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CHRONOLOGY OF PROPHECY:

TRACING

THE VARIOUS COURSES

OF

DIVINE PROVIDENCE,

FROM THE FLOOD TO THE END OF TIME,

IN THE LIGHT AS WELL OF NATIONAL ANNALS AS OF
SCRIPTURAL PREDICTIONS.

BY

A D A M T H O M,

RECORDER OF RUPERT'S LAND.

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P R E F A C E.

IN presenting to the world a work on prophecy, which differs so widely, both in principles and in conclusions, from every other work on the subject, I have been induced, really and truly by the suggestions of a friend, to detail the rise and progress in my own mind of views, which appear to him to be equally original and important. I do this the more readily, inasmuch as the plain and simple story of my researches, besides being likely to interest the reader's feelings, will shew, that I commenced my labours not to establish any hypothesis of my own but to confirm, under the influence of the strongest and fondest prepossessions, the theories of preceding commentators.

In the spring of 1839, if spring there be in these hyperborean climes where the snow may be said, almost without a metaphor, to melt into verdure, I became a denizen of The Hudson's Bay Company's Territories,—a land in which, generally speaking, every house commands a region of rock and wood and water, more extensive than the Principality of

Wales. I was stationed in Red River Settlement, the single oasis of this vast wilderness: This colony, the philanthropic creation of the late Earl of Selkirk, had been planted in a latitude three degrees farther north than Quebec and in a longitude seventeen degrees more to the westward than Toronto; and, notwithstanding the steady advances of the plough and the steamboat from the east and the south, it was still separated by a month's march from the nearest outpost of civilisation. As the echo of the world's doings found its way only thrice in a year, after long delays and at unequal intervals, to this secluded retreat, I gradually fell into the same indifference with respect to the news of the day, which had at first so forcibly struck me in most of my adopted brethren, — an indifference, by the bye, worthy of being exalted from a habit into a principle among those, who, surrounded, as they are, by broad and fertile prairies which woo the industry of their descendants, may well regard themselves as the patriarchs of a peculiar people, as the germ of a growing race of mingled blood. In this state of feeling, books were almost the only refuge; and, as my stock, with the exception of a professional library, was singularly meagre, I was constrained rather to make a reverie of what I did read than to read much; and, as both official duties and social avocations were “few and far between”, I enjoyed unbounded and

uninterrupted leisure for the indulgence of my dreams.

In the summer of 1843 I found myself the father of a boy, an only child; and to train him for the church was thenceforward the object, to which my means, my opportunities, my aspirations were to be devoted. Looking forward in a spirit, which parents alone can appreciate, I already saw the helpless infant dedicating himself to God as a minister of the gospel; and I simultaneously reflected, that 1866 and 1867, the years in which he would be qualified for ordination, had previously been regarded by me as one of the grandest epochs in the future history of christianity.

As my opinion with respect to the epoch in question rested merely on the desultory and superficial study of a very brief commentary on *Daniel* and *Revelations*, I resolved to subject it to the test of a careful and severe investigation, hoping to place a point, which was now, as it were, sacred in my eyes, on a firm and solid basis. But, in spite of my readiness to believe what I wished, the arguments, which, on a cursory perusal, had seemed so plausible, could not bear a more sober scrutiny. Notwithstanding all the learning and ingenuity displayed in their development, they proved themselves to my judgment, as the preliminary section of this essay will summarily notice, to be equally unstable in foundation and

superstructure, to be, in short, little better than sand on sand.

By a strange enough coincidence, one commentator had fixed on 1866 as the close of the twelve hundred and sixty years, while another had determined, that the thirteen hundred and thirty five years, supposed by him to start from the same point as the twelve hundred and sixty and the twelve hundred and ninety, were to expire in 1867. My inquiries, therefore, naturally embraced all those three periods, and also the period of two thousand, three hundred years. In scanning them as separately and independently, as if each had occurred alone in holy writ, I found, that the shorter two met at one and the same termination; and that the third in point of length, if taken as the prolongation of the twelve hundred and ninety years, would end at one and the same time with the fourth. Thus did the four periods appear to converge into two mutually dependent dates, each of them considerably more remote than 1866 or 1867.

In any other corner of the earth, these results, which so remarkably corroborated each other, would probably have been offered to the world by themselves. But the very difficulties of my position prevented my labours from being thus brought to a close. Immediate publication under any form whatever was impracticable in this wild country, so that, almost as a matter of course, I was drawn into a

more extensive consideration of the chronology of prophecy. The theme was never absent from my thoughts. Whether at home or abroad, whether on foot or in the saddle, whether writing or reading, whether sitting at table or watching by the couch of my restless child, my mind was perpetually busy at a task, which, the longer it was prosecuted, grew to be more and more attractive.

My first attempt was to derive chronological analogies in support of my two mutually dependent dates from Jewish History.

I at once observed, that my anticipated epochs and some undoubted epochs in the biography of the patriarchs were equidistant in opposite directions from certain events in the life of Our Saviour. These resemblances, though perhaps too elaborate and artificial in themselves to strike a mere reader, were yet the means of guiding me, in other cases of the same general description, through the most natural processes to the simplest results.

In proceeding to a more minute analysis, I remarked, that the duration of Egyptian Bondage was equal to a third part of the twelve hundred and ninety years of Daniel; and, on carrying out the hint, I ascertained, that both the unit and the multiple were constantly recurring in the sacred annals. Extending a similar principle to the twelve hundred and sixty years, I stumbled without difficulty on

frequent repetitions of the period in question and also of its corresponding measure of four hundred and twenty years.

In pursuing the investigations of the last paragraph, I discovered, that the longer of the two units, in the instance of the Egyptian Bondage, had been accurately subdivided into halves and thirds by two intermediate epochs almost as pregnantly conspicuous as either of the extremes, the migration of Jacob and the death of Joseph. This revealed subdivision formed sufficient warrant for trying to break not only the two units aforesaid, but also every other unit, into fractions.

With these powerful instruments at command I was enabled to follow the long chain of scriptural chronology, marking it off into equal links as I proceeded: then passing from sacred history to profane, I discerned still more marvellous results of the process in the annals of all those nations, which either have been, or now are, the main workers of the will of the ruler of the universe. Nor did I pause in either department of my researches, till I had marshalled all the greatest events in this world's history into regular marches of divine providence, thus shewing, to borrow a distinction of modern liberalism, that, in peace and in war, in the cabinet and in the field, in kingdoms and in republics, the Lord God Omnipotent governs as well as reigns.

In all this the difficulties of my position again befriended me in more ways than one.

In the selection of my epochs, the scarcity of works of reference, as the sources of minute information, was clearly advantageous, inasmuch as, with little or nothing but my memory to direct me, I was the more likely to strike only the salient points of history, the *summa fastigia rerum*.

Moreover, the want of books, while it occasioned a vast sacrifice of time and labour, saved me from one of the worst errors of most of the commentators on prophecy. Instead of seizing a convenient date with the help of the good old rules of addition and subtraction, and then trying to torture it, whatever might be its inherent littleness or emptiness, into the dignity of a crisis, I generally, nay almost uniformly, determined my epochs before I had the means of ascertaining their dates,—a criterion of truth, which the reader, if as well assured of the alleged fact as myself, would at once admit to be more satisfactory than any other. To cite an instance of this mode of proceeding, I had fixed the commencement and close of the sixth trumpet respectively at the passage of the Euphrates by the Turks and the fall of Constantinople, widely deviating in this from all the opinions then known to me. Between these two extremes there ought to have intervened three hundred and ninety one years, so that, as the latter event had

taken place in 1453, the former, if I had hit the true interpretation, should have coincided with 1062. Weeks elapsed before I could verify my conclusion; and, on obtaining an incomplete copy of *Gibbon* at a late hour in the evening, I stole the night from sleep, till I caught the marginal date of 1063 standing in connexion with the crossing of the great river on the part of Alp Arslan at the head of the Turkish Cavalry. Many months afterwards, by the bye, I met with a copy of Sir Isaac Newton's work on the prophecies; and, however much I was surprised to see that subsequent commentators had run away from a really palpable truth in the face of such authority, I was delighted to know, that my general view of the sixth trumpet had been anticipated by a man, whose example was to me far more precious than the merit of absolute originality could have been.

Lastly, as I had not the means, even if I had had the inclination, to enter into any critical examination of the received system of chronology, I necessarily escaped the snare, into which so many of my predecessors had been seduced, of shifting about dates, —raising them here and lowering them there—, to suit a purpose. On the contrary, I took the vulgar belief, as I found it, till at last the numerous chains of equidistant epochs seemed to place the same beyond the reach of a doubt, to prove, in short, that heaven

had lent to earth its own tallies of time. My inevitable preference of the received system of chronology having thus gradually evolved itself into a rational choice, I never willingly allowed myself to be satisfied with anything but the regular length of the link of each chain. If, for instance, the popular epoch did not harmonise, in point of distance, with its antecedents and consequents in the chain, I would look back for some preparatory impulse, which, to the eye of omniscience, might be the true crisis in the matter. Thus in one of the chains of English History,—a chain marked by the successive steps of the national progress in the path of external dominion—, I halted, because I could not do otherwise, at the year 1496. Now Newfoundland, the first fruits of England's maritime enterprise, was discovered in 1497. On the reasonable presumption, that Cabot's expedition must have been preceded by some degree of preparation, I hazarded the suggestion, that such preparation must have taken place in 1496; and it is only within these few days, that I have ascertained, that the Venetian mariner's commission had been granted by Henry the Seventh in the earlier of the two years under consideration,—the very year into which the crisis might have been expected to fall. Such rigorous precision, however, was not, in the nature of things, always attainable. Independently of the intrinsic inaccuracies and omissions of history

as to dates, the year has had various beginnings in different countries of the same age and in different ages of the same country. To take England as a decisive example, the new style, which was introduced by statute in 1752, not only carried forward every date to the extent of eleven days but also carried backward the commencement of the year from the 25th of March to the 1st of January. Thus, according to our present reckoning, Charles the First was beheaded in 1649, but, according to the actual reckoning of his own times, in 1648. In this way do discrepancies arise, for, while one historian modernises his dates, another copies them, as he finds them in contemporary records. Hume has adopted the former course, and Smollett the latter.

In the summer of 1844 I sent home my manuscript for publication, requesting the friend, to whose charge I committed it, to communicate with a neighbouring clergyman as to the best manner of accomplishing my object. Meanwhile the clergyman in question had removed to a considerable distance, so as not to be within easy reach of my work itself; and, on being consulted by letter as to the disposal of an essay on unfulfilled prophecy, he unhesitatingly, and, I think, wisely, predicted, that any production of the kind would be a dead loss. Relying on the clergyman's opinion, my friend held back my sheets

from the press; and, in June last, one of the duplicates of my manuscript was returned to me by my own desire after an absence of two years.

On the whole I was rather pleased than otherwise, that my first sketch had thus been prevented from seeing the light. It had been thrown into a desultory and detached form, chiefly because the impossibility of satisfying myself about the seven seals had hindered me from offering anything like a continuous and systematic commentary on *Daniel* and *Revelations*. But, hardly had my packet left me, when I succeeded in referring every seal to its own historical facts in such a way as at least to overcome my own scruples; and I was, therefore, glad to have the opportunity of rendering my little work more full and explicit.

In remodelling my manuscript, I have written under far more favorable auspices than before. Within the last nine months, Red River Settlement, like the other dependencies of the empire, has been placed by Her Most Gracious Majesty under the protection of those, whose matchless valor, even when immediately directed to purposes of slaughter and desolation, is hallowed by its ultimate tendency to promote happiness and prosperity, and whose incredible triumphs, in spite of apparently inadequate numbers, have proclaimed them to be, in every quarter of the globe, the chosen instruments of Him, who rides on the whirlwind and directs the storm. The excellent

library of the garrison,—an institution, by the bye, which must elevate the breast of the humblest sentinel into a consciousness that the true secret of national pre-eminence lies far beyond the thunder of frowning batteries or the gleam of bristling bayonets—, has excited the emulation of the settlers of all ranks; and by a mere effort of the will, which has not yet called for the expenditure of a shilling of their pecuniary contributions, they have collected for general use about eight hundred volumes of history and poetry, voyages and travels, philosophy and theology. In this enterprise we have received from the garrison more than the benefit of example. The officers to a man have given both subscriptions and donations, while the commandant, in addition to the noblest liberality, has urged forward the good cause with the blended enthusiasm of a scholar and a soldier. Independently of the general advantages, which, as a member of the community, I must derive from such a focus of light and knowledge, I owe a special debt of gratitude to the accomplished head of our military establishment. To his friendly aid I have been more deeply indebted than I could have believed to be possible after so long and close a study of my subject. He has cheered me with a sympathy, which can be fully appreciated only by myself; he has favored me with many practical hints of the highest value; and, in matters of detail, he has both opened

to me new views and furnished the means of verifying my old conclusions.

Under these circumstances, I have entirely altered the arrangement and composition of my essay, which now professes to be a continuous commentary on Daniel's seventy weeks and the seals, trumpets and vials of John. I have omitted, wherever the omission seemed to be harmless, the minute discussion of passages of scripture, taking for granted everything, which, though it might be rendered more certain, was yet not likely to be questioned. As a guarantee, however, of my own honesty of purpose and also as an aid to the reader, I have quoted at full length all such texts as I have had occasion to consider.

I have throughout endeavoured to unite the simplicity and sincerity of childhood with the earnestness and patience of maturer years. Thus actuated at once by a love of truth and a spirit of research, I have stumbled on many facts, which may peradventure provoke a charge of uncharitableness on the part of a large and influential denomination of christians. But, besides that the facts are not of my making, I have done my best to distinguish the system from its professors, to speak, as I feel, kindly of the latter, while I detail the dispensations of providence with respect to the former.

The comparative remoteness of my principal epochs, which will barely fall within the lives of even the

youngest members of the present generation, may be offered as a proof, that I have not distorted my convictions for the sake of what is called a sensation. To affect an indifference, however, towards the fate of my production would be far from the truth. I shall, on the contrary, be disappointed, if my book does not attract considerable attention; and I may even plead guilty of a hope, that my labours, if God spare my child, will descend, as a literary inheritance, to him, through whose birth they were prompted and in whose cradle they were fostered.

A. T.

Red River Settlement, }
June, 1847. }

POSTSCRIPT TO PREFACE.

A SECOND delay, proceeding, like the first, from the proverbial unproductiveness of commentaries on prophecy, has retarded the publication of my little work.

But, as the first delay enabled me to record, in the body of the present essay, the fulfilment of two predictions of my earlier sketch with respect to 1844 and 1846 respectively, so has the second, after the lapse of a single year, evolved a most remarkable testimony to the truth of my views.

In tracing, at equal intervals, all the most conspicuous events of the religious history of the world from the flood downwards, as embodied in paragraphs 16 to 34 of Daniel's Seventy Weeks, I had been conducted to 1847,—and that, too, on a principle of calculation which presented a choice between the year in question and 1848—, as the next grand joint in this the longest and most important of all the chains of providential history.

Has not the shaking of the nations kept its time?
Does not the shaking of the nations carry error one

stage nearer to its grave? Will not the shaking of the nations—but no: so inscrutable are the ways of God, that even absolute foresight as to the seasons of future results of a certain description would leave man in hopeless ignorance of the more special and minute characteristics of the results themselves.

Since writing these paragraphs I have received a copy of an extract from a letter of a friend in Ireland, in which, with reference to my little work and the delay in its publication, he says, that “recent events “are corroborative of its truth.”

I have also received a copy of a reprint of a work on prophecy by Robert Fleming. It appears to have been originally given to the world in 1701 and has been republished during the present year; and it has, as I am informed, attracted a good deal of attention in consequence of its containing several happy conjectures with regard to 1794 and 1848. Interesting as such a volume must be to me at this moment, I have been enabled merely to glance at it. I have, however, stumbled on one passage, by which I observe, that the writer’s view of the seven vials is, in a general way, the same as my own.

A. T.

Red River Settlement, }
June, 1848. }

TABLE OF CONTENTS.

I.

INTRODUCTION.

	Par.
Analysis of views of preceding commentators	- 1 to 47
Writer's motives - - -	- 1 & 2
Ordinary maxims of interpretation - -	- 3 to 6
Mutual dependence of principal periods -	8
Period of 1260 years - - -	- 9 to 30
Elevation of pope to sovereign power -	11 to 17
Promotion of pope to be head of } church - - -	18 to 30
Year 604 A. D. - - -	- 19 & 20
Year 533 A. D. - - -	- 22 to 24
Year 606 A. D. - - -	- 25 to 27
Years 533 & 606 - - -	- 28 to 30
Period of 2300 years - - -	- 31 to 37
Year 334 A. C. - - -	- 32
Year 784 A. C. - - -	- 33 & 34
Singular analogies - - -	- 34
Year 508 A. C. - - -	- 35 & 36
Singular analogies - - -	- 36
Year 457 A. C. - - -	- 37
Types and antitypes - - -	- 38 & 39
Day for year - - -	- 40 to 43
Application of jubilees - - -	- 45
Converging chains of history - - -	- 46
Instance of speculative spirit - - -	- 47

II.

DANIEL'S SEVENTY WEEKS.

	Par.
Definition of week - - - -	1
Duration and end of period - - - -	2
Beginning of period - - - -	3
Similar periods - - - -	4 to 10
From 1005 A. C. to 515 - - - -	5
From 33 A. D. to 1503 } - - - -	6
From 35 A. D. to 1505 } - - - -	7
d'Aubigné's Reformation - - - -	8
Tabular summary - - - -	10
Seventieth week - - - -	12
Sixty two weeks - - - -	13 & 14
Close of same - - - -	13
Historical analogies - - - -	14
First seven weeks - - - -	15 to 137
Termination of same - - - -	15
Historical analogies - - - -	16 to 137
Religious history - - - -	16 to 34
Flood - - - -	17
Call of Abraham - - - -	18
Exodus of Israelites - - - -	19
Anointing of David - - - -	20
Josiah's recovery of book of law - - - -	21
Prohibition of vernacular li- } - - - -	22
turgies - - - -	
Extinction of Lombard Horn - - - -	23
Conversion of Russia and } - - - -	24
Accession of Capets - - - -	
Commencement of crusades - - - -	25
Constantinople captured by } - - - -	26
crusaders and Rhodes	
seized - - - -	
Invention of paper - - - -	27

TABLE OF CONTENTS.

xxiii

	Par.
Religious history (<i>continued</i>)	
Reformation - - -	28
Year 408 A. C. - - -	29
Battle of Lutzen - - -	30
Accession of Frederic the Great	31
Year 1847 A. D. - - -	32
Tabular summary - - -	33 & 34
Macedonian history - - -	36
Mohammedan history - - -	37
Roman history - - -	38 to 74
Year 1183 A. C. - - -	39
Year 753 A. C. - - -	40
Year 538 A. C. - - -	41
Year 431 A. C. - - -	42
Year 323 A. C. - - -	43
Year 215 A. C. - - -	44
Year 107 A. C. - - -	45
Year 4004 A. M. - - -	46
Year 107 A. D. - - -	47
Year 215 A. D. - - -	48
Year 323 A. D. - - -	49
Year 430 A. D. - - -	50
Year 536 A. D. - - -	51
Year 643 A. D. - - -	53
Year 751 A. D. - - -	54
Year 858 A. D. - - -	55
Year 965 A. D. - - -	56
Year 912 A. D. - - -	57
Year 1073 A. D. - - -	58
Year 1503/5 A. D. - - -	59 & 60
Year 1613 A. D. - - -	61
Year 1667 A. D. } - - -	62
Year 1721 A. D. } - - -	62
Year 1774 A. D. } - - -	63
Year 1829 A. D. } - - -	63
Family of Romanoff - - -	64

	Par.
Roman history (<i>continued</i>)	
Year 1648 A. D. - -	66
Year 1791 A. D. - -	67
Recapitulation - -	69
Tabular summary - -	70
General remarks - -	71 to 74
English history - -	75 to 137
Introductory remarks - -	75 to 88
Year 636 A. D. - -	89 & 90
Year 851 A. D. - -	93
Year 959 A. D. - -	94
Year 1012 A. D. - -	95
Year 1066 A. D. - -	96 to 99
Year 1173 A. D. - -	100 to 103
Year 1281 A. D. - -	104 to 106
Year 1388 A. D. - -	107
Year 1496 A. D. - -	108 to 113
Year 1550 A. D. - -	114 to 116
Year 1603 A. D. - -	117 to 120
Year 1657 A. D. - -	121
Year 1711 A. D. - -	122 to 124
Year 1765 A. D. - -	125 to 127
Year 1819 A. D. - -	128 to 130
Year 1846 A. D. - -	131 to 134
Recapitulation - -	135 & 136
Tabular summary - -	137
Recapitulation - - - -	138 to 146
Tabular summary - - - -	138
Historical analogies - - - -	139 to 142
Anticipations - - - -	143 to 146

" III.

FIRST FOUR SEALS.

	Par.
Preliminary Remarks - - - -	1 to 6
Continuation of <i>Daniel</i> - - - -	1 to 3
Metallic image - - - -	2 & 3
Seventy weeks - - - -	3
Principles of interpretation - - - -	4 to 6
First Seal - - - - -	7 to 9
Essential christianity - - - -	7 & 8
Commencement - - - -	7
Continuation - - - -	8
Second Seal - - - - -	10 & 11
External persecution - - - -	10 & 11
Commencement - - - -	10
Continuation - - - -	11
Third Seal - - - - -	12 & 13
Superstition &c. - - - -	12 & 13
Commencement - - - -	12
Continuation - - - -	13
Fourth Seal - - - - -	14 to 34
Internal persecution - - - -	14 to 34
Commencement - - - -	14
Continuation - - - -	15
Intensity and extent - - - -	16
Hinge between emperors and popes -	17 to 29
Greek and Latin churches - - - -	30 to 34
Closing Observations - - - - -	35 to 37
Succession of seals - - - -	35
Continuity of seals - - - -	36
Progress of popery - - - -	37

IV.

LAST THREE SEALS.

	Par.
Preliminary Remarks - - - - -	1
Fifth Seal - - - - -	2 to 5
The martyrs - - - - -	2 to 4
Sixth Seal - - - - -	6 to 14
Invasion of empire by Goths - - - - -	6 to 8
Final victory of truth - - - - -	10
Theodosius the Great - - - - -	12
Identity of Dan and England - - - - -	12
Millennial resurrection of the martyrs - - - - -	13
Seventh Seal - - - - -	15 to 17
Revolt of Goths and division of empire - - - - -	16 & 17
Closing Observations - - - - -	18

V.

FIRST FOUR TRUMPETS.

Preliminary Remarks - - - - -	1 to 4
Rome and Constantinople - - - - -	1
Fall of western empire - - - - -	2 to 4
First Trumpet - - - - -	5 to 7
Alaric and Goths - - - - -	5 to 7
Second Trumpet - - - - -	8 & 9
Genseric and Vandals - - - - -	8 & 9
Third Trumpet - - - - -	10 to 16
Olybrius - - - - -	10 to 15
Reference to Alaric - - - - -	16
Fourth Trumpet - - - - -	17 & 18
Odoacer and mercenaries - - - - -	17 & 18
Closing Observations - - - - -	19 to 21
Attila and Huns - - - - -	19 & 20

VI.

FIFTH AND SIXTH TRUMPETS.

	Par.
Preliminary Remarks - - - -	1
Fifth Trumpet - - - -	2 to 12
Mohammed - - - -	2
Popery and mohammedanism - -	3
Saracens - - - -	4
Duration - - - -	5
Limits - - - -	6 to 12
Sixth Trumpet - - - -	13 to 48
Duration - - - -	13 & 14
Limits - - - -	15 to 20
Historical analogies - - - -	21 to 48
Same chain - - - -	21
Year 476 A. D. } - -	
Year 671 A. D. } - -	21
Year 1258 A. D. } - -	
Saracen history - - - -	22
Year 710 A. D. } - -	
Year 1291 A. D. } - -	22
Year 1492 A. D. } - -	
Turkish history - - - -	23 & 24
Year 476 A. D. } - -	
Year 606 A. D. } - -	
Year 632 A. D. } - -	
Year 671 A. D. } - -	
Year 710 A. D. } - -	
Year 749 A. D. } - -	23
Year 1062 A. D. } - -	
Year 1075 A. D. } - -	
Year 1258 A. D. } - -	
Year 1310 A. D. } - -	
Year 1401 A. D. } - -	
Year 1453 A. D. } - -	

	Par.
Historical analogies (<i>continued</i>)	
Jewish history - - -	26
Year 1004 A. C. } - -	
Year 588 A. C. } - -	26
Year 515 A. C. } - -	
Year 70 A. D. } - -	
History of crusades - - -	27
Year 1096 A. D. } - -	
Year 1291 A. D. } - -	27
Year 1798 A. D. } - -	
French history - - -	28 & 30
Year 987 A. D. } - -	
Year 1793 A. D. } - -	28
Austrian history - - -	29 & 30
Year 1273 A. D. } - -	
Year 1806 A. D. } - -	29
History of House of David - - -	31
Year 1055 A. C. } - -	
Year 588 A. C. } - -	31
Roman history - - -	32
Year 493 A. D. } - -	
Year 727 A. D. } - -	
Year 730 A. D. } - -	32
Year 964 A. D. } - -	
Year 1198 A. D. } - -	
English history - - -	33 to 46
Year 598 A. D. - - -	33
Year 1066 A. D. - - -	35
Year 1222 A. D. - - -	36
Year 1300 A. D. - - -	37
Year 1378 A. D. - - -	38
Year 1534 A. D. - - -	39
Year 1690 A. D. - - -	41
Year 1846 A. D. - - -	42 to 45
Tabular summary - - -	46
Number <i>thirteen</i> - - -	47 & 48
Closing Observations - - -	49
Rome and Constantinople - - -	49

.VII.

SEVEN VIALS.

	Par.
Preliminary Remarks - - - -	1 to 9
Reformation - - - -	2 to 5
Identity of thunders and vials - - - -	6 & 7
General character of vials - - - -	8
Harmony of trumpets and vials - - - -	9
First Vial - - - -	10 to 26
Year 1453 A. D. a political hinge - - - -	10 to 20
House of Hapsburg - - - -	21
Wars of Austrian ambition - - - -	22
Gustavus Adolphus - - - -	23
Year 1648 A. D. a general epoch - - - -	24
Tabular summary - - - -	25
Second Vial - - - -	27 to 33
Pre-eminence of France - - - -	27
Wars of Louis XIV - - - -	28 & 29
Year 1713 A. D. a general epoch - - - -	30
Decline of popery and mohammedanism - - - -	31 & 32
Chronological table - - - -	33
Third Vial - - - -	34 to 40
Wars of Austrian Succession - - - -	34 to 37
War of Spanish ambition - - - -	38
Turkish war - - - -	39
Tabular summary - - - -	40
Fourth Vial - - - -	41 to 45
American Insurrection and French Revolution - - - -	41 & 42
Decline of popery and mohammedanism - - - -	43 to 45
Fifth Vial - - - -	46 to 49
Napoleon - - - -	46 & 47
Decline of popery and mohammedanism - - - -	49
Sixth Vial - - - -	50 to 79
Fall of Ottoman Empire - - - -	50
Restoration of Israel - - - -	51 to 56
Year 1830 A. D. - - - -	57 to 59

	Par.
Sixth Vial (<i>continued</i>)	
Year 1844 A. D. - - -	- 60 & 61
Year 1883 A. D. - - -	- 62
Year 1922 A. D. - - -	- 63 to 68
Year 1688 A. D. - - -	- 67
Fall of mohammedanism - - -	- 69 to 73
English history - - -	- 74 to 78
Judaism and mohammedanism - - -	- 79
Seventh Vial - - -	- 80 to 108
Battle of Armageddon - - -	- 80
Its results - - -	- 81 to 83
Chronological view - - -	- 84 to 108
1260 years of papacy - - -	- 85 to 99
Year 245 A. D. } - - -	- 85 & 86
Year 306 A. D. } - - -	
Year 533 A. D. } - - -	
Year 665 A. D. - - -	86
Year 1085 A. D. - - -	87
Year 1295 A. D. - - -	88
Year 1400 A. D. - - -	89
Year 1453 A. D. - - -	90
Year 1505 A. D. - - -	91
Year 1558 A. D. - - -	92
Year 1610 A. D. - - -	93
Year 1663 A. D. - - -	94
Year 1715 A. D. - - -	95
Year 1820 A. D. - - -	96
Year 1925 A. D. - - -	97
Sixth and seventh vials - - -	98
Tabular summary - - -	99
Fate of City of Rome - - -	- 100 to 108
Chronological analogies - - -	- 103 to 108
Closing Observations - - -	- 109 to 114

VIII.

SEVENTH TRUMPET.

	Par.
Preliminary Remarks - - -	1 to 15
Third route to seventh trumpet - -	1
Visible church - - -	2
Two witnesses - - -	3 to 12
Their character - - -	3
Their functions - - -	4 to 6
Their fate - - -	7 to 12
Its date - - -	7
Its locality - - -	8 to 11
Its mode - - -	12
Three days and a half - - -	13
Fall of Rome - - -	14
Chronological view - - -	16 to 26
Period of 1335 years - - -	17 to 19
Period of 2300 years - - -	20 to 26
Closing Observations - - -	27 to 32
Christ's Kingdom - - -	27 & 28
Lord's Prayer - - -	28
Hymn of the elders - - -	29
Temple of God in heaven - - -	30 & 31
Russia and England - - -	32

IX.

MILLENNIUM.

Its character - - -	1 to 3
Its commencement - - -	4 to 6
Historical analogies - - -	7 to 19
Birth of Abraham - - -	7
Luther's conversion - - -	8
Year 666 A. D. - - -	9

	Par.
Historical analogies (<i>continued</i>)	
Solomon's accession - -	- 10 to 18
Week of 430 years	} - 10 to 18
Weeks of 427 years	
Weeks of 420 years	
Week of 360 years	

X.

POST-MILLENNIAL PERIOD.

Duration and limits - - -	- 1 & 2
Historical analogies - - -	- 3 to 16
Period of 1260 years - - -	- 3 to 5
General deluge	} - 6
Burning of Sodom	
General deluge	} - 7 to 16
Fall of Jericho	

XI.

RECAPITULATION.

Fulfilled predictions - - -	- 2
Unfulfilled predictions - - -	- 3
Conclusions of other commentators - - -	- 4 & 5
Epochs of reformation - - -	- 7 to 9

CHRONOLOGY OF PROPHECY.

I.

INTRODUCTION.

1. IN his first sketch, which, as already mentioned, was sent home for publication in 1844, the writer shunned, as far as possible, all direct criticism of the opinions of his predecessors. He had no wish to provoke a controversy, in which his distance would have rendered him so helpless, more particularly as he had reason to believe, that, in more senses of the term than one, there existed a *genus irritabile Vatum*. Nor did he discern any practical utility in doing otherwise, for, however successfully he might have assailed the positions of any commentator, he must still have left his own conclusions to stand or fall by their intrinsic merits. In fact, the more triumphantly he might have demonstrated, that all others had fallen short of truth and consistency, the more strongly

would he, *primâ facie*, have made out a case against his own pretensions; and the circumstance, which, as stated in the preface, held back his manuscript from the press, virtually amounted to the suspicion, that, in proportion to the number and ability of those who had failed, a new aspirant was the less likely to succeed.

2. In moulding his views in his own mind into their present form, the writer, whose unwillingness to give cause of offence had meanwhile been strengthened by reflection and experience, had resolved, if practicable, to proceed as if no person had ever written on the subject before him. But, finding that, in the mere disposal of probable objections, he necessarily noticed the opinions, though not introduced as such, of preceding authors, he felt himself constrained, both in justice and in courtesy, to throw a short analysis of the more prominent ideas of others into a preliminary section, — an analysis, which might also incidentally afford him the opportunity of paving the way for his positive labours by occasionally anticipating his own rules of construction.

3. In this matter the writer will consider first the ordinary maxims of interpretation, strictly so called, and then the prevalent modes of developing the connexion between history and prophecy.

4. To begin with the ordinary maxims of interpretation, very few commentators appear to have

regarded *Revelations* as a subject for verbal criticism. Instead of dissecting the parts with minuteness and precision, as the only ingredients of a sound conception of the whole, an hypothetical scheme of the whole, — the structure, as it is called, of the apocalypse —, has too often been adopted as a framework, into which the parts have been fitted by all the varieties of procrustean torture. According to the different temperaments of the authors, some of these schemes spiritualise the prophecies too much and others of them too little.

5. To give an instance of each of these two tendencies, one of the seven seals has been referred to a point so little connected, either directly or indirectly, with the interests of religion, as the severe administration of justice under some of the Roman Emperors ; and the fifth trumpet, in defiance alike of the text of scripture and of the example of commentators, has been transferred from the Saracens to the Gnostics with the admission or hint or warning or threat, that the sectaries in question, if not understood here, have not been noticed in any other prophecy.

6. The golden mean between these two extremes is undoubtedly to be read in that inspiration, which has evolved the kingdom of the mountain out of the four successive monarchies of the metallic image. It is no theory to assume, that scripture is to be interpreted by scripture, that the omniscient prompter

of prophets and evangelists is always consistent with himself; and, if the key to John's meaning be thus borrowed from Daniel, seals and trumpets and vials are, one and all, just as likely, in their own essential character, to be secular as to be spiritual. With respect to any given exposition, the grand question for consideration is, whether it bears on the growth of the last and greatest of universal empires: if it does so, it may be right, however secular in its character; if it does not, it must be wrong, however spiritual in its essence. Even the apocalypse itself, without the aid of any other book of holy writ, lays down the same rule in two distinct modes, declaring, that the testimony of Jesus is the spirit of prophecy, and proclaiming in the seventh trumpet, the final establishment of the kingdom of the Lord and his Christ.

7. The prevalent modes of developing the connexion between history and prophecy will require fuller elucidation and more various illustration.

8. As most of the labourers in this field assume, that the twelve hundred and ninety and the thirteen hundred and thirty five years are dependent, in some way or other, on the twelve hundred and sixty, the last-mentioned period, generally speaking, has alone been the subject of special and separate discussion, while, among the more eminent of the later commentators, it has been considered to have a two-

fold aspect, to prefigure two successive tyrannies of the church, a secular and a spiritual. Three epochs, therefore, have been sought at equal intervals of twelve hundred and sixty years, the first being to mark the commencement of temporal oppression, the third to indicate the close of ecclesiastical usurpation, and the second to form the point of transition between the one domination and the other.

9. The second epoch, or, in other words, the date at which the papacy became the enemy of the truth, has almost invariably been the primary problem, the sun round which the two other epochs have revolved as satellites.

10. With respect to the epoch in question, nearly all the suffrages have been divided between two events in the growth of the papacy, the promotion of the Bishop of Rome to be the head of the church, and his elevation to the rank of a territorial potentate. These events, though they range respectively within wide, and perhaps indefinite, limits, yet never come into collision: the earlier does not descend below the year 606; and the later is not carried back beyond 727.

11. To begin with the elevation of the Bishop of Rome to the rank of a territorial potentate, this feature in the papacy fills the interval between 727 and 800. In 727, the pope revolted from the Byzantine Emperors; in 730, he became master of the Dukedom

of Rome; in 756, he received from Pepin of France the Exarchate of Ravenna; and, in 800, he obtained from Charlemagne a part of the Kingdom of the Lombards.

12. Reckoning forward from even the most remote of these dates, twelve hundred and sixty years are not yet expired. Reckoning backward from any one of them, twelve hundred and sixty years lead not to any event worthy, or even capable, of being regarded as the beginning of the secular tyranny of the church; and, in fact, the partisans of the dates in question do not appear to have contemplated the succession of two equal periods of different elements and characters.

13. Destitute, therefore, of extraneous aid, the four dates in question must rely exclusively on their own intrinsic claim to the merit of fixing the origin of the papacy as the enemy of the truth. Now the very dates themselves disprove any such claim by shewing, that the papacy had already displayed its forgetfulness and hatred of pure and simple christianity. It was as the champion of images, that the pope disclaimed his duty as a subject in 727; it was in his new character of rebel, that he was raised to sovereignty in 730; it was as a reward for releasing Pepin from his oath of allegiance and placing him on the throne of the descendants of Clovis, that he won an extension of dominion in 756; and it was partly

because he had thus given away the kingdom of France and partly because he had afterwards added to his liberality the Empire of the West, that he experienced the bounty of Pepin's illustrious son in 800.

14. But, even without reference to the circumstances under which the pope became an earthly potentate, his position as an ordinary prince was rather detrimental than otherwise to his real influence. It was not on his territorial dominion, but on his spiritual pretensions, that his temporal sway depended; and, in fact, it was his spiritual pretensions, which, as just stated, were the source even of his territorial dominion. So far from increasing the pope's temporal sway, his territorial dominion has been peculiarly pernicious to the same by involving him in the unceremonious turmoils of secular warfare. It was as an earthly prince, that he was subjected to disaster and disgrace by the Normans of the eleventh century; and it was in this same capacity, that, in later times, he became the victim of the tender mercies of Charles the Fifth and Napoleon Bonaparte.

15. But, to state the argument still more clearly, the pope's territorial dominion was never more than nominal, till his temporal sway was on the very verge of being dashed to pieces. Down to the close of the fifteenth century, he was little better than the

prisoner of his own factious subjects ; and, to cite a singular contrast between his domestic helplessness and his foreign supremacy, the ambassadors, who were sent by Henry the Second to make his peace with Rome after the assassination of Becket, were obliged to thread their way through armed insurgents to the presence of the very individual, who was causing the greatest prince in Europe to tremble on his throne. It was only a few years before the commencement of the Reformation, that the successor of St. Peter, by fraud and violence, became in reality, as well as in name, the ruler of the popedom, thus acquiring, in one sense, the mastery of a part of Italy just before he lost, in another sense, the mastery of Western Christendom.

16. To sum the whole into one word, the pope's elevation to the rank of a worldly potentate, however decisively it shewed him to be of the earth earthy, did not by any means enable him to be the persecutor of the church. The commencement, therefore, of the twelve hundred and sixty years of spiritual tyranny is not to be traced to any one of the four dates, which have been seen to lead to the establishment of the pope's territorial dominion.

17. The whole hypothesis, in short, is repugnant to the very passage of scripture, on which it is chiefly made to rest. If the eleventh horn was to subdue three kings, or, in other words, was to pluck

up three of the ten horns by the roots, it must have existed, before it performed any part of this achievement. Thus, according to inspiration itself, territorial dominion, acquired in a certain way and to a certain extent, was not to mark the origin of the papacy but merely to constitute one of its characteristics,— a characteristic which more clearly identifies Rome with the scriptural portrait than any one of her more essential features.

18. Next let us examine, how far the promotion of the pope to be the head of the church can be considered as marking the point of transition between the two periods of twelve hundred and sixty years, as indicating at once the close of secular oppression and the commencement of ecclesiastical usurpation. This examination again subdivides itself into two parts, inasmuch as the papal primacy has been referred by some authors to the date, at which Rome became the mistress of the ten horns, and by others to the date, at which the pope acquired the title of universal bishop.

19. The date, at which Rome became the mistress of the ten horns, has been fixed in 604, as the alleged epoch, at which missionaries from Rome completed the subjugation of the ten fragments of the empire by the conversion of the Anglo-Saxons. Now the date in question has been merely hazarded at random, for Augustin and his companions had

commenced their work in 597 or 598 ; nor do the correlative years, namely 656 A. C. and 1864 A. D., afford any justification or explanation of the gratuitous selection, the former being nearly a matter of as much uncertainty as the latter.

20. The conversion, moreover, of the Anglo-Saxons, even if it had taken place in 604, would not have completed the subjugation of the ten horns, for the Lombards, as the bigotted partisans of Arianism, still continued to be the virulent enemies of the apostolic see, as the foremost champion of the orthodox faith.

21. Again the date, at which the pope acquired the title of universal bishop, is variously stated by various commentators ; or, to speak more correctly, each commentator prefers some one of the conflicting dates to the others. The grand contest has been waged between 533 and 606.

22. In 533, Justinian is alleged to have declared, or rather to have recognized, the primacy of the See of Rome. Though the writer has not the means of tracing this allegation to its sources, yet the multiplicity of forms, in which he has seen it stated, certainly does not furnish any evidence in favor of its correctness. But, however explicit and apposite the emperor's language may have been, the date in question has no claim to be regarded as the end of the twelve hundred and sixty years of secular oppres-

sion or as the beginning of a similar period of ecclesiastical usurpation.

23. The former period was still running its course, for the whole church, whatever prelate might be its clerical head, was still subject, even in matters of faith, to the caprices of its imperial master. So far from conceding spiritual supremacy to any one. Justinian himself, throughout his whole reign, was a pope of the very deepest dye. He sanctioned, if he did not enjoin, the exile and starvation of one successor of St. Peter, who, be it observed, had not yet become an earthly prince, and compelled another, against his conscience or at least against his protestations, to adopt certain decisions of a council, which were merely the echo of his own dictatorial suggestions; and finally, having drawn up an edict in favor of one of the heresies of his dotage, he banished for life the Patriarch of Constantinople for refusing to embrace and promulgate it.

24. But, even with exclusive reference to the second period of twelve hundred and sixty years, the date in question must be contented to place its pretensions on untenable grounds. According to scripture, the papacy was to be warmed into pestilential vigor not by the emperor of the east but by the barbarous conquerors of the west; and in 533, as Belisarius had not yet entered on his career of African and Italian triumphs, Justinian did not pos-

sess even a constructive footing within the assigned limits. Again, according to scripture, the little horn was to rise after the ten horns; and, as the Lombards, — not only one of the ten horns but even of the three that were to be torn up by the roots—, founded their monarchy only in 568, the year 533 must have preceded the epoch, which it professes to embody, by at least five and thirty years. Nor is history less conclusive on this point than prophecy, for the alleged supremacy of the pope, after all the empty compliments of Justinian, was still an open question, as the sequel will immediately show, in 606.

25. In the year last-mentioned, the pope was expressly honored by the emperor with the title of universal bishop. Previously to 606, the prelates of Rome and Constantinople had become the primates of the respective churches of the west and the east, not in authority but merely in rank; and it had become a matter of contention between them, which of the two should enjoy the same pre-eminence over the other as each enjoyed over his own immediate division of Christendom. Through the complaisance of an eastern council and the policy of some of the emperors, the patriarch had obtained the coveted prize to the manifest mortification of the pope; but, in 606, Boniface the Third, the next successor but one of Gregory the Great, was presented with the empty bauble to the prejudice of his eastern com-

petitor by the Emperor Phocas. After Phocas's death, the patriarch re-assumed the title; so that thenceforward each of the two rivals claimed, and neither yielded, the envied superiority.

26. Thus, according to the true details of this trivial affair, the pre-eminence of the pope over the patriarch, even if more decisively established, did not vest in His Holiness the shadow of a shade of power over the western church. But, to test the transaction by its consequences, the year 606, like the year 533, still left the Bishop of Rome at the mercy of Justinian's successors. About half a century thereafter, Pope Martin died in a remote and barbarous land, because he had rejected the heresies of Constans the Second.

27. But the year 606, when compared with 533, enjoys the peculiar advantage of a contemporaneous analogy. It appears to have marked the origin of the false prophet's imposture in his own mind, while nothing is more plausible than to suppose, that popery and mohammedanism simultaneously started into life. But, in fact, these two scourges respectively of the west and the east cannot be made to synchronise at all points, inasmuch as the one is likely to appropriate the twelve hundred and sixty years and the other the twelve hundred and ninety; and, as the fall of the adversaries of the truth must be intended by Providence to carry a more sensible

weight of evidence than their rise, the two lines of time may more reasonably be expected to end, than to have begun, together.

28. To view the two dates, 533 and 606, in connexion, they are liable, as also, in fact, the year 604, to this objection, that the mere primacy of the pope, however valid and however extensive, was not necessarily one of the real evils of the papacy. However contrary to primitive order and however useless in more intellectual times, the universality, as such, of the pope's superiority, even after it had degenerated into despotism, proved, in the dark ages, to be rather a blessing than a curse. The papacy was the only chain, that linked together the great family of European nations; it formed, as it were, a central court of appeal against local oppression; and it prevented that religious isolation, which would otherwise have buried every people under its own peculiar system of heresy and corruption.

29. To pass from the two dates themselves to their correlative epochs, the year 533 occupies, in this relation, a much firmer footing than 606. Reckoning backwards and forwards from 606 A. D., twelve hundred and sixty years result in 654 A. C. and 1866 A. D., — the past epoch of the two being nearly as unsatisfactory as the future. In corroboration, however, of 533, the years 727 A. C. and 1793 A. D., — or, as actually stated by their advocates, 728 and

1792 —, have been forcibly and plausibly urged, as coinciding respectively with the subjection of the ten tribes to Shalmaneser and with the establishment of the French Republic.

30. The subjection of the ten tribes, however, could hardly mark the commencement of the secular tyranny of the church, inasmuch as, during the two centuries and a half of their separate existence, they had never been, collectively and nationally, God's people, possessing neither priesthood nor temple for any other purpose than that of uninterrupted idolatry. Nor could the commencement of the French Republic be considered as indicating the close of the spiritual tyranny of the church. Though Revolutionary France suspended popery, yet it suspended also every other form of religious worship; and papal power was so far from being extinguished, that Napoleon, with the crowns of Continental Europe at his feet, was steadily and effectually baffled by an aged and infirm priest, the dethroned and imprisoned successor of the fisherman of Bethsaida.

31. To come now to the two thousand, three hundred years, this longest of the four periods has, generally speaking, received comparatively little attention.

32. It occurs, as the reader will remember, in Daniel's vision of the ram of Persia and the goat of Grecia, extending from a certain point, not expressly

defined, down to the cleansing of the sanctuary. The point in question might by possibility be made to go as high as the foundation of the empire of the ram and to come as low as its subversion. Bishop Newton considered the commencement of the period as coinciding with the beginning of Alexander's eastern expedition, — a result pretty nearly agreeing with the writer's own conclusions; and thus would the cleansing of the sanctuary be postponed to the year 1966. But this last-mentioned epoch was too remote to be attractive, for nearly all commentators, when they do aspire to be prophets, cling with an unyielding tenacity of prejudice to their own times. Among more modern authors, accordingly, the origin of the period has been carried far back into the history of the ram.

33. One author has fixed on 784 A. C. as the beginning of the two thousand, three hundred years. By means of learned and ingenious emendations of chronology, he proves the date in question to have been the true epoch of the birth of the Persian monarchy; and he then stumbles on the curious result, that the corresponding close of the period must have fallen into 1516 A. D., so that the cleansing of the sanctuary coincides with Luther's first appearance before the world in the character of a religious reformer. The problem was undoubtedly solved by means of simple subtraction.

34. But, to mark two really singular analogies, the calculated epoch, as just stated, of the foundation of the Persian Monarchy, namely 784 A. C., preceded the date of the dissolution of the Western Empire, namely 476 A. D., by precisely twelve hundred and sixty years, while the recorded epoch of the origin of the Macedonian Kingdom, namely 814 A. C., preceded the same remarkable point of time by precisely twelve hundred and ninety years.

35. Another commentator, solving his problem also by simple subtraction, has fixed on 508 A. C. as the commencement of the two thousand, three hundred years, and has, of course, selected 1792 A. D. as the corresponding close of the period. His ostensible reason for starting from the first of these dates is the convenient assumption, that, in the year in question, the ram was pushing with more than ordinary energy in all directions,—a statement too vague to be raised, even by the clearest evidence, into a definite fact.

36. But here again, as in the case of 784 A. C., may be traced two really wonderful coincidences. In 509 A. C., the regal government was abolished in Rome; in 751 A. D., after the lapse of twelve hundred and sixty years, the eternal city threw the mantle of her religion over Pepin's usurpation of the throne of France; and in 1791 A. D., at the close of one thousand and forty years more or of two thousand, three hundred in all, France, besides discarding

her regal government in everything but the name, threw off the papal yoke by secularising her church. These coincidences ought to appear to be still more wonderful to the principal advocate of 508 A. C., inasmuch as he himself, with reference to certain astronomical facts, has regarded the two thousand, three hundred years as consisting of two subordinate periods of twelve hundred and sixty and one thousand and forty years.

37. To notice a third supposition, merely as an instance of the incredible extent of human credulity, an illiterate enthusiast of the name of Miller recently roused the most alarming excitement in the United States by his views of the two thousand three hundred years. Assuming the period to commence in 457 A. C.,—the beginning of the seventy weeks of Daniel—, he discovered, that it would expire in 1843; and, having thus brought his epoch within the reach of popular terror, he propounded the still more terrible discovery, that the cleansing of the sanctuary meant the conflagration of the earth. Ignorant people were so far carried astray by this wind of doctrine as wilfully and entirely to neglect all secular concerns, some of them being so miserably blinded by their new faith as to declare, that, if the world was not burned in the year in question, the bible itself, as a book of lies, would deserve to be so. The best evidence of the folly of these dupes is the fact, that

Millerism survived the year 1843, just as little scathed as the great globe itself.

38. But, with reference to all the four periods, many of the foregoing epochs, though not themselves the grand consummations of prophecy, are, in all probability, to be regarded as the harbingers of the same. Never losing sight of even the most remote object, Jehovah incessantly delights to contemplate its gradual developement: each antecedent shadows forth, in some essential point or other, the features of its consequent; and, in history as well as in revelation, do the most prominent events stand in the relation of type and antitype to each other. Far beyond Solomon's own probable meaning, there is nothing new under the sun; and Virgil's Pollio, in its adulatory promises of the return of past ages, unconsciously reveals a fact stranger than fiction. Thus, to quote a few trite instances, the last sovereign of the western empire, Romulus Augustus, united in his own person the names of the first king and the first emperor of Rome; and, as if altogether to divest this parallel of the very appearance of a fortuitous character, the eastern empire, in like manner, rose with one Constantine and fell with another. In more modern times, too, the great revolutions of France and England have borne a remarkable resemblance to each other. In either, the first act beheaded a king; the second nursed into life a mili-

tary despotism; the third re-established the hereditary throne; and the fourth banished the restored monarch's brother and successor in favor of a collateral branch of the legitimate family.

39. Thus, in the sequel, will many apparently casual coincidences,—not only those, which have been already noticed, but others also—, appear to fall within the pale of the providential government of the world. Not to anticipate beyond the necessity of the case, the writer will, for the present, be contented with one illustration, the year 533 and its correlative epochs. The year 727 A. C.,—the date, be it recollected, of the subjection of the ten tribes—, pre-figured the Babylonish Captivity, as the true commencement of the twelve hundred and sixty years of the temporal oppression of the church; 533 A. D. certainly paved the way for the pope's spiritual usurpations, being thus a forerunner of the true commencement of the second period of twelve hundred and sixty years; and 1792 A. D. was unquestionably the prelude of that awful crisis, which is to extinguish popery not in one kingdom but in all the earth, not for a few years but for the rest of time.

40. With respect to the four grand periods of scriptural prophecy, and nearly every shorter period also, the reader is, of course, aware, that the sacred text does not expressly speak of years: figuratively using a day for a year, it sometimes introduces days, as such,

sometimes months, as the equivalents of spaces of thirty days, and occasionally times or years, as comprising three hundred and sixty days. Now certain commentators, taking holy writ according to its very letter, leave most of the prophetic periods,—their beginnings as well as their endings—, in the womb of futurity. When reminded, that they themselves expressly admit Daniel's seventy weeks to have been four hundred and ninety years, they answer, that the original term for week, like the word hebdomad, radically signifies a series of seven without regard to the value of the unit. But, whatever may be the philological virtue of this reply, there still remains the practical fact, that the ordinary name for seven days indicates seven years,—a fact which involves the high probability, that, at least in the book of *Daniel*, days and months and times are intended to have the same latitude of interpretation as weeks. On the soundest principles, therefore, of criticism, the whole burden of proof ought to lie on the advocates of the strictly literal exposition.

41. Nor is the probability in favor of the figurative acceptance of the periods of Daniel and John limited to verbal considerations. It is surely probable, that providence has not left ages of ages a mere blank in the chronology of prophecy; it is surely probable, that the most palpable allusions to the Church of Rome, as recorded in *Daniel* and *Revelations*, have

not shadowed forth her characteristics only by chance; it is surely probable, — an inference established not merely by the present writer but also by his predecessors —, that the numberless cases, in which prophecy and history may be reconciled with each other by the transformation of days into years, are something better than fortuitous analogies.

42. When the fulness of time shall have come, the scriptural periods may ultimately result in their literal interpretations. In fact, the last of the seventy weeks of Daniel has been subdivided into equal parts, each of three years and a half or twelve hundred and sixty days; and the forty two months of the eleventh chapter of *Revelations* are to terminate with a special period of half a week, or, in other words, the twelve hundred and sixty years are to close in a peculiar space of twelve hundred and sixty days.

43. As a collateral support of the principle, which changes days into years, may be cited the opinion, to which allusion has already been made, of a leading commentator with regard to certain astronomical facts. The author in question has attempted to shew, that twelve hundred and sixty years and one thousand and forty, — and, according to the writer's recollection, two thousand, three hundred years as their sum —, are among the most perfect of all the cycles of time. If so, there may be one reason more for adopting the figurative interpretation of the prophetic

day. But, on the whole, the argument, of which the science, by the bye, has been impugned, appears to be rather ingenious in conception than conclusive in result.

44. Independently of the four grand periods of scripture, some authors have attempted to predict the critical epochs of the church from history alone.

45. In this service the jubilee has been a favorite instrument of investigation. Some remote event or other is arbitrarily selected; it is then fixed, if any adjustment be necessary, by suitable corrections of chronology: then, reckoning from this starting point, the requisite number of jubilees is made to reach the fated year. In connexion with this scheme, as if to render the same still more precarious, the speculative doubt, as to whether the jubilee ought to be the forty-ninth or the fiftieth year, has become the nucleus of a practical controversy of more than ordinary fervour. If the conflict be worth a thought, the palm of victory may be divided between the two parties. In language, which seems to be wholly unambiguous, the pentateuch clearly makes the jubilee fall into the fiftieth year; while, at the same time, Daniel's four hundred and ninety years exhibit at least one scriptural instance of a multiple of forty nine. To bring the result still more nearly to a drawn battle, the writer's path will be crossed, in the sequel, by five successive periods of seventy weeks,

which may be regarded either as fifty times forty nine years, or as forty nine times fifty.

46. Again an Irish clergyman, — a dean according to the writer's recollection —, endeavoured, about eighteen or twenty years ago, to make various chains of history converge in 1836. As the reverend author was not very particular as to a difference of a few years in either direction, his conclusions, even before they were tested by the lapse of time, could not have been entitled to much consideration.

47. With reference to the last three paragraphs, the writer begs to give an instance of the facility, with which a merely speculative spirit grasps at analogies. A man of talent and learning had brought himself to believe, that, in some future age, NINE and forty years would be devoted to the rebuilding of the temple of Jerusalem, and was straightway enraptured to find his conjecture confirmed by scripture, inasmuch as the last edifice of the kind had been "forty and SIX years" in the hands of the workman. In fact, the faith in the forty nine years was just as loose as that in the identity of NINE and SIX.

48. Between these historical illustrations and the writer's own application of history, there exists a resemblance of as vague and general a description as possible. Such as it is, he needs hardly add, that it is purely accidental. His predecessors and himself,

besides that he and they have not a single matter of detail in common, are separated by this essential and fundamental distinction, that, while they take national annals as the groundwork of independent and spontaneous conjectures, he employs them, directly and indirectly, to corroborate the results of a verbal analysis of the prophecies of holy writ.

49. In addition to this general sketch, the writer will occasionally notice, on particular points, the labours of his predecessors.

II.

* DANIEL'S SEVENTY WEEKS.

1. **THESE** weeks are universally admitted to be hebdomads not of days but of years. They express, in fact, a series of sevens without any inherent reference to the duration of the unit; and they are ascertained

* *Daniel IX, 24 to 27.*

24. Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy.

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

26. And after threescore and two weeks shall Messiah be cut off, but not for himself: and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined.

27. And he shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate.

merely by the context to go, in this case, beyond the ordinary acceptation of the term.

2. Without attempting to solve the difficulties of translation and interpretation, which confessedly beset the passage, the writer is contented to acquiesce in the generally received opinion, that this period of four hundred and ninety years was to close with the crucifixion of Immanuel. The seventy weeks, therefore, would terminate in 33 A. D. —

3. With respect again to the commencement of the period, so far as such commencement rests on its own independent evidence, "the going forth of the commandment to restore and to build Jerusalem" might be referred, perhaps with equal probability, to each of three successive events. In 536 A. C., Zerubbabel led back the exiles to rebuild their temple; in 457 A. C., Ezra went up from Babylon to reform the worship and polity of the Jews; and in 445 A. C., Nehemiah undertook to restore the walls of Jerusalem. Though these three patriotic leaders respectively acted under the commissions of the Kings of Persia, yet not one of them was expressly authorised to enforce any such "commandment" as that under consideration. — Under these circumstances, the middle date must be preferred, inasmuch as it alone answers the essential condition of preceding the grand sacrifice of Christ by four hundred and ninety years. But, even if the termination of the period furnished

no clue to the precise time of its commencement, the analogies of scripture might themselves have justified a similar conclusion. Though, after the lapse of two ages, Ezra bore no other relation to Zerubbabel than that of mere sequence, yet Nehemiah's enterprise might well be regarded as a natural continuation of Ezra's labours, for both these instruments of providence derived their human authority from one and the same friendly source, the Artaxerxes Longimanus of profane history. Now God, to whom all hearts are open, sees the origin of events not in their sensible developements but in their hidden germs, not in the outward act but in the inward motive. To cite one remarkable instance of a principle, which the sequel will signally confirm, the bondage of the Israelites in Egypt is represented in scripture to have occupied the whole interval from the first descent of Abraham down to the exodus of his posterity, while, to the eye of man, it commenced with the death of Joseph, or, at the very earliest, with the migration of Jacob. Admitting, therefore, that Nehemiah had literally received "the commandment to restore and to build Jerusalem," still Ezra, as his immediate forerunner, would probably have been made to mark, in scriptural language, the beginning of the seventy weeks of Daniel.

4. Though other periods of four hundred and ninety years are not recorded in holy writ, yet they lie hid

in the pages of that practical revelation from heaven, the history of the world.

5. From the dedication of the first temple in 1005 A.C. to that of the second in 515 A. C. there elapsed an interval of seventy weeks of years.

6. Reckoning from the date of the resurrection of Christ in the vulgar æra, — an æra which, however erroneous it may be, will be shewn by many proofs to be recognised and adopted in the chronological system of providence—, fourteen hundred and seventy years, the triple of four hundred and ninety as twelve hundred and ninety are the triple of four hundred and thirty, came down to 1503 A. D. — Now it was in this very year, that Martin Luther, then a student in the University of Erfurt, first ascertained, that there was a bible in the world, as distinguished from the liturgies of the Romish Church, by discovering the sacred volume on a dusty shelf of the academical library, — an event which, though it revealed not to that chosen instrument of God the revolution with which it was pregnant, must yet have been hailed in heaven with songs and shouts of joy as the second resurrection of the Son of Man, as the second triumph of Our Redeemer over the powers of hell and the grave. Well had those powers done their work in burying Christ under a load of human inventions, which were rather tempered, than sanctified, by an admixture of scriptural extracts, and in

guarding the door of his sepulchre with the mingled terrors of superstition and persecution.

7. Reckoning again from 35 A. D., the date at which St. Paul was converted by means of a heavenly vision, fourteen hundred and seventy years expired in 1505 A. D. — Now it was in this very year, that this same Martin Luther, who had hitherto been intended for the profession of the law, was induced by what he deemed a providential interposition,— a divine message, in fact, conveyed in the lightning and the thunder —, to dedicate himself to theology by entering the Augustinian Convent of Erfurt. Nor is it an immaterial coincidence, that, in this very year also, Zuingle, the next greatest name in the religious history of the times, first received the “ seeds of life” from a professor in the University of Bâsle, who taught that scriptural truth would speedily supplant scholastic divinity.

8. The analogies of the last two paragraphs with respect to Luther have not been contrived by the writer to suit his own purposes. They are to be found in d’Aubigné’s History of the Reformation, though the analogy between the resurrection of Christ and Luther’s discovery of the scriptures had suggested itself to the writer, before he knew anything of the elegant and profound work in question.

9. The epochs above mentioned in the life of Luther, the true beginning, in the eye of omni-

science, of the revival of pure and simple christianity, will again meet us in other marches of divine providence, — marches of shorter steps and more palpable footprints.

10. For the sake of perspicuity, the writer will throw the foregoing chain, as also every subsequent chain, into the form of a table :

Starting Points.		Differences in Years.	Resulting Epochs.	
Characters.	Dates.		Dates.	Characters.
First temple dedicated.	1005 A. C.	490	515 A. C.	Second temple dedicated.
Christ's resurrection.	33 A. D.	$3 \times 490 = 1470$	1508 A. D.	Luther's discovery of bible.
Paul's conversion.	35 A. D.	$3 \times 490 = 1470$	1505 A. D.	Luther's call to theology.

11. To return to the consideration of the passage of scripture, the writer will now separately discuss the three unequal parts of the whole period, seven weeks, sixty two weeks and one week. For this purpose he will reverse the order of the parts, beginning with the last and ending with the first.

ONE WEEK.

12. The closing seven years of the four hundred and ninety were to be subdivided into two equal portions. Merely to adopt the general opinion, the first subdivision was intended to measure the interval between Christ's baptism in 26 A. D. and the com-

mencement of his public ministry in 30 A. D., and the second to extend from the latter event to his death in 33 A. D. A drought of three years and a half had previously occurred in the time of Elijah; and another period of the same length, under the figure of three days and a half, was subsequently predicted by St. John.

SIXTY TWO WEEKS.

13. This subdivision was to extend unto "the Messiah the Prince;" and it did accordingly come down to the very year, — 26 A. D. —, in which "the Prince," being, after his baptism, anointed by the visible descent of the Holy Ghost, became thereby the Christ in the Greek language, and "the Messiah" in the Hebrew.

14. On a hasty view of the passage, the sixty two weeks might seem to usher in the awful tragedy of the atonement. A more careful examination, however, would dispel this notion, inasmuch as, by parity of reasoning, the division in question of the whole period would appear to terminate also in the destruction of Jerusalem. These two events, connected, as they are, by the relation of cause and effect, are here regarded as simultaneous, as is the case in *Jeremiah* XXV, 11 and 12, with respect to the capture of Babylon, the restoration of the Jews and the "perpetual desolations" of Chaldea. In the arithmetical

relation, moreover, between the dates of the destruction of Jerusalem and the death of Christ there seems to be shadowed forth something more than a curious coincidence. As Our Saviour's birth actually preceded the commencement of the vulgar æra by four years, the two events under consideration must have fallen respectively into 37 and 74 of the true æra, so that, as the second number was the double of the first, the time of maturing the national punishment was precisely equal to that of maturing the national crime.

SEVEN WEEKS.

15. As the sixty nine weeks, being the seven weeks and the sixty two weeks taken together, were to begin with Ezra, who revised the then almost complete canon of scripture, and to end with the commencement of John the Baptist's ministry, the seven weeks by themselves were probably intended to mark, by their termination, the date at which Malachi actually completed the Old Testament by announcing Elias as the forerunner of the messenger of the new covenant. According to this view, the last of the prophets would have finished his labours in 408 A. C.

16. But, without reference to the stopping of the stream of inspiration which had flowed for three thousand, five hundred and ninety six years with

constantly increasing degrees of breadth and depth and clearness, the termination of the seven weeks in 408 A. C. marked one of the footprints of the longest and grandest of all the marches of divine providence, — a march beginning with the general deluge and ending, as the sequel will render probable, with the universal conflagration. The discussion of this point and of similar points, whether one looks to sacred history or to profane, will gradually develope such an unswerving accuracy of divine foresight as may almost be said to overshadow the other perfections of The Almighty.

——— What in me is dark
 Illumine, what is low raise and support,
 That to the height of this great argument
 I may assert eternal providence ——.

17. Reckoning from the flood in 2348 A. C., the tenth link of the chain in question is now spanning the arch of time, — an arch boundless to human apprehensions but constituting merely a speck on the periphery of the circle of eternity in the eyes of one, to whom a thousand years are as a day and a day is as a thousand years. The links average about four hundred and thirty years; and their differences in length, besides being very inconsiderable in themselves, will be clearly shewn in the sequel to be susceptible of a satisfactory explanation. The equidistant spots, on which the omnipotent and omnipresent

surveyor of the world has left the marks of his progress, will one and all be seen to be most remarkable epochs in the religious history of the human race, — epochs so remarkable as to present their own best evidence in the briefest and simplest forms of statement.

18. Between the flood in 2348 A. C. and the call of Abraham in 1921 A. C. there elapsed four hundred and twenty seven years.

19. Between the call of Abraham in 1921 A. C. and the exodus of the Israelites in 1491 A. C. there intervened, according to the records of scripture itself, four hundred and thirty years. As already mentioned in the preface, it was the mode, in which this period had been subdivided by holy writ, that suggested to the writer the germ of a great part of the contents of these pages. The migration of Jacob and the death of Joseph were the two intermediate events of the most conspicuous character in themselves, and of the most congenial bearing with respect to the two extremes, — the former leading to that permanent sojourn in Egypt, which Abraham's first descent had prefigured, and the latter ushering in that actual bondage, which Moses was commissioned to bring to a close. Now Jacob's migration took place in 1706 A. C., thus breaking the period into two equal parts ; and again Joseph's death happened in 1635 A. C., so as to leave precisely one third of the

four hundred and thirty years still to run. These facts were too extraordinary to be the result of accident. They appeared, on the contrary, to involve an arithmetical canon, which might furnish the most conclusive of all possible tests as to the providential adjustment of the mutually distant epochs in any supposed march of The Omniscient.

20. Between the exodus of the Israelites in 1491 A. C. and the anointing of David in 1063 A. C. there lay an interval of four hundred and twenty eight years.

21. The provisional space of eight years, as in similar cases to be hereinafter mentioned, being considered as a point, a link of four hundred and thirty one years would run from David's actual accession in 1055 A. C. to Josiah's recovery of the book of the law in 624 A. C.

22. Between 624 A. C. and 666 A. D. there elapsed precisely three times four hundred and thirty years. Now the later of these two dates,—an epoch to be more fully noticed in the sequel—, was distinguished by the papal prohibition of vernacular liturgies. This privation was the beginning of the long and dreary night of ignorance, which, as it advanced, thickened darkly over priesthood as well as laity; it affected not the forms, but the essence, of divine worship, divorcing the tongue from head as well as heart and deadening every feeling of piety under a wear-

some routine of the lips ; it was universal and unavoidable in its pressure, for, though erroneous observances of a positive kind might have been neglected or evaded by individuals, yet the absence of "the daily sacrifice" was what no one could remedy or mitigate.

23. The epochs becoming more numerous as the march advanced, the first quarter of the eighth link reached 774 A. D., — the very year, in which Charlemagne extinguished the Kingdom of the Lombards, thus plucking up by the roots the last of the three horns, which the "little horn" was to supplant. Of Charlemagne's conquest, as the preliminary section has already noticed, the Bishop of Rome received a share ; so that, as 666 A. D. was an epoch in his spiritual history, 774 A. D. had an indirect bearing on the growth of his territorial dominion.

24. Again the third quarter of the eighth link extended down to 988 A. D. Now it was in this very year, that Russia, destined, as the head of the eastern church, to become the rival of Rome, was admitted within the pale of christianity by the conversion and baptism of its grand duke ; and it was, moreover, in the previous year, that the Capets, who might almost be described as hereditary rebels against the papal usurpations of subsequent times, ascended the throne of France. Thus, with reference to this double epoch and to the epoch of 774 A. D., one and the same

link of the chain at once fostered the "little horn," and embodied the seeds of its decay.

25. The last quarter of the eighth link terminated in 1095 A. D.,—the very year in which the nations of Europe, at the bidding of the pope, reared the banner of the cross for the recovery of the holy sepulchre. To pursue the remark, which closed the last-preceding paragraph, the crusades were at once a proof of the influence of the papacy and a cause of its fall. To pass immediately to the latter point, as alone requiring elucidation, those sacred wars confessedly established the dawn of civilisation and literature in Western Europe, thus moulding and whetting the weapons, with which the last quarter of the ninth link will be seen to have mortally wounded the "little horn." Moreover, by stamping military service as an act of piety, the crusades contributed more than all other circumstances put together to the systematising and hallowing of justification by works,—a doctrine which, besides being Luther's popular lever for rocking the papacy to its foundations, led him through the incidental work of correcting abuses to his essential merit of developing a purer faith.

26. In connexion with the preceding paragraph, or, in fact, in continuation of the same, the first two quarters of the ninth link respectively marked, in 1202 and 1310 A. D., the capture of Constantinople

by the crusaders and the seizure of Rhodes by the military priests of St. John of Jerusalem.

27. In 1417 A. D., at the close of the third quarter of the ninth link, the invention of paper from linen paved the way for the art of printing,—an art through which Luther was better able to reach the hearts of millions than any earlier reformer to address his thousands or even his hundreds. In weight of blow, as well as in extent of range, the press gave Luther an incalculable advantage over all his forerunners, for, with the terrors of the dungeon and the stake before the reader's eyes, the consciousness of possessing countless accomplices in the perilous indulgence must have invested print with a moral power, which manuscript could never have exercised. What a contrast did the year under consideration present between the counsels of God and the expectations of men. Safer and stronger than ever in its own estimation, the papacy was boasting and exulting over all its foes, inasmuch as it had just healed its long schism by the deposition of the three rival pontiffs and quenched heresy in the blood of Huss and Jerome. But meanwhile He, who had effected one incredible revolution by means of a child born in a stall and cradled in a manger, was preparing another equally incredible through the instrumentality of rags fit neither to cover the nakedness of a Lazarus, nor even to dress his sores. While that system, which, for many cen-

turies, had gloried in the suppressing of thought and the concealing of knowledge, was anticipating a long career of easy triumphs, the humble and unconscious instruments of a higher power were forming, — nay creating out of less than nothing—, those fragile, and yet indestructible, tablets, which were destined to exalt the meanest cottage above the holy renown of arks and temples, to consecrate every hearth into a sanctuary both of the law and of the gospel. But the revival of religion was not the first achievement of types and paper. It had been preceded by the revival of literature; and it is a pregnant fact, which every conscientious catholic ought often and well to weigh, that, even before Luther was known, Erasmus and others, with the press as their arsenal, had not only shaken the edifice of tradition and superstition but had also laid bare the shallowness of its foundations. Though Martin Luther had never put pen to paper, yet the papacy was already doomed; and, under providence, it was his peculiar task rather to establish truth than to demolish falsehood, not so much to destroy popery as to prevent it from maddening Europe, as it afterwards maddened France, into infidelity and atheism.

28. The closing quarter of the ninth link extended to 1525 A. D. Though the reformation, as already noticed, had presented itself to the eye of omniscience as far back as 1505 or even 1503, yet it was only in

1525, that it assumed its position in the polity of the world; and the individual call of Luther and the national establishment of his doctrines had appeared to the writer, even before he ascertained their precise dates, to be the true epochs of the grand revolution of the sixteenth century. The posting of the famous theses on the gates of the University of Wittenberg in 1517 A. D. was merely one, and by no means the first, of the personal fruits of Luther's long and ardent study of the Scriptures. In 1525, on the contrary, princes and magistrates stepped forward from the phalanx of the old church to be the nursing fathers of the new. It was then that Saxony, Hesse, Zurich and Prussia, without any human concert excepting in the case of the first two states, legally enthroned the bible on the ruins of tradition. To quote the words of John the Constant, brother and successor of Frederic the Wise, the clergy of Saxony were enjoined thenceforward to regulate all religious matters, ceremonies as well as doctrines, by holy writ. — In illustration of this epoch of the reformation, more particularly when taken in connexion with 624 A. C. and 666 A. D., two of the footprints already mentioned in this grand march of providence, the writer cannot deny himself the pleasure of quoting this beautifully significant anecdote from Milner's History of the Church for the year 1525: "Hague-
" nau in Alsace received the divine word from Wolff-

“ gang Capito, who was a native of Hagenau, and
“ had been called thither from Strasburg to strengthen
“ the cause of the Protestant party. Capito admi-
“ nistered the sacrament on Palm Sunday, according
“ to the Scripture method: and on Easter Sunday,
“ without using salt, oil, or any papistical ceremony,
“ he baptized, before a great multitude, who had
“ flocked together to see the novelty, a child of a
“ principal inhabitant called Wendelinus, by the
“ name of Josiah; the father intimating thereby,
“ that, as the book of the law was found in the reign
“ of Josiah, and in consequence the true worship of
“ God restored, so the Holy Bible, which had been
“ in a manner lost during the Papacy, was, through
“ the goodness of God, found again on the birth of
“ his little Josiah, and the scriptural doctrine of sal-
“ vation restored to Germany.” In thus connecting
together three epochs in the great chain of the re-
ligious history of the world, the pious father was
unconsciously rehearsing and illustrating the im-
mutable decrees of The Omniscient Jehovah.

29. To return now to the close of the seven weeks, the year 408 A. C., being the middle point in the fifth of the nine foregoing links, lay exactly half way between the flood and the reformation, between the emerging of the physical world from its watery shroud and the emerging of the moral world from its long night of ignorance and torpor. Well, there-

fore, might the year in question be expected, even on this ground alone, to form a halting place in the period of seventy weeks.

30. To pass from the ninth to the tenth link, its first quarter reached 1632 A. D. In this very year was fought the battle of Lutzen, the most important event in the war of thirty years, — a war which, through the Peace of Westphalia, first gave a legal existence in all Germany to Protestantism in general, as distinguished from Lutheranism in particular. In the sequel of these pages, this war will again cross our path.

31. The middle point of the tenth link alighted on 1740 A. D., the common epoch of the accession of Frederic the Great of Prussia and of that of Maria Theresa of Austria. These two events, as we shall subsequently see more at large, led to that series of wars, which terminated in the general pacification of 1763. Now the last and greatest war of the series displayed the miraculous triumph of the weakness of protestantism over the strength of popery. England dictated to France and Spain a peace more humiliating than any to which either branch of the House of Bourbon had ever singly submitted; and Prussia, with a heroism and success unparalleled in profane story, baffled and broke the apparently overwhelming confederacy of Catholic Europe.

32. The third quarter of the tenth link would ex-

tend to this present year, 1847 A. D. With respect to the historical features of this date, the writer has no means of gaining any information. But, if his previous epochs are as important and congenial as he believes them to be, the publication of this little work,—a publication postponed from 1844 by circumstances over which the writer had no control—, might well claim for the present year a providential place in the downward progress of popery. If the other dates be not epochs, then is 1847 as good as the rest of them; but, if they be epochs, then is 1847 better than any of them, as being to the world the promulgation, and, as it were, the concentration, of them all.

33. In throwing this long chain into the form of a table, the writer has reckoned some of the resulting epochs from various starting points. He has had two reasons for doing this. The nearest starting point is not always the most congenial with respect to the resulting epoch; and, when the immediately preceding fraction of the link is inconsiderable, the length of the part, being necessarily expressed in whole years, does not always represent the true proportion of the length of the whole. Of both these reasons the second link will afford the best illustration.

34. In this way the reader may, at will, vary and extend the subjoined table :

Succession of Links.	Starting Points.		Differences.		Resulting Epochs.	
	Characters.	Dates.	Links.	Years.	Dates.	Characters.
First.	General Deluge	- 2348 A. C.	One.	427	1921 A. C.	Call of Abraham.
	Call of Abraham	- 1921 A. C.	A Half.	215	1706 A. C.	Migration of Jacob.
	Migration of Jacob	- 1706 A. C.	A Sixth.	71	1635 A. C.	Death of Joseph.
Second.	Call of Abraham	- 1921 A. C.	Two Thirds.	266		
	Migration of Jacob	- 1635 A. C.	A Third.	144		
	Mention of Jacob	- 1705 A. C.	A Half.	215		
Third.	Call of Abraham	- 1921 A. C.	One.	430	1491 A. C.	Exodus of Israelites.
Gap in Chain.	Exodus of Israelites	- 1491 A. C.	One.	428		
Fourth.	Anointing of David	- 1063 A. C.	One.	8	1063 A. C.	Anointing of David.
	Accession of David	- 1055 A. C.	A Half.	431	1055 A. C.	Accession of David.
Fifth, Sixth, and Seventh.	Book of the Law found	- 624 A. C.	Two and a Half.	216	624 A. C.	Book of the Law found.
	End of Daniel's seven weeks	- 408 A. C.	Three.	1,074	408 A. C.	End of Daniel's seven weeks.
	Book of the Law found	- 624 A. C.	A Quarter.	1,250	666 A. D.	Papal Prohibition of Vernacular Worship.
	Vernacular Worship	- 666 A. D.		108	774 A. D.	Charlemagne's Conquest of Kingdom of Lombards.
Eighth.	Charlemagne's Conquest of Kingdom of Lombards	- 774 A. D.	A Half.	214	988 A. D.	Conversion of Russia.
	Conversion of Russia	- 988 A. D.	A Quarter.	107	1095 A. D.	Commencement of Crusades.
	Commencement of Crusades	- 1095 A. D.	A Quarter.	107	1202 A. D.	Capture of Constantinople.
Ninth.	Capture of Constantinople	- 1202 A. D.	A Quarter.	108	1316 A. D.	Capture of Rhodes.
	Capture of Rhodes	- 1316 A. D.	A Quarter.	107	1417 A. D.	Paper made from Linen.
	Paper made from Linen	- 1417 A. D.	A Quarter.	108	1525 A. D.	Establishment of Reformation.
	Establishment of Reformation	- 1525 A. D.	A Quarter.	107	1632 A. D.	Battle of Lutzen.
Part of Tenth.	Battle of Lutzen	- 1632 A. D.	A Quarter.	108	1740 A. D.	Commencement of Wars of Austrian Succession.
	Commencement of Wars of Austrian Succession	- 1740 A. D.	A Quarter.	107	1847 A. D.	

35. But the chain, which has thus been traced from the flood to the present day, does not alone present the link of four hundred and thirty years. Though numberless instances of this principle might be cited from the sacred volume, yet they would probably carry less weight than similar coincidences in profane story, — coincidences which crowd the annals of all those nations, that either have been, or are, on general grounds, likely to be, the principal instruments of the almighty disposer of events.

36. To commence with Macedon, that monarchy, as already stated in the preliminary section, began in 814 A. C. and ended in 168 A. C., — the interval being six hundred and forty six years or a link and a half. This interval, moreover, was, as nearly as possible, equally divided, in 490 A. C., by the battle of Marathon, an event peculiarly interesting and important to Macedon as the future conqueror alike of “the flying Mede” and “the fiery Greek;” again the link and the half-link were separated from each other by the birth of Philip, father of Alexander the Great, in 383 A. C.; and finally another similar interval, comprising a link and a half or six hundred and forty four years, stretched from 168 A. C., the year in which Macedon became a province of Rome, to 476 A. D., the year in which Rome herself fell under the dominion of the barbarians of the north. To tabulate this paragraph:

Succession of Links.	Starting Points.		Differences.		Resulting Epochs.	
	Characters.	Dates.	Links.	Years.	Dates.	Characters.
First.	{ Origin of Macedon. Battle of Marathon - }	814 A. C.	Three Quarters.	324	490 A. C.	Battle of Marathon.
		490 A. C.	A Quarter.	107	383 A. C.	Birth of Philip.
Second and Third.	{ Birth of Philip Dethronement of Perses - }	383 A. C.	A Half.	215	168 A. C.	{ Dethronement of Perses.
		168 A. C.	Three Halves.	644	476 A. D.	{ Fall of Western Empire.

37. To leap at once to the Saracens, it was in 632 A. D., immediately after the death of Mohammed, that they broke through their natural barriers at once eastward and westward, at once into Persia and Syria; and it was in 1492 A. D., that the original "locusts" of the desert were dispossessed of their last shred of political power by the loss of Granada. The intermediate space of eight hundred and sixty years or of two links will be shewn in the sequel to have been equally divided, in 1062 A. D., by an undoubted epoch in the cognate history of the Turks.

38. But the grandest and most remarkable of all the providential chains of profane history, if not the most interesting to the writer or to his readers, is to be found in the endless annals of Rome. This striking series chiefly, if not exclusively, refers to foreign events, marking, as it were, on the eternal city's long thread of life the most important epochs of all the rest of the world, the fall of every empire, which she has trodden under foot, and the rise of

every power, which has preyed, or is preying, on her Promethean vitals.

39. It was in 1183 or 1184 A. C., that Troy, the most famous of cities in human estimation, was burned to the ground, just four hundred and thirty years before her reputed daughter seated herself, as the queen of the nations, on the seven hills in 753 A. C.

40. It was about, or, according to Valpy, precisely in, 753 A. C., that the Assyrian Empire fell with Sardanapalus, as if to celebrate by the most costly of all earthly sacrifices the birth of a greater metropolis than Nineveh.

41. It was in 538 A. C., towards the end of the reign of Servius Tullius and after the lapse of exactly the half of four hundred and thirty years from the foundation of the city, that Cyrus, the chosen of God as well for the fostering of Rome as for the restoring of Israel, captured Babylon, thereby supplanting the head of gold by the breast and arms of silver. At the very close of this the first half-step of Rome towards her destined goal of universal dominion, He, to whom all time, not less than all space, is ever present as a single point, expressly revealed the zenith of her power and splendor. Immediately after the capture of Babylon, — when Jerusalem, which had been destroyed by the Chaldeans, was about to be restored by the Persians—,

God, during the vision of the seventy weeks, warned Daniel, that the people of the prince that should come, or, more literally, the eminent future people, would again make desolate those sacred hills, which the prophet loved so well. While man saw nothing to dread or admire but Cyrus, God beheld Titus and his legions. In an obscure state, which, with the son of a slave for its sovereign, might have found its length and breadth within the walls of Babylon, omniscience was contemplating, and omnipotence moulding, those legs of iron, which were to trample the nations with their kings into one level and homogeneous mass.

42. It was in 431 A. C., at the close of the third quarter of the first period of four hundred and thirty years, that the Greeks, after shattering the breast and arms of silver throughout an age of marvellous victories, still farther paved the way for the belly and thighs of brass by plunging into the worse than civil war of twenty seven years, — a war which exhausted both parties alike, which at once rendered Athens unable to maintain her independence and Sparta unable to retain her supremacy.

43. It was in 323 A. C., the joint between the first two grand links of Rome's existence, that the death of Alexander the Great, involving, as it did, the actual dissolution of the third universal empire, left the legs of iron with hardly any such obstacle in

their path as to be deemed worthy of the revealed recognition of providence.

44. Immediately at the end of the first quarter of the second step of the series, the year 215 or 216 A. C. fixed the acme of the power of Rome's great rival on the field of Cannæ, for that day of matchless carnage, which would have been fatal to any other than a people born and trained to empire, was less of an epoch to the vanquished than to the victors.

45. In 107 A. C., after another quarter of a step, Judea, as a separate kingdom, proclaimed her independence of either thigh of brass, thereby virtually throwing herself into the arms of Rome as the confessedly dominant power of the times. In this same year, or in the year before it, the iron began to be mingled with the clay by the elevation of Marius to the consulship, — an event which, by divesting the Roman armies of their patriotism through the infusion of the dregs of the people, prepared ready instruments for the ambition of every usurper.

46. The third quarter of the second link reached the commencement of the vulgar æra. Thus did God, as already mentioned in general, recognise and adopt the erroneous computation of his creatures in marking, as an epoch, the first collision between the legs of iron and the stone that was to become a mountain. In spite of the inequality of the conflict, one of the legs of iron, — the very leg which, to

human eyes, contained the smaller admixture of clay—, was broken into pieces in the course of four hundred and seventy six years ; and it is at least a curious coincidence, that a precisely similar portion of the life of the eternal city passed away, before the publication of the septuagint, which took place in 277 A. C., formed the prelude to the deadly combat between truth and falsehood, between revelation and paganism, between Jehovah and the Gentiles. In other words, the whole struggle down to the moment of the first decisive victory occupied seven hundred and fifty three years or seven quarters of four hundred and thirty ; and, as if to shew that, in all this, there was actually something more than a curious coincidence, it was in 46 A. D., just four hundred and thirty years before the date of the decisive victory in question, that St. Paul, shaking the dust from his feet as a testimony against the Jews, devoted himself exclusively to the conversion of the Heathen. But these three dates in the history of religion, namely 277 A. C., 4004 A. M. and 46 A. D., harmonise with the annals of Greece as well as of Rome. The first and the last find their places in the chain of the Kingdom of Macedon, as already exhibited, at the close respectively of the first and fourth quarters of the second link. Again the middle one of the three forms the last in a peculiar series of equidistant epochs : in 504 A. C., — the

true date at which "Persia's victim horde first bowed beneath the brunt of Hellas' sword"—, the Athenians burned Sardis; in 336 A. C., Alexander the Great succeeded Philip; in 168 A. C., Macedon became a province of Rome; and another interval of the same length of one hundred and sixty eight years led to the commencement of the vulgar æra, 4004 A. M.,—God again recognising and adopting, also in this particular instance, the erroneous computation of man. To throw all these collateral points into a subordinate table :

Succession of Links.	Starting Points.		Differences.		Resulting Epochs.	
	Characters.	Dates.	Links.	Years.	Dates.	Characters.
First and Second. Third.	{ Origin of Macedon	814 A. C.	Five Quarters.	537	277 A. C.	{ Publication of Septuagint.
	{ Publication of Septuagint.	277 A. C.	Three Quarters.	323	46 A. D.	{ Paul's Adoption of Gentiles.
	{ Paul's Adoption of Gentiles.	46 A. D.	One.	430	476 A. D.	Fall of Rome.
—————						
	Burning of Sardis.	504 A. C.		168	336 A. C.	{ Accession of Alexander.
	Accession of Alexander.	336 A. C.		168	168 A. C.	{ Macedon subdued by Rome.
	Macedon subdued by Rome.	168 A. C.		168	4,004 A. M.	{ Commencement of Vulgar Æra.

47. In 107 A. D., the middle year of the reign of Trajan and the very date of his remotest conquests towards the east, the nations were more extensively subject to Rome than at any other point, whether

prior or posterior, in the stream of time. Thus was the close of the second period of four hundred and thirty years the culminating point in the annals of the eternal city; then, and only then, could her empire, with reference to the other empires of the metallic image, claim to be universal. Though, from the days of Marius, the clay had been growing as an inward sore, yet it was still cased within the iron, which, in fact, looked brighter and harder than ever.

48. In the course of a reign, which lasted from 212 A. D. to 217, Caracalla conferred the freedom of the city on all and every the inhabitants of his vast dominions, thus robbing Rome of her separate and peculiar majesty; and, besides cherishing the seeds of decay which Marius had sown, the emperor's prodigality paved the way, as it were, first for the rivalry, and then for the supremacy, of Constantinople. The precise date of Caracalla's edict the writer has not the means of ascertaining; but, within so narrow limits as a space of five years, it cannot be very far from the true joint in the chain of providence.

49. In 323 A. D., the very middle of the third step from the foundation of Rome, Constantine the Great, while besieging Byzantium and discerning, in her long and obstinate resistance, the advantages of her situation, resolved permanently to transfer the seat of government from the banks of the Tiber to

the shores of the Bosphorus, thus making the ancient metropolis feel practically, what Caracalla had proclaimed in principle, that she was now not the mistress of the world but merely one of the countless cities of her empire.

50. The year 430 A. D. marked the commencement of Genseric's conquest of Africa, — the first province which was torn by force from the western division of Roman Dominion.

51. In 536 or 537 A. D., at the very termination of the third link of the chain, Rome, wrested by Belisarius from the Ostrogoths, fell into the ranks as one of the many vassals of Imperial Byzantium.

52. But providence had not yet lost sight of the seven-throned child of destiny. Animated by the growing spirit of the papacy and rendered more conspicuous by the fall of Jerusalem and the danger of Constantinople, Rome again became the mistress of the world in a loftier sense: she was now to rule the consciences of men by the breath of her nostrils, as effectually and extensively as she had ever subjugated their bodies by her javelin and her sword. In this new aspect of imperial sway, Rome continued to see the record of her annals notched in the same way and at the same intervals as before. There did, however, exist this natural and inevitable difference, that her earlier life had been marked by the fall of

ancient empires, while her later was to be blended chiefly with the rise of modern dominions.

53. In 643 A. D., at the distance of a quarter of a step from Belisarius's deliverance or degradation of the eternal city, the Saracens overthrew the Kingdom of Persia, which, for seven centuries, had been the most formidable enemy of Rome. In the contrast with respect to this celebrated power between Rome on the one hand and Macedon and Arabia on the other there were displayed many symptoms of a special interposition of heaven. Though Persia had absorbed the whole of Assyria, and Macedon the whole of Persia, yet Rome was never able permanently to establish her supremacy beyond the Euphrates, being almost constantly driven back, in spite even of the victories of her resistless legions, by every dynasty of a country, in which Alexander's career of conquest "touched not the ground" and of which the Saracens subverted both the government and the religion in little more than a single battle. In a word, Rome and Persia, as the dominant powers respectively of the west and the east, must have been destined to move in distinct spheres :

These two thrones except,
The rest are barbarous, and scarce worth the sight,
Shared among petty kings too far removed.

54. In 751 A. D., the Carlovingian dynasty, so extensively influential in Europe, usurped the sceptre

of France, while it sought and obtained from the pope its title to dethrone the Merovingian race. Thus was the Western Babylon again seen sitting, as the queen of the nations, with her sword changed into the crozier and wielding the prerogative of heaven in removing kings and setting up kings for the proudest and most powerful of all the fragments of her broken empire.

55. In 858 A. D., Saxony, which had been converted by Charlemagne at the expense of such deluges of blood, acquired a separate existence within the pale of civilisation under the character of a duchy. Thus, at the termination of another quarter of a link, was one of the papal conquests set apart for the overthrow of the papacy. It was behind the sheltering barriers of this same state, which was still ruled by the descendants of its earliest princes, that Luther vanquished Rome with another Charlemagne as her champion; and, as the sequel will render probable, the same illustrious house, that protected the first reformer, is likely to be peculiarly instrumental in winning the ultimate victory of truth over error.

56. The year 965 A. D. formed the middle date between the dissolution of the western empire in 476 and that of the eastern in 1453, thus bringing, as it were, into a point the destinies at once of Rome and of Constantinople. But the immediately preceding year, — an epoch which will again meet us in the

sequel—, was more intimately connected with the last-mentioned subdivision in this grand march of providence. In 964 A. D., the Duke of Saxony, then King of Germany, constrained the people of Rome indissolubly to vest, under the sanction of an oath, the dignity of Roman Emperor in the elective head of a country, of which the far greater part had never seen the legionary eagles.

57. In 911 or 912 A. D., just half-way between 858 and 965, Normandy was granted by the King of France to Rollo, ancestor of the conqueror of England. But the relation between England and Normandy was still more definitely shadowed forth on the great chain of the annals of Rome at the middle point between 965 and the next ensuing epoch of 1073. In or about 1019, soon after the accession of Canute, the paternal grandfather of William the Bastard fitted out a great armament against the Danish usurper, which, though it was dispersed by a storm, might yet be regarded as a type of the more successful expedition of his gallant and fortunate descendant.

58. In 1073 A. D., after the lapse of another quarter of four hundred and thirty years, commenced the pontificate of Gregory the Seventh, who exalted the papacy to be the dreaded despot alike of clergy and of laity, alike of bishops and of kings, alike of the bodies and of the souls of men.

59. In 1503 A. D., Luther's discovery of the bible on the dusty shelf of an academical library marked, as already noticed, the true commencement of that great revolution, which, merely by the moral force of literary and religious light, deprived Rome of the one half of her spiritual dominion and sensibly loosened her hold of the other.

60. Taking two years as a point, just like the interval between the anointing of David and his accession to the throne, the next subdivision in this grand march of providence would begin with 1505 A. D., the date at which Luther, as hereinbefore stated, devoted himself to the study of the book which he had discovered.

61. The year 1613 A. D., after the lapse of another quarter of four hundred and thirty years, placed the two greatest powers of the present day among the satellites of Rome. It was in this very year, that James the First of England sent to Germany, as the bride of one of its electors, a daughter, whose descendants, at the close of a century, were to plant in the British Isles the true germ of national grandeur by the permanent establishment of civil and religious freedom. It was also in this very year, that Michael Romanoff, the founder of the imperial family of Russia, was chosen to fill the throne of Muscovy, then distracted and weakened by the almost uninterrupted anarchy of fifteen years. In order to heal the

internal wounds of his country, the new czar purchased peace from Poland and Sweden by the cession of extensive provinces. Now mark the eventual results.

62. In 1721 A. D., at the termination of another quarter of a link, Russia recovered, by the treaty of Nystadt, all, that Michael had surrendered to Sweden, while, by the Peace of Andrussoff, she had previously regained all, that he had yielded to Poland, in 1667 A. D., precisely the middle point between 1613 and 1721.

63. Still to observe the northern leviathan's gradual advance along the great chain of the life of Rome, Russia, in 1829, for the first time surmounted the Balkan with an open road before her to the very gates of Constantinople, while she simultaneously took possession of Erzerum, the chief seat of the Turkish power in Asia, thus penetrating, in one and the same campaign, to the feeders of the Egean Sea and the sources of the Euphrates; and again this quarter of a link between 1721 and 1829 was equally divided, like the last-preceding one, by Russia's first passage of the Danube in 1774.

64. With reference to both these paragraphs, the first quarter of a link after the accession of the illustrious family of Romanoff rendered Russia absolutely paramount in the north, and the second carried her forward by regular and palpable steps to

the supremacy of the south both in Asia and in Europe.

65. But, to return to 1505 A. D., the next ensuing period of four hundred and thirty years, which is still running, has been divided into thirds with a more direct and immediate bearing on the interests of the papacy.

66. In 1648 A. D., at the end of the first third of the link in question, the termination of the religious war, which the ambition and bigotry of the House of Austria had provoked, clearly constituted a congenial epoch in relation to the year 1505. Not to repeat what has been already stated with regard to the establishment of protestantism in general, the Spanish branch of the House of Austria was constrained not merely to acknowledge the independence of the revolted provinces of the Netherlands, but also, by the closing of the Scheldt, to annihilate the commerce of such of the provinces, as remained faithful to their allegiance, — thus, in spite alike of political pride and religious bigotry, sacrificing loyal catholics on the altar of protestant insurrection; and the German branch of the same family was compelled to acquiesce in the commencement of that system of secularising the ecclesiastical states, which, at every subsequent peace, has rendered the church the common prey both of the victors and of the vanquished. The true bearing of these involuntary concessions on the in-

terests of the papacy still finds a living proof in the fact, that the peace of 1648, after being reprobated by the pontiff of the day, has never yet been sanctioned by any of his successors.

67. In 1791 A. D., after the lapse of another third of four hundred and thirty years, the National Assembly of France followed, with far more fearful effect, in the wake of the epoch of the last paragraph. In this very year, the wresting of Avignon from the Bishop of Rome, by a mere act of legislation, resembled in kind, though it vastly transcended in degree, the secularisation of the ecclesiastical states of Germany; and, in this very year also, the national church was divorced from the papacy and placed under the control of the people.

68. These last two epochs will again meet the reader in a more minute, and yet more palpable, march of divine providence.

69. Briefly to recapitulate from the beginning of the chain, the period from 753 A. C. to 1829 A. D.,—deducting the interval between 1503 and 1505—, embraces precisely two thousand, five hundred and eighty years or six links of exactly four hundred and thirty years each. Even without the shadow of an hypothesis, this chain has been found to mark, by its successive joints, all the most important events in the annals of what may claim to be considered as universal empire. In the selecting of his epochs, the

writer appeals to the unanimous opinion of the historians of every nation; in the fixing of his dates, he has uniformly depended on the vulgar chronology; as his point of departure, he has adopted the very germ of the life of Rome as the reputed daughter of Troy; and as to his adjustment of the joints of the chain, he has borrowed from the model space of Egyptian Bondage not only the length of the link but even the modes of its subdivision. The writer's theory, if theory he has, amounts merely to this, that so many undoubted coincidences are not the work of chance, — an assumption precisely similar to that, on which probable reasoning and natural religion alike depend. But, in the present case, even this assumption is exalted into certainty by the revealed fact, that, as already noticed, Jehovah himself planted the compasses in 538 A. C., that the omniscient and omnipotent ruler of Kings and kingdoms selected the very first joint in the chain of Rome's actual existence for divulging the then future glories of the infant giant.

70. Now to sum up the whole into the tabular form:

DANIEL'S SEVENTY WEEKS.

Succession of Links.	Starting Points.		Differences.		Resulting Epochs.	
	Characters.	Dates.	Links.	Years.	Dates.	Characters.
First.	Destruction of Troy	1,184 A. C.	One.	431	753 A. C.	{ Foundation of Rome and Capture of Nineveh.
Second.	{ Foundation of Rome and Capture of Nineveh.	{ 753 A. C.	A Half.	215	538 A. C.	Capture of Babylon by Cyrus.
	{ Peloponnesian War	{ 539 A. C.	A Quarter.	107	431 A. C.	Beginning of Peloponnesian War.
Third.	{ Death of Alexander	{ 323 A. C.	A Quarter.	108	323 A. C.	Death of Alexander.
	{ Battle of Cannæ	{ 215 A. C.	A Quarter.	108	215 A. C.	Battle of Cannæ.
Fourth.	{ Independence of Judea	{ 107 A. C.	A Quarter.	107	107 A. C.	Independence of Judea.
	{ Birth of Christ	{ 4, 007 A. M.	A Quarter.	107	4, 004 A. M.	Birth of Christ.
Fifth.	{ Middle of Trajan's Reign	{ 107 A. D.	A Quarter.	108	215 A. D.	Caracalla's Edict.
	{ Caracalla's Edict	{ 215 A. D.	A Quarter.	108	323 A. D.	Origin of Constantinople.
Sixth and Seventh with Gap of Two Years.	{ Origin of Constantinople	{ 323 A. D.	A Quarter.	107	430 A. D.	Loss of Africa.
	{ Loss of Africa	{ 430 A. D.	A Quarter.	106	536 A. D.	Recovery of Rome.
Sixth and Seventh with Gap of Two Years.	{ Recovery of Rome	{ 536 A. D.	A Quarter.	107	643 A. D.	Extinction of Persia.
	{ Extinction of Persia	{ 643 A. D.	A Quarter.	108	751 A. D.	Accession of Carolingians.
Sixth and Seventh with Gap of Two Years.	{ Accession of Carolingians	{ 751 A. D.	A Quarter.	107	858 A. D.	Origin of Saxony.
	{ Origin of Saxony	{ 858 A. D.	An Eighth.	54	912 A. D.	Origin of Normandy.
Sixth and Seventh with Gap of Two Years.	{ Origin of Normandy	{ 912 A. D.	An Eighth.	53	965 A. D.	{ Connexion of Rome and Constantinople.
	{ Connexion of Rome and Constantinople.	{ 965 A. D.	An Eighth.	54	1,019 A. D.	{ Connexion of England and Normandy.
Sixth and Seventh with Gap of Two Years.	{ Connexion of England and Normandy.	{ 1,019 A. D.	An Eighth.	54	1,073 A. D.	Accession of Gregory VII.
	{ Accession of Gregory VII.	{ 1,073 A. D.	One.	430	1,503 A. D.	Luther's Discovery of Bible.
Sixth and Seventh with Gap of Two Years.	{ Luther's Discovery of Bible	{ 1,503 A. D.	A Third.	143	1,646 A. D.	Peace of Westphalia.
	{ Peace of Westphalia	{ 1,646 A. D.	A Quarter.	108	1,613 A. D.	{ Russia's Cessions to Poland and Sweden.
Sixth and Seventh with Gap of Two Years.	{ Luther's Call	{ 1,505 A. D.	An Eighth.	54	1,667 A. D.	Recovery of Cessions from Poland.
	{ Russia's Cessions to Poland and Sweden.	{ 1,613 A. D.	An Eighth.	54	1,721 A. D.	Recovery of Cessions from Sweden.
Sixth and Seventh with Gap of Two Years.	{ Recovery of Cessions from Poland	{ 1,667 A. D.	An Eighth.	53	1,774 A. D.	Russia's First Passage of Danube.
	{ Recovery of Cessions from Sweden	{ 1,721 A. D.	An Eighth.	55	1,829 A. D.	Russia's First Passage of Balkan.
Sixth and Seventh with Gap of Two Years.	{ Russia's First Passage of Danube	{ 1,774 A. D.	An Eighth.	55		

71. To estimate the comparative claims of Rome and some of her satellites to the rank of universal empires, the head of gold looked down chiefly on the eastern parts of Turkish Asia; the arms of silver grasped on either side the Indus and the Hellespont; the thighs of brass forced within the range of their pressure the north of India and the east of Europe; and the legs of iron, though they receded, on one side, to the great river, yet advanced, on the other, into the western ocean, stamping the whole as the potter would stamp his clay, till at last all the nations from the Atlantic to the Euphrates and from the Irish Sea to the Cataracts of the Nile trod the same high-ways, practised the same arts, cultivated the same sciences, obeyed the same laws and owned the same master.

72. But this perfect fusion of the nations under the dominion of the fourth monarchy of the metallic image survived the dissolution of the western empire. So deeply rooted was the veneration of Rome even among those who despised Romans, that the conquerors of the west paid an almost involuntary homage to the reflected majesty of the eternal city in the persons of the Byzantine Emperors and were prouder of the occasional boon of the consular name than of their hard-won diadems; and, even after both Constantinople and Rome had fallen into barbarian hands, the sovereigns of Germany and Turkey each claimed,

as the brightest gem in his crown, the pre-eminence of the Cæsars.

73. But of the indelible influence of the eternal city the papacy afforded the most signal and decisive proof. It was rather as the Bishop of Rome, than as the Successor of St. Peter, that the pope was permitted to seize the sceptre of Christendom and thus to form the only actual, and perhaps the only possible, bond of union among the nations of Europe for nearly a thousand years of intellectual darkness and feudal anarchy.

74. Doubtless the grand aim of providence in establishing one universal empire after another was to neutralise that confusion of tongues, which would otherwise have inevitably extinguished polity, science and art. While the four monarchies of the metallic image were made to discharge this their duty by means of war, the papacy attained a similar end with the aid of superstition, which again, when dispelled by the reviving light of literature and religion, was itself succeeded by commerce in the task of re-uniting the human family. Still Italy, if not Rome, maintained her superiority. Her loss of the dominion of the old world was graced and softened by one illustrious son's discovery of the new, while, at a somewhat later date, another illustrious son, virtually realising Archimedes's boast of raising the earth, drew down, by the magic of his optical

tube, the very heavens to the mariner's incredulous gaze.

75. But, under this new order of things, a greater and nobler power than Rome was now to seize the vacant honors of universal empire.

76. The close of the fifteenth century opened a path to India as well as to America, and thus, for the first time, completely surmounted the barriers, which, in spite of all the efforts of superstition and war as the previous instruments of providence, had hitherto dissevered from each other the different races of man. Thenceforward the ocean, with the fleets of traffic on its bosom, linked together the very lands, which it had apparently been intended for ever to separate, till at last those, whom the sea had cut off from the whole world, gradually eclipsed, by means of that same seclusion, all that the conquerors or the poets of antiquity had ever coveted or dreamed of universal empire. To the north or to the south of the equator, to the east or to the west of any meridian, in the new world or in the old, on continents or on islands, in torrid, or in temperate, zone, England has been enabled permanently to command, by means of her ships and her colonies, all the channels of navigation, all the pivots and arteries of trade, all the shores and rivers and outposts of almost every rival. How inadequate the expression, that on her empire the sun never sets, — an expression still appli-

cable, as it was originally applied, to the crippled, exhausted, disorganised mistress of Cuba and the Philippines. On England's dominion the sun is always setting, always rising, always casting shadows of every length to every point of the compass. Revolving on every circle of longitude, every instant is to her a day, while, vibrating on every circle of latitude, every day is to her a year: morning and evening, noon and night, simultaneously melt into each other in her skies, while spring and autumn, summer and winter, dance, hand in hand, their continuous round amid her fields and forests.

77. But in history, as well as in nature, England asserts her prerogative of omnipresence, seating herself on the ruins of almost every predecessor in empire. In the valley of the Indus, she meets the memory of Ahasuerus; in Afghanistan, she has pressed the footsteps of Alexander; in Malta, she finds commingled the ashes of Rome and Carthage; in Gibraltar and Aden, she unites the extremes of the caliphate; in India, she has made the conquests of the House of Tamerlane but the nucleus of her own; in the Ionian Isles, she is the only congenial sharer of the spoils of the city of the waves; in the West Indies, she has torn from Spain the first fruits of the heroism of Columbus; in Africa and the East, she has gathered for herself the harvest of Portuguese skill, enterprise and valor; throughout the Southern

Seas, she has possessed a cheap and patient pioneer in Holland; in North America, she has matured one empire, and still moulds another, within the limits of the discoveries of France.

78. But the maintenance of such a dominion affords the testimony, equally conclusive and reluctant, of all her rivals to the effect, that in the iron of this image there is no clay. With a thirst for natural boundaries, which nothing but seas of her own blood can allay, and with a hatred of England, which centuries of defeat have rendered personal and vindictive, France sees in the islets of her own coast so many impregnable strongholds of her hereditary foe; animated by the recollection of kingdoms rescued and nations expelled, Spain lost before Gibraltar, — the very height whence the crescent had first gleamed over her valleys —, an armada more powerful than that, which, after holding Europe in suspense and terror, had dared to deem England an easy prey; maddened with the zealous propagandism of democrats and nerved by the patriotic desire of getting rid of their only formidable neighbour, the Americans recoiled from almost unaided Canada with disaster and disgrace. Charged, according to its capacity, by those floating conductors, which telegraph “o’er the mountain wave” the vital fluid of the empire towards every point of every horizon, each possession, however remote or inconsiderable, is

as secure and powerful in its own sphere as the proud isles themselves.

79. But, if England, in the eloquent language of an American statesman, be "a power, to which, for purposes of foreign conquest and subjugation, Rome, in the height of her glory, is not to be compared," an Englishman may perhaps value more highly the contrast, that, amid all the conceivable temptations of opportunity, his country has disclaimed and disdained aggression. If she does strike the first blow, she does not give the first provocation; if she has overwhelmed India with a tide, that has never been known to ebb, she has wished rather to repress the ambition of others than to gratify her own; if, in the last great war, she scattered her victories from Denmark to Naples and from Portugal to Egypt, she aimed at no reward more selfish than that of seeing every throne in Europe rise from the dust as a trophy of her prowess.

80. But this spirit of justice and moderation has been to her more than fleets and armies, as well in upholding, as in acquiring, empire; while a neighbouring nation, that breathes a very different spirit, finds it more difficult to keep what she wins than to win what she covets. In the conquest and government, for instance, of a hundred millions of subjects, placed at a distance of twelve thousand miles and beset by ready and powerful partisans of rebellion,

England has never, at any one time, employed nearly half so many Europeans as France arrays against a few scattered barbarians across a narrow sea. Algeria and India are the most eloquent and accurate exponents of the respective characters of France and England.

81. But it is in still nobler careers of enterprise, that the modern mistress of the world peculiarly surpasses the ancient :

*Excudent alii spirantia mollius æra,
Credo equidem, vivos ducent de marmore voltus,
Orabunt causas melius, cœlique meatus
Describent radio, et surgentia sidera dicent.
Tu regere imperio populos, Romane, memento.*

Equalling Rome in arms and Greece in arts, England has developed a character, in which skill and valor are only secondary and subservient elements. She has girt the world with her strength in order to impregnate it with those blessings, which have rendered herself free, prosperous and happy beyond all the examples of history and all the anticipations of fancy,—liberty without licentiousness, industry without servitude, subordination without exclusion, government without tyranny, civilisation without effeminacy, religion without superstition.

82. While every predecessor in universal empire unwittingly promoted the purposes of The Almighty, England, now that the fulness of time is approaching,

stands forth on every high-way and by-way of the globe as their conscious missionary to the nations; and, while all the preparatory and indirect instruments of providence eagerly fulfilled their destiny with the sword, which had an edge for the victor as well as for the vanquished, this the final and direct vicegerent of heaven studiously prefers every not dishonorable alternative to military glory, thus reconciling the purest and holiest philanthropy with the brightest and loftiest patriotism. To earn the renown, for which she pants, England must lock the temple of Janus; and who so fit a guardian of the fatal key as one, whose name is a trumpet of victory, and whose extraneous dominion, by placing her alongside of every nation or its dependencies, encloses within its meshes so many pledges of peace.

83. But England, by influencing the world rather through commerce than through war, has raised up for herself at once an auxiliary and a rival in the individual enterprise of her citizens; in a conflict equally honorable and gigantic, she has taught every man to appropriate, according to his means and opportunities, a share of the national duty. Nor have her children been deaf to her call. In the old world and in the new, in monarchies and in republics, they have nursed every great undertaking, agricultural, commercial or political, with the honest fruits of their industry and economy; in South America, they have

assisted in breaking a tyranny, which, though it had laid aside its bloodhound, was yet the darkest which ever disgraced oppressor or degraded victim; amid the burning sands of Africa and the frozen wilds of North America, they have lavished life in the common cause of science and humanity; among the heathen nations, they have rendered intelligible to every creature the glad tidings of the gospel of peace.

84. But for some of the most brilliant even of her national achievements England has been indebted to the almost spontaneous heroism of individual sons. In the Carnatic and in Bengal, a young civilian, exchanging the pen for the sword and smiting Hindoos and Mohammedans, Dutch and French "like a planet," laid the true foundations of our eastern empire in "the awe-struck minds of men;" in Acre, a chivalrous sailor drove back from almost untenable ramparts a warrior, who, after having numbered his campaigns by conquests and his weeks by victories, was pressing onward to surpass in India his triumphs of Italy and Egypt; in Herat, surrounded on all sides by crowned vassals of the czar, there was lately exhibited to the tribes of Central Asia, that had previously known India only as their prey, the spectacle of a solitary subaltern of our Indian army stemming the combined torrent of Persian ferocity and Russian intrigue.

85. But in the devotedness of her Pottingers, her Smiths and her Clives, the collective energies of England are at work. Full faith in her prowess and fortune is the ægis, which makes lions of her friends and deer of her foes, rendering impossibilities possible to intrepidity and possibilities impossible to dismay. "The voices of the dead sound like a distant torrent's fall." The steadily swelling breath of the past fans to a daily brighter glow the fires of the present. In the east, the echo of Plassey has rebounded with mightier and mightier volume from a hundred fields of victory, till, hushed all other sounds, it fills the welkin of more than the empire of The Mogul; in the west, the memory of Cressy, refreshed and recruited in many an intermediate conflict by sea and land, has consummated its resistless inspirations in the crowning triumph of Waterloo.

86. If then the annals of Rome have been found to have been marked by the equidistant footprints of the great architect of history, the annals of England may well be expected to exhibit similar traces of the regulating interposition of Jehovah.

87. With respect to her papal relations, this truth will be set forth under two subsequent heads, which will respectively consider English Popery, as such, and General Popery, as such. But with regard to the other leading events in the life of our country, whether political or commercial, whether internal or

external, whether legal or ecclesiastical, the subdivisions of the same link, which has just been seen to form the chain of Roman Chronology, will be found to fix the dates of all the gradual advances of England to her present lofty position.

88. In the progress and results of the great revolution, which, during the fifth century, changed the face of the world, our own island differed materially and essentially from every other province of the Roman empire. Even before Africa, the first permanent and total loss, yielded to the fury of the Vandals, Britain had been formally abandoned by the removal of the imperial garrisons; and, while the various tribes, that overran either continent, were contented to pillage those whom they vanquished, the Saxons, if they did not actually exterminate the Britons to a man within the limits of their conquests, certainly left too few of them to keep alive any trace or recollection of the religion or the learning or the arts of the native inhabitants. Though all the other fragments of the legs of iron preserved, in a greater or a less degree, their original features, yet Britain retained nearly as little, that breathed of Italy or of Italians, as it presented to the eyes of Julius Cæsar. Thus was the regenerator of the modern world to be animated only by virgin blood: the destined enemy of Rome was to embody as little as possible of the Roman.

89. If these facts involve anything more than a

casual coincidence, then the chain of English History may be expected to commence from the time, at which the supremacy of the Saxons over the Britons was established throughout the length and breadth of the land. Now Oswald, who united Deiri and Bernicia into Northumberland in 634 A. D., "gained," to quote Hume's words, "a bloody and well disputed battle against Cædwalla; the last vigorous effort which the Britons made against the Saxons;" and, as his immediate predecessors in the separate principalities had been simultaneously destroyed by Cædwalla, Oswald's victory, most probably achieved in the prosecution of the same war, could not have fallen far below the beginning of his reign, or, in other words, could not have marked a much later year than 634 A. D.

90. To come to a point, the crisis in question was likely, for more reasons than one, to distinguish the second year thereafter, namely 636 A. D. This very date preceded the Norman Conquest by precisely four hundred and thirty years. It was, moreover, this very date, which, through the triumphs of the Saracens, divorced Jerusalem from christianity; and nothing could be more consistent with the general spirit of providential dispensations than to supply the place of one favored land by another in the work of religious amelioration. Thus, with reference to these three paragraphs, would this epoch exhibit England

as at once the antitype of Jerusalem and the antithesis of Rome.

91. Reckoning then from 636 A. D., the successive quarters of four hundred and thirty years would strike, in the vulgar æra, 744, 851, 959, 1066, 1173, 1281, 1388, 1496, 1603, 1711 and 1819; and, in accordance with the probability that providence will multiply epochs and shorten intervals as the end, whether of the whole chain or of any distinct portion of the same, draws near, the years 1012, 1550, 1657, 1765 and 1846 may also claim some share of attention.

92. With respect to 744 the writer cannot find any information whatever. Nor has he any reason to believe, that, on this point, the scantiness of the chronicles of the day is in fault, for between the establishment of the Saxons in 636 and the consolidation of the Heptarchy into one kingdom there does not appear to be room for any important and decisive epoch.

93. With regard, however, to 851 the annals of the time are not so barren. It was in this very year, that the Danes, who had repeatedly made predatory incursions during the summer, first quartered themselves in England for the winter. Hitherto freebooters, they now commenced that career of conquest, which was ultimately successful at one of the nearer joints of the chain of English History.

94. In 959 began the reign of Edgar, whose power, when compared with that of other monarchs before the conquest, might justly be deemed a type of the might of Modern England. Through the wisdom of his internal government and the vigour of his naval and military preparations, he at once promoted the prosperity of his subjects and commanded the respect of his enemies. "The foreign Danes," to quote Hume's words, "dared not to approach a country which appeared in such a posture of defence: the domestic Danes saw inevitable destruction to be the consequence of their tumults and insurrections: the neighbouring sovereigns, the king of Scotland, the princes of Wales, of the Isle of Man, of the Orkneys, and even of Ireland, were reduced to pay submission to so formidable a monarch." Edgar's descendants, after many reverses and humiliations, were afterwards to rule all these islands with more than Edgar's authority and grandeur; and the regularity of the steps, by which this result will be shewn in the sequel to have been obtained, will amply justify the writer's selection of 959 A. D. as a joint in the great chain of the annals of our country.

95. In 1012 the permanent intrusion of the Danes, which had taken its origin in 851, drew to itself the political supremacy of the kingdom: in the standing camp of these barbarians the seat of national govern-

ment was now to be found. Moreover, as if to connect this epoch not only with 851 but also with 959 and 1066, Edgar's own son, finding that his nobles had sworn allegiance to Sweyn, took refuge in that same Normandy, whence the heaviest misfortunes of his people and his posterity were so soon to spring.

96. In 1066 came the Norman Conquest, a crisis more definite and comprehensive than any that has been so suddenly completed in the annals of the world.

97. Internally, this epoch effected a thorough revolution in laws and language, in manners and customs, in property and government, in church and state.

98. Externally, it drew England, previously divided from the civilised world in history as well as in geography, into the political and military vortex of continental affairs,—a vortex destined to whirl almost uninterruptedly around her as a providential school of those energies, which could alone render her the mistress of the world.

99. In accordance with the general views already developed of the establishment of Saxon Supremacy, the new invaders also, though their mission was to re-unite England to the continent and its civilisation, yet possessed in their spirit and in their veins nearly as little of Rome or of Romans as Hengist and Horsa themselves. The Normans,—per-

haps the most gallant race that has ever dazzled the imaginations of mankind or influenced the destinies of the world—, had been settled in France only long enough to acquire something of refinement without degenerating from the wild virtues of their fathers: of the same original stock as the Danes, and probably too as the Saxons, they had emerged, during the same ages, from the forests of the north in order to imbibe in a southern land those softer tastes, which their native valor, sharpened by difficulties and directed by discipline, was to force on the acceptance of their insular kindred. Thus did England still continue to be almost purely Scandinavian.

100. The year 1173, at the termination of the first quarter of a link, constituted a multiform epoch in the growth of that tree of dominion, which was eventually to overshadow the terraqueous globe.

101. Internally, this joint in the chain marked, within a year, the middle of the reign of Henry the Second, who, besides being the first of the Plantagenets, was confessedly the earliest improver of the jurisprudence and constitution of the kingdom.

102. Externally, it saw England triumphant over a most formidable combination of France and Scotland, as the allies of her sovereign's rebellious sons, while the nearest two years in opposite directions still more conspicuously harmonised with the past and shadowed forth the future. The year 1172 wit-

nessed the subjugation of Ireland; and 1174 brought William of Scotland into Henry's power, who exacted from his prisoner, as the price of his liberty, an acknowledgement of the vassalage of his kingdom. Thus, with reference to 959, did this present joint of the chain realise, but not according to Edgar's expectations, far more than Edgar's ambition: Scotland was humbled, Ireland conquered and France baffled; but the common victor was an alien to the Saxon line, while its true heir, as a captive, was kneeling in feudal subjection at his feet.

103. Thus, with reference to the last two paragraphs, does the epoch under consideration teem with promises at once of that prowess, which has won our empire, and of that attachment to law and justice, which preserves it.

104. The year 1281, at the close of another quarter of a step in this march of providence, still continued to carry England forward in the same career of foreign conquest and domestic improvement.

105. Internally, this epoch, if not actually individualised, fell within that portion of the reign of Edward the First, — his earliest thirteen years —, which distinguished him, according to Sir Matthew Hale, as “the greatest refiner of the English laws.” In one important respect, the legal ameliorations of the English Justinian went beyond those of his great-grandfather, for, in the providential anticipation of

the commercial destiny of England, they fostered trade by releasing, for mercantile purposes, real property from its feudal bonds.

106. Externally, this epoch annexed Wales to England, thus completing, after a lapse of more than eight centuries, what Hengist and Horsa had begun. With reference to 636, as the epoch of the undisputed supremacy of the Saxons within the limits of their own settlements, the remnant of the Britons had gallantly vindicated national independence, for six hundred and forty five years or during a link and a half, in their natural fortress of the western hills.

107. The epoch of 1388, without any foreign events to characterise it, formed the middle year, and also the most important crisis, of the reign of Richard the Second, of that reign which, besides terminating the original line of the Plantagenets, saw the Court of Chancery spring into existence, the House of Commons rise into previously unknown importance and the servile classes struggle to shake from their necks the hereditary yoke. It was then, in fact, that England began, socially and politically and civilly, to assume her present aspect. Old things were passing away, while new things were succeeding them.

108. The year 1496, at the end of the first link after the Norman Conquest, was worthy of the con-

spicuous place, which it thus occupied in the great chain of English History.

109. Internally, this epoch was, as nearly as possible, the date of Poyning's celebrated laws for the better government and stricter subordination of Ireland. It also formed, within a year, the middle point of the reign of Henry the Seventh, who, besides being the first of the Tudors, cherished the interests of commerce, enforced the observance of the laws and broke the power of the feudal oligarchy. But, besides thus rendering the epoch in question a continuation of 1388, this sagacious monarch, by building the Great Harry as the first ship of a national navy, laid the foundation of the wooden walls of our country, or rather, to express a still prouder characteristic, the foundation of those floating bridges, which connect her with every corner of the earth as well during war as during peace.

110. Externally, — to shew how closely domestic institutions bear on extraneous influence —, it was in this very year, that the same disposition, which prompted the establishment of a navy and the protection of commerce, led Henry the Seventh to commission the Cabots for the prosecution of maritime discovery. This enterprise, by giving Newfoundland to England, sowed the seeds of that colonial empire, which has spread westward and eastward from this its earliest germ, till now, by the acquisition of Hong

Kong, the east and the west embrace each other on the then fabled coast of "Far Cathay." It was for England, as the event has proved, that Spain opened a passage to America and that Portugal doubled the Cape of Good Hope: *sic vos non vobis* might have been addressed by Henry the Seventh to the nations of the peninsula.

111. To recapitulate a little, the space of two hundred and fifteen years from 636 to 851 had left to the Saxons the exclusive and undisturbed possession of England, while the similar interval between 851 and 1066 had seen them struggling with various success against the Danes for the mastery of the kingdom. The next period of four hundred and thirty years, beginning, as it did, with the Norman Conquest, brought England, still Scandinavian in blood and energy, into contact with the other fragments of the western empire: war with the continent became a passion and a principle; and, even so late as 1492, the first of the Tudors craftily turned the popular mania to his fiscal profit by obtaining from parliament a subsidy for the complete and permanent subjugation of France, thus shewing that, if, during the preceding age, civil discord had offered sufficient employment at home for the restless spirit of the times, it had suspended, rather than extinguished, the rage for conquest.

112. It was only the colonising tendency of the

epoch under consideration, that gradually withdrew the hopes and desires of the nation from continental aggrandisement. Thus did the dawn of the third period of four hundred and thirty years reveal the earliest glimpse of that career, for which the first two links of the chain had been merely a preparation, — a career still minutely harmonising with the writer's general view, that England was to be the antitype of Jerusalem and the antithesis of Rome. Like the Jews, the English were to be scattered, though under happier auspices and for a more perfect end, over the whole earth as the leaven of the world; while their dominion was not merely to embrace regions, which "Cæsar never knew," but was almost exclusively to consist of them alone.

113. Nor is the influence, which England has acquired through her colonies, circumscribed within the confines of her national sway. The great republic, which she has founded, appears to be destined to carry her laws, her language, her literature and her religion over the length and breadth of Spanish and Portuguese America; while, "far as the breezes bear, the billows foam," every foreign mart of traffic beyond the verge of Europe is rapidly moulding itself, under the influx of British subjects and American citizens, into an English town. Such is the true empire, for which the year 1496 commenced the training of England, — an empire which, through

the inherent character of the race, is, in a great measure, independent of political accidents and combinations. So long as the art of printing lives to nourish and renovate the pervading bond of a common literature, — and herein England possesses an advantage over Ancient Rome —, the English language, wherever established, can never be lost, can never be materially corrupted. The press is the real centre, the genuine throne of a power, which is more extensive than the territories of both the English nations taken together, which comprises every home, whether permanent or temporary, of the English name.

114. The year 1550 formed precisely the middle point of the short reign of Edward the Sixth.

115. Internally, this epoch introduced the religious reformation, as such, of the Church of England, for Henry the Eighth had persecuted protestantism, while he was dethroning the pope from his ecclesiastical supremacy and plundering his monastic myrmidons.

116. Externally, it rescued England from that state of isolation, to which Henry the Eighth's indiscriminate oppression of all denominations had reduced her, and gave life to those international sympathies, which, from and after the accession of Elizabeth, virtually rendered the sovereign of our country the

supreme head on earth of all the reformed churches of Europe.

117. The year 1603, next perhaps to 1066, formed the most pregnant epoch in the great chain of English History.

118. Internally, it was the point of junction between the last of the Tudors and the first of the Stuarts, thus closing the period of royal despotism and opening that of popular preponderance; it fixed on its present basis the ecclesiastical constitution by enacting the subsisting canons of the church; it quelled Tyrone's great rebellion in Ireland, ushering at the same time a more generous policy into that country.

119. Externally, it placed England and Scotland under one and the same crown, and that crown, too, the representative of the Saxon dynasty as well as of the Norman, thus rendering either kingdom the ally, instead of the enemy, of the other. Moreover, this event, by extinguishing international wars within the island, naturally tended to turn men's minds towards colonisation as an outlet for restless spirits; and, in point of fact, to this tendency may be referred the prosperity, if not the origin, of our earlier colonies.

120. Thus was the year 1603, both externally and internally, a congenial epoch with relation to many of the preceding joints of the chain. In its bearings on emigration, it was a continuation of 1496; with

respect to Scotland and Ireland, it matured, after the lapse of a whole step in this march of providence, what 1173 had begun; and, in regard to the union of the Saxon and Norman lines in the person of James the First, as the King of Great Britain and Ireland, it literally verified, at the end of a link and a half, the proudest and most patriotic promises of 959.

121. The year 1657, with immediate reference to one feature of 1603, saw the period of popular preponderance die a natural death, for it was then that the parliament offered the crown to Oliver Cromwell,—an offer, which the dread alone of the opposition of the army obliged the regicide to reject.

122. The year 1711 constituted the middle point between the legislative union of England and Scotland on the one hand and the accession of the House of Brunswick on the other, thus being the centre to which both those events gravitated.

123. Internally, the events in question concurred in placing, for the first time, the civil and religious liberties of the island on a sure foundation, for Scotland, down to the framing of the union, and England, down to the death of Anne, had tempted the hopes of one party and excited the fears of the other with at least the possibility of the legal restoration of the Popish Pretender; and, as wealth and prosperity are the constant handmaids of tranquillity and freedom,

the same events confessedly exercised the widest and deepest influence on the agricultural and commercial resources of the empire.

124. Externally, the legislative union of the two kingdoms rivetted into perpetuity the precarious connexion of 1603, while the accession of the House of Brunswick linked England as closely with Germany as the Norman Conquest of 1066 had linked her with France. Moreover, without reference to either of these two events, this epoch affected the external relations of our country. It called the South Sea Company into existence, thus establishing with the Pacific Ocean a nominal connexion, which the next joint in the chain was to render real; and the immediately preceding year, which might, in fact, have suited the series as well as 1711, wrested Nova Scotia from France, thus planting the germ of a new cluster of colonies to replace those, which the next halt in this march of providence was to sever from the empire.

125. The year 1765, in point of deep and various interest, equalled, if it did not surpass, 1603 or even 1066.

126. Internally, it was in this very year, that James Watt matured in his own mind, and, of course, in the eye of omniscience, that great invention, which was alone wanting to bring England's internal treasures to bear on her external destinies, to apply the

coal and the iron, which creation had given her, to the discharge of those all but omnipresent functions, which providence had assigned her; it was also in this very year, or as nearly so as possible, that Hargraves and Arkwright were led to those mechanical improvements, which, when animated by Watt with the breath of life, confessedly did much to arm and sustain England, in the revolutionary wars, as the last champion of freedom, as the sole deliverer of an enthralled world; and, to state a few less remarkable coincidences, the year 1765 was a crisis in our commerce, having originated our system of canals and having been quoted by Sir James Graham and Lord Sydenham in the debate of 1834 as the most important of all epochs in the history of our corn-laws.

127. Externally, this epoch was still more conspicuous. It was in 1765, that the domestic empire capped its climax by the acquisition of the immediate sovereignty of the Isle of Man, as if to remind us, that He, who weighs the mountains in a balance, numbers also the grains of sand on the shores of the sea, while the selfsame year, which annexed that bleak spot to the crown by one statute, provoked by another an insurrection across the Atlantic, which eventually robbed the kingdom of its fairest and most fertile dependencies. The gain of Man and the loss of America, besides being thus simultaneous, were results of one and the same cause, the fiscal em-

barrassments occasioned by the preceding war : both the acts of parliament, which have just been mentioned, aimed at the recruiting of an exhausted revenue, the one by driving the smuggler from his haunts and the other by subjecting the colonist to taxation. But, with respect to the loss of America in particular, the very success of the preceding war had been not less pernicious than its expense. The expulsion of the French from the valleys of the St. Lawrence and the Mississippi, by rendering the old colonies independent of imperial aid, prepared them for asserting their independence of imperial control ; and thus, with reference to the epoch of 1711 when taken in connexion with Nova Scotia, the conquest of the French possessions was not only to precede, but to encourage, the revolt of the English settlements at this present joint of the chain. But, in this same year, the loss of America was richly compensated in another quarter of the globe,—if it really was a loss to give birth to a republic, which, when contrasted with the far older and more fertile offshoots of Portugal and Spain, has been, with all its faults, the noblest commentary on the institutions and energies of England. The year 1765 is universally allowed to have been the grandest crisis in the history of our Indian Empire. It was then that the East India Company was invested with the sovereignty of Bengal, the earliest and richest of its immediate fiefs

under the Great Mogul, thus assuming, for the first time, the moral and political responsibilities of governing millions by means of hundreds; and it was then also, during the brief struggle which led to this glorious result, that the Mahrattas, a race so conspicuous in the subsequent annals of the country, commenced a contest, which was to close only at the next joint of the chain. But the epoch under consideration was indirectly instrumental in carrying England still nearer to the rising sun. The year 1765, by leading to the independence of the old colonies, constituted the true germ of our penal settlements in Australia; and it actually brought our country into contact with the galaxies of Polynesia through the disastrous adventures of "the hardy Byron," thus opening the way to New Zealand as the south pole of the sphere of commerce and civilisation. Even at the mouth of the Indus, the greatest hero of ancient or modern times complained that he had no more worlds to conquer; but, with holier purpose and loftier resolution, England, after penetrating twice as far to the east of the Indus as Macedon is to the west and conquering two more worlds, has paused not in her career of glory, till, unable to advance farther without simultaneously returning, she has seen her reversed standard, which nature alone has ever permanently reversed, flout the nadir of her capital.

128. In 1819, as commencing the last quarter of

a step in a march of twelve hundred and ninety years, the grand drama of providence with respect to England may well be expected to have converged towards its catastrophe.

129. Internally, it was in this very year, that Gray formed the magnificent conception of direct lines of railway, thus marking one joint of the chain to the eye of omniscience as Watt, with regard to a congenial invention, had marked another, and thus also, with still more specific reference to 1765, at once giving a new impulse to the power of steam and throwing canals into the shade; and there was perhaps even a more remarkable harmony between this epoch and the last in the fact, that, on the 15th of July 1819, a steam-ship, the first that ever crossed the Atlantic, arrived from America, thus, with a twofold reference to 1765, not only carrying into full effect Watt's brilliant discovery but also reuniting, by means of the silken bonds of commerce, the mother and the daughter, whom the shock of civil discord had estranged from each other. — It was also in this very year, that the imperial parliament passed an act not to goad the colonies into rebellion but to supply them with the ministers of religious instruction, — an act which, however unimportant it might be in the estimation of the world, involved the national acceptance of England's providential mission as the universal apostle, in these last days, of

pure and simple christianity, or, again to repeat the expression, as the antitype of Jerusalem and the antithesis of Rome. Nor did providence fail to raise up, in this very year, nursing fathers and nursing mothers for the mission in question. It was in 1819, that the illustrious house, which first fostered the reformation in Germany, was engrafted, in the person of its most illustrious member, into the reigning family of Protestant England; and, as if to strengthen and illustrate the connexion, our Saxon princess espoused a Saxon prince, who, as well as herself, had first seen the light in the year 1819. It is quite in accordance with the general course of providence, which visits the virtues, as well as the vices, of progenitors on their posterity, that the descendants of Luther's protectors, after the unmerited reverses of three centuries, should emerge from that comparative obscurity, to which zeal for the truth had doomed them, to consummate, in a more commanding position, what Luther's protectors themselves had so well begun. Nor is it less in accordance with the divine dispensations, that God should choose instruments where man would least expect to find them. Let Her Majesty's genealogical tree bear witness. The son of a murdered princess —, for murdered Mary certainly was, whether guilty or innocent —, inherited the crown of her jealous oppressor; his daughter the Electress Pala-

tine, wife of the most unfortunate sovereign in modern history, reckoned among her descendants a personage, who vaulted into the throne of the British Isles from a petty principality, itself the last wreck of a dominion once ruled by the Guelphs from the Adriatic to the Baltic; and the elder branch of the House of Saxony, after being reduced from the position of the most powerful elector in the empire to the narrow limits of the Duchy of Coburg, has lately risen, even without reference to England, to be one of the foremost families on the Continent of Europe.

130. Externally, the epoch of 1819, to begin with the most general description, marked the boundary between a period of war and a period of peace. The spirit of insubordination, which began to shew itself in 1765, had sown in the soil of American insurrection the seeds of French Revolution, while it was only towards the close of 1818, that the banded nations of Europe evacuated the territory of France. Nor did the coincidences of the east differ from those of the west. It was, as already mentioned, in 1765, that the Mahrattas first measured swords with the British; and it was only at the end of 1818, that the subjugation of the Peishwa and the suppression of the Pindarees saw the temple of Janus shut, for the first time, in all India and left to England no rival of any mark or power between Cape Comorin and the Sutledge, between the Indus and the Ganges.

In addition to the domestic results of a more liberal legislation, — results which, at the termination of a whole link in the chain, display a congeniality between the epoch under consideration and 1388 —, the period of peace, which thus took its rise in 1819, reinstated England in her place among the nations by the restoration of a metallic currency ; it also introduced that long and brilliant series of voyages of polar and general discovery, which have wafted our countrymen through every clime to the rescue of ignorance and barbarism ; and, in short, it commenced that bloodless career of external glory, which, with Khiva as its proudest specimen, is yielding to England a rich and varied harvest of generous renown. The two periods, of which the year 1819 is the hinge, find each its fittest emblem in their brightest ornament, in that aged hero, who, after making the fame of the continent's great victor the pedestal of his own, has cast the weight of his unconquered sword into the scale of peace.

131. The year 1846, at the end of only a fourth part of a quarter of a link, incontestably proves, that, as the grand result approaches, the subdivisions of the chain become shorter and more numerous.

132. Internally, this epoch, with reference to one of the characteristics of 1765, doomed the corn-laws to destruction ; it also virtually proclaimed, as universally applicable, the principle of free trade, — a principle which, whatever might once have been the

merits of the protective system, could alone give full play to the omnipresent destinies of a trading and colonising empire; and lastly, in breaking to pieces the combinations of party through the fearless independence of one as little capable of stifling his convictions to please others as to benefit himself, the year 1846 might be considered as affording promise of that public honesty, which might secure to the community all the advantages of party without doing violence to the conscience of the individual.

133. Externally, the year 1846, by the subjugation of the Sikhs, constituted a splendid continuation of 1765 and 1819 as epochs in the annals of our eastern dominions. Now scan the work of less than a century. Ninety years ago the captive representatives of our country were tauntingly denied room to lie down and die. On the scene of their suffering and humiliation there now stands a city, which, even before she made the Punjaub her own, had spurned, as unworthy of her destiny, the immortal boundaries of Hindostan, crossing the Indus to quell mohammedan pride on the threshold of Bokhara and leaving the Ganges behind her to rock, with the tread of an earthquake, the pagan throne of Burmah. But the vanquished have themselves become victors. Rolling back, for the first time in the history of mankind, the flood of conquest against every invader, they have in Egypt reversed the victories of Sesostris, in the Gulf of Ormus dimmed

the glories of Nadir 'Shah, in Ghizni broken the sceptre of Mahmoud and in China inflicted retribution on the race of the Tartars. Under the tutelage of England, India, erst the fluttering and bleeding quarry of every marauder, has emerged the eagle of oriental skies, sweeping them, with an avenger's force, from circumference to circumference, from the Mediterranean to the Pacific, from Barbary to Japan.

134. If, within the limits of India, any other European power still claims territorial sovereignty, its rival banner serves only to consolidate and perpetuate England's sway, to admonish us of the instability of fortune and to remind the natives, that the prowess of their masters has triumphed over races far more formidable than themselves. On the Coromandel Coast, for instance, Pondicherry, a centre shorn of radius and periphery, tells this tale to the world, that the flag, which once pointed before every breeze to the paramount dominion of France, now droops, within its narrow horizon, before the overshadowing mastery of England. But the very path from India to Europe still more forcibly proclaims, from one of the most lonely and magnificent pulpits in nature, the same lofty lesson both to the natives and to ourselves. As the prison of the vanquished emperor of the west, in whose glory, the pedestal of that of his unconquered con-

queror, England is more deeply interested than France, and in whose overthrow, the only guarantee of continental independence, England has become the second founder of every monarchy in Europe, — as the prison of this all but universal despot—, St. Helena stands the everlasting symbol of the vicissitudes of humanity and of the supremacy of our country. Nor was the solitary rock an unworthy instrument of retribution. Smaller in proportion to Napoleon's empire than his grave to itself, and separated from the nearest abode of man by a wilderness of water, in which that empire at the zenith of its fame might have floated and found no shore, it inflicted a sublimely appropriate punishment on that ambition, which the crash of thrones, the prostration of sovereigns and the chaos of nations had only whetted and inflamed.

135. Thus, through a period of more than twelve centuries, has the chain of our national annals been found to subdivide itself, at regular intervals, into very few more than twelve dates. Nearly all the joints have been fixed on such principles as to leave to the writer, in each case, barely a choice of two successive years; and such of them, as are less definite in position, have been seen not only to refer exclusively to internal changes of gradual development but also to be the gravitating points of those reigns, which are generally considered as the pivots

of the internal amelioration of the country. But the events are as remarkable as the dates are precise. They comprise the various accretions of race, most of the dynastic revolutions, all the accessions of domestic territory, the origin of every grand division of the colonial empire with the defection of the first and greatest cluster of dependencies, the most conspicuous steps in the growth of our laws, in the improvement of our polity and in the progress of our commerce,—every thing, in short, which has rendered England what she is or which is preparing her for what she will yet become.

136. All the epochs of the chain have palpably been converging to a result, which can hardly fail to inspire every parent in the land, from The Queen on her throne to the labourer in his cottage, with a new sense of parental responsibility, with a more than ordinary interest in the education of those, who, in proportion to their station, will influence the destinies of England, and, through her destinies, the fate of the world. Fathers and mothers, it is true, can neither hasten nor retard the decrees of heaven; but they have still a sufficient motive for exertion in the desire of fitting their children to be useful instruments in the great and glorious work.

137. The following table will be found to present a more complete abridgement of the text than any of its predecessors:

Starting Points.		Differences.
Characters.	Dates.	Links.
Undisputed Supremacy of the Saxons -	636	A Half.
First Wintering of the Danes - -	851	A Quarter.
First Wintering of the Danes - -	851	Three Eighths.
Accession of Edgar - - -	959	An Eighth.
Undisputed Supremacy of the Saxons -	636	One.
First Wintering of the Danes - -	851	A Half.
Flight of Edgar's Son with his Family to } Normandy.	1012	An Eighth.
England Connected with the Continent -	1066	A Quarter.
Undisputed Supremacy of the Saxons -	636	Three Halves.
Conquest of Ireland - - -	1173	A Quarter.
Conquest of Wales - - -	1281	A Quarter.
Undisputed Supremacy of the Saxons -	636	Two.
England Connected with the Continent -	1066	One.
Rise of Modern Institutions - - -	1388	A Quarter.
Rise of Modern Institutions - - -	1388	Three Eighths.
Germ of Colonial Empire - - -	1496	An Eighth.
Accession of Edgar - - -	959	Three Halves.
Homage of Scotland - - -	1173	One.
Conquest of Ireland - - -	1173	One.
Rise of Modern Institutions - - -	1388	A Half.
Germ of Colonial Empire - - -	1496	A Quarter.
England's Protestant Supremacy - - -	1550	An Eighth.
Beginning of Popular Preponderance -	1603	An Eighth.
Internal Peace as an Impulse to Colonisation	1603	A Quarter.
Union of Crowns of Scotland and England	1603	A Quarter.
James I. as Heir both of Saxon and Nor- } man Lines.	1603	A Quarter.
Close of Popular Preponderance - - -	1657	An Eighth.
Germ of Colonial Empire - - -	1496	Five Eighths.
Conquest of Nova Scotia - - -	1711	An Eighth.
Union of Kingdoms of Scotland and England	1711	An Eighth.
Permanent Establishment of Civil and Re- } ligious Liberty.	1711	An Eighth.
Revolt of Old Colonies - - -	1765	An Eighth.
Collision with Mahrattas - - -	1765	An Eighth.
System of Canals. Watt's Improvement in } Steam Engine.	1765	An Eighth.
Rise of Modern Institutions - - -	1388	One.
Crisis in Corn-laws - - -	1765	Three Sixteenths.
Subjugation of Mahrattas - - -	1819	A Sixteenth.

		Resulting Epochs.	
Years.	Dates.	Characters.	
215	851	First Wintering of the Danes.	
108	959	Accession of Edgar, the most powerful King of the Saxon Line.	
161 } 53 }	1012	Commencement of Danish Sovereignty. Flight of Edgar's Son with his Family to Normandy.	
430 } 215 } 54 }	1066	End of Saxon Dominion. Danes and Saxons Conquered by Normans. England Connected with the Continent.	
107	1173	Henry II. Conquest of Ireland. Defeat of France. Homage of Scotland.	
645 } 108 }	1281	Edward I. { Complete Subjugation of the Britons or Conquest of Wales.	
107	1388	Richard II. Rise of Modern Institutions.	
860 } 430 } 108 }	1496	Henry VII. Creation of Navy. Germ of Colonial Empire.	
162 } 54 }	1550	Edward VI. England's Protestant Supremacy.	
644 } 430 }	1603	James I. as Heir both of Saxon and Norman Lines. Union of Crowns of Scotland and England.	
430 }		Suppression of Tyrone's Rebellion.	
215 }		Beginning of Popular Preponderance.	
107 } 53 }	1657	Internal Peace as an Impulse to Colonisation. Framing of Ecclesiastical Canons.	
54 }		Close of Popular Preponderance.	
108 } 108 }	1711	Conquest of Nova Scotia. Union of Kingdoms of Scotland and England.	
108 }		Accession of House of Brunswick.	
54 }		Permanent Establishment of Civil and Religious Liberty.	
269 } 54 }	1765	Conquest of Bengal. Collision with Mahrattas, Revolt of Old Colonies. Origin of Australian Settlements.	
54 }		Acquisition of Sovereignty of Isle of Man.	
54 }		Watt's Improvement in Steam Engine. System of Canals. Crisis in Corn-laws.	
54 } 54 }	1819	Close of Revolutionary War. Subjugation of Mahrattas.	
54 }		Gray's Direct Lines of Railway. Steamship from America.	
431 }		Colonial Church. Birth of Victoria and Albert.	
81 } 27 }	1846	Repeal of Corn-laws. Free Trade. Disruption of Parties. Pacification of Punjaub.	

138. Now briefly to recapitulate the whole section, the period of the seventy weeks, with all its subdivisions, may be most clearly represented in the subjoined table :

Starting Points.		Differences.		Resulting Epochs.	
Characters.	Dates.	Weeks.	Years.	Dates.	Characters.
Date of Ezra's Commission.	457 A. C.	Seventy.	490	33 A. D.	Death of Christ.
Date of Ezra's Commission.	457 A. C.	Seven.	49	408 A. C.	Middle between Flood and Reformation.
Middle between Flood and Reformation.	408 A. C.	Sixty Two.	434	26 A. D.	Baptism of Christ.
Baptism of Christ.	26 A. D.	A Half.	3½	30 A. D.	Commencement of Christ's Ministry.
Commencement of Christ's Ministry.	30 A. D.	A Half.	3½	33 A. D.	Close of Christ's Ministry.

139. With respect to the entire space, three other steps of four hundred and ninety years each have been shewn to extend from the close of this the first step of the series down to the beginning of the reformation in Luther's own mind.

140. With regard to the intermediate dates in the table, the only date, that does not find an adequate explanation in the admitted history of the times, is 408 A. C. The year in question probably marked the termination of Malachi's labours, and, of course, the completion of the Old Testament, more particularly as the next halt in the march, namely 26 A. D., confessedly fixed the commencement of the New Dispensation. But, whether it did so or not, the year 408 A. C. was likely, on more general grounds, to be dis-

tinguished by the special notice of providence. It formed one of the most prominent joints in the long chain of the religious annals of this earth, which was to span nearly all time, being, in fact, the middle point between the deluge and the beginning of the reformation as recognised in the polity of the world.

141. The chain in question was found to borrow its link, and the modes of subdividing the same, from the recorded duration of Egyptian Bondage; by way of corroboration, other chains with the same link and similar subdivisions were continuously traced from the very beginnings of Macedon, Turkey, Rome and England, while the chain of the eternal city was discovered to be identified with the most critical events in the life of almost every state from Ilium to Muscovy.

142. Thus has the great book of the world's annals unlocked its hidden treasures. History has been elevated from being a picture of human nature to be a mirror of the divine perfections: its minutest details prove, not less conclusively than its general results, that, in the great games of war and politics, man is only the instrument of God. The records of every dominant race are a revelation: the chronicles of every considerable empire are a clean and clear copy of that vast page of foreknowledge, which was dictated, in terms more or less obscure and in portions more or less scanty, to the patriarchs and prophets and evangelists of old.

143. But the foregoing speculations, if they be anything more than a dream, cast a light on the future as well as on the past. Thus, to take an example from each of the two principal tables, the next dates in the respective histories of Russia and England, which might be expected to be epochs, would be 1883 and 1872. Whether they really will be epochs or not, Jehovah alone knows; and, even if they are to be epochs, their precise characters are inscrutable to us, for the ways of God are not as the ways of man. To cite an instance of the difficulty and rashness of hazarding any minute prediction of the kind, if any Englishman, during the great war with Napoleon, had succeeded in marshalling the then past epochs in the annals of his country, he would have been powerfully tempted to conclude, that the close of the deadly struggle between England and France would be the characteristic feature of 1818 or 1819. Though he would, in a general sense, have been right, yet he must have possessed more than human caution to avoid anticipations repugnant to the facts. To say nothing of the possibility of his casting the ultimate victory into the wrong scale, he could not have foreseen, that the struggle would be brought to a definite close in 1814, that it would be renewed, by the most marvellous incident of a marvellous life, in 1815 and that, in the course of a hundred days, it would again actually cease, while it would con-

structively continue for three years more; and least of all, however blind his patriotism might have been, could he have supposed, that a break in the contest was contemplated by providence for the purpose of rendering England by land, as she had always been by sea, the evil genius of the hitherto unmatched leader of half a million of veterans.

144. But to offer, within due bounds, a few remarks on the next epochs respectively of England and Russia, the year 1872, as a joint in the chain of our country's annals, will probably be a continuation of 1819 and 1846, both in the legislature and in the executive, as to commerce, religion, colonies &c. In addition to this work of imitation, it will, in all likelihood, present some original feature or other of its own as the germ of subsequent development, just as the year 1012, at a distance of two complete links or of eight hundred and sixty years, was at once a continuation of 851 with respect to the Danes and a germ of 1066 with regard to the Normans. Whether the original feature of 1872 is to refer to Rome or to the Jews or to both, the tongue of man may not presume to tell.

145. The year 1883, however, is perhaps somewhat more within the reach of human calculations. In 1774, Russia first crossed the Danube; and, in 1829, she first surmounted the Balkan. Is it too much to infer, that, in 1883, she is to plant her

eagles before, if not actually within, the walls of Stamboul? Nor are other analogies, besides those of 1829 and 1774, wanting on this point. It was in 1453, at the beginning of an interval of four hundred and thirty years, that the Turks captured the City of Constantine. It was in 1043, just two thirds of twelve hundred and sixty years before 1883, that the Russians last besieged the capital of the eastern empire : even then, according to popular belief, they were expected to become, one day, its masters ; and on one of the gates of Cherson, built in 1778 just a quarter of the secondary link of four hundred and twenty years before the epoch under consideration, Catherine the Second caused an inscription to be recorded to the effect, that there lay the road to Byzantium.

146. A subsequent section of the work will bring additional evidence to bear on 1883, as a probable epoch in Turkish History ; and, considering how closely Turkey and Russia are connected, any date, which may prove to be a crisis to both empires, is likely to be so with respect to their mutual relations.

III.

* FIRST FOUR SEALS.

PRELIMINARY REMARKS.

1. IN *Revelations V*, 1, there was seen "a book written within and on the backside, sealed with

* *Revelations VI*, 1 to 8.

1. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

3. And when he had opened the second seal, I heard the second beast say, Come and see.

4. And there went out another horse that was red: and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

5. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

7. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8. And I looked, and behold a pale horse: and his name that

“seven seals”; and, in *Daniel* XII, 4, a command had been issued to “shut up the words and seal the book, “even to the time of the end”. One and the same volume was probably meant in both cases, more particularly as the whole of the apocalypse, from beginning to end, delighted to adapt to its purposes not merely the idiom, but also the substance, of the ancient scriptures.

2. Such an allusion was precisely what might have been expected under the circumstances of the case. The prophet had announced, that the secular empires of the metallic image were to be succeeded by a kingdom, which was to grow from a stone into a mountain; and the evangelist, on being invited, according to the first verse of his fourth chapter, to behold a vision of the “things which must be hereafter”, had, in effect, nothing to hear or see, under the influence of eternal and immutable inspiration, but the gradual developement of the means, by which christianity was to reduce “the iron, the clay, the brass, the silver, and the gold” into “the chaff of the summer threshing-floors”. In a word, St. John was commissioned to continue what Daniel had commenced.

sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

3. In this view of the matter, the opening of the apocalypse, strictly so called, was more likely than otherwise to coincide, in point of time, with the first appearance of the stone as a perfect germ of the mountain, or, in other words, with that brief series of events, which gave to men the true foundation of a new religion in the person of a crucified and risen Redeemer; so that the grand hinge in the history of the metallic image would mark the very moment of the termination of the seventy weeks. Thus would Daniel bring us down, by two parallel routes, to one and the same date, as the probable epoch of the earliest scene in St. John's grand vision of futurity, — a date, of which the first of the seals, without the aid of any general view whatever, might itself furnish the strongest and clearest evidence.

4. But how could "things, which must be hereafter", draw their origin from a date fully sixty years earlier than the evangelist's involuntary sojourn in the Isle of Patmos? In answer to this question there may be cited at least two passages of holy writ, in which the past is thus regarded as future. In *Jeremiah XXIX*, 10, the captives of 599 A. C., — the victims of the second deportation which was seven years later than the first —, were assured, that God would restore them "after seventy years" should "be accomplished at Babylon", — a period, of which a tenth part had already expired. Again, in *Daniel*

VII, 17, the vision of the four beasts, which represented respectively the successive empires of the metallic image, was thus interpreted by inspiration itself: "These great beasts, which are four, are four kings, which shall arise out of the earth". Now this vision took place in the reign of Belshazzar, the very last representative of the first of the "four kings" in question; so that one member of the series, instead of being about to arise like the others, had not only arisen but was even on the point of being supplanted by his immediate successor. In either case, the thing revealed was, as a whole, clearly future, — a consideration, which even of itself would be sufficient to bring the language both in *Daniel* and in *Jeremiah* within merely human apprehensions of reason and truth. If so, then might the period of the apocalyptic vision be described in general terms, as wholly future, even after a portion of it had elapsed.

5. To offer a few remarks on the first four seals taken together, they all, — three of them expressly and one of them by implication —, represent certain scenes as evolving themselves from certain incidents: each horse, whatever may be his color, is set before us not merely as fulfilling his destiny but as going forth to fulfil it. In a word, every member of the series has a beginning as well as a middle, a birth as well as a life, a fountain as well as a stream. It was

a sense of the solidity of this distinction, — a distinction too generally overlooked or at least forgotten —, that gradually enabled the writer, in a way that seemed satisfactory to himself, to refer the prophetic emblems under consideration to their respective places on the page of history.

6. In *Zechariah* VI, 6 & 7, other horses of the same general description are said, after a similar manner, to “go forth” to some quarter or other and to “walk to and fro through the earth”. Beyond this, however, the parallel passage does not appear to throw light on the subject. An interpreter may, indeed, assume that any given symbol always signifies one and the same thing, and thus throw *Zechariah*, instead of *Revelations*, into his crucible. But this assumption, besides straining the consistency of inspiration to an unreasonable and impracticable extent, is repugnant to the far plainer and safer principle, that, in verbal criticism, every passage, without regard to anything extraneous excepting, of course, its own context, ought first to be dissected and examined by itself. The practice of classifying difficulties, when carried too far, involves this inevitable source of contradictory interpretations, that each commentator is at liberty to select his own ruling difficulty for himself. In fact, the practice in question has been the pervading thread of almost every hypothetical exposition of prophecy.

* FIRST SEAL.

7. The crowned and mounted archer undeniably represented Christ, as he rose from the tomb, with his mission completed and his character consummated, while the whiteness of his horse was obviously emblematic of the light and the life, which were to find their best evidence and surest basis in the agony of his cross and the darkness of his grave. Within two short days, the chaplet of thorns had become a victor's garland; the reed, that mockery of a sceptre, had been transformed into a bow, whose arrows, in the words of the psalmist, were to be sharp in the heart of the Messiah's enemies; and Pilate's inscription, so offensive to the chief priests, had proved to be an unconscious prediction, that "Jesus of Nazareth" really was to be "The King of the Jews".

8. But, as already mentioned, each of the first four seals was to have a continuation as well as a commencement. Christ was to go forth, not in person but through the instrumentality of his disciples in every age, "conquering, and to conquer". This expression would imply perpetual, but unavailing, op-

* *Revelations VI, 1 & 2.*

1. And I saw when the Lamb opened one of the seals, and I heard, as it were the noise of thunder, one of the four beasts saying, Come and see.

2. And I saw, and behold a white horse: and he that sat on him had a bow; and a crown was given unto him: and he went forth conquering, and to conquer.

position, a conflict knowing no intermission but uniformly tending towards complete victory.

9. What could be more natural than that the next three seals, manifestly of congenial character with respect to this seal and to each other, should detail, in regular succession, the principal scenes of this momentous drama, the salient points in the annals of this glorious struggle?

* SECOND SEAL.

10. The second horse was red, being thereby fitted to be a symbol of bloodshed,—an interpretation, which the rider with his “great sword” and his power “to take peace from the earth” would amply justify and conclusively corroborate; and in *Matthew X*, 21, 22, & 34, nearly the same language had been previously employed by Christ himself to prepare his disciples for the hatred of the world. The passage under consideration, therefore, was, in all probability, intended to express the tribulations, which were so soon to test the courage and fidelity of the followers of the crowned and mounted archer. Thus would the second seal identify its commencement with the

* *Revelations VI*, 3 & 4.

3. And when he had opened the second seal, I heard the second beast say, Come and see.

4. And there went out another horse that was red; and power was given to him that sat thereon to take peace from the earth, and that they should kill one another: and there was given unto him a great sword.

first collision between christianity, as such, and its avowed foes, whether Jews or Romans or barbarians.

11. Nor has this external persecution ever ceased to present a congenial continuation in the chronicles of the world: from the apostolic times to this hour, every community, not itself christian, has warred against christianity; and the hostile array has been a cerberus with judaism, heathenism and mohammedanism as the three heads of the monster.

* THIRD SEAL.

12. The third horse was black; and he might be expected to differ as widely in character, as he differed in color, from his predecessor of the first seal: while his rider, to translate the word in its more ordinary acceptation, carried not a pair of balances but a yoke. These emblems found their meaning in that state of ecclesiastical affairs, which almost immediately succeeded the first series of external persecutions. The black horse prefigured the darkness and torpor of superstition, the very opposites of the light and life of christianity. Again the rider's yoke signified that im-

* *Revelations VI, 5 & 6.*

5. And when he had opened the third seal, I heard the third beast say, Come and see. And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand.

6. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

perial domination, which was literally coeval with imperial patronage: an established church, under the oriental despotism of the successors of Diocletian, was sure either to be a master or to be a slave; while, partly from gratitude and partly from a sense of weakness, it voluntarily sank into the alternative of servitude. But the clergy, whose influence was naturally increased both by the corruption of spiritual truth and by the accession of secular grandeur, took from the laity an equivalent for what they themselves had surrendered to the emperor, leaving to the flock only the husks of religion and selling even them at exorbitant rates. They dispensed barley and wheat among such as chose to pay for them; but the wine and the oil they reserved for themselves.

13. Having thus commenced with Constantine, the third seal was continued through his successors, till at last it found in that power, which trod on the necks of emperors, its most apposite and most permanent signification; and it was probably with a more immediate reference to the extravagant pretensions of the Romish Church, that the prohibition was issued against hurting the oil and the wine, against touching the elements of clerical consecration and clerical communion. The point of transition between the secular domination and the ecclesiastical usurpation will be considered in the next subdivision of this section.

* FOURTH SEAL.

14. In following the fortunes of christianity down the stream of time, the next vicissitude, which one might expect to find embodied in prophecy, would be the mutual destruction of christians for the alleged promotion of their common faith. This adversary of the crowned and mounted archer, — an adversary the least likely of any to have been foreseen by man —, first appeared in the person of Constantius, son of Constantine the Great, who attempted to torture the orthodox professors into an adoption of arianism.

15. Thus beginning with Constantius, the internal persecutions of the church, like the superstitious errors and secular domination of the age of Constantine, merged in the papacy after a long and continuous career under the emperors. Was the inquisition ever more correctly delineated than in the characteristics of the fourth seal, Death sitting on a pale horse and Hell following with him?

* *Revelations* VI, 7 & 8.

7. And when he had opened the fourth seal, I heard the voice of the fourth beast say, Come and see.

8. And I looked, and behold a pale horse : and his name that sat on him was Death, and Hell followed with him. And power was given unto them over the fourth part of the earth, to kill with sword, and with hunger, and with death, and with the beasts of the earth.

Though mohammedanism, the worst of the extraneous foes of christianity, always gave the choice of the koran, the tribute or the sword, yet popery, at least till it more recently paid to the reformation the homage of exhibiting a meeker spirit even in popish states, never rested satisfied, while one votary of the pure and simple truth, however unobtrusive he might be, remained in life. In a word, external persecution transformed the blood of the martyrs into the seed of the church, while internal persecution, with hell or the place of the dead in its train, extinguished the church in the blood of its every disciple. In the former case, individual sacrifices grew into collective life; in the latter, they ended, and then only through the want of victims, in universal death.

16. Towards the close of the fourth seal, internal persecution was still more minutely portrayed with reference to the unscrupulous variety of its instruments of vengeance. The passage, obviously intending to comprise all the known means of cutting asunder the thread of existence, involves an allusion to *Ezekiel* XIV, 21, where God speaks of sending his "four sore judgments upon Jerusalem, the sword and the famine, and the noisome beast, and the pestilence". But why is the power of "Death" and "Hell" confined to "the fourth part of the earth"? As already mentioned, under the last head, in con-

nexion with the great chain of Roman History, Persia and Rome were the recognised empires respectively of the east and the west; and, as the latter, at the commencement of the seal under consideration, was not yet permanently divided, the half of either dominion might then have been described as "the fourth part of the earth". Now it was chiefly in the Byzantine portion of the Roman world, that Constantius entered on the work of internal persecution; and it was chiefly within the same limits, that his successors prosecuted the holy war, which he had begun. Nor did the scene, when it shifted its position, vary its dimensions. In the western empire the papacy oppressed, according to the original meaning of the words, only "the fourth part of the earth"; and it is a remarkable fact, that, as the following paragraphs will shew more at large, the emperors, at one and the same time, lost their ecclesiastical supremacy to the popes in the west and were prevented by the progress of the Saracens from abusing it in the east.

17. To return to Constantius, that insensate compound of the tyrant and the partisan slew, banished and pillaged the leading advocates of the athanasian doctrine, thereby trampling under foot the decision of the whole church as expressed in the decrees of the Council of Nice; and, with regard to the mass of the people, he tore children from the arms of

their parents to receive arian baptism and forced his adult victims, by means of a wooden engine which held the mouth open, to swallow the consecrated bread of arian communion. During upwards of three centuries, the example found too many imitators. An endless series of correlative heresies, which had the nature of Christ for their common subject, harassed and divided the church, — heresies, which the emperors, with all the terrors of despotism as their witnesses, often capriciously suggested or dogmatically defined. Those secular popes, though they were too generally successful with the great body of the clergy, yet sometimes visited with their lordly fury the obstinacy of individual recusants. Now, to come to the point of transition, Constantine the Second, the last of these imperial oppressors, died in 668, his hands still reeking with the blood of the latest of the recorded victims of secular persecution. Milner's whole passage deserves to be quoted: "The tyrant, enraged to find himself disappointed, ordered Maximus to be scourged, his tongue to be cut out, his right hand to be cut off; and then directed the maimed abbot to be banished, and doomed to imprisonment for the rest of his life. The same punishment was inflicted on two of his disciples, both of the name of Anastasius. These three upright men were separated from each other, and confined in three castles in obscure regions of

“ the east. Their condemnation took place in 656 :
“ Maximus died in 662 : one of the Anastasius’s in
“ 664 : they both had sustained the most cruel in-
“ dignities, and had been rendered incapable of any
“ consolations, except those which undoubtedly
“ belong to men who suffer for righteousness sake.
“ The other Anastasius died in a castle at the foot of
“ Mount Caucasus in 666 ”.

18. But the very transition of ecclesiastical supremacy from the emperors to the popes may be clearly traced in history. In 655, Martin, Bishop of Rome, perished in exile as a victim of Constans the Second. In 680, Constantine Pogonatus, through the influence of the papacy, was induced to embrace the orthodox views of Christ’s nature ; and in 727, as already noticed, the pope, making a more doubtful use of his superiority, reared his front, not only with impunity but with profit, against his sovereign in defence of idolatry.

19. Thus, in the very intercourse between the emperors and the popes, has the point of transition from secular domination to ecclesiastical usurpation been brought within very narrow limits. It could not be earlier than 666 or later than 680. But, on looking beyond the mutual intercourse in question, the limits may be still farther narrowed. It was, as already stated, in the year 666 itself, that the papacy issued the prohibition of vernacular liturgies, palpably

seated on a black horse with a yoke in its hand and prepared to identify itself with Death and Hell by means of the four sore judgments of nature and providence. To sum the last three paragraphs into a single word, one and the same date has been proved, on two independent grounds, to have witnessed the close of the secular domination and the commencement of the ecclesiastical usurpation.

20. Nor is prophecy less conclusive on the subject than history, whether the year 666 be regarded as the end of the one tyranny, or the beginning of the other.

21. In the thirteenth chapter of *Revelations*, two beasts were to arise in succession, the former from the sea and the latter from the earth, the former to continue "forty and two months" and the latter to be distinguished by the number of "six hundred threescore and six".

22. Now the first beast, as he had "seven heads" and ten horns", clearly prefigured Rome. Considering, however, that the legs of iron began to trample on the church only at a comparatively late date and only as the conquerors of the other segments of the metallic image, Rome, in all probability, here represented the whole of the universal empires, which she, as the last and greatest of the series, contained within herself, and represented them only in connexion with the interests and fortunes of religion; and, in special

accordance with this supposition, the seven-hilled mistress of the world was subsequently identified with "Babylon", the first of her predecessors, and described as "drunken with the blood of the saints". Her "forty and two months", therefore, were likely to begin with the date, at which Nebuchadnezzar's "head of gold" became an oppressor of the church. As the most prominent points in the dealings of that monarch with the Jews were 606 A. C., 599, 588 and 584, the twelve hundred and sixty years of the secular domination could not have expired before 654 A. D. or after 676, — the middle dates of the two ranges being respectively 595 A. C. and 665 A. D.

23. Again the second beast was to have "six hundred threescore and six" as the number of his name; and this, moreover, was to be "the number of a man". Now, in two senses, the year 666 A. D. might be regarded as "the number of a man": it was a unit in the principal chain of human reckoning; and it was the result of human error, — an error the more likely to have been the subject of prophetic allusion, inasmuch as it has been shewn to have been so frequently recognised and adopted in providential history. But in what respect was the number of the second beast's name to be "six hundred threescore and six"? From time immemorial, — even among the immediate successors of the apostles —, the two great divisions of the church, with reference to the

languages prevailing respectively in the east and the west, were distinctively known as Greek and Latin; and the letters of *λατεις*, the hellenised form of *latinus*, would express $30 + 1 + 300 + 5 + 10 + 50 + 70 + 200$ or 666 in all, or, in words, “six hundred threescore and six”, while the name in question, independently of its arithmetical qualities, harmonised, in the most exact manner possible, with the great event of 666 A. D., the substitution of the latin ritual for the vernacular liturgies.

24. But the year, in which the two tyrannies of the church have thus been shewn to meet, has many historical analogies to urge in its favor.

25. Besides forming a principal halt, as already shewn, in that grand march of providence, which began with the deluge, the epoch under consideration constitutes a main joint in another chain, which, besides being less prominent in itself, possesses a somewhat shorter link,—a chain, of which the two periods of twelve hundred and sixty years are only a part. Beginning from the accession of Solomon in 1015 A. C., which will be seen, in the sequel, to have been the very grandest hinge in the providential history of the world, four hundred and twenty years, which bear the same proportion to twelve hundred and sixty as four hundred and thirty bear to twelve hundred and ninety, would reach 595 A. C., the middle point, as already ascertained, of the four captivities in the

days of Nebuchadnezzar; another similar period would extend to 175 A. C., coinciding, as nearly as possible, with the commencement of the reign of Antiochus Epiphanes, a still fiercer enemy of the Jews; the third link would terminate in 245 A. D., the year in which Philip, the first professor of christianity that ever wore the purple, mounted the imperial throne; and the fourth space would mark 665 A. D. as the origin of the twelve hundred and sixty years of ecclesiastical usurpation, — a period to be hereinafter considered with all its various subdivisions. To throw this paragraph into the tabular form :

Succession of Links.	Starting Points.		Differences.		Resulting Epochs.	
	Characters.	Dates.	Links.	Years.	Dates.	Characters.
First.	Solomon's Accession.	1015 A. C.	One.	420	595 A. C.	Babylonish Captivity.
Second.	Babylonish Captivity.	595 A. C.	One.	420	175 A. C.	Accession of Antiochus Epiphanes.
Third.	Accession of Antiochus Epiphanes.	175 A. C.	One.	420	245 A. D.	Accession of Philip.
Fourth.	Accession of Philip.	245 A. D.	One.	420	665 A. D.	Hinge between Two Tyrannies.

26. But, farther, the year 666 A. D., as was mentioned in the introductory section, was shadowed forth by several preparatory epochs, while each of them bore such a relation to it in point of time, as, even if taken by itself alone, was not likely to be casual. Thus the accession of the first christian emperor in

245 A. D., as just stated, preceded it by a third part of twelve hundred and sixty years; again the accession of the first imperial patron of christianity in 306 anticipated it by a "time" of three hundred and sixty years; thirdly the first recognition of the pope's primacy on the part of the state happened in 445 at the end of two thirds of the whole period of six hundred and sixty six years; fourthly the second recognition of the kind in 533 left precisely one fifth part of such period to run; fifthly the third and last voluntary acknowledgment of the sort in 606 was as long posterior to the accession of Philip as the year 666 itself was to the accession of Constantine.

27. But a still longer and more regular series of preparatory epochs marked the various steps, by which the decline of the temporal tyrant of the church was to pave the way for the rise of the spiritual. The period of six hundred and sixty six years, reckoned, as "the number of a man", from the commencement of the vulgar æra, will be found to have been subdivided into seven equal parts, most of which measured grades in the growth of the second beast and all of which measured grades in the declension of the first. In 96, one seventh closed with the accession of Nerva, the first emperor of foreign extraction, — clearly an epoch of the required description, for, according to the testimony of all writers, the unity, if not the happiness, of the empire depended on the supremacy of

Italy. The second part extended to 192, the year, in which Commodus was assassinated, and in which, to quote Gibbon, "the dangers inherent to a military "government" began to be realised. The third part ran through a cycle of anarchy and wretchedness to the year 286, the beginning of the undisputed reign of Diocletian, who without delay or halt sowed the seeds of the dissolution of the monarchy, systematically slighting the senate and people of Rome, rigidly entrenching his newly assumed diadem within the forms and ceremonies of oriental despotism and virtually dismembering the empire with a view to the security of the emperor. The fourth part terminated a period of growing weakness, which military glory and courtly splendor but ill concealed, with the first enrolment of barbarians for the national service in 381; and this year, besides marking the incorporation of the Goths who had slain Valens and afterwards captured Rome, was distinguished by three other events of the requisite character, the extinction of the arian heresy within the empire, the demolition of the pagan temples and the first hostility between the two grand divisions of the church, as displayed in the Council of Constantinople. The fifth part, which soon saw Rome the nominal mistress, but the real slave, of her barbarian mercenaries, ended in 476 by placing, with the consent of a degraded senate, an Herulian adventurer on the throne of the Cesars.

The sixth part expired in 571 with the birth of Mohammed, who augmented the influence of the pope by breaking the power of the pope's eastern master and circumscribing the jurisdiction of the pope's eastern rival. The seventh and last part completed the transferring of dominion from the first beast to the second in 666 A. D.

28. As already mentioned, the emperors, in addition to losing their ecclesiastical supremacy in the west, were simultaneously prevented by the progress of the Saracens from abusing it in the east. Though it was only in 632, that the "locusts" of the desert burst into the empire, yet in 668 they formed a siege of Constantinople, which lasted for several years; and their victorious career not only distracted the attention of the internal persecutors of the eastern church but also seriously circumscribed the range of their operations.

29. Nor was the patriarch able, as the pope was, to appropriate to himself what their common sovereign had lost. Thenceforward, generally speaking, mohammedanism and the papacy, each in its own sphere and after its own fashion, had the whole task of oppressing and persecuting the truth to themselves. Of these two co-partners the former wielded the great sword of the second seal, while the latter almost exclusively embodied the yoke of the third and the four sore judgments of the fourth. According to the writer's foregoing views, the internal foe proved to be

far more pernicious than the external adversary; and perhaps the best proof of this might be found in a comparison of the states, to which they reduced their respective victims, the churches of the west and the east.

30. In *Daniel VII, 25*, it is said of the eleventh horn, that "he shall speak great words against the most High, and shall wear out the saints of the most High, and think to change times and laws". Now let us inquire, whether the Greeks or the Latins have done most to verify this prediction, to assume this character, to realise these anticipations, — an inquiry, which will shew the true position of eastern catholicism with respect to popery on the one hand and protestantism on the other.

31. *First*, "he shall speak great words against the most High". The epithet *great* was confessedly introduced by the translators, so as to convey to the vernacular reader, whether intentionally or not, an idea of direct and wilful blasphemy. Now the true version of the Chaldee is this, that "he shall *articulate articulations* BY THE SIDE OF the most High", — a passage almost identical with St. Paul's statement in II *Thessalonians II, 4*, that "he as God sitteth in the temple of God, shewing himself that he is God". Has not the Romish Church identified herself with these texts? Does she not claim for her decrees a co-ordinate authority with the de-

crees of Jehovah, or rather, as the new law necessarily repeals the old, does she not arrogate to them a more obligatory force? Does not her head, under the title of God's Vicegerent, pretend to be the infallible organ of a continuous revelation? Does he not, in his assumed character of Christ's Vicar, expressly appropriate to himself, in its most literal sense, the very name of antichrist, — the term *ἀντιχριστος* being precisely homologous with *ἀντιβασιλευς*, a viceroy, and *ἀνθυπατος*, a proconsul? Nay, with reference to this last characteristic, the papacy is antichrist, not merely in its whole but also in its every part, constantly and uniformly doing Christ's work, — amending, as it were, his defects and supplying his deficiencies —, by means of its own contrivances. It exalts not merely the pope but the priests, not merely the living but the dead, into rival mediators; while, by its mechanical doctrine of justification, it renders even a layman, to a certain extent, his own redeemer. But in a still larger acceptation, — apparently the practical meaning of the word in I *John* II, 18 & 22, and IV, 3 —, the papacy is antichrist. It sets up its own views of Christ's religion in opposition to the views of Christ himself, articulating articulations "by the side of the most High"; it engrafts its own inventions on the genuine trunk of divine truth: in short, it is, in the widest sense of the term, a heretic. About these facts, as such,

there can be no controversy; the only question, that is really open, is, whether or not the church, or rather the clergy of one half of the same, or rather, to be still more accurate, an infinitesimal portion of such clergy, had a right to supersede and overlay the bible, to teach heresy as an emanation from God, to place man in competition with Christ. Now to come to the Eastern Church, the best and most authentic information on the subject is to be found in Pinkerton's "Present State of the Greek Church in Russia",—the body of the work being the translation of a theological summary. Of his original Pinkerton speaks thus: "The treatise of Christian doctrine, which is the subject of the following translation, was written by Platon, late Metropolitan of Moscow, and first published in 1765. Since that period it has gone through many large editions, and has been introduced into almost every place of education in the empire. It was strongly recommended to the translator, by some of the first dignitaries of the Russian church, as containing a just view of the doctrines believed and taught in their communion". Do the Greeks then, as well as the Latins, articulate articulations "by the side of the most High"? Let this their organ answer. At *p.* 103, "All the doctrines necessary to salvation, and held by the church, are presented to us in the Holy Scriptures"; at *p.* 231, "We must hold to the divine

“ word alone, and rest assured, that it only contains
“ the true rules by which we ought to please God”; at
p. 162, “ Popery” is characterised as “ being filled
“ with the most pernicious superstitions, and the
“ edicts of popes, in contradiction to the word of
“ God”; on the same page, “ It”, still meaning
popery, “ has also taken away from the common
“ people the cup in the communion, and the reading
“ of the Holy Scriptures. It has further devised
“ some sort of a purgatory fire”; at *p.* 207, “ In such
“ a hopeless state, he”, meaning any man, “ has no
“ way for justification but by faith, or by a hearty
“ reliance upon Jesus Christ, who died for our sins,
“ and gained for us the mercy of our heavenly
“ Father: yet those who are justified by faith, and
“ have received the grace of the Holy Spirit, are in-
“ dispensably bound to prove the reality of their
“ conversion by the fruits of love, and to have re-
“ course to that co-operative grace in the perform-
“ ance of good works”; again at *p.* 108, “ This faith
“ is called justifying faith, because through it man is
“ accounted just before God; yea, is accounted as
“ such, according to the doctrine of Paul, without
“ the works of the law. For how is it possible for
“ man to have any part in his own justification,
“ when it is impossible to be justified in any other
“ way, than by first confessing our guilt before God,
“ and that we have merited his wrath?” But the

protestantism of oriental catholicity does not stop with the mere enunciation of a creed: it strives to give every man the means of acquiring for himself the knowledge of pure and primitive truth. At the date of our author's publication, there existed at Petersburg a Bible Society, whose declared object was to have "each tribe put in possession of the "word of God in its own language"; and, as if to identify this association with the national church, the official head of the latter was also president of the former.

32. *Secondly*, to return to *Daniel VII, 25*, the eleventh horn was to "wear out the saints of the most High". This very thing, down to comparatively recent times, did the papacy achieve, believing all the while that it was thereby doing God a service. It diligently traced every believer in scriptural truth,—every exclusive disciple of Paul and Jesus —, not to salute him with "Well done, good and faithful servant" but to condemn him to the sword or the axe or the faggot or the dungeon with its terrible furniture of chains and racks. These facts, so far from being doubtful, were a matter of boasting. Now what says Platon on the subject of persecution? At *p. 162*, he makes it a charge against popery, that it "undertakes "to convert gainsayers by fire and sword"; and at *p. 167*, he thus speaks: "The church is a society "properly constituted and regulated; consequently

“ there must be a government in it. This govern-
“ ment, however, is not despotic or lordly ; but pas-
“ toral and fatherly ; for souls are committed to its
“ care. Hence there is no room for command here,
“ but for instruction and admonition ; for no one
“ can be compelled by force to believe.” To shew
that the practice corresponds with the theory, the
translator, in his preliminary section, thus remarks :
“ The Russians of all ranks are in general void of
“ that persecuting rancour against other religious
“ persuasions, which is so characteristic of Roman
“ Catholics : and, though they adhere strictly to the
“ doctrines and ceremonies of their own church, yet
“ not only the laity, but even the clergy, are far
“ from thinking that there is no salvation without
“ her pale.” The best illustration of this certificate
of character was soon after furnished in the fact,
that the Emperor Alexander established, partly at
his own expense, a protestant mission of Englishmen
towards the southeastern parts of his Asiatic
Dominions.

33. *Thirdly*, the eleventh horn was to “ think to
“ change times and laws”. In almost every lan-
guage, the changing of times is tantamount to the
changing of circumstances, or, when the subject of
the vicissitude is politically important, to the effect-
ing of revolutions. Has not the papacy proclaimed
not merely its right, but even its duty, to remove

kings and set up kings for the glory of God and the good of men? Again, as the changing of laws must mean something more than the ordinary business of legislation, it can amount to nothing less than the asserting of a supremacy over all rules, the usurping of a power to dissolve all obligations, to break all treaties, to dispense with all oaths. Did there ever exist such a changer of laws as the Roman Pontiff, so unscrupulous, so vigilant, so insatiable? With respect to this characteristic, the Eastern Church never was, and never could have been, a counterpart, in any degree, of the papacy.

34. Verily, to sum the last four paragraphs into one word, the respective influences on religion of internal and external persecution have been nearly as different as light and darkness. Even in its worst form, the second seal has been a blessing, when compared with the heavy curses of the third and fourth.

CLOSING OBSERVATIONS.

35. The whole of the four seals, both as to their commencements and as to their continuations, followed each other in the regular order of time. To pass the first as not requiring any notice, the external persecution and the mohammedanism of the second respectively preceded the secular domination and the ecclesiastical usurpation of the third, while

they again were respectively anterior to the internal persecution and the papacy, in its character of a systematic inquisitor, of the fourth seal.

36. The struggle between the first seal and the next three members of the series was to be continuous, while the crowned and mounted archer was uniformly to go on "conquering and to conquer". If there have been pauses either in the success or in the conflict, they may be shewn to have been perfectly consistent with scriptural phraseology. In *Jeremiah XXV*, 11, "these nations", meaning more particularly the Jews, were to "serve the King of Babylon seventy years", though the time in question, instead of being an unbroken period of servitude, was chequered by various breaks of rebellious independence; and again the duration of Egyptian Bondage, as stated in holy writ, presented a long interval, during which the Hebrews lived in prosperity and honor under the fraternal sway of the favorite of the Pharaohs. Nor is such language to be deemed inaccurate. Expressions, which would be erroneous in man, may embody the very truth in the eye of Him, who identifies the effect with its cause, who anticipates the result in its motive, who sees the overshadowing tree in the grain of mustard seed.

37. Finally each seal, in addition to a beginning and a middle, was necessarily to have an end. With

respect to the first, the grand consummation of complete victory is expressly shadowed forth in the infinitive "to conquer", as distinguished from the participle "conquering"; and, if the glory of the triumph is to be proportioned to the value of the stake and the length of the combat, the conquest may be expected to be simultaneously achieved over all the enemies of the crowned and mounted archer, over the serried array of judaism and infidelity and mohammedanism and popery. Nor is the aspect of the world inconsistent with this supposition. To say nothing of mohammedanism and infidelity and judaism, as having long been, one and all, more widely diffused and more extensively professed than christianity in any and every form, the papacy has more recently been permitted by providence to breathe a nominal and brittle life into its dry bones and to scatter them throughout the regions of heathenism, that there each may ultimately contribute a victim in the great day of decisive and universal defeat. To select the most striking instance of the dissemination of popery, it was doubtless for this end, that heaven, with a pope as its unconscious amanuensis, chartered out the east and the west between the most bigotted adherents of the Romish Church, between those two powers which were most likely to carry the black horse and his pale comrade to the newly discovered or newly

visited lands. But the very progress of popery among pagan nations has uniformly been a result, and, of course, a proof, of the waning strength of its domestic empire. The distant acquisitions of Spain and Portugal became Roman Provinces chiefly through the efforts of a zeal, which the ravages of the reformation had either created or revived ; and, in the present day, France is subjecting Polynesia to the papacy as an atonement for having, at her last revolution, degraded popery from the rank of a national establishment to the condition of a sect.

IV.

LAST THREE SEALS.

PRELIMINARY REMARKS.

1. As already mentioned, the apocalypse, in its character of a continuation of *Daniel*, was to develop the process, by which the kingdom of stone was to swallow up the empires of the metallic image. This process would naturally consist of two parts, one part maturing the intrinsic growth of the kingdom in question and the other carrying into effect its extrinsic influence on the falling fortunes of its predecessors. Now, as the first four seals appear to have completed the first branch of the subject, the subsequent emblems are more likely than otherwise to prosecute the second division of the same. This general view, of course, is valuable only in so far as it may be supported by a detailed analysis of the applicable texts.

* FIFTH SEAL.

2. The epoch of the sixth seal, as hereinafter to be suggested, being anterior to the accession of Theodosius the Great, the beginning of this fifth seal must have almost immediately followed that of the fourth, namely the origin of internal persecution in the days of Constantius. In harmony with the preceding context the emblem under consideration represents the sufferers of the second and fourth seals, the martyrs respectively of the red and pale horses, while, as a point of still more minute accordance, it contains separate and distinct allusions to the various stages of its two predecessors, — the ninth verse referring to the victims of their commencements and the eleventh to those of their continuations.

3. The souls of them, that were already slain, asked with a loud voice, how long their master was to delay the punishment of their slayers, thereby

* *Revelations* VI, 9 to 11.

9. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held :

10. And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth ?

11. And white robes were given unto every one of them ; and it was said unto them, that they should rest yet for a little season, until their fellow servants also and their brethren, that should be killed as they were, should be fulfilled.

shewing, according to a distinction just drawn, the connexion between the intrinsic growth of the kingdom of stone and its extrinsic influence on the falling fortunes of the empires of the metallic image. Without receiving a direct answer to their question,—an answer practically embodied in the manifold horrors of the subsequent emblems of the apocalypse —, they were told, that they must remain, where they were, till they, the first fruits of the second and fourth seals, should be joined by the victims of the continuations of the same two emblems, the martyrs more particularly of mohammedanism and the papacy.

4. To express the whole in a word, this fifth seal exhibits the spirits of those, who die for the testimony of Jesus, as kept apart from all other spirits for some peculiar destiny or other, to be consummated in connexion with the close of all persecution, with the prostration of the crowned and mounted archer's every foe.

5. In more than one part of the sequel this "noble army" will again meet our view.

* SIXTH SEAL.

6. The appalling emblems of the quoted portion of the sixth chapter have manifestly been borrowed

* *Revelations* VI, 12 to 17, and VII, 1 to 17.

12. 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;

from *Isaiah* XIII. 6 to 13, — a passage which expressly prefigures the fall of Babylon under the

13. 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.

14. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places.

15. 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;

16. 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:

17. For the great day of his wrath is come; and who shall be able to stand?

1. And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

2. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3. Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4. And I heard the number of them which were sealed: and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel.

5, 6, 7, 8. (Distribution between tribes.)

9. After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands;

attacks of Cyrus, the supplanting of the head of gold by the breast and arms of silver. Viewed, then, in connexion with the hitherto unanswered question of the martyrs, as asked in the last-preceding member of the series, this sixth seal may well be considered to represent the beginning of the end of the western empire, the crossing of the Danube on the part of those very barbarians, who were destined to set the first example of violating the sacred precincts of Imperial Rome, of trampling on a city so long the light

10. And cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11. And all the angels stood round about the throne, and about the elders and the four beasts, and fell before the throne on their faces, and worshipped God,

12. Saying, Amen : Blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might, be unto our God for ever and ever. Amen.

13. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they?

14. And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

15. Therefore are they before the throne of God, and serve him day and night in his temple : and he that sitteth on the throne shall dwell among them.

16. They shall hunger no more, neither thirst any more ; neither shall the sun light on them, nor any heat.

17. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters : and God shall wipe away all tears from their eyes.

and worship of the nations, their "sun" by day and their "moon" by night.

7. But, even without reference to the parallel prediction in *Isaiah*, the language of *Revelations* did not transcend the occasion. If, at a time when every citizen had the feelings of a soldier and every soldier possessed the consciousness of being a master of the kings of the earth, the republic trembled at the presence of the Cimbri within the limits of Italy, what must have been the terror of an empire, then exclusively relying on the strength of the frontier, to see the far more formidable Goths, after the fatal day of Hadrianople, reeking with the blood of an emperor in the neighbourhood of his capital? Though, in all this, an Englishman's fireside, with its happy inexperience of the horrors of war, may fail to realise the fearful expressions of the sixth seal, yet a Prussian or a Russian, an Austrian or a Spaniard, — any subject, in short, of those nations that formed the chess-board of Napoleon —, must require but little aid from his imagination to paint the condition of a world thus laid open to a savage host with its train of blood and rapine, of contumely and licentiousness, of famine and pestilence, of desolation and despair.

8. But, if the foregoing interpretation be correct, the "great earthquake", which constituted the opening scene of the drama, shook more than the Roman Empire. At this time, nearly the whole

earth, far beyond the range of Roman knowledge or even of Roman fame, was heaving in a state of transition, as if providentially stirred for some great revolution. From the wall of China to the mouth of the Rhine, every tribe, whether from choice or from necessity, was on the move, with fugitives before it and pursuers behind it; and it was, in fact, the irresistible pressure of the Huns, that threw the reluctant weight of the Goths on the tottering edifice of the empire. Thus among the future conquerors, as well as among their doomed victims, was the "sun" darkened, while the "moon" became as blood.

9. From the tenor of the last two verses of the sixth chapter, some commentators have inferred, that the seal under consideration must have been intended to prefigure the awful day of final judgment. But the passage, even if the expressions had been still more dreadful, would fall short of such an interpretation for this simple reason, that the verses in question, the wild ejaculations of uncontrollable dismay, do not even profess to contain any description of any scene whatever.

10. But, in all probability, the sixth seal did contemplate a more thrilling page in the history of man than even the casting of the enervated civilisation of the world under the feet of a horde of barbarians. As the first five members of the series have been shewn, besides having each a beginning and a middle, to

converge, one and all, to the same end, may not the present emblem be expected to embody a corresponding variety of aspects, to be a sequence, in one sense, of the commencements of its predecessors and to refer, in another sense, to their common close? This supposition, so reasonable and consistent in itself, will find ample confirmation in the seventh chapter.

11. This seventh chapter consists of two parts, which appear, in the writer's opinion, to be respectively connected with the two significations, as just explained, of the sixth seal. The one part comprises the first eight verses, and the other the last nine.

12. To begin with the former subdivision, the opening verse, with reference to the irruption of the Goths as the providential instrument of impending destruction, represents four angels ready to let slip, as the next chapter will shew, the respective desolations of the next four emblems, while the second and third verses bring from the east a fifth angel to delay the fatal blasts of the trumpets, till he should seal "the servants of our God in their foreheads". The specification of the quarter, whence the bearer of the reprieve issued, most probably involved an allusion to the circumstance, that Theodosius the Great, while still emperor only of the east, effected such a pacification of the Goths as suspended the coming blow during the rest of his reign. Again the special purpose of the messenger of mercy, obviously an allusion

to the ninth chapter of *Ezekiel*, appears to have shadowed forth the historical fact, that the pagan inundation, which was to overthrow the polity of Rome, would not be able to extinguish christianity. The apportioning of those, who were to be sealed and saved, among "ALL the tribes of the children of Israel" farther prefigured the same historical fact, inasmuch as, in EVERY province, the national religion speedily conquered its conquerors. But the parallel may be run still more closely. Dan was omitted among the tribes; and in Britain the extermination of christianity, as previously noticed, was co-extensive with the progress of the pagan invaders. The tribe in question may, or may not, have been specially selected as the most appropriate symbol of our country: perhaps, however, its recorded characteristics may furnish some clue to the solution of the doubt. In *Genesis XLIX*, 16 to 18, Jacob thus prophesied: "Dan shall judge his people, as one of the tribes of Israel. Dan shall be a serpent by the way, an adder in the path, that biteth the horse-heels, so that his rider shall fall backward. I have waited for thy salvation, O Lord". In *Deuteronomy XXXIII*, 22, Moses said: "Dan is a lion's whelp: he shall leap from Bashan". In *Joshua XIX*, 47, we are told, that "the coast of the children of Dan went out too little for them: therefore the children of Dan went up to fight against Leshem, and took

“ it, and smote it with the edge of the sword, and “ possessed it, and dwelt therein, and called Leshem, “ Dan, after the name of Dan their father”. Lastly, in *Judges* V, 17, Deborah and Barak asked: “ Why “ did Dan remain in ships?” To take these passages in order, do they not breathe of the predominance of law, of the supplanting of rival empires, of a spirit of religion, of a restless energy, of emigration and colonisation and of maritime habits? Does not Dan resemble Britain more minutely than any of the other tribes of Israel? But, even without reference to national characteristics, the analogy may be rendered still more clear and obvious. In the Holy Land and the Roman Empire, Dan and Britain respectively held the same relative position, each representing, even to a proverb, the northern extremity of the whole, of which it formed a part. Now supposing, that our text, instead of negatively omitting Dan, had positively excluded it, that it had sealed all Israel from Dan to Beersheba with the exception of Dan itself, then the special parallel between our country, as the only scene of the extirpation of christianity, and that single tribe, which was not to save its contingent of twelve thousand men, would have been nearly as palpable as the general parallel between the Roman Empire and the Holy Land. Thus, to conclude the paragraph, did history become, in the most minute particulars, a counterpart of prophecy.

13. To pass to the second subdivision of the seventh chapter, the great multitude wore white robes, carried palms in their hands and had come out of great tribulation. By the first and last of these peculiar features the blessed of this vision would be identified with the martyrs, who had made their appearance under the fifth seal, while the palms in their hands, as the tokens of victory, would indicate, that the persecutions, which, from time to time, recruited and completed the ranks of "the noble army", had been brought to a close by the final triumph of the crowned and mounted archer. But the thirteenth verse furnishes equally conclusive, though not so direct, evidence of the identity in question. In asking St. John, who the palm-bearers were and whence they came, the elder, to bring his interrogatory within the limits of reason, must have implied the possibility of the evangelist's knowledge of the point, — a knowledge which no preceding part of the apocalypse, but the fifth seal itself, could have suggested. Here then was revealed the peculiar destiny of the martyrs, who had made their appearance under the fifth seal. In the hour of the final triumph of that testimony, for which they had laid down their lives, they, at length joined by their fellow-sufferers of all succeeding ages, had emerged from their temporary retreat under the great altar and were ushered, amid their own invocations and the hosannas of heaven's native choirs,

into the presence of the throne of God, as the first ripe fruits of the now mature tree of redemption. This is no theory : it is, on the contrary, the very truth of holy writ. In the nineteenth chapter of the apocalypse, he, who had hitherto been "conquering", comes at last "to conquer", sitting on the same "white horse" with his one crown multiplied into "many crowns" and his bow changed into "a sharp sword", while "an angel standing in the sun" invites the fowls of the air to eat the flesh of the adherents of "the beast" and "the false prophet". In immediate connexion with this the evangelist continues : "And I saw an angel come down from heaven, having "the key of the bottomless pit and a great chain in "his hand. And he laid hold on the dragon, that "old serpent, which is the Devil, and Satan, and "bound him a thousand years, And cast him into the "bottomless pit, and shut him up, and set a seal upon "him, that he should deceive the nations no more, till "the thousand years should be fulfilled : and after "that he must be loosed a little season. And I saw "thrones, and they sat upon them, and judgment was "given unto them : and I saw the souls of them that "were beheaded for the witness of Jesus, and for the "word of God, and which had not worshipped the "beast, neither his image, neither had received his "mark upon their foreheads, or in their hands ; and "they lived and reigned with Christ a thousand years.

“ But the rest of the dead lived not again until the thousand years were finished. This is the first “ resurrection”. This passage and the fifth seal and the latter half of the seventh chapter, almost to a moral certainty, refer to one and the same “ noble army of martyrs”.

14. Thus has the sixth seal been shewn to have a double reference to its immediate predecessor’s cry for vengeance and victory, to prefigure at once the beginning of the end of the western empire and the perfect consummation of the long and arduous struggle of the crowned and mounted archer.

* SEVENTH SEAL.

15. The short pause in the progress of the vision, as recorded in the first verse, appears to be sufficiently

* *Revelations VIII*, 1 to 5.

1. And when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2. And I saw the seven angels which stood before God ; and to them were given seven trumpets.

3. And another angel came and stood at the altar, having a golden censer ; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

4. And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.

5. And the angel took the censer, and filled it with fire of the altar, and cast it into the earth : and there were voices, and thunders, and lightnings, and an earthquake.

explained by the fact, that this seventh seal was intended not merely to introduce the next emblem in order but to be the common germ, as it were, of all the seven trumpets. The third and fourth verses may be regarded as a continuation or repetition of the cry of the fifth seal for vengeance: they have, for their specific object, the removal of that temporary restraint, which the "angel ascending from the east" had imposed on "the four angels, to whom it was given to hurt the earth and the sea". The fifth verse may be considered as embodying a favorable answer, as expressing the wrath of providence in the most fearful phenomena of nature.

16. Now, to look to the page of history for the details of this explanation, the death of Theodosius the Great in 395 A. D., — the same who, as already mentioned, had been prefigured by the "angel ascending from the east"—, produced two events, which undeniably concurred in letting slip "the four angels, to whom it was given to hurt the earth and the sea". Those two events were the revolt of the Goths and the final division of the empire into the east and the west.

17. The final division of the empire realised the "earthquake" of the passage under consideration: the revolt of the Goths, — the very barbarians whose previous progress had found its place in prophecy under the sixth seal—, realised the "voices, and

“thunderings, and lightnings”. Nor were the respective facts much less simultaneous, even to the eye of man, than their prophetic emblems. The emperor’s demise, by the instantaneous operation of law, distributed the world between Arcadius and Honorius; and, though it took place in January, yet, to quote Gibbon’s words, “before the end of the winter of the “same year, the Gothic nation was in arms”.

CLOSING OBSERVATIONS.

18. The preliminary remarks of this section suggested, that, as the first four seals appeared to have matured the intrinsic growth of the kingdom of stone, so the last three were likely to begin the developement of the extrinsic influence of the kingdom in question on the falling fortunes of its predecessors. Now the three emblems under consideration, besides that two of them have been found to refer to the subject of the first four members of the series, bring down the history of the metallic image to the very moment of the perpetual separation of the legs of iron; while, at this very moment too, they represent a formidable assailant as being on the point of breaking either division of the empire into pieces.

V.

* FIRST FOUR TRUMPETS.

PRELIMINARY REMARKS.

1. THE empire being now divided, the highway of providence might henceforward be expected to di-

* *Revelations VIII, 6 to 13.*

6. And the seven angels which had the seven trumpets prepared themselves to sound.

7. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth : and the third part of trees was burnt up, and all green grass was burnt up.

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea : and the third part of the sea became blood ;

9. And the third part of the creatures which were in the sea, and had life, died ; and the third part of the ships were destroyed.

10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters ;

11. And the name of the star is called Wormwood : and the third part of the waters became wormwood ; and many men died of the waters, because they were made bitter.

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars ; so as the third part of them was darkened,

verge into two paths, — each leading to the dissolution of one of the parts of the magnificent whole. In the year 395, the most cautious foresight, — thereby betraying the rashness of any definite predictions on the part of man —, could hardly have hesitated to infer, that the shorter and speedier route would run to the Bosphorus. Independently of the venerable names of Italy and Rome, which in themselves were a tower of strength, Alaric and his people had their homes exclusively in the east: it was near Hadrianople, that they had defeated Valens; and their very first enterprise, after they again rushed to the field, was to besiege Constantinople. But the disposer of events had decreed otherwise. Within fifteen years, Rome, after being thrice attacked and twice ransomed, actually fell into the hands of the Goths, while her younger sister was destined to keep her assailants at bay for upwards of ten centuries and a half.

2. The four emblems under consideration, therefore, prefigure the four most interesting and important steps in the descent of Rome from the throne of the world, her three forcible captures and her peaceful

and the day shone not for a third part of it, and the night likewise.

13. And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth by reason of the other voices of the trumpet of the three angels, which are yet to sound!

prostration under the rule of one of her own barbarian mercenaries; and hence, while the fourth trumpet alludes merely to the extinction, as such, of polity and government, the three others, either expressly or by implication, breathe of conflagration and slaughter.

3. If the first four of the heavenly trumpeters really correspond with "the four angels" of the last chapter, "to whom it was given to hurt the earth and "the sea", then must their respective blows be found to have fallen on the mistress of the world from the four quarters of the heavens.

4. Finally, each of the successive calamities is described as having destroyed "a third part" of some element or other of individual subsistence or of national strength; and the fraction in question obviously expresses the fact, that Rome, since the permanent subdivision of the empire, was not a half of the earth as a contrast to Persia, but "a third part" of the same along with Persia and Constantinople.

* FIRST TRUMPET.

5. Of this calamity the peculiar feature is the "hail." Now hail is caused by cold; and, in Europe,

* *Revelations* VIII, 7.

7. The first angel sounded, and there followed hail and fire mingled with blood, and they were cast upon the earth: and the third part of trees was burnt up, and all green grass was burnt up.

cold cometh from the north. The first trumpet, therefore, corresponds, in this respect, with the first of the successive captors of the eternal city, for Alaric, besides having originally issued from the countries beyond the Danube, had immediately come from Thrace, the workshop, as it were, of the bleakest wind that was known to Italy and Greece. Thus had one of "the four angels", that controlled "the four winds of the earth", let go his hold.

6. Moreover, the "hail", as an instrument in the task of gradual destruction, merely fulfilled its natural destiny in assisting the "fire" to scathe the "trees" and the "green grass". But though the Goths would not necessarily be prefigured, in matters of detail, by the emblem in question, yet Alaric himself unconsciously identified with its specified ravages his own part in the great tragedy. During the first of his three sieges of Rome, when boastfully reminded by the deputies, who waited on him, of the incredible populousness of the city, he tauntingly replied, that, the thicker the grass, the more easily it would be cut down. Alaric little thought, that he was describing his victims in the very language of scripture. He was, at least by profession, a christian; but he could not be expected to see the Goths and the Romans in one of the trumpets of the apocalypse.

7. Lastly, to fix the date of the emblem, it was in the year 410,—just thirty four years after the

passage of the Danube and thirty two after the victory of Hadrianople —, that the earliest and noblest of the barbarian conquerors of the empire paid to Rome the first instalment of that debt of pillage and slaughter, which the nations so long had owed her.

* SECOND TRUMPET.

8. The characteristic of this second disaster is the "great mountain" and the circumstance of its being "cast into the sea". Now, in 455 A. D., Rome was taken by Genseric, who had conveyed his hordes of Moors and Vandals from Africa to the Tiber in a navy hewn, according to Gibbon, from "the woods of Mount Atlas". Thus, in accordance with an ordinary figure of speech, was "cast into the sea" not merely "a great mountain" but, in the opinion of the ancients, that greatest of all mountains, the prop of heaven itself. Thus, also, the visitation in question, though accomplished, in a great measure, by the children of the north, yet had its immediate origin in the south; so that another of "the four angels",

* *Revelations VIII*, 8 & 9.

8. And the second angel sounded, and as it were a great mountain burning with fire was cast into the sea: and the third part of the sea became blood;

9. And the third part of the creatures which were in the sea, and had life, died; and the third part of the ships were destroyed.

— the one who bridled the very antithesis of the Thracian wind —, now gave his hurricane the reins.

9. Though, as already stated with regard to the “hail” and the Goths, the Vandals could not be expected to embody all the influences, which a “mountain burning” might exercise on the great deep and its tenants, yet Genseric’s deeds, as well as Alaric’s words, actually were represented, with sufficient accuracy, in the precise results of the emblem. Genseric, perhaps the most appropriate type in ancient story of the Barbarossas of modern times, secured the command of the Mediterranean by means of his navy. He destroyed the “ships” of the empire, staining both sea and shore with the “blood” of its subjects; and, if he did not kill the “creatures” with which nature has filled the waters for the sustenance of man, he deprived Rome of those supplies of grain, which, as an indispensable necessary of life in her circumstances, she had so long drawn from the harvests of Sicily, Africa and Egypt.

* THIRD TRUMPET.

10. In 472 A. D., Rome was captured, for the third time in little more than sixty years, during a contest

* *Revelations VIII*, 10 & 11.

10. And the third angel sounded, and there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters;

between Anthemius, the lawful emperor, and Olybrius, an usurper, each being supported,—Olybrius in the attack and Anthemius in the defence—, by an army of mercenaries. This capture, though less famous than its predecessors on account of its being the result chiefly of intestine discord, was yet, for that very reason, far more terrible and destructive. While Alaric had mastered the city by surprise and Genseric had marched through its open gates without opposition, Olybrius, besides having wasted the population with the famine and pestilence of a long blockade, was maddened in the hour of victory by the desperate resistance as well of civilians as of soldiers. The consequences were such as might have been anticipated. The captors, according to Gibbon, “united the rage of factious citizens with “the savage manners of barbarians”; the legitimate sovereign was murdered in cold blood; the slaves and plebeians wantoned in indiscriminate pillage. In short, Rome, on the authority of a contemporary pope, was virtually torn from her foundations.

11. After this general description of the third fall of the eternal city, let prophecy now be confronted with history.

12. “There fell a great star from heaven”. Since

11. And the name of the star is called Wormwood: and the third part of the waters became wormwood; and many men died of the waters, because they were made bitter.

the rulers of the world are confessedly described, under the fourth trumpet, as “the sun” and “the moon” &c, Olybrius might well be styled “a great star”, inasmuch as, besides being by birth a member of the very noblest family in the empire, he was closely connected by marriage with the still reigning house of Theodosius the Great. Moreover, when connected with “heaven”, as the firmament in which are suspended all the lamps of the sky, the “great star” must have come from the east; and it was, in fact, from Constantinople that Olybrius rushed to seize the sceptre of Rome.

13. “The name of the star is called Wormwood”. *Olybrius*, according to its etymology, signifies an individual wholly made up of haughtiness: it is synonymous with *All-pride* or *All-proud*. Now to identify pride and bitterness involves a metaphor precisely the same as that, which applies sweetness to temper and disposition as well as to objects of physical taste. If meekness be sweet, then pride is bitter; and, if pride be bitter, then unmitigated insolence is very wormwood.

14. The great star “fell upon the third part of “the rivers, and upon the fountains of waters”. This expression, involving, as it does, an evil which comes home more nearly than its predecessors to the business and bosom of a nation, might be supposed to prefigure the peculiar horrors of a civil war. But,

however this might be, the records of the siege would furnish a far more literal explanation of the language. Before the attack, strictly so called, was begun, Olybrius was already master of the whole of the right bank of the Tiber. The river, therefore, was all that separated the hostile armies. Its opposite shores and its channel were the principal, if not the sole, scenes of slaughter; and on one of its bridges, where Goth met Goth in a struggle of extermination, the decisive battle was fought, while the red current below was swollen and choked with the carnage. Thus "the third part of the waters became worm-wood; and many men died of the waters, because they were made bitter".

15. Three of "the four winds of the earth" had now reached their common quarry, the north wind under the first trumpet, the south under the second and the east under the third.

16. To recapitulate a little, a glance at the three sacks of Rome taken together appears to suggest an adequate explanation of the effects of the "hail" of the first trumpet. Alaric has already been shewn, on receiving a deputation from the city, to have unconsciously alluded to his own prophetic task of burning up the "green grass". But, in all probability, his actions were as appropriate as his expressions. Olybrius directed his attack merely against Rome herself, as the seat of the government which

he wished to usurp; and Genseric approached his prey by the sea: so that Alaric, having accomplished a long march by land, and that in the spirit rather of a plunderer than of a conqueror, had alone possessed at once the opportunity and the inclination to desolate the open country, to destroy the fruits of the earth, to turn a garden into a desert wherever he planted the sole of his foot.

*FOURTH TRUMPET.

17. Though commentators differ widely in allotting each of the first three trumpets to its own proper calamity, yet they nearly all agree, that the fourth prefigures the bloodless overthrow of the western empire by the voluntary abdication of Romulus Augustus. The queen of the nations died without a struggle. She needed neither hail nor fire, neither star nor mountain to consummate her doom. Her sun and her moon and her stars ceased to shine on the world, because they no longer had any light in themselves. The city, which, without a blow, had

* *Revelations VIII, 12.*

12. And the fourth angel sounded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise.

awed Hannibal into a retreat, crouched, with the smile of a parasite, at the feet of Odoacer.

18. According to the analogy, as suggested to exist between the first four trumpets and "the four winds of the earth", this final catastrophe of the eternal city ought to have proceeded from the west. Now it came not only from the west but from nearly all the quarters of the heavens, for the mercenaries, who elevated their leader to the throne of Italy, contained among them representatives of almost every tribe, which had settled, or was endeavouring to settle, in the empire. Thus might the west alone, if taken, as a whole, in its territorial distinctiveness, be said to have unrolled the last scene of the drama.

CLOSING OBSERVATIONS.

19. Under this head the writer has not made any mention of Attila, who generally occupies so prominent a place in other commentaries on the first four trumpets; and he has filled the vacant room with the comparatively obscure name of Olybrius. Attila never took Rome as Olybrius did; and, though the critics of modern times might excusably be dazzled by the power and grandeur of the Tamerlane of his day, yet the citizens of the ancient capital of the world doubtless saw a more terrible foe in the insignificant Olybrius, while he was drenching their

streets with their blood, than in the formidable Attila, while he was battering the walls of Aquileia.

20. But it is not the only objection to Attila, that he excludes Olybrius. If he be introduced at all, he must take precedence of Genseric,—the Hun appropriating the second trumpet and the Vandal the third. Thus would result, in both cases, a glaring want of congeniality between the symbols and the things supposed to be signified. Attila had less to do with “the sea” than with “the rivers”; while Genseric, on the contrary, had less to do with “the rivers” than with “the sea”.

21. The closing verse of the eighth chapter, with the solemn threat, instead of the actual infliction, of the woes of the next three emblems, was probably intended to mark the long delay, which was to intervene between the fourth trumpet and the fifth, which was to separate the final dissolution of the western leg of iron from the beginning of the end of the eastern. It must have been after the middle of the fourth century, that the fifth seal sent forth the cry of the martyrs for vengeance; in 378 A. D., the sixth seal made the ears both of Rome and of Constantinople to tingle with the first instalment of the answer, as echoed from the plains of Thrace in the dying groans of an emperor; in 395, the seventh seal, at its opening, placed the empire, now a house divided against itself, at the mercy of Alaric; and,

between 410 and 476, four trumpets in rapid succession swept away even the very name of the western half. Thus did the last three seals and the first four trumpets occupy barely a century and a quarter, — a period somewhat shorter than the interval which preceded the next ensuing emblem.

VI.

FIFTH AND SIXTH TRUMPETS.

PRELIMINARY REMARKS.

1. OF the metallic image, as such, there now remained only one of the legs of iron,—a leg which, after being shattered and mutilated by the Saracens, was utterly destroyed by the Turks. With these historical facts the prophetic symbols of this section will be found exactly to correspond.

* FIFTH TRUMPET.

2. To take the various characteristics of the emblem in order, “I saw a star fall from heaven unto

* *Revelations IX*, 1 to 11.

1. And the fifth angel sounded, and I saw a star fall from heaven unto the earth : and to him was given the key of the bottomless pit.

2. And he opened the bottomless pit ; and there arose a smoke out of the pit, as a smoke of a great furnace ; and the sun and the air were darkened by reason of the smoke of the pit.

3. And there came out of the smoke locusts upon the earth : and unto them was given power, as the scorpions of the earth have power.

“the earth”. According to the analogy, as already suggested, of the third trumpet, a star falling from heaven would be one of the subordinate rulers of the earth issuing from the east. Now Mohammed was a member of the very noblest family in Arabia. Moreover, his whole progress, from the conception of his imposture, was westward:— from Mecca he migrated, as a fugitive, to Medina; and from Medina he marched, as a conqueror, to the very borders of Syria.

4. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree; but only those men which have not the seal of God in their foreheads.

5. And to them it was given that they should not kill them, but that they should be tormented five months: and their torment was as the torment of a scorpion, when he striketh a man.

6. And in those days shall men seek death, and shall not find it; and shall desire to die, and death shall flee from them.

7. And the shapes of the locusts were like unto horses prepared unto battle; and on their heads were as it were crowns like gold, and their faces were as the faces of men.

8. And they had hair as the hair of women, and their teeth were as the teeth of lions.

9. And they had breastplates, as it were breastplates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle.

10. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months.

11. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon.

3. "He opened the bottomless pit; and there "arose a smoke; and the sun and the air were darkened by reason of the smoke". It was not a part of the great luminary of the earth, but the whole of it, that was thus obscured by the vapours of Mohammed's religious forgeries. Now, in point of fact, mohammedanism, as noticed oftener than once, was not only a powerful, but an immediate, cause of the establishment of the ecclesiastical usurpation of the western church: it weakened the pope's sovereign in the person of the emperor; and it humbled the pope's rival in the person of the patriarch. The coincidence in point of time, as already ascertained, between the close of the secular domination of christianity and the commencement of the first siege of Constantinople by the Arabs appears to place this general conclusion beyond a doubt.

4. As to the "locusts", they are so generally admitted to be the Saracens, that the consideration of their peculiar features may be deemed superfluous.

5. "Their power was to hurt men five months". The sixth trumpet, thereby undeniably prefiguring the fall of Constantinople, was to "slay the third part of men", whereas the fifth trumpet was not to kill any particular portion of men but to torment men in general. Now this was what the Saracens really performed. They diminished the extent of Byzantine Dominion without extinguishing its name

or its essence; they seized some of the finest provinces of what had been the western empire without tearing up any one of its horns by the roots; and, even with respect to Persia, they rather suspended, than annihilated, its separate and substantive existence. Farther, the delegated power in question was to last "five months" or, at the rate of a day to a year, just a century and a half. The consideration of this period will form the subject of the following paragraphs.

6. The events, which *primâ facie* have each a claim to be considered as the commencement of the period, during which the "locusts" were "to hurt "men", are various. Popularly speaking, the Saracens may be said to have entered on their career of destruction either in 622,—the date at which Mohammed first acquired local sovereignty by the submission of the citizens of Medina—, or in 632,—the year in which Mohammed's immediate successor let loose his fanatical hordes on Persia and Syria, all at once waxing "exceeding great" both "toward the east, and "toward the pleasant land". But in prophetic style, embracing, as it generally does, all preparatory circumstances, the period would most probably be traced back to the moment, at which the star fell from heaven unto the earth,—either to 609, the year in which Mohammed began to promulgate his impos-

ture, or to 606, the date at which, according to the general opinion, he began to frame it.

7. In favor of the earliest of the four commencements the eleventh verse suggests a decisive argument.

8. The "locusts" were to have "a king over them". Now, as, in *Proverbs XXX, 27*, Solomon says that the locusts, though they have no king, yet go forth in bands, the language of the text could not be intended to imply merely the absence of anarchy. It could, therefore, mean only that the locusts were to constitute a monarchy, not several monarchies but one; nor could the expression have consistently been more definite, for "one king", instead of "a king", would have seemed to assume, that generally locusts had at least two kings over them, just as, in *Ezekiel XXXVII, 22*, The Almighty speaks of the restoration of his people: "And I will make them one nation "in the land upon the mountains of Israel; and one "King shall be king to them all: and they shall be "no more two nations, neither shall they be divided "into two kingdoms any more at all".

9. In this sense the Saracens had a king over them only down to 756. In 749, the dynasty of the Abbassides had supplanted that of the Ommiades by force; and, in 756, Spain, after a doubtful allegiance of seven years, established the caliphate of the west

in the person of Abdabrahman, the sole remaining scion of the House of Ommiyah.

10. But the same revolution, which gave to the locusts two kings instead of one, divested each "angel of the bottomless pit" of the peculiar character of Abaddon. The rival caliphates were thenceforward more deadly enemies to each other than to christendom. Abdabrahman, says Gibbon, "slew in battle a lieutenant of the Abbassides, who had invaded his dominions with a fleet and army"; so that, "instead of opening a door to the conquest of Europe, Spain was dissevered from the trunk of the monarchy, engaged in perpetual hostility with the East, and inclined to peace and friendship with the Christian Sovereigns of Constantinople and France". To corroborate this general view by a few particular facts, the Saracens, though they had previously twice besieged Constantinople, yet never afterwards saw the current of the Bosphorus; amid the confusion of the very revolution in question, christian sway revived in the Cantabrian Mountains, thence to spread with a slow but sure pace to the Pyrenees, the Mediterranean and the Atlantic; and, during the seven years between 752 and 759, the Franks wrested from the Spanish Caliphate that portion of France, which had fallen to the Arabians along with Spain itself as an appendage of the Visigothic Dominion. In fine, the dismemberment of the mohammedan empire re-

duced the Saracens from being wanton and irresistible marauders to the level of nations struggling with each other and with the world at large for their existence.

11. Farther, the revolution in question left to either caliph as little of the disposition, as of the ability, of a destroyer. Cordova and Bagdad vied with each other in pomp and pleasure, in literature and science; and the revenues, which the earlier caliphs had husbanded with a niggardly hand for the great work of proselytising with the sword, were profusely squandered on palaces and colleges, on museums and seraglios.

12. Now, to sum the last six paragraphs into one word, the period of a hundred and fifty years must have closed in 756; and, if it closed in 756, it must have commenced in 606, the very year in which, as just mentioned, Mohammed is believed to have planned his fictitious revelation.

* SIXTH TRUMPET.

13. To begin with the duration of this sixth trumpet, as in *Daniel IV*, 32, seven years are confessedly

Revelations IX, 13 to 19.

13. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God,

14. Saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates.

described as seven times, so must a prophetic year be equivalent to a prophetic time of three hundred and sixty ordinary years; as a month is the twelfth part of a year, so must a prophetic month be the twelfth part of a prophetic year or thirty ordinary years; and a prophetic day is clearly one ordinary year. With the exception of "an hour", therefore, the entire period would be three hundred and ninety one years in all. Moreover, though the "hour" in the text might be taken as a twenty fourth part of a prophetic day or, in other words, of an ordinary year, yet it would more probably be considered, consistently enough with general usage, as a twelfth part of the same so as to be equivalent to the unbroken unit of a month. But the grand result, under this interpretation of "an hour", furnishes in itself the

15. 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,

16. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them.

17. And thus I saw the horses in the vision, and them that sat on them, having breastplates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads of lions; and out of their mouths issued fire and smoke and brimstone.

18. 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.

19. 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.

best evidence of its own truth and propriety, inasmuch as three hundred and ninety one years and a whole month amount to three hundred and ninety years and three hundred and ninety days or to a certain multiple, which will hereinafter be shewn to be a very peculiar one, of the space of a year and a day.

14. By reckoning the "year" of the text as three hundred and sixty five, instead of three hundred and sixty, ordinary years, some commentators extend the duration of this sixth trumpet to three hundred and ninety six years and a fraction. Besides that the assumption in question is obviously inconsistent with the chronological analogies of scripture, the corresponding conclusion will be materially weakened in the sequel by the frequent recurrence, in the annals of mohammedanism, of the shorter of the two estimated periods.

15. Nearly all the commentators, however widely they differ from each other in details, agree in the general opinion, that the year and month and day and hour were intended to measure the flood-tide of the Ottoman Turks, the interval between the commencement and the close of their conquests. Each finds his own end of the period between 1672 and 1699, while the corresponding beginnings, as needs they must, take their respective stands between 1281 and 1308. It is easy thus to construct periods of

any given length, when one is ready to be satisfied as to the essential importance and relative congruity of the extreme points. But, independently of individual defects, the whole of these theories are fundamentally untenable, inasmuch as the pervading principle of them all with respect to the rise and decay of the Ottoman Turks has little or no foundation in the language of the text.

16. The period under consideration was to close with the slaying of "the third part of men". Taken in connexion with the phraseology of the first four trumpets, as already explained under the proper head, "the third part of men" would *primâ facie* mean either Persia or the eastern empire. Putting Persia altogether out of the question, "the four angels" must have been loosed in order to subvert the feeble remnant of Byzantine Dominion, in order to reduce to powder the last fragment of the still surviving leg of iron. The hour and day and month and year, therefore, must have terminated in 1453 with the fall of Constantinople.

17. But the special evidence of the context, if not more conclusive, is at least more striking. According to the true version of the fifteenth verse, "the four angels" were prepared not *for* AN hour &c but *against* THE hour &c, not *for* a certain PERIOD, DURING which they were to pursue a career of slaughter, but *against* a certain EPOCH, AT which they were

to be actors in a particular scene of carnage ; and it was this rigorous analysis of the original, that first induced the writer to extricate himself from the theories of the last paragraph but one. Again, the “ fire and “ smoke and brimstone ” of the seventeenth verse are almost universally considered, even by the exclusive supporters of the Ottoman Turks, as prefiguring the enormous guns, which shattered the walls of the devoted capital ; and, according to the eighteenth verse, it was by the same “ fire and smoke and brimstone”, that “ the third part of men ” was “ killed”. Finally, to apply the language of the text to the citizens as distinguished from the city, the extirpating mission of “ the four angels ” was accomplished with a fidelity equally awful and peculiar. Not contented with the massacre of the assault and the delights of the pillage, the merciless captors, in a few hours, dragged all the inhabitants without distinction as slaves into their camp ; so that, on entering before the day closed, the victorious sultan saw in his new conquest only a city of the dead. Compared with the rapidity and completeness of this vengeance, the three sacks of Rome, as prefigured in the first three trumpets, were mercy and beneficence.

18. If, then, the period under consideration terminated in 1453, it must have begun in 1062. Now this last-mentioned year, supposing the writer’s views to be correct, must have been the epoch of the voice,

which commanded that "the four angels" should be loosed from the bonds of "the great river Euphrates". To bring this conclusion to the test of history, the Turkish auxiliaries of the Caliph of Bagdad, soon after the middle of the eleventh century, had become the real masters of their nominal sovereign, till at last, according to Gibbon, they "passed the Euphrates", surmounting the barrier that had hitherto limited the progress of "the army of the horsemen"; and their empire was, within the range of a man's active life, broken into the four dynasties of Persia, Kerman, Syria and Roum, whose founders must all have assisted in unlocking the fetters of "the great river". Thus then were loosed "the four angels", that had been "bound in the great river Euphrates". It was under the conduct of Alp Arslan or the valiant lion, that the Turks crossed the stream, the enterprise in question being recorded as the first action of a reign, which commenced in 1063. The youthful hero, worthy, as he was, of his surname, was not likely long to defer the most attractive exploit, that offered itself to his arms, so that, in all probability, he signalised the year of his accession by bursting the barrier, which had hitherto confined his tribe. But the voice, that commanded the loosing, must have been anterior to the loosing itself. In fact, the heavenly behest necessarily found its earthly counterpart in the first intention of "the

“ army of the horsemen ” to pass the Euphrates ; and what could be more natural than that in 1062, during the last year of old Togrud Beg, the young blood of Alp Arslan should have boiled to brandish in a new field the sword of his dying predecessor ?

19. To conclude with one word of explanation, the captors of Constantinople were the Turks of Roum under a different race of sultans ; and, if a more literal interposition of the whole of “ the four “ angels ” should appear to have been necessary, the House of Othman, previously to the capture of Constantinople, had become the rallying point of the fiery valor of all the cognate tribes.

20. The period, therefore, of the hour and day and month and year extended from 1062 to 1453. But, even in connexion with these same dates, the interval in question does not stand alone.

21. Reckoning backwards, three hundred and ninety one years reach 671, the middle point of the first siege of Constantinople by the disciples of Mohammed, while one hundred and ninety five years, or a half of another whole, carry us to 476, the epoch of the dissolution of the western empire. Again, looking at the duration of the sixth trumpet itself, the year 1258, precisely equidistant from 1062 and 1453, witnessed the overthrow of the Caliphate of Bagdad on the part of the still pagan Tartars. Lastly, to come down to our own times, the writer,

in his first sketch, pointed out the strong probability, that, in continuation of this chain, the year 1844 exactly three hundred and ninety one years after 1453, would prove to be a crisis in the history of the Ottoman Empire. Such, in fact, it has proved to be, though in a way more conclusive than conspicuous. According to the writer's best sources of knowledge, the date in question was signalised by the introduction of national representation and national education, two novelties so alien to the spirit of the Turks as almost to bear on their very fronts the impress of a higher power. But, within these few days, he has ascertained from the stray number of a weekly journal, that the same divine impulse, which had regenerated the government, was also stirring the people. In 1846, a missionary, obviously unaware of any peculiar value in one year more than in another, thus wrote: "Protestantism (by which "word understand chiefly gospel reading) is every "day in this country assuming an increased import- "ance. Two years ago it was hardly, in this part "of the world, heard of, and is now an object of "anxious attention, both to the Porte and to foreign "states. 20 years ago Protestant missionaries from "America first came to Turkey, but for 18 out of "the 20 years they have been here their work was "so silent, and apparently so resultless, that it was a "common reproach to them that they came to the

“East merely on account of the good salaries attached to their sinecure, it was supposed, functions”. Thus the tree, which, in spite of digging and watering, had been barren for half an age, began to bear fruit, for the first time, in 1844. Now all these characteristics of the great Pentecost of Turkey, inasmuch as they penetrate to the very marrow of the inner life of the nation, are far more remarkable and important than battles and sieges, than wars and negotiations, than the ascendancy of this or that earthly power in the councils of the divan; and, even without reference to the intrinsic superiority of their influence, they afford a hope, that the fall of Turkey is likely to proceed mainly from internal ameliorations, thus harmonising, to the very letter, with the scriptural prediction, that the yoke of mohammedanism “shall be broken without hand”. To throw this paragraph into the form of a table:

Starting Points.		Differences.		Resulting Epochs.	
Characters.	Dates.	Links.	Years.	Dates.	Characters.
Fall of Rome - -	476	A Half	195	671	First Siege of Constantinople by Saracens.
First Siege of Constantinople.	671	One	391	1062	
Passage of Euphrates -	1062	A Half	196	1258	Passage of Euphrates by Turks.
Overthrow of Caliphate of Bagdad.	1258	A Half	195	1453	Overthrow of Caliphate of Bagdad.
Fall of Constantinople	1453	One	391	1844	Fall of Constantinople. Education, Representation and Protestantism in Turkey.

22. Moreover, without regard to the chain just

exhibited, the period of three hundred and ninety one years is not altogether unknown. Its half intervened between the commencement of the crusades in 1096 and the final expulsion of the crusaders from Palestine in 1291; and its double, or seven hundred and eighty two years, elapsed from the first invasion of Spain by the Arabs in 710 to the extinction of the Kingdom of Granada in 1492. According to the writer's knowledge and belief, it is only in these two instances,—instances in which the annals of christianity and mohammedanism are interwoven—, that the period of three hundred and ninety one years occurs in the history of the nations of the west. By the bye, to cite a third instance of a similar description, there is a curious analogy between the duration of the sixth trumpet and the length of the truce concluded between Saladin and Richard. The trumpet was to comprise one space of “an hour, and a day, “and a month, and a year”; and the truce was to last three years, three months, three weeks, three days and three hours. Was Richard consciously referring to the apocalyptic glimpses of the doings of mohammedanism? Or was Saladin unconsciously rehearsing, in their ordinary sense, words, whose prophetic meaning was to distinguish the records of his faith and his people?

23. But the chain of the last-preceding table may be traced, with still greater minuteness, in the annals of the east. The period of the sixth trumpet con-

sists of three hundred and ninety years and one year besides, while again three hundred and ninety are a multiple of thirteen, — a number to be repeatedly noticed in the sequel. The time in question, therefore, may be regarded as made up of twenty nine *thirteens* and one *fourteen*; and the chain under consideration, with its grand link thus subdivided, will be found to mark nearly all the most important events in the history of mohammedanism, including, though apparently beyond its original range, even the principal instance of the last paragraph. In tabulating the chain in this new form, the writer will carry it, for the present, down only to 1492, inasmuch as the subsequent portions of the series will more properly come to be considered under the head of the seven vials:

Starting Points.		Differences in Years.	Resulting Epochs.	
Characters.	Dates.		Dates.	Characters.
Fall of Rome - -	476	$10 \times 13 = 130$	606	Origin of Mohammed's Imposture.
Origin of Mohammed's Imposture.	606	$2 \times 13 = 26$	632	Invasion of Syria and Persia.
Invasion of Syria and Persia.	632	$3 \times 13 = 39$	671	First Siege of Constantinople.
First Siege of Constantinople.	671	$3 \times 13 = 39$	710	Invasion of Spain.
Invasion of Spain -	710	$3 \times 13 = 39$	749	Accession of Abbassides.
Accession of Abbassides.	749	$23 \times 13 + 14 = 313$	1062	Passage of Euphrates by Turks.
Passage of Euphrates -	1062	$1 \times 13 = 13$	1075	Capture of Jerusalem by Turks.
Capture of Jerusalem -	1075	$13 \times 13 + 14 = 183$	1258	Overthrow of Caliphate of Bagdad.
Overthrow of Caliphate	1258	$4 \times 13 = 52$	1310	Occupation of Rhodes by Latins.
Occupation of Rhodes	1310	$7 \times 13 = 91$	1401	Siege of Constantinople by Bajazet.
Siege of Constantinople	1401	$4 \times 13 = 52$	1453	Fall of Constantinople.
Fall of Constantinople	1453	$3 \times 13 = 39$	1492	Extinction of Kingdom of Granada.

24. But, even without the aid of the intercalary *fourteen*, the number *thirteen* may be regarded as a divisor of the whole period of "an hour, and a day, and a month, and a year". As already noticed, the duration of the sixth trumpet is equivalent to three hundred and ninety years and three hundred and ninety days or to three hundred and ninety times the space of a year and a day or to thirteen such spaces multiplied by thirty.

25. Now, though successive *thirteens* of this particular unit, amounting, as they must in due course, to intervals of three hundred and ninety one years and a month, appear to be peculiar to the mohammedan annals, yet successive *thirteens* of the simpler unit of one year complete without the additional day are constantly recurring in the general history of the world. However fortuitous some of the following instances may, in themselves, seem to be, the least conclusive among them will be brought within the range of providential interposition, when viewed as parts of a systematic whole; and, even if such may fail to be the case, not a single instance of the doubtful kind will be set forth as the foundation of any practical inference.

26. From the dedication of the first temple in 1004 A.C. to its destruction in 588 A.C. there elapsed a period of four hundred and sixteen or of thirty two times thirteen years; and, reckoning between

the similar extremes in 515 A.C. and 70 A.D., the second temple lasted during five hundred and eighty five or forty five times thirteen years. But the difference between the two periods was more remarkable than either of themselves, resulting, as it did, in one hundred and sixty nine or thirteen times thirteen years.

27. As already stated, the crusades, between their commencement in 1096 and their extinction in 1291, embraced one hundred and ninety five or fifteen times thirteen years; and again five hundred and seven or thrice thirteen times thirteen years, reckoning from the last-mentioned date as the epoch of the expulsion of the crusaders from Palestine, divested, in 1798, the last remnant of the soldiers of the cross of the sovereignty of the Island of Malta.

28. From the accession of the Capets in 987 to the death of Louis the Sixteenth on the scaffold in 1793 there intervened a space of eight hundred and six or of sixty two times thirteen years.

29. Between the elevation of Rodolph of Hapsburgh to the throne of the Holy Roman Empire in 1273 and the perpetual abdication of his descendants in 1806, five hundred and thirty three or forty one times thirteen years measured the existence of the House of Austria as the almost hereditary head of an elective dominion, while, to render the coincidence

still more conspicuous, the interpolation, as it were, of the House of Luxemburgh continued from 1308 to 1438 so as to comprise a break of one hundred and thirty or ten times thirteen years.

30. With reference, moreover, to the last two paragraphs, the joints of the respective chains of Germany and France were welded together, the relative excess being, at the beginning, twenty two *thirteens* and, at the end, one *thirteen*.

31. Reckoning between 1055 A.C. and 588 A.C., the House of David reigned within a few months of four hundred and sixty eight or thirty six times thirteen years,—an interval which, before the writer arrived at the number *thirteen* as an element in providential chronology, had been applied by him to elucidate the respective histories of Rome and England.

32. The period of two hundred and thirty four years,—just a half of four hundred and sixty eight—, seems to have had particular reference to the various changes in the more modern government of the eternal city. Between the establishment of the Ostrogoths, as vassals of the Byzantine Cesars, in 493 and the revolt of the pope in 727 there intervened two hundred and thirty four years of Greek domination. After an anarchy of three years, an independent government was constituted by the

popular suffrages; and during another interval of eighteen times thirteen years, which ran from 730 to 964, the sovereignty of Rome continued, under one form or other, to be legally in the gift of the Romans. In the last-mentioned year, however, the diadem of the Cesars was irrevocably annexed by oath to the elective crown of Germany; and in 1198, precisely at the close of a third period of two hundred and thirty four years, Innocent the Third, impatient of vassalage, constrained the imperial prefect of the city to swear allegiance to himself. This whole paragraph appears to throw some light on *Revelations* XVII, 9 to 11. Of the "seven kings" of the passage in question, the three successive governments, which have just been mentioned, probably formed a part. In all likelihood, they closed the series. According to any reasonable interpretation of the eleventh verse of the chapter, the pope,—the actual successor of the emperors in 1198—, was to be "the "eighth" king; and, according to the tenth verse, the seventh king was to "continue a short space",—the original term *ὀλίγον* being arithmetically equivalent to $70 + 30 + 10 + 3 + 70 + 50$ or 233 in all, or, by supplying the name of the unit, to two hundred and thirty three years. To throw this paragraph into the tabular shape:

Starting Points.		Differences in Years.	Resulting Epochs.	
Characters.	Dates.		Dates.	Characters.
Commencement of Greek Supremacy.	493	$18 \times 13 = 234$	727	Close of Greek Supre- macy.
Commencement of Inter- regnum.	727	3	730	Close of Interregnum.
Commencement of Ro- man Rule.	730	$18 \times 13 = 234$	964	Close of Roman Rule.
Commencement of Ger- man Domination.	964	$18 \times 13 = 234$	1198	Close of German Domi- nation.
Accession of "the eighth" King.	1198			

33. To pass from the history of Rome to that of England, the writer first observed, that one period of four hundred and sixty eight years elapsed between the commencement of the Romish mission in 598 and the Norman Conquest in 1066, and that another interval of the same length extended down to 1534, the date of the statute which substituted the king for the pope as supreme head of the church; and, with these grand joints of the chain in view, he traced the whole down to the last-preceding year, 1846, finding, as he went, that some of his dates were epochs to popery in general even without regard to its connexion with England.

34. Between 598 and 1066 there does not appear to have occurred any definite crisis. The only event, that was likely to constitute a joint, was the introduction of regular monasticism under the auspices of St. Dunstan. Now this innovation took place in the reign of Edred, which began in 946 and ended

in 955: the precise year has not been ascertained by the writer; but, within the range in question, the third quarter of the four hundred and sixty eight years would close in 949.

35. In 1066, the papal influence in England was confessedly extended and confirmed by the Norman Conquest. Even in itself, William's success was an indirect proof of the growing power of the See of Rome throughout christendom in general. In fact, the head of the church had awarded Harold's dominions to the Duke of Normandy; and the importance, which the invaders attached to the adjudication, shewed, that already, in the political world, the voice of the Successor of St. Peter was far more potent than that of kings.

36. In or about 1222, after the lapse of two thirds of two hundred and thirty four years, the Dominicans, then newly established, founded their first monastery in England at Oxford,—the very monastery whose unwarrantable usurpations drove Wickliffe, at a subsequent joint in the chain, to become a reformer of the church.

37. In 1300, after the lapse of one third more of two hundred and thirty four years, Boniface the Eighth, decidedly the most arrogant of all the pontiffs, was engaged in an extraordinary controversy with Edward the First. That ambitious prince having claimed the feudal superiority of

Scotland, the Scots had appealed to Rome against his unreasonable and tyrannical pretensions. Addressing a letter to Edward, Boniface enjoined him to leave his northern neighbours to their ancient independence. "The pope's letter", to quote Hume's words, "might have passed for a reasonable one, had he not subjoined his own claim to be liege lord of Scotland; a claim which had not once been heard of, but which, with a singular confidence, he asserted to be full, entire, and derived from the most remote antiquity. The affirmative style, which had been so successful with him and his predecessors in spiritual contests, was never before abused after a more egregious manner in any civil controversy".

38. In 1378, at the close of a third part of two hundred and thirty four years, Wickliffe, after having been, for some time, the victim of monastic malice, gained a signal and decisive triumph over his popish persecutors through the zealous and indignant intervention both of sovereign and of people. Milner's account of the transaction deserves to be quoted at full length, as shewing how deeply the laity had become imbued with the desire of an ecclesiastical reformation. "The heretic", says Milner, "was not disobedient to their second citation; for in 1378 we find him before the same papal delegates, assembled on the present occasion, not in St. Paul's,

“ but in the more private archiepiscopal palace at
“ Lambeth. However, many of the citizens of
“ London, who revered Wickliffe, forced themselves,
“ together with a multitude of common people, into
“ the chapel, where they spoke in behalf of the
“ prisoner, and exceedingly terrified his judges.
“ Moreover the Queen dowager, widow of the Black
“ Prince, ordered sir L. Clifford to go and peremp-
“ torily forbid them to proceed to any definitive
“ sentence.” Let the result be told in a papist’s own
words as quoted by Milner. “ The bishops”, says
Walsingham, “ who had professed themselves deter-
“ mined to do their duty in spite of threats or pro-
“ mises, and even at the hazard of their lives, became
“ so intimidated during the examination of the apos-
“ tate, that their speeches were as soft as oil, to the
“ public loss of their dignity, and the damage of the
“ whole Church. And when Clifford pompously
“ delivered his message, they were so overcome with
“ fear, that you would have thought them to be as a
“ man that heareth not, and in whose mouth are no
“ reproofs”. Throughout christendom in general, too,
this same year was peculiarly remarkable, as the com-
mencement of the great schism, which, after betraying
the nakedness of the land for nearly forty years,
was rather hid than healed, in the Council of Con-
stance, by the simultaneous deposition of three rival
popes.

39. In 1534, at the end of two thirds more of two hundred and thirty four years, Rome received the heaviest blow, which the reformation had inflicted on her, from the Parliament of England: after reigning over the Saxons and the Normans respectively during two equal periods of great length, she was peaceably dethroned by a few strokes of a pen. To the papacy, however, the epoch had its white side as well as its black one. It was in 1534, that Ignatius Loyola dedicated himself and his followers, at the altar, as the sworn foes of the reformation, thus founding, so far as in himself lay, an order, which was destined to do more for the support of a falling church than all its other monastic props put together.

40. The next two intervals of the same length as the last, being one hundred and fifty six years each, terminated respectively in 1690 and 1846.

41. In 1690, the Battle of the Boyne confessedly affected, to a serious extent, the relative position of popery and protestantism in Ireland.

42. With respect to 1846, the writer, in his first sketch, anticipated, that the year in question would be a crisis to the papacy, just as he anticipated, that 1844 would be a crisis to Turkey. Within these few weeks he has seen also this prognostication verified in such a manner as to test the accuracy of this whole chain of the international history of Rome and England. The new pope, who succeeded Gregory

the Sixteenth in the course of last year, is obviously and undeniably an epoch in the history of the apostolic see. By introducing a revolution, throughout his dominions, into everything but religion, he has virtually enunciated principles fatal to the creed, which alone he has left undisturbed. He has admitted, that laymen may discharge duties previously confided only to the priesthood, that ancient usages may be changed for the better, that error cannot be transformed into truth by mere lapse of time. But, without regard to the tendency of his own admissions, Pius the Ninth has given an impulse to the energies, commercial and political and intellectual, of his subjects, which can hardly fail to carry them forward into new fields of improvement. If, in the beginning of the sixteenth century, the revival of literature led to the revival of religion, it did so, at least among the mass even of the learned, chiefly by prompting men to think, by liberating captive understandings, by resuscitating the strangled mind of christendom.

43. But, to connect the secular reformation of the popedom with our own country so as to exhibit 1846 as a joint in the chain under consideration, it is emphatically England, that Pius the Ninth must have taken as his model; and, as a special proof of the fact, an English journal, whose very name of *Advertiser* is tolling the knell of the maxim that igno-

rance is the mother of devotion, has been established in Rome under the patronage of the Vatican.

44. As already noticed in relation to Turkey, the present aspect of things encourages the expectation, that the final regeneration of the papacy also is to be from within. Such, in Luther's days, was necessarily the case; and such, according to the principles of human nature, is likely to be the case again, for extraneous attempts at proselytising, however incumbent they may be on protestants as the only means at their disposal for promoting the great end, perhaps do more to strengthen popery by infusing a spirit of resistance into the many than to weaken it by dispelling the superstition of the few.

45. In the internal work, moreover, of religious illumination, 1846 probably drew from England the little leaven that was to leaven the whole lump. It was in that year, that the leader of the tractarian seceders was received at Rome as the first fruits of the reconciliation of our national church. But Mr. Newman is far more likely to bring the mother to the daughter than to drag after him the daughter to the mother. When the excitement of the change has worn itself out, he will begin to dwell on points, to which, in his admiration of ecclesiastical unity, he has not hitherto given due weight; and, though pride and shame may send him in comparatively silent regret to his grave, yet he may previously have

planted, in the minds of others, the germ of a protestant catholicism. In the scheme of omniscience, the engrafting of the Church of England, however small the branch, into the Church of Rome must be destined to have its use ; and that use, whether we look to the ordinary analogies of nature or to the palpable purposes of providence, may reasonably be expected rather to imbue Rome with the spirit of the reformation than to re-baptise England into the pale of catholicity. Even now, however, the tractarian schism is not without its use. It teaches us, or ought to teach us, something more precious, in St. Paul's opinion, than either faith or hope. Protestants are too apt to regard the sincerity of an intelligent catholic as a moral impossibility. The difficulty, with which Luther unravelled the toils in which he was bound, is, in itself, sufficient to shew the omnipotence, as it were, of prejudice and education over the clearest and strongest and most ingenuous minds. But then his example is liable to be set aside by the reflection, that the blindness, which, in him, was inevitable for a time, must be, in these days of light, more or less wilful. The case, however, of Mr. Newman and his disciples *a fortiori* proves the possibility of the contrary, for, even with prejudice and education, to say nothing of positive vows, to overcome, they have permitted the plausibilities of popery to be more than a match for the

most profound attainments and the acutest faculties. Is there not herein a lesson of charity ?

46. Now to throw this chain of events into the form of a table :

Starting Points.		Differences in Years.	Resulting Epochs.	
Characters.	Dates.		Dates.	Characters.
Commencement of Ro- mish Mission.	598	$27 \times 13 = 351$	949	St. Dunstan.
St. Dunstan - - -	949	$9 \times 13 = 117$	1066	Norman Conquest.
Norman Couquest -	1066	$12 \times 13 = 156$	1222	Introduction of Domini- cana.
Introduction of Domini- cans.	1222	$6 \times 13 = 78$	1300	Boniface VIII. and Ed- ward I.
Boniface VIII. and Ed- ward I.	1300	$6 \times 13 = 78$	1378	Wickliffe's Triumph and Papal Schism.
Wickliffe's Triumph and Papal Schism.	1378	$12 \times 13 = 156$	1534	Origin of Jesuits and Date of Reformation.
Origin of Jesuits and Date of Reformation.	1534	$12 \times 13 = 156$	1690	Battle of The Boyne.
Battle of The Boyne -	1690	$12 \times 13 = 156$	1846	Accession of A Reforming Pope.
Accession of A Reforming Pope.	1846			

47. To return, for a moment, to the number *thir-teen*, it may be regarded as the true element of the period of four hundred and thirty years. This grand step of providence has already been seen to fluctuate a little in point of length according to principles to be developed in the sequel, occasionally to be no more than four hundred and twenty seven years and some-times to be as much as four hundred and thirty one. Now the mean between the two extremes would be four hundred and twenty nine or thirty three times thirteen years ; and this will hereinafter prove to be its actual length in an instance grasping all the periods

of the kind, as a whole, without regard to their respective durations. This analysis of the link of nearly all the principal chains of providential history appears to be shadowed forth in *Ezekiel* IV, 5 & 6: "For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day for a year". Here, in respect of the ten tribes, the prophet was to lie on his side ten times thrice thirteen days, while, at the same rate for the single tribe, he would have lain in all not four hundred and thirty, but four hundred and twenty nine, days.

48. Nor is this the only case, in which the number under consideration occurs in the sacred records. By the division of Joseph's inheritance between Ephraim and Manasseh, the twelve tribes were increased to thirteen; by the conversion of St. Paul, a thirteenth member of equal privileges and powers was added to the apostolic college; and, among the Jews, the legal number of stripes was limited to forty save one. Farther, in *Numbers* XXIX, 13 to 32, the seven days of the feast of tabernacles were all to differ from each other in the character of the sacrifices: on the first day were to be offered thirteen bullocks, till on the

last, by the daily deduction of one, there were to be offered only seven ; so that, in this remarkable instance, the numbers *seven* and *thirteen* seem to stand forth as elements of equal importance in the arithmetic of providence. Lastly, in the siege of Jericho, the two numbers just mentioned were connected, or rather blended, together in a still more conspicuous and significant manner : seven priests bearing seven trumpets blew thirteen blasts during thirteen circuits of the devoted walls, — a picture which will again present itself in the sequel to illustrate an event vastly more solemn than the fall of any single city.

CLOSING OBSERVATIONS.

49. Thus did the fifth and sixth trumpets work out the doom of the eastern leg of iron, the former robbing it of its fairest proportions and the latter sweeping it from the earth. But the decay of Roman Dominion had been as gradual as its growth. A village on the Tiber had become the mistress of the nations ; and the greatest of all empires was reduced to contend for its very name within a city on the Bosphorus : and if Constantinople, at the epoch of her fall, did vastly surpass infant Rome in extent and splendor, her garrison, the last army of the conquerors of the world, barely doubled in number the primitive legion of the Palatine Hill. Nor was the

closing scene the least glorious in the drama. Though Rome herself had yielded without a struggle to the domination of her mercenaries, blotting out her sun and moon and stars with her own hand to render her firmament vacant for a barbarian master, yet Constantinople maintained, during her last agonies, a hopeless contest against an assailant far more formidable than Odoacer: the mother had spontaneously sunk into captivity; while the daughter died the death of a warrior, combining the undaunted fortitude of Manlius with the chivalrous devotedness of the Decii. To follow, in imagination, their respective shades to the Hades of the Heathen, Constantinople, half Greek and half Asiatic, would have taken her place between Hector and Achilles, while Rome, the nurse of heroes and the delight of gods, would have been scorned by the very sons, who had shed their blood for her glory:

————— Curius quid sentit, et ambo
 Scipiadae, quid Fabricius, manesque Camilli,
 Quid Cremerae legio, et Cannis consumpta Juventus,
 Tot bellorum animae, quoties hinc talis ad illos
 Umbra venit?

VII.

SEVEN VIALS.

* PRELIMINARY REMARKS.

1. "THE third part of men" having been slain, under the sixth trumpet, by the overthrow of the eastern half of the Roman Empire, the continued impenitence of "the rest of the men" would imply more particu-

* *Revelations IX, 20 & 21, and X, 1 to 4.*

20. 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:

21. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

1. And I saw another mighty angel come down from heaven, clothed with a cloud: and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire:

2. And he had in his hand a little book open: and he set his right foot upon the sea, and his left foot on the earth,

3. And cried with a loud voice, as when a lion roareth: and when he had cried, seven thunders uttered their voices.

4. And when the seven thunders had uttered their voices, I was about to write: and I heard a voice from heaven saying unto me, Seal up those things which the seven thunders uttered, and write them not.

larly, that the nations of the west failed to improve the warning, which the fall of Constantinople had sounded in their ears,—that they still embraced the errors of the papacy and persecuted to the death the professors of the gospel,—that they still hugged the yoke of the rider of the black horse and took refuge in the Hell, which Death on his pale charger dragged behind him.

2. The next scene, therefore, in the apocalyptic drama might be expected to shadow forth the religious revolution of the first ensuing age,—an interpretation of the tenth chapter, which commentators, in general, have overlooked or rejected, chiefly because the ordinary exposition of the immediately preceding emblem, as already mentioned, brings them down not to the middle of the fifteenth century but to the end of the seventeenth.

3. If the “mighty angel” prefigured the reformation, the “rainbow”, which “was upon his head”, might be understood as a special sign, that the receding deluge of ignorance and superstition, whose waters had risen fifteen cubits and more above the tops of the highest mountains in the world of intellect and religion, would never again be commissioned “to destroy the earth”.

4. If the “rainbow” on the head of the “mighty angel” embodied such a signification, the “little book” in his hand secured the accomplishment of

the promise. The original term, — a diminutive of the third degree of the first word in the first chapter of *Matthew* —, was doubtless intended, with reference to the great invention of the times, to represent a printed copy of the bible with all its incidental advantages of size and cheapness and abundance. But the “little book”, — the very, very small volume —, was “open”; or rather, to translate the text more accurately, it was, or had been, “opened”. Now, ever since the close of the sixth trumpet, history had been busy in the fulfilment of this prediction. At the very moment, when the iron throat of Turkish artillery was thundering the dirge of the last fragment of the secular empire of Rome, a peaceful engine, with the “little book” as its projectile, was beginning, from the recesses of a garret, to assail the spiritual dominion of the eternal city with the only weapon, that could have prevailed against it. But this edition of the Latin Vulgate, — for the papacy received its earliest blow from the arms of its own choice —, was gradually followed by the original texts of the inspired writers; and, to shew how regularly providence prepares its means for its ends, the Greek Testament first saw the light, under the auspices of Erasmus, just a year before the great reformer invited men to use the now “open” volume for themselves by publishing his theses against Rome’s interested version of the doctrine of forgiveness of sins. Even then,

however, holy writ was accessible only to the learned, till it was placed by Luther under the eyes of the humblest of his countrymen; nor were the scriptures opened to the Germans in vain, inasmuch as fifty eight editions of the new testament in the vernacular tongue, the very first one consisting of three thousand copies, were scattered through the land in the course of twelve or thirteen years. Verily the "little book open" was the bible of the reformation.

5. In setting "his right foot upon the sea, and his left foot on the earth", the "mighty angel" still farther developed the annals of the reformation. With his face turned towards the Isle of Patmos, his position precisely corresponded with the historical truth, that England and Germany were the principal theatres of his regenerating operations, — Germany, or the Holy Roman Empire, being consistently and appropriately distinguished as "the earth" and England, as one of the isles of the sea, being described, according to the example of *Isaiah* LX, 5, as the very "sea" itself. Moreover, the date, to which the position in question of the "mighty angel" refers, may be fixed in 1534, the epoch of the dethronement of the pope within the dominions of Henry the Eighth. In this same year, Ignatius Loyola, as stated in the immediately preceding section, offered himself to the papacy as the destroyer of the reformation, unwittingly coming into collision with its heavenly cham-

pion, the “mighty angel” of the “rainbow” and of the “little book”. What a glimpse of human blindness and divine forbearance.

6. By crying “with a loud voice, as when a lion “roareth”, the “mighty angel” would intimate, that, as in *Isaiah XLII*, 13, he had come to seize his prey, — to pursue his enemies and to devour the spoil. Nor did he cry in vain. “Seven thunders”, or, more literally, “the seven thunders”, sympathised with his wrath, uttering “their voices”, — not one blended noise but successive noises. These instruments of providential vengeance against the adversaries of the truth ought to be found in the subsequent history of christendom, most probably studding the same, according to the seventh verse of this very chapter, down to the days of the blast of the seventh trumpet.

7. In this general characteristic, the seven thunders correspond precisely with the seven vials, inasmuch as these last-mentioned emblems, as the sequel will shew, are to inflict the final plagues or blows on mohammedanism and the papacy, the sixth, in its due course, being, at this moment, undeniably pouring out its contents on the Turkish Empire. But the vials and the thunders, besides being congenial and contemporaneous, may be assumed to be identical. In the tenth chapter, the thunders were to be sealed up, or, in other words, to be reserved, for a time,

without being promulgated ; and, in the fifteenth and sixteenth chapters, the vials clearly form one of a series of explanatory episodes, extending, without regard to the actual order of succession, from the first verse of the twelfth chapter. In a word, the place of the seven thunders is vacant, while the place of the seven vials does not properly belong to them, so that the two sets of emblems, besides that they are parallel in point of time and tendency, appear to elucidate and complete each other.

8. To come, then, to the consideration of the vials, history ought to furnish their appropriate counterparts in the general calamities of popery and of mohammedanism ; and, as providence always can look, and always does look, at the motive through any and every disguise, each general calamity must satisfy the essential condition of flowing from one general cause. With respect, again, to dates, it must be after 1453, the termination of the æra of the sixth trumpet, that the series begins. In fact, it was only then, as the ensuing article will shew in detail, that the nations of the apocalyptic world assumed their modern aspect. Down to that epoch, almost every country was divided not only from every other but against itself ; but from and after that epoch, Europe gradually became, as it were, a federal republic of compact communities. Previously, foreign relations, excepting for purposes of immediate vengeance, were

barely recognised even in name ; subsequently, the interest of one state was regarded, in a greater or a less degree, as the interest of all.

9. As one might expect from the general uniformity of the operations of providence,—an uniformity consistent, however, with the most marvellous differences—, some of the features of the trumpets,—the emblems of the overthrow of secular Rome and secular Constantinople—, are embodied in the vials,—the symbols of the fate of mohammedan Constantinople and papal Rome. Almost in positive terms, the first six members of either series respectively resemble each other ; and the number *thirteen*, which has been shewn not only to distinguish the sixth trumpet but also to link it with the fifth and the fourth, will be found to be still more prominently an element in the chronology of the vials.

*FIRST VIAL.

10. As stated, in a general way, under the preliminary article of this section, the year 1453 was,

* *Revelations XVI, 1 & 2.*

1. And I heard a great voice out of the temple saying to the seven angels, Go your ways, and pour out the vials of the wrath of God upon the earth.

2. And the first went, and poured out his vial upon the earth ; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

with more or less precision, a grand hinge between the old and the new to nearly all the nations of the apocalyptic world.

11. To say nothing of Turkey, whose case is too clear for explanation, the fall of Constantinople, in its own nature and essence, decidedly elevated Russia, as a member of the great family of christendom, by practically placing her at the head of the eastern church; and within a quarter of a century afterwards, though on grounds entirely unconnected with the doings of Turks and Greeks, she became an united and independent nation by throwing off the yoke of the Tartars and annexing her detached fiefs to her paramount principality.

12. To come farther to the westward, it was probably in the very year of the extinction of the Byzantine Empire, that Prussia sowed the first seeds of her national existence. Hitherto she had been the private property of a foreign order of military priests. But, after two centuries and a half of this obscure bondage, her nobles and citizens, rising against their masters in order to establish something of a native and congenial government, solicited the protection of Poland. This the earliest germ of Prussia, as a body politic, exhibited itself, in all likelihood, in 1453, for, in the course of 1454, the insurgents received by treaty the support, which they had implored.

13. Through the circumstances just mentioned, Poland acquired Western Prussia as an integral portion of her dominions, and became the feudal superior of Eastern Prussia; so that one and the same year shook the power of the Teutonic Knights and inserted the wedge of dismemberment into the then victorious and prosperous republic.

14. To a nation still more considerable than Poland or Prussia or Russia, 1453 was an epoch of the highest possible importance, conferring an incalculable benefit in the shape of an apparently irremediable disaster. It was in the very year under consideration, that England, with the exception of still holding Calais, was finally driven from France, — a reverse of fortune, which tended, in a great measure, to divert her restless spirit into more beneficial channels of enterprise.

15. But, if the expulsion of England from France was a gain to herself, it was more directly and immediately a blessing to the victim of her aggressive wars: the close of the struggle was negatively advantageous to the one nation; but its continuance would have been positively pernicious to the other. But 1453 was an epoch to France not merely in relation to England but also in connexion with a country, which exercised, during the next two or three ages, an influence in military affairs far beyond the proportion of its population and resources: it was in

that very year, that she first stipulated with the Swiss for the employment of their justly renowned valor in her service.

16. But even the shadow of power, as well as its substance, found an epoch in or about the year under consideration, for it was in 1452, that a German Emperor of Rome last condescended to accept his imperial crown, at the hands of the pope, within the limits of the eternal city.

17. Though to Spain and Austria the very year 1453 may not exactly have marked a national epoch, yet the immediately ensuing age accomplished in each of them the same work of consolidation as among all their neighbours. It was in 1477, that the marriage of Maximilian of Austria with Mary of Burgundy laid the foundation of the grandeur of Charles the Fifth; and it was in 1492, that Spain both completed her domestic territory by the conquest of Granada and received a new world beyond the ocean from the skill and courage of Columbus.

18. Nor were Germany and Portugal less forcible illustrations of the point at issue than Austria and Spain. It was in 1495, that the Diet of Worms superseded the reign of anarchy by that of law, introducing the court of the imperial chamber, in place of the arbitrement of the sword, for the adjusting of all differences among the princes of the empire; and it was in 1497, that Portugal, after having extended her

dominion along the western coast of Africa, brought India, as one of her own dependencies, within the pale of the great republic of the nations of Europe.

19. Perhaps the last in the race was the popedom, for, as already mentioned, it was only at the close of the fifteenth century or at the commencement of the sixteenth, that the Bishop of Rome became the actual master of a consolidated state, the real sovereign of the eternal city and its dependent territories.

20. Reckoning, in a word, from 1453, it was during the remainder of the century, that nearly all the states of Europe entered respectively on their present careers; and, even without any precise calculations or minute disquisitions, the almost contemporaneous reigns of Louis the Eleventh, Henry the Seventh and Ferdinand, — with characters at once so rare and so congenial —, would have marked the interval in question as a period of transition in the political history of man.

21. The first dominant power under the new order of things was the House of Hapsburg, the head of Spain and Italy, of Austria and the Netherlands. So vast was its preponderance, that, though its empire was dismembered after a single reign, yet its separate halves still bore the principal sway, the one in the west and south, and the other in the east and north, of Europe. It was chiefly as the grand adversary of the reformation, that this dominant power

distinguished itself in the palmy days of its prosperity; and, as if providence had wished to raise up the oppressor and the victim together, it was in 1506, within a year after the commencement of the religious revival in Luther's mind, that Charles the Fifth, as sovereign of the Netherlands, succeeded to the first instalment of his splendid inheritance.

22. Now the wars, which this colossal family, as the disturber of its neighbours and the foe of the gospel, provoked for more than a century and a quarter, constituted the first vial; and their termination, commonly known as the Peace of Westphalia, inflicted, as mentioned under a former head "a noisome and grievous sore" on the papacy and its adherents,—a fact too generally confessed to require any farther elucidation.

23. To notice the general resemblance between the first six trumpets and the first six vials respectively, the earliest member of the former series was characterised by "hail" as an emblem of the northern origin of Alaric, while the earliest of the latter, though without any corresponding allusion in the text, drew the chief author of the "noisome and grievous sore" from the hyperborean wilds in the person of Gustavus Adolphus. Thus the first heavy blow, which the papacy sustained in its combat with the truth, came from Scandinavia, the cradle of the Normans. According to present appearances,

the last heavy blow both of popery and of mohammedanism is likely to proceed, though indirectly and remotely, from the same quarter. At an interval of two centuries, the greatest two nations of modern times were conquered by Normans, Ruric having been to the one what William was to the other; and England and Russia can hardly fail to be regarded as the destined instruments of the crowned and mounted archer's closing struggle.

24. The great war of thirty years, which led to the Treaty of Westphalia, involved in its horrors Denmark, Sweden, Holland, France, Spain with its Italian Provinces and Germany with its appendages of Hungary, Bohemia and Prussia. But as 1453 had proved to be a crisis to nations not connected, in any way, with the dissolution of the eastern leg of iron, so was 1648 a hinge in the history even of such states as had not been engaged in the almost universal conflict of the immediately preceding age. It was in 1648, that John Casimir ascended the throne of Poland, whose reign, with its fatal gift of the *Liberum Veto* to every individual member of the diet, was undeniably the beginning of the end of the republic; and, in the very same year, the accession of Mohammed the Fourth confessedly formed the actual commencement of the downward career of Turkey. But the general epoch under consideration positively, as well as relatively, increased the strength of Russia,

for it was in 1647 or 1648, that the Cossacs of the Borysthenes were goaded by Poland into an insurrection, which, within a few years, transferred their allegiance to the czar; and it was also in 1648, that the Russians, after having yielded, for nearly a century, the monopoly of their foreign trade to the English as the discoverers of the connexion between the White Sea and the Atlantic Ocean, opened the port of Archangel, for the first time, to the general commerce of the world. Lastly to come to our own country, it was in the very earliest month of 1649, — a month falling, in fact, into the year 1648 of the calendar of the times —, that England saw her sovereign beheaded, as a traitor, by a military faction.

25. In fine, to shew how the chronology of this first vial harmonises with that of the sixth trumpet, there intervened between 1453 and 1648 one hundred and ninety five, or fifteen times thirteen, years, — a period subdivided into many a shorter series of the kind by congenial events. Without attempting to exhaust the subject, the writer will confine the following table to the most important and obvious of the intermediate epochs :

Starting Points.		Differences in Years.	Resulting Epochs.					
Characters.	Dates.		Dates.	Characters.				
Capture of Constantinople by Turks.	1453	$3 \times 13 = 39$	1492	Expulsion of Saracens from Spain. Epoch to Spain both at Home and Abroad, to Germany, to Austria, to Portugal as connected with India and to Popedom.				
Epoch to Russia, Prussia, Poland, England, France, Switzerland and to Germany as connected with Rome.]								
General Epoch - -					1453	$4 \times 13 = 52$	1505	Germ of Reformation.
General Epoch - -					1492	$1 \times 13 = 13$	1518	First Attack of Rome on Luther.
Germ of Reformation -	1505	$1 \times 13 = 13$	1531	Political Recognition of Protestants.				
First Attack of Rome on Luther.	1518	$1 \times 13 = 13$	1544	Peace of Crepy, The Immediate Origin of Smalcaldic War.				
Political Recognition of Protestants.	1531	$1 \times 13 = 13$	1609	Germ of War of Thirty Years.				
Peace of Crepy - -	1544	$5 \times 13 = 65$	1648	Universal Epoch,				
Germ of War of Thirty Years.	1609	$3 \times 13 = 39$						

26. The last five entries of the foregoing table have been advisedly left without sufficient explanation, in order to induce the inquisitive reader to investigate more particularly the history of the whole period for himself.

* SECOND VIAL.

27. Though France did not take an active share in the closing struggle of the first vial before the year 1635, yet she reaped far more of the advantages of

* *Revelations XVI, 3.*

3. And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living soul died in the sea.

the contest than all the other opponents of the House of Hapsburg taken together; and, even if she had maintained her neutrality to the last, the year 1648 must have exalted her in exact proportion to its humiliation of Austria and Spain.

28. The second vial, therefore, prefigured the long series of almost universal wars, which were occasioned by a pure and simple thirst of dominion on the part of Louis the Fourteenth,—a series which, in addition to nearly all the combatants of the thirty years, drew into its vortex the British Isles.

29. The peculiar feature of this second vial, as previously of the second trumpet, was “the sea”. Now this characteristic, besides being developed through the mere intervention of an insular people in continental warfare, was still more literally exhibited in the unusual importance of the naval department of the conflict,—a department which would tell its own story in the very names of Blake, de Ruyter and van Tromp.

30. The wars of Louis the Fourteenth were terminated by the Peace of Utrecht, universally admitted, as well as the Peace of Westphalia, to be a grand epoch in the annals of the modern world. But the intermediate period was distinguished by great events, which had no connexion with the pacification in question, which were not influenced by the ruling spirit of the time, the restless and unprincipled am-

bition of France. Turkey fell from the top of the first rank of European states to the bottom of the second, while Russia, by her complete prostration of Poland and Sweden, was thenceforward enabled at once to bring more of her weight to bear on the Ottomans and to affect the destinies of the remotest regions of western christendom. Moreover, Prussia, as a new rival of the House of Hapsburg, assumed the dignity of a kingdom ; and England exhibited a domestic revolution, which did more than all the results of her naval and military prowess to raise her to the pre-eminence, from which Austria and France had successively descended.

31. Nor did these parallel chains of events fail to fulfil the condition of inflicting a heavy blow on popery and mohammedanism. France and Turkey were exhausted ; Spain had become an almost inanimate stake in the game of war ; and Austria, if, in the second battle of Mohacz, she did reverse the long undisputed decision of the first by the recovery of Hungary, was speedily convinced, that she had lost more than she had gained,—that, in encouraging the rise of Prussia, she had nursed into life her most inveterate enemy, and that, in hastening the decline of the Turks, she had merely provided an easy and unresisting prey for the devouring jaws of the giant of the north.

32. To sum the whole interval into one word,

popery and mohammedanism diminished, while protestantism and the comparatively pure faith of the eastern church had increased.

33. The period of this second vial would extend from 1648 to 1713 so as to comprise sixty five, or five times thirteen, years, while a preparatory subdivision of the same length, reaching, as already mentioned, from 1635 to 1648, would interweave together, as it were, the first two emblems of the series. To tabulate the whole :

Starting Points.		Differences in Years.	Resulting Epochs.	
Characters.	Dates.		Dates.	Characters.
Closing Subdivision of First Vial. Commencement of Se- cond Vial.	1635	$1 \times 13 = 13$	1648	Commencement of Second Vial. Second Battle of Mohacz.
	1648	$3 \times 13 = 39$	1687	
Second Battle of Mohacz	1687	$1 \times 13 = 13$	1700	{ Beginning of War between Charles and Peter. Birth of Prussia as A King- dom. Call of House of Bruns- wick. Peace of Utrecht. Growth of Protestantism, &c. Decay of Popery, &c.
Commencement of Se- cond Vial. }	1648	$5 \times 13 = 65$	1713	

* THIRD VIAL.

34. The next grand scene in the drama of modern history consisted of the wars of the Austrian Suc-

* *Revelations XVI*, 4 to 7.

4. And the third angel poured out his vial upon the rivers and fountains of waters ; and they became blood.

cession, occasioned, as they were, chiefly by the unscrupulous rapacity of the greatest of the kings of Prussia. On the death of Charles the Sixth, the last heir male of the Austrian Dominions, the patrimony of his daughter Maria Theresa was assailed on every quarter by all the collateral branches of her family, each tempted by the known splendor of the prize and the presumed feebleness of the victim, while the German Empire, which had become virtually hereditary in the House of Hapsburg, was also divided against itself with regard to the election of its head.

35. Thus the contest, which immediately beset the Queen of Hungary, embodied all the peculiar bitterness of civil discord, — discord the more intimately connected with the prophetic word, inasmuch as it raged, in its specific character, within the limits of the Holy Roman Empire. Hence the allusion to “the rivers and fountains of waters”, — an expression prefiguring, in the third trumpet, the intestine dissensions of Anthemius and Olybrius.

5. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus.

6. For they have shed the blood of saints and prophets, and thou hast given them blood to drink ; for they are worthy.

7. And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments.

36. Under this third vial, the weakness of protestantism, as mentioned in one of the long chains of the second section, signally triumphed over the strength of popery. But the emblem under consideration, while visiting the enemies in general of the truth with one of the last plagues, was poured out more specially on the House of Austria,—the very family which, for more than a century and a quarter, had surpassed all other persecutors, ancient or modern, of pure and simple christianity in persevering and unrelenting cruelty. In the fifth and sixth verses, accordingly, “the angel of the waters” acknowledged God’s righteousness in giving blood to drink to those, who had shed the blood of saints and prophets. To this invocation the saints and prophets themselves replied. The seventh verse, where the words “another out of” appear to be an unacknowledged interpolation of the translators, reads thus in the writer’s copy of the original text: “And I “heard the altar say”; so that the overshadowing refuge of the victims of persecution, as first introduced under the fifth seal, became itself vocal with the responsive gratitude of its “noble army of martyrs” for the vengeance inflicted on their slayers.

37. The period of this third vial expressly commenced in 1713. It was in that very year, that the second king of Prussia, the creator of that army which was the instrument of his illustrious son’s

conquests, came to the throne; and it was also in that same year, that Maria Theresa's father promulgated the pragmatic sanction, as it was called, for qualifying a female to inherit the noble domain of the House of Hapsburg. Again with respect to the close of the period, though the wars of the Austrian Succession ended in 1763, yet the agitation of the sea continued, after the wind had ceased to blow; and, in fact, the financial embarrassments even of that power, which had come most gloriously and advantageously out of the struggle, were the main cause, as stated under a former head, of that state of things, which will be seen to have introduced the fourth vial in 1765. Between 1713 and 1765 there would intervene fifty two, or four times thirteen, years.

38. But, though, in a large sense, the wars of the Austrian Succession had thus occupied the entire space of the third vial, yet the first half of the interval was marked by events of quite different origin and tendency. The final contest of the second vial had dismembered the Spanish Monarchy, giving Spain to the Bourbons and Naples to the Austrians; and it was, therefore, rather as a continuation of the second vial, than as a substantive part of the third, that the Spaniards never rested, till they had again torn from the emperor their ancient dominions in the South of Italy. In relation, moreover, to this portion

of history, the second and third vials, as already shewn to have been the case with the first and second, were interwoven together. It was in 1700, that the death of the last male heir of the Spanish branch of the House of Hapsburg occasioned the rival pretensions of France and Austria to the sovereignty of his dominions; and it was in 1713, that the disputed inheritance was divided between those powerful claimants; and it was only in 1739, that Spain, after having recovered by force part of what the Treaty of Utrecht had taken from her, definitively acquiesced in the loss of the remainder.

39. But the last-mentioned date, the middle year of this third vial, closed a war, which, without being connected with the other great events of the period, harmonised, in a wonderful degree, with the general bearing of modern history on the fortunes of popery and mohammedanism. In 1735 and 1736 respectively the Turks were attacked by Russia and Austria. Down to the peace of 1739, while they were scattered to the winds by the former power, they revived against the latter their ancient glory, providence proclaiming on every field of battle, that the successor of the caliphs, doomed though he be, is yet not to fall before the secular head of the papacy. To return, for a moment, to the second vial, Russia was there seen to be prepared at once to bring more of her weight against the Ottomans and to affect the

destinies of western christendom ; and the coincidence is at least worth noticing, that, in one and the same year, she entered on the discharge of both these providential tasks, that, in 1735, she not only commenced, as just mentioned, her career of southern conquest but also sent her first army into Germany to serve under the banner of Eugene.

40. Thus did three mutually independent histories, as the following table will shew, cause their respective joints to synchronise with each other, and that, too, on a chain extending both into the past and into the future :

Starting Points.		Differences in Years.	Resulting Epochs.	
Characters.	Dates.		Dates.	Characters.
Death of Charles II. of Spain.	1700	$1 \times 13 = 13$	1713	Dismemberment of Spanish Monarchy.
Treaty of Utrecht	1713	$2 \times 13 = 26$	1739	{ Spain's Recovery of Naples. Austria Humbled by Turkey.
Accession of Second King of Prussia. Promulgation of Pragmatic Sanction.	1713	$4 \times 13 = 52$	1765	{ Commencement of Fourth Vial.

* FOURTH VIAL.

41. As the fourth trumpet, which was directed against "the third part of the sun", sounded the

* *Revelations* XVI, 8 & 9.

8. And the fourth angel poured out his vial upon the sun ; and power was given unto him to scorch men with fire.

knell of the authorities of a third part of the world, so this fourth vial, which was emptied on "the sun" as a whole, would blot out authorities in general. Now, in this indubitable sense of the emblem, the old colonies of our own country, as already stated in the second section, began to extinguish their "sun" in 1765, thus setting an example, which confessedly led to the extinction of many a "sun" besides. To say nothing of the now revolutionised dependencies of Spain and Portugal, the most ancient of the continental monarchies, after quenching in blood the hereditary lights of her own firmament, attempted, at the point of the bayonet, to convert the neighbouring nations to her regicide faith. In this crusade against established institutions, France, perhaps more intensely than any one of her victims, was "scorched with great heat". She, moreover, "blasphemed the name of God", as neither community nor individual has ever blasphemed it before: she did her best to annihilate the "sun" of righteousness; she openly decreed the abolition of Jehovah.

42. According to this view, the emblem under consideration would embrace, as its two extremes, 1765, the beginning of American Republicanism, and 1804, the end of French Democracy, while the

9. And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented not to give him glory.

interval of thirty nine, or thrice thirteen, years would be palpably subdivided into equal portions by two intermediate epochs. Keeping in view the connexion between the prologue and the tragedy, it was in 1778, that the Bourbons, through the blended influence of jealousy and hatred, were so infatuated as to espouse the cause of transatlantic insurrection; and it was in 1791, that they were virtually dethroned, under the new constitution, by the growth of a spirit, with which, thirteen years previously, they had themselves inoculated their subjects.

43. But, under this emblem as well as its predecessors, subordinate chains of events were spanning the interval. Poland, by three successive dismemberments, was swept from the map of the world, despotism thus helping, as well as anarchy, to direct the fourth vial against "the sun"; Turkey was proved, in two wars, to exist merely by the reluctant sufferance of Russia; and the legions of the czar, which the last-preceding member of the series had introduced into Germany, now unfurled their victorious standards on the Roman side of the Alps.

44. Among the seven last plagues of popery and mohammedanism, the fourth vial occupied a prominent position. Mohammedanism lost territory of vast extent and great value on the shores of the Black Sea. Popery, after sustaining persecutions such as an inquisitor might have envied, was banished

from France; in the North of Europe, where its intolerance had contributed to hurry Poland to her fate, it met its merited reward in being driven from its last foot-hold of political existence; and, on the new continent, it might have read its sentence of death in the new-born independence of an intelligent and ambitious people, in the contact of uncontrolled protestantism, in the energy of a young republic.

45. Under this fourth vial, the decline of mohammedanism and that of popery were curiously linked together. During the period of the immediately preceding member of the series, Russia and Austria were seen to carry on war against the Turks with very different degrees of success, as if the great disposer of events had determined, that the Prophet of Mecca should never be reckoned among the trophies of the Bishop of Rome. But, in the case of the emblem under consideration, popery, as connected with mohammedanism, was subjected to something more than a negative curse. The war, which commenced in 1768 between the czarina and the sultan, speedily appeared to place Turkey at the mercy of the Russians; and it was chiefly with the view of inducing Catherine to release her victim, that Austria and Prussia concurred in offering her an equivalent through the first dismemberment of Poland. The land of Sobieski was sacrificed, that the tottering empire of the moslems might be saved: it was to

postpone the fall of Constantinople in the south, that Rome was stripped of the only province that remained to her in the north.

* FIFTH VIAL.

46. In 1804, the democracy of the fourth vial was superseded by the despotism of the fifth, involving, during an incessant warfare of eleven years, an unprecedented breadth of arena and an unexampled prodigality of life. But the fifth emblem of the series was to be poured out "upon the seat of the "beast",—an expression to be taken literally, inasmuch as every one of the preceding emblems, in a metaphorical acceptation, might have been so characterised. Now, with respect to popery, Napoleon verified this prediction in every possible sense. In 1806, with the Confederation of the Rhine as a wedge, he rent asunder the Holy Roman Empire; and, in 1809, he dragged the pope into captivity and annexed the popedom to France.

47. Though the analogy between the fifth trumpet

* *Revelations XVI, 10 & 11.*

10. And the fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness; and they gnawed their tongues for pain.

11. And blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds.

and this fifth vial is not, like the previous analogies of the kind, actually expressed in terms, yet it may be satisfactorily traced in the truth of history. The fifth trumpet called into life a horde of "locusts" with a "destroyer" at their head. Now, among all the conquerors of all the ages of the world, Napoleon was peculiarly and emphatically a "destroyer": if others did waste their enemies more cruelly, not one ever sacrificed his own followers with so much of systematic indifference. Again his armies, traversing, as they did, the length and breadth of Europe on the marauding principle of making the war maintain itself, bore a closer resemblance to "locusts" than any other of the modern hosts of the civilised world.

48. Down to the re-establishment of a popular government in France, an event simultaneous with the commencement of the sixth vial, the period under consideration would extend from 1804 to 1830 so as to embrace twenty six, or twice thirteen, years, —the middle point, or 1817, being distinguished by the first reduction of the army of occupation.

49. During this period, independently of the direct action of the emblem under consideration on "the seat of the beast", popery and mohammedanism continued to run their downward course. Persia and Turkey both became little better than provinces of the czar; and the Gallican Church, which had been restored by Napoleon, was degraded, in 1830, from

the rank of an establishment to the condition of a sect. Moreover, Rome lost much of her influence even in those countries, that remained faithful to her creed; and, what was more than all, Prussia and Russia and England, the three destined victors of false religion, acquired far more than a proportional increase of power and grandeur.

* SIXTH VIAL.

50. This sixth member of the series is very commonly admitted to have prefigured the dissolution of the Ottoman Empire, — an admission, by the bye, which, in the present condition of Turkey, clearly involves the confession, that the first five vials are already past. Obviously alluding to the sixth trumpet, which had given “the third part of men” to “the four angels” of the Euphrates, the sixth vial would, in all probability, specially indicate the expulsion of

* *Revelations XVI*, 12 to 14.

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

13. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet.

14. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty.

the Turks from Byzantium. Nor could this event, even on general grounds, fail to be regarded as a grand crisis in the prophetic scheme. Rome and Constantinople, after ceasing to be the heads of the two great divisions of a secular dominion, were to become, in due time, each the centre of its own sphere of religious usurpation; so that the possession of the rival cities of the Cæsars would seem to be necessary to complete and maintain the providential parallel between popery and mohammedanism. In place of being immediately supplanted by the kingdom of the mountain, the legs of iron were removed to make room, in the meantime, for that kingdom's enemies; and it is only so long as the pope reigns in the Vatican and the sultan fills the throne of Constantine, that the crowned and mounted archer of the first seal can be considered as altogether excluded from his promised inheritance of universal empire as the successor of the metallic image.

51. The drying up of the Euphrates indubitably referred to the dividing of the Red Sea in the days of Moses,—a reference which would manifestly establish an analogy between “the kings of the east” and the enfranchised descendants of Jacob. A similar analogy had been embodied in the closing verses of the eleventh chapter of *Isaiah*: “And the Lord shall utterly destroy the tongue of the Egyptian sea; and with his mighty wind shall he shake

“ his hand over the river, and shall smite it in the
 “ seven streams, 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”.

52. Under these circumstances, the drying up of the Euphrates would be understood to facilitate the restoration of Israel, while the passage would be rendered clearer and more appropriate by correctly translating the original as “ the kings FROM the “ east”. Now, as “ the east”, according to this version, would regard the position of the Euphrates in relation to Palestine, the substitution of the Ottoman Empire, as the true signification of the symbol, would represent “ the kings ” as coming not from “ the east ” alone but from all the quarters of the heavens, or, in the words of the last-mentioned chapter of *Isaiah*, “ from Assyria, and from Egypt, “ and from Pathros, and from Cush, and from Elam, “ and from Shinar, and from Hamath and from the “ islands of the sea”.

53. Of the ultimate return of the Jews to the land of their fathers, it is scarcely possible for a mere critic to doubt. There is hardly a single point, on which prophecy is fuller or more explicit ; and to consider all the predictions of the event as figurative is merely a bold theory, which may indeed be true but which never can be shewn even to be probable.

54. But, whether one regards the country or the people, reason leads to the same conclusion as revelation. On the one side waiteth Palestine for a population, uninhabited but not, like the Land of Edom, uninhabitable. On the other side,—in every region and in every clime, amid tribes of every color and of every creed—, may be found the homeless children of Abraham, having, for eighteen centuries, preserved their scattered unity without the common bond of government or of language and in spite of a system of persecution, which to the persecutors has been a trade and to the persecuted has denied even the glory of martyrdom. Negligent of agriculture, the chief occupation of their fathers, and studious only of commerce, a pursuit alien to the habits and institutions of their nation, and more particularly of that branch of commerce which least embarrasses the movements of its votary, they are free from all local ties of property as well as of kindred, and ready, with loins girt and staff in hand, to wend their unencumbered way whithersoever providence may lead them.

55. Though, with respect to the Israelites themselves, the primary object of this continuous miracle has doubtless been to present them in the fulness of time as unsuspected witnesses of the truth to those, who shall have known them as its hereditary revilers, yet the condition of the Holy Land, even if viewed without reference to the positive promises of scripture, is sufficient to suggest the probability, that

providence regards, as a secondary object, at least a partial restoration.

56. Nor is such a result repugnant to human feelings. On the conversion of God's chosen people, every Jew will pant for the waters of the then doubly hallowed Jordan, while many a Gentile will gladly and gratefully aid him to realise his blended aspirations of patriotism and devotion; and a hundred bands of unarmed crusaders, every face turned towards Mount Calvary, will safely traverse every continent with a guide in their consciences more palpable by day than a pillar of cloud and by night more brilliant than a pillar of fire. Uniting, for the first time in their history, the two great dispensations of divine mercy, of which their race has been the instrument, their every column, with a holy mixture of shame and joy, will sing the song of Moses and the Lamb; and, when their lips revert to the familiar strains of the sweet psalmist of Israel, their hearts will glow with the hitherto unfelt force of David's rapturous predictions of the Messiah.

57. To come to the chronology of the emblem under consideration, the year 1830, if it was the commencement, as already stated, of the sixth vial, ought to have been distinguished by the beginning of the end, to have been marked by some event different in character from any preceding step in a downward career of nearly two centuries of disaster and in-

surrection. Now it was in the very year in question, that the sultan definitively acknowledged the entire independence of Greece. It was not merely that the work of dismemberment, properly so called, had thus begun in Turkey: the peculiar feature of the crisis was this, that a portion of the most numerous and industrious class of the population had, in such their separate and distinct character, vindicated their own freedom, thereby offering to their less fortunate brethren the nucleus of a christian empire. When contrasted with the disappearance of Poland from the map of the north, the introduction of Greece into the polity of the south,—the wedging, as it were, of a branch of the eastern church between the strongholds of popery and mohammedanism—, cannot fail to affect the progress of that religious contest, which has now been raging for upwards of eighteen hundred years.

58. But, in the case of the sixth vial as in that of each of its predecessors, the year 1830, besides being an epoch in the main chain of the period, was an epoch also in more than one subordinate chain. It was in 1830, that Belgium and Poland immediately followed France in the path of insurrection; it was in 1830, the middle date between the catholic emancipation of 1829 and the parliamentary reform of 1831, that our national legislature first received, in these modern times, an adherent of popery into its bosom; and it was in 1830, that France, then on the

joint of abjuring the faith of Rome as part and parcel of her constitution, seized Algeria as a permanent appendage of her dominion.

59. Perhaps, too, the year under consideration might be regarded as having given birth to the "unclean spirits" of the thirteenth verse of the quoted passage. The taste for insubordination, so rife at the time, might be traced to "the dragon," while, at nearly the very same epoch, the revival of the zeal of popery, and most probably of that also of mohammedanism, might be considered to realise the two other "spirits" of the three.

60. To pass onward, after an interval not of thirteen but of fourteen years, to the termination, as already mentioned, of a period of three hundred and ninety one years to be reckoned from the capture of Constantinople, 1844 will be found to constitute a congenial continuation of the last-mentioned epoch.

61. As stated under the sixth trumpet, the year in question evolved three distinct germs of the political and intellectual and religious regeneration of Turkey, — a regeneration bearing closely on the views of the last paragraph but three with respect to the recognition of the independence of Greece; and it was also in 1844, that the submission of Morocco planted a second impress of the power of France on the mohammedan portion of Africa. But the year under consideration, not contented with thus developing

the second step in the drying up of the Euphrates, afforded perhaps a providential presage of the destined instruments for the completion of the task. It was in 1844, that the Emperor of Russia visited the Queen of England, thus uniting, as it were, the two most influential nations on earth; and, considering how inadequately the known motives of either of the illustrious parties accounted for an event so rare in the annals of the world, peradventure the meeting of Nicholas and Victoria was intended by the King of kings as an omen and a type of the future co-operation of the two great powers of the north in the work of redeeming and ameliorating and purifying the south. Nor could this supposition fail to derive confirmation from the analogous fact, that the year 1846, an undeniable epoch in the history of the papacy, was marked by the union of tractarianism and popery in the shape of a meeting between the Bishop of Rome and a distinguished convert from the Church of England.

62. Farther, three successive *thirteens* would bring us down, through 1857 and 1870, to 1883, already noticed as a probable crisis in the international relations of Russia and Turkey. At the very close of the second section, the year just mentioned was found to be posterior to the fall of Constantinople by precisely one third of twelve hundred and ninety years and to the last of the three early attacks of the

imperial city on the part of the corsairs of the Borysthenes by exactly two thirds of twelve hundred and sixty.

63. But another similar series of *thirteens* would be still more likely to identify its termination with the final step in the drying up of the Euphrates. In fact, the year 1922 would be a joint in every applicable chain of events.

64. Reckoning from 632, the date of the first irruption of the Saracens into Persia and Syria, one link of four hundred and thirty years marked 1062 as the epoch of the loosing of "the four angels" for the slaughter of "the third part of men"; a second link of the same length ended in 1492 by divesting the "locusts" of 632 of their last shred of sovereignty; and, according to the established uniformities of providence, the third link would most probably conduct the "angels" of 1062 to an analogous issue in 1922. To be strictly analogous, however, the issue in question would involve not merely the loss of the capital but the overthrow of the empire; and this very conclusion would appear to have been shadowed forth in the fact, that, in one and the same year, Russia, as stated at the close of the second section, both crossed the Balkan in Europe and penetrated to the waters of the Euphrates in Asia.

65. Again, the mohammedan dominion has already been shewn to have attained its zenith in 749,— a

year pregnant with the almost immediate revolt of Spain. Now between that date and 1922 there would intervene eleven hundred and seventy three, or thrice three hundred and ninety one, years, or, in prophetic language, three years, three months, three days and three hours, as the whole duration of the decline and fall of the political power of the moslems.

66. Thirdly, the annals of Rome, with more particular reference to the form of government, were seen, under the sixth trumpet, to be divided into spaces of two hundred and thirty four years each; and, keeping in view the general parallelism between the two capitals, the interval of four hundred and sixty nine years, or of twice two hundred and thirty four and a fraction, between 1453 and 1922 would appear to imply something more than a merely casual analogy with regard to the period of Ottoman rule in Constantinople.

67. Lastly, the middle year of the interval just mentioned, — a year which leaves a complete period of two hundred and thirty four years on either side of it —, was a remarkable epoch in the histories of each of the three powers, which hang as a northern avalanche over the southern abodes of popery and mohammedanism. It was in 1688, that Peter the Great became sole master of Russia; it was in 1688, that the sovereign, who raised Prussia from a duchy to a kingdom, came to his inheritance; and it was

in 1688, that William the Third rescued the religious liberties of England from a bigotry, which even Rome herself condemned.

68. To throw these four paragraphs into the form of a table :

Starting Points.		Differences in Years.	Resulting Epochs.	
Characters.	Dates.		Dates.	Characters.
Irruption of "Locusts" into Syria and Persia.	632	$2 \times 430 = 860$	1492	End of Political Power of "Locusts". Probable End of Ottoman Empire.
Loosing of "Angels" -	1062	$2 \times 430 = 860$	1922	
Zenith of Mohammedan Power.	749	$3 \times 391 = 1173$		
Capture of Constantinople by Ottomans.	1453	$2 \times 234 + 1 = 469$		
Accession of Peter the Great.			1922	Probable End of Ottoman Empire.
Accession of Last Duke of Prussia.	1688	$1 \times 234 = 234$		
Accession of William the Third.				

69. The probable epoch of the political extinction of Turkey, as calculated, under the guidance of scriptural analogies, from the pages of history, might be expected to be speedily followed by the fall of mohammedanism, at least in its character of a dominant religion. Now the consideration of the period of twelve hundred and ninety years, — a period expressly recorded only in one* passage of holy writ —,

* *Daniel XII*, 7 to 11.

7. And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and sware by him that liveth for ever,

will shew, how steadily and satisfactorily the grand conclusion of the foregoing table emerges from such an ordeal.

70. On the margin of the authorised version, the translators acknowledge, and that truly, that, in the seventh verse, they have substituted *half* for *part*,—an assumption which has done much to obscure and embarrass the interpretation of the context.

71. To give a brief summary of the quoted verses with the help of this additional light, the heavenly messenger mentions a period of three times and a part of a time in such a way as to render its beginning not less vague than its duration; and then, according to the uniform course of the whole book, Daniel receives a more definite revelation to the effect, that the period in question was to begin with the setting up of the abomination that maketh

that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.

8. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things?

9. And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.

10. Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand.

11. And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

desolate and was to comprise twelve hundred and ninety years, or thirty years more than three times and a half, down to some event or other not specified in any sense whatever.

72. Now to fix the limits of this period, the passage formed a portion of a revelation, which began with the fourteenth verse of the tenth chapter as to the fate of "thy people in the latter days,"—a revelation which, in its details as well as in this its general object, referred exclusively to the fortunes of the eastern church. As the latter half of the eleventh chapter is almost universally admitted to prefigure mohammedanism, and as the main, if not the sole, object of the twelfth is to shew, that "at that time "thy people shall be delivered", the period under consideration was, to a moral certainty, intended to measure the duration of mohammedan tyranny from and after the taking away of the daily sacrifice and the setting up of the abomination that maketh desolate.

73. Though many previous conquerors had polluted the holy city with the emblems of false worship, yet the Caliph Omar, more emphatically and permanently than any other spoiler, took away the daily sacrifice and set up the abomination of desolation by visiting Jerusalem himself, immediately after its capture, as "the angel of the bottomless "pit" and covering the whole site of the temple of Solomon with a mosque that bore his own name.

As it was in 636, that Jerusalem fell under the yoke of the Saracens, the twelve hundred and ninety years would expire in 1926, the same year in which, through a wholly independent and different process of calculation, popery will be seen, under the seventh vial, to be likely to come to its end.

74. To revert, for a moment, to the chain of English History, as stretched along part of the second section, the present quarter of a link, reckoning from 1819, would terminate in 1926, so that the grandest epochs in the respective lives of popery and mohammedanism would not only coincide, in point of time, with each other but also with one of the grandest epochs in the annals of our country.

75. This connexion between the destinies of England and the issue of the deadly struggle of truth and falsehood may be boldly pronounced to harmonise with the inner consciousness of all the combatants, with the hopes of every friend of pure and simple christianity, and with the fears of its every foe.

76. But, even in the very text of prophecy, the connexion in question appears, with some degree of probability, to have been embodied. In the first verse of the last-quoted passage of *Daniel*, "all these things" were to be "finished", when God should "have accomplished to scatter the power of the holy people". Now the original properly signifies "to disseminate the energy",—a version perhaps as

nearly as possible contrary at least to the popular acception of the printed translation "to scatter the "power". In this sense, then, "the holy people" under consideration would find a fitter counterpart in the English than in the Jews, in the modern, than in the ancient, depositaries of the oracles of God. England's dominion is extending from day to day; and, even on general grounds, England's race is undeniably the grand instrument of providence for the diffusion of true religion, independently of the special fact, that the providential chain of England's history commenced, as already mentioned, at the very date of the final desecration of Jerusalem.

77. The twelve hundred and ninety years of the Saracens and Turks, reaching, as they do, from 632 to 1922, have their joints, of course, four years earlier than the corresponding joints of the twelve hundred and ninety years of England,—the epochs of the former being, in general, either preparatory to the epochs of the latter or else contemporaneous with other events that must be so considered.

78. Thus the invasion of Syria by the Saracens in 632 led to the capture of Jerusalem, the true commencement of the English period, in 636. Again, though the loosing of "the four angels" in 1062 neither promoted nor retarded the enterprise of the Normans in 1066, yet, in the earlier of these two years, Harold, being driven by a storm into one of

the ports of Normandy, was dishonourably detained, till he bound himself by oath to support William's pretensions to the throne of England,—an oath, whose violation mainly contributed, in that superstitious age, to the invader's triumph over his perjured rival. Thirdly, Henry the Seventh's expedition of discovery, which was planned in 1496, was confessedly a result of Columbus's voyage of 1492, the date also of the political extinction of the Saracens. Lastly, England's multifarious epoch of 1819 was, in most respects, certainly brought about by the issue of the war in 1815, the commencement, whether marked to the eye of man or not, of the last quarter of a step in the downward march of the Ottoman Empire.

79. To conclude the discussion of this sixth vial with a brief comparison of the annals of judaism and mohammedanism, the commencement of the vulgar æra appears to be equidistant from certain congenial epochs respectively of Mohammedans and Jews. The House of David dated its political power from 1063 A. C., while the Turks, dominant as well over other mohammedans as over christians, made their first appearance on the theatre of general history in 1063 A. D. by passing the Euphrates under the conduct of Alp Arslan; in 1491 A. C., the date of the exodus, the Jews first emerged into separate nationality, while, in 1492 A. D., the Saracens ceased

for ever to be a people ; and the Jewish nation took its rise in 1921 A. C. with the call of Abraham, while the Ottoman Dominion would seem to be likely to come to its end in 1922 A. D.

* SEVENTH VIAL.

80. In the awful array of Armageddon, the sixteenth verse of the chapter shadowed forth the preparations for the last battle between the christianity of the first seal and the persecution and superstition

* *Revelations XVI*, 15 to 21.

15. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.

16. And he gathered them together into a place called in the Hebrew tongue Armageddon.

17. And the seventh angel poured out his vial into the air ; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.

18. And there were voices, and thunders, and lightnings ; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great.

19. 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.

20. And every island fled away, and the mountains were not found.

21. And there fell upon men a great hail out of heaven, every stone about the weight of a talent : and men blasphemed God because of the plague of the hail ; for the plague thereof was exceeding great.

of the next three seals, while the remainder of the passage would appear to exhibit in detail the progress and issue of the contest.

81. To limit our observations to the nineteenth verse, as embodying all the definite results, "the great city was divided into three parts". Here the subject of division, being expressly distinguished both from "Babylon" and from "the cities of the nations", most probably signified, like the "city", to be hereinafter considered, of the eleventh chapter, the whole of christendom properly so called. Now the dividing of this "great city" into three parts would exactly harmonise with the prophetic partition of the ancient world into Rome, Constantinople and Persia, while the northern powers of England, Prussia and Russia, all prefigured, as to their position, by the "hail" of the closing verse of the passage, might each be supposed to indicate a nucleus of one of the thirds. As these three modern states respectively represent all the grand denominations, but the doomed one alone, of christianity, regenerated christendom, if there be any truth in the foregoing suggestion, will not only have ejected popery from its bosom but will also disclaim that presumed necessity of an external unity, which, from the beginning to the present day, has been popery's most solid foundation.

82. "The cities of the nations fell". All false

religions were to be extirpated,—an exposition nearly equivalent to the recorded proclamation of the seventh trumpet, that the kingdoms of this world were to become the kingdoms of Jehovah.

83. “Great Babylon came in remembrance before God, to give unto her the cup of the wine of the “fierceness of his wrath”. Rome was to be visited with sore punishment,—a punishment likely, according to parallel passages, to amount to utter destruction.

84. Now to discuss the chronology of the emblem under consideration, the fifteenth verse of the quoted passage, in announcing that the next member of the series was to “come as a thief”, would appear to indicate the shortness of the interval between the catastrophes of the sixth and seventh vials; and, in fact, the interval in question is not likely to exceed three or four years.

85. The ecclesiastical tyranny of the papacy, in various forms of expression such as three times and a half and forty two months and twelve hundred and sixty days, was to exist during twelve hundred and sixty years. Now this period might be reckoned, so as to have sufficiently definite terminations, from various points in the growth of papal domination. From the accession of the first professor of christianity to the government of the empire in 245,—an epoch already noticed—, the chain in question would

extend to 1505, that conspicuous halt in so many of the marches of providence; from the beginning of the reign of Constantine in 306 the period under consideration would lead to 1566, the date of the death of Soliman the Magnificent and of the acme of Turkish power; and from Justinian's recognition of the primacy of the Bishop of Rome in 533 twelve hundred and sixty years would expire in 1793, the most horrible crisis of the French Revolution.

86. But to the first alone of these three cases could the test of subdivision be successfully applied, while the developement even of the first would shew, that it embodied only a part of the truth. In 245, the papacy, as such, could not be said to have commenced; in 1505, it could not be regarded as having come to a close: and, moreover, the intermediate joints would be found to fix the zenith of the influence of the Vatican too far from the beginning of the period and too near to its end. Still the interval between 245 and 1505, would, as has just been mentioned, contain a portion of the true chain of providence, its first third expiring in 665, the real origin, as already ascertained, of the spiritual usurpation of the pope over the western church.

87. Dividing the twelve hundred and sixty years, in the same manner as the twelve hundred and ninety, into three equal links, the first link of four hundred and twenty years would end in 1085, the date at

which Gregory the Seventh, after a pontificate of turbulent and hazardous conflict, bequeathed to his successors the invaluable fruits of his own talent and fortitude in their temporal supremacy over all the kings of the earth with reference at least to spiritual ends.

88. To pass to the middle of the second link,—the same being, of course, the middle point of the whole chain—, Boniface the Eighth mounted the papal throne in 1294 on the abdication of Celestine, though it was only after his predecessor died in 1296, that he deemed himself secure; and, reckoning from the death of Gregory the Seventh, two hundred and ten years would lead to 1295, the intermediate year of the aforesaid period of transition. Not contented with the legacy of Hildebrand, enriched, as it had been, by a long line of ambitious and unscrupulous tenants of the chair of St. Peter, the successor of Celestine discovered and exhausted a new mine of papal pretension by arrogating to himself temporal supremacy with reference even to temporal ends. In fact, Boniface the Eighth was the first pontiff, who claimed to be, without qualification or restriction, the Vicegerent of Heaven. But hardly had the papacy thus reached the summit, when it began to descend fully as rapidly as it had risen, for the violence of this its haughtiest representative, like that of the friars in the cases of Wickliffe and Luther, roused, under an overruling

providence, such a spirit of resistance as practically broke the papal sceptre of universal empire. It was in the very middle of her spiritual life, that Rome attained the height of her spiritual grandeur.

89. At the close of the third quarter of the second link, the forerunner of Luther stood forward to accelerate, perhaps without any such intention on his part, the papacy's downward career. It was in 1400, that John Huss was nominated to his charge in Prague; and in the same year, as if providence had wished him to influence at once the sovereign and the people, he was appointed confessor to Sophia of Bavaria, wife of Wenceslaus king of Bohemia.

90. The middle of the fourth quarter of the second link marked 1453, the date of two events which confessedly did much to dispel papal darkness by the light at once of literature and of religion. The fall of the capital of the east obliged the depositaries of ancient learning to take refuge in the west; and the first printed edition of the holy scriptures still more directly laid the axe to the root of the tree. Moreover, the consolidation of the states of Europe, which has been shewn to have commenced in 1453, would of itself have shorn the wings of the papacy in the very same proportion, in which it facilitated the movements of every local government. Bulls of excommunication, those sacred licences for rebellion, would have fallen

comparatively harmless on the master of a regular revenue and a standing army.

91. In 1505, at the end of the second link of the chain, Luther began to unlock the papal fetters of divine truth and human liberty; and it was in or about the same year, that Copernicus is generally supposed to have formed, in his own mind, the planetary system, for which, as a heresy, Galileo, in a subsequent age, suffered the inquisitorial torture of the soul.

92. In 1558, after the lapse of half a quarter of a link, commenced the reign of Elizabeth, the most useful, as being the most requisite, of all the successive bulwarks of protestantism; and in the same year, precisely a quarter of a link after the English, as already mentioned, were expelled from France in general, the loss of Calais still more decidedly and completely separated our country from the continent and its politics.

93. In 1610, at the end of the first quarter of the third link, the Moors were driven from Spain, as the Jews before them had been driven in 1492. These outrages against humanity were very prejudicial, both civilly and religiously, to the interests of the papacy. In their civil aspect, they impoverished and weakened the most submissive province of the papal empire; and, as to their religious bearing, they brought both the laity and the clergy of the kingdom

into contact with the leaven of judaism and mohammedanism in the persons of those, who had neither the courage for flight nor the honesty for martyrdom, — a leaven which is said still to exist in the persons of their descendants. The year 1610 was also distinguished by Galileo's invention of the telescope, an incident not only fatal to the physical heresies of the papacy but also mainly conducive to the substituting of commerce for superstition in providence's grand work of knitting together the disjointed family of man.

94. In 1663, half a quarter more of the third link would come to a close. Did it for many epoch in the mind of Newton, as a continuation of Copernicus's system of 1505 and of Galileo's invention of 1610?

95. In 1715, the middle year of the third link, the battle of Sheriffmuir and the siege of Preston crushed the popery of Scotland and England, as, in another of the marches of providence, the battle of the Boyne had previously trampled in the dust the popery of Ireland.

96. In 1820 or rather on the first day of 1821, at the end of the third quarter of the third link, the Union of Britain and Ireland was carried, for the first time, into complete operation, the two countries having continued to be, down to that date, comparatively foreign to each other on the important subjects

of revenue and trade. Nor could this event fail to influence the destinies of popery. Catholic emancipation, as it was styled, would confessedly have been unattainable under the sway of the separate legislature of Ireland; and, whether fortuitously or not, it was from and after the date of the entire fusion of the two kingdoms, that the House of Commons voted, year after year, in favor of a measure, which, as if to clear the contest from suspicion and to shed lustre on the victory, proposed to pit truth and falsehood against each other on equal terms.

97. At the close of the chain, the year 1925, more particularly with reference to the peculiar characters of the last two joints, will most probably occupy a distinguished place in the annals of popery, and in those annals as connected with the destiny of England.

98. To view, for a moment, the sixth and seventh vials taken together, two successive years, 1925 and 1926, are likely to sound the knell respectively of popery and mohammedanism, and that, too, through the instrumentality of our country; and of this triple connexion there appears to be at least a curious illustration in the fact, that 1534, the crisis of the reformation in England, precedes 1925, the probable epoch of the reformation of Europe, or rather of the world, in general, by precisely one mohammedan period of three hundred and ninety one years.

99. To tabulate the whole chain :

Starting Points.		Differences.		Resulting Epochs.	
Characters.	Dates.	Links.	Years.	Dates.	Characters.
Rise of Papacy - -	665	One	420	1085	Gregory the Seventh.
Gregory the Seventh	1085	A Half	210	1295	Boniface the Eighth.
Rise of Papacy - -	665	Three Halves	630	1295	Boniface the Eighth.
Boniface the Eighth -	1295	Three Halves	630	1925	Probable Overthrow of Popery.
Boniface the Eighth -	1295	A Quarter	105	1400	John Huss.
John Huss - - -	1400	An Eighth	53	1453	Printed Bible and General Epoch.
John Huss - - -	1400	A Quarter	105	1505	Martin Luther.
Martin Luther - - -	1505	An Eighth	53	1558	Accession of Eliza- beth.
Martin Luther - - -	1505	A Quarter	105	1610	Expulsion of Moors.
Expulsion of Moors -	1610	A Quarter	105	1715	Battle of Sheriffmuir.
Battle of Sheriffmuir	1715	A Quarter	105	1820	Complete Union of Britain and Ireland.
Complete Union of Britain and Ireland.	1820	A Quarter	105	1925	Probable Overthrow of Popery.
Martin Luther - - -	1505	One	420	1925	Probable Epoch of Complete Reforma- tion.

100. The seventh vial, according to the express declarations of the text, is fully as likely to affect Rome herself as her church. But the immediate continuation of the passage bears still more directly on the point at issue.

101. The tenth and eleventh verses of the seventeenth chapter of the apocalypse, which avowedly treat of the successive forms of the government of "Babylon the Great", clearly intimate, at least by implication, that "the eighth" king, confessedly the pope, was to be the last; while, according to the sixteenth verse, "the ten horns", as a consequence of their new-born hatred, were to "make her desolate and naked", to "eat her flesh", and to "burn her

“with fire”. These two passages taken together, however metaphorical the latter one may be, manifestly imply a connexion between the overthrow of the papacy and the ultimate destiny of its seat of empire.

102. Moreover, the connexion in question, to say nothing of its essential probability, appears to be shadowed forth in various chronological analogies.

103. In 1526 and 1527 respectively,—within two years after the first national defections from the papacy —, Rome was twice captured. But of these misfortunes the instruments were still more remarkable than the dates. It was not under the newly revolted banners of Zurich and Hesse and Saxony and Prussia, that the eternal city was thus subjected to disaster and disgrace: she was indebted for her humiliation and distress to the spiritual and the secular adherents of the apostolic see, being the victim, in 1526, of a Roman Cardinal, and, in 1527, of a French Duke serving under a Spanish Sovereign of Germany. When viewed as a whole, might not the attacks of Colonna and Bourbon be considered to prefigure the mistress of the world, as perishing immediately after her descent from the ecclesiastical throne of the nations, and that, too, under the avenging wrath of her last and most faithful votaries.

104. Again, it was in 756, that Papal Rome was first invested with territorial dominion through

Pepin's grateful gift of the Exarchate of Ravenna. Now between that year and 1926 there will have intervened precisely eleven hundred and seventy years, just five times the period already seen to mark the successive changes of Rome's masters; while, to bring the coincidence more to a point, the middle of the fifth space of two hundred and thirty four years was 1809, the very date at which, as already mentioned, Napoleon dragged the pope into captivity and annexed the popedom to France.

105. Farther, the accession of the German Emperors, already shewn to have been consummated in 964, had really begun in 962; while 963, the middle point of the period of transition, was exactly equidistant, in opposite directions, from the commencement of the vulgar æra as "the number of a man" and from 1926.

106. Moreover, as stated under the third trumpet, it was in 472, that Rome was taken for the third and last time previously to the dissolution of the western empire; and between this date and 1926 the middle point was 1199, the very date, within a year, at which, as previously noticed, Innocent the third rendered himself independent of the German Emperors, the very epoch, in short, of the accession of "the eighth" king.

107. But the earlier two dates of the last-preceding paragraph embody each its own special

relation to the probable epoch of the fate of Rome and the papacy. If the final capture of the eternal city, under the trumpets already considered, took place in 472, four hundred and seventy two years elapsed between the fall of Constantinople and 1925; while between 1926 and 1199 there intervened seven hundred and twenty seven years, precisely the interval between the commencement of the vulgar æra and the political rebellion of the pope in 727.

108. To conclude the discussion of this seventh vial by throwing these four paragraphs into the form of a table :

Starting Points.		Differences in Years.	Resulting Epochs.	
Characters.	Dates.		Dates.	Characters.
{ Papal Rome's Territorial Dominion. Napoleon's Seizure of Rome.	756	} $5 \times 234 = 1170$ $\frac{1}{3} \times 234 = 117$	1926	{ Probable Epoch of Papal Rome's Fall.
	1809			
{ Commencement of Vulgar Æra.		963	963	Accession of "Seventh" King.
{ Accession of "Seventh" King.	963	963	1926	Destruction of "Eighth" King.
{ Olybrius's Capture of Rome.	472	727	1199	Accession of "Eighth" King.
{ Accession of "Eighth" King.	1199	727	1926	Destruction of "Eighth" King.
{ Commencement of Vulgar Æra.		472	472	Olybrius's Capture of Rome.
{ Fall of Constantinople	1453	472	1925	Overthrow of Popery.
{ Commencement of Vulgar Æra.		727	727	Pope's Political Rebellion.
{ Accession of "Eighth" King.	1199	727	1926	Destruction of "Eighth" King.

* CLOSING OBSERVATIONS.

109. According to the only edition of the original of the new testament, which is within the writer's reach, the oath of the angel of the rainbow should be rendered to the effect : " That there shall be time " no longer, — excepting in the days of the voice of " the seventh angel, when he shall begin to sound —, " and (that) the mystery of God has been finished, " as he hath declared to his servants the prophets".

* *Revelations X*, 5 to 11.

5. And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven,

6. And sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer :

7. But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.

8. And the voice which I heard from heaven spake unto me again, and said, Go and take the little book which is open in the hand of the angel which standeth upon the sea and upon the earth.

9. And I went unto the angel, and said unto him, Give me the little book. And he said unto me, Take it, and eat it up ; and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.

10. And I took the little book out of the angel's hand, and ate it up ; and it was in my mouth sweet as honey : and as soon as I had eaten it, my belly was bitter.

11. And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings.

110. Coupled with the allusion to *Daniel XII*, 7, which is obviously implied in the form and sanction of the solemnity, the second and third verses of the quoted passage would, in substance, amount to this, that the prophetic periods, as foretold by the chronological seer of the old testament, had now expired, with the exception of such as might extend down to the palmy days of that emblem, which was to vest the kingdoms of this world, as the fruits of ultimate victory, in the crowned and mounted archer of the first seal. More summarily still, the verses in question would intimate the simple fact, that the last of the seven thunders would immediately precede the seventh trumpet with its universal dominion "of our Lord and of his Christ".

111. The remainder of the quoted passage would seem to synchronise rather with the first appearance of the angel of the rainbow than with the close of the seven thunders or with the consequent proclamation of the impending glories of the seventh trumpet. To refer, for a moment, to the fourth verse of the chapter, "a voice from heaven" had enjoined the evangelist to "seal up those things which the seven thunders "uttered, and write them not"; and now, in the eighth verse, the same voice, after having thus struck out the emblems just mentioned from their place in the grand chain of the apocalypse, commanded John to "go and take the little book" &c. Farther, on

eating the open volume in obedience to the angel of the rainbow, the evangelist found it to be sweet in his mouth but bitter in his belly, — a symbol either of the troubles, that followed the reformation, or of the spiritual power of the unvarnished scriptures in convincing men of their sins.

112. Finally, the closing verse of the passage, addressing John and identifying him, as being one of the inspired writers, with the whole of the sacred volume, obviously prefigured that spread of the truth, which the growing spirit of the reformation, by opening “the little book” through innumerable translations, was to effect from year to year, till at last pure and simple christianity should cover the earth as the waters cover the sea.

113. To refer briefly, in conclusion, to the foregoing exposition of the seven vials, the writer deems it hardly necessary to state, that he has not attempted to exhaust a theme, which is in itself inexhaustible. The whole of the history of Europe, from the fall of Constantinople downwards, might have been introduced. But, independently of the concomitant evil of mere magnitude, the salient points, if displayed by themselves, appeared to have a better chance of being successfully grasped by the reader; and any person, who might thus have satisfied himself as to the general accuracy of the writer’s views, would

find, in his own most minute researches, daily and hourly confirmations of such his belief.

114. The ordinary theory on the subject,— a theory of which the writer unavoidably possesses the vaguest possible knowledge —, appears to be essentially defective in this particular, that, by referring the first five vials to one and the same cause, the unbridled democracy of the French Revolution, it virtually lowers the divine omniscience to the blindness of man, who, seeing, as he does, only results with certainty, often fancies diversities, where nothing but unity really exists.

VIII.

SEVENTH TRUMPET.

* PRELIMINARY REMARKS.

1. ALREADY have we reached the æra of the seventh trumpet by two different routes. The first six

* *Revelations XI, 1 to 14.*

1. And there was given me a reed like unto a rod : and the angel stood, saying, Rise, and measure the temple of God, and the altar, and them that worship therein.

2. But the court which is without the temple leave out, and measure it not ; for it is given unto the Gentiles : and the holy city shall they tread under foot forty and two months.

3. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.

4. These are the two olive trees, and the two candlesticks standing before the God of the earth.

5. And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies : and if any man will hurt them, he must in this manner be killed.

6. These have power to shut heaven, that it rain not in the days of their prophecy : and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will.

7. And when they shall have finished their testimony, the

seals have conducted us to it through the long and constant struggle between essential christianity and all its rivals; and the seventh seal, the first six trumpets and the seven vials have led us to it through the secular fortunes of the Roman Empire and its ten horns. We are now to be heralded to the same goal through a brief history of that mixture of secular policy and essential christianity, the visible church.

beast that ascended out of the bottomless pit shall make war against them, and shall overcome them, and kill them.

8. And their dead bodies shall lie in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified.

9. And they of the people and kindreds and tongues and nations shall see their dead bodies three days and an half, and shall not suffer their dead bodies to be put in graves.

10. And they that dwell upon the earth shall rejoice over them, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.

11. And after three days and an half the Spirit of life from God entered into them, and they stood upon their feet; and great fear fell upon them which saw them.

12. And they heard a great voice from heaven saying unto them, Come up hither. And they ascended up to heaven in a cloud; and their enemies beheld them.

13. And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven.

14. The second woe is past; and, behold, the third woe cometh quickly.

2. The first verse of the quoted passage measures "the temple of God", while the second leaves "the holy city" without being measured to be trodden under foot by the nations for the space of forty and two months. By "the holy city" in general and "the temple of God" in particular are respectively meant the visible church and essential christianity, —the latter being set apart, as it were, by the evangelist's reed from the scenes, that immediately follow, and the former being cast forth to fight its battle against all comers during twelve hundred and sixty years.

3. Under the character of the "two witnesses", the third verse views the visible church in its two great divisions of eastern and western catholicism,—the one, be it observed, differing almost as widely as the other from the papacy. It may teach a lesson of candor to consider, that, from the beginning to the present moment, myriads of Christ's faithful disciples have lived and died in communion with the Church of Rome, that many have discerned the truth and yet deemed schism worse than heresy, and that many more, even while cherishing in their understandings the graftings of tradition, have exclusively devoted their affections to the fundamental doctrines of the gospel. If, in these times, error may appear to be more or less wilful, its culpability must be estimated, at least by man, with a due

allowance for the prejudices of education and the spirit of sectarianism. Nor perhaps, in point of fact, is error now more wilful than it was before the dawn of the reformation. The subjects of the papacy, priests as well as laymen, are restrained, partly by superstitious terror and partly by conscientious scruples, from testing for themselves the tenets of the church; and, in addition to this general restraint, the pastors of the flock in particular see their days wasted and their faculties jaded in the "never ending, still beginning" exactions of a discipline, which estimates religious duties by hours and minutes, by feet and inches.

4. The continuation of the third verse represents the "two witnesses" as prophesying in sackcloth during "a thousand two hundred and threescore "days", precisely equivalent to the "forty and two "months" of the prostration of "the holy city". As twelve hundred and sixty years and twelve hundred and ninety have already been shewn respectively to indicate the reign of the papacy in the west and that of mohammedanism in the east, the present passage, applying, as it does, twelve hundred and sixty years to both dominations in common, clearly shews, that the shorter period, along its whole length, is to be parallel with the longer and that it can be overlapped, either at one end or at both ends, by only thirty years in all.

5. The fourth verse describes the two divisions of the visible church as "olive trees" and "candlesticks", as emblems of peace and sources of light.

6. The fifth and six verses, according to the apocalyptic system of appropriating the words and sentiments of the old testament, arms the "two witnesses" with the powers of Moses and Elijah, incomparably the greatest prophets of ancient times. These allusions, however, do not appear to shadow forth anything more than a very high place in the favor of the Jehovah of both dispensations; and, in the same way, the statement of the twelfth verse, that the "two witnesses", after their resurrection, "ascended up to heaven in a cloud", is to be understood merely as an allusion to the translation of Elijah and perhaps also to the mysterious burial of Moses.

7. The seventh verse overcomes and kills the "two witnesses" by means of "the beast that ascendeth out of the bottomless pit". In other words, it deprives both sections of the visible church of collective life through the persecuting spirit of false religion, through the united attacks of popery and mohammedanism. This is to happen when the "two witnesses" shall "have finished their testimony," at or about the close, of course, of the twelve hundred and sixty years.

8. When translated to the very letter, the eighth

verse places the scene of the combat and slaughter in "the street of the city the great one, the one which spiritually is called Sodom and Egypt, where also our Lord was crucified". In the original, as well as in the version, the epithet "great" may be indiscriminately referred either to "the city" or to the "street", so that the ambiguity must be removed rather by the demands of sense and propriety than on grammatical grounds. Now "city", being most probably the same as "the city" of the thirteenth, and "the holy city" of the second, verse, stood far less in need of limitation or qualification than "street"; again the double description of "Sodom and Egypt", the name both of a town and of a country, was much more likely to be applied, in a wholly figurative sense, to "street," than, in a half-figurative and half-literal acceptation, to "city"; and lastly, according to the ordinary translation, either Jerusalem, in defiance of all analogy, must be "the great city", or else Rome, according to the inadmissible scheme of most commentators, must be tortured into the place of Christ's crucifixion.

9. The scene, therefore, of the combat and slaughter of the seventh verse is to be not "the street of the great city" &c but "the great street of the city, the street which spiritually is called Sodom and Egypt, where also our Lord was crucified". Keeping in view, that "the city" is

equivalent to all the homes, past and present, of the visible church, providence has left little room for doubting, in these days, as to the direction and distinctiveness of its streets. With regard to direction, thoroughfares follow rather the length than the breadth of a town, while these dimensions of the civilised world still continue, as at first, to correspond with the geographical terms of longitude and latitude. With regard again to distinctiveness, the whole of the north of both hemispheres, ever since the epoch of Poland's dismemberment, has become the thoroughfare of comparatively pure christianity, while the south of either continent, with the exception of Greece which, after all, does not break the continuity, is the thoroughfare of popery and mohammedanism.

10. Of these two streets the latter, as being more extensive and more populous, is better entitled to be particularised as "great"; in impiety and persecution it more specially resembles "Sodom and Egypt"; and undeniably it is, in the most literal meaning of the words, the very place, "where our Lord was crucified".

11. It is in the dominions, therefore, of the crowned and mounted archer's enemies, that the "two witnesses" are to be overcome and killed. Now this is precisely what the face of the world, independently of the voice of prophecy, must lead one to anticipate.

Beyond those limits the flames of persecution are never again likely to glow, while, within them, mohammedanism and popery, as their coming destiny maddens them with its advancing shadow, may well be expected to rouse themselves into a dying effort against all such professors of true religion, whether of the eastern or of the western church, as either local situation or political subjection may, for a time, place at their mercy.

12. But already does the past history of the southern thoroughfare embody an accurate type of the various features of the fate of the "two witnesses". In 1685, in connexion with the revocation of the Edict of Nantes, Louis the Fourteenth not only deprived the huguenots of France of collective life by prohibiting their mode of worship but also denied to their "dead bodies" the privilege of being put out of sight by forbidding them to leave the country. Again, as the revocation in question prefigured, in the south, the slaughter of the "two witnesses" with the exposure of their "dead bodies", so did a singular coincidence of political changes in the north become, at the end of about three years and a half, an omen of their resurrection and ascension, of their being delivered from their trammels in order to enjoy a higher and nobler degree than ever of religious liberty. It was in 1688, as already shewn, that Russia and Prussia and England all began to receive

from providence their final training for their destined task of regenerating the regions of popery and mohammedanism, while, to establish the relation of cause and effect between the two epochs, they all derived, but more particularly the latter two powers, considerable accessions of industry and wealth from the influx of such protestants as were able to elude the cruel vigilance of their tyrant.

13. Is it too much to infer, that the three years and a half of suspended animation, occurring, as they do, at the close of the twelve hundred and sixty years, are the self-same space that intervenes between 1922 and 1926, the probable epochs respectively of the recovery of Constantinople and of the fall of Rome? Is it at all improbable, that the decisive reverse of mohammedanism, as the prelude of the simultaneous doom of popery, will stimulate both the red horse and the pale to make common cause against the crowned and mounted archer? Is it rash to suppose, that the second northern hive, nursed, as it will have been, for more than twelve centuries, will develop itself as an antitype, and as more than an antitype, of the first?

14. If these paragraphs should be correct, the fall of "the tenth part of the city", as predicted in the thirteenth verse, would not involve any great difficulty. Happening at the very close of the twelve hundred and sixty years, this event, almost to a

moral certainty, would be the final overthrow of the eternal city: it was at least intended to terminate the reign of false religion, for, in consequence of its terrors, "the remnant were affrighted, and gave "glory to the God of heaven".

15. Lastly, the fourteenth verse would seem merely to synchronise the history of the visible church with that of the secular fortunes of the Roman Empire and its ten horns, to bring the two chains together at the epoch of the oath of the angel of the rainbow, to proclaim, that, by one route more, the apocalypse had been brought down to the æra of the last of the trumpets.

16. In the chronological prosecution of the subject, the writer will separately consider the periods of thirteen hundred and thirty five, and of two thousand three hundred, years.

* PERIOD OF 1,335 YEARS.

17. In the immediately preceding verse, or, in other words, in *Daniel XII*, 11, the twelve hundred and ninety years, as already noticed, had been revealed to the prophet, in answer to his inquiries, as an exposition of three times and a part of a time; and, in

* *Daniel XII*, 12.

12. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.

the passage under consideration, the heavenly messenger appended another exposition of the same indefinite period. One developement of the indeterminate fraction was to lead to one event, and another to another, both events being clearly and expressly connected by the context with the deliverance of "thy people".

18. If the twelve hundred and ninety years, as already estimated, were to terminate in 1926, then the thirteen hundred and thirty five would expire in 1971, the very close, as about to be immediately ascertained in the sequel, of the two thousand three hundred years. The intermediate space of forty five years was probably meant to mark the interval between the extinction of popery and mohammedanism and the restoration of the chosen people, to prepare for ushering into the world the second golden age of Israel, to pave the way for more than the glories of Solomon through a drama as nearly as possible equal in duration to the arduous but triumphant struggles of David's public life.

19. In support of this conclusion may be stated one historical analogy of astounding grandeur. Keeping in view that 1971 in the æra of christianity corresponds with 5975 in that of the creation, the middle point between the beginning of time and the close of the thirteen hundred and thirty five years would be 2988 A. M. or 1016 A. C., the very epoch,

at least within a year, of the accession of Solomon ; and this coincidence, moreover, will be seen, in the next section, to be one of a series turning on the commencement of that monarch's reign as a common pivot.

* PERIOD OF 2,300 YEARS.

20. How long, to express briefly the question of the thirteenth verse, shall the sanctuary be trodden

* *Daniel VIII*, 3 to 14.

3. Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns : and the two horns were high ; but one was higher than the other, and the higher came up last.

4. I saw the ram pushing westward, and northward, and southward ; so that no beasts might stand before him, neither was there any that could deliver out of his hand ; but he did according to his will, and became great.

5. And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground : and the goat had a notable horn between his eyes.

6. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power.

7. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns : and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him : and there was none that could deliver the ram out of his hand.

8. Therefore the he goat waxed very great : and when he was strong, the great horn was broken ; and for it came up four notable ones toward the four winds of heaven.

under foot in consequence of the vision and its details? Taken in connexion with this interrogatory, the answer of the fourteenth verse would amount to this, that the two thousand three hundred years were to begin with that point of the vision, which, as the cause of an effect, led to the gradual defiling of the sanctuary, and to end with the complete cleansing of the same.

21. As to the commencement of the period, the "little horn" of mohammedanism is found to descend not from the "ram", whose story is merely an introduction, but from the "he goat", as its remotest an-

9. And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

10. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

11. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised and prospered.

13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14. And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

cestor, and to descend from him only as the violent supplanter of his predecessor in oriental empire. In its chronological character, therefore, the vision is to be reckoned from the moment, at which the victorious assailant "smote the ram, and brake his two horns".

22. Moreover, even without reference to the particular tenor of the passage under consideration, the exclusion of the story of the "ram" is quite in keeping with the general style, as already illustrated, of the prophetic word. Alexander's domination of the east would clearly be included among the preparatory events of the drama, for, besides that he himself authorised the erection of the half-heathen temple on Mount Gerizim as a rival of the holy sanctuary in Jerusalem, Ptolemy Lagus, one of his immediate successors, treacherously seized and sacked the City of David, thus commencing that series of attacks, with which the "horns" of Syria and Egypt alternately gored "the pleasant land". But the Persian kings, though, as the successors of Nebuchadnezzar, they might consistently enough be considered to continue that oppression of the church which he had begun, yet could not themselves be reasonably regarded as introducing a tyranny of true religion. So far from imitating Nebuchadnezzar and his successors, they delivered the Jews from servitude and exile; and not contented with restoring them at their own expense to the land of their fathers, they subsequently per-

severed, with now and then perhaps a negative interruption, in protecting and cherishing them.

23. But to return, the moment, at which the he goat "smote the ram, and brake his two horns", could not be earlier than the death of Darius, which took place in 330 A. C. ; so that the complete cleansing of the sanctuary would be accomplished in 1970 A. D., as nearly as possible the epoch of the termination of the thirteen hundred and thirty five years.

24. The only earlier date, which could safely be suggested as the origin of the period under consideration, would be 334 A. C., the year in which Alexander entered on his eastern expedition, while, of course, the corresponding close would be 1966. In like manner, by reckoning the twelve hundred and ninety years not between 636 and 1926 but between 632 and 1922, the thirteen hundred and thirty five years would expire not in 1971 but in 1967. In either case, the first result will probably be preparatory to the second, each of the two intervals being equivalent to the scriptural space of half a week of years.

25. But, as already observed with respect to the twelve hundred and sixty years, typical periods of two thousand three hundred years appear to have preceded the true one by long intervals of time. Reckoning, for instance, from the very beginning, instead of the very end, of the wars between Greece and Persia, or, in other words, from the burning of

Sardis by the Athenians in 504 A. C., one such period would find a sufficiently congenial termination in 1796, the epoch of the rise of Napoleon Bonaparte. In his Syrian expedition, undertaken, as it was, partly with the hope of effecting the restoration of Israel, that conqueror was a striking type of him, who, according to *Daniel XI, 45*, “shall plant the “tabernacles of his palaces between the seas in the “glorious holy mountain”.

26. Again, another such period, beginning with the great day of Plataeæ in 479 A. C., would expire in 1821, the commencement of the continuous revolution, that liberated Greece. Of this period the two extremes would be both important and congenial, while the latter extreme, according to the writer's foregoing views, might well be regarded as a forerunner of the complete cleansing of the sanctuary.

* CLOSING OBSERVATIONS.

27. When literally rendered, the immediate results of the blowing of the seventh trumpet would run

* *Revelations XI, 15 to 19.*

15. And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever.

thus: "The (reign or) kingdom of this world is "become our Lord's and his Christ's; and he shall "(reign or) be king for ever and ever". The ordinary version, by gratuitously changing "kingdom" into "kingdoms" and by failing to embody the correlative characters of the substantive and the verb, conveys not only an inadequate, but even an inaccurate, idea of the original. Whether the relation between "kingdom" and "world" be active or passive, or, in other words, whether "the kingdom of this world" signifies the dominion exercised over its interests or the dominion wielded by its spirit, the text in question could not reasonably be understood to intimate anything different from the negative fact, that the crowned and mounted archer's enemies no longer existed to thwart his goodness or to war against his power. The accession of Christ, as the *ultimus haeres*

16. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God,

17. Saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power, and hast reigned.

18. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldest destroy them which destroy the earth.

19. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail.

of all things, would be a necessary consequence of the dethronement of his rivals.

28. The passage under consideration, therefore, would not afford any support to the tenet of the Messiah's personal reign on earth. It would, on the very face of it, go as far to establish the personal reign of "our Lord" as of "his Christ", of the Father as of the Son. In fact, the scriptural form of supplication recognised the "kingdom", for whose advent Jesus taught his disciples to pray, as being expressly that of the first person in the Holy Trinity. Moreover, that inspired litany clearly developed the true nature and tendency of the "kingdom" in question. Its petitions, whether individually or in classes, obviously exhibit the form of a climax. First is uttered the invocation; secondly glory is ascribed; thirdly temporal supplies are asked; and lastly spiritual mercies are implored. To cite the whole at full length, as divided into sections and then again into clauses: I, Our Father, which art in heaven; II, 1, Hallowed be thy name; 2, thy kingdom come, 3, thy will be done in earth, as it is in heaven; III, Give us this day our daily bread; IV, 1, And forgive us our trespasses, as we forgive them, that trespass against us, 2, and lead us not into temptation, 3, but deliver us from evil. Here the prayer for the earthly coming of the divine kingdom is at once explained

and exalted into the earthly doing of the divine will.

29. In the eighteenth verse, as just mentioned with respect to the fifteenth, the printed translation loses much of the force of the original by failing to embody the correlative characters of the substantive and the verb: the literal version would be, that "the nations "have been wroth, and thy wrath is come," as if the elders had said, that the cup of man's iniquity had now been filled and that the bolt of final vengeance was now poised in God's hand. Whether the first, or the second, resurrection was meant by "the time "of the dead", the event was, in all probability, still distant,—the language, however, being less remote from human apprehensions than that of some of the apostles with regard to their own expectation of the immediate return of the Son of Man. To Jehovah's inspiration, as well as to Jehovah himself, a thousand years are as one day and one day is as a thousand years.

30. Passing from the hymn of the four and twenty to the continuation of the narrative, the nineteenth verse, which synchronises, of course, with the voice of the seventh angel in the fifteenth, represents "the "temple of God", as being opened in heaven and as displaying to view "the ark of his testament". This magnificent spectacle will doubtless find its historical

counterpart in the universal diffusion and universal reception of the gospel.

31. On the eve of the outpouring of the vials, the commencement of this consummation had been pre-figured in similar phraseology. In the fifth verse of the fifteenth chapter of the apocalypse, "the temple of the tabernacle of the testimony in heaven was opened", doubtless through the instrumentality of Luther; but, according to the eighth verse of the same chapter, "no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled", till, in other words, the vials had extinguished popery and mohammedanism, which still stood between the nations and the truth.

32. To return, for a moment, to the last of the trumpets, the nineteenth verse once more includes "great hail" among the earthly accompaniments of the truly glorious revolution, thus again bringing before us that northern hive of Russia and England with its southern and eastern and western swarms, which was probably a secondary object of signification in *Jeremiah* VI, 22: "Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth".

IX.

* MILLENNIUM.

1. DURING the period under consideration, Satan is to continue bound, so as to deliver the world from those evils, with which his diabolical suggestions have

* *Revelations XX*, 1 to 6.

1. And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand.

2. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years,

3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled : and after that he must be loosed a little season.

4. And I saw thrones, and they sat upon them, and judgment was given unto them : and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands ; and they lived and reigned with Christ a thousand years.

5. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.

6. Blessed and holy is he that hath part in the first resurrection : on such the second death hath no power, but they shall be Priests of God and of Christ, and shall reign with him a thousand years.

so long embittered human life. Every volume of history, every sheet of news, every person's daily observation must shew, how much more beneficial would be the amelioration of human prejudices and passions than even the removal of all the natural causes of human misery.

2. Without descending to the consideration of the crimes of individuals, how different, during the millennium, will be the condition of even the happiest communities of the present day. Pestilence and famine there still may be: but war, a scourge more deadly, according to David's choice and the experience of every age and country, than famine and pestilence themselves, will never then afflict the earth with its national and social and domestic horrors. Political institutions may still be imperfect: but every government will not only preach the gospel to its subjects but practise it towards them; every legislature will adopt, as its fundamental charter, the truth as it is in Jesus; and popular revolutions will no longer crush the world beneath their glowing wheels. Infirmary and poverty may still engender dejection and distress: but the rich and the healthy, having no longer any dread of imposture before their eyes, will lighten the load of every sufferer, receiving more than an equivalent for the physical ease, which they confer on others, in the moral delights, which they reap for themselves.

3. Coupled with these peculiar results of the binding of Satan, those still progressive improvements in science and art, of which the most important have been seen to mark the footprints of providence, will at once augment population and promote felicity far beyond the most sanguine dreams of the present day; nor is it too much to anticipate, that this single millennium of peace and prosperity and gladness will atone to the race of Adam for the warfare and desolation and misery of all the thousands of years since the creation.

4. According to the general belief of successive ages, the period under consideration is expected to coincide with the seventh thousand of the world's years,—an expectation resting mainly on the scriptural analogies of the seventh day and seventh year of rest.

5. The grand subdivisions, moreover, of the first six thousand years seem to bear still more directly on the same point. It was precisely at the middle of the whole period, that Solomon dedicated his temple in 3000 A. M. ; and it was precisely at the distance of one third from its close, that Christ was born in 4000 A. M. Thus were these two events analogous to Jacob's migration and Joseph's death, as intermediate epochs in the four hundred and thirty years of Egyptian Bondage. To throw this paragraph into the form of a table :

Periods.		Proportions from Beginnings.	Intermediate Epochs.
Limits.	Lengths in Years.		
1921 A. C. and 1491 A. C. - Creation and 6000 A. M. -	430 } 6000 }	A Half -	{ Jacob's Migration. Dedication of Temple. Joseph's Death. Christ's Birth.
1921 A. C. and 1491 A. C. - Creation and 6000 A. M. -	430 } 6000 }	Two Thirds -	

6. The millennium, therefore, would be likely to commence in 6000 A. M. or 1996 A. D.,—a conclusion, which may farther be supported by many historical analogies.

7. The year in question and the birth of Abraham in 1996 A. C. would be equidistant from the beginning of the vulgar æra.

8. It would be posterior by seventy weeks of years to the epoch of Luther's conversion, — an epoch already shewn, in the second section, to have been preceded by four successive spaces of four hundred and ninety years each; so that the whole interval between the going forth of the commandment to restore Jerusalem and the binding of Satan, over and above two years of a provisional character, would amount to fifty times forty nine, or forty nine times fifty, years, or, as noticed in the introductory section, to fifty jubilees of one alleged length or to forty nine of another. To tabulate the whole from 457 A. C. downwards :

Starting Points.		Differences in Years.	Resulting Epochs.	
Characters.	Dates.		Dates.	Characters.
Ezra's Commission -	457 A. C.	$1 \times 490 = 490$	33 A. D.	Christ's Death.
Christ's Resurrection	33 A. D.	$3 \times 490 = 1470$	1503 A. D.	Luther's Discovery of Bible.
Luther's Discovery of Bible.	1503 A. D.		1505 A. D.	Luther's Entrance into Monastery.
Luther's Conversion	1505 A. D.	$1 \times 490 + 1 = 491$	1996 A. D.	Commencement of Millennium.

9. Again, the year under consideration would be just thrice as distant from the commencement of the vulgar æra as the multifarious epoch of 665 or 666.

10. But the most conclusive evidence in favor of the point at issue is furnished by those historical analogies, which turn on the commencement of Solomon's reign as a pivot. To throw the same at once into a table without any preliminary explanation :

Starting Points.		Differences in Years.	Resulting Epochs.	
Characters.	Dates.		Dates.	Characters.
Accession of Solomon -	1015 A. C.	$3011 = 7 \times 430$	1996 A. D.	Probable Beginning of Millennium.
{ Creation - -	4004 A. C.	$2989 = 7 \times 427$	1015 A. C.	Accession of Solomon.
{ Accession of Solomon	1015 A. C.	$2986 = 7 \times 427$	1971 A. C.	Probable Epoch of Seventh Trumpet.
{ Creation - -	4004 A. C.	$2941 = 7 \times 420$	1063 A. C.	Anointing of David.
{ Accession of Solomon	1015 A. C.	$2941 = 7 \times 420$	1926 A. D.	Probable Extinction of Popery &c.
Accession of Solomon -	1015 A. C.	$2520 = 7 \times 360$	1505 A. D.	Luther's Conversion.

11. Besides referring to a common centre the four grand epochs of 1505, 1926, 1971 and 1996 and thus embodying one and the same sort of proof in

favor of them all, this table, in its marvellous series of *sevens*, strikingly illustrates and materially strengthens the more obvious grounds, on which the limits of the period under consideration have been seen to rest. It exhibits the first six thousand years of the earth's age, as consisting of two primary weeks, each overlapping at its close one or more secondary weeks, while the resulting day, in every week of every description, is precisely equal in length to the link of some one or other of the principal chains of providential history.

12. Reckoning from the bottom of the table to the top, the shortest day is a "time" of three hundred and sixty years; the next in point of duration,—the unit of two subordinate hebdomads—, is the main subdivision, as already ascertained, of the perpetually recurring space of twelve hundred and sixty years; the third in order,—the seventh part at once of the shorter primary week and of the longest secondary week of the other—, is equivalent to the interval between the flood and the call of Abraham; and the fourth day,—peculiar to the later of the two primary hebdomads—, corresponds exactly with the distance between the call of Abraham and the exodus of the Israelites.

13. To prosecute the subject with a partial reference to the foregoing paragraph, the two last-mentioned days appear to afford a satisfactory

explanation of the variable length of the link in the stupendous chain of religious history. In that chain, but in no other of the same general character as to its joints, the average link of four hundred and thirty years has been found to range between the two extremes of four hundred and twenty seven and four hundred and thirty one, its first two actual forms being respectively four hundred and twenty seven, and four hundred and thirty, years. Now the shorter of these two actual forms would prefigure a day in the primary week between the creation and Solomon's accession, while the longer would prefigure a day in the primary week between Solomon's accession and the commencement of the seventh thousand of the world's years.

14. The mere existence of so many weeks of scriptural periods, even without regard to their one and all converging, mediately or immediately, in the year 1996, would go far to confirm the probability, that the providential space of a thousand years, like almost every other providential space, is to be the unit of a hebdomad; and perhaps inspiration, agreeably to its general system of breathing more than one soul into the same body of language, may have contemplated this strictly literal meaning of the sublime expression, that a thousand years are as one day and one day is as a thousand years.

15. But, to render the analogy still closer, nearly every one of the weeks of the table crowns six days of toil and trouble with one day of rest and peace : in other words, almost every hebdomad ends in a sabbath.

16. To begin with the first of the primary weeks, scripture itself declares, that Canaan was a type of the perpetual rest in heaven of the church triumphant, as having been the temporary rest on earth of the Israelites after all their sojournings in Syria, all their hardships in Egypt and all their wanderings in Arabia ; and reckoning from 1444 A. C., — the season in which Joshua gave to every man his own vine and his own fig-tree —, there elapsed, down to Solomon's accession, as nearly as possible the final seventh of the grand hebdomad in question.

17. Again, the last day of that secondary week, which ended in 1926, would carry us back to 1506, the beginning, within a year, of that period of comparative light and life, which followed Luther's inward and unconscious transition from popery to protestantism.

18. Lastly, the closing day of the second primary week must have commenced in 1566, — the epoch, as already noticed, of the death of Soliman the Magnificent, the last really formidable leader of mohammedanism.

19. To sum all these chronological coincidences into one word, the year 1996 bids fair to be signalised by that characteristic feature of the commencement of the millennium, the first resurrection, — a feature already pourtrayed, under the fourth section, with as much minuteness as befits man on so awful a subject.

X.

* POST-MILLENNIAL PERIOD.

1. ACCORDING to *Revelations XX*, 3, Satan, after being bound a thousand years, was to be loosed "a little season", which, so far as its limits could be ascertained, would measure the period under consideration. Now the tenth verse of the seventeenth

* *Revelations XX*, 7 to 13.

7. And when the thousand years are expired, Satan shall be loosed out of his prison,

8. 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.

9. And they went upon 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.

10. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.

11. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them.

12. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works.

13. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works.

chapter of the apocalypse had spoken of "a short space", which, as already suggested, was to consist of two hundred and thirty four years. Though "a short space" differed, in the terms of the original, from "a little season", yet the latter might be considered as not unlikely to refer to the former, more particularly as the definite period just mentioned would appear to be the shortest of all the undivided steps of providence.

2. Keeping then in view, that the millennium would end in 2996, "a little season" would expire in 3230,—a conclusion which, however vague and feeble may be its direct and immediate grounds, will be found to be corroborated in the sequel by historical analogies of surpassing magnificence and precision.

3. Between the complete cleansing of the sanctuary in 1970 or 1971 and 3230 there would intervene twelve hundred and sixty years, an interval exactly equal to the seven times revealed period of the oppression of the church. Now, independently of the general probability of such a coincidence, there would be a special reasonableness in such an adjustment. But scripture, as well as reason, illustrates the point. In Psalms XC, 15, inspiration itself thus assumes the probability of such a principle of compensation: "Make us glad according to the days wherein thou hast afflicted us, and the years wherein we have seen evil".

4. On this very principle, too, the duration of the

Babylonish Captivity appears to have been intended to atone to the mere soil of Cánaan for all the ages of sabbatical desecration. According to II *Chronicles* XXXVI, 21, the captivity was to continue "until the land had enjoyed her sabbaths" in order "to fulfil threescore and ten years"; and, according to *Leviticus* XXVI, 35, the land was to rest during the threatened captivity, "because it did not rest in your sabbaths, when ye dwelt upon it". The tenor of both passages would seem to imply, that the seventy years, besides being generally a punishment of the Jews, were specially to operate as a satisfaction to their land for the loss of its covenanted rest. At what time the Israelites began to neglect the due observance of the sabbatical years, neither the bible nor any other authority definitely informs us. There are some reasons, however, for referring the origin of the sin in question to the beginning of the reign of Rehoboam. It was then that the first national defection,—the defection of ruler as well as of subject—, disgraced the annals both of Judah and of Israel, for every previous rejection of the God of Abraham had occurred only when there was no head in Israel or when the people "would not hearken unto their judges"; and, as at least the ten tribes were sure to set at defiance so burdensome and expensive a restriction as the apparent sacrifice of eight crops out of every fifty, the two tribes, even if they had not generally fallen into idolatry, would be

strongly tempted to imitate so profitable a violation of the divine law. But these probabilities, when taken in connexion with the retributive character of the passages quoted from *Leviticus* and *Chronicles*, are raised almost into certainties by the relation between the known period of captivity and the estimated period of desecration. Between the accession of Rehoboam in 975 A. C. and the restoration of Judah in 536 A. C. there intervened four hundred and thirty nine years, which, at the rate of sixteen sabbaths to a century, would contain precisely seventy years of rest. In other words, the seventy years of captivity, after their own proportion of sabbaths was deducted, were exactly sufficient to atone for the continuous desecration of sabbatical years from and after the first strictly national defection.

5. But, to return to the consideration of the twelve hundred and sixty years, the duration of the period seems to be embodied in its very character. The year 1970 or 1971 has already been shewn to harmonise, in a wonderful degree, with the date of Solomon's accession, to be, in fact, the commencement of the grand antitype of that prince's peaceful and prosperous reign; and there is something at least curious in the fact, that *Σολομων* expresses twelve hundred and sixty just as *λαττεινος* expresses six hundred and sixty six,—a mode of computation, which has thus been consecrated by the example of inspiration itself.

6. Again, the two grand types of the close of the post-millennial period are declared, in the seventeenth chapter of *Luke*, to be the general deluge and the conflagration of the cities of the plain. Now the epoch of the former event,—the year 2348 A. C.—, would precede 3230 A. D. by five thousand, five hundred and seventy eight years, while the year 441 A. D.,—the gravitating point of the first three trumpets, which prefigured respectively the three captures of Rome in 410, 455 and 472—, would divide the whole interval into two equal parts of two thousand, seven hundred and eighty nine years each. Again with regard to the latter of the two typical events, namely the conflagration of the cities of the plain, the space between 1897 A. C. and 3230 A. D., comprising five thousand, one hundred and twenty seven years, would be similarly halved by that confessedly remarkable epoch, the year 666. To throw these two analogies into the form of a table:

Starting Points.		Differences in Years.	Resulting Epochs.	
Characters.	Dates.		Dates.	Characters.
{ General Deluge - Middle of First Three Trumpets. Conflagration of So- dom &c. Beginning of "Forty Two Months".	2348 A. C.	2789	441 A. D.	Middle of First Three Trumpets.
	441 A. D.	2789	3230 A. D.	Close of Post-Millennial Period.
	1897 A. C.	2563	666 A. D.	Beginning of "Forty Two Months".
	666 A. D.	2564	3230 A. D.	Close of Post-Millennial Period.

7. But results still more extraordinary may be

drawn from the respective distances between 3230 on the one hand and the general deluge and the fall of Jericho on the other, the former a recorded type of the consummation of all things and the latter surpassing every one of the recorded types in appositeness and force; and these results will connect the post-millennial period with the number *thirteen*, as closely as the millennium itself has been seen to be connected with the number *seven*.

8. The interval between the deluge and 3230, just stated to contain five thousand, five hundred and seventy eight years, embraces, within a year, thirteen times four hundred and twenty nine years, itself a multiple of thirteen,—the true length, as shewn under the sixth trumpet, of that providential link which ranges between four hundred and twenty seven, and four hundred and thirty one, years.

9. Lastly, between the fall of Jericho in 1450 A. C. and the end of the post-millennial period in 3230 A. D. there would intervene four thousand, six hundred and eighty years or precisely thirteen times a prophetic “time” of three hundred and sixty years.

10. To tabulate these last two paragraphs :

Starting Points.		Differences in Years.	Resulting Epochs.	
Characters.	Dates.		Dates.	Characters.
General Deluge -	2348 A. C.	5578=13×429	3230 A. D.	{ Consummation of All Things.
Fall of Jericho -	1450 A. C.	4680=13×360		

11. Whether would it be easier to believe, that either of these coincidences, even when viewed by itself, could be casual or that it must be providential? With respect to the first, Christ himself, as already noticed, characterised the flood as a type of the universal conflagration, while, with regard to the second, the same divine being, the real leader of the armies of Israel, would appear to have still more specifically typified the consummation of all things in the details of the fate of Jericho.

12. According to the sixth chapter of *Joshua*, seven priests bearing seven trumpets, as already cited, blew thirteen blasts during thirteen circuits of the devoted walls.

13. Now, as "the trumpets of rams' horns" should properly have been rendered as "the trumpets of "the jubilees", the thirteen blasts, on the plainest and clearest grounds of analogy, would prefigure thirteen equal periods of definite length; and, in fact, the analogy might be placed on still clearer and plainer grounds, for the original of *jubilee*, — the derivative of a root implying prolongation or fluxion—, would appear literally to signify a stream or current, whether of water or of sound or of time. More generally, therefore, the thirteen blasts might be said to have been blown by "the trumpets of the "periods."

14. Again the trumpets were to be sounded during thirteen circuits of the city, — a circumstance

which might throw some light on the length of their prefigured periods. In many, perhaps in most, languages, the term for *year* is radically synonymous with *circuit*. Thus *annus*, as shewn more manifestly in its diminutive *annulus*; thus, too, *ἐνιαυτος*, a space of time returning into itself; thus, also, *revolution*, as applied to the motion of the earth round the sun; and thus, finally, the ordinary "time" with its three hundred and sixty days was analogous to the circumference of a circle with its three hundred and sixty degrees. Would not then the thirteen periods, as prefigured by the thirteen circuits, be more likely to result in prophetic "times" of three hundred and sixty years each than in any other definite terms of years?

15. What an overpowering contrast between human unconsciousness and divine prescience! What a type of the last of all antitypes! What a rehearsal of the most solemn of all dramas! What an omen of that day, in which, to all ears and all eyes, God will be everything and man nothing!

16. Nine times already have the hosts of heaven, with the trump sounding, circled the doomed home of man in gradually contracting peripheries. Their tenth blast is now blowing; their tenth circuit is now revolving; the first half of their tenth period is now stretching from 1790, that germ of horrors, to 1970, that cradle of a brighter and happier age than Solomon's.

XI.

RECAPITULATION.

1. THE writer will now briefly consider, how far he has succeeded in ascertaining and illustrating the chronology of prophecy.

2. With regard to fulfilled predictions, he has brought them all to harmonise with each other and with history, having invoked, for this purpose, no other extraneous aid, in the analysis of each passage, than the safe hypothesis, that *Revelations* and *Daniel* are the work of one and the same inspiration.

3. With respect, again, to unfulfilled predictions, his conclusions have been found to rest on so many separate foundations as hardly to be affected, in any degree, by an occasional error in fact or an occasional fallacy in argument. For this distinction, however, between argument and fact there really seems to be but little room. The various chains of historical analogies, while they involve nearly every prominent fact in this world's annals, are, in themselves, too clear to require the semblance of argument: they need no other assistance from reasoning than this the fundamental assumption of every science but pure mathematics, that uniformity in character and sameness in tendency are the result of foresight and

design. In truth, the application in question of historical analogies cannot be impugned by any other process than the exhibition of an equal number of converging chains of equally conspicuous commencements, equally regular links and equally important joints, — a process which the writer firmly believes to be impracticable.

4. These investigations, besides being agreeable to the views which the present confessedly suggests as to the future, embody, as so many approximations to the truth, almost all the chronological decisions of other commentators: however far the writer may have gone beyond his predecessors, he has, in most cases, accompanied them to the goal of their journeyings. Even their very conjectures have been wonderfully verified. In addition to the instances of this kind, which have been cited in the introduction, the very last section arrived at the same result, as the most learned of all the modern interpreters of prophecy had reached by a very different route. Beginning both his twelve hundred and sixty years and his twelve hundred and ninety at 606, he found himself respectively at 1866 and 1896; and then assuming, that the thirteen hundred and thirty five years, comprising the thousand years as a part of themselves, were to commence at the latter of these two dates, he fixed the end of all time at 3230. This singular coincidence, — more singular perhaps than any individual coincidence in the whole of this

little work —, is quite sufficient to shew, that converging chains, in order to establish truth or to command conviction, must either be numerous or else be corroborated by the test of congenial subdivisions.

5. If the writer's chronological analogies in support of his epoch of 3230 should appear to be just as decisive in favor of his predecessor as of himself, he would remark this double difference, that, while they are essentially repugnant to the whole of his predecessor's premises, they involve, directly or indirectly, nearly the whole of his own.

6. To notice still farther the contrast between chance and providence, the two epochs of the revival of religion happily placed that great revolution of modern times beyond doubt or cavil, as the commencement of a new æra in the moral government of the world.

7. The year 1525, the origin of the reformation as a branch of human polity, has been seen to have been a principal joint in the great chain of religious history from the deluge downwards.

8. The year 1505, the dawn of the reformation in its purely spiritual aspect, has been found to have been connected with the very grandest epochs by means of chains of almost every link. In the only chain of four hundred and ninety years, it looks back to the seventy weeks of *Daniel* and forward to the millennium; in the long chain of secular story, which runs through the eternal city from Ilium to

Muscovy with its link of four hundred and thirty years, it forms a continuation of the building of Rome and the beginning of the vulgar æra; in the twelve hundred and sixty years of ecclesiastical usurpation, it marks the termination of the second link of four hundred and twenty years; and, in the second week of the earth's existence, it enters into a series, which, between its two extremes of Solomon's accession and the millennium, comprises also the close of each of the four great periods of prophecy, the twelve hundred and sixty, the twelve hundred and ninety, the thirteen hundred and thirty five and the two thousand, three hundred years.

9. Moreover, these two epochs of the reformation are knit together, so as, indirectly, to append to either all the chronological relations of the other. Both are connected with 665, each terminating the second downward link of four hundred and twenty and four hundred and thirty years respectively; and, to bring this coincidence within the strictest possible limits, the first of the two epochs preceded the second, to a very day, by twice the difference between those links or precisely by twenty years.

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IN MISCELLANEOUS AND GENERAL LITERATURE,

PUBLISHED BY

MESSRS. LONGMAN, BROWN, GREEN, AND LONGMANS,

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CLASSIFIED INDEX.

AGRICULTURE & RURAL AFFAIRS.

	Pages
Bayldon on Valuing Rents, etc.	6
Crocker's Land Surveying	9
Johnson's Farmer's Encyclopedia	15
London's Encyclopedia of Agriculture	18
" Self-Instruction for Farmers, etc.	18
" (Mrs.) Lady's Country Companion	18
Low's Breeds of the Domesticated Animals	19
" Elements of Agriculture	19
" On Landed Property	19
" On the Domesticated Animals	19
Parnell on Roads	24
Stewart on Transfer of Landed Property	29
Thomson on Fattening Cattle, etc.	30

ARTS, MANUFACTURES, AND ARCHITECTURE.

Ball on the Manufacture of Tea	5
Brande's Dictionary of Science, etc.	7
Budge's Miner's Guide	8
Cartoons (The Prize)	8
Cressy's Encycl. of Civil Engineering	9
D'Agincourt's History of Art	9
Dresden Gallery	10
Eastlake on Oil Painting	10
Evans's Sugar Planter's Manual	11
Fergusson on Beauty in the Arts	11
Gwilt's Encyclopedia of Architecture	13
Haydon's Lectures on Painting & Design	13
Holland's Manufactures in Metal	17
Jameson's Sacred and Legendary Art	15
London's Rural Architecture	18
Moseley's Engineering and Architecture	23
Parnell on Roads	24
Porter's Manufacture of Silk	24
" Porcelain & Glass	17
Reid (Dr.) on Warming and Ventilating	25
Ribner's Musical Composition	26
Steam Engine (The), by the Artisan Club	5
Ure's Dictionary of Arts, etc.	31
Wood on Railroads	32

BIOGRAPHY.

Andersen's (H. C.) Autobiography	5
Bell's Lives of the British Poets	17
Collins's Life of Collins	8
Dunham's Early Writers of Britain	17
" Lives of the British Dramatists	17
Forster's Statesmen of the Commonwealth	17
" Life of Jobb	17
Foss's Judges of England	11
Gleig's British Military Commanders	17
Grant (Mrs.) Memoir and Correspondence	12
Humphreys's Black Prince	14
James's Life of the Black Prince	15
" Eminent Foreign Statesmen	17
Kindersley's De Bayard	15
Leslie's Life of Constable	16
Mackintosh's Life of Sir T. More	20
Mauder's Biographical Treasury	21
Roaque's Lives of Eminent British Lawyers	17

Rowton's British Poetesses	26
Russell's Bedford Correspondence	6
Shelley's Literary Men of Italy, etc.	17
" Eminent French Writers	17
Soutbey's Lives of the British Admirals	17
" Life of Wesley	29
" Life and Correspondence	29
Taylor's Loyal	30
Townsend's Twelve eminent Judges	31
Waterton's Autobiography and Essays	32

BOOKS OF GENERAL UTILITY.

Acton's (Eliza) Cookery Book	5
Black's Treatise on Brewing	6
Cabinet Lawyer (The)	7
Donovan's Domestic Economy	17
Foster's Hand-book of Literature	11
Hints on Etiquette	13
Hudson's Executor's Guide	15
" On Making Wills	15
London's Self Instruction	18
" (Mrs.) Amateur Gardener	18
Mauder's Treasury of Knowledge	21
" Scientific and Literary Treasury	21
" Treasury of History	21
" Biographical Treasury	21
" Natural History	22
Parke's Domestic Duties	24
Pocket and the Stud	25
Pycroft's Course of English Reading	25
" Collegian's Guide	25
Reader's Time Tables	25
Rich's Companion to the Latin Dictionary	25
Riddle's Eng.-Lat. and Lat.-Eng. Dict.	26
Robinson's Art of Curing, Pickling, etc.	26
" Art of Making British Wines	26
Rowton's Debater	26
Short Whist	27
Sultor's Instructor (The)	29
Thomson's Management of Sick Room	30
" Interest Tables	30
Webster's Encycl. of Domestic Economy	32
Zumpt's Latin Grammar	32

BOTANY AND GARDENING.

Ball on the Cultivation of Tea	5
Callcott's Scripture Herbal	8
Conversations on Botany	8
Drummond on Natural Systems	10
Evans's Sugar Planter's Manual	11
Henslow's Botany	17
Hoare on the Grape Vine on Open Walls	13
" On the Roots of Vines	13
Hooker's British Flora	13
" Guide to Kew Gardens	13
Lindley's Theory of Horticulture	18
" Orchard and Kitchen Garden	18
" Introduction to Botany	16
" Synopsis of British Flora	16
London's Hortus Britannicus	19
" Hortus Lignosus Londinensalis	19
" Encyclopadia of Trees & Shrubs	18
" Gardening	18

	Pages
London's Encyclopedia of Plants	18
" Suburban Gardener	19
" Self-Instruction for Gardeners	18
" (Mr.) Amateur Gardener	18
Repton's Landscape Gardening, etc.	25
Rivers's Rose Amateur's Guide	26
Rogers's Vegetable Cultivator	26

CHRONOLOGY.

Blair's Chronological Tables	6
Bosanquet's Chronology of Extra, etc.	6
Bunsen's Ancient Egypt	7
Nicola's Chronology of History	17
Riddle's Ecclesiastical Chronology	26

COMMERCE AND MERCANTILE AFFAIRS.

Banfield and Weld's Statistics	5
Gray on Money	12
McCulloch's Dictionary of Commerce	20
Reader's Time Tables	25
Steel's Shipmaster's Assistant	29
Thomson's Tables of Interest	30
Walford's Customs' Laws	31

GEOGRAPHY AND ATLASES.

Butler's Ancient and Modern Geography	7
" Atlas of Modern Geography	7
" " Ancient Geography	7
" " General Geography	7
De Strzelecki's New South Wales	9
Ersman's Travels through Siberia	10
Forster's Historical Geography of Arabia	11
Hall's Large General Atlas	13
McCulloch's Geographical Dictionary	20
Mitchell's Australian Expedition	22
Murray's Encyclopedia of Geography	23
Parrot's Ascent of Mount Ararat	24

HISTORY AND CRITICISM.

Bell's History of Russia	17
Blair's Chron. and Historical Tables	6
Bloomfield's Translation of Thucydides	6
" Edition of Thucydides	6
Bunsen's Ancient Egypt	7
Conybeare and Howson's St. Paul	8
Cooler's Maritime and Inland Discovery	17
Crowe's History of France	17
De Sismondi's Fall of the Roman Empire	17
" Italian Republics	17
Dunham's History of Spain and Portugal	17
" Europe in the Middle Ages	17
" History of the German Empire	17
" Denmark, Sweden, and Norway	17
" History of Poland	17
Dunlop's History of Fiction	10
Easlake's History of Oil Painting	10
Ecceleston's English Antiquities	10
Foss's Judges of England	11
Foster's European Literature	11
Fergua's United States of America	17
Gibbon's Roman Empire	12
Grant (Mrs.) Memoir and Correspondence	12
Grattan's History of Netherlands	17
Grimblot's William III. and Louis XIV.	12
Harrison On the English Language	13
Haydon's Lectures on Painting and Design	13
Historical Pictures of the Middle Ages	13
Humphreys's Black Prince	14
Jeffrey's (Lord) Contributions	15
Keightley's Outlines of History	17
Kemble's Anglo-Saxons in England	15
Laing's Kings of Norway	16
Lindo's Jews of Spain and Portugal	18
Macaulay's Essays	19
" History of England	19

Mackintosh's History of England	17
" Miscellaneous Works	20
McCulloch's Dictionary, Historical, Geographical, and Statistical	20
Maunder's Treasury of History	21
Milner's Church History	21
Moore's History of Ireland	22
Mosheim's Ecclesiastical History	25
Mure's Ancient Greece	23
Nicolas's Chronology of History	17
Passages from Modern History	23
Ranke's History of the Reformation	25
Rich's Companion to the Latin Dictionary	25
Riddle's Latin Dictionaries	26
Rome, History of	17
Rowton's British Poetesses	26
Russell's Bedford Correspondence	6
Scott's History of Scotland	17
Sedgwick's France	27
Sinnett's Byways of History	28
Southey's Doctor, etc.	29
Stebbing's History of the Christian Church	17
" Church History	17
Stephen's Essays	29
Switzerland, History of	17
Sydney Smith's Works	28
Taylor's Loyola	30
Thirlwall's History of Greece	30
Tooke's Histories of Prices	31
Turner's History of England	31
Walsford's Mithridates	32
Zumpt's Latin Grammar	32

JUVENILE BOOKS.

Amy Herbert	5
Callcott's Home among Strangers	8
Gertrude	12
Gower's Scientific Phenomena	12
Howitt's Boy's Country Book	14
" Children's Year	14
Laetion Parsonage	16
Mackintosh's Life of Sir T. More	20
Marcel's Conversations—	20
On Chemistry	20
On Natural Philosophy	20
On Political Economy	20
On Vegetable Physiology	21
On Land and Water	21
Marryat's Masterman Ready	21
" Privateer's Man	21
" Settlers in Canada	21
" Mission; or, Scenes in Africa	21
Passages from Modern History	23
Pycroft's Course of English Reading	25
Twelve Years Ago	31

MEDICINE.

Bull's Hints to Mothers	7
" Management of Children	7
Copland's Dictionary of Medicine	8
Elliottson's Human Physiology	10
Holland's Medical Notes	13
Latham on Diseases of the Heart	16
Pereira on Food and Diet	24
Thomson on Food	30

MISCELLANEOUS.

Barnes's Electoral Law of Belgium	5
Cartoons (The Prize)	8
Colton's Lacon	9
De Jaenich on Chess Openings	9
De la Gravière's Last Naval War	9
De Morgan on Probabilities	17
De Strzelecki's New South Wales	9
Dresden Gallery	10
Dunlop's History of Fiction	10

	Pages
Field On Prison Discipline	11
Gardiner's Sights in Italy	11
Gower's Scientific Phenomena	12
Graham's English	12
Grant's Letters from the Mountains	12
Hooker's New Guide	13
Howitt's Rural Life of England	14
" Visits to Remarkable Places	14
" Student Life of Germany	14
" Rural and Social Life of Germany	14
" Colonisation and Christianity	14
Jeffrey's (Lord) Contributions	15
London's (Mrs.) Lady's Country Companion	18
Macaulay's Critical and Historical Essays	19
Mackintosh's (Sir J.) Miscellaneous Works	20
Midland's Church in the Catacombs	20
Necker De Saussure's on Education	23
Pascal's Miscellaneous Writings	24
Plunkett On the Navy	25
Pycroft's Collegian's Guide	25
" Course of English Reading	25
Remembrance of Bonchurch	25
Rich's Companion to the Latin Dictionary	25
Richter's <i>Levana</i>	26
Riddle's Latin Dictionaries	26
Röhner's Musical Composition	26
Rowton's Debater	26
Sandford's Parochialia	26
Seward's Narrative of his Shipwreck	27
Southey's Common-Place Book	29
" Doctor, etc.	29
Suitor's Instructor (The)	29
Sydney Smith's Works	28
Thomson on Food of Animals, etc.	30
Walker's Chess Studies	32
Walsford's Mithridates	32
Willoughby's (Lady) Diary	32
Zumpt's Latin Grammar	32

NATURAL HISTORY IN GENERAL.

Catlow's Popular Conchology	8
Doubleday's Butterflies and Moths	10
Gray and Mitchell's Ornithology	12
" Acipitres	12
Kirby and Spence's Entomology	15
Lee's Taxidermy	16
" Elements of Natural History	16
Mauder's Treasury of Natural History	22
Stephens' British Beetles	29
Swainson on the Study of Natural History	17
" Animals	17
" Quadrupeds	17
" Birds	17
" Animals in Menageries	17
" Fish, Amphibia, and Reptiles	17
" Insects	17
" Malacology	17
" Habits and Instincts	17
" Taxidermy	17
Torton's Shells of the British Islands	31
Waterton's Essays on Natural History	32
Westwood's Classification of Insects	32

NOVELS AND WORKS OF FICTION.

Callcott's Home among Strangers	8
Dunlop's History of Fiction	10
Hall's Midsummer Eve	12
Lady Willoughby's Diary	32
Landon's Fountain of Arethusa	16
Madame De Malgnet	20
Marryat's Masterman Ready	21
" Privateer's-Man	21
" Settlers in Canada	21
" Missioner or Scenes in Africa	21
Senior's Charles Vernon	27
Southey's Doctor, etc.	29
Twelve Years Ago	31

ONE VOLUME ENCYCLOPÆDIAS AND DICTIONARIES.

	Pages
Blaine's, of Rural Sports	6
Brahde's, of Science, Literature, and Art	7
Copland's, of Medicine	8
Cressy's, of Civil Engineering	9
Gwilt's, of Architecture	12
Johnson's Farmer	15
London's, of Trees and Shrubs	18
" of Gardening	18
" of Agriculture	18
" of Plants	18
" of Rural Architecture	18
M'Culloch's Geographical Dictionary	20
" Dictionary of Commerce	20
Murray's Encyclopædia of Geography	23
Ure's Arts, Manufactures, and Mines	31
Webster's Domestic Economy	32

POETRY AND THE DRAMA.

Alkin's (Dr.) British Poets	27
Chaloner's Walter Gray	8
Flowers and their Kindred Thoughts	11
Goldsmith's Poems, illustrated	12
Gray's Elegy, illuminated	12
L. E. L.'s Poetical Works	16
Linwood's Anthologia Oxoniensis	18
Macaulay's Lays of Ancient Rome	19
Mackay's English Lakes	20
Montgomery's Poetical Works	22
Moore's Irish Melodies	22 & 23
" Lalla Rookh	22
" Poetical Works	22
Rowton's British Poetesses	26
Shakespeare, by Bowdler	27
Songs, Madrigals, and Sonnets	28
Southey's Poetical Works	29
" British Poets	27
Thomson's Seasons, illustrated	30
" with Notes, by Dr. A. T. Thomson	30

POLITICAL ECONOMY AND STATISTICS.

Bansfield and Weld's Statistics	5
Barnes's Electoral Laws of Belgium	5
Gray's Lectures on Money	12
M'Culloch's Geographical, Statistical, and Historical Dictionary	20
M'Culloch's Dictionary of Commerce	20
" Literature of Polit. Economy	20
" On Succession to Property	20
" On Taxation and Funding	20
" Statistics of the British Empire	20
Marcell's Conversations on Polit. Economy	20
Tooke's Histories of Prices	31
Twiss's (Dr.) View of Political Economy	31

RELIGIOUS AND MORAL WORKS, ETC.

Amy Herbert, edited by Rev. W. Sewell	5
Barrett's Old Testament Criticisms	6
Bloomfield's Greek Testament	6
" College and School ditto	6
" Lexicon to Greek Testament	6
Bunsen's Church of the Future	7
Burder's Oriental Customs	7
Burns's Christian Philosophy	7
" Christian Fragments	7
Callcott's Scripture Herbal	8
Conybeare and Howson's St. Paul	8
Cooper's Sermons	8
Coquerel's Christianity	9
Dale's Domestic Liturgy	9
Dibdin's Sunday Library	9

	Pages
Discipline - - - - -	9
Ecclesiastes (Illuminated) - - - - -	10
Englishman's Hebrew Concordance - - - - -	10
Greek Concordance - - - - -	10
Etheridge's Acts and Epistles - - - - -	11
Forster's Historical Geography of Arabia - - - - -	11
" Life of Bishop Jebb - - - - -	11
From Oxford to Rome - - - - -	12
Gertrude, edited by the Rev. W. Sewell - - - - -	12
Hook's (Dr.) Lectures on Passion Week - - - - -	13
Horne's Introduction to the Scriptures - - - - -	13
" Compendium of ditto - - - - -	14
Jameson's Sacred and Legendary Art - - - - -	15
Jebb's Correspondence with Knox - - - - -	15
" Translation of the Psalms - - - - -	15
" Christmas in Rome - - - - -	15
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