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LIGHT AHEAD!

UNVEILED

Monuments of the Future.

GREAT STORY OF AN ANGEL FROM HEAVEN.

The following narrative is one of the most wonderful relations ever made to mortals. The narration is corroborated by numerous historic facts, and minute fulfillment of the predictions, and copious citations from history verifying each.

**Historic Fulfillment of Predictions for
2000 Years.**

PROMINENT TOPICS.

- The Eventful Expedition to Megiddo, near Mount Carmel.
- Previous Misapplications of Prophecy made manifest.
- The 2300 Days explained.
- Computation of the Seventy Weeks.
- The 1290 Days contemporary with the Altar Worship.
- Reign of 1260 Days in the Capital, or Temple of the Empire.
- The Days limited by the Rush of the King of the South.

BY J. L. BASSETT,

BRIDGEPORT, CONN.

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Corruption and seduction of the celebrated Princess of Egypt, Cleopatra.
Destruction of the great Pagan Festival, called the Lupercalia.

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HERITAGE CENTER
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PREFACE.

As all the acts of the Almighty are performed in wisdom, with a design to benefit his creatures, the sacred prophecies were communicated to sustain the veracity of his word, and will never become superfluous, only in the minds of foolish men. Men often covet security, rather than delight in obedience; the hope of escape, rather than patient hearing; the treasures of gold, rather than the riches of wisdom. May we ever remember that all scripture is inspired of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, [2 Tim. 3:16.] is the hope of
THE AUTHOR, J. L. B.

TO THE READER.

O my fellow men! be hasting;
Great the day that glides along,
Nations now are trembling, shaking,
Ere the final day doth come.

Break from earth and all its follies,
All its pleasures gay and fair;
Escape! the Judgement rusheth on thee;
Flee for life alone to heir.

Burning flame will seize all wicked,
Licking up the dust of earth,
Twining round the gay and giddy,
Searching all the halls of mirth.

Mighty God of Heaven! pity
Those poor trembling forms of men,
Made once in thy own bright image;
Now, they languish in their sin.

I have heard his lips speak mercy,
And his voice invites to come;
Venture on him, as he loves thee,
And he yearns to bring thee home.

Bright the kingdom and its glories—
All its lustrous fields and vales;
Sporting lambs and little children
Revel in its downy dales.

SECTION I.

Dan., chap. 11, verse 16. Also when he that cometh shall have done unto him according to his will, (neither shall any one resist him,) then shall he stand in the land of glory, which shall be finished by his hand.

The Syrians had got the best of Egypt at the time this power is introduced in the text. Antiochus Magnus reigned over Syria, and had extended his conquests over many countries. Egypt had been completely humbled. But a greater Power than Antiochus was raised up. This Power was the Romans. Their victorious arms conquered the Syrians B. C. 65, and a Roman General took from Antiochus Asiaticus his dominions, and reduced Syria into a Roman province. Then shall he stand in the land of glory, which shall be finished by his hand; or it may be rendered, says Mr. Wintle, and there shall be a completion by his hand. The prophecy is respecting the Romans as a nation. It is too well known that Judea, the land of glory, was finally destroyed by the Romans, to need proof at this point. The coincidence of the narrative of Roman conquest will convince the reader of the correctness of the application. The fifteenth verse presents the King of the South, Egypt, in a paralyzed, humbled condition. Then the Romans overthrew those who had conquered her, and Egypt still remains prominent in the narrative. Now, the seventeenth verse will give us the farther particulars of Roman progress with Egypt.

SECTION II.

Verse 17. by Dr. Wintle's improved text. Moreover he shall form a design to invade, with obstinate perseverance, his whole kingdom, and proposals of alliance shall be with him, wherein he shall succeed. But though he shall give the chief of women to him, to make her corrupt, yet she shall not persist nor be for him.

We are to look for the fulfillment of this prophecy, nationally, with a few particulars of individuals interspersed, to make plain the application: *Moreover, he shall form a design to invade, with obstinate perseverance, his whole kingdom.* After the battle of Pharsalia, Julius Caesar set sail for Alexandria and arrived after a passage of three days. He became entangled in difficulties, or engaged in pleasures, which occasioned a very unaccountable stay. (See Ferguson, p. 290.) After the death of Ptolemy Aulutes, which happened B. C. 51, having left his crown and kingdom to his eldest son and daughter, and ordered by his will that they should marry together, and govern jointly, and because they were both young, he left them under the guardianship of the Romans. (See Rol., vol. 8, p. 118.) Ptolemy and Cleopatra having fallen out, Caesar commanded them to be brought before him to settle the difficulty. Cleopatra, who knew Caesar's foible, believed that her presence would be more persuasive than any advocate she could employ. She is said to have been carried, wrapped up in a package of carpet, to the presence of Caesar, who was far from being displeased with the stratagem. She is supposed, at this time, to have become the mistress of Caesar, and to have made him, though turned of fifty years, to forget the Empire, the Republic, the factions of Rome, and the armies which, in Africa and Spain, were assembling against him. (See Ferguson, p. 294.) The command of Caesar for the appearance of the royal children before him, was an affront to Egypt, as being an interference with the Royal dignity of Egypt, an independent kingdom. But Caesar replied that he only acted by virtue of their father, Aulutes, who had, by his will, put his children under the guardianship of the Senate and people of Rome, the whole authority of which was vested in his person as Consul.

Proposals of alliance shall be with him wherein he shall succeed. It was through this alliance of friendship that Caesar and the Roman army got so well into Egypt. But finally Caesar, after a dangerous and obstinate con-

flict, overcame the Egyptian armies, feasted for nine months with Cleopatra, and begot a son named Caseran. (Says Rol., p. 119, vol. 8.) : Cæsar passed whole nights in feasting with Cleopatra. Having embarked with her upon the Nile, he carried her through the whole country with a numerous fleet. *Yet she shall not persist nor be for him.* We have said that this prophecy was to be fulfilled nationally. She afterwards devoted herself to Antony, the enemy of Augustus Cæsar, and lent her whole power against Rome, and determined that if she could not reign Queen of Egypt, she would die by her own hands, and poisoned herself by the sting of an asp.

SECTION III.

Verse 18. Afterwards shall he turn his face to the maritime towns, and shall take many, but a General shall cause to cease his reproach against him; and beside, shall make his reproach to return upon himself.

Ferguson remarks, p. 295 : Nine months had elapsed since any orders or directions had been received from Cæsar. He left the great part of his army to support this new establishment in Egypt, and he himself, after this singular interlude, in the midst of the conquest of the Roman empire, marched with the sixth legion by land into Syria. At Antioch, he received such reports of the state of affairs, as required his presence in different quarters. He was met on his march by the King of Cappadocia, who submitted to him; he made war on the King of Pontus and overcame him. It was at this victory Cæsar said : I came, I saw, I conquered, (or vanquished.) He arrived at Rome in the year 706, of the Roman era. Cæsar's thoughts were chiefly occupied in preparing to meet the war which the remains of the ancient Senate and of the Republican party were resuming against him in Africa. (p. 297, Fer.) We are now tracing the steps of Cæsar to fulfill the prophecy. *Shall he turn his face to maritime towns, and take many.* From Rome Cæsar sailed to Africa, and after a stubborn war, defeated Scipio and the remains of the Republican party. *But a General shall cause to cease his reproach against him.* This General was Caius Cassius. He was one of Pompey's generals or commodores, who was against Cæsar in the war that ended at Pharsalia; and his complicity, or guilt, in that war, made him to both hate and fear Cæsar. We read from Ferguson, p. 292, as follows : Caius Cassius, who had commanded the fleet which had been assembled by Pompey from the coast of Syria and Cilicia, having sailed to Sicily, while the army yet lay at Harsalia, surprised and burnt the shipping, of which twenty were decked, which Cæsar had assembled at Messina. When he heard of the defeat of Pompey in Thessaly, Cassius set sail for the coasts of Asia. Here he waited for Cæsar, at the mouth of the Cydnus, without being determined whether he should attempt to destroy, or submit to the victor. Cicero, nevertheless, afterwards ascribes a design to him of killing Cæsar at this place, if the prey had not escaped from him by going to a different side of the river from where he was expected to land. Upon this disappointment Cassius made his submission, and delivered up his fleet. (See also p. 296.) *By this submission, Caius Cassius caused the reproach of Cæsar against him as a rebel, to cease; or the insult offered by him to Cæsar, to be forgiven; and so fulfilled this clause of the text.*

And beside shall make his reproach to turn upon himself. Caius Cassius had still another part to act in this drama to fulfill this last clause. We read in Ferguson, p. 321, Cassius is reputed to have been the prime mover in the design against Cæsar's life, and to have been the author of anonymous calls to vindicate the freedom of Rome, which were posted up or dropped in the public places. Great numbers daily acceded to the plot, of whom the following, besides Brutus and Cassius, are the principal names on record. (Fer., p. 334.) When the body lay breathless on the ground, Cassius called out that there lay the worst of men. Thus fell Cæsar by the hands of assassins, and thus Cassius fulfilled the text by causing his reproach to turn upon himself, meaning Cæsar.

SECTION IV.

The exploits and return of Julius Cæsar from Africa, and his death by assassination, verse 19, by Wintle:

Verse 19. For he shall turn his face to the fortresses of his own land, and shall stumble and fall, and shall not be found.

In tracing the fulfillment of the former verse, we have largely introduced this verse. Both are the history of Cæsar in part, and describes characters which none but God could know five centuries beforehand. Cæsar having ended his war in Africa, and overcame Scipio, and all other enemies, returned to Rome, encircled with glory, and crowned with honors. But though enemies were crushed, hatred rankled in many a bosom; the ensigns of Republican freedom were trampled down by a tyrant, and right, though crushed, must rise again and dethrone the usurper. Cæsar appeared indifferent to the wrath he had provoked, and deluded with the hope that none dared to resent his encroachments. Such visions have more than once, bewildered those who thirst for power, and dazzled them with dreams of glory, while they trod the paths of danger. *And shall stumble and fall, and shall not be found.* Reader, the subject is all before you, nothing more need be said. Your heart cries, Cæsar was the man. God foretold it to convince your mind. Cast aside your infidelity and adore your God! But the morning of the Ides of March, the day on which this conspiracy was to be executed, arrived and there was yet no suspicion. (Fer., p. 323.) The conspirators had been already together at the house of one of the prætors. Cassius was to present his son that morning to the people. Soon after Cæsar left his house, a slave came thither in haste, desired protection, and said that he had a secret of the greatest moment to impart. He had probably overheard the conspirators, or had observed that they were armed, but not being aware how pressing the time was, he suffered himself to be detained till Cæsar's return. Brutus and most of the conspirators had taken their places a little while before the arrival of Cæsar. Cimber flung back the gown from Cæsar's shoulders, and this being the signal agreed upon, called out to strike. Casca aimed the first blow. Cæsar started from his place, and in the first moment of surprise, pushed Cimber with one arm and laid hold of Casca with the other. But he soon perceived that resistance was vain, and while the swords of the conspirators clashed with each other, in their way to his body, he wrapped himself up in his gown and fell without any further struggle.

SECTION V.

Verse 20. Then shall stand up on his base, one that shall send forth an exactor of the glory of the kingdom.

On his base, or bottom. I wished to retain it, in the first instance, as expressive of the literal sense of the Hebrew.—THOMAS T. WINTLE.

The following from Ferguson, p. 324 : In the general consternation occasioned by the death of Cæsar, the authors of this important event appeared to be no less at a loss what to do, than the other members of the Senate, on whom it was brought by surprise. The danger of executing the first part of their design had appeared so great, that they looked no farther, and not knowing to what dangers they might still be exposed, they wrapped up their left arms in their gowns. This Romans did when alarmed with any prospect of violence. (p. 325.) Antony was now sole Consul. The partisans of Cæsar, yet unacquainted with the extent of their own danger, had absented themselves. (p. 326.) On the following day, Antony seeing that the restorers of the commonwealth remained in the Capitol and abstained from violence against any of the supposed friends or adherents of Cæsar, ventured abroad from his lurking place, and resumed the dress and ensigns of Consul. In this capacity he received a message from the conspirators, desiring a conference with himself and Lepidus. Antony, though in times of relaxation and security, extravagant and dissi-

pated, yet in arduous situations he generally belied these appearances. In the course of the same night, Lepidus had marched into the city with the legion he commanded, and took possession of the forum. To the people who assembled around him, he lamented the death of Cæsar, and inveighed against the authors of this unexpected event. By this declaration, he encouraged the partisans and retainers of the late dictator to come abroad, and rendered the streets and passages exceedingly dangerous for those who were supposed to be of the opposite party. Now we have given an outline of the circumstances of and after the death of Cæsar, and we find Lepidus the first and only one in a situation to contend for and maintain the government, as administered on the base of Cæsar. *Antony had skulked away to a hiding place*, till he should see whether the conspirators assumed the reigns of government. Lepidus only had military force at hand, and he held the winds till Antony, backed up by him, dared to speak out boldly, and in a noble oration, exacted the glory of the kingdom, (not a republic,) as the best and most expedient form of government for the Roman people, in and under their present circumstances. Now, are not these the facts in the case? More than a year passed before young Augustus Cæsar was known to the Senate as anything more than a saucy boy. (p. 334.) The young Octavius was sent to Apollonia, as a place at which he might continue his studies. After Octavius had been about six months at Apollonia, a messenger arrived in the beginning of the night, with accounts of Cæsar's death; but his friends still persisted in recommending a private station, and advised him to drop his pretensions to the name and inheritance of Cæsar. But this young man, though only turned of eighteen, took upon him to decide for himself in this matter.

(p. 327.) Antony and Lepidus thought proper to go forth, under pretence of appeasing the tumult, but with a real intention to observe what, in this critical state of affairs, was the prevailing disposition of the people. Antony, backed up by Lepidus, finally dared to open his mind. Says he: My opinion is that the acts of Cæsar, without exception, should be ratified, and that all affairs should be suffered to move on in the channels which he has left them. On these preliminary conditions I will submit to an accommodation, and agree that we think no more of the past. Now we understand the prophecy as follows: *Lepidus stood up on the base of Cæsar's Power, and sent forth Antony to advocate the dictatorial form of government, that things might move on as they had done in Cæsar's life time.* (p. 331.) Antony, at his return endeavored to strengthen himself still more, by entering into a concert with Lepidus who, in the quality of second in command to Cæsar, or general of the horse to the dictator, remained at the head of all the military forces in Italy. He engaged himself to obtain for Lepidus the dignity of chief pontiff, and in order to cement the union of their families, proposed a marriage of his own daughter with the son of this officer. *Thus Lepidus sent forth Antony as an exactor of the glory of the kingdom.*

Last clause of verse 20:—*But within a few days he shall be destroyed; yet not in anger, nor in battle.* Mr. Wintle's note is: A few days, or suddenly, Lepidus was suddenly deserted by his whole army, a little more than seven years from the death of Cæsar, under the following circumstances: Lepidus was unpopular with his own army. Augustus Cæsar employed agents to seduce the officers in Lepidus' army, and the whole army ran away from him to Cæsar. (p. 387.) The legions beginning to leave him in a body, he threw himself, with the usual guards of his person, in the way to stop them, but finding that the very body with which he expected to prevent this desertion, joined those who were going over to the enemy; he used entreaties and threats; laid hold of an ensign staff, and attempted by force, to stop the officer that was carrying it to his rival, Lepidus seeing the desertion of his army complete, laid aside his imperial robes, and in the ordinary dress of a citizen, walked towards the camp and tent of his rival. Cæsar spared his life, and gave him leave to return to Italy. Thus he, within a few days, or years, was destroyed neither in anger nor in battle.

SECTION VI.

Verse 21: Describes the perfidy and fraud of Augustus Cæsar, in erecting the empire.

And there shall succeed him, a contemptible person, on whom they shall not confer the royal dignity, but he shall come in privately, and secure the kingdom by flatteries.

Errors, though cherished for ages, are not enhanced in value, yet no enterprise is more dangerous and promises less to the author, than an attack upon those which have become stereotyped by long possession and habit. But if we seek to please men, we shall not be the servants of God. The verse under consideration, has been applied by some to Antiochus Epiphanes, and by others to Tiberius Cæsar, both of which, we have believed, were incorrect. We now invite your attention to the history and character of Augustus Cæsar, as contained in the history of Adam Ferguson, L. L. D.—F. R. S. E.; the most critical of any which we have examined on the subject.

And there shall succeed him a contemptible person. Webster defines the term mean, that deserves scorn. Octavius, on his arrival at Rome, found his step-father and his mother under great apprehensions from the power of the Senate, and these apprehensions were strongly confirmed by the neglect of Antony, who took no notice of his arrival, and did not pay that attention which might be thought due to the name of Cæsar. But he neither desponded nor exposed himself to any hasty act of presumption. Again we read on page 351, he (Octavius,) no longer disguised his aversion to the Senate; complained that they treated him disrespectfully; called him a boy, who must be amused, decked out with honors and afterwards destroyed. On page 356, we read again: Octavius was a boy, only known by acts, perfidy and cunning above his years, equally indifferent to friendship or enmity, apparently defective in personal courage. He had already, in the transactions of so short a life, given indications of all the vilest qualities incident to human nature, perfidy, cowardice and cruelty; but with an ability of cunning which, if suffered to continue its operations, was likely to prevail in the contest for superiority with the present rivals in the empire. *On whom they shall not confer the royal dignity.* The Romans did not want a King, nor Emperor. They had assassinated Julius Cæsar, to get rid of a Dictator, and Octavius was so impressed with their hatred to these titles, that the example of respect for the name of Senate and Consul lasted in the government for five hundred years after. The people never thought of conferring on him or any other man, royal or kingly dignity, but by cunning and flattery he obtained it. On page 386 we read: He bore the name of Cæsar, and was at the head of that formidable military power, which had broken the force of the Republic, and extinguished the authority of the Senate. Antony headed a party who cared only to retain their present position in power, and the grants of land made them by Julius Cæsar. Hence, he exacted the glory or authority of the kingdom.

But he shall come in privately and secure the kingdom by flattery. We will here premise that Cæsar obtained, not simply a kingship, but a kingdom. None of those who had been in power before possessed a kingdom, but were joint members of the government. Cæsar privately turned them into a monarchy. On page 337, we read: He (Octavius,) professed great zeal for the cause of the republic, and affected to put himself entirely under the direction of Cicero, now the most respectable member of the Senate, and declared that his purpose was to employ all the force he could raise, for the defence of the commonwealth, and he entered the city, though not in a military form, yet followed by a numerous band of attendants, who concealed their weapons; being introduced by the Tribune into this assembly as a person who had matters of great moment to communicate. First, Octavius repaired to Campania, and by large donations in money, engaged the veterans who were settled at Calatia, Cassilinum and Capua, to declare for himself. On p. 339, we read: Antony, in all his manifestoes, qualified Octavius with the name of Spartacus, as having,

without any legal authority, presumed to levy war against the state. On p. 340 we read : He had gained upon the army by donations and promises ; upon the Senate by public professions of duty and zeal for the republic ; and on particular members by attentions and flattery. p. 341 we read : Octavius, we may suppose, had in some measure blinded Cicero with his flattery ; he pledged himself for the future behavior of Octavius. On p. 342 we read : Cicero, with all the penetration and wit for which he was eminent, was the dupe of a youth who possessed the deepest of all artifices ; that of suffering in appearance to be deceived, while in reality he employed the cunning of others to his own purpose. We have a long score more, which we might quote, but think that we have given sufficient to prove the application of the prophecy, and identify Octavius Caesar, who fulfilled this and the following verse. On p. 386 we read : He bore the name of Caesar, and was at the head of that formidable military power which had broken the force of the republic and extinguished the authority of the Senate. It was overflowed by him.

SECTION VII.

The 22d verse predicts the overthrow of the Roman Republic, by the rise of the imperial form of government under Augustus Caesar.

The following rendering by Dr. Wintle, verse 22 : *Yet the arms of the overflowing land shall be overflowed from before him, and shall be broken.* The expression of the inundation might incline us to believe that the country of the Nile is here meant. There are some objections, however, to this view. Had the word overflowed been used, instead of overflowing, it would have better fitted such an application. The Dou. renders : And the arms of the fighter shall be overcome before his face. The history connected with Caesar's assassination, and the attempt and failure of the republic to gain its strength, have seriously impressed our minds to refer this to the republic, which, like the pent up waters of a mighty stream, had struggled again and again to preserve the freedom of its institutions and the spirit of liberty, but the breaking time had come and Caesar or Augustus was the man destined to strike the final blow, and decide the fate of Rome, which had long gloried in the spirit of liberty, and scorned the shackles of kingly tyrants. The time had arrived when the fourth great universal empire, portrayed in prophecy, must be established, and the prediction of the Holy Seers could not fail. Caesar must reign over the fourth part of the earth. The overflowing land is broken ; the glories of the republic were overshadowed, and the hopes of patriots crushed, as the enthusiastic armies of Caius and Brutus were scattered to the winds. In this we discover the fulfillment ; the multitudes of the land restless ; for liberty are denominated the land, a not unusual occurrence in scripture. Similar instances may be found ; as, O Jerusalem ! Jerusalem ! Luke, 13-34 ; and O Earth ! Earth ! hear the word of the Lord, Jer. 22-29. Augustus completed what Julius Caesar had begun, and broke the republic, which had overflowed all the surrounding nations, and reached the acme of its glory. The holy watcher might here spread the pall over the wreck of mortal ambition, and echo might ring that the republic that overflowed the nations was now deluged beneath the overflowing power of Augustus Caesar. Its power was broken, never to arise again. Thus the imperial broke the republican power, the hopes of Brutus, Caius Cassius, and the Roman patriots, were forever crushed in the dust, to give place for Rome Imperial.

SECTION VIII.

Verse 23d predicts a rupture of friendship with the Jews, with whom the Romans had formerly made a solemn league of confederacy.

Verse 23. Also with the Prince of the Covenant, after he hath joined himself in close confederacy with him, shall he practice deceit.

The Republic of Rome was not the only great Power which was to be crushed by the ascent of imperial Rome. The revelations in this chapter

are descriptive of Powers which came into some connection with the church or people of God. The Jews were to make a league with the Romans, and the first league ever made between the Jews and Romans, took place B. C. 61. (See Josephus Ant., p. 12, chap. 10, sec. 6.) The people bestowed the high priesthood on Judas, who, hearing of the power of the Romans, and that they had conquered in war Galatia, Iberia, Carthage and Lybia, and that beside these, they had subdued Greece and their kings, Perseus, Phillip and Antiochus the Great ; also, he resolved to enter into a league of friendship with them. He therefore sent to Rome some of his friends, Eupolemus the son of John, and Jason, the son of Eleazer, and by them desired the Romans that they would assist them and be their friends, and would write to Demetrius that he would not fight against the Jews. So the Senate received the ambassadors that came from Judas to Rome, and discoursed with them about the errand on which they came, and then granted them a league of assistance. They also made a decree concerning it, and sent a copy of it into Judea. It was also laid up in the capitol, and engraved in brass. The decree in itself was this : The Decree of the Senate concerning a league of assistance and friendship with the nation of the Jews. It shall not be lawful for any that are subject to the Romans to make war with the nation of the Jews, nor to assist those that do so, either by sending them corn, or ships, or money. And if any attack be made upon the Jews, the Romans shall assist them, as far as they are able ; and again, if any attack be made upon the Romans the Jews shall assist them ; and if the Jews have a mind to add to, or to take anything from this league of assistance, that shall be done with the common consent of the Romans. This history is related at large in 1 Maccabees, chap. 8. Now then, to the prophecy : We understand the Prince of the Covenant to be the Jewish people, or nation, or the administration of their rulers, who were Princes bound in this solemn league, joined, as says the text, in close confederacy with him. The time was to arrive when the Romans should practice deceit with this covenant prince. They may have been denominated the League Prince, by way of notoriety, as we read of no league made by the Romans, as was this league made with the Jews ; a league of friendship, without requiring submission.

After he hath joined himself in close confederacy with him, shall he practice deceit. The league between the Jews and Romans was dated as stated, B. C. 61. Soon after this we find Ferguson's 3d chapter prefaced thus :— Growing corruption of the Roman officers of State. The love of consideration changed for avarice, rapacity and prodigality. Deceit is defined by Webster as follows : Cheat, artifice, treachery. On p. 169 we read Cornelius, one of the Tribunes, proposed a severe law against bribery. We find, from about this period in Roman history, that the noble and patriotic feelings which had hitherto been so characteristic of her statesmen, are here exchanged for treachery and individual advancement. We read of plots, schemes, bribes and extortion, developing the decay of virtue and rise of ambition. (See p. 170.) The Jews, like other nations, were the dupes to the policy employed by the Romans of external friendship, while they piqued the leaders and factions of foreign allies against each other. Thus deceit had become an important lever in their rise to conquest, abundantly confirming the predictions of the Holy Seer.

He shall work deceitfully, so that he shall advance, and become strong with a small people. No end of armies would have been needed to have kept down and preserved order among all the nations who submitted to the Roman yoke, had it not been for the development of this principle of professed friendship, which kept the most quiet, while they were chastising the refractory. Augustus was one embodiment of deceit. While he professed submission to the Senate, he was constantly strengthening himself. At first, he had but few friends, suspected by the Senate, and dissuaded by his parents, yet by his wily deceit and artifice, he gathered a few soldiers about him, by making professions of extraordinary liberality ; yet not more, however, than about three hundred at first, but finally by persevering dissimulation, he established the Imperial Power in Rome. And thus

he filled the *prediction* of becoming strong with a small people by quiet measures. During this ascent to power, and after every thing was in his hands, he still affected perfect submission and profound veneration to the Senate, which example and artifice was imitated by all the tyrants who followed him in the imperial succession. Thus Imperial Rome quietly expanded to the glories of the golden age. Historians may disagree as to the particular point where Rome attained its greatest strength. Gibbon places it about the days of the Antonines. None can doubt, however, that Rome had become strong, and approximated to maturity by A. D. 65, when she marched her armies into Judea.

SECTION IX.

The 24th verse is a prediction that the Romans should enter into Judea, and do what none of his most ancient predecessors had done by way of desolation and destruction.

Verse 24. Then into the richest parts of the province shall he proceed.

The marginal translators of King James' version would have it read:—He shall enter into the peaceable and fat province. Dr. Wintle, as well as the common text, having rendered province in the singular number, and also the first word of verse 24, seems to link the subject with what was spoken before, commencing with the Prince of the Covenant, who had been one party in the confederacy. We conclude verse 24 to be but a continuation of the narration of those events, coupled with the history of the Jewish or Covenant Prince, this bringing us to the invasion of Jerusalem by the Romans.

Then into the richest parts of the province shall he proceed. In order to determine which of the two renderings is correct, as referring to the whole, or the richest locality in Judea, which was first invaded by the Romans, we may learn of this matter from history. We copy a few lines from a work by H. H. Millman, p. 184: Agrippa was absent in Egypt, but his sister Bernice was in Jerusalem, in pursuance of a religious vow. She sent repeated messages to Florus, entreating him to stay the fury of his soldiers and even herself, in her penitential attire, with her hair shorn and with naked feet, stood before his tribunal. The Roman was deaf to her entreaties; he had no ear but for the accounts of the wealth which was brought in, every hour, in great masses. On page 197, we read: The fatal wealth of the Jews, even then, as in after ages, was at once their pride and their ruin. Many were put to death from the basest motives of plunder. On p. 202 we read: The city in which was abundance of wealth and provision, was pillaged by the soldiers. This and much more might be copied from Josephus. The Romans aimed for the treasures in the Temple, which seems to justify the rendering of Dr. Wintle. Judea might have acquired a reputation for peace, before it became a Roman province, and that appellation might be based upon her former history, rather than what it was when invaded by the Romans. The definite article, the, would indicate that the province to which the prophecy refers, was one of wealth and notoriety, also one which had in some way been previously introduced in the subject under consideration, and would appear to be the one mentioned, over which the confederate Prince reigned, in verse 23d. Rome had many provinces, but Judea had been the Land of Canaan, once flowing with milk and honey, and pronounced by her creator as the glory of all lands, the beauty of the whole earth, and sufficiently praised by prophets and poets, to maintain the appellation of rich and plentiful. There can be no doubt that the design of this whole prophecy was to keep in view the Jewish and Christian Church, and would bring us to the end of one, before it commenced the career of the other. Rome, the emporium of all nations and religions, subsisted from the granaries of the South, till the vandals absorbed the territory.

We now come to the second prediction in the prophecy, having no parallel in the previous history of Rome: *And shall do what neither his fathers nor his fathers' fathers have done.* Few, if any nations, had been

greater victors than the Romans; the glorious feats of her legions, the strategy of her Generals, the daring bravery of her heroes, had eclipsed all nations. But is it to these to which the prophecy refers? Perhaps not. But something was to be done, never accomplished before by him or his ancestors. First, we are satisfied that Rome is the subject of this prophecy, and that the things referred to were accomplished at the destruction and siege of Jerusalem. I think we shall not be able to find, on historic pages, that the Romans ever before so completely exterminated a nation, disorganizing, rooting up, demolishing alike courts, capitol, kings and people, leading every son and daughter into captivity, and forbidding forever a return. This, with the slaughter of more than a million subjects and the pillage of every valuable substance, will doubtless be a satisfactory fulfillment of this clause of prophecy. The Romans had never done this to any nation before; they were famous for magnanimity, and their yoke had been easy, and sometimes almost imperceptible, after their enemies had been brought to submission. Hence, in all the victories of the Romans, there was no parallel in the results of this siege, in the blotting out of a whole nation which was once chosen of the Almighty.

We have now come to what might be termed a third division of this verse: *The plunder, the spoil and the wealth shall he disperse among them.* Roman soldiers had long been accustomed to share in the trophies of war, though this custom had been generally discontinued, after the rise of the Empire. We will here copy the rewards of Titus, son of Vespasian, as contained in Josephus' (book, seventh, chap. 1, sec. 3.) Hereupon Titus ordered those whose business it was to read the list of all that had performed great exploits in this war, whom he called to him by their names, and commended them before the company, and rejoiced in them in the same manner as a man would have rejoiced in his own exploits. He also put on their heads, crowns of gold, and golden ornaments about their necks, and gave them long spears of gold, and ensigns that were made of silver, and removed every one of them to a higher rank; and besides this he plentifully distributed among them, out of the spoils and the other prey they had taken, silver and gold, and garments. So when they had all these honors bestowed on them, according to his own appointment made to every one, and he had wished all sorts of happiness to the whole army, he came down, amidst the great acclamations which were made to him, and then betook himself to offer thank offerings to the gods, and at once sacrificed a vast number of oxen that stood ready at the altars, and distributed them among the army to feast upon; and when he had stayed three days among the principal commanders and so long feasted with them, he sent away the rest of his army. Much of the wealth and spoils of the Holy City had been scattered by Florus, and those Generals who first invaded Judea. Josephus, speaking of the attack of Florus, and how the Jews cut down the cloisters of the Temple that joined to Antonia, remarks that this cooled the avarice of Florus for, whereas he was eager to obtain the treasure of God in the Temple, and on that account was desirous of getting into Antonia. As the war progressed, and near the close, much treasure was gathered by the soldiers in the circus and among the dead, and much of the Holy treasure and precious work from the Jewish Temple, was transported to Rome, as we may learn from Gibbon, vol. 3, p. 464. The holy instruments of the Jewish worship, the golden table and the golden candlestick with seven branches, originally framed according to the particular instructions of God himself, and which were placed in the sanctuary of his Temple and had been ostentatiously displayed to the Roman people in the triumph of Titus, were afterwards deposited in the Temple of Peace, and at the end of four hundred years the spoils of Jerusalem were transferred from Rome to Carthage by a barbarian who derived his origin from the shores of the Baltic. Here we have abundant evidence that the plunder, the spoil, and the wealth of the Jews was dispersed among the Romans.

We have now arrived at the fourth prediction in this verse:

And against the fortresses shall he devise his machinations for a time; as rendered by Wintle. We understand this clause to mean, that he should

be victorious over his rivals for a time. We compute a prophetic time to be three hundred and sixty years. As we trace this prophecy onward from Judea, we are like the mariner who, in passing away from the shores of some ancient port, fixes his mind on his destined haven. The holy narrator measures across an undulating lake, to the more settled waters of a dark gulf. The scattering of plunder and spoil are among the last things done in Judea, in the history of that unhappy land. The fall of *Judea is a vast monument* from which we are to measure onward a time, or three hundred and sixty years. The burning of the Temple occurred on the tenth day of the month Ab, Monday, Aug. 6th, and the city was taken on the eighth day of the month, Elul, Monday, Sept. 3d, in the second year of Vespasian, A. D. 70. According to Josephus, the war with the Jews terminated in the fourth year of the reign of Vespasian, on the fifteenth day of the month, Nisan, that is on Tuesday, March 24th, A. D. 72. From this point we are suddenly transported over a chasm of three hundred and sixty years, and set down among the barbarians, who were from a hitherto unknown world. To pursue the journey of God's holy people through ages of darkness and blood, we shall not need to travel far ere the rays of prophetic light shine brilliantly about us.

We now arrive at the termination of a prophetic time, 360 years from the fall of Jerusalem, and may look for the fulfillment of the 25th verse on the shores of Africa, known as Carthage, by some, between the Romans and Vandals.

CHAPTER X.

This verse is fulfilled principally by the Romans, who find out, too late, that the Vandals have invaded and are possessing a portion of their richest and most important province of Africa.

Verse 25. For he shall rouse his strength and courage against the King of the South with a great army.

In the forepart of this chapter, Jerusalem was the stand point of interest, as the residence of God's ancient people; then north and south were spoken of as related to that locality. But now, Jerusalem having fallen, other powers are introduced, and Rome becomes the main point of interest in this famous prophecy, and lies to the northward from Carthage. The prophetic language seems to indicate some dire necessity for arousing the dormant energies of that nation. It may be incumbent first, to state some of the causes and circumstances of this war. It was through some misunderstanding of Count Boniface, the Governor of Africa, with his own Empress at Rome, that he revolted and invited the vandals into Africa. Afterwards, having sincerely repented, he made up with his mistress, the Empress, and headed her armies to drive them back again. This was more than he was able to do, as we shall see, and not only the armies of Rome, but those of Constantinople, were all roused up to rally against one common foe, which beautifully fulfills the first clause of this prediction, which indicates a sudden necessity, and a flagging of courage and strength. Rome now saw that all was at stake, and that Africa, which Gibbon says, deserved the name of the common granary of Rome and of mankind, was ready to be swallowed up by the Vandals. A few extracts from Gibbon will set the subject before us: (vol. 3, p. 377.) The importance and danger of Africa were deeply felt by the Regent of the West. Placidia implored the assistance of her eastern ally, and the Italian fleet and army were reinforced by Asper, who sailed from Constantinople with a powerful armament. As soon as the force of the two empires was united under the command of Boniface, he boldly marched against the Vandals, and the loss of a second battle irretrievably decided the fate of Africa. We read of one defeat before this, on page 375. He, Boniface, embarked with the precipitation of despair, and one of the best fenced cities was lost to Rome. (See Dou, verse 24.) We are not to conclude, however, that this was the termination of the conflict respecting Africa, for much of the prophecy remains

to be fulfilled by these two powers. In relating the fulfillment of the first clause of this verse, we have gone over the whole subject. It remains to show the fulfillment of the last clause, respecting the strength of the southern King, and the plots devised against him, verse 25.

And the King of the South shall engage in battle with an army very great and powerful. We extract from Gibbon, vol. 3, p. 370. The ambition of Geneseric was without bounds, and without scruples, and the warrior could dexterously employ the dark engines of policy to solicit the allies who might be useful to his success. (p. 371.) Our fancy, so long accustomed to exaggerate and multiply the martial swarms of barbarians that seemed to issue from the north, will perhaps be surprised by the account of the army which Geneseric mustered on the coast of Mauritania. The Vandals, who in twenty years had penetrated from the Elbe to Mount Atlas, were united under the command of their warlike king, and he reigned with equal authority over the Alani, who had passed, within the term of human life, from the cold of Scythia to the excessive heat of an African climate. The hopes of the bold enterprise had excited many brave adventurers of the Gothic nation, and many desperate provincials were tempted to repair their fortunes by the same means which had occasioned their ruin. Yet this various multitude amounted only to fifty thousand effective men. The fallacious increase of old men, of children and of slaves, would scarcely have swelled his army to the number of four score thousand persons, but his own dexterity, and the discontents of Africa, soon fortified the Vandal powers by the accession of numerous and active allies. The Moors, regardless of any future consequence, embraced the alliance of the enemies of Rome, and a crowd of naked savages rushed from the woods and valleys of Mount Atlas, to satiate their revenge on the polished tyrants who had injuriously expelled them from the native sovereignty of the land. This army fulfills the prediction of the prophecy, of being very great and powerful. The last clause says: Yet he shall not stand; or, as the Dou. reads: And the King of the South shall be stirred up to battle with many, and very strong succors, and they shall not stand, for they shall form designs against him. From the following history we shall see that Geneseric, whom we believe to be this King of the South, did not stand or reign as Sovereign of all Africa, and that his victory was not decisive. (Gibbon, vol. 3, p. 379.) The ambitious Geneseric, in the full tide of apparent prosperity, negotiated a treaty of peace, in which he gave his son Hunneric for a hostage, and consented to leave the western Emperor in the undisturbed possession of the three Mauritanias, because they shall devise plots against him, even those that eat the portion of his meat shall betray him, p. 379. His tirone was encompassed with domestic enemies, who accused the baseness of his birth, and asserted the legitimate claims of his nephews, the sons of Gondric. He shall not stand or his army shall not stand by him. Geneseric did not come off triumphant as we have shown, but submitted to humiliating terms of peace with Rome.

SECTION XI.

The 26th verse continues the history of Geneseric, King of the Vandals, who is foiled in his attempts to possess and hold Africa for a term of several years. The last clause of the twenty-fifth verse is so interwoven with the twenty-sixth, that we shall be obliged to quote them in connection. *Because they shall devise plots against him.*

Verse 26. Even those that eat of the portion of his meat, shall betray him.*

The terms, portion of his meat, meaning as in chap. 1—5, a daily allotment. The allotment of the day in its day, an expression often used in

*Twenty-six manuscripts drop the *van* and thus read the word passively—and many shall fall down slain; or, as we read in 1st Mac., : Many were wounded to death. See Wintle.

the book of Exodus, and of the same import with that of daily bread in the Lord's prayer. Wintle. This passage seems to refer to those received rations out of the King Geneseric's stores, and were in his service, and would ill apply, as some think, to Queen Cleopatra's person. Moreover, the passage is always rendered, in all the versions, in the plural, demanding an application to more than one person, evidently referring to the various nations who had joined the standard of Geneseric. The fulfillment of this clause will be found on the 379th page of vol. 3, of Gibbon, as follows: But the public discontent burst forth in dangerous and frequent conspiracies. The convulsions of Africa, which had favored his attack, opposed the firm establishment of his power, and the various seditions of the Moors and Germans, the Donatists and Catholics, continually disturbed or threatened the unsettled reign of the conqueror. As he advanced towards Carthage he was forced to withdraw from the western provinces. The above proves the plots, and betraying of the King of the South by those who eat of his meat, although by perseverance he eventually succeeded, as says Gibbon, on p. 380. These difficulties were gradually subdued by the spirit, the perseverance and cruelty of Geneseric, who alternately applied the arts of peace and war to the establishment of his African kingdom. *And his army shall be overflowed and many shall fall down slain.* We have stated from Gibbon, on p. 379, that as Geneseric advanced toward Carthage, he was forced to withdraw his troops from the western provinces. The sea coast was exposed to the naval enterprises of Spain and Italy, and in the heart of Numidea, the strong inland city of Corta, still persisted in obstinate independence. There is a wide difference in the rendering of the term overflowed. Both Dr. Wintle and the Dou. render it overflowed, while King James' version has rendered it, overflow, a direct reversion of the sense. Dr. Wintle states, in the notes, that twenty-six MSS. thus read the word passively. The true meaning may rest between the two, that they, the assailants, suffered a temporary check, were inundated and hindered through dissensions and intrigues among themselves, which seems in accordance with the history. If, however, sufficient reason can be adduced for retaining the common rendering, and we read his army shall overflow, then we would apply it to a later date, some twenty years after the first invasion of Africa, when the Vandals visited and sacked Rome, A. D. 455; but the first application we consider preferable. One more particular will conclude this critical prediction.

And many shall fall down slain. Dr. Wintle remarks on this as follows; or, as we read in the fore cited chapter 1 Macc. : Many were wounded to death. Gibbon says, on p. 379, vol. 3, the warlike tyrant is supposed to have shed more Vandal blood by the hand of the executioner than in the field of battle. So the text is fulfilled, that many fall down slain. Gibbon, in his note, says the cruelties of Geneseric towards his subjects are strongly expressed in Prosper's Chronicle. Gibbon, on page 370, calls him the terrible Geneseric. The slaying in the text, may refer also to the continuation of the conflict of the Vandal Kings.

SECTION XII.

Verse 27 is still a continuation of the conflict between Rome and the Vandals under Geneseric. During a long period, both relied on strategy and deceit to carry their points, and maintain their hold of power along the coasts of the Mediterranean.

Verse 27. Moreover, of both these kings, their intention shall be to act maliciously.

The holy narrator seems desirous to indelibly fasten this prophecy, and its fulfillment, upon our minds, as being of the utmost importance for us to identify the characters herein described, and the period of their fulfillment. First, we observe that we shall do well to take heed to Sir Isaac Newton's remarks, that by king in the prophecy we should understand kingdom; then we are to find this description acted out in the history of

the Roman and Vandal kingdoms, by their leaders; and on page 370 we read in Gibbon, vol. 3, the ambition of Geneseric was without bounds and without scruples, and the warrior could dexterously employ the dark engines of policy to solicit the allies who might be useful to his success, or to scatter among his enemies the seeds of hatred and contention. Geneseric was famous for deceit and malice combined, as the history will abundantly attest. We read again, on p. 380, vol. 3, the vigilance of his enemies was relaxed by the protestations of friendship which concealed his hostile approach, and Carthage was at length surprised by the Vandals. Then, again on p. 460, vol. 3, we read, the designs of the Roman government were repeatedly baffled by his artful delays, ambiguous promises and apparent concessions. Again, on p. 482, we read of Geneseric, he practiced his customary arts of fraud and delay, but he practiced them without success, which exactly fulfills the prophetic declaration that it shall not prosper. On p. 382, we read, the nobility and senators of Carthage were exposed to his jealousy and resentments, and were compelled by the Arian tyrant to embrace the condition of perpetual banishment. But the prophecy requires that we find that the Romans, as well as the Vandals, act with malice and deceit. What first attracted the Vandals to the coasts of Carthage was an invitation of the Roman Governor of Carthage. We read on p. 369, vol. 3, as follows: after some hesitation, the last struggles of prudence and loyalty, Boniface dispatched a trusty friend to the court, or rather to the camp of Gonderic, king of the Vandals, with the proposal of a strict alliance, and the offer of an advantageous and perpetual settlement. Again, on p. 370, we read, the experience of navigation, and perhaps the prospect of Africa, encouraged the Vandals to accept the invitation which they received from Count Boniface. We have already mentioned the misunderstanding of Boniface with his own government at Rome. Afterwards, when the Vandals came, Boniface repented of the invitation he had given them, and raised an army to drive them back. See p. 374, vol. 3. Again, we find on p. 463, one more instance of Roman deceit or treachery, by the empress Eudocia. Gibbon says she directed her eyes towards Carthage, secretly implored the aid of the king of the Vandals, and persuaded Geneseric to improve the fair opportunity of disguising his rapacious designs by the specious names of honor, justice and compassion. On p. 464, vol. 3, we have an account of the artifice of Leo, the Roman Bishop, who, at the head of his clergy, goes out to meet Geneseric, and soothe the rage of the conqueror by his eloquence and friendship. Thus they spake lies, pp. 379-80, &c., Gibbon.

Roman glories now are fleeing;
She who robbed the kings of yore,
Human greatness ever fleeting,
She shall sink to rise no more.

Angels measure off the nations;
Rome! she fills her mighty space!
Each shall have their grade and station,
Till old Time has run his race.

God's eternal word fulfilling,
Casts the nations in the rear,
One eternal kingdom bringing,
Full of goodness all to cheer.

SECTION XIII.

The forepart of verse 28 gives an account of the return of Geneseric and his Vandals to Africa, after pillaging the wealth of Rome. The verse should be divided; the last clause refers to the return home of the Romans from the coasts of Africa, abandoning the defense of that province, and establishing Pagan gods.

Verse 28. Then shall he return to his own land with great wealth.

All the fraudulent treaties of the two kingdoms having failed, which had fenced the Vandals away from Rome, they now sweep over the land, de-

fyng every barrier. The sack of Rome by the Vandals is given us by Gibbon, vol. 3, p. 463. On the third day after the tumult, Geneseric boldly advanced from the port of Ostia to the gates of the defenceless city. Instead of a sally of the Roman youth, there issued from the gates an unarmed and venerable procession, of the Bishop at the head of his clergy. The fearless spirit of Leo, his authority and eloquence, *again* mitigated the fierceness of a barbarian conqueror. The King of the Vandals promised to spare the unresisting multitude, to protect the buildings from fire, and to exempt the captives from torture. But Rome and its inhabitants were delivered to the licentiousness of the Vandals and Moors, whose blind passions revenged the injuries of Carthage. The pillage lasted fourteen days and nights, and all that yet remained of public or private wealth, of sacred or profane treasure, was diligently transported to the vessels of Geneseric. Among the spoils the splendid relics of two temples, or rather of two religions, exhibited a memorable example of the vicissitudes of human and divine things. Since the abolition of Paganism the Capitol had been violated and abandoned; yet the statues of the gods and heroes were still respected, and the curious roof of gilt bronze was reserved for the rapacious hands of Geneseric. On p. 464, verse 30, Gibbon, we read: Eudoxia herself, who advanced to meet her friend and deliverer, soon bewailed the imprudence of her own conduct. She was rudely stripped of her jewels, and the unfortunate Empress, with her two daughters, the only surviving remains of the great Theodosius, was compelled, as a captive, to follow the haughty Vandal, who immediately hoisted sail and returned with a prosperous navigation to the port of Carthage. Thus he returned to his own land with great wealth.

Verse 28—last clause.—*And having his heart upon the holy covenant, he shall dispatch his work, as he returns into his own land.* As the scriptures do not indulge tautology, we can scarcely suppose that the latter clause of the 28th verse refers to the same king or kingdom, as does the first, which sufficiently informs us of the return of Geneseric to his own land. Now we suppose the subject changed to the other Power vs. Rome, at a period a little in the advance of the recent pillage. The Romans had been able, at the outset of the conflict, to somewhat check the Vandals. Says Gibbon, on p. 379, vol. 3: They consented to leave the Western Emperor in the undisturbed possession of the three Mauritanias. Also, in subsequent conflicts they were met by the Romans successfully. We read again on p. 472, vol. 3, Gibbon, speaking of Ricimer, his faithful and important services against the common enemy rendered him still more formidable, and after destroying on the coasts of Corsica a fleet of Vandals, which consisted of sixty galleys, Ricimer returned in triumph with the appellation of deliverer of Italy. As the western empire was constantly growing weaker, it is probable that all the forces were now withdrawn from the coasts of Africa, and as those Romans, who still adhered to Paganism, were fond of attributing all the disasters which occurred to the empire to the wrath of the gods, we may perceive the fulfillment of his heart's being against the holy covenant or gospel. But we find something still more to the point, on p. 484, vol. 3, Gibbon: Two Generals, Marcellinus and Ægidius, maintained their allegiance to the republic, by rejecting with disdain, the phantom which he (Ricimer) styled an Emperor. Marcellinus still adhered to the old religion, and the devout Pagans, who secretly disobeyed the laws of the church and state, applauded his profound skill in the science of divination; but he possessed the more valuable of learning, virtue and courage. The intrepid Marcellinus occupied the province of Dalmatia, assumed the title of Patrician of the West, secured the love of his subjects by a mild and equitable reign, built a fleet which claimed the dominion of the Adriatic, and alternately alarmed the coasts of Italy and Africa. Thus we see that the heart of a principal representative of the Roman government was against the Holy Covenant, and Paganism lifts up its head the three hundred and sixty years, which were expressed by a time, in the 25th verse, spans over the great conflict and victory gained. But mythology finds again an advocate on the throne. The Pagans may have con-

ceived some vain hopes of reviving again the worship of the gods, but we shall soon pass by the last lingering ray of Roman mythology, and emerge among the relics of dead saints and defiled martyrs. Holy faith guide us through these clouds of darkness and clash of arms. Holy spirit be our guide through the darkness far and wide.

Verse 28: Persecution of the Donatists. The 28th verse gives us the closing scenes of a long conflict between the Vandals and Romans. First, the Vandals, after sacking Rome in A. D. 455, return home with great wealth. Next, the Romans brought to view, who, after oppressing and persecuting the Donatists, leave Africa. The Romans, under the Emperor Honorius, persecuted these Donatists. Says Gibbon, p. 372: Three hundred bishops and many thousands of the inferior clergy, were torn from their churches and stripped of their ecclesiastical possessions, banished to the Islands, and proscribed by the laws, if they presumed to conceal themselves in the provinces of Africa. Their numerous congregations, both in cities and in the country, were deprived of the rights of citizens and of the exercise of religious worship. The last half of verse 28 refers to the Romans. The King James version reads: He shall do and return to his own land. We got a Jew to translate this verse, he reads: He shall get it, and then go back to his country. The Dou. reads: And he shall succeed and shall return into his own land. After the Vandals invaded Africa, the Romans boldly resisted their attack, and finally succeeded in holding the three Mauritanias, and obtained hostages of Geneseric, even his own son Hunneric, on the negotiation of a treaty of peace. (See Gibbon, p. 379, vol. 3.) The conflict did not fully end here, for we read, (p. 380,) that Geneseric was forced to withdraw his troops from the western provinces; the sea coast was exposed to the naval enterprises of the Romans, of Spain, and Italy, and in the heart of Numidia, the strong Island of Corta still persisted in obstinate independence. The clause may mean an effort of the Romans to suppress the heretics, and then their return to their own land, but more probably refers to a vigorous defence of Africa, for a time, and then a return home to Italy. The Donatists were doubtless the representatives of the Holy Covenant, or Gospel, and the heart of the Roman Emperor was against them and their doctrine, as they took sides with the enemies of Rome, the Vandals. On p. 373, vol. 3, we read in Gibbon: Geneseric, a christian, but an enemy of the orthodox communion, showed himself to the Donatists as a powerful deliverer, from whom they might reasonably expect the repeal of the odious and oppressive edicts of the Roman Emperors. The conquest of Africa was facilitated by the active zeal or secret favor of a domestic faction. This last history refers to the Donatists. It is plain that they were the objects of Roman disgust and hatred; first on account of their religious faith, and last, on account of joining the Vandals, so that the intolerance of Rome caused the loss of Africa, and the Romans finally departed with a sullen feeling towards the christians of Africa. Thus he returned home, having his heart against the Holy Covenant. The text refers to the final evacuation of Africa by the Romans.

SECTION XIV.

Verse 29 was fulfilled by an expedition of the Romans towards Carthage, A. D. 468, resulting in their defeat, and unlike their success before and after.

Verse 29. The following rendering by a Jew: And at a certain time, he will go again against the South, but then it will not be like in the first time or the latter.

We have learned from the examination of the history applied to the twenty-eighth verse, that the Romans succeed in checking the Vandals for a little season, and obtained a treaty of peace, with pledges for its maintenance; hence, the Romans maintained their prestige and dignity in the siege with the Vandals, which happened about 439 A. D. This will answer to the first time to which the prophecy refers. The prophecy brings

to view three expeditions of the Romans southward, or to the coasts of Africa. The one under special consideration is unlike the first or last, which resulted in the total overthrow of the Vandals, in A. D. 534, and freed Rome from her common enemy, who had already made conquest of Sardinia. But the invasion which we are now to consider, occurred about A. D. 468, in which the Roman power was grievously humbled.

Verse 29, by Dr. Wintle: *At a time appointed, he shall advance again into the South.* The subsequent description renders conclusive evidence that the character here spoken of is the Roman power. The time appointed seems to mark a time of change, of which we consider the language equivalent, and the facts in the history sufficiently warrantable. It was about A. D. 468, that the Romans made one grand sally against the Vandal power in Africa, composed of the finest legions of both the east and west. We read from Gibbon, p. 494, vol. 3: The powers of the eastern empire were strenuously exerted to deliver Italy and the Mediterranean from the Vandals. Geneseric, who had so long oppressed both the land and sea, was threatened from every side with a formidable invasion, the campaign was opened by a bold and successful enterprise of the prefect Heraclius; the troops of Egypt, Thebais and Lybia, were embarked under his command, and the Arabs, with a train of horses and camels, opened the roads of the desert, and the Dalmatian fleet was received into the harbors of Italy. The active valor of Marcellinus expelled the Vandals from the island of Sardinia, and the languid efforts of the west added some weight to the immense preparations of the eastern Romans. The expense of the naval armament which Leo sent against the Vandals, has been distinctly ascertained. The whole expense, by whatsoever means it was defrayed, amounted to the sum of one hundred and thirty thousand pounds of gold. The fleet that sailed from Constantinople to Carthage, consisted of eleven hundred and thirteen ships; the number of soldiers and mariners exceeded one hundred thousand men. This effort was the last hope of the western empire. The formidable navy of Basiliscus pursued its prosperous navigation from the Thracian Bosphorus to the coast of Africa. He landed the troops at Cape Bona, on the Promontory of Mercury, about forty miles from Carthage. The army of Heraclius and the fleet of Marcellinus either joined or seconded the Imperial Lieutenant, and the Vandals, who opposed his progress by sea or land, were successfully vanquished, and many ships of the Vandals were sunk. If Basiliscus had seized the moment of consternation, and boldly advanced to the capital, Carthage must have surrendered.

But it shall not be as the former or as the latter. Mr. Wintle remarks: This second expedition shall not be as successful as the former, and the original may be rendered, but the latter shall not be like the former. On a former conflict of the Roman troops and Barbarians in Africa, we read in Gibbon, p. 379, vol. 3, that Geneseric negotiated a peace and gave his son Hunneric for a hostage. Now he is victorious and the Romans fly before him; hence this is not like the former expedition. In Gibbon, vol. 3, p. 496, we read: Geneseric beheld the danger with firmness, and eluded it with his veteran dexterity. He protested, in the most respectful language, that he was ready to submit his person and dominions to the will of the Emperor. But he requested a truce of five days to regulate the terms of submission, and it was universally believed that his secret liberality contributed to the success of this public negotiation. Instead of obstinately refusing whatever indulgence his enemy so earnestly solicited, the guilty, or the credulous Basiliscus consented to the fatal truce, and his imprudent security seemed to proclaim that he already considered himself as the conqueror of Africa.

SECTION XV.

Verse 30 brings to a close the long conflict between the Vandals and Romans, who are thoroughly defeated and give up the contest. The latter part of the verse refers to the hatred of the Roman Emperors against the

true followers of Christ, of whom were the Donatists, probably, and from this period the Emperors became complicit with the Orthodox, or Catholics, and others who deserted the true spirit of the Gospel.

Verse 30. For there shall come against him ships of Chittim, whereby he shall be grievously humbled.

During this short interval, (of the truce,) the wind became favorable to the designs of Geneseric. He manned his largest ships of war with the bravest of the Moors and Vandals, and they towed after them many large barks filled with combustible materials. In the obscurity of the night, these destructive vessels were impelled against the unguarded and unsuspecting fleet of the Romans, who were awakened by the sense of their instant danger. Their close and crowded order assisted the progress of the fire, which was communicated with rapid and irresistible violence, and the noise of the wind, the crackling of the flames, the dissonant cries of the soldiers and mariners, who could neither command nor obey, increased the horror of the nocturnal tumult. Whilst they labored to extricate themselves from the fire ships, and to save at least a part of the navy, the galleys of Geneseric assaulted them with temperate and disciplined valor, and many of the Romans who escaped the fury of the flames, were destroyed or taken by the victorious Vandals. Basiliscus, whose station was the most remote from danger, disgracefully fled in the beginning of the engagement, and returned to Constantinople with the loss of more than half of his fleet and army, and sheltered his guilty head in the sanctuary of St. Sophia. After the failure of this great expedition, Geneseric again became the tyrant of the sea. Thus the Romans were grievously humbled by ships of Chittim, or ships of the coasts. As Geneseric employed these ships from the first in ravaging the coasts of the Mediterranean sea, they belonged on the coasts of Carthage, and though men much differ in locating Chittim, some light may be had by consulting Ezekiel, 27—6: *The company of the Ashurites have made thy benches of Ivory, brought out of the Isles of Chittim.* See Jer., 2—10. The locality of this product renders the coasts of Africa quite probable, as Geneseric, denominated the tyrant of the seas, possessed the greatest naval power of that age.

Verse 30th; rendering of a Jew:—*For there will come against him ships of the Chittim, and he will become timid, and therefore angry against the Holy Covenant, and will do it.* The note in the Jewish commentary is that he will do kindness to them who injure the Holy Covenant. We found in the examination and application of the twenty-eighth verse, that the Romans were angered by the complicity of the Donatists with the Vandals in the first advance of that Power to Africa, in A. D. 432. This expedition, which fulfills the 30th verse, occurred A. D. 468, when Basiliscus fled from the burning of his fleet. *Become timid*, as says the text, and very probably had grounds for suspecting that those whom he, the Emperor, denominated heretics, were seeking to undermine his power and establish the Vandals. Coverdale reads: *Yet he shall turn him and draw such unto him as leave the Holy Covenant.* After the failure of the African expedition, the Emperors gave their attention to church affairs, and sided with the Catholics, and Anthemius sided with the Pagans, and Basiliscus with the Sismatics. The Moors were prominent leaders among the Vandals, and we believe constituted the Chittimites of this prophecy. Their origin is a mystery. We read, p. 372, vol. 3, Gibbon: The Moors, regardless of future consequences, embraced the alliance of the enemies of Rome.

We have an account in the book of Jasher, p. 225, of Latimus, who reigned over the children of Chittim forty-five years, in the 22d year of the reign of Moses over the children of Cush. Latimus, in the third year of his reign, caused a proclamation to be made to all his skillful men, who made many ships for him, and he prevailed over Azdrubal, who was King of Africa, and took from Azdrubal the aqueduct, which his father had bought from the children of Chittim. These Chittimites were Moors, and famous for manufacturing ships. Gibbon remarks that their origin is in-

volved in mystery. We think that they were located on the coasts, a little to the east of Carthage and west of Cush. The ships, though used by the Vandals, may have been called ships of the Chittim, because that they were the manufacturers. But we learn from Gibbon that the Moors were equally zealous in the war against the Romans, who had expelled them from the native sovereignty of the land.

Last clause of verse 30, by Wintle: *Therefore shall he again have indignation against the Holy Covenant.* We have heretofore recorded the advance and defence of the Pagan mythology, which occurred about A. D. 461, on the revolt of Marcellinus and Ægidus, who established their authority for a while and gave some hope to the waning mythology of Rome. We are now to consider this portion of the 30th verse, which we understand to refer to the Roman power, and warrants us to expect a repetition of indignation against the Holy Covenant or Gospel. Paganism was ever on the alert to find a royal advocate, who would espouse or tolerate her ancient gods. Some such indifferent qualities they found in the Emperor Anthemius, who began his reign about A. D. 467, and continued about five years. In Gibbon, vol. 3, p. 492, we read: Even the Pagans, a feeble and obscure remnant, conceived some vain hopes from the indifference or partiality of Anthemius, and his singular friendship for the philosopher Severus, whom he promoted to the Consulship, was ascribed to a secret project of reviving the ancient worship of the gods. These idols were crumbled into dust, and the mythology, which had once been the creed of nations, was so universally disbelieved, that it might be employed without scandal. Yet the vestiges of superstition were not absolutely obliterated, and the festival of the Lupercalia, whose origin had preceded the foundation of Rome, was still celebrated under the reign of Anthemius. The savage and simple rites were expressive of an early state of society, before the invention of arts and agriculture. The rustic deities who presided over the toils and pleasures of the pastoral life, Pan, Faunus, and their train of satyrs, were such as the fancy of shepherds might create, sportive, petulant and lascivious, whose power was limited, and whose malice was inoffensive. A goat was the offering; the best adapted to their character and attributes. The flesh of the victim was roasted on willow spits, and the riotous youths who crowded to the feast, ran naked about the fields, with leather thongs on their hands. The altar of Pan was erected, perhaps by Evander, the Arcadian, in a dark recess in the side of the Palantine hill, watered by a perpetual fountain, and shaded by a hanging grove. A tradition that in the same place Romulus and Remus were suckled by the wolf, rendered it more sacred and venerable in the eyes of the Romans, and this sylvan spot was gradually surrounded by the stately edifices of the Forum. After the conversion of the Imperial city, the Christians still continued, in the month of February, the annual celebration of the Lupercalia, to which they ascribed a secret and mysterious influence on the genial powers of the animal and vegetable world. We learn from the foregoing that mythology had not yet been banished from Rome, and we shall see that it was still able to defiantly lift its head against the Gospel's glorious light. On the same page we read: The bishops of Rome were solicitous to abolish a profane custom so repugnant to the spirit of Christianity, but their zeal was not supported by the authority of the civil magistrate. The inveterate abuse subsisted till the end of the fifth century. Thus we have seen that the Roman government, after its return from the African campaign under the reign of Anthemius, the Emperor, raised itself again in indignation, (or as Webster defines the term, disdain or contempt,) against the Holy Covenant; or, as the Dou., covenant of the sanctuary, meaning evidently the gospel, or system of Christianity, which had superseded the ancient mythology of Rome, to the chagrin and hate of all its devotees.

SECTION XVI.

Foundation of Popery and beginning of the twelve hundred and ninety days, or rather years.

Dan. 8th, 23d. And in the latter end of their kingdom, when the transgressors are full there shall arise a King of an obdurate countenance, and penetrating in mysterious craft.

After the fall of Macedon, the territory of the kingdom was divided into four parts, called Thrace, Macedon, Syria and Egypt, and Egypt became a Roman province B. C. 31, under Augustus Cæsar. We will follow down the history of Egypt to A. D. 315. The 9th verse of this chapter reads as follows: And from one of these came out a single horn, a small one, (see Wintle,) which grew exceeding great towards the south, and towards the east, and towards the glorious land. Having passed down the stream of time to A. D. 315, we find that Rome, the greatest of all transgressors, on the rights of nations and individuals, had come to the full. She had swallowed up the surrounding nations and reached the acme of her glory, and now this little horn is due. We look towards Egypt, (the most prominent of the four Macedonian kingdoms,) and we behold an institution, apparently harmless in its beginning, gradually rising to power and influence. We read in Barber's Elements of History, p. 151: The first Monks were the followers of St. Anthony, of Egypt, who, near the close of the fourth century, formed themselves into a regular body, and engaged to live by certain rules. Verse 9 declares that the *small horn shall grow exceeding great, towards the South and East, and towards the glorious land.* We now quote further on the same page from Barber: The example of Antony was followed to such an extent, that, in a short time the whole East was filled with a set of indolent mortals. From the East this gloomy disposition passed into Europe, and very soon all Christendom became infected with this superstition. On p. 152, he says: Before the close of the fifth century, the Monks became notorious for their licentiousness, and often excited the most dreadful tumults and disorders in various places. We read, in Gibbon, vol. 4, p. 58: The Blues were zealously devoted to the cause of Orthodoxy and Justinian, and their grateful patron protected above five years, the disorders of a faction, whose seasonable tumults overawed the palace, the senate and the capitals of the East. Insolent with royal favor, the Blues affected to strike terror by a peculiar and barbaric dress, the long hair of the Huns, their close sleeves and ample garments, a lofty step and a sonorous voice. In the day they concealed their two edged poignards, but in the night they boldly assembled in arms, and in numerous bands, prepared for every act of violence and rapine. Gibbon remarks in vol. 3, that the Imperial troops were less apprehensive of an encounter with the fiercest Barbarians than with the Monks. This, then, is the small horn which came out from Egypt, one of the four divisions of the Macedonian kingdom, when the Romans had arrived at the full of their national prosperity. And the Pope is a mouth-piece, and exercised the power of a king over the small horn. Gibbon speaks of the horrible appearance of a genuine Anchorite, a king indeed, of a fierce countenance.

We propose to show that Pope Gelasius changed the foundation on which the primacy had hitherto stood. He began his reign at the end of A. D. 491, or beginning of A. D. 492. Bower remarks on p. 289, vol. 1: the councils had all founded the prominence, honors and privileges granted by them to the See of Rome, on the dignity of the city, and the regard and respect due to the metropolis and seat of the Empire. That foundation was now withdrawn. The city of Constantinople was now superior to that of Rome; it was the sole Imperial city in the whole Christian world, and Rome only the metropolis of a small kingdom of Italy, and Pope Gelasius did not know, but as two councils had placed the rival See next in dignity to the See of Rome, a third might, upon the same principle, raise it even above the See of Rome, as it had been already raised above those of Alexandria and Antioch. To prevent this, and lay a new foundation that could not be removed, as being independent of councils, and at the same time might support the primacy, whatever became of the city, he enacted the present decree, boldly delaring, as if all records had been destroyed, and men knew nothing of what had happened but a few years before. That it was not to any councils, or the decrees of any, that the holy Roman

Catholic and Apostolic Church owed her primacy, but to the words of our Saviour, saying in the Gospel: "Thou art Peter, &c.," and thereby building the church upon him, as upon a rock that nothing could shake; that the Roman church, not having spot or wrinkle, was consecrated and exalted above all other churches, by the presence, as well as by the death of the two apostles, St. Peter and St. Paul, who suffered at Rome under Nero, not at different times, as the heretics say, but at the same time, and on the same day, and that the Roman church is the first church, because founded by the first Apostle. The foregoing was an artful contrivance of Pope Gelasius, to exalt the church of Rome above all others, and may be regarded as the foundation stone upon which, from that date, she has ever stood, and now stands. Bower remarks on p. 286, vol. 1: We shall see, hereafter, the doctrine advanced by Gelasius to have been, for the space of twelve hundred years, the doctrine of the whole Catholic church. The remark here alludes particularly to the sacrament. It is certainly true respecting the claim of Peter, as a foundation to that church. We feel satisfied that it is at about the commencement of the reign of Pope Gelasius, A. D. 491, that we are to date the famous prophetic 1290 days, or, more properly, years of Dan, chap. 12, verse 11, which would terminate about 1781, at the famous edict of Joseph 2d of Austria, dated Oct. 13th, 1781. By this edict he granted all non-Catholics the free exercise of their religion, and declared people of all denominations equally citizens, and capable of holding all charges and offices in every department of state. See Cox's house of Austria, vol. 3d, brought out more fully on the setting up of the daily, on another page. The edict of Joseph 2d, is a regular disclaimer of all superiority and authorized domination of one church over another, exactly the reverse of all that Pope Gelasius so ardently attempts to establish. The Bishops of Rome long claimed a pre-eminence before they obtained a firm foundation, and as we understand that the prophecy has assigned them a work to do, the commencement of this establishment is important. They were to remove one system and establish another. Upon its ruins, the system of Popery was desolating, devastating and abominable. This they were to set up on the ruins of the Daily. Now then, what is the Daily? Upon the meaning of which, says Dr. Litch, much depends. The Daily has long appeared to our judgment, to refer to a succession which was embodied in the prophetic scenery of the first eleven verses of Dan, chapter 8, and though the term is not used till we arrive at verse 12, it being notorious that all Pagan nations perpetuated Pagan rights, and the Romans the same rights, since the foundation of the city, long before the vision was given. We have concluded that the Daily offering is the annual festival of Pagan Rome, and shall search for the time of its removal. Says Gibbon, p. 493, vol. 3: After the conversion of the Imperial city, the Christians still continued in the month of February, the annual celebration of the Lupercalia, to which they ascribed a secret and mysterious influence on the genial powers of the animal and vegetable world. The Bishops of Rome were solicitous to abolish a profane custom so repugnant to the spirit of Christianity, but their zeal was not supported by the authority of the civil magistrate.

The Daily—what is it? To this we reply that the phrase has reference to the festival kept by the Pagan Romans annually, in the month of February. It was rendered august by the most imposing rites and ceremonies performed by the Pagan priests and pontiffs, attended with great hilarity and ludicrous performances in honor of their gods. We learn from Gibbon, p. 133, vol. 3, that the ancient fabric of Roman superstition was supported by the opinions and habits of eleven hundred years, from the age of Numa to the reign of Gratian, the Romans preserved the regular succession of the several colleges of the sacerdotal order. Fifteen pontiffs exercised their supreme jurisdiction over all things and persons, that were consecrated to the service of the gods, and the various questions which perpetually arose in a loose and traditional system, were submitted to the judgment of their holy tribunal. Fifteen grave and learned augurs observed the face of the heavens, and prescribed the actions of heroes accord-

ing to the flight of birds. Fifteen keepers of the sybilline books occasionally consulted the history of future, and, as it should seem, of contingent events. Six vestals devoted their virginity to the guard of the sacred fire, and of the unknown pledges of the duration of Rome, which no mortal had been suffered to behold with impunity. Seven Epulos prepared the table of the gods, conducted the solemn procession, and regulated the ceremonies of the annual festival. The three flamens of Jupiter, Mars and Quirinus, were considered as the peculiar ministers of the three most powerful deities, who watched over the fate of Rome and of the universe. The king of the sacrifices represented the person of Numa and of his successors in the religious functions, which could be performed only by royal hands. The Confraternities of the Salians, the Lupercals, &c., practiced such rites as might extort a smile of contempt from every reasonable man, with a lively confidence of recommending themselves to the favor of the immortal gods. The authority which the Roman priests had formerly obtained in the councils of the Republic, was gradually abolished by the establishment of monarchy. As the services of the altar were not incompatible with the command of armies, the Romans, after their consulships and triumphs, aspired to the place of Pontiff or of augur, and the seats of Cicero and Pompey were filled in the fourth century. Thus much from Gibbon. We humbly believe that it has pleased God to make the great annual festival of Paganism, called the Lupercalia, the great mark on the stream of time, dating from whence certain days till earth and all its vanities will be over. Mighty God, help us to be ready. When man's mysterious race shall have an end, how shall we stand the solemn test, when all is over? The Lupercalia was suppressed, probably, by Pope Gelasius. Gibbon says it continued to his time, A. D. 491. So the Pope Gelasius took this daily Roman festival away, at the same time that he claimed the chair of St. Peter, or changed the primacy from the imperial, or chief city, on to the rock Peter, thus getting above the Bishop of Constantinople. Here, then, the Daily is taken away, A. D. 491. As we have already intimated that it was the system, usages and superstitious customs of the Catholic church, which was denominated the abomination that maketh desolate, not the Pope or hierarchy individually; hence, when the system celebrated by the Pagan festival was suppressed, the rights and ceremonies of Papacy were performed in the same buildings, and perhaps on the same altars where the gods had been worshipped. This, we have shown, took place about A. D. 491. A month and a half added to this date, brings us to A. D. 536, when the Ostrogoths were expelled outside of the walls of Rome. Twelve hundred and sixty years from this last date bring us to 1796, when Bonaparte conquered one half of the Pope's dominions in fifteen days. We now propose to connect the 1335 days with this prophecy, adding seventy-five years to the 1260 days.

SECTION XVII.

Verse 31. The Emperors sanction the Popes, and they create and countenance sedition. A Jewish scholar renders the 31st verse as follows:

And powers will come from him, or be erected by him, and they will desecrate the solid sanctuary, and remove the perpetual offering, and erect the outrage of the destroyer.

The words are rendered horror of the devastation, by the same author, Dan, 12—11. We would infer, from the language, that this horn, or power, had sufficient influence to establish some horrible system of destruction or wasting, something which would devastate the population. All that we can say on this verse may be anticipated from what we have said on the subject of the daily, and the abomination.

And powers will come through him. We are to keep our mind on the history of the former verse, to know who is here spoken of. Who is this him? We answer, it is the Greek Empire or Emperors; the same who was humbled by the ships of Chittim; the same who united with those who forsake the Holy Covenant; the same who was timid and angry. We can

have no doubts that one cause which incensed the Emperors against the best representatives of christianity at that age, was the part which the Donatists, a religious sect, took with the Vandals, at the critical time of the African war. The Donatists dwelt in the Roman province of Africa, and took sides with the enemies of Rome, and by what we learn from Gibbon, we judge that they were one great cause of Vandal success, probably. All who sympathized with the Donatists, were the common objects of Roman hatred, or indignation; hence, a wholesale hatred against good and holy men was begotten in the hearts of the Emperors. The Donatists are well spoken of by various authors; Westly, with the others, if I mistake not, commends them. They were harmonious with the Vandals. Now then to the text. Powers were to come through the Greek Emperors. What powers were these? Who were they? We answer, they were the Popes. It was by and through the Greek Emperors that the Popes were sustained, and finally established. Their cause and dignity was preferred before all others. Preference and exaltation was bestowed upon them on almost all occasions. They were denominated the first Bishops of the Empire, and finally the Emperor Justin, A. D. 513, forced all the Bishops to sign articles of submission to the Roman See. See Bowers history, p. 319, vol. 1. I will here remark that the text which we have chosen, does not much differ from the rendering of Dr. Wintle, which is as follows: *But mighty powers shall stand up from these, who shall defile the sanctuary of strength and shall remove the daily sacrifice, and set up the abomination that maketh desolate.* It appears plain to us, that the Popes set up the abomination that maketh desolate, which is the same as the horror of the devastator, chap. 12, verse 11, rendered so by a Jew. And we would here say, that we do not understand that the terms which are rendered abomination of desolation, in the text, refer to individuals, or powers, but to a seditious, lawless, outrageous state of society, and the rebellion and sedition of the Jews, about, or just before the time when Jerusalem was destroyed, was about parallel with the state of society in Constantinople, when the Popes claimed the chair of St. Peter, on the ground that he was the rock mentioned by our Saviour, and that state of society was created by the influence of the Popes. Being determined to succeed, come what would, they set this seditious influence on foot to overpower other bishops who were their opponents to power, and the Monks were the instrumentality used, and they here became a horn in the sense of the symbol, for they did the work that others did, who were denominated horns in the prophecy: that is, they fought—they used carnal weapons, exerted their physical strength, labored to overcome their enemies, and maintain their King, the Pope. What did the subjects of Theodoric, king of the Goths, more than this? Or those who served Gilimer, king of the Vandals? Then we consider the Monks a horn, and the Pope their king.

And they will desecrate the solid sanctuary. From what history we have quoted in a previous section respecting the officials of the Pagan mythology, it will be seen that the sanctuary of Paganism, and capitol of the Romans, were about identical, as the religious and civil institutions were closely connected one with the other. The vestal virgins had been the guardians of the sacred fire from the foundation of Rome. We learn from Gibbon that the fabric of Roman superstition was supported by the opinions and habits of eleven hundred years. Hence, the sanctuary of Paganism (Rome,) may be denominated a solid sanctuary. The Popes appropriated the Pagan temples to their own service, and dragged the bones of malefactors, under the name of saints, into those temples, as objects of veneration. (See Gibbon.) The worship of images was adopted at an early period in the church, and has ever continued.

These images were more debasing than the worship of Pagan gods; they were the bones and dust of deified martyrs, who had suffered for the outrages they had perpetrated on society, and now desecrated the temples of the ancient gods. And in addition to all this, swarms of filthy Monks were hived in the most sacred edifices of ancient Rome, revelling in licentious solitude, and polluting the sacred altars of the gods. Do we need a

more perfect fulfillment of the words: *They shall desecrate the solid sanctuary?* None but Popery has ever done it, and none like Rome has changed its gods.

And remove the perpetual offering. From the juxtaposition of the language, we might infer that the Daily belonged to the sanctuary of strength. As we have before shown the meaning of what we conceive the Daily to be, it will not be necessary here. We remark, however, that we have consulted the best Hebrew linguists at Yale College, and elsewhere, and they assure us that perpetual is the best English term, and expresses the true sense of the Hebrew original word from which it is rendered. For more than eleven long centuries, this Pagan festival had been celebrated annually, in the month of February, and thousands, from the pompous Consul, to the lowest plebian, had thronged its courts, doing homage to the gods Pan and Faunus. This was the crowning festival of the year, rendered venerable by the gray haired sires of more than a thousand generations; it was as perpetual to the Romans as the rippling stream which flowed from the Palantine hill, and watered the altar of Pan, which was shaded by a hanging grove. This festival was suppressed, or removed by Pope Gelasius, A. D. 491, at about the close of the year. From this point we begin the 1290 years of Dan, chap. 12—11, which would terminate A. D. 1781.

And erect the outrage of the destroyer. From what we can learn of the import of the original term, here rendered *erect*, by conversation with the linguist, that it means to uphold, to sanction, to support. In the first part of the verse, its sense is the same; first, the Emperors upheld the Popes; and then the Popes, upheld by legions of fanatical Monks, whom Gibbon says that the imperial troops dreaded more to encounter, than the fiercest barbarians. Nor were these alone sanctioned in the work of destruction. Vitalian, at the head of a body of Huns and Bulgarians, destroyed sixty-five thousand professed christians of various sects, till Gibbon says he obtained the recall of the bishops, and satisfaction of the Pope, and the establishment of the council of Calcedon, an orthodox treaty reluctantly signed by the dying Anastasius, and more faithfully performed by the uncle of Justinian. Vitalian declared himself the champion of the Catholic faith; the statues of the Emperor were broken, and his person concealed in a suburb. Gibbon remarks: Such was the event of the first of the religious wars waged in the name, and by the disciples of the God of Peace. All of these outrages were sanctioned and upheld by the Pope of that time, whose name was Symmachus. What a perfect fulfillment; he shall erect the outrage of the destroyer. We will add a little more history from Gibbon, vol. 4, p. 525: The Trisagion, with and without this obnoxious addition, was chanted in the cathedral by two adverse choirs, and when their lungs were exhausted, they had recourse to the more solid arguments of sticks and stones. The aggressors were punished by the Emperor, and defended by the Patriarch, and the crown and mitre were staked on the event of this momentous quarrel; the streets were instantly crowded with innumerable swarms of men, women and children; the legions of Monks, in regular array, marched and shouted, and fought at their head. Christians, this is the day of martyrdom; let us not desert our spiritual father, Anathema, to the Manichaean tyrant; he is unworthy to reign. Such was the Catholic cry. This history fulfills the scripture; this outrage was sanctioned by the Patriarch or Pope. Bower says, on p. 306, vol. 1; The detached parties into the different quarters of the town, with orders to murder, without distinction of rank or sex, all who joined the Emperor, to pillage or pull down, or burn their houses. This order produced a general massacre, for it was exercised with a cruelty hardly to be conceived of, and in the space of three days ten thousand Eutychians were inhumanly murdered, their houses were plundered and burned, and with them a great part of the city. They wreaked their vengeance on the friends and favorites of the Emperor, and among the rest, on a harmless hermit, and a sacred virgin, whom Anastasius, (the Emperor,) had in great veneration, and frequently consulted them. Therefore, they not only murdered in a most barbarous

manner, but, tying their bodies together, they dragged them through the chief streets of the city, singing, in the meantime, as they did in all the disorders they committed, the orthodox Trisagion, and crying aloud. Thus may all perish who favor the enemy of the Trinity, meaning the Emperor, or are favored by him.

We think that the above fulfills the text, that the Popes erect, or sanction the outrage of the destroyer. Soon after the above, another Pope openly advocated persecution. Hormisdas says, it is cruelty to spare; compassion to cure. The Popes, says Bower, have never failed, when it was in their power, to encourage persecution and stir up the Popish princes to persecute and pursue, with fire and sword, their Protestant subjects. To these principles are owing the racks, the dungeons, and the unrelenting tortures of the inquisition, it being highly meritorious with the ministers of that infernal tribunal, to rack the body for the good of the soul. We leave this part of the subject, by saying that the history shows, first, that the Emperors erected or sanctioned the Popes, and the Popes erected or sanctioned the outrage of the destroyer.

We wish further to impress on your mind that the sedition created by the Monks, about A. D. 508, was attended with a similarity of spirit and character of the sedition of the Jews in the time of Florus, the Roman Governor of Judea, about A. D. 65. The Jews insulted Florus, ridiculed and denounced him. (See Josephus, book 2, chap. 14.) This sedition was a warning to the disciples to flee away from Jerusalem. When ye therefore shall see the sedition spoken of by Daniel the Prophet, Dan. 9—27, and for, or by, the overspread of sedition he shall make it desolate. Dr. Wintle renders the last clause of Dan. 9—27, thus: And when, upon the border shall be the abomination of desolation that which is decided until the full accomplishment. The Jews were seditious till they and their city was overthrown, Dou., and *the desolation shall continue even to the consummation and to the end.* The Greek term which is rendered abominable, in 1st Peter 4—3, is Athemistos. In Acts 10—28, the same term is rendered unlawful. Thus, it is an unlawful thing for a man who is a Jew, to keep company, or come unto one of another nation. The Greek term from which abomination is rendered, in Mat. 24th, is Bdelugma. The same is used in Luke 16—15; that which is highly esteemed among men is abomination in the sight of God. Unlawful would make good sense here. The same is Rev. 17—5, mother of harlots and abominations of the earth. No power has been the author of more seditions than the Papal. See also Titus 1—16. Hence we understand that a state of sedition among the Jews was a signal for the disciples to leave Jerusalem; also a seditious state of society was to mark the beginning and rise of the Papacy, to the chair of St. Peter, and the beginning of the twelve hundred and ninety years, the altar of Paganism being superceded by it, at the suppression of the Lupercalia feast, 491. Altars, says Buck, are doubtless of great antiquity. Some suppose they were as early as Adam. The Jews had two altars in and about their temple; 1st, the Altar of Burnt Offerings; 2d, the Altar of Incense. The Angel, Rev. 11—1, gives orders to measure the altar. We think he refers to the altar of incense, or worship. The Papacy became the exclusive place of worship. After the Pope out-generated the Bishop of Constantinople, in changing the primacy from the imperial city to the rock of St. Peter, about A. D. 492, the Catholic church continued to be the stated legal place for worship, till the reforms of Joseph 2d, in 1781, when he legalized Protestantism, lasting twelve hundred and ninety years, as the legal church in the western empire.

SECTION XVIII.

Verse 35. Also of those that have understanding shall some fall, to be proved among them, and to be cleansed, and to be made white, even to the time of the end.

The above rendering is from Dr. Wintle. Mr. Coverdale renders the last of verse 35 thus: Some of those that have understanding shall be persecuted also, that they may be tried, purified and cleansed, till the time

be out. Notwithstanding the specified prophetic chain of 1290 years, limiting the days of trial by persecution had terminated about 1781 A. D., there is yet another chain, extending still farther down the stream of time limiting the subservency of a certain kingdom to the will and wishes of the Papal devastator, measuring 1260 years. Verse 36 will develop this.

SECTION XIX.

Verse 36. For still for an appointed time, a king shall even act according to his will.

Dr. Wintle remarks: I follow Mr. Mead in thus joining to this verse, the latter clause of the preceding. Sir Isaac Newtown remarks, that king, in the prophecies of Daniel, signifies kingdom. The final establishment of the French monarchy in Gaul, is stated by Gibbon, p. 587, vol. 3, to have occurred A. D. 536. He remarks, this transaction was confirmed by the imperial authority, and Justinian generously yielded to the Franks the sovereignty of the countries beyond the Alps, which they already possessed, absolved the provincials from their allegiance, and established on a more lawful, though not more solid foundation, the throne of the Merovingians. From that era, they enjoyed the right of celebrating, at Arles, the games of the circus. The Franks ever remained firm in the Catholic faith. But the 36th verse having more particular allusion to the continuation of the Popes as incumbents, if not sovereigns of the Roman capitol, we may prefer the reading of Mr. Coverdale, as follows:

The King shall do what him list. This reading would not oblige us to connect the support of France to the Papal authority, for any specified time. But, understanding the term king to mean kingdom, we at once refer the reader to that support which the Popes received from several prominent French kings, such as Pepin, Charlemagne, his successors, and latterly, of the Bourbons. These few examples will serve to illustrate the idea that the French kingdom fulfilled the will and wishes of the Popes, generally, until late in the eighteenth century. But the application of the last clause of verse 36 will reverse the conduct of France.

He shall exalt and magnify himself against all that is God. This from Mr. Coverdale. The text brings to view the arrogance of France, as she sallied forth from a monarchial, to a republican form of government, defying Popes, Kings and all other gods. Nothing was more odious to the French republicans, than those titles of dignity. The king and nobles were slaughtered by thousands, and war was levied or threatened against every potentate in Europe.

He shall speak marvelous things against the God of all Gods, wherein he shall prosper. The marvelous things spoken of by the French republicans are so generally known, as scarce to need a repetition. They declared Christ an imposter, the gospel a forgery, and swearing to extirpate Christianity from the world, assuring the public as follows: Man, when free, wants no other divinity than himself; reason dethrones both the kings of earth and the king of heaven. No monarchy above, if we wish to preserve our republic below. If you admit the existence of a heavenly sovereign, you introduce the wooden horse. What you adore by day, will be your ruin by night. A comedian, as a priest of illuminism, publicly attacked God thus: No, thou dost not exist! If thou hast power over the thunderbolts, grasp, aim them at the man who dares to set thee at defiance in the face of thine altars. But no! I blaspheme thee, and yet I live. No thou dost not exist! On August 26th, 1792, an open profession of Atheism was made by the National Convention. Thus the French, as a nation, spoke marvelous things against the God of all Gods. The last clause reads, wherein he shall prosper. No set of leaders would have received the hearty support of the populace of France at that time, but blasphemous denouncers of God. This spirit of Atheism suited the French people, and insured support to these blasphemous leaders. But its reign of contempt was limited. In 1796, Bonaparte, at the head of the French army, entered the Papal territory and within fifteen days, conquered one half of the

Pope's dominions. See Bower, vol. 3, p. 405. The French kingdom, after doing according to the will of the Popes for long ages, finally exalted itself above Popes and all other gods, and cast down for a little season, all who stood in its way, and this power was to prosper till the end of the contemptuous usurper. God had limited twelve hundred and sixty years for the continuation of the contemptuous authority in the Roman capitol, till judgment had set upon it, and during fourteen years, blow after blow of wrath felled it to the ground, and overwhelmed all its greatness. But how long was France to prosper?

Till the wrath be fulfilled, for the conclusion is devised. What wrath is this, we now inquire? Our common version renders the passage, till the indignation be accomplished. It evidently measures the length of time during which the Popes will be able, through intrigue and sedition, to lord it in some measure, over the sovereigns of Europe. The Pope, though incarcerated in prisons, or exiled in castles, was still able, through his emissaries, to trammel the sovereign power. God had appointed the French power under Napoleon, to do a great work, that of pouring out wrath till they had humbled and demolished the Papal power, and they must prosper till that work was accomplished. The attack on the capitol at Rome was begun in 1796, and went on till 1809, when the work was fully completed. The power of Napoleon then began to wane, the two thousand and three hundred days were at an end, the judgment which set upon the throne of the Papacy in 1796 had now accomplished its work of consumption, and the Pope's dominion was taken entirely away in 1810. Decree of Napoleon in A. D. 1809. An extraordinary consulta shall, on the first of June, take possession in our name of the Papal dominions, and adopt measures, that on the first of January, 1810, the constitutional government shall take effect. Signed, Napoleon. We may now look for a reverse of fortune in the French nation's prosperity. The following from Kotch 536: The power of Napoleon had now attained its greatest height. The birth of a son, the heir to the imperial throne received the title of King of Rome, a dignity which had been decreed in anticipation. For some time the friendship between the courts of St. Petersburg and St. Cloud had been growing cool. The last usurpations of Bonaparte, during the course of 1810, brought about a complete rupture. France had now accomplished the work which providence had given her to do, and various enemies and difficulties arose to reverse her tide of fortune, and curb her prosperity.

SECTION XX.

Verse 37 is fulfilled by the Popes, who rejected the Pagan gods which their fathers worshipped; their arrogance towards females, and haughtiness towards rulers. There are certain internal evidences in the language of verses 36 and 37, which have convinced our mind that two different powers are treated of in them. The concise style of the Hebrew language forbids repetition. The learned have complained of the poverty of the Hebrew. The exaltation of one power is sufficiently expressed in verse 36, leaving no necessity for the same thing to be repeated in verse 37. Exalt and magnify himself above every god, thus reads the 36th verse. Now we contrast the 37th.

Verse 37. Nor regard any God; for he shall magnify himself above all.

This would greatly tautologise the subject, as the first is only a repetition of the same sense in different words. All this would be contrary to the divine usage. The words of Jehovah are choice and few. An exaltation once related, respecting the same power, is sufficient. Of what, then, does the verse 37 speak? To what antecedent does the language refer? We answer, from one only out of two clauses. Can an antecedent be found for this resumed narration?

Verse 31st introduces powers who were erected through the Roman power. So little is said of them, that we only learn that Popes or Papal

Kings are described. These are suddenly dropped in verse 32, to give a description of the persecuted church. The French power, which supports them, is then described; afterwards, the history of the Popes is resumed. There is but one more clause which possibly might be an antecedent to verse 37; that is one single term rendered indignation, or the scorers; time is out, or fulfilled. We are satisfied the term refers to the Papacy, and that the 37th verse resumes the Papal history, and gives a succinct history of that power, whether to the former or the latter of the antecedents reference be had.

The thirty-seventh verse gives a lucid description of the Papal bishops in their first conflict and triumph over the Pagan deities. For centuries, and even after the conversion of Constantine, the Christians and Pagans were mingled; homage was demanded for the gods; the bishops sternly refused. The bishops were the sons of Romans, and their ancestors had worshipped Jupiter, Apollo, Mars, and other Pagan deities.

Here we make application of the text. We will copy the rendering of Dr. Wintle, and a learned Jew: *Also to the gods of his fathers he shall not attend*:—Wintle. *And the gods of his fathers he does not care for.* This last was translated by a Jew. The text carries us back to the commencement of Papal history, and the succeeding four verses gives a masterly description of the Papal power, in all its pride and licentiousness. The Pagan gods were rejected, and wooden saints and bones substituted in their stead.

Next clause by Wintle: *Nor to the desire of women.* The Jew renders the text as follows: *He does not care for female love, or grace.* The meaning appears to be, that the charms of the female sex will not be effectual with this power. That he will not bestow that love and honor designed by the creator; that his attentions will be but base and low. This power forced married women to separate from their husbands, and to be shut up in monasteries. Thousands of happy families were thus separated. The clergy in the early times, were generally married men, and the celibacy of the clergy created the greatest opposition and tumult. Thus the desire of wives, as bishop Newton renders the clause, and the dearest family relations were broken and forever severed by the Papal discipline. The matrons were incarcerated in lonely castles, and were made the prey of priestly lust, and died of broken hearts. The monastic vow was violence against nature.

Last clause: *Nor to any god shall he attend*:—Wintle. *Nor to the all godly being he will not give attention.* Translated by the Jew. Coverdale renders this clause the same as the common translation. From our conversation with the Jew, we think the words of the Hebrew seem to refer to some august being. We think that the leading personage at the head of the Roman Empire is meant, and that the Popes will be disobedient to him and defiant, set themselves against him and all other rulers. Koch, p. 103. He broke all those ties by which the bishops were held in allegiance and subordination to princes. Again, on page 113, we read that Innocent 3d said as follows: As God has placed two great luminaries in the firmament, the one to rule the day, and the other to give light by night, so has he established two grand powers, the Pontifical and the Royal; and as the moon receives her light from the sun, so does royalty borrow its splendor from the Papal authority. The Popes granted dispensations and indulgences of all kinds. We have given sufficient to prove that he magnified himself above or against all human rulers.

SECTION XXI.

Verse 38, Mr. Wintle renders as follows:

Yet near to God in his seat shall he honor Mahuzzim.

The chair and patrimony of St. Peter appear to be about the only objects on earth, which are venerated by the Popes, and these are his seat or base. The clause is rendered by Mr. Dimock, on his seat, or base, or in

his place, and so the vulgate and Ar. Mr. Wintle remarks: All interpreters, as far as I know, refer it to some deity. Mr. Amner seems to think it means Jupiter Olympius. He further remarks: Mahuzzim, protectors or defenders, according to a just sense of the word, are the objects of worship, which were established in christian churches, the saints and angels that were adored in the same places, with the true God. We quote the above to show how the subject has been viewed by scholars in the past. No name has been so elevated in the church of Rome as that of Peter, and for aught we can see, the whole fabric is founded upon it. All scholars agree in saying that this character is worshipped in his seat, base or place, and it is well known that the Popes have claimed independence of all human characters, whether past or present, excepting Peter, upon whose foundation they have ever felt like gods. History abundantly proves that Peter is truly adored, as the great foundation of all their power and glory, and as the Popes themselves have assumed the title of Lord God, they certainly can regard Peter as no less than a god, and we shall see, by farther quotations, that he has ever been called upon for protection and defence.

The following from Koch, p. 108: In writing to Philip 1st, of France, he expressed himself in these terms: Strive to please Peter, who has thy kingdom, as well as thy soul, in his power. See again, p. 112: The march of Ancona and the Duchy of Spoleto, and patrimony of the Countess Matilda, were formed into the province known as the patrimony of St. Peter. Koch, p. 107. And do you, blessed Peter and blessed Paul, exercise from this time forward your judgment on Henry, that the whole earth may know that he has been humbled, not by any human contingencies, but solely by your power. The first clause of the 38th verse is rendered by a Jew as follows:

But the god of strongholds he will honor, on his place. The throne of the Popes is doubtless referred to, as this is the base which they claim St. Peter established. Their prayers and adoration point to Peter and Paul as the protectors of the catholic church and cause. The first clause is rendered thus by Mr. Coverdale. *In his place shall he worship the mighty idols.* The variety in the rendering from good scholars shows that the Hebrew original word rendered protectors, strongholds, defenders, mighty idols, Mahuzzim, &c., refers to characters who are esteemed of great power, and we fully believe that St. Peter was one of those mighty idols, referred to by this prophecy. The following from Bowers history of the Popes, vol. 2, p. 105: The subject is Pope Stephen 2d, to Pepin, King of France. He dispatched accordingly a messenger into France, as sent by St. Peter, with a letter written by him. The direction of the letter was Simon Peter, a servant and apostle of Jesus Christ to three most excellent kings, Pepin, Charles and Carloman, to all the holy bishops, abbots, presbyters and monks; to all the dukes, counts, commanders of the French army, and to the whole people of France, grace unto you and peace be multiplied. The letter begins thus: "I am the Apostle Peter, to whom it was said, thou art Peter, and upon this rock, &c., and to thee I will give the keys, &c. It hath pleased the Almighty that my body should rest in this city, the body that has suffered for the sake of Christ, such exquisite torments." Chair of St. Peter, patrimony of St. Peter, throne of St. Peter, and Apostolic See, are terms which are constantly occurring in the letters, histories and addresses of the Papal hierarchy. Who can doubt that Peter is the Mahuzzim, who is worshipped in the seat of the Roman Empire and of the Popes.

Last clause of verse 38, rendered by a Jew: *And the god whom his forefathers did not know, he will honor with gold, silver and costly stones, and trinkets.* The first Popes of Rome were Romans; consequently their forefathers were Romans. Reference is here had to the native blood. They were also Pagans, and have before been referred to in verse thirty-seven, though the Pagan Romans admitted all kinds of deities to be worshipped. They had never known of the Virgin Mary, or mother of God, a title given her by the Papists. Popery has deified her, and declared her

to be immaculate. The prophecies, after carrying us through in a few words to the climax of French history, brings us back again to the boyhood days of Papacy, and we visit again the temples of heroes, and behold the foundations upon which the Papal fabric is to be erected. We find a discussion going on, A. D. 429, between Nestorius and Cyril, respecting the Virgin Mary, as the mother of God. Bower, p. 175, vol. 1. He, Cyril, peremptorily required Nestorius to acknowledge and confess the Virgin Mary to be the mother of God, without any distinction or explanation, and because he would not comply, he defamed him all over the East. On p. 176, Bower remarks: For the Gospel the testimony of Christ was already laid aside, and the testimony of men taken. We next read in Bower, vol. 2, p. 252, margin; the assumption of the Virgin Mary, in soul and body, into heaven, was never heard of till the eighth century. Abbot Authpertus, who died A. D. 778, being the first who spoke of it, and used the word assumption, and from his words it appears that, in his time, some believed that she was assumed in her body, and some that she was assumed out of it. However, that she was assumed in soul and body into heaven, is now generally believed in the church of Rome, and woe to the man who should assert the contrary in Spain or Italy. On p. 540, vol. 2, we have an account of Alexias Ducas, who caused a famous, and, as was believed, a miraculous image of the Virgin Mary to be carried at the head of his army.

He will honor with gold, silver and costly stones and trinkets. We shall have neither time or space to quote the historical accounts of the value of the images of gold and silver, which represent the Virgin Mary; the costly jewels, diamonds and precious stones, which have decorated her images in the great cathedrals and churches throughout the world. We have accounts of images made of solid gold, dazzling with stones most precious. Only a few years have past since the dogma of the Immaculate Conception has been decided.

SECTION XXII.

Verse 39; by the Jew: And so he does for the strongholds with a strange god, and transfers honors to those who recognize him, and makes them governors of many, and distributes shares of land to selected ones.

This verse seems to be somewhat explanatory of what has been said before, and shows the effect, extent and progress of this power. The reading in the Dou. is impressive; *and he shall do this to fortify Maozim with a strange god.* As ages rolled on, distance tended to diminish the influence and effect of the early idols. Additional array was necessary; a living Mary, soul and body in heaven, would add to the prestige of Peter and Paul, and fortify their waning influence. The language, however, may refer to the establishing of these images of the Apostle and the Virgin, in the principal cities and cathedrals of the empire.

And transfers honors to those who recognize him, and makes them governors of many. We will now quote from Koch, History of Revolutions in Europe, page 101: A new and powerful monarchy rose on the ruins of the German empire, that of the Roman Pontiffs, which monopolized both spiritual and temporal dominion, and extended its influence over all the kingdoms of christendom. This supremacy, whose artful and complicated mechanism is still an object of astonishment to the most subtle politicians, making the supreme pontiff the arbiter in all affairs, both civil and ecclesiastical, the bestower of favors and the dispenser of crowns. The basis of this dominion was that the vicar of Jesus Christ ought to be superior to all human power. The better to attain this object, he began by withdrawing himself and his clergy from the authority of the secular princes; page 104. The kings of Germany, who had committed the unfortunate error of putting the greater part of their domains into the hands of ecclesiastics, so that to divest those princes of the right to dispose of ecclesiastical fiefs, was in fact to deprive them of nearly half of their empire. The erection of a spiritual despotism extended to priests as well as kings.

Whoever recognizes him will be honored and will be made lords on many. Coverdale. We will quote from Koch, on page 55. The clergy being the authorized teachers of religion, and the only interpreters of the sacred writing, were obliged, by their office, to have some tincture of letters. These advantages, which the clergy enjoyed, contributed, in no small degree, to augment their credit and influence. Everywhere they were entrusted with the management of state affairs, and the offices of chancellor, ministers, public notaries, and, in general, all situations, where knowledge or the art of writing was indispensable, were reserved for them. The bishops, moreover, held the first rank in all political assemblies, and in war marched to the field in person at the head of their vassals. Bishops were appointed by the Popes over large sections of country, and large portions were divided among the cardinals. Page 109: A very great number of the princes of Christendom, some intimidated by the thunders of ecclesiastical anathemas, others with the view to secure for themselves the protection of the Holy See, acknowledged these usurped powers of the Popes. The kings of Portugal, Arragon, England, Scotland, Sardinia and the two Sicilies, and several others became, in course of time, vassals and tributaries to the Papal See.

And distributes shares of land to selected ones. Rendered by the Jew. They laid claim to countries and kingdoms and dealt them out to whom he pleased, or to those who pleased him.

SECTION XXIII.

Verse 40; by Dr. Wintle: But at the time of the end, a King of the South shall push at him; also, a King of the North shall tempestuously rush upon him.

Our chief difficulty in unfolding this text will be to impress the reader with the necessity and propriety of dividing this verse. The present division of chapters and subdivision into verses, is of modern date. See Buck's theological dictionary, page 54. The vulgar Latin bibles were without any divisions at all. These sections are the chapters into which the bible hath ever since been divided. The subdivision of the chapters into verses, as they now stand in our bibles, had its original from a famous Jewish Rabbi, named Mordecai Nathan, about A. D. 1445. We think that we have quoted all of the fortieth verse at the head of this chapter, which has application to Papal power, the succeeding part of the verse having allusion to the later career of the Northern King. The Papal power was prominently before us in the last or 39th verse, distributing the territory to whom he would. But at the time of the end. The Dou. version renders the term prefixed. It would appear to be a somewhat fixed period.

A King of the South shall push at him. Light had been spreading in various directions, and kingdoms were restless for reform. Austria had shaken off the Papal yoke in 1781, and now the fire of reform was circling about the Papal domains. Our first business will be to determine who is this king of the south. We have maintained from the beginning that north and south was to be reckoned from the locality under consideration. Rome is our stand point, and the Papal government the subject of the prophecy. Sicily lies to the south, and was called the kingdom of Naples, or the two Sicilies. About the year 1765, a great tumult arose among the kings of Europe, on account of the Jesuits whose seditions and conduct was insupportable. They unitedly demanded their abolition, and expelled them from their dominions. Clement 13th attempted to revenge the insult upon one of the weakest of his adversaries, and summoned the infant Don Ferdinand, Duke of Parma, to restore to Rome the Duchies of Parma and Placenza. The kings of France, Spain, Naples and Portugal, who were united by family compact, boldly declaimed against the court of Rome. The young Ferdinand, fourth king of the two Sicilies, invaded the province of Beneventum, which Neapolitan troops occupied. Bower, vol. 3, p. 352. On p. 354, we read again: The Neapolitans having taken possession of Beneventum and Porto Corvo, the ambassadors were instructed to behave

with a chilling disdain. This was but the beginning of strife. Mr. Coverdale renders the term strive, which the common version renders push. About 1780, we read again from Bower, vol. 3, p. 398: Ferdinand Fourth, king of the two Sicilies, had equally abolished the terrific tribunal of the inquisition, and was prepared to walk in the steps of the reforming potentates. He ordered the suppression of sixty-eight convents in Sicily, and ordained that the other monasteries, in future, should make not any novel acquisition, and he placed them all under the domination of prelates. He also prohibited the ecclesiastics from obeying the rules of the Roman chancery, revoked from the Pope the right to confer vacant benefices, and refused to pay any longer the shameful tribute which his predecessors had set to Rome for homage. Pius 6th protested against the attempts of that sovereign as rebellion, menaced him with his anathemas, and informed him, by his nuncio, that he would not suffer a petty king to treat him as if he were a country curate. The Sicilian king, in reply, drove the legate out of his dominions and made preparations to chastise the insolent pontiff, and to resume the duchies of Castro and Ronciglione, within the limits of the Roman territory. In Goodrich's history of Europe, we read, p. 73: During the last century the kingdom of the two Sicilies was separated from the Spanish monarchy. When the French revolutionary armies invaded Italy, the Neapolitans attempted to establish a free government under the name of the Parthenopean Republic, but that was unsuccessful. (See also Bower, vol. 3, p. 408.

The Jew renders: *At the time of the end there will rush on him the king of the south.* In Bower, vol. 3, p. 403, we read: Moreover, the Pope being desirous to double the taxes, the people revolted against the fiscal agents, killed some of them at Rome, and even talked of burning the Palace.

Verse 40 was given at the head of the chapter by Dr. Wintle. We will cite the last clause, as rendered by the Jew. *And the king of the north will storm against him.* The first inquiry will be, who is this king of the north? We have said that Rome was the stand point. If we take a map with the poles represented, we shall find that France lies but a little to the west of north, perhaps as near the point of compass as Egypt, when said to be south of Judea, which application is made in the fore part of the chapter, and attempted to be applied here by some, but the Almighty never could utter a falsehood to designate a country. The original intervening nation (Judea,) had gone down. We now proceed to the application. Bower, vol. 3, p. 403. France was proclaimed to be a republic. Pius 6th instantly fulminated his bull of excommunication against the French people, designating them as an impious, sacrilegious, and abominable nation, and hurled against them the thunder bolts of heaven and earth. In reply, the convention sent the Pope the following letter: "Pontiff: You are required instantly to release the French prisoners detained in your dungeons." The Pope humbled himself before the messenger, and promised to obey the will of the republic, but when he heard that the French had met with some adverse events, the Pope resumed his audacity, and commanded to exterminate all the barbarous republicans. The Italians made no movement, but rather awaited the arrival of the French, not as enemies, but as liberators. On p. 405, Pius dreaded the arrival of the French army at Rome, and hastened to inform the General of his friendly designs towards the republic. At the same time he addressed a message to the Emperor of Germnay, to obtain the assistance of ten thousand soldiers, and informed him that he had taken excellent measures to organize a civil war in France. He assured the Emperor that he was amusing the republican commissioners until the Austrians appeared, and that as soon as their troops were united in one body, he would cast off the Pontiff's tiara for the helmet of Cæsar, unfurl the famous labarum of Constantine, and march at the head of the army, to combat the proud Corsican and his banditti. That letter fell into the hands of Napoleon. The armistice was instantly terminated, the French army entered the Papal territory, and within fifteen days conquered one half of the Pope's dominions. In Allison's history of Europe, by Gould, we read, p. 81: Such was the Italian campaign of 1796. On no former oc-

casian, in the history of the world, had so great a success been achieved in so short a time, or so mighty a power been vanquished by forces so inconsiderable. An army not exceeding fifty thousand men at any one time, though constant reinforcements kept it nearly at that strength, had not only broken through the barriers of the Alps, subdued Piedmont and Lombardy, and humbled the whole of the Italian states, but defeated and almost destroyed four powerful armies of Austrians, and concluded by the capture of the most important fortress in Italy. Permit the Almighty here to speak: But the judgment shall set, and they shall take away his dominion, to consume and destroy it unto the end. (See Dan. 7—26.) The Roman capitol had been occupied since the expulsion of the Goths out of the city, for twelve hundred and sixty years, by a power who sowed the seeds of sedition among all who would not submit to his will. He had entered the throne of Cæsar, as a destroyer of civil power and authority, and his lease was now drawing to a close. Fourteen years more and the judgment which has now begun, will have accomplished its work in fully demolishing the power which has ruled over kings, and divide the remains of his dominion among others. This judgment is to last to the end of the twenty-three hundred days, and the French nation are to be the executioners thereof, and will apply blow after blow, till they have performed their work, and when we have arrived at 1810, we find that the mandate of the holy watchers has been obeyed, and Papacy is no more. Decree of Napoleon, art. 7. An extraordinary consulta shall, on the first of June, take possession in our name of the Papal Dominions, and adopt measures, that on the first of January, 1810, the constitutional government take effect. Signed Napoleon. We now leave this power which has closed its career, to follow the history of France from where it commenced to supersede. As we return back to 1796, we still find a revolution going on in Italy. Bower, vol. 3, p. 406. Instantly the streets, the public places, and the squares are filled with crowds of citizens, who make the air resound with patriotic songs and acclamations, and menaces of death, against Pius 6th. These developments, cries and threats exasperated the old Pope. He directed his minions to kill the French, and to assault the populace. General Dupot, a French officer, was shot in the melee. This affair brought down vengeance from the French. General Berthier, who was directed to avenge the republic for the outrages of Pius 6th, marched towards Rome at the head of his troops, and passed through the Papal dominions with as much security as if he had been traversing a French department. He was received everywhere with shouts of rejoicing. In vain did the deadly cohorts of Monks and Jesuits endeavor to quicken the popular fanaticism. In no district was their outcry reechoed. Berthier had not arrived near the walls of Rome, when the citizens proclaimed their independence, formed a government modeled after the ancient constitutions of Rome, had named seven consuls, and decreed the degradation of Pius 6th. All these misfortunes abashed the Pope almost to idiotism. At length the Governor of Rome, General Cervoni, gave him the last stroke, by the official announcement that the people had reconquered their rights, and he was no longer an officer of the government. He was placed in a coach, with his physician and footman, and cook, and driven towards Tuscany. He was set down in the convent of Augustine at Sienna.

SECTION XXIV.

Verse 41. We will now link what remains of verse forty with verse forty-one. The following is from the rendering of Miles Coverdale:

With chariots, horsemen, and with a great many ships he shall come into the lands, destroy and go through; he shall enter also into the fair, pleasant land. Many cities and countries shall decay, except Edom, Moab, and the rest of the children of Ammon, which shall escape from his hand.

We will here premise that we do not understand this prophecy to refer particularly to Napoleon, only as an officer of the French government.

The next great enterprise of France was an expedition to Egypt. In Allison, p. 98, we read, Napoleon left Toulon on the 9th of May, and took command of the Army. The fleet consisted of thirteen ships of the line, two of sixty-four guns, fourteen frigates, seventy-two brigs and cutters, and four hundred transports. It bore thirty-six thousand soldiers of all arms, and ten thousand sailors. On the 19th of May the fleet set sail. The French fleet came in sight of the Egyptian shore on the 1st of July. There were on board the fleet cavalry, and a good supply of cannon, which we understand is meant by the term, chariots. P. 99. Napoleon pressed forward in pursuit, drove both cavalry and infantry toward the Nile, and so totally dispersed the whole force, that not more than 2,500 made their escape into Egypt. This action decided the fate of Egypt. The whole country submitted at once to the French arms. Napoleon established himself at Cairo. P. 100. Napoleon resolved on an expedition into Syria, where the Sultan was assembling his forces. After leaving behind him such garrisons as were indispensable to maintain his conquest, 13,000 men, with 900 cavalry and 49 pieces of cannon, constituted the whole of his disposable force. He set out for Syria on the 11th of February, 1799. His march lay across the desert. On the 4th of March he arrived at Jaffa, the Joppa of antiquity. We have traced the expedition thus far, to show that the French enter Palestine. We are much inclined to believe that this prophecy refers to the conquests of the French nation over all Europe, from what is said in the following verse, as rendered by a Jew: *and he will put out his hand upon countries, and there is no escape for Mizraim.* To show the fulfillment of the above, it would be necessary to give a history of at least a dozen years of French conquests over Europe, which we have not space for at this time. We have already shown that Egypt did not escape. The French lorded it over Egypt for a considerable time.

Verse 43 is rendered by a Jew as follows: And the rule of her treasures of gold and silver, and all the costly things of Mizraim, and Lubin and Cushim will follow him, or be in his suit. Ancient Cush and Lubin lie about Egypt to the east and west. It is quite probable that levies may be gathered in that locality, in extending the French power. A dreadful storm awaits the East, which will involve all the strength of France.

SECTION XXV.

Unto two thousand and three hundred days.

No subject has given greater trouble to learned men, than the solution of these dates. Some have made Antiochus Epiphanes a common pack horse, while others have concluded all in mystery, a choice term with which God brands the apostate church, see Rev. 17. Pompous airs and high sounding titles have done little towards the elucidation of truth; all true wisdom must come from God. If any man lack, he is invited to ask. No obstacle is so great as the conceit of which we already have enough. This mountain has spoiled many an educated man. Truth is always simple, and nearer the surface than metaphysical subtleties. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise, 1 Cor. 3:18. Taking these holy admonitions to ourselves, we humbly implore the divine aid. Spirit, which first inspired the words, inspire our hearts to learn. Daniel the prophet saw in vision the scenery of the 8th chapter, and while seeing it, had these 2300 days communicated to him, and at the last verse he says, I was astonished at the vision, but none understood it.

Gabriel, the angel, has orders, in the 16th verse of chap. 8, to make Daniel understand the vision. Gabriel tells Daniel, in the 22d verse of chap. 9, that he has now come forth to give him skill and understanding, and at once commands him to consider the vision. Certain scenery and images of animals representing nations comprised the vision which Daniel saw, chap. 8. He had seen Gabriel once before—the man Gabriel whom he had seen in the vision at the first, see verse 21. Consider the vision,

seventy weeks are cut off on thy people, for determined means to cut off. So read some; others read, *are upon thy people*; see Wintle's translation. It would be folly to say that the present appearance of Gabriel is called a vision, and that Daniel is told to consider Gabriel. There can be no reason to doubt that Daniel is referred to the former struggle of mind to comprehend the scenery and times of chap. 8 vision. The anxiety of Daniel commences at the fall of Babylon, when he might reasonably expect deliverance of his people, which deliverance did not take place until seventy weeks, or one year and four months afterwards. The mandate of 2300 days had been delivered from the Great Eternal, which lapped on to a past date of seventy years penalty. Hence the propriety of saying, seventy weeks are upon thy people: that is, their condition is determined for seventy weeks into this long time of 2300 days.

The curse of captivity reaches into the vision for one year and four months; the long wonderful future has been set before your mind and bounded; the captivity of your people reaches a little into this long time; contemplate this; despond not, nor think that this curse is to last for the whole time. At the fall of Babylon, when these 2300 days begin, Belshazzar is slain, and Darius, the Mede, takes the kingdom. We conclude that Darius reigned one year and a little more, when, at his death, Cyrus took the kingdom, and released the Jews from captivity, and ended the seventy weeks that were upon Daniel's people. Says Xenophon, at the conclusion of the first year of Darius, Cyrus assembled his army together at Babylon, and undertook that expedition in which he is reported to have conquered all those nations which lie from the entrance into Syria, as far as the Red Sea, for at the time of what he calls the *first of Cyrus*, we find that he had subdued all those nations, see Ezra 1:2. Cyrus said, the Lord hath given me all the kingdoms of the earth. The river, mentioned in the vision of Dan. 8:3, represents the dividing line, chronologically, between the empire of Babylon and Cyrus, or the fall of Babylon, and the beginning of Persia is at the river.

Perhaps we might say that the river was seventy weeks wide, in the symbol. Cyrus begins his reign, according to Thurman's Chronology, B. C. 490, in the middle of the year. Babylon had fallen in B. C. 491, by the same Chronology. We have stated that the 2300 days begun at the fall of Babylon. As we understand the subject, they measure back on to the seventy years captivity, one year and about four months, or seventy precise weeks, at the end of which Cyrus proclaims a release. It has been assumed, we think, that Cyrus' first year is synonymous with what is called, by some, his third year, proved, they suppose, by Dan. chap. 1:21; and Daniel continued until the first year of Cyrus. He did not die then, see margin in Polyglot Bible. He lived in a flourishing state till the time of the dissolution of that empire by Cyrus; see Wintle. It is evident that Cyrus immediately succeeded Darius the Mede in the kingdom of Persia, after Darius had reigned but a little more than one year. Josephus says that the first year of Cyrus was the seventieth from the day that our people were removed out of their own land, Book 11, chap. 1. We can find no evidence that Darius reigned much more than one year. Xenophon begins Cyrus' reign at the death of Darius. The expedition mentioned by Xenophon, which Cyrus begun at the conclusion of the first year of Darius, may not have been consummated only in anticipation, when Cyrus proclaims that God hath given him all the kingdoms of the earth. It was by his faith. Says Josephus, this was known to Cyrus by his reading the book which Isaiah left behind him. Thus saith Cyrus; since God hath appointed me to be king of the habitable earth, for indeed he foretold my name; my will is that Cyrus, whom I have appointed to be king over many and great nations, send my people back to their own land. Now we say that it was not necessary for Cyrus to have fully completed his conquest, when he proclaimed, as recorded by Ezra, chap. 1, verse 2, the Lord God of Heaven hath given me all the kingdoms of the earth, as the gift of a thing may be before the possession is entered upon. Cyrus credited the prophecy, and proclaimed his faith. Hence we see no evidence that Cyrus did not ascend

the throne of Persia in a little more than one year from the fall of Babylon, on the death of Darius the Mede, which left just the requisite space of seventy decided weeks, see Wintle. This time, already appointed, was so much taken out of, or reaching on the 2300 days—so much time notched into these 2300 days. We have said that the 2300 days began at the fall of Babylon, and the seventy weeks reach on this way to the proclamation of King Cyrus, Ezra 3d. Who is there among you of all his people, his God be with him, let him go up to Jerusalem, which is in Judea. The whole congregation together was forty-two thousand three hundred and three score, besides their servants and their maids, of whom there were seven thousand three hundred thirty and seven, see Ezra chap. 2, v. 65. Here the captivity ends, in the first year of Cyrus, and we can see no evidence for extending the captivity beyond this point, or at 488 B. C., where our Bro. Thurman places its expiration; we have credited the chronology of this period in accordance with his tables, yet we are constrained to believe, from the historic evidence, that the captives were released by Cyrus B. C. about 490, or 70 literal weeks from the fall of Babylon. We cannot persuade ourselves that the period called the first year of Cyrus, in Dan. 1:21, is the same with Dan. 10:1, called the third year of Cyrus, from reasons which we have shown in this article, that it was only the period of Daniel's honors in the government, which were limited to the first year of Cyrus. What God says was revealed to Daniel in the third year of Cyrus, was three years after he began his reign, and about three from the captivity released.

Surely this release takes place in the first year of Cyrus. The main argument in support of the theory that Cyrus did not begin to reign till three years from the conquest of Babylon is, that the term given means to come in possession of. We now quote a few texts parallel to the above: Dan. 2:38. and wheresoever the children of men dwell, the beasts of the field and the fowls of heaven hath he *given* into thine hand, and hath made thee ruler over them all. There is no evidence that Nebuchadnezzar took possession, by conquest, of every place where men, beasts and fowls dwell, but, being superior in power and armies, was able to chastise all at pleasure. Thou hast also *given* me the necks of mine enemies, that I might destroy them that hate me, Ps. 18:40. Is. 9:6. Unto us a son is *given*. Mat. 28:18. All power is *given* unto me in heaven and in earth. We conclude that superiority of strength above all opposition is the meaning of Ezra, which would not require that Cyrus should make a formal conquest of surrounding nations, prior to the fulfillment of the text recorded Ezra 1:2; the Lord God of heaven hath given me all the kingdoms of the earth. Having concluded that the strength and arms given to Cyrus upon the death of Darius sufficiently fulfilled the text, by joining with Persia what had formerly belonged to Media. We see no necessity of further conquest to fulfill Ezra 1:2, and believing that the reign of Cyrus is commenced immediately after the death of Darius, and that when he issued his proclamation to the Jews, permitting them to return to Jerusalem, one year and four months have elapsed since the fall of Babylon, or the seventy weeks expire.

The following is from the improved version of Mr. Wintle: *Seventy precise weeks are upon thy people, and upon thy holy city, to restrain the apostacy, and to put an end to sins, and to expiate iniquity.* Here we divide the text, because we believe this ends this subject. The last word, iniquity, comprehends all that belongs to Daniel's people and city, and all of it refers to the condition of the Jews while in captivity. The succeeding portion of the text points forward to, and introduces another and new subject respecting Messiah; seventy precise weeks. The following remarks from Wintle: the word is rendered by th. and vulg. as a verb in niph. are, abbreviated from *incido, concido*, and though it is not to be found elsewhere in the Bible, yet in the Chaldee par. on Esther 4:5 it is rendered *decided*, and in this sense it is used by the Jews. In a like view, Mr. Goodwin translates it, cut out, and assigns this reason; because they numbered by cutting notches, in the earlier and simple times. Now, whether the word be considered a noun or verb, that is, for weeks of abbrevia-

tion, or, that are abbreviated. In either case its intention seems to be to limit the period to weeks of days, in contradistinction to those that follow in the next verses, which will appear to be weeks of years, or the usual prophetic weeks of a day to a year, according to Numbers 14:34, and Ez. 4:6, and thus the passage will convey a direct answer to the primary design of the prayer in the preceding part of the chapter, or a fixed period for the termination of the captivity. We must reckon seventy weeks, which will carry us a little into the second year of Darius, or until Cyrus became sole monarch. Daniel was ordered to consider the vision, as the seventy weeks, begun with the 2300 days. By so doing, he would know the time of release from captivity. By being made captive *their apostasy was restrained*, and a stop *put to their sins*. They had been guilty of idolatry and rebellion against God. For this, God sent them to Babylon. The chastisement had corrected their disposition. Last clause; *and to expiate iniquity*. That is, their old transgressions were healed, expiated, or purged by their long punishment in captivity. Mr. Coverdale renders the last clause, *that sin may have an end, that the offence may be reconciled*.

Daniel in his acknowledgment, says: we have sinned; we have done wickedly; but the guilt was all expiated by their captivity, or would be at the end of seventy weeks, when God would smile upon them. From the word iniquity onward, the succeeding language refers to another subject. We couple the succeeding language, as follows, into connection with the 25th verse. Coverdale reads as follows: *and to bring in everlasting righteousness, to fulfill the vision and the prophets, and to anoint the Most Holy One. Understand this, then, and mark it well, that from the time that it shall be concluded to go and repair Jerusalem again, unto Christ, or the Anointed Prince, there shall be seven weeks, then shall the streets and walls be built*. Again, sixty-two weeks—the whole number of weeks is sixty-nine, and are doubtless weeks of years, and reach from the commandment to Messiah the Prince. But as we see no necessity for here entering into an explanation of the contested points, or to explain the application of these verses to Messiah the Prince, in this connection, as we understand that the first half of the 24th verse is all that has any connection with the 2300 days, which 2300 days, or years, we proceed with. We date these days from the fall of Babylon, B. C. 491, according to the chronology of Mr. Thurman. From the former date 2300 reaches to 1810, A. D., if we diminish one year in passing over the Christian era, which is rular with chronologists. This exactly fills the prophecy, and brings us to the end of papal dominion.

We extract the following from Napoleon's decrees: Article 1st, the Papal territory is united with the French Empire. 2d, The city of Rome, illustrious for the recollections it recalls, and for the monuments which it contains, is declared to be a free and imperial city. 3d, The monuments of Roman greatness shall be maintained and preserved at the expense of our treasury. Art. 7. An extraordinary consulta shall, on the first of June, take possession in our name of the papal dominions, and adopt measures that, on the first of January, 1810, the constitutional government shall take effect. Signed, Napoleon. Here ends the treading down, spoken of Dan. 8th, 13th verse.

The following is from the rendering of Wintle. How long will be the term of the vision of the daily sacrifice, and the transgression that maketh desolate, exposing both the sanctuary and host to be trampled upon. It is generally agreed that transgression of desolation is of the same meaning as abomination of desolation, in chap. 11:31. We have shown elsewhere, that we understand abomination to mean sedition. How long the sedition that makes desolate? Sedition is always against laws of nations. We do not understand the daily to be a treading down power. This is explained in chap. 11 remarks. Hence all of the treading down is done by the transgression, or sedition, and we have shown that the sedition was brought to an end, A. D. 1810.

In the 3d verse of Dan. 8th, he says, then I lifted up mine eyes and saw, and behold, there stood before the river a ram which had two horns. This

river appears to symbolize a bound to determine the duration of Babylon, and the beginning of Persia as a sole empire on earth, and the beginning of the 2300 days. The ram commences, at this line of the river, pushing in all directions for sole dominion. At the death of Darius, Media and Persia were united under Cyrus. The width of the river may symbolize a space of time from the fall of Babylon to the death of Darius, one year and four months, or 70 weeks. All will admit that the scenery of this vision was dictated by God to the sight of Daniel. Why was a river chosen as the locality of the vision? There was design and meaning in this locality. He might have been taken beside a wilderness, or a mountain. A river is often, and had been, a physical boundary of empire. Now, God may use it as a symbolic bound to empire between Babylon and Persia. Babylon is arriving to the eastern edge of the river, and Persia begins on the other side. Had Daniel been in vision on a throne, or some famous locality, we might have assigned a meaning to the object by which he stood; but a scene in nature so familiar has never been noticed. Now, from this scene to the end of the 2300 days, in the leading nations of the earth which are described in the vision, the rites and ceremonies of mythology are to prevail, until a seditious power arises, and continues to the end of these days. The work that he was to do is considerably cut short before they end. (Thanks be to the merciful Lord of all for that!) and when they end, the sanctuary was to be justified. (so reads the margin,) and so it was. The sanctuary is God's people. They had long claimed the right to worship, to personally address and supplicate the Almighty for themselves, but this right had long been disputed and refused by a power pretending to stand between them and God. When that power and its laws were overthrown, their claim was justified, and was continued to be. All the countries and nations, where these laws existed, were conquered by Napoleon, and a new code of laws given, and the power itself dethroned from all claims to dominion, in A. D. 1810, after being gradually consumed and used up for the space of fourteen years from 1796, for what happened outside of the throne of the Papacy is not so strictly marked by the prophetic chain of this vision of Daniel. In some sections, the sanctuary was relieved long before others. Spain and Portugal held out to the last, in oppressing the rights of conscience, and in darkness. The treading down was done by one power, and commenced soon after the ending of the daily. The seditious power does not now tread under foot the sanctuary, nor upon the thrones of earthly potentates. It is true that the power, in a certain sense, still makes war upon God's people. War is hostility, or enmity, as well as open conflict. This state of enmity was to exist to the end, but we can no longer persuade ourselves that what was being fulfilled through the dark ages, is now fulfilling, in treading down the sanctuary and host.

SECTION XXVI.

The Little Horn which causes Desolation, or makes Desolate.

The full meaning of the term desolate we may learn from Webster; laid waste, destitute of people, desolation, act of laying waste, destruction, desolated, deprived of inhabitants, wasted. There are two ways in which the monastic system of worship has deprived the land where it is established, of inhabitants. First, by binding men and women with a vow of perpetual chastity, shutting them up in nunneries and castles, separating the clergy from their wives, and then forbidding them to marry. Thus millions were restrained from propagating their species. This caused the law enacted by Majorian the Roman Emperor (A. D. 457). On p. 479, Gibbon, we read, the Emperor conceiving that it was his interest to increase the number of his subjects, and that it was his duty to guard the purity of the marriage bed, the pious maids who had consecrated their virginity to Christ, were restrained from taking the veil till they had reached their fortieth year; widows under that age were compelled to form a second alliance within the term of five years, by the forfeiture of half their wealth to

their nearest relations, or to the State; unequal marriages were condemned or annulled. This subject needs no explanation. This great Emperor rose up as a reformer, rallying every power to save the empire, which he saw was rapidly sinking to ruin and decay, being reft of its natural growth of inhabitants. This is one way in which this monkish system made desolate. Another way by which the monastic system made desolate was that it deprived the State of the presence and services of the living. In Gibbon, p. 428, vol. 3, we read, whole legions were buried in these religious sanctuaries, and the same cause which relieved the distress of individuals impaired the strength and fortitude of the empire. On p. 526 we read; these unhappy exiles from social life were impelled by the dark and implacable genius of superstition; their mutual resolution was supported by the example of millions of either sex, of every age and of every rank, and each proselyte who entered the gates of a monastery, was persuaded that he trod the steep and thorny path of eternal happiness. Gibbon remarks on the opposite page, the monasteries were filled by a crowd of obscure plebeians, who gained in the cloister much more than they had sacrificed in the world. Peasants, slaves and mechanics might escape from poverty and contempt to a safe and honorable profession. Having given a slight description of this monastic institution, we will here remark that it came somewhat in competition with one of the most ancient pagan institutions, called the vestals. We read from Gibbon, p. 525, the senators, and more especially the matrons, transformed their palaces and villas into religious houses, and the narrow institution of *six vestals* was eclipsed by the frequent monasteries, which were seated on the ruins of ancient temples, and in the midst of the Roman forum. This history has furnished us with some intimation of a competitor to the Ancient Roman Religion of the pagans, which we shall see eventually removes or takes away the pagan rights, and establishes itself on the ruins of its pagan temples and forum. Hence we have concluded that the monastic institutions embracing the Bishops, (as eyes,) who superintend the general interests thereof, with the Pope, who is a mouth piece to the whole order. These together created the horrible devastation spoken of by Daniel the prophet, and occupied the most prominent places both in church and state.

Says Gibbon in his notes, p. 527, vol. 3, the monks were gradually adopted as a part of the ecclesiastical hierarchy. We read again on p. 526, the reluctant monk or hermit was torn from his cell and seated, amidst the acclamations of the people, on the episcopal throne. It was naturally supposed that the pious and humble monks, who had renounced the world to accomplish the work of their salvation, were the best qualified for the spiritual government of the christians. The monasteries of Egypt, of Gaul, and of the East, supplied a regular succession of saints and Bishops, and ambition soon discovered the secret road which led to the possession of wealth and honors. We will here remark that the horn described by the prophet Daniel, chap. 7—9, is composed of several members, differing one from the other. The text of Mr. Wintle reads, *And behold, eyes, like human eyes, were in that horn, and a mouth, speaking presumptuous things.* Now, are we to suppose that all this description belongs to the Pope individually? We think not. The figure, or symbol, of a horn, drawn from the animal kind, indicates physical strength or power. But those eyes indicate intelligence, observation, oversight, and well answer to the Bishops, who were the overseers of the monkish orders.

The Pope constituted the mouth piece of these organized millions of monks, who, as Gibbon says on p. 525, vol. 3, filled every city of the empire with their increasing multitudes. The progress of the monks was not less rapid than that of Christianity itself, the Latin Christians embracing the religious institutions of Rome. Nor did this monkish horn lack the physical ability requisite to fulfill a symbol of strength. Says Gibbon, on p. 30, vol. 3, the peace of the eastern church was invaded by a swarm of fanatics, incapable of fear, reason, or humanity, and the imperial troops acknowledged, without shame, that they were much less apprehensive of an encounter with the fiercest barbarians. Again, we read in Gibbon, vol.

4, p. 525, the legions of monks in regular array, marched, and shouted and fought. Numerous instances are found in history, of the valor of the monks, and their support of the Popes. Their character was seditious, and Gibbon remarks that every age of the church has accused the licentiousness of the monks, who no longer remembered the object of their institution, and embraced the vain and sensual pleasures of the world. Now, this organization, as a whole, was an abomination and caused desolation throughout the whole empire. The monks have been the bone and sinew of the papal power. They have been known under other party names. They were called, in Justinian's time, the Blues; afterwards Benedictines, Gibelines, Dominicans; latterly, Jesuits. We understand that these organizations constitute the horn of Daniel, (see chap. 7 and 8,) and the Popes have been kings over them, as Theodoric was king over the Goths, and Gilimer was king over the Vandals. These were symbolic horns, but the king individually was not the horn. Hence the inquiry will be, when, at what point was the Catholic Church, through these, its agencies, fully established in the Roman empire? This certainly was not done until they were without a rival in the Roman capital, and their Arian rivals were not driven out until A. D. 536. The eastern emperors were the great movers in making way for their establishment, by conquering the Vandals, and then the Goths of Italy.

SECTION XXVII.

THE DATES.

The Papacy becomes a recognized dignity by the civil power, for twelve hundred and sixty years in the Roman capital. Yet, if I understand the injunction of the Angel, (see Rev. 11—2,) we are not to measure the duration of Papal persecution as bounded by these days, nor in order to arrive at the termination of the 1335 days. The days of persecution are not denominated the altar. That refers to a chain of prophecy which terminated in 1781. We wish to make prominent before your mind, the campaign of 1796. We read from Allison, p. 77, (Gould's edition): Napoleon set out with the division of Augeran, to cross the Appenines. This expedition was little less than a march of triumph. He first entered Modena, where he was received with every demonstration of joy, proceeded thence to Bologna, where the same scenes were enacted, and took possession, on his road thither, of the fort of Urbino, with its sixty pieces of cannon. He next marched to Ferrara, and took its arsenal, with one hundred and fourteen pieces of artillery. In the meantime General Vaubvis crossed the Appenines with another division, and directed his steps towards Rome. At the intelligence of his approach, the council of the Vatican was thrown into the utmost alarm. Azara, minister of Spain, was dispatched immediately with offers of submission, and arrived at Bologna, to lay the tiara at the feet of the republican general. The terms of the armistice were soon agreed upon. It was stipulated that Bologna and Ferrara should remain in possession of the French; that the Pope should pay twenty millions of francs, furnish large contributions of stores and provisions, and give a hundred of the finest works of art to the commissioners. The allied powers of Europe represented the Roman empire. They would have supported the Pope in his sanctuary, but the day of their vigor had passed. But the French republic broke them, and the Pope with them, and here is fulfilled the conflict at the end of 1260 days, mentioned in verse 40, when the king of the south and north attack the Papacy. First Naples, then France subjugates her. All that Berthier did was to congratulate the Italians, and approve of their republican form of government. It remained for the Governor of Rome to announce to the Pope that he was no longer an officer of the government. (See Bower, vol. 3, p. 107.) Berthier neither struck a blow, nor gave an order to the Papal government. He refused to see the Papal deputation, and recognized no power in Rome, but that of the Italians. Berthier met with no opposition on his march into Rome.

We read in Bower, vol. 3, p. 407. Berthier passed through the Papal dominions with as much security as if he had been traversing a French department. He was received everywhere with shouts of rejoicing. The citizens had formed a government, modeled after the ancient constitutions of Rome.

A. D. 1798 is not the most prominent period of humiliation to the Papacy. We find a much better fulfillment of the prophetic mould occurs in A. D. 1796. We read, in Allison, p. 81: The soldiers who had vanquished the strength of Austria, were not long in crushing the feeble forces of the church. The Pope again submitted, and peace was concluded at Tolentino, on the 19th day of February, on terms far more humiliating to the Holy See, than the conditions of the previous treaty. Such was the Italian campaign of 1796.

On no former occasion, in the history of the world, had so great a success been achieved in so short a time, and a power so mighty been vanquished by forces so inconsiderable. Napoleon's army subdued Piedmont and Lombardy, broke through the barriers of the Alps, and humbled the whole of the Italian states, defeated, and almost destroyed four powerful armies of Austrians, and concluded by a capture of the most important fortress of Italy. The above is from Allison, and proves that the Papal power is humbled in its own capital, in 1796. We now offer a few remarks respecting the commencement of the foregoing chain of prophecy. The change from Paganism to Papacy throughout the Roman empire, was not instantaneous. Some years elapsed after one was removed, before the other was firmly established. The final erection of the Papacy was to be accomplished by a bold act. (See Dan. 8, verse 12.)—Wintle.

And a host was set up against the daily sacrifice, by a bold transgression, and it cast down the truth to the ground; yet it wrought and prospered. Now, the following history will show the striking manner in which this prediction was finally accomplished. (See Bower, vol. 1, p. 344.) The bibliothecarian writes, that he, (Silverius,) purchased his dignity of king Theodatus, who, in consideration of the sum Silverius paid him, named him, without consulting the people or clergy, and commanded all, on pain of death, to receive and acknowledge him for lawful bishop. But Liberatus, who lived at this very time, takes no kind of notice of any violence used by the king, or any simony practiced by Silverius. The city of Rome, says the writer, hearing of the decease of Agapetus, chose the sub-deacon, Silverius, the son of Hormisdas, to be ordained in his room. On the same page we read: Thus was the city of Rome reunited to the empire, on the 10th of Dec., 536, after it had been separated from it three score years. Belisarius immediately sent the keys of the gates to Constantinople, as a token of his victory, together with the Gothic governor of the city. We now see abundant evidence from the glorious light of the sacred word, that there were two events which occurred in A. D. 536, which have an important bearing on the prophecy, first, the taking of Rome by Belisarius, and secondly, the appointment of Silverius to the Papal See, by either the king or the civil authorities of Rome. All this was contrary to all former usage. There can be no doubt as to the taking of Rome this year. We read at the bottom of the page, (Bower, vol. 1, p. 344.): The taking of Rome by Belisarius, offered a favorable opportunity to the Empress Theodora, of executing a design which she had formed in favor of Anthemus. Now, we wish to impress your mind that the siege of the Goths against Rome was entirely unsuccessful, so far as getting any foothold inside of the city. We read in the margin of page 346: So long did Vitiges continue before Rome, pursuing the siege with great vigor, though all his attempts, and the many stratagems he made use of to get into the city, were constantly defeated by the superior skill of the Greeks and their General. The Goths left Rome and went to Rimini, which was distant but one day's journey from Ravenna. They then laid siege to Rimini, which was attended with no better success. The whole length of the siege of the Goths was one year and nine days, from Dec. 10th, 536. But it was part of the time against Rimini, and we see no evidence to extend the siege, or the date of

the 1260 days, to commence in A. D. 538. This must be wrong, and even if proof could be adduced that the Goths were somewhere about, or not far from Rome, so late as 538, it would not sustain an argument in favor of their being a horn or kingdom reigning in Rome up to this date. The existence of many a nation has continued through many a siege; a siege is an outside attack. Unless they break through and get possession, nothing is accomplished. This the Goths could not do, as we have seen. Hence, there is no propriety in saying that they were plucked up, as a kingdom, out of Rome, so late as A. D. 538, and they were not broken as a nation till A. D. 553. Hence, it is obvious that we are to commence these 1260 days at A. D. 536, on the taking of Rome from the Goths, by Belisarius, and at this date the civil authority appointed Silverius to the Papal chair. Now, we have seen that the greatest and leading power in Europe, Greece, or the Greek empire, sustained the Papal See, and was able to overpower all its enemies in A. D. 536, and that 1260 years from this date, to wit: 1796, the leading power in Europe, which had long been able to sustain the Popes against all enemies, is suddenly crushed by the victorious marches of the proud Corsican. Austria and the Papacy were both humbled in the dust, in 1796, and there are no other events which occurred in the Roman capitol that will fit this chain of prophecy, but 536 and 1796. It is true in both periods, that effects of the victories are prominent, for about two years afterwards, and we conclude that the 1335 days commence with these 1260 days, as before stated in this work.

Pilgrim, watch! The day draws near,
When sons of earth lamenting,
And hearts are filled with shocking fear,
Who'd long delayed repenting.

Watch means, to be awake, attentive, to observe; the wise shall attend, but none of the wicked will attend. (See Dan. 12.) Now we leave those who wish to give attention to this subject to draw their own conclusions, without forcing any definite conclusion upon them. If they love the subject, they have the means in their power of following it to a more definite point; if not, it will not be profitable to them, or us, to thrust that upon them. What the Holy Seer makes plain, is to be obtained only by close attention.

Other dates are found in the seventh chapter of Daniel, of time, times and the dividing of times parallel, probably, to those found in Rev. 13—5, of forty and two months treading under foot was to continue, in some of the great nations within the limits of the Roman empire for a term of 1277 years, or forty and two months, if we reckon 365 days to a year, which may be warrantable in this instance, as the language in Dan. 7, does not indicate just half a time, and the revolution of forty and two moons would consume the above duration. We understand that the treading began in A. D. 532, and continued in some particular nations till 1809. Spain and Portugal furnish evidence to this position. They were within the limits of the empire. The forepart of the 2300 days was not characterised by treading down. This treading was to be performed by the Gentile powers, and would terminate at the beginning of A. D. 1810. But these days were shortened, so that the kings, or host, were released from obedience, by Clement 14th. (See Bower, vol. 3, p. 360.) He abandoned all pretensions to the temporal jurisdiction over princes. What they did by way of persecution, afterwards, was of their own free will. Had this jurisdiction continued until A. D. 1810, no flesh would have been saved; then was to commence a time of freedom of mind, and vast professions, saying, here is Christ; or rather, this is the true worship of Christ; this creed, this form, is the way. A vast number of sects commenced to strive for preeminence, as Papacy waned and toleration was abundant. But we are not to run after these sectarians, who are overlooking the kingdom of Christ, to convert the world. There are other dates which we will not now investigate. Daniel 12—7, is one; and if Elder William Thurman can sustain his computation of reckoning the times, times and a part, then sixty-two years may connect from 1810 with the 2300 days. This we leave for further consideration.





