knowledge. . . . The weaned child, that is, one who is able to dispense with milk, and to take strong meat, puts his hand on the cockatrice den, when he puts it into some dwelling-place of Satan and thence drags him out.”

Lightfoot's views may be judged of from the following extracts:—

“Observe, by the way, the phrase, ‘He shuts him [the Devil] up’; that is, restrains him from seducing and deceiving people. It is Hell and prison to the devils not to be doing mischief. They sleep not, rest not, if they do not evil. It is a torment to them if they may not be sinning.”

“Well, how doth Christ ‘bind Satan,’ that he do not deceive? By sending the Gospel to undeceive them. So that this is the victory of Christ against the Devil. The very telling of His death and merits is that that overcomes the Devil: the very word of His death and resurrection is that that overthrows the Devil and his power. So is 1 Cor. vi. 3

to be taken, 'Know ye not that we shall judge angels?' (Lightfoot, vol. vi., p. 15.)

"The Old Serpent had deceived the nations (*τὰ ἔθνη*), the heathen, for above two thousand years, with idolatry, false miracles, false oracles, and with all blindness of superstition. Now, Christ, sending the Gospel by His Apostles and ministers among the heathen or Gentiles, bound the Devil and imprisoned him, curbed his power and delusion, that he should not deceive the world in manner as he has done; but the world now becomes Christian, and heathenism is done away; and this is then called 'the first resurrection'—namely, the resurrection of the dead heathen. . . . Well, thus 'the Devil is bound a thousand years,' during which time the Gospel runs through the world, and prevails and makes it Christian. At verse 7 the Devil is let loose again, and by Popery, he makes the world as blind, deluded, heathenish, as it had been in the worst times under heathenism. And it were no hard thing out of history to show that Rome Papal did equal, nay exceed, Rome heathen in all blindness, cruelty, uncleanness, and in all manner of abomination. But an hour, a day, a week. would not serve the turn to describe that full parallel. The text gives a full summary of all, though in few words, when it tells us that the Dragon, the Devil, 'gave his power, seat, and authority' to Rome; and it hath, and doth, and will act in that spirit, while it is Rome; and can anything but mischief be expected from such a spirit?" (Lightfoot, vol. vii., p. 157.)

Other statements to the like effect have been made by more modern writers, such, for example, as the late Bishop of Carlisle, Dr. Waldegrave, and the late Bishop of Lincoln, Bishop Wordsworth. The former

teaches that the Millennium ended when the Reformation began, and much to the like effect. The darkness of night reigns, where teaching such as this prevails; and "*he that walketh in darkness knoweth not whither he goeth.*"

Obliteration of the distinction between the present and the Millennial Dispensation has (as I have already said) greatly aided Popery,* for Popery has thereby been enabled to thrust itself into a place of earthly authority and rule, and to justify its assumption, by the appropriation of millennial texts that belong exclusively to Israel in the next Dispensation. But the darkness of Socialism also has been intensified thereby. The Socialist argues that the present course of human life is deranged—that its foundations are out of course. It unconsciously affirms the truth of that which Scripture states, "*What hath a man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief; yea, his heart taketh not rest in the night. This is also vanity.*" (Eccl. ii. 22, 23.) In what way are we to meet the groan of those who argue thus and murmur? Are we to tell them that

* For some account of Bishop Waldegrave's opinions on these subjects, see "Scriptural Proof of the First Resurrection," pp. 26, 27, as advertised at end of this volume; and for the opinions of Bishop Wordsworth, see "Aids to Prophetic Enquiry," p. 310, where a chapter is devoted to the consideration of Dr. Wordsworth's lectures on the Revelation.

they are deceived and have altogether misapprehended the facts of their condition? Shall we quote to them Millennial texts and say the creation has ceased to groan; that Satan is bound; that Christ and the Saints are reigning; that God is opening His hand and satisfying the desire of every living thing; that the time of the earth's jubilee has come, and that all men are commanded to give thanks and rejoice before the Lord? Such virtually, and often actually, has been the tenor of our teaching. Can we wonder that it has been indignantly rejected? We have been ourselves traitors to God's Truth in doing this; and have hardened men's hearts by our falsehoods.

What if we had followed another course, and had addressed to the toiling masses words of Truth? What if we had told them that they were right in thinking that the foundations of all things are out of course, and that the days are evil? What if we had taught them that Satan is, for a time, permitted to be "*the Ruler (ὁ ἀρχὼν) of this world,*" and that God, at present, is *not* opening His hand to satisfy the desire of every living thing; but that He sees and pities the abounding misery; that He will rectify it, and that Christ is about to return to effect the rectification; that then, not before, the Psalms of rejoicing will be true; that till then He asks men to be patient, and to hear His message respecting the way in which sins can be forgiven through the Blood of the Lamb. If

this had been the character of our testimony, God might abundantly have blessed it to the removal of darkness and the bringing in of light ; but He cannot bless a testimony that falsifies alike, the present and the future.*

* A labouring man, who was a true Christian, told me that once, when asked by some of his fellow workmen whether he wished them to believe in a God who required them to recognise and welcome as right and good, circumstances that they knew to be full of evil and sorrow, replied that he wished them to do nothing of the kind. On the contrary, what he taught was, that God fully recognised the present abounding evil and woe ; that He was about to interfere and rectify all things, and that, therefore, Christ would return. " Oh, that," said they, " is something quite new ; we never heard of that before : if that be true, it puts everything in a different light." What must be the responsibility that rests on those who have hidden or perverted these truths?

III.

NOTE ON DR. PUSEY'S STATEMENTS.

One of the most painful of the many painful subjects that have now to be considered by those who fear God, is the present disruption of Truth. Strangers have rushed in, seized and torn off its precious vestments, distributed them according to their own will, and so sought to hallow Vice, and adorn Falsehood.

This makes discrimination a duty; but it is a duty not always easy to execute; for the conjunctions of Truth and Falsehood are sometimes very close. Yet we are commanded to separate the precious from the vile. "*If thou take out the precious from the vile, thou shalt be as my mouth.*" (Jer. xv. 19.) And again, "*In a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honour, and some to dishonour. If a man, therefore, purge himself from these, he shall be a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work.*" (2 Tim. ii. 20, 21.) The Apostle Paul, when brought before a mixed assembly of Pharisees and Sadducees, cried, "*I am a Pharisee and the son of a Pharisee; of the hope and resurrection of*

the dead I am called in question." (Acts xxiii. 6.) As regarded that truth, which the Pharisees maintained, and the Sadducees denied, he was altogether a Pharisee; but in respect of *the use and application* of that truth and other truths which the Pharisees held, he was not a Pharisee, and did not, and could not, act with them. He knew that they made the Word of God of none effect by their Traditions, and therefore he separated himself from them.

In the foregoing pages I have quoted some words of Dr. Pusey, in which he emphatically reprobates the Sadducean doctrines of the "Essays and Reviews." With my whole soul I welcome the stern severity of his condemnation. He reprobates, too, the principle of "*non-natural*" interpretation. What principle can be more hateful, or more dishonouring to them that sanction it? Yet further than this I cannot go one step with Dr. Pusey. In his "Eirenicon" he has himself virtually adopted the principle which elsewhere he so strongly condemns. In a pamphlet advertised at the end of this volume, will be found a chapter in which Dr. Pusey's "Eirenicon" is examined.* I very much desire that they who read these lines, would kindly obtain that Pamphlet, and consider

* The title of the pamphlet is, "The Judgment of the Court of Arches, &c., on the case of Rowland Williams, D.D." The article on Dr. Pusey's "Eirenicon" will be found on p. 78.

the chapter to which I refer. It will show into what extremes honourable minds may be carried in seeking to reconcile Truth and Falsehood. Dr. Pusey's Protest against the Essays I love, as also his defence of the Book of Daniel. Dr. Pusey's "Eirenicon" I abhor. There can be no loyalty to God, there must be rebellion, where the banner of Bible-Truth is not raised and maintained in its integrity, and in its holy separateness. "*To the Law and to the Testimony!*" What if we speak not according to that Word?

I have also spoken of Wesley's Protest against Romanism. I value it; and have reprinted it at the close of this Postscript. Thankful indeed should I be, if some of my Nonconformist brethren would consider and adopt its principle. The course of Nonconformity, looked at as a corporate whole, during the last hundred years, I cannot but bitterly deplore; though I do not for a moment doubt that there have been, and are, multitudes within its circle whose feet are grounded on the Eternal Rock. In the testimony lately borne by Mr. Spurgeon and others on the "down-grade" controversy, I rejoice. Never throughout the whole history of the Church of God was such testimony needed more. If the principles of John Wesley's letter were adopted, a great and auspicious change would take place in the course of true Christian Nonconformity. Secular Governments are responsible to God for guarding the natural

relations in which men stand to God as His creatures. Idolatry violates those relations. It scorns the principles of the first of Romans, and worships and serves "*the creature more than the Creator, who is blessed for ever, Amen.*" Idolaters are not to be hunted down; but they are not to be patronized, honoured, and cherished. Moreover a professedly "spiritual ruler," who as such thrusts himself into a place of secular authority, rebels against the natural order of God, and should by the Civil Power be resisted and restrained. *Civil* Rule is one thing; *Spiritual* Rule another. Paul when occasion served, might warn or advise Sergius Paulus, or Festus, or Agrippa; but he would go no further; he would not seek their office or clothe himself with their authority.

Yet, whilst thankfully welcoming Wesley's antagonism to Popery, and thoroughly acknowledging his position as altogether diverse from that of Dr. Pusey, I feel it my duty to say that I am equally sure that all who seek the Reformation of the Church of God according to the Bible, will find it needful to quit Wesley's distinctive circle. Paul, when he refused to follow the path of Peter at Antioch (for Peter was condemned *κατεγνωσμενος*) did not thereby become the enemy of Peter. He acted as his friend. He showed to him true and faithful love. Love rejoiceth not with error, but "*rejoiceth together with the truth*" — *συγχαρει δὲ τῇ ἀλήθειᾳ*. On many subjects we may agree with

Wesley ; but we must thoroughly reject his Arminianism. Through a prolonged life I have watched carefully the effects of Arminianism, and I regard them as fraught with evil. A Jesuit (a letter from whom addressed to Archbishop Laud was found among Laud's papers), said to that Prelate, that the maintenance and spread of Arminian doctrine was the one thing needful to secure the triumph of Popery in England. Events have shown that it was a wise augury. If the principles of Cranmer, Peter Martyr* and Bishop Davenant had prevailed in England, we should not have seen the Upas-tree of Anglicanism spring up and flourish. What more true, what more precious than the doctrine of the Eleventh Article, and the Homily on Justification. "We are reputed righteous before God ONLY on account of [propter] the merit of our Lord and Saviour Jesus Christ, through faith [per fidem] and not for our own works and deservings." This Article cannot be maintained, if the seventeenth Article, equally true, equally precious, be rejected. Redemption, finished by the one oblation on the Cross, is the one sole procuring cause of salvation. It brings to believers, not as Cardinal Bellarmine and all Papists, and Arminianism say, "*salvability*" merely, but *salvation*. "*By the foolishness of*

* Imputed Righteousness is thus taught to us by Peter Martyr: "First, He (God) receives us unto Grace, condones sins, imputes them not, but on the contrary imputes the obedience and sanctity of Christ."

preaching, God SAVETH them that believe." We also read, "*sanctified by the offering of the body of Jesus once,*" and then it is added, "*By one offering He hath perfected in perpetuity (εις το διηνεκες) them that are [so] sanctified.*"* Consequently, "there remaineth no more offering for sin." Its guilt is so effectually cancelled that nothing more need be done, or can be done, to cancel it. If the sweet-smelling savour of the one oblation does not bring acceptance what else could avail? But thanks be to God, it does bring everlasting acceptance according to its own acceptableness. This is the doctrine of Scripture, but it is not the doctrine of Arminianism. An united reception of Articles XI. and XVII. secures the doctrine of Atonement and its results. Arminianism, if consistent with its principles, nullifies it. No one who candidly and calmly examines the controversies that mark the conclusion of the last century between Romaine, Newton, Toplady, Sir Richard Hill, Lady Huntingdon, and Lady Glenorchy on the one hand, and Wesley and his friends on the other, can doubt that the characteristic truths of the Epistles to the Romans, Galatians and Hebrews were upheld by the former, and invalidated by the latter. Apostolic truth

* It is most important to observe the connexion between the tenth and fourteenth verses. "Sanctified" bears in verse 14 precisely the same meaning as in verse 10—sanctification by the offered blood. "*Jesus that He might sanctify the people by His blood suffered without the gate.*" (Heb. xiii. 12.)

cannot abide within any circle that Arminianism can draw. Newton's and Hervey's writings stand in blessed contrast with those of Wesley on these and kindred subjects. Newton avoided the extremes of ultra-non-Calvinistic Calvinism. He feared Antinomianism, but he dreaded Arminianism too. He believed that the one oblation on the Cross, where wrath was fully borne and perfect righteousness presented, did by itself alone provide a sure TITLE to Glory for all the Household of faith—that *title* resting not on grace imparted to them, but on the meritorious service of another imputed. He did not deny that where imputed righteousness was, practical results would, through the Spirit, follow: but in such results, more or less of failure is found. Could either Newton or Wesley say that they had never built upon the "one foundation" "stubble" and owned it not?

In the "Lives of the Haldanes" the following incident is recorded.

"Mr. Aikman, when about to visit London, called upon Dr. John Erskine, at his house at Lauriston, in the suburbs of Edinburgh, to know if the learned divine had any commission to the great metropolis. 'None whatever,' replied the Doctor; 'only if you see John Newton, commend me to him most kindly, and tell him how much I rejoice in all the good he is doing.' 'But,' added Dr. Erskine, 'do you know, Mr. Aikman, there is one thing about Mr. Newton which surprises me exceedingly—that he, being himself so faithful an Evangelist, should continue in a Church where the dogma of bap-

tismal regeneration is admitted in any shape, whether direct or equivocal, into her formularies. That is a compliance which I could not sanction.' When Mr. Aikman arrived in London, he repaired to the Church of St. Mary Woolnoth, Lombard Street, to hear the Word from the lips of the venerable Rector. After the service he went into the vestry, and delivered to Mr. Newton the kind compliments of Dr. Erskine, but without retailing the remarks by which they had been originally accompanied. Mr. Newton made answer, 'Oh! my good old friend, Dr. Erskine; I am always happy to hear of him. He is, indeed, a man of God. But do you know, Mr. Aikman, there is one thing surprises me very much about Dr. Erskine, more indeed than I can express; and that is, that one so truly evangelical in his doctrine can remain as the colleague of Dr. Robertson, who certainly preaches to his people another Gospel. That, Mr. Aikman, is a compliance which my conscience would not sanction.'—(*Lives of the Haldanes*, p. 120.)

Let this narrative cause none to smile, it should rather cause us to weep. Antinomianism in private life would, no doubt, have been abhorred by John Newton and by Dr. Erskine. But Antinomianism, in public religious life, seems little regarded by any. Yet what sin is more to be dreaded than religious sin? For it is sin in holy things; it is sin that bears directly on the souls of men, and deceives them in the name of God; it ensnares God's own people and perpetuates falsehood among generations yet unborn. Can we say how many souls have been ruined by the doctrine taught in the Anglican Baptismal and Confirmation Services, and in the

Catechism? Can we tell how many souls have been lost by means of false Teachers carelessly commissioned and ordained by men to whom God gave no commission to ordain at all? Has Evangelicalism duly recognised these enormities? Or, do we think that corporate supersedes individual responsibility, and that we contract no responsibility by obeying laws, however evil, if we did not ourselves enact them? Newton and Erskine may have thought so; or they may have recognised and sorrowed over the evil, but said, "It is temporary only; light is increasing, and the darkness will disappear." They saw not Prophetic Truth. We therefore are under greater responsibilities than they; for we do see what they saw not; and we live also at a period when the evils cherished in their age have fructified and brought forth their harvest. The present century has given us many lessons respecting good, and respecting evil. Society is moving into a new position; and the kindness and Grace of God is leading His servants into a new position also. He is seeking to arouse us from our evil slumber, and calling on us to cleanse ourselves from past carelessnesses and transgressions; that we might walk in His fear. Antichristianism and Antichrist are coming as God's scourge on those lies of Christendom, in many of which, even Evangelicalism, has long sinfully acquiesced.

The following quotation is from the work of an honoured Christian in Ireland. He writes any-

mously under the name of *ιερευσ*. I will not remove the veil.

“Are there any of our readers who could not point out within their own knowledge, men who have been humanly appointed to the ministry of God’s Word—men perhaps excellent in all the relations of life, but who never open their lips upon the subject of religion except functionally, and would never speak of God at any time if they were not ecclesiastics? Are these the Lord’s appointing?”

“But let us turn, and we shall see greater abominations than these. If gift is an essential for ministry, how much more life? And yet what multitudes of men in Christendom are at this moment, by man’s appointment, made nominal and official ministers of God’s Word who have not even life.

“The Holy Spirit says they are *grievous wolves*. ‘But we have put sheep’s clothing on them,’ say they.

“The Holy Spirit says, ‘If any man love not the Lord Jesus, let him be Anathema.’ ‘He may be so personally,’ say men; ‘but if other men have laid their hands on him he can minister in God’s Church officially, though he be accursed.’

“The Lord says, ‘My sheep will not follow a stranger, but will flee from him: for they know not the voice of strangers.’

“‘Oh, but we have provided for that difficulty too!’ say men. ‘We have invented an article which says the sheep may use their ministry, both in hearing the Word of God, and in receiving of the sacraments.’

“The Holy Spirit says the men who are the gifts to the Church are ‘*for the perfecting of the saints*.’ Can a saint be perfected by a child of Satan?

“The natural man receiveth not the things of the Spirit of God : for they are foolishness unto him : neither can he know them, because they are spiritually discerned.’

“ Yet, though *he cannot receive them, though they are foolishness to him*, according to man’s provision he may stand up publicly and teach them. Can a more terrible proof be desired of the awful consequences of superseding God’s truth by human invention ?

“ But let us turn yet again, and we shall see greater abominations than these. If men have provided that the Moabite and Ammonite may not only enter, but minister in the congregation of the Lord, they have gone on to exclude the true Israel of God. Men who manifestly and confessedly have been given by the Lord Jesus Christ to His Church, *who have approved themselves to God workmen that need not be ashamed, rightly dividing the word of truth, who have made full proof of their ministry*, are disqualified by human ordinance from ministering in the most numerous congregations of professing Christians in these lands, because they cannot submit to a human process which thus virtually supersedes divine authority, and which would shut them up within the limits of a sect, whereas they have been given to the whole Church of Christ on earth.

“ Thus a machinery has been devised which every day proves itself notoriously powerless to shut out evil, but rises at once to absolute efficiency when it becomes a question of excluding good.

“ What wonder that doctrines such as these should have a continual tendency in honest and logical minds to produce contempt for divine gift, and reverence for human office ; to elevate tradition, and lower Scripture ; to substitute sacraments for faith, and form for reality. But familiarity with error is always a downward course, and thus, in fact, like a

locomotive drawing its train along on ever-curving rails, this system in its integrity is imperceptibly conducting millions who follow it, back into the very darkness from which their ancestors emerged."

Can the truth of these statements be denied? If not, let them be acknowledged and followed out to their consequences at any cost. Shall we shrink from distinguishing Christ's Truth from Satan's lies; and when we have distinguished, shall we fear to show practically in our ways that we recognise the distinction? How else could we have practical fellowship with Christ? His disciples said unto Him, "*Master, where dwellest thou?*" Christ dwells where His despised Truth dwells. We have also carefully to distinguish Christ's sheep from those who, though professedly belonging to His fold, show by their testimonies and ways, that they are "goats," and not "sheep." Those who habitually listen to the Shepherd's voice, and distinguish it from the voice of the stranger, will not find it very difficult to discover those who habitually refuse to be guided by it. The shepherds also appointed by Christ are to be distinguished from those whom men appoint for themselves. Of the shepherds of Israel the Lord said, "*My soul loathed them, and their soul also abhorred me.*" Has not the abhorrence of the false shepherds of Christendom for the last eighteen hundred years been deeper still? True ministry is not perpetuated by Apostolic succession; nor created by popular choice. Wherever,

through grace, we discern men who are "*faithful*," and "*qualified*" (*ikavoi*) also to teach (and God only can supply such), and when we find that the truths taught by Paul and the rest of the Apostles have been, by God's providence and grace, to them committed, there, and there only, we recognise ministers ordained of God. To reject them would be to reject the Holy Ghost. "*Whosoever receiveth him that I send, receiveth me.*" Where the Spirit of Truth worketh, Christ worketh. Suppose that grace were given to the spiritual remnant in Christendom to distinguish between false and true teachers, would not the practical position of the true Church of God be radically changed? Jehoshaphat would then no longer be followed when he linked himself to Ahab. Half-reformations are to be dreaded. They have been tried; but have not prospered. Abstractedly, at any rate, let the principles of Scripture be fully owned. God can always meet confession with grace.

I will yet make one quotation more. It is from a book written by the late Mr. James Haldane. He was a man of wide sympathies; firm in the doctrine of salvation because of the merits of Christ only; not occupied by abstractions merely, but alive to the value of Christian exertiveness. He recognised, however, the infinite importance of Truth—dogmatic Truth. He remembered that the Scripture has said: "*He that abideth not in the doctrine of Christ hath not God.*" (2 John 9.)

He writes thus :

“It may at first sight appear improbable, but there seems to have been a connexion between missionary exertions for evangelizing the world, and a greater indifference in regard to the maintenance of sound doctrine. Till within the last fifty years, few attempts were made to diffuse the Gospel among the nations. Contented with the enjoyment of their own privileges, believers did not feel the obligation under which they were laid to disseminate the knowledge of the truth. Their attention was confined to the state of religion at home, and those who felt the importance of contending earnestly for the faith once delivered to the saints, exerted themselves to preserve the Gospel in its purity and simplicity at home. In this field, the zeal of the most devoted servants of Christ was employed ; but no sooner was a commencement made in the missionary field, than the importance of the object commended itself to believers. Societies were formed, not only for the propagation of the Gospel abroad, but also for its wider diffusion at home. Thus a field was opened for activity, of which many availed themselves who had formerly been satisfied with attending to their own religious concerns, and those of their immediate friends.

“In this world everything is mixed and alloyed ; the best schemes are attended with some drawbacks. While the new-born zeal for the propagation of the Gospel had the happy effect of promoting union among believers, who had hitherto been separated by their differences in regard to Church order, it led many to undervalue the importance of those differences respecting the doctrine of Christ, which had hitherto occupied their attention.

“‘Life and death,’ says the Scripture, ‘are in the power of the tongue, and they that love it shall eat of the fruit thereof.’ The

condemnation of bigotry, and the praise of liberality which echoed from every platform, powerfully operated, both on the speakers and hearers, and while union was promoted, it was not unfrequently at the expense of zeal for the truth.

“In addition to this, a class of persons were brought into connexion with believers who were very estimable members of society, and were desirous of promoting the happiness of their fellow men, while they had paid but little attention to religion, and had been so much occupied with worldly business, that they entertained very inaccurate views of doctrine, and consequently undervalued as mere ‘speculative knowledge’ an intimate acquaintance with those great truths in which the character of the God with whom we have to do is developed. The formation of Bible Societies operated still more powerfully in the same direction. The desire of disseminating the Scriptures was the sole object ; and all minor differences, as they were termed, were kept out of sight.

“The consequence was, that a ‘mixed multitude’ united with believers in their exertions for the diffusion of the Gospel of Christ, and like those who followed Israel out of Egypt, they exercised an unfavourable influence, and rendered the people of God less anxious than formerly about the accuracy of their views of Gospel truth.

“But this was not all ; many were sanguine in regard to the universal diffusion of the Gospel in the world. In a late very popular publication, it is stated, that had the Church done its duty, the world would ere now have been evangelized. It is not easy to guess what precise idea should be affixed to the term. If it imply that all mankind would have been brought within the bond of the new covenant, it gives a very false view of the Divine procedure, as if it were possible that any should be lost of those who were chosen in Christ, and given

Him to be redeemed from among men. If, on the other hand it imply, that the world would by this time have become nominal Christians, like the generality of the inhabitants of this and other *Christian nations*, it may safely be said that the *Church* has never possessed the means of accomplishing the task."

Many years have passed since Mr. Haldane thus wrote. If he had lived on to the present hour, would he not have seen many things that would have strengthened his conclusions? In recent years we have seen on the Platform of the Bible Society and other Societies, representatives of advanced Ecclesiasticism, and of Neology, and of Evangelicalism, associated much after the manner in which they have been associated in the Croydon and other like Congresses? Is this, in a Scripture sense, lawful? Is it not disobedience to the command, "*Be not unequally yoked*"?

Religious platforms are professedly sources whence the sheep of Christ receive instruction and guidance. Must not that profession be tested? Can I take any other test than that given me in 2 Tim. ii. 2? Are they "*faithful*" men that there teach? Have the truths taught by Paul and the other Apostles been duly received by them? Are they qualified by gift from God to teach and to guide others? Can Wealth, or Birth, or Talent, or Eloquence, or Secular, or Ecclesiastical Office qualify? Do not doctrines that the Scripture condemns as heretical, disqualify? Many questions such as these might

be asked. They must all, I think, be answered in one way, by those who hold that Revealed Truth is not an uncertain thing.

I have already spoken of Jehoshaphat. He was a saint; yet when he linked himself to Ahab he fell under the direct guidance of a lying evil Spirit, judicially sent forth by God to deceive. The warning voice of conscience, and also the direct warning voice of God in the lips of His servant, Micaiah, were defied. Micaiah was sent to the dungeon, and Jehoshaphat acquiesced; and followed Ahab in his path of ruin. Are not these things written for *our* admonition? The prophet that was sent to Bethel was told not to tarry there, nor rest, nor eat, nor show any fellowship with the persons against whom his denunciation was directed; but he disobeyed, showed the forbidden fellowship, and was devoured. Haggai ii. 11-13, is also a deeply important passage for persons circumstanced as we are, to meditate on. It strongly corroborates the words of the Apostle, "*Touch not the unclean thing.*" Until the words of Haggai were obeyed, the vast blessings detailed in Zechariah iii. were not given. Joshua's defiled *priestly* garments were not taken away.

We are all weak; and we are slow to learn, greatly needing light, forbearance, mercy and grace. Yet if we reflect on the general bearing of the many passages quoted in the preceding pages from the Word of God, we must, I think, admit

that they do call us to a far more decided renunciation of the ways of men, and of the professing Church, than we have hitherto deemed needful. Let us not hesitate to obey. Trusting in God, and casting ourselves on His merciful guidance, let us "*cease to do evil.*" Remembering our martyred forefathers in Scotland and in England, let us shun "public" sins. Let us not cherish or sanction things against which *they* testified unto death. We must "*cease to do evil,*" before we can "*learn to do well.*" Nothing hardens the heart, and blinds the eye, more than the habit of defending, or extenuating known evil. When that is so, there cannot be true confession; and we destroy our ability to learn. God can be gracious to the soul that confesses, even if there be timidity, or tardiness in action. Let us never say, Before I quit the path of evil, *I will see* clearly the path in which I am to walk. God may not always permit that. Abraham "*went out, not knowing whither he went.*" Isolation, possibly, may be for a time our portion. But is it not better, if needs be, "to dwell solitarily in Carmel, or in the wood," than to be linked with those who are treading the ways of death? Chastened and humble isolation for the Truth's sake, is a path that leads to fellowship with God. "*Lo, they that be far from thee shall perish; thou hast destroyed all them that go a whoring from thee. But it is good for me to draw nigh to God: I have put my trust in the*

Lord God, that I may declare all thy works."

Such is the ending of the Psalm which peculiarly describes the sorrows and temptations of those who are appointed to live and to serve, during the time of the reign and triumph of Iniquity:

"Who will rise up for me against the evil doeth?

Who will stand up for me against the workers of iniquity," are words which may possibly reach our

ears and grace to obey them may be given. Great,

indeed, in that case, would be our honour—great our blessing.

JOHN WESLEY ON TOLERATION OF ROMANISM.

THE following appeared in the *Public Advertiser* in 1780, and now that public attention is drawn to this subject, in connection with Parliamentary and other matters, the letter will be read with special interest :—

“SIR,—Some time ago a pamphlet was sent me, entitled, ‘An Appeal from the Protestant Association to the People of Great Britain.’ A day or two since a kind of answer to this was put into my hand, which pronounces ‘its style contemptible, its reasoning futile, and its object malicious.’ On the contrary, I think the style of it clear, easy, and natural ; the reasoning in general strong and conclusive ; the object or design kind and benevolent. And in pursuance of this kind and benevolent design—namely, to preserve our happy Constitution—I shall endeavour to confirm the substance of that tract by a few plain arguments. With persecution I have nothing to do. I persecute no man for his religious principles. Let there be as ‘boundless a freedom in religion’ as any man can conceive. But this does not touch the point. I will set religion, true or false, utterly out of the question. Suppose the Bible, if you please, to be a fable, and the Koran to be the Word of God. I consider not whether the Romish religion be true or false ; I build nothing on one or the other supposition. Therefore, away with all common-place declamation about intolerance and

persecution for religion ! Suppose every word of Pope Pius's creed to be true ; suppose the Council of Trent to have been infallible ; yet I insist that no Government not Roman Catholic ought to tolerate men of the Catholic persuasion. I prove this by a plain argument (let him answer it that can). That no Roman Catholic does or can give security for his allegiance or peaceable behaviour, I prove thus : It is a Roman Catholic maxim, established, not by private men, but by a public Council, that 'No faith is to be kept with heretics.' This has been openly avowed by the Council of Constance ; but it never was openly disclaimed. Whether private persons avow or disavow it, it is a fixed maxim of the Church of Rome. But, as long as it is so, it is plain that the members of that Church can give no reasonable security to any Government of their allegiance or peaceable behaviour. Therefore they ought not to be tolerated by any Government—Protestant, Mohammedan, or Pagan. You may say, 'Nay, but they will take an oath of allegiance.' True, five hundred oaths ; but the maxim, 'No faith is to be kept with heretics,' sweeps them all away as a spider's web. So that still no governors that are not Roman Catholics can have any security of their allegiance. Again, those who acknowledge the spiritual power of the Pope can give no security for their allegiance to any Government ; but all Roman Catholics acknowledge this ; therefore they can give no security for their allegiance. The power of granting pardon for all sins, past, present, and to come, is, and has been for many centuries, one branch of his spiritual power. But those who acknowledge him to have this spiritual power can give no security for their allegiance, since they believe the Pope can pardon rebellions, high treason, and all other sins whatsoever. The power of dispensing with any promise,

oath, or vow, is another branch of the spiritual power of the Pope. And all who acknowledge his spiritual power must acknowledge this. But whoever acknowledges the dispensing power of the Pope can give no security for his allegiance to any Government. Oaths and promises are none; they are light as air; a dispensation makes them all null and void. Nay, not only the Pope, but even a priest can forgive sins! This is an essential doctrine of the Church of Rome. But they that acknowledge this, cannot possibly give any security for their allegiance to any Government. Oaths are no security at all; for the priest can pardon both perjury and high treason. Setting, then, religion aside, it is plain that, upon principles of reason, no Government ought to tolerate men who cannot give any security to that Government for their allegiance and peaceable behaviour. But this no Romanist can do, not only while he holds that 'no faith is to be kept with heretics,' but so long as he acknowledges either priestly absolution or the spiritual power of the Pope. 'But the late Act' (you say) 'does not either tolerate or encourage Roman Catholics.' I appeal to matter of fact. Do not the Romanists themselves understand it as a toleration? You know they do. And does it not already (let alone what it may do by and by) encourage them to preach openly, to build chapels* (at Bath and elsewhere), to raise seminaries, and to make numerous converts day by day to their intolerant, persecuting principles? I can point out, if need be, several of the persons. And they are increasing daily. 'But nothing dangerous to English liberty is to be apprehended from them.'

* There are now in Great Britain 2,743 Priests, 1,630 Roman Catholic Churches and Chapels, 229 Religious Houses of Men, 433 Convents, and 35 Colleges.

I am not certain of that. Some time since a Romish priest came to one I knew; and, after talking with her largely, broke out, 'You are no heretic; you have the experience of a real Christian.' 'And would you,' she asked, 'burn me alive?' He said, 'God forbid! unless it were for the good of the Church.' Now, what security could she have had for her life, if it had depended on that man? The good of the Church would have burst all ties of truth, justice, and mercy; specially when seconded by the absolution of a priest, or (if need were) a papal pardon.

"If any one please to answer this, and set his name, I shall probably reply. But the productions of anonymous writers I do not promise to take notice of.—I am, Sir, your humble servant,

"JOHN WESLEY.

"City Road, *Jan. 21st, 1780.*"

Since the preceding pages were in print, I have seen in *The Nonconformist and Independent* journal, a report of a Congress held in London in May last. From the speech of the President, as there reported, I extract the following:—

"We are to go on unto perfection, not to go back to it. The creed of Independency does not include the belief that the most intelligent, instructed, spiritual, Christlike period of the Church is to be found anywhere in the past. The world is a fallen world: the Church is not a fallen Church. The best Church that the Lord ever had in the world is that which is in the world now, and it will be better to-morrow than it is to-day.

"Is not, then, the Eternal and Divine Spirit as fully with

men of modern times as He was with those we call 'the Fathers'? Has He not, for example, brought to light in these days the treasures of the Inspired Word by the devout scholarship of the late revered Bishop of Durham, as He did by the genius of Augustine? Does he not teach the splendid, though uncanonised, phalanx of Christian Apologists of the present and recent centuries, as manifestly as He did Athanasius or Cyril? Did He not inspire Robert Raikes as truly as ever He did St. Benedict or St. Bernard? Is He not as clearly—to mention only one contemporary name—working by General Booth as He did by St. Patrick or St. Dunstan, and immeasurably more clearly than He did by a vast number of the Popes? And does not the light of His presence shine forth far more brightly in the assembly of Christian Bishops at Lambeth, endeavouring to hold out the olive branch of peace and union to their fellow-Christians, than it did amid the confusions and the passions of Chalcedon, of Constance, and of Trent? Church Congresses—even Pan-Anglican Synods of the nineteenth century—are not God-forsaken mobs; still less are Wesleyan Conferences; and again, still less are Assemblies of the Congregational Union. The onus of proof lies with those who, in any fashion, affirm that the Holy Spirit displayed in former times a splendour that He could not maintain, and that, for our time, only a vanishing illumination remains. We cannot remit His influence to the past. He is still in the Church, not, indeed, bestowing the gift of miraculous infallibility, or transferring to any man, or set of men, the rights of Divine Authority, but ever guiding into an increasing measure of the knowledge of the Truth of Christ. What better then, can we, and how more fitly can we build for the future than by continuing to proclaim this much needed truth, the antidote to infidelity, the strength and comfort of the Church.

"We look forward; and having the presence of the Lord, what more can we want for any possible to-morrow? His purposes are to unfold, no doubt. His kingdom is to stretch to the ends of the earth, but the King and the kingdom are here now. For the individual Christian the promise is

fulfilled—‘the pure in heart shall see God.’ In His presence *now* there is fulness of joy, and at His right hand—where the disciples of Christ dwell—there are pleasures for evermore. The foretaste of the heavenly Church is already in a very true sense ours if the Spirit of Christ is dwelling within us. And for the universal Christian Church the golden age is not in the past. To hold that it was there is a pagan conception. Nor is it in essence, but only in development in the future, and the development, we believe, can be only on the lines that are the truest in the present. If ye are Christ’s and Christ is God’s, all things *are* yours, and the full enjoyment of them is arrested, *not* because some fresh gift from God is needed, which only the blind and unbelieving heart can have the effrontery to ask for, but because of our own want of faith in the Divine and the Almighty powers that stand waiting around us. This great principle, which is the central principle of the Church of the present, we believe must stand in the same relation to the Church of the future. We believe that the Lord Jesus Christ is with us up to the full measure of our capacity to receive Him, and that He never can be more than that either in this world or in the world to come, earthly or heavenly. How else do we want Him, or rather how else *can* we have Him? What is wanted, therefore, is increase of capacity, on our part, and not any fresh revelation on His part. The brightest visions of the future become temptations when they draw away our eyes from beholding the living Lord who is standing by us. We look for a new heaven and a new earth wherein righteousness dwells; for the new Jerusalem coming down from heaven as a bride adorned for her husband. With deeper faith we should see that the new heavens and earth are nineteen centuries of age, though still but young; that the eternal city has long since had its foundation laid, its design mapped out, and its golden streets begun here amongst men. We sometimes long for a ‘second coming,’ both physically and spiritually impossible, while if we appreciated the first, we should so rejoice in its blessedness that we should feel it to be enough and infinite. We

are told that evil is gathering itself together with tremendous force; that the time is at hand when Babylon shall seem triumphant; that a period of persecution must set in, and the disciples in their sufferings shall be brought together, and the whole Church shall be firmly united in a compact body. Then the Lord shall suddenly come, and the long and weary waiting of His saints shall cease, and be rewarded. Brethren, on this occasion one of us must not presume for a moment to speak for another, but such a prospect as this seems to take all the heart out of one. It seems to banish Jesus Christ to regions beyond the stars. At any rate, we may safely say that Independency knows nothing of 'a Christ that is to be,' and that some happy bells are to ring in, at a point in the future, remote and even imperceptible in the distance, or possibly at a near fixed date, reached by arbitrary and cabalistic calculations founded on confused misrepresentations of Daniel and the Apocalypse."

If this be the voice of corporate Congregationalism, I fervently desire that myself, and all whom I love, may be delivered from it for ever. I believe it to teach genuine Antichristianism in an incipient, but in a deadly form. I believe it to lead to Babylon, Antichrist and Tophet, not to God. Only in name do we receive Scripture, if we listen to a voice like this.

APPENDIX.

(A.)

EXTRACTS FROM HIPPOLYTUS.

HIPPOLYTUS was a bishop and Christian martyr, who lived at the close of the second and beginning of the third century. He is said by Eusebius, to have lived in the reign of Geta, the son of Severus (Euseb. lib. vi. c. 20)—by others he is mentioned as living in the reign of Severus, who died about A.D. 204. Hippolytus wrote much on Scripture. His chief work that has descended to us is a Treatise on Antichrist.

Tillemont, in his "Comment on the Ecclesiastical History of the First Six Centuries," mentions him thus (vol. iii. p. 246):

"Hippolytus composed a book concerning Antichrist, on the occasion of a conversation which he had with a certain Theophilus, to whom he dedicated it, whom he calls his most beloved brother, and whom he again and again admonishes not to make that which he had written known to unbelievers, who have no other thought than to challenge and revile the truth (*ut veritatem lacesant blasphemii*);

but that he should put it before pious men only—men who fear God, and walk in paths of sanctity and righteousness. He solemnly declares also, that it was not without a tremulousness of soul that he wrote to him concerning things so momentous, and that he did so, influenced only by the love of Christ. Therefore he beseeches Theophilus that he would unite with him in prayer to God, in asking grace, whereby he might be directed to interpret rightly the passages of Holy Writ concerning Antichrist. And, indeed, you will for the most part read nothing in this book but what is gathered from the prophets or holy Apocalypse. He was, however, persuaded that the Temple at Jerusalem would be restored by Antichrist. From the prophecy of the patriarch Jacob, he infers that Antichrist would arise from the tribe of Dan.”

The treatise is chiefly interesting from the large quantity of Scripture which is quoted and unhesitatingly applied to Antichrist in his connexion with Jerusalem in the last days. To take, as an example, the two important chapters which have been so often referred to in the preceding pages, the *tenth* and *fourteenth* of Isaiah. Hippolytus quotes the greater part of these two chapters, and interprets them of Antichrist, whom he calls the shameless and God-defying monarch (τον τυραννον και αναιδη και θεομαχον.) (See pp. 10, 11.)

He also speaks of the Babylon of Isaiah and the Babylon of the Revelation as if identical. His

words are these: "But since we have proposed to speak concerning the harlot, be near, O blessed Isaiah. Let us see what thou sayest concerning Babylon—'*Come down and sit in the dust, O virgin daughter of Babylon, sit on the ground, there is no throne, O daughter of the Chaldeans—for thou shalt no more be called tender and delicate.*'" He then quotes the whole of this chapter, that is to say, the xlvii. of Isaiah, and adds—"These things Isaiah prophesies unto thee—let us see whether John has spoken like things. For he, when he was in the island of Patmos, sees a revelation of terrible mysteries, which, giving his exposition with abundant plainness, he teaches to others. Tell me, O blessed John, thou Apostle and disciple of the Lord, what thou didst see and hear concerning Babylon—awake, and say, for she was the cause of thy banishment." Hippolytus then quotes the whole of the *seventeenth* and *eighteenth* of the Revelation, and continues thus: "As regards, then, the appointed adjudication (*μερικής κρίσεως*) of torments that are to come on her (the harlot) in the last times, under the kings who will at that time be, abundant explanation is given in the words quoted. It is desirable, however, that we should be accurate in stating the time—at what period these things will happen, and how the little horn will appear among them (the kings). For when the iron legs, which are now still existent, have gone on to the feet and toes, according to the manifestation of the image (Dan. ii.), and the exhi-

bition of the dreadful beast (Dan. vii.), as has been afore pointed out—at the time when the iron and clay will be mingled together [then will these things occur]. But Daniel will explain to us the point before us. For he says, ‘And he shall make a covenant with many for one hebdomad, and it shall be in the midst of the hebdomad my sacrifice and libation shall be taken away.’ By one hebdomad of years, he means the last which will be at the end of the whole world—of which hebdomad, the two prophets, Enoch and Elias, will occupy one half: for they shall testify 1260 days, clothed in sackcloth, preaching repentance to the people, and to all the Gentiles.” (20, 21.)

As an example of the views of Hippolytus respecting Antichrist, the following passage may be cited: “Seeing, then, that the Lord Jesus Christ, who is God, in consequence of His royal and glorious power, is proclaimed aforehand, under the name of ‘Lion’—in like manner the Scriptures have aforehand announced the Antichrist as a lion, because of his tyrannical and violent power. For that seducer desires in all things to liken himself to the Son of God. Christ is a lion, so also is Antichrist. Christ is a king, so also is Antichrist. The Saviour has been exhibited as a lamb; he, in like manner, will appear as a lamb, though inwardly a wolf. The Saviour came into the world in circumcision; he will come in like manner. The Lord sent forth apostles unto all nations; he, likewise,

will send forth false apostles. The Saviour gathered together the sheep that were scattered : he, too, will gather together the scattered people (*i.e.*, Israel). The Lord has placed a seal upon those who believe on Him ; he, likewise, will affix one. The Saviour appeared in the form of a man ; he, too, will come in the form of a man. The Saviour raised up and showed his holy flesh as a temple ; he, too, will raise a temple of stone in Jerusalem." (Page 7.)

His reference to the second and seventh of Daniel is clear and precise. After speaking of the ten toes of the image, as denoting the progress into *democracies*—and the ten horns of the fourth beast, as denoting the division into ten kingdoms, he says, "The golden head of the image (ch. ii.)—the lion (ch. vii.)—were the Babylonians: the shoulders and arms of silver—the bear—were the Persians and Medes: the belly and thighs of brass—the leopard—were the Greeks, who obtained dominion from Alexander: the legs of iron—the stupendous and terrible beast—were the Romans, who now have the power: the feet of iron and clay, and the ten horns, are powers by and by to be. Another little horn that groweth up is Antichrist, that ariseth among them. The stone that smiteth the earth and bringeth judgment on the world is Christ." (Page 15.)

The end of the eleventh of Daniel—the 2nd of Thess. ii. respecting the man of sin—the passage respecting the abomination of desolation in Matthew

xxiv. are all applied, by Hippolytus, to the manifestation of Antichrist.

The chief defect in the treatise seems to be his entire ignorance of the nature of the millennial dispensation, and the distinction between it and the new heavens and the new earth, which succeed the millennium. Hence he appears to see nothing respecting the gathering of Israel under the hand of the Lord for blessing—but dwells exclusively on their being gathered by Antichrist for judgment. He speaks always of the end of the age as if it were the end of the world—and speaks of the clay and iron as symbolising “democracies” instead of democratic or popular monarchies, and instead of quoting correctly the second of Daniel, and saying, that the stone, which is Christ, smites the image, he substitutes “earth” for image, and says “smite the earth.” But it is not true that He will then smite the earth, so as to grind it to powder. Indeed, after the Apostles died, only one of the three great divisions of prophetic truth appears to have been preserved. The prophetic parts of Scripture treat, first, of the Jews; secondly, of the Gentile nations; thirdly, of the professing Church. With the exception of that part of the history of the Jews that is connected with Antichrist, at the close of the present age, the prospects of Israel appear to have been altogether hidden from the early Christian writers, and the millennial promises to Israel forced into application to the Church, which was seeking to rest and to

reign in the earth. All those parts of Scripture, too, which delineate the sad and evil path of the professing Church were neglected—and all apprehension of the saints being, both now and in the millennium, a separated and heavenly body, was lost, as well as the prospect of the new heavens and new earth, and their contrast with the millennial.

Nevertheless, it is plain that this treatise contains much truth that has been lost in these latter days. It is written, too, in a spirit of holy fear. I will transcribe the concluding sentence. "These things I have extracted, and briefly presented to thee, O Theophilus, in order that vigilantly guarding, with faith, that which has been written, and looking forward to things that are about to be, thou mayst keep thyself void of offence, both toward God and toward men, waiting for that blessed hope, and the manifestation of Him who is our God and Saviour, when, having raised those of us who are saints, He will rejoice together with them, glorifying His Father. To Him be glory for the everlasting ages of ages. Amen."

(B.)

SENNACHERIB NOT ANTICHRIST.

THE relations of Antichrist to Israel have been more or less foreshadowed in the actions of many who have already been, such, for example, as Pharaoh, Sennacherib, Nebuchadnezzar, Antiochus, and the like. But we need not on this account put Sennacherib or Nebuchadnezzar in the place of Antichrist, and imagine that they have done everything that Antichrist *will* do, and exhausted the prophecies respecting *him*.

Any period in which proud defiance of God and of His people is exhibited, and afterwards smitten, must of course bear a *general* resemblance to another period in which pride is so exhibited and smitten. But it is inexcusable carelessness to neglect all the specific circumstances which are intended to *distinguish* the two resembling periods from each other.

It is wonderful that any one should have ever thought of interpreting the tenth of Isaiah of Sennacherib: for Sennacherib does not answer to one of the specific and distinctive circumstances.

How could it be said of Sennacherib, that he was empowered of God to take a spoil of Israel, to make

them: a prey, and to tread them down. as the mire of the streets? (Isa. x. 6.). Instead of this, was not Sennacherib himself smitten? Was it not also said of him, "*He shall not come into this city, nor shoot an arrow there, nor come before it with shields, nor cast a bank against it; by the way which he came, by the same shall he return*"? (Isa. xxxvii.)

How could Sennacherib be said to be the instrument by which the Lord performed all His work of judgment on Mount Zion and Jerusalem? (Isa. x. 12.) Has there been no judgment on Jerusalem since then? In the time of Sennacherib it had scarcely commenced. The glory of the Lord had not departed from the Temple.

If Sennacherib were described in the tenth chapter of Isaiah, it could never have been prophesied of him that he should "*return by the way which he came.*" He whose history is given in this chapter never returns, either by the way which he came or by any other way, but perishes as he is shaking his hand against Jerusalem. (32.)

How could a person who is left by his servant Rabshakeh at *Lachish*, in the *south* of Judæa, and was found by Rabshakeh when he came back, still in the *south* of Judæa at *Libnah*, be the same as a person who approaches Jerusalem on the *north or north-west* (for that is the line of march described in Isaiah x.), advances close to it, which Sennacherib never did, and is there destroyed instead of being allowed to return?

Moreover, when Antichrist falls, not only Assyria but Lebanon is said to fall, *i.e.*, all Gentile glory—whereas, after Sennacherib's invasion, Assyria, under Nebuchadnezzar, flourished more than ever, and the Gentiles arose into power.

(C.)

EARLY DIFFUSION OF COMMERCE AND
THE HEBREW LANGUAGE.

ONE of the characteristics of the latter days, viz., the manner in which the influence of commerce will assimilate nations, especially within the Roman earth has been already remarkably foreshadowed. Even before Nebuchadnezzar, commerce had brought into connection the chief countries of the Roman earth, and diffused, through a vast extent of territory, the *same* language, and that language was the *Hebrew*. It was effected by the commercial energy of the Phœnicians from Tyre. By means of their settlements, the Hebrew language was spread along the southern boundary of the Black Sea—the coasts of Cilicia—the principal islands of the Mediterranean—the greater part of the northern coast of Africa—more than half of Spain, and part of Cornwall. Commerce, therefore, employing the language of Israel, already, even in that early age, began to counteract the effect of the curse at Babel. Will not the same kind of energy, aided by the wealth and language of Israel (for

what region is there in which Jews are not found), again effect this, and yet more remarkably ?

When Nebuchadnezzar became master of Tyre, he found, by means of the city which he had conquered, his influence suddenly extended to Spain and Britain. Megasthenes, quoted in Josephus, speaks of him as having subdued Libya and Spain (*Λιβυης την πολλην και Ιβηριαν*)—but he does not appear to have actually governed these countries, nor to have valued the influence with which the commerce of Tyre, if it had been cultivated, would have invested him. But the fact that the first great king of Babylon had thus suddenly placed within his grasp, by means of commerce and the Hebrew language, an influence so extensive, defining, as it were, by the parts that it touched, the subsequent boundaries of the Roman earth, is in itself remarkable, and seems like an intended foreshadowing of what is yet to be.*

* See map, exhibiting the ancient diffusion of the Hebrew language through the Phœnician colonies—by Dr. Tregelles—Part III. of “Bible in every Land”—Bagster and Co. In note to page 2, Dr. Tregelles writes: “The Phœnician colonies acknowledged a certain dependence on Tyre ; this was recognised by the offerings sent from Carthage, etc., to the altar of the Tyrian Hercules. The possession of Tyre may be considered as bestowing a kind of superiority over the colonies. How far this may be connected with *actual power* may be uncertain ; nothing short of this appears to be recognised in the statements of Megasthenes with regard to the dominion of Nebuchad-

Ancient Babylon never appears to have addicted itself to the pursuits of Tyre, nor to have used Tyre's mercantile energies in subserviency to itself. In the descriptions, therefore, that Scripture gives of Babylon's condition in times past, we do not find the features of Tyre. But in those descriptions of Babylon, which belong to a time yet to come, almost all the characteristics of Tyre are assigned to Babylon; so much so, that a great deal of the language employed in the Revelation respecting Babylon is drawn from the Old Testament prophecies respecting Tyre. It could scarcely be otherwise, if, in the latter day, Babylon and Tyre are to be drawn into the same circle of interests together. They will probably stand to each other in some such relation as Liverpool and London; the one being marked principally by the executive skill and energy of commerce—the other, in addition to that which is executive, having also the legislative and controlling power. In that case, of course, all the moral, and many other features of Tyre, would be found in Babylon, and the descriptions which belong to the subordinate city may well be applied to the mistress city whom she serves.

nezzar, whom he represents as having conquered and ruled, not merely Tyre, but also the whole line of Phœnician colonies, even as far as Spain. This has been treated as an exaggeration; but even if it be, there appears to be at least a fact on which it is based."

(D.)

ROME — A REVIVED CITY.

JERUSALEM, Babylon, and other cities of the East, are not the only places on which desolation has fallen from the hand of God. Other cities also have had premonitory blows; and of this Rome is a memorable instance. There was once a period when it had well nigh fallen into utter ruin: and even now it is but a partially revived city, seated in the midst of former desolations.

Spalding states, that in the fifth century the population of Rome was a million, but that in the second half of the thirteenth century it had sunk to 35,000. He adds, "It is even asserted (though this is scarcely possible), that before the return of the Papal Court from Avignon, it amounted to no more than 17,000. The population rose in the fifteenth century. Under Leo X. it was rated at 80,000, and it increased uninterruptedly till the French invasion. Between 1700 and 1795 it had risen from 130,000 to about 170,000; but it is a curious fact, that the increase has been kept up, not by births within the city, which are usually equalled or exceeded by the number of deaths, but by a steady tide of emigration from the provinces.

. . . . The French occupation, with its attendant calamities of slaughter, famine, and contagious disease, brought down the population to 115,000, which was the number in 1813. Since 1823 it has again steadily risen.”—(“Spalding’s Italy,” vol. iii. p. 160.)

The last census makes the population about 180,000. The depopulation of Rome, in the Middle Ages, is fully borne out by *Ranke*, in his “History of the Popes.” The lowest statement does not seem too low. He places the extreme depopulation at the return of Pope Eugenius IV. from Florence, where he had remained some years. This was about 1443. Rome was then little better than a collection of huts, inhabited by cow-herds. The formation of the *present* city of Rome is subsequent to the year 1500. It lies chiefly in the ancient Campus Martius, to the north-west of the ancient hills. As the walls of Aurelian still stand, the empty ground enclosed within them is considerable; in fact, within the walls, *two-thirds* of the space is ruin or desolation. The Palatine hill, the cradle of Rome, is now desolate, crowned with the ruins of the Palace of the Cæsars, and having on it a villa or two and a monastery. The Aventine and the Cælian hills are as desolate as the Palatine; so too, in great measure, are the Esquiline and the Viminal; and thus modern Rome has quite withdrawn from three, at least, of the seven hills.

The dreariness and desolation by which Rome is surrounded for miles are just like that of a moor in Scotland or Cornwall—and this is the region where once the thirty Latin cities stood.

Rogers describes the Campagna as “still as night, and desolate; sulphurous vapours exhaling thence, as from a land accursed.” The description of the desolation around Hillah scarcely exceeds this.

“I have been trying,” says another writer, “since our return home, to understand the causes which led to the overthrow of the city of Rome: Gibbon assigns four; the injuries of time and natural causes—the ravages of the northern barbarians—the use and abuse of the materials taken from its public buildings, and the repeated civil wars and internal discords of the noble Roman families during the Middle Ages. If to these we add the influence of the elements, we shall cease to feel surprised at the change in the appearance of the hills of Rome; the comparative mole-hill size of some, and the total disappearance of others.” (Taylor’s Letters, p. 149.)

Rome, therefore, is nothing more than a partially revived city, and has little title to appropriate the language either of the seventeenth or eighteenth of the Revelation, as one who sits a queen, and sees no sorrow.*

* The following are the words of Ranke, vol. iii. p. 480 :—

“During the absence of the Popes in Avignon, the Rome of

As respects Rome's claim to be seated on seven hills, see following catechism.

the Middle Ages had sunk into equal decay with that ancient Rome which had so long lain in ruins.

"When Eugenius IV. returned to Rome in the year 1443 it was become a city of herdsmen ; its inhabitants were not distinguishable from the peasants of the neighbouring country. The hills had long been abandoned, and the only part inhabited was the plain along the windings of the Tiber ; there was no pavement in the narrow streets, and these were rendered yet darker by the balconies and buttresses which propped one house against another ; the cattle wandered about as in a village. From San Silvestro to the Porta del Popolo all was garden and marsh, the haunt of flocks of wild ducks. The very memory of antiquity seemed almost effaced : the Capitol was become the Goat's Hill, the Forum Romanum the Cow's Field ; the strangest legends were associated with the few remaining monuments. The church of Saint Peter was in danger of falling down."

(E.)

CATECHISM ON THE SEVENTEENTH
CHAPTER OF THE REVELATION.

INQUIRER. Do you regard the vision in this chapter respecting the Harlot sustained by the ten-horned Beast as referring to anything now existent, or as future?

TEACHER. Before I reply definitely, may I ask what you yourself think of the two symbols to which you have referred? What, for example, does the ten-horned Beast symbolise?

INQ. I have heard from some that it represents the Roman Empire.

T. That is to say, the ancient Pagan Roman Empire as it existed in the time of John?

INQ. Yes.

T. You will easily see that such an interpretation is inadmissible, because it is expressly said in verse eight that the Beast "*is to ascend (μελλει αναβαινεν) out of the bottomless pit.*" This verse shows that the rise of the Beast was, in the time of John, *future*, whereas the Roman Empire had already arisen. Again, this ten-horned Beast is afterwards spoken of as heading the Kings of

the earth and their armies in their last great confederacy against Christ when coming forth as King of Kings. (See Rev. xix. 19.) "*And I saw the Beast, and the Kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the Beast was taken, and with him the false Prophet that wrought miracles before him. . . . These both were cast alive into the lake of fire burning with brimstone.*" Such words as these (allowed by all to be future) are, of course, wholly inapplicable to the ancient Roman Empire, which has long since perished by far different agency. Indeed, the words just quoted are inapplicable to any Empire. "CAST ALIVE *into the lake of fire*" are words applicable only to living individuals.

INQ. I see plainly that the Beast cannot mean the Roman Empire; but I have heard it said that the Beast symbolises the Pope, and that the Woman represents Rome Papal or Ecclesiastical.

T. Such an interpretation is immediately set aside by the sixteenth verse of the seventeenth chapter, which, according to the corrected and acknowledged reading,* stands thus: "*And the ten*

* See Dr. Tregelles *in locum*, and authorities there quoted. καὶ [and] is sustained by A. K., i. 38, P. Q., 91, 95. *Am. Fuld. Tol. Dem. Memp. Æth. Syr. Hipp. Pims. Compl.* The rival reading [ἐν] has no MS. authority whatever, and is only adopted by four versions, one of which only is ancient. The evidence therefore in favour of "*and*" is overwhelming.

horns which thou sawest AND the Beast, these shall hate the Harlot, and shall make her desolate and naked," &c. This verse shows that the Beast, when he assumes his supreme despotic power, concurs with the Ten Kings (who will at that time have divided among them the *whole* Roman world) in destroying the Woman. Now, in the first place, the Pope never has been, and never will be, the Head of all the Kingdoms into which the Roman world, Eastern and Western, will finally be divided; secondly the Pope, by destroying Popery, would not elevate, but destroy himself.

INQ. This certainly seems conclusive as to the Beast not meaning the Pope. What, then, does this ten-horned Beast denote?

T. Let me tell you first what it does *not* denote. It cannot denote any one whose power is less extensive than the *whole* Roman world—that which was called by the Romans "*Orbis terrarum*," and by the Scripture ἡ οἰκουμένη.* It is obvious that no power, either secular or ecclesiastical is *supreme* at present over half, much less over all, the Roman world. Until we see, therefore, *all* the nations of the Roman world, in its Eastern or Greek, as well as its Western or Latin division, alike brought under the successful control

* See Luke ii. 1: "*There went out a decree from Cæsar Augustus that the whole world (ἡ οἰκουμένη) should be taxed.*" See also in Polybius the use of this expression to denote the whole Roman Empire.

of one dominant system, we cannot be asked to believe that this chapter is in course of being fulfilled.

INQ. Will you explain further respecting the Eastern and Western divisions of the Roman Empire?

T. The Romans established their Empire by conquests in the East and in the West. The Eastern part of their Empire was full of civilisation when they conquered it; the Western full of barbarism. The Eastern part they conquered from the Greeks; and in it, up to the present hour, Greek habits and institutions can be traced; in the Western part Latin institutions prevail. This distinction was always recognised by the Romans. It is indicated in Scripture by the *two* iron legs of the Image shown to Nebuchadnezzar. See Daniel ii., in which chapter we also find that the whole extent of territory denoted by the legs of that Image is finally to be divided into ten kingdoms. These Ten Kingdoms are afterwards referred to many times in Daniel and the Revelation under the emblem of ten horns, as in this chapter.

INQ. Could you enumerate under their modern names the countries which fall within the Roman Empire?

T. The countries which were included within the Roman Empire in its widest extent are—

In Western and North-Western Europe: England

and Scotland, Spain and Portugal, France and Savoy, Belgium and parts of Holland west of the Rhine, Luxemburg, Rhenish Prussia west of the Rhine, Baden, Wurtemberg and most of Bavaria and all Switzerland.

In Southern and South-Eastern Europe: Italy, Greece, the Islands of the Mediterranean, Turkey in Europe south of the Danube, also (north of the Danube and answering to the ancient Dacia) that part of Hungary which lies east of the Roman Vallum, also Transylvania, Wallachia, Moldavia and Bessarabia.

In Asia: The Turkish dominions, taking the north of Arabia as the southern limit. This division includes Palestine, Asia Minor, Armenia, Mesopotamia, and Assyria.*

In Africa: Egypt (having for its boundary point in the South, Assouan (Syene), which the late war has again established as its southern limit), also the whole northern coast of Africa, viz.—Libya, Tripolis, Tunis, Algeria, and Fez. Sallè, a little outside the Straits of Gibraltar, was their most westerly city.

Such is the extent of territory (finally to be

* Augustine says: "In the Oriental regions the boundaries of the Roman Empire were changed by the will of Hadrian, for he yielded up those three noble provinces, Armenia, Mesopotamia, and Assyria." (AUG. *Civ. Dei*, p. 169.) This shows that these three provinces were once incorporated in the Roman Empire.

divided into Ten Kingdoms) over which, first the Woman sustained by the Beast, and secondly the Beast alone, will reign.

INQ. It is not possible (is it?) that the woman should have already run her course and been destroyed?

T. No; for in that case we should have seen *all* the countries which have just been enumerated, subjected to the sole despotic power of the ten-horned Beast from the moment of her fall, inasmuch as we are expressly told in this chapter, that the Ten Kings who help him in destroying her, concur in giving "*their kingdom unto the Beast, until the word of God shall be fulfilled.*" He reigns supremely until he is destroyed by the glorious appearing of the Lord. As I have already said, we know from facts that the whole of the Roman world is not so ruled over at present.

INQ. What, then, do you consider the Harlot to represent?

T. Here again you must allow me to ask you another question. Have you ever considered the difference between Babylon as described in *the seventeenth* chapter of Revelation, and as described in *the eighteenth* chapter?

INQ. No; I have considered the two chapters virtually identical.

T. That there is an important distinction is obvious from this—Babylon, as represented by the Harlot in *the seventeenth* chapter, is destroyed by

the Beast and the Ten Kings at the time when he (the Beast) assumes his full despotic power; whereas Babylon as described in the *eighteenth* chapter is not destroyed until the Empire of the Beast is virtually terminated. (See Rev. xvi. 17.) *"And the seventh angel poured out his vial upon the air; and there came a great voice out of the Temple from the Throne, saying, It is done. And there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since there was a man upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away, and the mountains were not found."* How very different this utter destruction of Babylon, the City, by the immediate action of the hand of God, and the destruction of Babylon as represented by the Harlot. When the Harlot is destroyed, so far from its being a period when *all* things are shaken and fall, they who destroy her exalt themselves into supremacy, and reign more proudly than before.

INQ. This difference I had not before observed. I recognise now that there is a distinction between the two chapters: but I do not clearly see the nature of the distinction, nor its reason.

T. You will not find the reason difficult to apprehend. In speaking of a city we may regard it in two aspects. We may speak of it either in respect of the things which *physically and materially* characterise it, such, for example, as its buildings, its armies, its ships, its wealth, etc.; or we may speak of it *morally*, that is, in respect of such institutions social, political, religious, and the like, as make it what it is *morally* among men. Rome has at this moment certain well-known physical characteristics (not, indeed, those which the eighteenth of Revelation details)—these I might describe to you; or, I might describe to you Rome as identified with that ecclesiastical system which makes her *morally* what she is. In the first case the symbol would be a city; in the second a woman.

INQ. I begin to understand you now. Thus the ecclesiastical system which now makes Rome what it is might be destroyed, and yet Rome physically remain.

T. Exactly so. The Woman might be destroyed, and yet the City remain.

INQ. The seventeenth chapter then describes Rome or some other city *morally*, that is, as identified with some particular system that gives to the city spoken of its *moral* characteristic in the earth?

T. I am glad that, in mentioning Rome, you have added "*or some other city*." You distinctly

admit (do you not?) that Papal Rome has never yet occupied the sovereign place here spoken of in relation to the *whole* Roman world?

INQ. I do.

T. You admit, therefore, that if this chapter describes Rome Papal at all, it must describe it at some future era of its history?

INQ. I see that I must either prove that Rome Papal is at present reigning over the whole Roman world, or admit that the scene described in this chapter is future. Rome is not so reigning, and therefore the scene must be future.

T. And now, may I ask you what are the reasons that have made you suppose that this chapter describes Papal Rome?

INQ. One reason is, that the last verse of this chapter describes the city spoken of as "*reigning*" (it is the present tense) "*over the kings of the earth*" at the time when John saw the vision.

T. But remember the Woman represents the City *morally* not *physically*. If, therefore, the verse you have quoted means that Rome *as the Woman* was ruling at the time when John saw the vision, it must be Rome *Pagan*, and not Rome *Papal*. Thus your argument would disprove itself.

INQ. But surely you do not think that Rome Pagan is meant?

T. No; for in that case Rome Pagan would have been ruling from John's time to the present; that which terminates the rule of the Woman

being the elevation of the Beast and the Ten Kings with him into their final place of power, and we know that has not occurred yet. If it had, the Ten Kings would be so reigning now.

INQ. How then do you explain the use of the present tense in the passage I have quoted? How can it be said, "*the great city which reigneth?*"

T. They are words which apply not to the period at which John saw the vision, but to the period when the vision shall begin to be fulfilled. Prophetic narration carries us forward into the midst of the scenes described, supposes us to be in it, and so we hear the things seen spoken of as if present.

INQ. Can you mention any example of the present tense thus applied to future events?

T. Examples abound in prophetic Scripture. Thus in the twenty-first of Revelation, when John was shown in vision the Heavenly Jerusalem (the futurity of which no one questions), we find the present tense continually used. For example—

"*Having (εχουσιν) the glory of God.*"

"*Having (εχουσιν) twelve gates.*"

"*The city lieth (κεῖται) four square.*"

"*The length and the width, etc., are (εστι) equal.*"

"*The Lord God Almighty is (εστι) the Temple thereof.*"

"*The City has (εχει) no need of the Sun.*"

Many more instances might be given. If, therefore, the use of the present tense in the description

of the Heavenly City does not prove that that City was existent in the time of John, the use of the present tense in the seventeenth chapter does not prove that the City there spoken of existed in the time of John.

INQ. I abandon that argument : but there is another which weighs with me far more. The City spoken of is described as a seven-hilled city, and that Rome is.

T. In which chapter does the reference to the seven hills, or rather "*mountains*," occur—in the seventeenth or eighteenth ?

INQ. In the seventeenth.

T. And you admit that in the seventeenth the City is described not *physically*, but *morally* ?

INQ. I do.

T. In what sense then could a City morally considered (*i.e.*, considered in respect of its characteristic institutions) occupy mountains ? The mere fact of a City physically occupying as its site seven hills would not fulfil the symbol. If the mountains are to be understood literally, it can only be interpreted to mean that the characteristic structures of the City spoken of, that is to say its legislative, ecclesiastical, educational, commercial structures and the like, will be built on seven mountains. I have never heard that Rome, either Pagan or Papal, had such characteristic structures so elevated. And now may I ask you what you think would be the symbolic meaning of seven mountains ?

INQ. I have never considered that the seven mountains symbolised anything. I regarded the passage merely as the statement of a fact.

T. But on reflection you will see that they symbolise something of very especial importance in the vision, for the "*seven mountains*" are expressly said to correspond with the "*seven heads*" of the Beast. In other words, "*heads*" in relation to *him*, represent the same power that "*mountains*" represent in relation to *her*. We read in another chapter of one of the heads of the Beast wounded apparently to death. This could not be explained of the overthrow of a literal mountain, though it might be explained of the overthrow of a certain authority or influence which a "*mountain*" might represent.

INQ. What then do you consider the "*seven mountains*" to symbolise?

T. Seven is a complete or perfect number. Mountains represent seats or concentrations of authority or governmental power. Thus the occupation of "*seven mountains*" would represent the possession of *totality* of governmental influence. The idea of authority or government is frequently associated with "*mountains*," even in the historic parts of Scripture. Thus the Divine legislation both of law and of grace is connected with mountains—Sinai in the one case; Zion in the other. When our Lord delivered His precepts, He went up "*into a mountain*." When *His* millennial rule

is figuratively described in the Psalms, it is said, "*the mountains shall bring peace to the people, and the little hills by means of righteousness;*" i.e., the greater and the lesser seats of authority, being guided by principles of righteousness, shall become channels of peace. In another Psalm it is said, "*PROMOTION cometh neither from the east, nor from the west, nor from the south. But God is the judge: He putteth down one and setteth up another.*" The word translated "*promotion*" is literally "*mountains*": so that the meaning of the passage is, that positions of authority and power come only from God. (Psalm lxxv.)

INQ. But has there ever yet existed any City of which it could be said that it concentrated within itself every form of governmental influence known among men?

T. Certainly there has not. Commercial supremacy, for example, has never been possessed by Rome, either Pagan or Papal. Naval power they never had. The mere circumstance of a City being built on seven hills, even if its characteristic structures did occupy those hills (which never was the case with Rome) would not suffice, unless that City did *really* concentrate within herself all that is governmentally influential among men.

INQ. You attach no importance then to the fact of Rome having been called "the seven-hilled City"?

T. She has called herself so; but she is no-

where so called in Scripture. Nor has she ever ventured to style herself anything more than *septicollis*, that is, *seven-hilled*. For a City to *pretend* to the occupation of seven hills, or to *claim* the possession of such power as is thereby indicated, is one thing; but really to have such hills or such power is quite another. It is not so easy for Rome to enumerate her seven hills. When first the title "septicollis" was used by her she had too few, and was obliged to reckon insignificant points of hills as hills, in order to make out the number. Afterwards, when she became more extended, as in the time of Augustus, the hills were too many: and as to the modern City of the Popes, *its* site is chiefly the *plain* of the Campus Martius, and not hills at all. But even if it had been otherwise, no structures, nor anything else that could be said to indicate what Rome morally was, occupied Rome's hills even in her Pagan days, much less in her Papal.*

* The following quotation from a writer well known to be exceedingly cautious in his statement of facts is my authority for what I have stated. After observing that Rome "at the first bore the name of 'seven-hilled,' not from its being built on *different* hills, but only from seven ascents or points of hills," Dr. Tregelles adds in a note :—"The seven hills which originally gave the well-known designation to Rome were Palatium Velia, Cermalus, Cœlius, Fagutal, Oppius, Cispius. The three first of these belonged to the *Palatine*, the two next to the *Cælian*, and the other two to the Esquiline; being thus, in fact, so many ascents, and not distinct hills. The name of

INQ. If this be true, I admit that Rome has had small title to style herself "*Septicollis*." As regards the latter part of your argument it rests mainly on the analogy between the "*seven heads*" of the Beast and the "*seven mountains*" on which the woman sitteth.

T. Which analogy you admit?

INQ. Yes, I see that the same totality of power is represented by "*the seven heads*" and by the "*seven mountains*," and that until the same totality of power is possessed by the Woman and exercised by her servant the Beast, we cannot say that the chapter is in course of being fulfilled.

Septicollis having been applied to Rome in its early form, was retained long after it ceased to be applicable in its original connection. After Rome had extended, it was supposed by some to relate to seven distinct hills; and thus the *number* was made to correspond by counting the Palatine, Capitoline, Quirinal, Esquiline, Cœlian, Aventine, and the trans-Tiberine Janiculum. In this arrangement the Viminal (which lies between the Quirinal and the Esquiline) was omitted, in order not to exceed the number; in another arrangement, Janiculum, as being on the right side of the Tiber, was excluded, and the Viminal reckoned: the seven hills were thus arbitrarily restricted to the left bank of the river, although the hill on the other side is the highest of the whole. In the days of Augustus and his successors, a large part of Rome had extended far beyond the hills and the intervening hollows, into the flat plain of the Campus Martius, which is the site of the greater part of the modern city of the Popes."—*Remarks on the Prophetic Visions in the Book of Daniel*, by S. P. Tregelles, LL.D. Bagsters, 1852.

T. Exactly so. The fact that no such power is being exercised at this present moment by any one system or by any one individual does of itself prove the futurity of the vision.

INQ. May the vision be fulfilled in Papal Rome at some future period of her history?

T. Think what would in such a case be necessary. First, it would be needful for the City of Rome itself to become the greatest *commercial* city on earth, otherwise it would not answer to the description of the eighteenth of Revelation.

Secondly, it would be necessary for that ecclesiastical system which now gives to Rome its moral character to become possessed of all totality of Governmental influence throughout *the whole Roman world, Eastern and Western.*

Thirdly, it would be necessary for that System to be sustained and served by that last great Head of Gentile power who is finally to wear all the Ten diadems of the Roman world.

Now as regards the first of these, Rome is not, and never has been a great commercial city, and from its situation would be precluded from becoming so. It is not at all favourably situated for becoming the highway of the earth's traffic. Syria, placed as it is between the Mediterranean and the Indian seas, is necessarily the high way for the traffic of the earth.

And as to the second point, is it not impossible to suppose that Mahomedanism, Judaism, the Greek

Church, and every form of nominal Protestantism should so merge in Romanism as for Romanism to become the mistress of all the energies of the whole Roman world, not only religious, but *secular*? There is nothing more repugnant to men at present, than the exclusive dominance of any one religious system. In what a remarkable manner too has the Greek Church been kept apart from the Latin, and Mahomedanism and Judaism from both.

INQ. I admit that Latitudinarianism seems far more likely to prevail than the exclusiveness of any particular ecclesiastical system.

T. Secular power throughout the Roman world seeks strength and consolidation now, not by exalting any one Religious System into pre-eminence; but, on the contrary, it wishes to honour and conciliate all varieties of thought and of creed, if only social harmony and order be secured. It wishes to please the Romanist, the Greek, the Mahomedan, the Jew, the Buddhist, the Brahmin, and the nominal Protestant, by honouring and patronising them all. Romanism is too narrow for this: its exclusiveness debars it from empire. But the secular power, if it chooses to ignore the Truth, and in legislation and education to discard the Bible, can and will easily please all, except indeed those who truly serve God. It is said of Babylon, as described in the Revelation, that in her will be "*found the blood of prophets, and of saints, and of all that were slain upon the*

earth." Romanism, guilty as it is, would not be able to stamp this character of *universal* blood-guiltiness on any city that it might occupy as its seat. The blood which Paganism, or Judaism, or Mahomedanism, or the Greek Church, or the Anglican Church * has shed, cannot be said to attach to Romanism. But a secular system, that shall undertake to patronise and to cherish Romanism, and every other influential form of evil, will contract the responsibility of all their guilt, and therefore be guilty of all the blood shed upon the earth. Such a system will have an influence co-extensive with the width of its embrace, and may well be termed the mother of the harlots (that is *all* the harlots) and abominations of the earth. It could not be said of Rome that she is the mother of the Greek abominations, nor of Socinianism and such like forms of infidelity ; nor of Mahomedanism, nor of Judaism, nor of Heathenism. Moreover, the past history of no ecclesiastical system would lead us to say that it could be fitly represented as ministering wine—the emblem of joy and gladness—to the nations. Ecclesiastical systems have bound hard and grievous yokes on the necks of men, and have borne oppressively on human energies. But a latitudinarian system that seeks to gain influence over all,

* The blood-guiltiness of Claverhouse and his myrmidons in trampling down the Scotch Covenanters lies at the door of the Anglican hierarchy.

by pleasing all, even at the sacrifice of God's own Truth, and gives liberty to the minds and tongues of men, and stimulates their energies merely in pursuit of natural good, may well be represented as ministering wine, though in the end it is found to be "*the wine of wrath.*"

INQ. You expect, then, the rise of a system of wider and more comprehensive evil than Romanism?

T. I do. Latitudinarianism, such as that I have described, must comprehend the evil of Romanism, and a great deal beside. We read of a Woman who took meal, wholesome and good, and then mingling with it "leaven," stood ready to feed all who came to her with the corrupted mass. To Professing Christianity this picture (sufficiently awful) too plainly applies. But the Harlot of the seventeenth of Revelation seated on a Beast full of names of blasphemy, and having "*in her hand a cup full of abominations and filthiness of her fornication,*" and being herself the mother of all the harlots and abominations of the earth, is a picture more awful still. She patronises the Woman with the leavened meal and every abomination that is in the earth beside.

INQ. And where do you expect this new system to be collocated?

T. The answer to that question I, for the present, reserve. I am satisfied at present if you be induced to believe that the seventeenth of Revelation is as yet unfulfilled, and that it points to a

sphere of wider and more influential evil than any which Papal Rome, or any other Ecclesiastical system, could ever fill. You will then become aware of the gulph into which society is blindly rushing under the influence of secular Latitudinarianism, and you will see, and see with dismay, that while many dream that they are withstanding the chief power of Satan in resisting Rome, they are unconsciously aiding the rise of a system which Anglican Romanism is even now co-operating with, and which purposes to adopt as its children the superstitions and iniquities of every age. For the sake of influence, it sells Truth, and welcomes Falsehood. Seeking by its comprehensiveness to please all, it becomes comprehensive of all evil, it will be first the nurse, and then the mistress of, THE Anti-Christ, who will at last rear the throne of His glory on her destruction, and reign for a little season in the very City which this harlot system had made the seat of her abominations.

INQ. I do not dispute the truth of what you say; but it will be said by some that if this and similar chapters be interpreted of a Secular system, there is no part of prophetic Scripture that can be *exclusively* appropriated to the Church of Rome.

T. How is it possible there should be such exclusive application? The Church of Rome is only a part of Christendom. The Eastern, or Greek Church is that in which the corruptions of Christianity

commenced ; and there they have reached a height, which, to say the least, equals the enormities of Rome. Are there not countless forms of worldly and corrupt Protestantism ? Are not Socinianism, Neology, Spiritualism, and Infidelity, both vulgar and philosophic, ravaging around us like so many wolves ? Read the Jubilee Sermon of the Bishop of Ripon, preached in 1887 before the House of Commons. What is magnified in that Sermon ? England's moral and social progress during the last fifty years. For any who can contemplate that progress, and glory in it, I tremble. But I cannot pursue this subject now. I will only say that England—professedly Protestant England, has fearfully augmented the sum of the abominations of Christendom. How, then, can it be supposed that the corruptions of the Church of Rome should be *exclusively* portrayed in Scripture.

INQ. You admit then that the history of Christendom is treated of prophetically in certain parts of Scripture ?

T. I do. Prophetic parables abound in the Gospel of Matthew, and nearly all these refer to Christendom, especially to its condition at the close. The parables of the wheat and tares, the wise and foolish virgins, the servants with their talents, the sheep and the goats, are examples. See also Matt. xxiv. verses 10, 12, 13 : "*Then shall many be offended, and shall betray one another, and hate one another, and because iniquity shall abound, the*

love of the greater part (των πολλων) shall wax cold. But he that shall endure unto the end, the same shall be saved.*" Besides which, a great deal in the Epistles, especially the general Epistles, is devoted to a description of what professing Christianity will be at the close of its history. "*This know,*" saith the Apostle Paul, "*that in the last days perilous times shall come.*" And even though the Beast as described in the chapter before us may represent a *secular* personage, and although the Woman whom for a time he serves may represent a *secular* system, yet whence does that system spring? Does it not mainly spring from the corruptions of Christendom? Are not professedly Christian energies at this moment forming that system of Latitudinarianism of which we speak? Will not the false ecclesiastical systems of Christendom serve it, and become its handmaids after it has been established? Consequently, seeing that the professing Church has thus identified itself with the world, it scarcely needs a separate history. In a certain sense, the world's history becomes its history.

I know that this will be said to be a dark picture, but it is not darker than that which the Revelation draws. The faithfulness of a few, who, in the great coming crisis of the world's evil, will "*overcome by the blood of the Lamb, and by the word of their testimony, and not love their lives unto*

* These words must refer to Christ's true people, for they only have *love*.

the death," is the only light, as far as the earth is concerned, that gleams in the midst of the darkness. I say as far as the earth is concerned, for there are in the Revelation blessed visions of *heavenly* glory, cheering indeed and encouraging to faith, but belonging to a scene above the heavens, and not to be accomplished until the night of the earth's evil shall have passed, and "*the morning without clouds*" have come. Nor, in saying these things do I forget or undervalue any instances of individual devotedness that may at present exist; but if such instances were a hundred times more numerous than they are, they relieve not the darkness of the general scene, nor will the progress of the age in evil be by them arrested. When was there ever devotedness on earth like that which was found in Israel when the Son of God and His Apostles there ministered? But was the course of the evil of Israel stayed? Light was there and love; but they were sternly rejected, and judgment came. Will it be otherwise now?

