

# History Unveiling Prophecy by H. Grattan Guinness – Part III



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## **SECTION X THE PRESENT STAGE.**

### **CHAPTER I THE MODERN DENIAL OF THE HISTORIC AND PROTESTANT INTERPRETATION OF THE APOCALYPSE**

THE period which has elapsed since the fall of Napoleon or the end of the French Revolution/era, has witnessed:

1. The denial of the historic and Protestant interpretation of the Apocalypse.
2. Its defense.
3. Its confirmation.

We propose in this closing section to trace these three steps in the story of the interpretation of the Apocalypse on historic lines.

In a lecture on "The Pope, the Antichrist of scripture," the late eminent Dr. Candlish, of Edinburgh, thus refers to the modern twofold denial of the historic and Protestant interpretation- of prophecy.

"Two schools of interpretation have sprung up," in recent times, "in opposition to the almost unbroken harmony of the Reformed Churches; but neither their numbers nor their impartiality entitle them to much consideration.

"1. The first is that which owes its origin to Germany, and the rationalist theologians of that country. It is patronized by Moses Stuart in America, and by Dr. Davidson in England. It holds that the prophecies in the Revelation, and of course those also in the other passages connected with it, have been long ago fulfilled, having all had reference to the fall, first of Jerusalem, and then of Pagan Rome. Moses Stuart advocates this view chiefly on the ground that the suffering Christians in John's day could not be expected to take much interest in the events of a remote futurity, and that what John wrote for their consolation must have related more nearly to their present circumstances. To us it seems clear, on the other hand, that to believers

smarting under pagan persecution, and ready almost to despair of Christ's cause, nothing could be more encouraging than to see, however dimly, drawn out in long perspective before their eyes, the entire course of the eventful voyage through which the church had to pass, among troubled and tossing billows, until she reached at last the desired haven of rest. Moses Stuart's reason, therefore, for antedating the fulfilment of the Apocalyptic predictions, has evidently no force in it, but the reverse. And when we come to the details of his exposition, we find so much vagueness of application, and withal so much violence in torturing texts, and dates, and facts, that we are rather driven at last to the idea of the late learned Dr. Arnold, that prophecy has no definite accomplishment at all: that it is a sort of mystical description, by anticipation, of the prolonged conflict of good and evil principles that goes on continually in the world and in the Church: and that it is designed to indicate no more than the general prevalence of good on the whole, amid partial and temporary victories of evil, and the complete triumph of the good over the evil at last."

2. The other school of interpretation is that of certain modern expounders of unfulfilled prophecy, who, in their anxiety to magnify the grandeur of the scenes connected with the coming of Christ, would reserve all that is terrible, as well as all that is glorious, in the Apocalyptic visions, for that momentous era. Hence they will not allow that any of the Church's history already past, or anything in her position now, fulfills the predictions respecting Antichrist; and they look for some monster—some, I know not what, satanic incarnation—as yet to rise on the astonished world, that he may personally cope in arms with the Saviour coming in His glory, and be signally overthrown in the encounter. Of this school I content myself with speaking now, not in my own words, but in those of a profound student of prophecy, who on this point has rendered right good service to the Church of Christ: I mean the late Mr. Cunningham of Lainshaw.

"The truths which the Futurist desires to subvert, are not of secondary, but primary and vital importance. They are truths which martyrs have sealed with their blood, and which every genuine Protestant would still be ready to bear witness to, even unto death.

"In estimating the character of the Reformation and its transcendent importance, it is necessary to bear in mind that it was properly a testimony; and a testimony of a double nature. The Reformers, like the prophets of old, were to bear witness for the truth of God. This they did in their Confessions of Faith. But in the second place, as the ancient prophets were witnesses against Israel, so were the Protestants set as witnesses against Papal Rome, the great corrupter of the truth, and the slaughterer of the saints. This part of their testimony, like the former part of it, could only be fulfilled by their recurring to the written Word, for to men who are not themselves inspired by the Holy Ghost, it is not given to testify against the enemies of God, or the corrupters of His truth, in any other way, or with any other weapons, than the Sword of the Spirit, which is the Word of God. The Reformers did accordingly (as already observed), fulfill this part of their testimony by their perfectly unanimous denunciations of Rome, as Babylon, the Mother of Harlots, and the Pope, as The Man of Sin.

"Now from the last part of this testimony, it is manifest that the Futurists have entirely fallen; yea, they desire to destroy, it root and branch, flattering themselves that they have thus risen to a higher degree of illumination, and have left us in the vale of darkness.

"No one who rejects the principles of interpretation affixing on Rome Papal and her bishop the characters of Babylon and the Man of Sin is truly a Protestant, seeing that he has denied that which all the Reformers held to be the testimony of the Spirit against that idolatrous Church."

## **BREAKING DOWN THE BARRIERS AGAINST ROMANISM**

An army of men is constantly employed on the coast of Holland in keeping up the barriers which prevent the ocean from invading the land. To neglect the barriers, or to permit them to be broken down at any spot, would be to bring certain and widespread destruction on life and property. Now the Word of God in its doctrinal, practical, and prophetic teachings, has erected strong barriers to keep out the errors and superstitions which tend, like a surrounding and devouring sea, to encroach on the Christian Church, overthrow her primitive faith and discipline, and conform her character to the world from which she has been delivered. The predictions and warnings of the Word of God relating to the Romish apostasy constitute a main part of these barriers.

This anti-Romish barrier has been broken down in England, by professedly Protestant ministers; clergymen of the Established Church, and the consequences of their act have been disastrous and appalling.

Three men stood forth as pioneers in this destructive work, the Rev. S. R. Maitland, Librarian to the Archbishop of Canterbury; Dr. James Todd, Fellow of Trinity College, Dublin; and the celebrated "John Henry Newman, of Oxford. In the Donnellan Lectures preached by Dr. Todd before the University of Dublin in 1838, on "the prophecies relating to Antichrist in the writings of Daniel and St. Paul" the following inscription appears on the opening page. "To the Rev. Samuel Roffey Maitland, Librarian to His Grace the Archbishop of Canterbury, as an humble testimony to the great value of his writings in the interpretation of prophecy, and as an acknowledgment of the assistance derived from them in the composition of the following pages, this volume is inscribed by his sincere and affectionate friend the author."

Two years later John Henry Newman wrote his treatise on "The Protestant idea of Antichrist"(dated 1840). That treatise opens with the following sentence :—"The Discourses which Dr. Todd has recently given to the world are perhaps the first attempt for a long course of years in this part of Christendom to fix a dispassionate attention and a scientific interpretation upon the momentous ' Prophecies relating to Antichrist in the writings of Daniel and St. Paul.'

In this treatise Newman quotes Dr. Todd's Lectures, and builds on his arguments from beginning to end. "We have pleasure,"he says^ "in believing that in matters of doctrine we entirely agree with Dr. Todd."Thus Todd derived his views from Maitland, while Newman drew his arguments from Todd.

What then, we enquire, were the views of these three men, and how did they originate?

Maitland had been a lawyer, was gifted with a remarkably acute intellect, and possessed the power of expressing his views in a clear and telling manner. Being trained for the Bar, his education had tended to develop argumentative power rather than historical and religious knowledge. The direction of his attention to prophecy was purely casual, and arose, as he tells us, from a chance remark made to him one day by a friend.

"Between nine and ten years ago," he says, "I chanced to be in company with a gentleman (not a lawyer) but one whose right to speak on the subject you must yourself allow—an Irishman bred to the Church, in Trinity College, Dublin. Happening in the way of civil discourse to say something of the 1,260 years, he took me up (as, by your leave, some of your countrymen are apt to do), rather smartly, but all in perfect good humour and asked me "How I could believe that system" I was a good deal startled, and such was my ignorance at that time that without considering the difference between our breeding I ventured to reply. We discussed the matter, and I soon found, as might have been expected, that my friend knew more of the matter than I did; and I was led to feel a strong suspicion that he was in the right. When he had left me, I pursued the enquiry almost in silence, for I knew scarcely any one who would have taken the trouble to talk about the matter, until after about three years, another gentleman, also bred to the Church, in Trinity College, Dublin, was kind enough to give me a visit. I found that he agreed with me and he was the means of bringing me into a very interesting and instructive correspondence with a third gentleman, a Doctor of Divinity, and a Senior Fellow of the same College, and when I published my first enquiry I did not know that there were any men in the world but those three who were prepared to agree with me," Thus originated Maitland's attack on the Protestant Interpretation of prophecy.

For more than ten years Maitland continued to write on this subject; his works include treatises on the grounds on which the prophetic period of Daniel and St. John has been "supposed to consist of 1,260 years"; replies to reviews in *The Morning Watch*, "an attempt to elucidate the prophecies concerning Antichrist"; replies to the works of Digby and Cunninghame on the prophetic times; strictures on Faber's work on the ancient Waldenses and Albigenses" etc. No wide acquaintance with history, no deep sympathy with the great work of the Reformation, no spiritual insight into the Word of God, can be traced in these very polemical productions. From first to last they are occupied with captious objections to the interpretations of prophecy put forth by the Reformers, by Mede, Sir Isaac Newton, Bishop Newton, Bishop Hurd, and other Protestant writers. The view of the Church of Rome that prophecy is silent as to the great apostasy of the Middle Ages, and in its references to Antichrist only supplies warnings against some infidel apostasy to take place in future times, is that which Maitland advocates. To accuse the Church of Rome of having apostatized from the faith of the New Testament was to him an utter mistake. Rome held all the fundamentals of the Christian faith, and only erred in some matters of secondary importance. In his tracts and treatises he cleverly selects the weakest and most vulnerable points in

the Protestant interpretation of prophecy as the objects of special attack. He parades the differences in the views of prophetic interpreters, and the mistakes which some of them have made as to the fulfilment of the prophetic times. He denies the honesty and good faith of Bishop Newton, who had, he maintains, misrepresented the views of Sulpicius Severus. Bengel had made some manifest errors in his chronological interpretations. Cunninghame had been mistaken in supposing the Jews would be restored in the year 1822. The "Man of Sin" was an infidel, yet to arise, and sit for 1,260 literal days in a literal temple, of brick or stone, proclaiming himself to be God. The Albigenses were heretics, and their blood, shed by the Church of Rome, was not the blood of saints. Thus carping and quibbling, building up nothing, but objecting and opposing, on secondary or side issues, personal and non-essential points, the Rev. S. R. Maitland, formerly lawyer, now librarian to an archbishop, proceeds in pamphlet after pamphlet to demolish the foundations of Protestantism, as built on the prophetic testimony of the Word of God. The fact that that testimony had been a central and principal factor in the production of the Reformation, and had been sealed by the blood of saints and martyrs weighs nothing with him. The purely hypothetical character of his interpretation of prophecy as unsupported by the facts of history does not in the least distress him; nor the fact that his views in these matters were identical with those of the Church of Rome. He has no fear of the ocean of Popish superstition which waited to invade the land when the barrier he sought to break down was removed. The real use and importance of the prophetic barrier never seems to have occurred to him. Pull it down, take it out of the way, destroy it; such was his constant cry; and most effectually that work was done. The times favoured the act. An age more critical than spiritual had commenced, and a Romeward movement was already arising, destined to sweep away the old Protestant landmarks, as with a flood.

Dr. Todd in his Donnellan Lectures preached before the University of Dublin in 1838, proclaimed himself Matt-land's follower, and boldly attacked the views of the Reformers as to the Church of Rome. He rashly rushed into, the wide question of the interpretation of the prophecies of Daniel and St. John, and maintained that the fourth kingdom of Daniel's vision is not the Roman empire; that the three first beasts of Daniel 7 are not identical with the kingdoms represented by the gold, silver, and brazen parts of the image; that destructiveness was no characteristic of the Roman power; that the "stone cut out without hands" was not fulfilled by the preaching of Christianity; that Romanism is not properly an apostasy from the faith; that Paul's prophecies of "the Man of Sin" and the apostasy of the latter times, do not relate to the Church of Rome; that the study of history was not necessary in order to the comprehension of prophecy; and that the symbolical prophecies of Daniel and John, though divinely asserted to be full of mysteries, should be taken "in their plain and literal signification," as perfectly intelligible "without the need of any external aid to unfold a hidden meaning, or to discover in their visions a history of the Church and of the world." He maintained that to "endeavour to prove that the corruptions of the Church were foretold in Scripture" was a "vain and chimerical speculation" that the prophecies relating to the apostasy were none of them fulfilled, and that the whole Protestant Church, including the Waldenses, Lollards, Hussites, Lutherans, Calvinists,

Huguenots, Puritans, and the great mass of Protestant interpreters of prophecy, the Protestant Confessions of Faith, the Westminster Assemblies Catechism, etc., were all in gross error as to the meaning of prophecy, and the character of the Church of Rome.

In his treatise on "the Protestant idea of Antichrist," written in 1840, and built on Dr. Todd's then recently delivered discourses, Newman plainly says "we take up Dr. Todd's position." Linking Maitland with Todd he says of the latter "pursuing the line of remark which the learned Mr. Maitland has opened, Dr. Todd has brought together a mass of information on this subject." Accusing the Albigenses of error, and belittling as far as possible the testimony of the Waldenses, Hussites and others before the Reformation, he asks with Dr. Todd: "Are these the expositors from whom the Church of Christ is to receive the true interpretation of the prophecies? "

The claims and admissions he makes in opposing "the Protestant idea of Antichrist," deserve the most serious consideration. "We observe," says Newman, "that the essence of the doctrine that there is 'one only Catholic and Apostolic Church' lies in this:—that there is on earth a representative of our-absent Lord, or a something divinely interposed between the soul and God, or a visible body with invisible privileges. All its subordinate characteristics flow from this description. Does it impose a creed, or impose rites and ceremonies, or change ordinances, or remit and retain sins, or rebuke and punish, or accept offerings, or send out ministers, or invest its ministers with authority, or accept of reverence and devotion in their persons? All this is because it is Christ's visible presence. It stands for Christ. Can it convey the power of the Spirit? Does grace attend its acts? Can it touch, or bathe, or seal, or lay on hands? Can it use material things for spiritual purposes? Are its temples holy? All this comes of its being (so far) what Christ was on earth. Is it a ruler, prophet, priest, intercessor, teacher? Has it titles such as these in its measure as being the representative and instrument of the Almighty who is unseen? Does it claim a palace and a throne, an altar and a doctor's chair, the gold, frankincense, and myrrh of the rich and wise, a universal empire, and a never-ending succession? All this is so because it is what Christ is. All the offices, names, honours, powers which it claims depend upon the determination of the simple question: 'Has Christ, or has He not, left a representative behind Him?' Now, if He has, all is easy and intelligible, this is what churchmen maintain; they welcome the news; and they recognize in the Church's acts but the fulfilment of the high trust committed to her.

But let us suppose for a moment the other side of the alternative to be true; supposing Christ has left no representative behind Him. Well then, here is an association which professes to take His place without warrant. It comes forward instead of Christ and for Him; it speaks for Him, it develops His words, it suspends His appointments, it grants dispensations in matters of positive duty; it professes to minister grace; it absolves from sin; and all this of its own authority. Is it not forthwith according to the very force of the word 'Antichrist'? He who speaks for Christ must either be His true ambassador, or Antichrist; and nothing but Antichrist can he be if appointed ambassador there is none. Let his acts be the same in both cases, according

as he has authority or not, so is he most holy or most guilty. It is not the acts that make the difference, it is the authority for those acts. The very same acts are Christ's or Antichrist's according to the doer; they are Antichrist's if Christ does them not. There is no medium between a Vice-Christ and Antichrist."

Exactly so. Well and memorably said; and this, the sin of Rome and the papacy. As destitute of warrant in the Word of God the Bishop of Rome claiming to be the vicar of Christ is Antichrist.

We thank you, John Henry Newman, for so clearly stating the alternative in this great question. Either the Pope of Rome is what he claims to be, the vicar of Christ, or in making that claim he is Antichrist. What his doctrines are, what his acts are, what his self-exaltation is, what his usurpations, tyrannies and persecutions have been in past ages, we well know, and can never forget. To regard him as the representative of Christ, as His vicar upon earth, we cannot. Truth and conscience forbid us to do it. We reject and abhor his false and blasphemous pretensions. But they remain. They characterize him. They are the crown he wears; his proud title; the badge upon his brow. He claims to be the vicar of Christ. He is therefore Antichrist, Dread alternative! Vicar of Christ or Antichrist. Not the former, then the latter. A fact to be remembered, pondered, and boldly declared.

Before the close of his treatise on "The Protestant idea of Antichrist," Newman makes some remarkable admissions as to the character of what he calls "the Roman party," in the Christian church. "One more remark," he says, "shall we make, and that shall be the last. What is the real place of the Church of the Middle Ages in the divine scheme need not be discussed here. If we have been defending it, this has been from no love, let our readers be assured, of the Roman party among us at this day. That party, as exhibited by its acts, is a low-minded, double-dealing, worldly-minded set, and the less we have to do with it the better."

This he says, "not against the Church of Rome," nor against "individual members of it," but against "that secular and political spirit which in this day has developed itself among them into a party, and at least in this country is that party's motive principle and characteristic manifestation."

With regard to this "Roman party" we readily agree with what Newman said before inconsistently entering the Church of Rome, "the less we have to do with it the better."

One concluding question is proposed by Newman. "If we must go by prophecy, which set of prophecies is more exactly fulfilled in the Church of the Middle Ages, those of Isaiah which speak of the evangelical kingdom, or those of St. Paul and St. John which speak of the antichristian corruption? "Without hesitation we reply the latter. The Church of the dark ages presents no fulfilment of Isaiah's glorious visions of the final results of redemption.

Having denied the Anti-Romish witness of prophecy, Newman proceeded to demolish the doctrinal barrier, which separated the teachings of the Church of England from those of the Church of Rome. In Tract XC he boldly maintained

that "the Articles are not written against the creed of the Roman Church, but against actual existing errors in it, whether taken into its system or not."

"Scripture," he said, "is not on Anglican principles the Rule of faith." The "pardons" condemned in the Articles are only "large and reckless indulgences from the penalties of sin obtained on money payments." In the thirty-first Article the Sacrifice of the mass is not spoken of, but the "Sacrifice of masses." "Bishop is superior to bishop only in rank, not in real power; and the Bishop of Rome, the head of the Catholic world, is not the centre of unity except as having a primacy of order" On purgatory, pardons, the worshipping and adoration of images and relics, the invocation of saints, and the mass, the Articles do not contain any condemnation of the doctrines of the Church of Rome, but only of such absurd practices and opinions as intelligent Romanists would repudiate. The mode of interpretation advocated by Newman "reconciled subscription to the Articles with the adoption of errors they were designed to counteract."

As Dr. Arnold said about it "a man may subscribe to an article when he held the very opposite opinions—believing what it denies, and denying what it affirms." "I was embarrassed," says Newman, "in consequence of my wish to go as far as possible in interpreting the Articles in the direction of Roman dogma, without disclosing what I was doing to the parties whose doubts I was meeting."

In 1846 Newman left Oxford for Rome. On becoming a Catholic he accepted "those additional Articles which are not found in the Anglican creed," transubstantiation included. "People say," wrote Newman, "that the doctrine of transubstantiation is difficult to believe; I did not believe the doctrine till I was a Catholic. I had no difficulty in believing it as soon as I believed that the Catholic Roman Church was the oracle of God." To use the words of John Knox, Newman "mistook a harlot for the spouse of Jesus Christ." A fatal mistake, and one fraught with tremendous consequences in the perversion of thousands from the faith of the Gospel to "another gospel which is not another"; one which if Paul were on earth to-day he would anathematize as he did the false doctrine of the Galatian Church, yea, though even preached by "an angel from heaven."

The Romeward movement in the Church of England in whose inauguration Newman was so influential, has assumed the character of a widely extended conspiracy "within that church against its doctrine, discipline and practice. It aims at the restoration of auricular confession, the worship of the mass, Romish ceremonies, superstitions, and idolatries, and corporate reunion with the Church of Rome.

The movement has attained gigantic proportions, and seeks the conversion of England to Romanism, through the perversion of the established Protestant Church. "To restore the authority of the Holy See in England "is its aim.

A large part of the Church of England has already become Romanized in doctrine and ritual. In her sanctuaries the priest kneels at the altar, or sits in the Confessional, and the deluded flocks follow their false shepherds, the blind leading the blind.



So momentous have been the consequences which have followed the breaking-down of the barrier^ erected by Prophecy against the errors and superstitions of the Church of Rome.

As the most celebrated works in defense of Christianity have been called forth by attacks on the Christian religion, so the ablest works in defense of the Protestant interpretation of Prophecy have been evoked by the controversial war waged against it in recent times. Among these the works of Cunninghame, Faber, O'Sullivan, Birks, and Elliott occupy a foremost place. Of the masterly book written by the Rev. T. R. Birks in 1843, under the title "First Elements of Sacred Prophecy, including an examination of several recent expositions, and of the year-day theory," Faber says, "the attacks of 'modern speculatists' have called forth a most able and seasonable work in which they have been triumphantly exposed with a force of demonstration scarcely equalled, never excelled. The 'First Elements of Sacred Prophecy' I should pronounce to be a book henceforth indispensable to every honest and laborious student of the predictions of Daniel and St. John."1 "By his masterly work on the First Elements of Prophecy, Mr. Birks," says Elliott, "has advanced the cause of truth, and shown himself its martel and hammer, against what I must beg permission to call the reveries of the Futurist."2

The work of the Rev. Mortimer O'Sullivan, D.D., on "The Apostasy Predicted by St. Paul," published in 1842, is an able answer to Dr. Todd's lectures on the subject. Dedicated to "the Provost, the Fellows and the Students of the Dublin University," it is marked by candour and learning, by its Christian spirit, by the beauty of its style, and the strength of its argument. 3

O'Sullivan writes as one who had deeply studied both the Word of God, and the character of Romanism. No tone of bitterness mars his pages. They pour their sunlight into the dark caverns of the papal system, and produce a profound conviction that that system is the great apostasy predicted in the Pauline prophecy of the "Man of Sin."

The "Horae Apocalypticae" of Elliott, which may well be considered as the most important and valuable commentary on the Apocalypse which has ever been written, was also called into existence by Futurist attacks on the Protestant interpretation of prophecy. In his preface to the fifth edition Elliott says:—"When I first began to give attention to the subject some twenty years ago, it was the increasing prevalence among Christian men in our country of the Futurist system of Apocalyptic interpretation—a system which involved the abandonment of the opinion held by all the chief fathers and doctors of our Church respecting the Roman Popes and Popedom as the great intended anti-Christian power of Scripture-prophecy,—that suggested to me the desirableness and indeed necessity, of a more thoroughly careful investigation of the whole subject than had been made previously. For thereby I trusted that we might see God's mind on the question; all engaged in that controversy being alike agreed as to the fact of its being expressed in this prophecy, rightly understood: and whether indeed in His view Popery was that monstrous evil, and the Reformation a deliverance to our Church and nation as mighty and blessed, as we had been taught from early youth to regard them. Even yet more does the importance of the work strike us at the present time,

when infidelity has become notoriously prevalent among our educated men, and even from ordained ministers in our own church a voice has been raised somewhat pretentiously, with questionings of the truth of Christianity as a religion supernaturally revealed from heaven, and denial of all supernatural inspiration of the Christian Scriptures. For supposing the evidence in proof of the fulfilment of the Apocalyptic prophecy in the history of Christendom since St. John's time to be satisfactory and irrefragable, we have herein a proof similarly irrefragable not only of the possibility but also of the fact of the divine supernatural inspiration of one book at least of Holy Scripture;—a fact annihilative of the sceptic's doctrine as to the impossibility in the nature of things of such inspiration, and rendering more than probable, 'a priori' the idea of divine supernatural inspiration in other of its prophetic books also."

Elliott's Commentary was practically the work of the lifetime of one of the most learned and laborious expositors of modern times. Like Gibbon's "History of the Decline and Fall of the Roman Empire," to which it frequently refers, it stands alone in its sphere, as a monumental work of surpassing value. The ten thousand references it contains to ancient and modern works bearing on the subject elucidated greatly enhance its value. We may safely say that during the half century which has elapsed since its publication, no other work on historic lines of interpretation has appeared of equal importance.

From the denial and defense of the Protestant interpretation of the Apocalypse we now advance to its confirmation by the events which have taken place since the French Revolution.

To trace the fulfilment of apocalyptic prophecy in the period we have now reached it will be needful,

1. To consider the things foretold with reference to the period, and
2. The things which have come to pass.

On comparing the one series of things with the other, we shall see that the predictions have to a large extent been fulfilled ; and that the fulfilment is such as to afford a strong confirmation of the historic interpretation of the Apocalypse; together with a clear indication of the Clearness of those final judgments which mark the close of the present age.

## **I. APOCALYPTIC PREDICTIONS RELATING TO THE PRESENT PERIOD.**

In the events of the French Revolution we have already traced the fulfilment of the judgments of the earlier vials, from the first to the fifth; from the "grievous sore" inflicted on "the worshippers of the beast," or adherents of the papacy, to the judgments poured on "the throne of the beast," or the seat of Papal sovereignty.

These solemn judgments occupied in their fulfilment the century which terminated with the fall of Napoleon in 1815. Beginning with the plague of infidelity and moral corruption which was the precursor of the French Revolution, these judgments included the overthrow of Monarchy, and abolition

of the Roman Catholic religion in France, with attendant massacres and wars, appalling in character and world-wide in effects, and culminated in the spoliation of Rome, the captivity of the Pope, who died in exile, and the incorporation of Rome with France as the second city of the empire.

In the order of prophecy the judgments which follow these are those of the sixth vial.

## **PREDICTIONS UNDER THE SIXTH VIAL**

1. The sixth vial is poured out on the River Euphrates, and dries up its waters.

The meaning of the sixth vial is determined by that of the sixth trumpet. Under the "woe" of the sixth trumpet, a destroying army, vast in its numbers, issues from the River Euphrates as a judgment on idolatrous Christendom. With one consent historical interpreters have recognized the fulfilment of this "woe," in the overthrow of the Eastern Roman Empire by the Turks, whose myriads of horsemen came from the banks of the Euphrates. Hence the drying-up of the Euphrates which takes place under the sixth vial, has long been interpreted to mean a wasting away or notable diminution of Turkish power; involving the decline of its population, and the loss of its territories.

2. The time indicated in prophecy for this event is the close of 2,300 years measured from the advance of Persia, or the "pushing westward" of the Persian ram—the apparent starting point of the vision in Daniel 8, or the invasion of Greece by Persia B.C. 480. Measured from that date, the prophetic period of 2,300 years terminated A . D . 1821. Bichino, writing in 1797, anticipated that the "cleansing" of the downtrodden eastern "sanctuary" would take place at the close of 2,300 years, reckoned from the starting of Xerxes from Susa in 481 B.C. But it is evident that the period should be reckoned from the actual invasion of Greece by Xerxes in the following year B.C. 480. Allowing for the necessary subtraction of one year (in adding B.C. to A.D. dates) the 2,300 years ran out in 1821. At this date, then, the foretold "cleansing" of the downtrodden "sanctuary" ought to have commenced, or some notable diminution of the resources, armies, population, and territories of Turkey, as representing the apostate Mohammedan power which has trodden down Palestine and Eastern Christendom ever since the fall of Constantinople in 1453.

3. On the drying-up of the Euphrates, three "unclean spirits" like frogs, issue "from the mouth of the dragon, the mouth of the beast, and the mouth of the false prophet." Satanically inspired, for they are "the spirits of devils," and working in some sense "miracles" or wonders, they "go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty." In connection with this terminal event it is added, "Behold, I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk' naked, and they see his shame. And he gathered them together into a place called in the Hebrew tongue -Armageddon.

"The dragon, in chapter 12, is interpreted to mean the Satanically inspired Paganism of Ancient Rome. The "beast" has been shown to be the eighth ruling

head of the Roman Empire, or the papal power; while the "false prophet" is the minister of the beast; lamb-like in pretensions, but dragon-like in character, for he had "two horns like a lamb, and spake as a dragon "(ch. 12 : 11).

Heathen-like infidelity, Popery, and apostate priestcraft, would seem then, to be the three unclean spirits, whose noisy loquacity, symbolized by their being compared to "frogs," and delusive influence, bring about the final dreadful Armageddon conflict.

4. The drying-up of the Euphrates "that the way of the kings of the east might be prepared," is an evident allusion to the drying-up of the literal Euphrates, which preceded the capture of Babylon, by Cyrus and Darius, kings of the east. As the literal Babylon is in prophecy the figure of the apostate Church of Rome, the drying-up of the Euphrates may well have a secondary reference to the wasting or consumption of the stream of wealth and prosperity by which that Church is supported. An analogous double reference of apocalyptic symbolism is seen in chapter 17, where the "seven heads "of the wild beast power represent both "seven mountains where the woman sitteth," and "seven kings," or ruling powers.

5. The warning under the sixth vial, "Behold, I come as a thief," and the blessing pronounced on those who "watch "and " keep their garments "in preparation for the Lord's coming, seem to point to the nearness at this juncture of the Second Advent, and to an awakening of watchfulness, and renewal of preparation among the Lord's faithful followers, for His coming.

## **II. PREDICTIONS WITH REFERENCE TO THE FALL OF THE PAPACY .**

The 1,260 years' duration of the papal power is properly measured from the .era of its commencement, the brief period which extended from the edict of Justinian, in A . D . 533, to the edict of the Emperor Phocas in A . D . 607, constituting the Bishop of Rome, Pope or Universal Bishop in the Christian Church.

Measured from the first of these dates, the 1,260 years of papal domination ended in 1793, the time of the fall of the papacy, and abolition of the Roman Catholic religion in the French Revolution.

Measured from the second of these dates, the year 607, the 1,260 years extended :-

1. In calendar, or prophetic years of 360 days, to 1849.
2. In solar years to 1867.

Fleming, as will be remembered, pointed out in 1701 that the 1,260 years' papal duration should be reckoned in calendar or prophetic years, of 360 days which would cut off eighteen years from the 1,260, making 1,242 years; and that so reckoning the period from the decree of Phocas, it would end in 1848-9.

It will also be remembered that numerous writers on prophecy during the last

three hundred years have indicated 1866-1868 as the last great terminus of the 1,260 years' papal domination.

According then, to these anticipations based on the prophetic times of Daniel and Revelation, and on the facts of history, the years 1848-9 and 1866-7 ought to have possessed a terminal character in relation to the papal power.

### **III. PREDICTIONS AS TO THE RESTORATION OF THE JEWISH PEOPLE.**

The Word of God, which foretells the "casting away" of the Jews, and their long exile from their land, foretells also their restoration. "He that scattered Israel will gather him." Every prophet from Moses to Malachi dwells upon the theme, and the Apostle Paul devotes the central section of the Epistle to the Romans to its elucidation.

The restoration of the Jews, according to the "sure word of prophecy," immediately follows the termination of "the times of the Gentiles." It was our Lord who said "Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles are fulfilled."

Several stages are to mark this great restoring work. First, the scattered children of Israel are to be reunited, or unified as a people; secondly, while continuing in unbelief they are to return to their own land, and to be reconstructed as a nation; and thirdly, after passing through the deep trials which await them there, in order to compel them to judge their ways aright, as did Joseph's brethren in the trial which befell them in Egypt, they are to be led to repentance for their rejection and crucifixion of the Messiah, and converted by some manifestation of Christ; turned from darkness to light, and from the power of Satan unto God.

#### **TIME OF JEWISH RESTORATION**

According to the prophecies in the last chapter of Daniel the commencement of Jewish restoration takes place at the close of 1,260 years, reckoned, from the setting up of the desolating power by which Palestine has been long trodden under foot.

As the capture of Jerusalem by the Saracens A . D . 637, followed by the erection of the Mosque of Omar on the site of Solomon's temple, was the initial date of the last down-treading of the city, the expiration of 1,260 years reckoned from this date, first, in lunar years, and second, in solar years, should have led to initial stages connected with the restoration of the Jews.

1. One thousand two hundred and sixty lunar years, from A.D. 637, terminated in 1860.
2. One thousand two hundred and sixty solar years from the same date, ended in 1897.

The years 1860 and 1897 should therefore have witnessed the inauguration of some important movements for the unification of the Jewish people, and their

restoration to Palestine.

In our chapter on the seven vials we pointed out the wonderful fulfilment of the predictions, under the sixth vial of the drying up, or wasting away of the Turkish powder which has been taking place since 1821, the year of the (jreek insurrection. The coincidence of this with the close of 2,300 years, the prophetic period in the eighth of Daniel which terminates with "the cleansing of the sanctuary," is Fruiitrkable (**Note. This work must be a typo, but I have no diea how to correct it**). The eastward pushing of the Persian ram in Daniel's vision is the earliest commencement of the 2,300 years' period connected with the post Babylonian "treading down of the sanctuary." This great historical event, the invasion of Greece by the Persian Monarch Xerxes took place in the year B.C. 480. In the spring of that year the Persians commenced their march through Thrace and Macedonia against Greece; in the summer took place the famous battle of Thermopylae, and in the autumn the battle of Salamis. The great prophetic cycle of twenty-three centuries reckoned from B.C. 480 terminated in A. D. 1821, the date of the general revolt of the Greeks in the Morea, Wallachia, Moldavia and the islands, from Turkish rule. This was followed the same year by the capture of Tripolizza, and the liberation of the Peloponnesus. The destruction of the Turko-Egyptian fleets in the battle of Navarino took place in 1827; since which the power of the Turks over their European, African, and Asiatic territories has ebbed as steadily as the tide.

Since the Syrian massacre of 1860, the government of the Lebanon district in Palestine has been transferred from Turkish to Christian hands. The Turk still holds Jerusalem and the larger part of Palestine in his grasp, but the movement for "the cleansing of the sanctuary" from Mohammedan rule is steadily progressing, and thus the preparation for the restoration of the Jews to their own land. Contemporaneously with the drying up of the Euphratean or Turkish flood, under the sixth vial, there takes place according to Apoc. 16: 13, 14, the issuing forth of "three unclean spirits like frogs," spirits of error which go forth throughout the world to gather together the antichristian hosts to the great and final battle of Armageddon.

As this prediction points to events of the most momentous character taking place in the present day, we ask for it the special attention of our readers.

## **I. ISSUING FORTH OF "THE THREE FROGS ." - MEANING OF THE SYMBOL.**

"And I saw (come) out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits like frogs. For they are the spirits of demons working signs, which go forth to the kings of the whole world, to gather them together to the war of that great day of God Almighty" (Apoc. 16: 13, 14).

"By this novel and very remarkable symbol," says Elliott, "which followed next after that of the drying up of the waters of the Euphrates, but ranged still evidently under the sixth vial, there seemed signified some extraordinarily rapid, wide-spread, and influential diffusion throughout the whole Roman, or perhaps the whole habitable world, of three several unclean

or unholy principles, characteristic respectively of the Apocalyptic dragon, beast, and false prophet, from whom they appeared to emanate: all being alike directed and speeded on their course by spirits of hell; and all alike, in respect of the earthly agencies employed to propagate them, resembling frogs; the well-known type of vain loquacious talkers and agitators, deluding and seducing the minds of men. Now by the dragon we know to have been meant (for the evangelist tells us so) that old serpent the devil, as in earlier days animating and acting in the paganism of ancient Rome; the covering skin in which he had been primarily depicted, in a vision figurative of the final war of heathenism against Christianity, at the opening of the fourth century, being that of a seven-headed dragon, and the seven heads said to figure Rome's seven hills. Again, by the beast, or rather (according to the angel's definition of the thing intended in his description) the beast's eighth ruling head, we saw, on I think irrefragable evidence, that the Popes of Rome were meant, from and after the time of their occupying the dragon's throne and empire in Western Christendom. Once more, by the false prophet, at least when with the further characteristic attached to it, so as in Apoc. 19: 20, of acting out its functions 'before,' or in subordination to, the beast (a characteristic which completely identifies it with the two-horned lambskin-covered beast of Apoc. 13), there is meant, we have seen, the apostate priesthood of the patriarchate of Western Europe, from and after the time of its subjection and official attachment to-the Romish Popedom.

"And what then, if this be correct, the three spirits, or principles, that may be considered most fitly characteristic of these three several actors on the scene:—of the devil, in that character specially in which he had agitated and spoken against Christ's Church in the times of Pagan Rome ; of the Roman Papal Antichrist, and of the priesthood of the apostate Romish Church ? To myself, with reference to the two first, the answer seems sufficiently obvious: —viz., that the one from the dragon's mouth is the principle of heathen-like infidelity, with its proper accompaniment of blasphemy, and perhaps too of rebelliousness against rightful authority, when opposed to it, alike divine and human ('by which sin fell the angels') : —and the one from the beast the pure direct principle of Popery, based on its fundamental antichristian dogma of the Roman Pope being Christ's divinely appointed vicegerent on earth. But, on the question as to the third spirit intended, there is difficulty. For, as just defined, it seems hard to assign to the false prophet's spirit a sufficiently distinct character from the beast's spirit, seeing that the two-horned beast is described as the chief organ, agent, and mouthpiece, as well as supporter, of the papal beast, its principal. Yet on closer examination, the difficulty will, I think, vanish. The name here given to this agent of evil is simply that of 'the false prophet'; without any further adjunct, expressive of its subjection to the beast, so as in Apoc.19. This seems not obscurely to suggest the solution. For 'the false prophet' is, by itself, the generic appellation of an apostate priesthood in the professing Church: and of an apostate priesthood what the most characteristic spirit but that of priestcraft? A spirit this of which the essence in professed Christianity, just as in heathenism, is to arrogate to its own peculiar order the distinction of being the appointed and necessary earthly mediator between men and God, the one effective deprecator of His wrath, and channel of his grace and salvation; and which is thus seen

to be distinct from, and independent of, that of direct Popery; though naturally, and almost necessarily, its ally. In fact it acted thus independently ere the close of the fourth and through the fifth century, long before its organization under the particular form of the two-Jiorned lambskin-covered beast of Apoc. 13, just as the preparer of the way for a heading sacerdotal earthly Antichrist; though afterwards, under the particular organization just spoken of, devoting itself to him as his most effective instrument and supporter. Still, however, with the full retention of its own essentiality of the spirit of priestcraft.

“Such, I say,—if the dragon, beast, and false prophet mean what I think it proved they mean,—appear to me clearly to be the three principles, or spirits, intended :—spirits in regard of which the prophecy intimates that they would act with unity of effect, if not of purpose, so as to gather the powers of the world (very much as Ahab was seduced by a lying spirit to Ramoth-Gilead) in antagonism against Christ’s truth and people, introductorily to the great coming day of final conflict. And, if these be the spirits intended,—spirits to go forth, let it be remembered, after a certain progress made in the drying up under the sixth vial of the Turkman flood from the Euphrates,—it is only too obvious that within the last twenty or thirty years, the precise period marked out in the prophecy (for I will carry down my sketch, now on revising for my fifth edition, to the time present, A . D .1861), there has been an outgoing of principles and spirits of error, both in England and over the world, which have most strikingly answered to each and every one of them.”<sup>1</sup>

## **II. THE THREE UNCLEAN SPIRITS OF DELUSION WHICH HAVE GONE FORTH SINCE THE FRENCH REVOLUTION.**

The figure employed in the prophecy deserves careful consideration. It is drawn from two events in the prefig-urative history of the Jewish people; the plague of frogs in Egypt, and the drying up of the Euphrates before the capture of Babylon. As the turning of the waters to blood in Egypt was followed by the plague of frogs, so the turning of the waters to blood under the second and third vials is followed by the plague of unclean frogs under the sixth vial. In the same way as the drying up of the Euphrates by its being turned out of its channel (foretold in Jer. 51: 36) was immediately followed by the capture of Babylon, so the drying up of the antitypical Euphrates under the sixth vial is followed by the fall of “Babylon the great” under the seventh.

The connection between the drying up o’f the Euphratean flood and the issuing forth of the frogs is evident. While the river flowed in its fullness the frogs were hidden in its channel. But as the river was dried up the frogs issued from its bed and banks, and filled the air with their croak-ings. This relation between the drying up of the river, and the issuing forth of the frogs, points to a double significance in the Euphratean symbol. While the overflow of the Euphrates under the sixth trumpet connects its drying up under the sixth vial with the diminution and wasting away of the Turkish power, the drying up of the river under the sixth vial just previous to the fall of Romish Babylon under the seventh, indicates a causative connection



between the two events; that the fall of the modern Babylon (like that of the ancient Babylon) is brought about by the drying up of the river which had supplied it with its wealth. This connection casts light upon recent history, and the prospects of the future, linking as it does the notable drying up of the mighty stream of papal revenues in and since the French Revolution, with the approaching destruction of the papal power, and of Romish Christendom. And further the removal of the old order of things under which the Romish church possessed unbounded wealth and supremacy in the continent of Europe has created a void into which a host of new-fangled theories, philosophies, and constitutions, social, religious, or anti-religious have rushed. Worse than the frogs of Egypt their promulgators assail not the ear of sense merely, but that of mind and spirit. They fill the press with their publications, the schools and the senate with their vociferations. Their inharmonious and jarring voices accuse, attack, affirm, deny, boast and blaspheme, without cessation. Every day adds to their number and their noise. This they say is the age of reason, and free speech. All chains are broken, all tongues loosed. Of the new order of things they are the apostles and prophets; the founders of the philosophy, the politics, the science and the religion of the future.

### **III. THE CROAKING OF FRENCH FROGS.**

It is a curious physiological fact that frogs abound in France. It might almost be called the land of frogs. This arises from its numerous marshes. Thus the old French banners had three frogs as their device.

So noisy and troublesome are frogs in France that before the Revolution, the nobility and courtiers, when spending any time in the country, were in the habit of forcing the miserable peasants to flog the neighbouring waters all night to keep the frogs quiet. The banishment of the Huguenots, by causing large tracts to become neglected and undrained, increased the plague of fevers and frogs. And the moral history of the country has been analogous with the physical. Unhappy France has become morally a land of fevers and of frogs, and a centre from which they have spread throughout Europe, and more or less throughout-the world.

Identification of the three "unclean spirits." While not excluding the idea put forth by Edwards and Barnes that Heathenism, Popery and Mohammedanism are referred to under this symbol, we strongly incline to the view of Elliott and others, that the "dragon," the "beast," and the "false prophet" chiefly represent :

1. Satan, as inspiring heathenism and infidelity—the dragon of Revelation 12.
2. The Papacy—the eighth head of the revived wild beast power of Revelation 13.
3. An apostate priesthood—such as the minister to "the beast" in Revelation 13.

As proceeding from the "mouths" of these three powers the "unclean spirits" are instruments of speech. They are "spirits," not material forms; spirits

inspiring multitudinous tongues; they are "unclean spirits," false, ungodly, immoral; they are "frog like," noisy, loquacious, unceasing in their vociferations; low in character while lofty in pretensions; drowning with their hoarse croakings the sound of nobler and more harmonious voices, and wearying the ear with persistent clamour.

As to the fulfilment of this remarkable symbol certainly no fact in modern history is more apparent, and none more appalling than the outburst of Rationalism, Romanism, and Ritualism which has succeeded the French Revolution. Infidelity has advanced in recent times to the utmost limit of its possible development; Romanism has assumed its highest pretensions; and Ritualism has undertaken to overthrow the Reformation, and to restore the apostate church of the middle ages. A common spirit animates these erroneous systems, which through the press have the ear of the civilized world. While divided in their doctrines they are united in their opposition to the Christianity of the New Testament. And their action is wide in its effects. It is fast transforming the philosophy, the literature, the policy, the science, and the religion, of the world.

#### **IV. THE UNCLEAN SPIRIT FROM THE MOUTH OF THE DRAGON.**

That the voice of ten millions of people, said Coleridge, "calling for the same thing is a spirit, I believe. But whether it be a spirit of heaven, or of hell, I can only know by trying the thing called for by the prescript of reason and God's will."

That there has gone forth from the mouth of the dragon, the early antagonist of Christianity in the days of Roman Paganism (Apoc.12) an unclean spirit of heathen-like infidelity during the period of the drying up, or wasting away of Turkish or Mohammedan power in the East, and the contemporaneous diminution, or gradual drying up of the secular privileges and resources of the Apostate Romish Church in the West, is a fact which must be evident to every observer of the course of modern history. In the sphere of politics, in science, in philosophy, in biblical criticism, in England and on the continent, an open attack has been waged against Christianity, against the word of God, and even against natural religion, unlike any attack of infidelity in preceding times. The Deism of the eighteenth century, and blasphemous Atheism of the French Revolution have given place to the materialism, pantheism, positivism, and agnosticism of modern times. In Mr. Balfour's recent work on "The Foundations of Belief," the creed of naturalism, which is the outcome of modern infidelity is exposed and condemned at the bar of reason, "The theory that 'dwarfs' and drags in the dust our estimate of the importance of man, that makes' his very existence an accident," his story only a passing episode ' in the life of one of the meanest of the planets'; that from some unknown origin, after infinite travail evolves through strife ' famine, disease, and mutual slaughter' a race 'with conscience enough to feel that it is vile, and intelligence enough to know that it is insignificant,' and then consigns that race with all its labours, genius, devotion, sufferings, and aspirations to the pit of everlasting oblivion, to be as though it had never been—such a theory does violence to the deepest instincts of reason, and destroys the foundations of

morality. 'All that gives dignity to life, all that gives value to effort, shrinks and fades under the pitiless glare of a creed like this.' "

The late Herbert Spencer in a series of philosophic works designed to carry the theory of evolution to its utmost limits of development maintained that the great first cause is utterly and necessarily unknown; that God, if there be a God, is and will ever be "the unknown God"; and hence that there is no such thing as Revelation, and that all religion built upon the foundation of Revelation is worthless. On the continent, August Comte, the founder of the modern school of Positivists rejects not only religion, natural and revealed, but even philosophy; and as man is prone to worship something, proposes that he shall worship Humanity! Huxley, who calls himself an Agnostic, and was the inventor of that term, says "when the Positivist asks me to worship humanity, that is to say to adore the generalized conception of men as they ever have been, and probably ever will be—I must reply that I would just as soon bow down and worship the generalized conception of a 'wilderness of apes.' "

Agnostics, he says "have no creed, and by the nature of the case cannot have any."

The warfare in these modern days against Revelation and religion is waged not only by philosophy but also in the name of science. Charles Darwin the principal author of the theory of the development of species by the struggle for existence and survival of the fittest, confessed the completeness of his infidelity. "I do not believe," he says, "that there ever has been any Revelation." "Unbelief crept over me at a slow rate, but was at last complete." Nature had ceased to speak to him of God. Though once capable of, "wonder, admiration and devotion "in the presence of the works of God, now he says not even the grandest scenes could "cause any such convictions or feelings to rise in my mind. 2 I am like a man," he confesses, "who has become colour blind." Ceasing to believe in a future existence he abandoned faith in religion. To him man was but an improved animal. No spirit from on high had ever been breathed into him, and all his boasted knowledge of God and of futurity was a baseless imagination, and a fading dream. Since Darwin's day how marvellously has spread this spirit of scientific rationalism, how portentous has become its development! In Germany Hackel's "Pedigree of Man" has carried Darwinianism to fantastic and amazing conclusions. The ancestor of the human race was not Adam but " Homo primigenius," the "ape man." Man is an automaton. The freedom of the human will is an illusion. "Every atom is gifted with sensation and a will." "All molecules have memory, which is a general function of organized matter. Every atom is provided with an "atom soul." "The effective cause of everything is the "perigenesis of the plastidules "!" "The blind unconscious forces of nature, working without end or aim, are the effective natural causes of all the complex forms of animal and plant life." "German science," says the Free thought Publishing Company, which has adopted Hackel's work as a text-book, "is one of the glories of the world: it is time that it should lend in England that same aid to 'free thought which in Germany has made every educated man a free thinker."

The modern attack on Revelation from without has been accompanied by an attack from within. Inquiries have been conducted in the name of biblical

criticism into the age, authorship, and history of the books of the Old and New Testament, and into the trustworthiness of the gospel narrative, whose rationalistic tendencies have been of the most marked description, and whose disastrous influence has been most widely felt. "Springing from the soil of German Rationalism and French infidelity the so called 'higher criticism' has 'spared nothing sacred or otherwise, and its progress has transformed the history of the past into a nebulous mist.'" Astruc and De Wette hazarded conjectures as to the structure of the Pentateuch; Ewald, Vatke, Graf, Kuenen and other critics carried the disintegrating process still further, applying the boldest hypotheses to the destruction of the sacred text; while Wellhausen, advancing beyond the mutilation of documents, the displacement of names, events and dates, strove to convert history to legend, and to reduce the riches of Old Testament Revelation to a medley of disordered facts, fictions, and immoralities. According to the wild theories of this lawless and arrogant critic, the Jehovah of the old Testament was a mere tribal deity; His servant Moses never prohibited the worship of images, while he sanctioned the worship of the brazen serpent; priests and prophets forged the books of the law, etc. On searching for the proofs of Wellhausen's theory they are not forthcoming. "It is all theory based on theory, and resulting in theory." "The narrative exists simply for the construction of the theory; the theory is not materially suggested by the narrative, nor is it in anyway dependent upon it, because as soon as any incident or statement is found inconveniently rigid for the requirements of the theory it is ruled out of court as unhistorical or spurious." The "higher criticism thus developed in Germany has been transplanted to England and America, where however it appears in less startling and repulsive forms, and animated by a more reverent spirit. Thus Canon Driver's "Introduction to the Literature of the Old Testament," while arbitrarily cutting up the text of scripture into innumerable shreds and fragments, and as- signing their sources with a dogmatic confidence which ill becomes one who has nothing to guide his judgment but the documents which he mutilates, acknowledges some sort of inspiration, and affirms that in revealing Himself to Israel God prepared the way for the manifestation of Himself in Jesus Christ. Still so complex does the problem of textual criticism become in the hands of this critic, as to make it practically impossible to teach the Bible to any man of ordinary intelligence."2 The attacks on the gospel narrative, the very centre of scripture, have been chiefly conducted by German and French Rationalists. Two celebrated Swabian critics, Strauss and Baur, led the attack, which was followed up by Renan in his "Vie de Jesus," a work which has been translated into all the languages of Europe. Space forbids us to follow the theories of these sceptical critics; a single sentence is all that we can quote from the writings of Strauss, a sentence which closes a volume of 784 pages, containing the most searching and unscrupulous attack on the gospel narrative which has ever been made. The following is the summary which Strauss gives of the results of his investigation.

"The results of the inquiry which we have now brought to a close have apparently annihilated the greatest and most valuable part of that which the Christian has been wont to believe concerning his Saviour Jesus; have uprooted all the animating motives which he has gathered from his faith, and withered all his consolations. The boundless store of truth and life which

for eighteen centuries has been the aliment of humanity, seems irretrievably dissipated; the most sublime levelled with the dust; God divested of His grace; man of his dignity ; and the tie between heaven and earth broken."And as if in bitter mockery all that Strauss proposes to substitute for the religion he claims to have destroyed, is "the idea of Humanity."Baur, Strauss and Renan have been answered, but the infidelity of Germany and France remains as a dark and settled cloud over these countries. It has spread throughout Europe; extended to America, India, and the colonies, and more or less affected the world. Bales of the works of Tom Paine, and other infidel revolutionary publications have been sent out to seduce and poison the newly awakened mind of India; the works of Spencer, Huxley and other agnostics are widely read by the English speaking students in the colleges and universities of India and Japan, and are producing their natural fruit in the growth of a philosophic scepticism which bars the entrance of Christianity. Truly in our days the spirit of infidelity has gone forth throughout the world, and gathered an uncounted host of opponents to Christianity to "the battle of that great day of God Almighty"which seems already to have begun, and is to signalize the end of the present age.

## **V. THE "UNCLEAN SPIRIT "FROM THE MOUTH OF THE "BEAST."**

The revival of Popery which has taken place since the French Revolution, and especially during the Pontificate of Pius IX, and his successor Leo XIII, is one of the most remarkable facts of modern history. The system seemed to have received its deathblow, but lo! it lifts its head again with higher pretensions than ever. It has restored the Jesuits who had been suppressed by Pope Clement XIV, in 1773; and under their inspiring influence the Romanism of the past has been transformed into the Popery of the present.

The modern transformation of Romanism into Popery is an event which should arrest the attention of every thoughtful mind. In the year 1850 a magazine was commenced in Rome at the instance and under the direction of the Jesuits bearing the title Catholic Civilization (Civiltà Cattolica). More than a hundred volumes of this magazine were published between 1850 and 1877. The Rev. William Arthur in his work on "The Pope, the Kings, and the People,"says of this magazine, "considering the number of books, serials, and journals in different languages of which it is the inspiring force, and considering the modifications it has already succeeded in bringing about in the ideas, and even in the organization of the whole Catholic society, they can scarcely be charged with vain boasting who call it the most influential organ in the world. The Jesuit Fathers forming its editorial staff reside close to the Pope's palace, and work under his immediate direction."1 "To reconstitute society according to the Catholic ideal "is its avowed aim. In order to this it considers that "a salutary conspiracy, a holy crusade"is needed. That conspiracy brought about the council of the Vatican, with its decree of papal infallibility.

On the 18th of July, 1870, six archbishop princes, forty-nine cardinals, eleven patriarchs, six hundred and eighty archbishops, and bishops, twenty-eight abbots, twenty-nine generals of orders, eight hundred and three spiritual rulers, representing the Church of Rome throughout the world,

solemnly decreed the blasphemous dogma that the occupant of the papal chair is, in all his decisions concerning faith and morals, infallible! "It is said that arrangements had been made to reflect a glory around the person of the Pope by means of mirrors at noon when the decree was made. But the sun shone not that day. A violent storm broke over Rome, the sky was darkened by tempest, and the voices of the council were lost in the rolling of thunder."

The following is the decree of papal infallibility promulgated by the Vatican Council:—"We teach and define that it is a dogma divinely revealed that the Roman Pontiff when he speaks *ex cathedra*, that is when in the discharge of his office of pastor and doctor of all Christians, by virtue of his supreme apostolic authority, he defines a doctrine regarding faith, or morals, to be held by the Universal Church, by the Divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed for defining doctrine regarding faith and morals; and that therefore such definitions of the Roman pontiff are irreformable of themselves and not from the consent of the Church. But if any one,—which may God avert,—presume to contradict this our definition, let him be Anathema."

"The new Vatican doctrine," says Dollinger, "confers on the Pope the attribute of the whole fullness of power, (*totam plenitudinem potestatis*) over the whole Church as well as over every individual layman,—a power which is at the same time to be truly episcopal and again specifically papal, which is to include in itself all that affects faith, morals, duties of life, and discipline, and which can without any mediation whatever seize and punish, bid and forbid every one, the monarch as well as the labouring man. The wording is so carefully chosen that there remains for the bishops absolutely no other position and authority than that which belongs to papal commissaries or plenipotentiaries, as every student of history, and of the fathers will admit. The episcopate of the ancient Church is thus dissolved in its inmost being, and the Apostolic Institution to which, according to the judgment of the Church Fathers, the greatest significance and authority of the Church belongs, fades into an unsubstantial shadow."

"In the future every Catholic Christian when asked why he believes this or that can and may give but the one answer: 'I believe or reject it because the infallible Pope has bidden it to be believed or rejected.'"

The Vatican decree erects an "Asian despotism" over conscience and the Christian Church. The authority which it creates is independent, inasmuch as it does not depend upon the Church, her bishops, or any living voice or power distinct from the papal personality; and "it is absolute inasmuch as it can be circumscribed by no human or ecclesiastical law." These words are not those of an opponent of the Church of Rome, but of Cardinal Manning himself. The words are his, and his work "*Petri Privilegium*" was written to expound and sustain the principle they express.

"It needs but a step further," says Janus, "to declare the Pontiff an incarnation of God."

The *Civiltà Cattolica* describes in the following words the exalted position

of the Pontificate, regarded in the light of the Vatican decree: –

“The Pope is not a power among men to be venerated like another, but he is a power altogether divine. He is the propounder and teacher of the law of the Lord in the whole universe. He is the supreme leader of the nations, to guide them in the ways of eternal salvation; he is the common father and universal guardian of the whole human species in the name of God. The human species has been perfected in its natural qualifications by Divine revelation, and by the incarnation of the Word, and has been lifted up into a supernatural order in which alone it can find its temporal and eternal felicity. The treasures of Revelation, the treasures of truth, the treasures of righteousness, the treasures of supernatural graces upon earth, have been deposited by God in the hands of one man, who is the sole dispenser and keeper of them. The life-giving work of the Advent and Incarnation, work of wisdom, of love, of mercy, is ceaselessly continued in the ceaseless action of one man thereto ordained by Providence. This man is the Pope. This is evidently implied in his designation itself—the Vicar of Christ, for if he holds the place of Christ upon earth, that means that he continues the work of Christ in the world; and is in respect of us what Christ would be were He here below Himself visibly governing the Church. It is then no wonder if the Pope in his language shows that the care of the whole world is his; and if, forgetting his own peril he thinks only of that of the faithful nations. He sees aberrations of mind, passions of the heart, overflowing vices; he sees new wants, new aspirations; and holding out to the nations a helping hand with the tranquillity of one securely seated on the throne given him by God, he says to them, ‘Draw nigh to me, and I will trace out for you the way of truth and charity, which alone can lead to the desired happiness.’ “1

“Language like this,” says William Arthur, “is not to be smiled at when it goes to the heart of perhaps half a million of Ecclesiastics, each one of whom transmits the impression through a wide circle.”

Now let the reader ponder the following coincidence— “On the very day following the culmination of papal arrogance and self-exaltation, was declared that terrible Franco-German war in which the French Empire of Louis Napoleon—by the soldiers of which the Pope was maintained on his tottering throne—fell. The temporal sovereignty of the Pope fell with it. No sooner had the French troops been withdrawn from Rome and the French Empire collapsed than the Italian Government announced its intention of entering the Roman States, and did so. On the 20th of September, 1870, Rome was declared the capital of United Italy, and became the residence and the seat of the Government of Victor Emmanuel. The Times Summary for that year says:

“The most remarkable circumstance in the annexation of Rome and its territory to the kingdom of Italy is the languid indifference with which the transfer has been regarded by Catholic Christendom. A change which would once have convulsed the world, has failed to distract attention from the more absorbing spectacle of the Franco-German war. Within the same year the papacy has assumed the highest spiritual exaltation to which it could aspire, and lost the temporal sovereignty which it had held for a thousand years”

## THE VOICE OF THE VICE GOD

"I am 'the Voice,' "said Pius IX, "for though unworthy, I am nevertheless the Vicar of Christ, and this Voice which now sounds in your ears is the Voice of Him whom I represent on earth." "He that is with me is with God. If you are united to me who am His Vicar you are united to Christ." Presented by the Belgian deputation in 1871 (the year following that of the Vatican decree) with a Tiara, "rich as ever it could be, ornamented with seventy-two large emeralds, as many agates'and rubies, while brilliants formed the warp of all the web,"the Pope said, "you offer me gifts, a tiara—a symbol of my threefold dignity in heaven, upon earth, and in purgatory."Thus does the Infallible Pope interpret the meaning of the triply crowned mitre which he wears! Discoursing loftily on "the Patrimony of St. Peter,"he says, "Those who ought to guard the Patrimony of St. Peter take it away. It is true that I cannot like St. Peter launch certain thunder-' bolts that reduce bodies to ashes, but I can none the less launch the thunders which reduce souls to ashes; and I have done it by excommunicating all those who have perpetuated and borne a hand in the sacrilegious spoliation."This bad tempered blasphemy is glorified as "Christo parlante."

"Most blessed Father,"says the faculty of theology in Rome, "in obeying your Voice we are obeying our own conscience; devoted to the infallible authority of your teaching we shall ever venerate and diffuse it in expounding sacred doctrines. Let your blessedness deign to comfort us with your benediction."And then they bow down and worship their idol, "l'idole qu'ils se sont erigee au Vatican "; as Montalembert said, "They offer up justice, truth, reason, and history in a holocaust to the idol they have set up at the Vatican." Concerning a volume containing one hundred and one speeches of Pius IX, the Romish editor says, "Let this divine volume of the angel- ical Pio Nono be received as from the hand of an angel!"The degradation of Christ linked with this exaltation of the Pope strikingly appears in a sermon preached during the session of the Vatican Council in 1870. The discourse was under three heads: —

- (1) Jesus Christ in the manger.
- (2) Jesus Christ in the Eucharist.
- (3) Jesus Christ at the Vatican.

And the conclusion was that Christ was "a child at Bethlehem, a ' host 'on the altar, and an old man at the Vatican.""Love the person of the Pope,"said Manning, "not as an abstract principle, not as the Holy See, not as an institution, but the living breathing man who has upon him the dignity and unction of the Great High Priest. Be filially devoted to him; for the time is come when according to the prophecy he is the sign which shall be spoken against; he is set for the fall and for the rising again of nations. He is the test of the world." In the person of Pius IX, Jesus reigns on earth, and "He must reign until He hath put all enemies under His feet."

## THE MODERN ADVANCE OF POPERY

Following the reinstatement of the Jesuits there has taken place an alarming advance of Popery throughout the world. Rome has boldly invaded Protestant



lands, imposed on them its hierarchy, alike in England, America, and the Colonies; multiplied its chapels, monasteries, nunneries, colleges, and schools; entrapped thousands of the children of Protestants in its educational institutions; secured large endowments from Protestant governments; introduced elements of division and distraction into the legislation of Protestant countries; multiplied Catholic reviews, magazines and newspapers; poured forth a flood of cheap religious controversial works; tracts for the masses, romances, novels, works on poetry, history, music and architecture, designed to help forward the Romanizing movement. Under the influence of this extensive propaganda conversions to the Church of Rome have become frequent, and the whole attitude of Protestant society towards that church has changed. The influence on the public press of England and America has been most marked. The self-exalting Pope of Rome, the "Man of Sin" of Pauline prophecy, is systematically glorified as "His holiness." His doings and sayings are constantly kept in evidence. Having ceased to persecute, and adorned himself in the garments of superhuman sanctity, the Pope has been "transformed into an angel of light," and his ministers as "the ministers of righteousness" (2 Cor. 11 : 15). History is forgotten, the antichristian character of Popery ignored, or denied: and the seductive spirit of falsehood, superstition and idolatry, which has found a home within the professing church of Christ, spreads as a leaven of evil from class to class, and from country to country, in its effort to permeate with its poison the mass of modern society.

## **VI. THE "UNCLEAN SPIRIT "FROM THE MOUTH OF THE FALSE PROPHET .**

This spirit, as we have already recognized, is that of priestcraft, whose essential characteristic is "to arrogate to its own "order the exclusive dignity of being the earthly mediator between God and man; and necessary for the effective averting of his wrath, and communication of his favour and salvation."

That such a spirit has gone forth since the beginning of the outpouring of the sixth vial on the Turkish Empire, and spread far and wide in Protestant lands, is a matter of common knowledge. The initial date of the modern drying up, or exhaustion of the Turkish Empire, was, as we have already seen, that of the Greek insurrection in 1821. The 14th of July, 1833, was kept by the late Cardinal Newman as the date of the start of the Tractarian movement; a movement which has developed into the Ritualism of the present day, with its conspiracy to Romanize England, through Romanizing the established Protestant church of the land.

The Romeward character of the ritualistic movement is evident not only from its doctrines and practices, as the saying of masses, the adoration of the elements, the claim of the ministry to be a sacrificing priesthood, the practice of auricular confession, and the use of Popish ceremonial, but from its effort to bring about the "corporate reunion " of the English church with the Romish, and from the number of ritualists, both lay and clerical who have joined the church of Rome. The founder of the movement, Newman, went over to the Romish church, and was made a cardinal. Ward, Faber, Hurrell Froude, Pusey, and others intimately associated with Newman in the Tractarian

conspiracy, regarded Protestantism with abhorrence, and strove to restore in the English church Romish doctrines and practices cast out of it by the Reformation. In order to accomplish this the most dishonest methods were employed. When Newman was endeavouring to restore Popery he wrote against it, justifying the act by saying beneath his breath, "I am not speaking my own words"; "such (anti-Romish) views are necessary for our position."<sup>1</sup> Though he had long held that the Roman was the one true church, Ward retained his position as a clergyman of the Church of England, "because he believed he was bringing many of its members towards Rome."<sup>2</sup> He justified equivocation, saying as his son tells us "make yourself clear that you are justified in deception, and then lie like a trooper."<sup>3</sup> Hurrell Froude, as early as 1834 confessed that the Tractarian movement was "a conspiracy."<sup>4</sup>

The ritualistic "Society of the Holy Cross" consists of "bishops, priests, deacons, and candidates for Holy Orders, in the Church of England, all its members being pledged to secrecy, to the saying of masses, the adoration of the elements, the practice of auricular confession, and the use of Popish ceremonial."<sup>5</sup> This was the society which made itself responsible for that abominable book written for the guidance of ritualistic father confessors, and known as the priest in absolution."<sup>6</sup> "The Order of Corporate Reunion is even more secret and mysterious than the Society of the Holy Cross, and is more unblushingly Popish, going the length of acknowledging the Pope as the lawful head of the whole visible church on earth."<sup>7</sup> A high official of the order plainly said at its first synod that "as a church we must have some executive head, and as there is no other competitor, we believe the Pope to be that head."The order "actively pursues its labours,"and has representatives "in almost every English diocese."The Roman Catholic Standard and Ransomer, in its issue for November 22, 1894, stated that "there are now eight hundred clergymen of the Church of England who have been validly ordained by Dr. Lee and his co-bishops, of the order of corporate reunion."<sup>8</sup> The solemn subscriptions and even the oaths of ritualistic clergymen are no longer to be depended on. Pusey taught that the confessor "may swear with a clear conscience that he knows not what he knows only as God."<sup>1</sup> He owned the abuse of the confessional, that it was "a sad sight to see confessors giving their whole morning to young women devotees, while they dismiss men or married women who have perhaps left their household affairs with difficulty to find themselves rejected with "I am busy, go to some one else."

## **THE CONFSSIONAL IN THE CHURCH OF ENGLAND**

In a confessional book for children "edited by a committee of clergy,"which has had a wide circulation, it is taught that little children from six and a half years old should go to confession, and they are instructed that "It is to the priest, and to the priest only, that the child must acknowledge his sins, if he desires that God should forgive him."<sup>3</sup> That gross immorality has arisen from the practice of auricular confession in the Church of England was shown by archdeacon Allen in the course of a debate in the Lower House of Canterbury Convocation, on July 4, 1877. "A venerable and wise high churchman,"he said, "told me that in his own experience he had known of three clergymen who practiced this teaching of habitual confession as a duty, who had fallen into habits of immorality with women who had come to them for

guidance.”<sup>4</sup> The dangerous tendency of the confessional is “proved beyond the possibility of refutation by the bulls of the popes themselves against solicitant priests.” The congregation of the Inquisition at Rome was compelled in 1867 to put forth an instruction addressed to all archbishops, bishops and ordinaries complaining that the Constitution on the crime of solicitation “did not receive proper attention, and that in some places abuses had crept in, both as to requiring penitents to denounce guilty confessors, and as to the punishing of confessors guilty of solicitation” (ie: of soliciting women while in the confessional to immorality).<sup>5</sup> Even Dr. Pusey speaking from experience said “you may pervert this sacrament (of penance) from its legitimate end, which is to excite an exceeding horror of sin in the minds of others, into a subtle means of feeding evil passions, and sin in your own mind “; and again “be assured that this is one of the gravest faults of our day in the administration of the sacrament of penance, that it is the road by which a number of Christians go down to hell.” The father confessor is often while in the confessional “the murderer of souls.” During the conference held at Fulham Palace on confession and absolution Canon Aitken said that the system of auricular confession was “full of danger. He had had two or three instances of the extreme danger of the practice recently brought before him. A friend of his who occasionally used sacramental confession told him that in conversation with a young lady something made him think that she was unhappy, and he told her so. They arranged an interview, and he found that she was living in sin with her confessor. She had been betrayed into sin by the very peril of this institution.”<sup>1</sup> When Dr. Longley, afterwards Archbishop of Canterbury, held an official and public inquiry as to a confessional scandal connected with the church of St. Saviour in Leeds, he wrote, after investigating the facts to the Rev. H. F. Beckett, the Vicar, that “Mr. Rooke who was then a deacon having required a married woman, a candidate for confirmation, to go for confession to you as a priest, you received that female to confession under these circumstances, and that you put to her questions which she says made her feel very much ashamed, and greatly distressed her, and which were of such an indelicate nature that she would never tell her husband of them.” Instead of trying to place the matter before Dr. Longley in a more favourable light Mr. Beckett’s reply to the bishop seemed to make the case even darker against himself for he declared “your lordship cannot but see that Mrs. ——’s not mentioning what had passed between her and myself to her husband is nothing at all to the purpose, since no woman would, I suppose, ever tell her husband what passed in her confession.” Dr. Tait, Arch-bishop of Canterbury said before the House of Lords with reference to the ritualistic book entitled “The Priest in Absolution,” “no modest person could read that book without regret; it is a disgrace to the community that such a book should be circulated under the authority of clergymen of the established Church. I cannot imagine that any right minded man could wish to have such questions (as it suggests) addressed to any member of his, family; and if he had any reason to suppose that any member of his family had been exposed to such an examination, I am sure it would be the duty of any father of a family to remonstrate with the clergyman who had put the questions, and warn him never to approach his house again.”<sup>2</sup> Of the ritualistic “Society of the Holy Cross” Mr. Ward says, “Its filthy confessional book has never been condemned by the society as a whole, though a few of its members have written and spoken against it.”<sup>3</sup> The bishop of

Carlisle, the late Dr. Harvey Goodwin, declared that the Society of the Holy Cross has "created a scandal in the church of almost unparalleled magnitude," and that the "only right course for wise and loyal churchmen was to wash their hands of it." But the society continues to spread the practice of auricular confession in the Church of England, as part of the work of "levelling up" to the methods of the Church of Rome.

## **REAL NATURE OF THE RITUALISTIC MOVEMENT**

The Rev. W. I. G. Bennett, late Vicar of Frome, in his plea for toleration wrote, "It is not for a chasuble or a cope, lighted tapers, or the smoke of incense, the mitre or the pastoral staff, that we are contending, but as all who think deeply on either side of the question know full well for the doctrines which lie hidden under them." We "set the bulbs," said Dr. Pusey, "which were to bring forth the flowers." The real object of the movement is "the restoration of Romanism in England by means of the National Church, and the consequent overthrow of the Reformation." The extent to which the movement has grown may be partly gathered from the published list of 9,600 clergymen of the Church of England who have already joined it, with the names of the ritualistic societies to which they belong. How long shall these traitors be suffered to carry on their conspiracy, to multiply their secret societies, to spread their poisonous leaven, to teach Romish doctrines in Protestant pulpits, to subvert the foundations of the faith, to mislead multitudes to their eternal ruin; and to do this with Protestant money, with the connivance or support of Protestant bishops, and with the authority of a Protestant king and Parliament?— Is it not written "Purge out the old leaven." "Know ye not that a little leaven leaveneth the whole lump?" Already nearly half the clergy of the Church of England are engaged in the Rome ward movement. By their means the venerable structure of the Protestant established church is burning with incendiary fires. The bishops sleep while the building blazes, or even cast fuel on the flames.

## **SPREAD OF RITUALISM TO OTHER LANDS**

From England ritualism has spread with disastrous effects to America, the continent, India, and the colonies. Nor is the climax of the movement reached. The spirit which inspires it is destined to carry it throughout the world. Its end will not be reached till the close of the great Armageddon conflict which marks with its lurid signal the termination of the present age.

This great prophetic period is mentioned no less than seven times in Daniel and the Apocalypse.

First as three and a half prophetic "times" in Daniel 7. The persecuting "little horn" arising among the ten horns of the divided Roman empire, and distinguished from them by his episcopal character as having "eyes" of intelligent oversight, "like the eyes of a man," and by his proud self-exalting utterances, having, "a mouth that spoke very great things," was to exercise tyrannical "dominion" over the saints. They were to be "given, into his hand" until "a time, and times, and the dividing of time."

Secondly, as the three and a half "times" of the scattering and subjugation of "the holy people in Daniel 12," "And I heard the man clothed in linen which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by Him that liveth forever, that it shall be for a time, times, and a half; and when He shall have accomplished to scatter the power of the holy people, all these things shall be finished."

Thirdly, as "forty-two months," during which "the holy city" shall be trodden under foot, (Rev. 11:2), "The court which is without the temple leave out (or cast out) and measure it not; for it is given unto the gentiles; and the holy city shall they tread under foot forty and two months,"

Fourthly, as the 1,260 days of the prophesying of the sackcloth clothed witnesses, (Rev. 11:3), "And I will give power unto my two witnesses, and they shall prophesy a thousand, two hundred, and threescore days, clothed in sackcloth."

Fifthly, as the 1,260 days during which the persecuted woman is hidden and fed in the wilderness, (Rev. 12:6), "And the woman fled into the wilderness where she hath a place prepared of God that they should feed her there a thousand, two hundred, and threescore days."

Sixthly, as "time, times, and a half" during which the woman is nourished from the persecuting dragon who had been cast down from his place of exaltation, (Rev. 12: 13, 14), "And when the dragon saw that he was cast out unto the earth, he persecuted the woman which brought forth the man child. And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, and times, and half a time, from the face of the serpent." "And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ."

Seventhly, as "forty-two months," during which the revived head of the ten horned wild beast power, the head which has "a mouth speaking great things and blasphemies," exercises dominion; finally "making war" with the saints, and overcoming them, (Rev. 13:5), "And there was given unto him a mouth speaking great things, and blasphemies; and power was given unto him to continue forty and two months." "And it was given unto him to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations."

As 1,260 days are equal to forty-two months of thirty days each, and as forty-two months equal three and a half years, it is evident that one and the same period is intended. Should this period be interpreted on the day-day scale, or on the year-day scale? In other words are the 1,260 days to be taken as literal days of twentyfour hours each, or as symbolical days, representing 1,260 years?

We have shown in our chapter on Prophetic Chronology in "The Approaching End of the Age" (pp. 300-322), that the wild beasts of Daniel and the Apocalypse with their heads, and horns, and times are miniature representatives of historic events and periods. Every feature is on a reduced scale, and

therefore among the rest the times of their duration. "The reduction is on as enormous a scale as when our world is represented by a globe a foot in diameter." The fulfilment of one of these prophetic periods on the year-day scale supplies the key to all the rest. The "seventy weeks" of Daniel 9, extending from the decree of Artaxerxes to the advent and death of Messiah was fulfilled, not as seventy literal weeks, or 490 days, but as 490 years. Further both in the law and the prophets this scale is employed in relation to the times prophetically announced; in the law of Moses in the words "after the number of days in which ye searched the land, even forty days, each day for a year, shall ye bear your iniquities, even forty years" (Num. 14: 34); and in the prophecies of Ezekiel in the passage "I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days, so shalt thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: / have appointed thee each day for a year.

"Let these facts in relation to the prophetic times be duly considered, and especially the words "I have appointed thee each day for a year," and the conclusion will be apparent that the symbolic times of Daniel and the Apocalypse should be interpreted on the year-day scale; in other words that the 1,260 days, the 1,290 days and the 1,335 days of these prophecies represent 1,260, 1,290 and 1,335 years.

An exhaustive and masterly treatise on the year-day system from the pen of the Rev. T. R. Birks (Fellow of Trinity College, Cambridge, Professor of Moral Philosophy), appeared more than fifty years ago in his work entitled "First Elements of Sacred Prophecy"; a book now difficult to procure. The following is a brief summary of the general scope of the argument. "The year-day theory," says Professor Birks, "may be summed up in these maxims:-

"1. That the church, after the ascension of Christ, was intended of God to be kept in the lively expectation of His speedy return in glory.

"2. That in the Divine councils a long period, of nearly two thousand years, was to intervene between the first and the second advent; and to be marked by a dispensation of grace to the Gentiles.

"3. That in order to strengthen the faith and hope of the church under the long delay, a large part of the whole interval was prophetically announced, but in such a manner that its true length might not be understood, until its close seemed to be drawing near.

"4. That in the symbolic prophecies of Daniel and St. John, other times were revealed along with this, and included under one common maxim of interpretation.

"5. That the periods thus figuratively revealed are exclusively those of Daniel and St. John, which relate to the general history of the church, between the time of the prophet and the second advent.

"6. That in these predictions each day represents a natural year, as in the

vision of Ezekiel; that a month denotes thirty, and a time or year, three hundred and sixty years. The first of these maxims is plain from the statements of scripture, and the second from the actual history of the world. The third is, on a priori grounds, a natural and reasonable inference from the two former, and is the true basis of the year day theory viewed in its final cause. The three following present the theory itself under its true limits. Perhaps no simpler method could be suggested in which such a partial and half veiled revelation could be made, than that which the holy Spirit is thus supposed to adopt, resting as it does on a plain analogy of natural times."

A summary of Professor Birks's argument will be found in "The Approaching End of the Age "(pp. 306-322). The argument is an exceedingly able one, and affords a complete demonstration of the year-day theory.

### **STARTING POINT OF THE 1,260 YEARS OF PAPAL DOMINION**

In the Prophetic calendar appended to my work on "The Approaching End of the Age,"and also in "Light for the Last Days," have shown that the decree of the emperor Justinian, in 533, and that of the Emperor Phocas in 607, conferred on the Bishop of Rome headship over all the churches of Christendom. The latter decree is memorialized by the Pillar of Phocas in Rome, bearing inscription and date "Die prima Mensis August. Indict. Und. ac Pietatis ejus Anno quinto. Pro innumerabilibus Pietatis ejus Beneficiis."The usurper Phocas was the murderer of the lawful Emperor Mauritius, of four of his sons, of his brother Petrus, and of the Emperor's widow, Constantina, and her daughter. Such was the man who bestowed universal headship over the churches of Christendom on Boniface III.

### **JUSTINIAN STARTING POINT OF THE 1,260 YEARS**

"The commencement of the twelve hundred and sixty years," says Cunninghame, "is to be marked by the giving of the saints, and times and laws, into the hands of the little horn."

"That the little horn is the papacy, has been established with such force of evidence by Mede, Bishop Newton, Mr. Faber, and other writers on prophecy, that I do not consider it at all necessary to enter upon the proof of it. The papacy being a spiritual power within the limits of the Roman empire, Mr. Faber argues, I think rightly, when he says that the giving the saints into the hand of the papacy, must be by some formal act of the secular power of that empire constituting the Pope to be the head of the Church. It is not, in fact, easy to conceive in what other mode the saints could be delivered into the hand of a spiritual authority, which, in its infancy at least, must have been in a great measure dependent upon the secular power for its very existence, and much more for every degree of active power which it was permitted to assume or exercise.

"Accordingly we are informed, by the unerring testimony of history, that an act of the secular government of the Empire was issued in the reign of Justinian, whereby the Roman Pontiff was solemnly acknowledged to be the head of the Church. That emperor, whose reign was marked by the publication of the

volume of the Civil Law which was afterwards adopted through the whole extent of the Roman empire, by the different nations who had divided among themselves its territories, was no less ambitious of distinction as a theologian than as a legislator. At an early period of his reign, he promulgated a severe Edict against heretics, which contained a confession of his own faith, and was intended to be the common and universal standard of belief to his subjects. The severest penalties were enacted by it against all who refused implicit submission.

“A second Edict of the same nature was issued by Justinian in the month of March, 533; and on this occasion he formally wrote to the Pope, as the acknowledged head of all the churches, and all the holy priests of God, for his approbation of what he had done. The epistle which was addressed to the Pope, and another to the Patriarch of Constantinople, were inserted in the volume of the Civil Law; thus the sentiments contained in them obtained the sanction of the supreme legislative authority of the empire; and in both epistles the above titles were given to the Pope.

“The answer of the Pope to the imperial epistle was also published with the other documents; and it is equally important, inasmuch as it shows that he understood the reference that had been made to him, as being a formal recognition of the supremacy of the See of Rome.

“From the date of the imperial epistle of Justinian to Pope John, in March, 533, the saints, and times, and laws of the Church, may therefore be considered to have been formally”delivered into the hand of the papacy, and this is consequently the true era of the twelve hundred and sixty years.”

## **PHOCAS STARTING POINT OF THE 1,260 YEARS**

It is manifest that the rise of the papacy was gradual. A second decree similar to that of Justinian was issued by the Emperor Phocas in 606 or 607, and a long list of prophetic interpreters from the sixteenth to the nineteenth centuries can be shown who adopted this latter decree as the proper starting point of the 1,260 years of papal domination.

From the decree of Justinian in A. D. 533 the 1,260 years' period reached its termination in A . D. 1793, the central year of the French Revolution—that of the reign of Terror, and the execution of Louis XVI and Marie Antoinette.

From the decree of Phocas in A. D. 606-7, the 1,260 years, reckoned as calendar or prophetic years of 360 days each, ended in 1848-9; the year of the great European Revolution which witnessed the formal deposition of the Pope from his temporal authority, and the establishment of a Republic both in France and Italy.

Reckoned in full solar years, 1,260 years from the decree of Phocas terminated in 1866-7. The years 1866-1870 witnessed the overthrow of Papal Austria by Protestant Prussia; the Spanish Insurrection, and deposition of the Queen; the Ecumenical council at Rome, and declaration of papal infallibility; the overthrow of the Imperial power of Papal France in its conflict with Prussia ; and the rise of the Kingdom of United Italy, and of



the Protestant Empire of Germany.

Thirty-four years have now elapsed since the memorable year 1870, when the Pope of Rome was decreed infallible, and lost the Temporal Sovereignty which he had held for more than a thousand years. As there is not the slightest probability that United Italy will consent to give up its dearly won position, and restore the secular dominion of the Popes, we are warranted in considering the year 1870 as that which witnessed the End of Papal Temporal Power.

The application and adjustment of the prophetic times to the order of historical events has, during the last nineteen centuries, advanced continually in the degree of its correctness. This was of course to be expected. The mysterious form in which the prophetic times in Daniel and the Apocalypse are stated, and the ignorance of the church as to the duration of her pilgrimage, and of the long apostasy which was to cast its shadow on her career, account for the errors of her earlier interpretations of these times; while the growing revelations of history explain the gradual advance in her comprehension of prophetic chronology so distinctly visible in later centuries, and especially during the last 700 years.

From Cyprian's time, near the middle of the third century, as Elliott reminds us, "even to the times of Joachim and the Waldenses in the twelfth century there was kept up by a succession of expositors in the church a recognition of the precise year-day principle of interpretation; and its application made, not without consideration and argument, to one and another of the chronological prophetic periods of days, including the shorter one of those that were involved in the prophecies respecting Antichrist; though not, so far, to that of the 1,260 predicted days of Antichrist's duration. An inconsistency this very obvious; and only to be accounted for, I think, by the supposition of some providential overruling of men's minds; whereby they were restrained from entertaining the view, and carrying out their own principles, so long as it would necessarily have involved the conclusion of Christ's advent being an event very distant. Further it appears that so soon as ever it was possible to entertain the year-day principle, and yet to have an expectation of Christ's advent being near at hand, so soon the application was made of it to the 1,260 days predicted of Antichrist's duration in Daniel and the Apocalypse. At the close of the twelfth century Joachim Abbas, made a first and rude attempt at it; and, late in the fourteenth the Wicliffite Walter Brute followed."

The commentary on the Apocalypse by Joachim Abbas, Abbot of the monastery of Curacio in Calabria, was written about the year 1183. <sup>2</sup> Having become famous for his gift of scriptural research he received permission from Pope Lucius III, in 1182, "to retire awhile from the abbacy and its active occupation in order to give himself more entirely to these studies." Nearly 1,260 years had elapsed from the nativity of Christ to the period in which Joachim wrote. Had Antichrist already come? "We may probably conclude," says Joachim, "that Antichrist is even now in the world," though the hour of his clear manifestation has not yet come. The holy city trodden down during the prophesying of the witnesses he held to be the Latin Church and Empire, and

the forty-two months in which the witnesses preach clothed in sackcloth signify "so many generations of the cleric and monastic witnessing orders"; i.e., according to his own explanation elsewhere of the five months of the scorpion locusts, a period of 1,260 years. It was impossible, of course for Joachim, the abbot of a Roman Catholic monastery, to apply the 1,260 years prophesying of the witnesses to definitely anti-Romish testimony. He saw that the harlot city of the Apocalypse meant Rome; that the Antichrist would be the counterfeit of Christ; and that false prophets would issue out of the bosom of the church; but to rightly value the Protestant testimony which had even then commenced among the Waldenses, and was to grow in later times to such gigantic proportions, was beyond his power. Not so, however, with Walter Brute, the Wicliffite, in 1391, whose testimony is given to us by the venerable Foxe from original documents. To him the 1,260 and 1,290 days of prophecy were so many years, to be reckoned from the Hadrian desolation of Jerusalem to his own day. 1 But what if the Hadrian date was too early a starting point? To reckon the 1,260 years from the rise of the papacy would throw its termination into the distant future. Who should be bold enough to do this? A hundred and seventy years roll away. The Reformation has come, and the Romish anti-Reformation movement is in full flood. The massacre of the Huguenots in France is imminent; the dreadful massacre of St. Bartholomew. It is the year 1571. David Chytreaus ventures to indicate the decree of Phocas as the possible commencing point of papal domination. He says that if reckoned from the beginning of the overthrow of the Western Roman Empire by the Gothic Alaric, in 412, the termination of the 1,260 years would be in 1672, or a hundred years later than the date at which he wrote, while if reckoned from the Pope exalting decree of Phocas in 606 its termination would fall in 1866, or 295 years later. According to this there might remain about 300 years of the fatal dominion of Antichrist.

Bullinger in 1573 states strongly the view that the Pope exalting decree of Phocas is the initial date of papal dominion, and refers to the notable preceding action of Gregory the great.

*"The Byshop of Constantinople blynded wyth ambition, required to have the supremacie given hym, whom Palagius and Gregory Byshops of Rome wythstode: And this latter so impugned the supremacie of the Patriarch of Constantinople, that he slycked not to call hym the vauntcurrouer of Antichrist, which would usurp the tytyle of generally byshop. There remaine not a fewe espistles written of this matter, in his register. Nevertheless, a fewe yeares after, when the Byshops of Rome were sore afrayde, lest the dignitie should be geven to the Byshops of Constantinople, Boniface the 3, obteyned of the Emperour Phocas the murtherer, that he which was byshop of olde Rome, should be taken for the universal bishop, and Rome for the head of all churches: which constitution set up the Pope in authoritie, so as he was now taken of the most part of the west by shoppes for Apostolicall, and many matters were brought before hym to determine: whereby he got in favour of many princes, chiefly of Fraunce, by whose ayde he drove out of Italy both the Emperour of Greece, and the kings of Lumbardie, and brought Rome, and the best and most flourishing parts of Italy under his owne subjection."*

Such too had been the view of Bishop Bale, who in 1550 called Phocas "the

first Pope maker,"and of that of the Magdeburg Centuriators in their monumental history published in 1559-1574. Napier, the famous inventor of Logarithms, in his remarkable work on the Apocalypse dated A.D. 1593, powerfully advocates the year-day theory. "In Prophetic dates of daies, weeks, moneths and yeares, everie common propheticall day is taken for a yeare."He thought that the interval 1541 to 1756 would be marked by the downfall of Romish power.

Pareus in his commentary on the Apocalypse A.D. 1643 boldly reckons the 1,260 years of papal dominion from the decree of Phocas in 606. His work represents the substance of lectures delivered in the year 1608 to the Academy of Heidelberg, over which he presided. Boniface III, he says was exalted by a decree of Phocas to "the chaire of universal pestilence "in 606. "From the yeare of Christ therefore 606, untill this time the holy citie hath been trodden under foot by the Romane Gentiles, which is the space of 1,037 yeeres and is yet to be trodden down 223 yeeres more, to wit, untill the yeere of Christ 1866."A bold prediction, based on the prophetic times! There is no hesitation about the language. From his chair at Heidelberg, in the seventeenth century, Pareus looked forward 223 years into the future, and guided by the sure word of prophecy pointed out the year 1866 as that which would witness the overthrow of papal dominion. And history in the events of 1866-70, justified his anticipation.

Seven years later, in 1650, Holland in his work on the Apocalypse says that according to prophecy "there remain 216 years more "for the papal power; which calculation also places the termination of the 1,260 years in 1866.

Forty years later Cressener in 1690 stated that the years of the period should in his view, be reckoned as prophetic years of 360 days each, which would shorten the 1,260 years to 1,242. Following in the same line Robert Fleming in his memorable work on the "Rise and Fall of Papal Rome,"published in 1701, anticipated the year 1848 as a critical year in the downfall of the papacy. He added, "Yet we are not to imagine that these events will totally destroy the papacy, although they will exceedingly weaken it, for we find that it is still in being and alive when the next vial is poured out."He also indicated the year 1794 as one which would witness some notable papal overthrow. There was not a sign in the political heavens when Fleming wrote that such events were impending; he foresaw them only in the light of chronological prophecy. Both his anticipations proved correct: 1794, and still more 1793, the year of the Reign of Terror in France, and 1848, the year of the great Revolution, witnessed the preliminary overthrow of the papacy. Events further showed that the 1,260 years of prophecy should be reckoned both as calendar years of 360 days each, and as solar years; and that reckoned in these two forms from the decree of Phocas in A . D . 606 the period terminates first in the revolutionary year 1848, and secondly in the year 1866, so long anticipated as that of the end of papal power.

In the year 1746, Dr. Gill in his well known voluminous commentary, similarly placed the ending of the 1,260 years in 1866. The beginning of the Pope's reign, he says, was in the year 606; "if to this we add 1,260 the expiration of his reign will fall in the year 1866, so that he may have upwards of a hundred and twenty years yet to continue. But of this,"he adds, "we cannot be

certain; however the conjecture is not improbable.”

Reader in his Apocalyptic commentary ( A . D . 1778) placed the 1,260 years in the interval A . D . 606–1866.

Twenty four years later Galloway at the commencement of the nineteenth century, in 1802, also points to 1866 as the termination of the 1,260 years of papal dominion. So did Faber, in 1805, Frere in 1816, Holmes in 1819, Bicker-steth in 1823, Irving in 1828, and Elliott in 1844. Burder in 1849 says, “The year 606 appears to me to be the grand and momentous date from which it is most satisfactory to compute the 1,260 years of the Papal Antichrist^ If this be agreed then the eventful termination of his reign will be in the year 1866, and we are now approaching a period most momentous to the Church and to the world.”

Five editions of Elliott’s great work on the Apocalypse were issued between 1844 and 1861. I have before me Elliott’s diagram of the prophetic times in his last edition, (Vol. IV, p. 240), tracing their termination in the year 1866. That diagram of the convergent ending of the chief prophetic times stands as a last witness to the marvellous anticipation whose existence we have traced for three hundred years, in the writings of Chytraeus, Pareus, Holland, Fleming, Gill, Reader, Galloway, Faber, Frere, Holmes, Bickersteth, Irving, Burder, and Elliott, or from the middle of the sixteenth century down to within five years of 1866; the anticipation that that year, as terminating 1,260 years from the decree of Phocas, would bring about the predicted fall of papal power. We have now to trace the fulfilment of this remarkable and long continued anticipation, in the events of the years 1848, and 1866-70.

The Pontificate of Pius IX, the last Pope exercising temporal sovereignty, witnessed a double overthrow of papal power. The first of these took place in 1848. Marvellous were the events of the period! In a single fortnight in that year “a conflagration broke out which blazed from the shores of the Atlantic to those of the Vistula.” France, Germany, Austria, and Italy were convulsed by the earthquake shocks of Revolution. Thrones fell like trees before a tornado. Lamartine and Louis Blanc, who were eye-witnesses and actors in the Revolution have each written its history. The literature of the subject is voluminous. Granier de Cassagnac, Reynault, Lord Normanby, Caussidiere, Emile Thomas, Proudhon, Grey, Lespez, Pre-vost Paradol, Guizot, Jules Simon, and other writers of various nationalities have told its tale. In his “Century of Continental History,” Rose has given a synopsis and diagrammatical summary of the revolutionary events of 1848. In July, 1847, the profound tranquillity of the western world was proclaimed from the thrones of England and France. On the 23d of February, 1848, the Revolution broke out at Paris. Barricades were thrown up, the Tuileries ransacked, the prisons opened, and frightful disorders committed. Louis Philippe abdicated on February 24th. A Republic was proclaimed from the steps of the Hotel de Ville on February 26th. The perpetual banishment of Louis Philippe and his family was decreed on the 26th of May. The election of Louis Napoleon to the national assembly followed on the 18th of June. On the 25th of June Paris was in a state of siege, in which 16,000 people were killed or wounded. On the 20th of December Louis Napoleon was proclaimed President of the French Republic. On March 15th, a little more

than a fortnight after the fall of Louis Philippe a constitution was proclaimed at Rome. The Pope fled to Gaeta, on the 24th of November, where an asylum had been provided for him by the King of Naples. On the 8th of February, 1849, the Pope was formally deposed from his temporal authority, and a Republic proclaimed. The revolutionary contagion penetrated with amazing rapidity into every stronghold of European despotism. "Metternich fled before it, leaving the once powerful empire whose policy he had so long guided, a prey to terrible calamities. It descended the Rhine along its entire course from the mountains of the Black Forest, stirring its dukedoms and electorates into tumult and insurrection. It struck eastward into the very heart of Germany, still producing wherever it came the same commotions, popular assemblies, demands, threats, insurrections, skirmishings—all hostile to the royal prerogative. The great kingdom of Prussia felt its shock, and was well-nigh prostrated. The force of the movement was spent only when it had reached the Russian frontier. Providence had said to it ' hitherto but no further'; and now accordingly its progress was arrested. It did not cross the Vistula, for Russia forms no part of the Roman earth, and Providence has reserved this powerful kingdom, it would appear, for other purposes. Such was the extent of the movement. On almost the same day the various nations inhabiting from the hills of Sicily to the shores of the Baltic met to discuss the same grievances, and urge the same demands. They did not act by concert; nothing had been arranged beforehand; none were more astonished at what was going on than the actors themselves in these scenes. One mighty influence had moved the minds of a hundred nations, as the mind of one man; and all obeyed a power which every one felt to be irresistible. Then suddenly were all the lights of the political heaven smitten, and as it seemed at the time, extinguished." "All over Papal Europe royalty was smitten—suddenly, terribly smitten. Laws were abolished; armies were forced to flee; dynasties were sent into exile; the supreme Power was in the dust; and the mob was the Monarch."1 The flight of the Pope from Rome was followed by anarchy, and the dissolution of civil society in Italy. The Roman Republic which had been proclaimed proved short-lived. In 1849 it was forcibly suppressed by the French Republic, and the Pope restored to temporal dominion by French soldiers. "The sight of the soldiers of republican France in the streets of Rome compelling the Romans to submit to a very much worse government than that which the French themselves had rejected at the cost of revolution, and doing so professedly for the sake of French religion, was a singularly loathsome one, and grievously revolting and demoralizing to the conscience of Europe."2

Restored to his throne by French bayonets, against the will of the Italians, the Pope was maintained in his unnatural position by a French army of occupation for twenty-one years longer, till the fatal year 1870, in which the French Empire of Louis Napoleon, and the papacy suddenly fell together. Isolated during this period as a temporal ruler, Pius IX turned his attention to becoming a great Pope, and promulgated the new dogmas of the immaculate conception of the Virgin, and the infallibility of the tiara crowned priest. The latter was the climax of papal self-exaltation.

## EVENTS OF 1866-70

The overthrow of Papal 1 Austria by Protestant Prussia took place in 1866. Prussia declared war on the 18th of June, and was victorious in a series of battles. The total defeat of the Austrians at Sadowa, followed on the 3rd of July. Italy declared war against Austria on the 18th of June. The Austrians retired from Mantua, Verona, and Venice on October 9-17. The invitation of the Pope to all Catholic bishops to celebrate the eighteenth centenary of the martyrdom of Peter and Paul was issued on the 8th of December. We pause before this fact. Such was the period reached in 1866-7, the eighteenth centenary of Paul's martyrdom at Rome. Such was the appointed time of papal downfall. Five hundred and ninety-nine bishops, and thousands of priests were present at the allocution delivered by the Pope on the 26th of June, 1867. Twenty-five martyrs were canonized by the Pope on June 29th. Then followed on September 13th the publication of the Pope's encyclical letter summoning the Ecumenical council at Rome for the 8th of December, 1869. Immediately after, on September 18th a general insurrection broke out in Spain. Ministers resigned, the queen fled, and was deposed. The Jesuits were suppressed, and freedom of religious worship was decreed.

The twenty-first general council was opened at Rome on the 8th of December, 1869. At this great Ecumenical council were present six archbishop-princes, forty-nine cardinals, eleven patriarchs, six hundred and eighty archbishops and bishops, twenty-eight abbots, twenty-nine generals of orders; eight hundred and three in all. Four public sessions were held and between ninety and one hundred congregations. New canons were issued on the 24th of April, 1870. The Infallibility of the Pope, as head of the Church, affirmed by 547 placets against two non-placets, was decreed and promulgated the 18th of July, 1870.

The dogma was read by candle-light, amid the rolling thunders of a storm which burst over Rome. "The definitions of the Roman Pontiff are of themselves, and not from the consent of the Church Irreformable. But if any one presume to contradict this our definition, let him be Anathema." The reader ceased. The storm alone was speaking. For a moment no human tone disturbed the air. But memory was repeating two terrific words, and imagination kept saying that the winds were whispering, 'Ireformable! Anathema! ' "

His great and memorable Vatican decree, the *ne plus ultra* of Popery, involved no less than "The legal extinction of Right", and the enthronement of Will in its place, throughout the churches of one half of Christendom." It subjected the Church to "more than Asian despotism." The effect of it, described with literal rigour, was in the last resort to place the entire Christian religion in the breast of the Pope, and to suspend it on his will." "Whatsoever was formerly ascribed either to the Pope, or the Council, or to the entire governing body of the Church, or to: the Church general and diffused, the final sense of the great Christian community, aided by authority, tested by discussion, mellowed and ripened by time—all—no more than all, and no less than all—of what God gave, for guidance, through the power of truth, by the Christian revelation, to the whole redeemed family, the baptized flock of the

Saviour of the world; all this is now locked in the breast of one man, opened and distributed at his will, and liable to assume whatever form—whether under the name of identity, or other name, it matters not—he may think fit to give it.”<sup>1</sup>

“Idle is it to tell us that the Pope is bound ‘ by the moral and divine law, by the Commandments of God, by the rules of the Gospel’; and if more verbiage and refutation could be piled up, as Ossa was set upon Olympus, and Pelion upon Ossa, to cover the poverty and irrelevancy of the idea, it would not mend the matter. For of these, one and all, the Pope himself, by himself, is the judge without appeal. If he consults, it is by his will; if he does not consult, no man can call him to account. No man, or assemblage of men, is one whit the less bound to hear and to obey. He is the judge of the moral and divine law, of the Gospel, and of the Commandments; the supreme and only final judge; and he is the judge, with no legislature to correct his errors, with no authoritative rules to guide his proceedings; with no power on earth to question the force, or intercept the effect of his decisions.”

### **FALL OF THE PAPAL POWER, 1870**

Speedily was the blasphemy of this infallibility decree rebuked by the Most High! The same day that it was published there was dispatched from Paris to Berlin the declaration of war which sealed the fate of the second French Empire, and with it that of the temporal power of the papacy. On July 18th, when the Pope read, amid the thunder and lightning of an awful storm the decree which marked the climax of papal pretension, the announcement of his own infallibility, Napoleon III dispatched his challenge to Germany. We know what followed; how Protestant Prussia humbled herself before God by a day of special prayer on the ayth, and besought His blessing on her quickly gathering armies; how the wicked, and withered, and blood- stained emperor of Catholic France, accompanied by his poor unfortunate boy, assumed the next day the command of the wretchedly organized French troops at Metz; how the Germans defeated the French, both at Wissemburg and at Geisburg on August 4th, and on the 6th at Woerth and Forbach; how they bombarded Strasburg and defeated Bazaine, and drove him back into Metz, gained another great victory at Gravelotte, and forced the emperor and the entire army into Sedan, where on September ad, they had to surrender, and were all taken prisoners; how 300,000 men marched on Paris, and establishing their headquarters at Versailles, besieged it in September; how other German armies overran all France ; how Bazaine had to surrender Metz and 173,000 men in October; and how before the end of the year France lay bleeding and prostrate at the feet of her Protestant foes, without an army in the field, or an ally in Europe. And we know how also, long before this crisis arrived in France —Rome having been evacuated by the French troops which were sorely needed at home — the Pontifical government fell, to rise no more. The king of Italy forewarned the Pope of his intention to occupy Rome on September 8th, and did so in the following month. Rome decided, by an overwhelming vote, for union with Italy, and was with its surrounding territories incorporated by Royal decree with the Italian kingdom in October, 1870.

This was the full and final fall of the temporal power of the papacy. It was

on the day of the last meeting of the Council, which had deified a man by declaring him possessed of the Divine attribute of infallibility, that Victor Immanuel's announcement reached Rome; it was on the day that the German armies closed round Paris that the Italian general Cadorna invested Rome. The struggle lasted but a few hours; the Pope understood that further resistance would be mere wanton waste of life, for his Zouaves numbered but 8,000, and 50,000 Italians were arrayed against him. As soon as a breach had been made in the walls of Rome, the word to surrender was given.

"There, yea, there on the dome of proud St. Peter's, being raised and beginning to flutter, was the white flag, and there unwinding itself did it float out upon the September breeze, and waved in the forenoon sun,—waved over Pontiff and Cardinal, over the Circus of Nero and the Inquisition of the Popes. Was it real? Eyes would be wiped to see if they did not deceive. Eyes, ay, the eyes of soldiers, would be wiped from thick, hot tears. Could it be— could it ever be? Come at last! The hour for which ages had impatiently waited, for which myriads of Italians had died. Italy one! her arms outstretched from Etna and from Monte Rosa, clasping at last every one of her children, and even availing by their returning strength to lift up her poor old Rome from under the load of the priest and the stranger.

"He who two brief months before had, amid deep darkness at noonday, read out, by artificial light, the decree of his own unlimited power and irreformable law, lay down that night amid a rude and intrusive glare streaming from across the Tiber into the multitudinous windows of the Vatican. It came from the lights of Rome all ablaze with illuminations for the fall of the temporal power."

Can any one suppose that these things happen by accident? Consider what a combination is here! Far back, at the beginning of the dark ages, a wicked usurper and murderer, thinking perhaps to atone for his crimes, presumes to bestow a prerogative which pertains to Christ alone—the headship of all the Christian churches east and west—on the bishop of the ancient seat of the Empire, Rome; and the ambitious and worldly-minded bishop dares to accept the gift, and seat himself in the temple of God, as if he were God. Divine prophecy had foretold, more than a thousand years before, the uprising of this power at this period, and had foretold also that it should endure in the Roman world for 1,260 years. We pass on through the centuries, and note how this same power grows greater and greater, till it wields an authority mightier than that of the Caesars at the pinnacle of their glory, for it rules over two hundred millions of mankind, and, according to its own account, rules not in earth only, but in heaven and in hell. We note how the saints are given into its hand, and perish by millions at its instigation. We note how all the monarchs of the Roman world give it their voluntary submission for centuries, and how at last they rebel against it, and seek to overthrow it; how they succeed in doing this time after time, though not fully or finally, till, when eleven centuries have been left behind us we see this power declining and failing. Twelve pass away; it is weaker still! Will it last out to a thirteenth? No; its duration is fixed at 1,260 years. We scan its condition more closely. Fall succeeds fall; yet it rises again, or rather is helped up again. The last four years are come; it still stands



trembling. The fateful year is ushered in. Its first six months pass, and there is no sign of a crash; midsummer comes, and, lo ! the storm breaks, and before winter appears all is over—as a reigning dynasty in Europe it has fallen to rise no more! Is not this the finger of God?

Are we truly living at the close of the prophetic "Times of the Gentiles"? Have we reached the final stage in the predicted course of the church's pilgrimage? Is the fourth and last watch of the "night" of her appointed suffering history shortly to expire; and does the dawn of a new age, and a new world, already lighten with its early rays the eastern sky? We have seen and set forth clear and multiplied proofs that "the end of the age is near at hand"; that its last sands are swiftly running out; but are all the signs we might have expected of this fact fulfilled? Writing in 1861, correcting his fifth and last edition of the "Horae Apocalypticae," Elliott said, "some signs are still wanting, especially the non-gathering as yet of the Jews to Palestine, and, predicted troubles consequent." Forty-three years have elapsed since Elliott thus wrote, and now we behold the commencement of the Jewish restoration so long foretold, and its commencement at the time indicated ages ago in the prophetic word. The sight is a wonderful one, and a glorious confirmation of our faith, and of the correctness of our interpretation of "the sure word of prophecy."

On every stage of Jewish history prophecy has shed its antecedent light. Their four hundred years' captivity in Egypt was foretold; their forty years' wandering in the wilderness foretold; their seventy years' captivity in Babylon foretold; their "seventy weeks," or 490 years of restored national existence in Palestine ending with the advent of Messiah foretold; their dreadful overthrow by the Romans, involving the destruction of Jerusalem, and the Temple, foretold; their long subsequent dispersion, and unexampled sufferings, their falling by the sword, and being "led captive into all nations," and Jerusalem's being trodden down by the Gentiles until the "times of the Gentiles" are fulfilled, was foretold; 1 the "seven times" or 2,520 years, of their subjection to Gentile sovereignty, under the succession of the four Kingdoms of Babylon, Persia, Greece, and Rome, was foretold; the "three and a half times," or 1,260 years, of the last "scattering of the holy people" by the desolating power occupying "the Sanctuary," whose "sacrifice" had been "taken away," was foretold; 1 and the final reversal of all this oppression, dispersion, and misery was foretold; that He who had "scattered Israel" would "gather them"; 2 that He would assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth"; 3 that He would "gather them out of all the countries" where he had "driven them in His anger," and bring them again into the "place" from which they had been exiled, and would "rejoice over them to do them good," and "plant them in that land assuredly "with His "whole heart" and with His "whole soul"; 4 that He would make them "one nation in the land upon the mountains of Israel," and that they should be "no more two nations, neither be divided into two kingdoms any more at all"; 5 that "the children of Judah and the children of Israel should be gathered together, and appoint themselves one head"; 6 that the Lord would make "her that was cast off a strong nation," and that He would "reign over them in Mount Zion from henceforth and forever"; 7 that He would

"make them a praise and a name whose shame had been in all the earth "; 8 that He would "pour upon them the spirit of grace and supplication,"and that they should "look"on Him "whom they pierced, and mourn for Him as one mourneth for an only son, and be in bitterness for Him, as one that is in bitterness for his first born"; that there should be "a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon."

That the Lord would "cleanse them from all their filthiness and idols,"and give them "a new heart, and a new spirit,"and "take away the stony heart out of their flesh, and give them an heart of flesh"; and put His "spirit"within them, and "cause them to walk in His statutes, and to keep His judgments, and do them"; and that they should "dwell in the land that He gave their fathers,"and be "His people,"and that He would be "their God"; and that "the land which was desolate"should be "tilled, whereas it was a desolation in the sight of all that passed by"; and that they should say "this land that was desolate is become like the garden of Eden, and the waste, and desolate, and ruined cities are fenced and inhabited."10 All this was foretold, and to confirm his declarations Jehovah had said "then shall the nations that are left round about you know that I the Lord have builded the ruined places, and planted that which was desolate: I Jehovah have spoken it, and I will do it."

But not all at once, or by a single act, was this great restoration of the Jewish people to be accomplished. In his memorable vision the prophet Ezekiel portrays several successive stages in this work. He sees, representing figuratively the children of Israel, a valley filled with dry bones, and hears the question, "Can these bones live?" Then comes the command, "Prophecy upon these bones, and say unto them, O ye dry bones hear the word of the Lord. Thus saith the Lord God unto these bones, behold I will cause breath to enter into you, and you shall live."Then the prophet beholds the bones coming together, "bone to his bone,""but there was no breath in them."Later on at the call "Come from the four winds, O breath, and breathe upon these slain that they may live,""the breath came into them, and they lived, and stood upon their feet, an exceeding great army."1 In explanation of the vision the Lord said to the prophet, "Son of man, these bones are the whole house of Israel; behold they say, our bones are dried, and our hope is lost; we are cut off for our parts. Therefore prophecy, and say unto them, thus saith the Lord God, Behold O My people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel, and ye shall know that I am the Lord when I have opened your graves, O My people, and brought you up out of your graves, and shall put My spirit in you, and ye shall live; and I shall place you in your own land: then shall ye know that I the Lord have spoken it, and performed it, saith the Lord."Behold I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into their own land; and I will make them one nation in the land upon the mountains of Israel, and one king shall be king to them all."2 First the unification of the lifeless people of Israel should take place; then their national restoration to their own land; and lastly their spiritual quickening, with all its glorious results. Such was the foretold order. Not forever are the Jewish people to be a dispersed, despised, down-trodden race; not forever is their unbelief and rejection of Messiah to continue; for as Paul tells us "blindness in part is

happened to Israel, until the fullness of the Gentiles be come in, and so all Israel shall be saved"; for this is God's "covenant "with them; "for the gifts and calling of God are without repentance," or irrevocable.

And now the thing foretold is taking place before our eyes. There is a stir in the Valley of Vision. The immobility and disjointed condition of the bleached bones, which had continued for ages, exists no more. Israel is still spiritually lifeless as a nation, but bone is coming to his bone. The Jews are unifying. They have proclaimed before the world the "solidarity" of Israel: and are beginning to return to their own land. And when did this movement commence? It began at the time of the French Revolution. Both events commenced at the close of the "seven times" of the four empires; at their first, or initial termination; the era of the seventh trumpet, with its seven vials of judgment on apostate Babylon. And the last 100 years which have witnessed the casting down of the Papal and Mohammedan powers, by the successive shocks of war and revolution, have seen the lifting up of the people of Israel from the depression of ages; their rapid emancipation, and national renaissance.

The first act in this marvellous modern movement was the enfranchisement of the Jews in England in 1753. In 1755 Moses Mendelssohn published the first of those writings which gave him a foremost place among the literary men of his time. In 1776 the United States of America embodied in their constitution the principle that Gentile and Jew were "equal" in right and privilege before the law. In the convulsion of the French Revolution "the chains fell from the limbs of Israel wherever the victorious armies of France appeared, and the Jews once more began to be accounted men." In 1805 Russia revoked the edict of Jewish banishment. In 1806 the Jews were made citizens in Italy and Westphalia, as they had been previously in Holland and Belgium. In 1809 Baden, and in 1813 Prussia, and Denmark followed the example of other nations, and emancipated the Jews. Acts of Parliament were passed in England in their favour in 1830, 1833, and 1836; and in 1858 they were made eligible for election to Parliament. In 1866 Turkey had pledged herself to protect them from persecution; and in 1867 she gave them the right to hold real estate in the land of their fathers. In 1878 the Congress of Berlin made the full emancipation of the Jews in Roumania a condition of promised autonomy. And then in 1860 was formed the Universal Israelite Alliance, "an organization which has for its object the promotion and completion of the emancipation of the Jews in all lands, and their intellectual and moral elevation, as also the development of Jewish colonization in the Holy Land." This great Jewish society has some three thousand branches widely scattered throughout the world. Beneath the device on the title page of its report representing the tables of the law illuminated with the glory of the Shekinah, two hands, are pictured, closely clasped in friendship and unity, with the motto 'Toutes les Israelites sont solidaires les uns des autres.' All Israelites are one!"

The aim of the Society, next to the realization of Jewish unity, is the cooperation of Jews throughout the world in efforts on behalf of their suffering and oppressed brethren, efforts to secure " l'emancipation de nos freres qui gemis-sent encore sous le poids d'une legislation

exceptionnelle."Various associations are connected with the Alliance as national branches, as the Anglo-Jewish Association, under the presidency of Barori de Worms, Sir Barrow Ellis, Sir Julian Goldsmith, Sir Benjamin Phillips, Sir Saul Samuel, and Sir Albert Sassoon. Its records tell of efforts on behalf of suffering Jews in Morocco, Roumania, Russia, and Persia; of schools for neglected Jewish children established in Bagdad, Beyrout, Bombay, Constantinople, Corfu, Da-knaHciiK, Fez, Haifa, Jerusalem, Kezanlik, Philippopolis, Buliiiiiica, Samacoff, Sophia, Tunis, and elsewhere. Jewish journal's have been created or aided for the instruction and elevation of the Jews in various countries, and "to knit more closely the bond of union amongst the different Jewish communities."But here the work of the Alliance stops. It has not sought to secure for the Jews a national position, or to bring about their restoration to Palestine.

The unity and emancipation of the Jews at which this Alliance aims, however desirable, fails to satisfy the heart of the Jewish people, which naturally turns to Palestine, the land of their fathers, with longings for restoration to their national position, and their original divinely-given inheritance and home. And hence the various attempts which have been latterly made to found Jewish colonies in Palestine; attempts to a considerable degree successful; and the large number of Jews who have returned to, and are settled in that land. But beyond these efforts a further movement was needed to bring about the reconstruction of the Jews as a nation in their own land. Was it possible that such a movement, vibrating far and wide throughout the scattered people, could arise? This is a prosaic and practical age. For long centuries the Jews have been domiciled in Gentile lands. Palestine has long lain desolate, and exists at the present day under the misgovernment of the Turks. Was it likely chat the Jews, already to a considerable extent emancipated from Gentile oppression would undertake the gigantic work of restoring their people to the land from which they had been exiled so long? It is true that the scriptures of the prophets had said that this would come to pass. But how could this thing be? How could the Jews be brought, in any wide and general way, to entertain the thought of such a restored national existence in Palestine? And how could they be led to attempt its practical realization?

Difficulties vanish in the presence of infinite, eternal power. Had not God brought forth the Jewish nation from Egypt; had He not restored them from captivity in Babylon, and could He not bring them again to their own land from the ends of the earth? "Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob."And now, lo! as the foretold period of 1,260 years from the Saracenic conquest of Palestine in A . D . 637, expires, as the year 1897 arrives, a new movement among the Jews springs into existence; Zionism arises, with its clearly defined aim "to procure for the Jewish people an openly recognized and legally assured home in Palestine."

The first " Zionist"Congress was held at Basle, in 1897. Each year since that date the annual Congress has increased in numbers and influence.

I have before me a description from the pen of an intelligent Christian eye-witness, Mr. Schonberger, of the fifth Zionist Congress, held at Basle. Three hundred Jewish delegates, and about a thousand Jewish hearers, crowded the large hall of the Stadt Casino. The delegates were highly-educated men,

speaking a great variety of languages. "The three great speeches were those of Dr. Hertzl on the opening day, of Dr. Nordau on the second day, and of Mr. Israel Zangwill, of Ghetto fame, on the evening of the fourth day. Dr. Hertzl's address which was most eagerly looked forward to, and listened to with profound interest, had all the soberness, earnestness and statesmanlike character which mark the commanding personality of the respected and honoured founder of the movement. There was no brilliancy of diction, nor any attempt at oratory in its delivery; but its principal points, as well as the whole filing testified of the man who had undertaken a great task, and felt the full weight of his responsibility. It gave in a most concise and telling way the whole story of Zionism, its achievements and prospects; and described the spirit and means by which it strives to attain its end. An altogether different thing was Dr. Nordau's great address on the 'Physical, economical, and intellectual amelioration of the Jews.' Dr. Nordau is a masterful orator and most gifted word-painter, who brings to his task all the abilities of a savant, a writer and a journalist combined. His personality, and his gifts are alike striking. He is a veritable giant, and his strokes go home to friend and foe alike. His addresses are characterized by sweeping assertions, anatomical and pathological laying bare of Israel's diseases, woes, and miseries; searching analysis of the deplorable physical and economic condition of the great masses of Jews, and their causes; a fiery denunciation of the rich— especially the 'lost' Jewish millionaires. Israel Zangwill's task was to expose the Jewish Colonial Association, and the Trustees of the Baron Hirsch Fund, on account of their standing aloof from Zionism."

It is a significant fact, indicative of Jewish progress that the delegates at the Congress "total at more university degrees than the House of Commons, though the membership is not half that of the mother of Parliaments." These delegates "come from everywhere, from Dawson City and Stockholm, from Astrachan and Tetuan; from Morocco, from Anatolia and the Argentine. In less than five years the movement has run through the British Empire, Russia, Roumania, and Galicia, and is making headway in Austria, Germany, France, Italy, Holland, Belgium and Switzerland, and has its advocates for the return among the returned in Palestine."

"The movement is distinctly liberal. The central authority is the Vienna executive, but each country has independent power within the framework of the movement. The most marked liberality of thought exists on religious matters. At one end is the rabbi, in fur cap, gabardine and side curls; at the other the rank Freethinker. Every shade of political thought is represented, and differences ignored in favour of the main idea of the return, and blood kinship of Israel. Nearly half a million of Jews have become interested Zionists. Next to no one is paid; volunteers do nearly everything except the sheer routine work. Its zeal has given birth to Neo-Hebrew. The old tongue lives again. It has its newspapers, magazines, novels and poetry, and 'Daniel Deronda' or Byron's Hebrew Melodies may be picked up in the tongue of Isaiah and the Talmudic Rabbis. Even London has its Hebrew newspaper, and a new Hebrew encyclopedia is being issued. Zionism has made Hebrew the language of instruction in the Jewish colonies in Palestine. The Zionists have managed to arrest the attention of the German Emperor, to obtain an audience of the Sultan, and raise £300,000 from 126,000 shareholders." They are opposed by a

certain set of rabbis under the influence of the more wealthy and worldly Jews, but as Dr. Hertzl said, "The poor and the wretched understand us; they have the imagination created by distress. They know from the experience of today and yesterday what the pangs of hunger will be tomorrow. In this condition there are many hundreds of thousands of our people. Judaism is an immense hostelry of misery, with branches throughout the world. Of the 'Protest-Rabbis' of the west who oppose the movement Dr. Max Nordau said, 'with them we have already settled, and I hope that soon the whole Jewish people will have si'ttled with them.' "

This eloquent Jew, Dr. Max Nordau, addressing the delegates to the Congress said, "It seemed as if we were witnessing a miracle which affected ourselves, and all around us. We felt ourselves part and parcel of a fairy tale, in which we saw our brethren, thousands of years buried, again become flesh and blood. We wanted in the joy of this reunion to rehearse the sad history of the hundreds of years in which we had been dead in our tomb, in a grave which lacked the peace of a grave." "We have honestly striven everywhere to merge ourselves in the social life of surrounding communities, and to preserve only the faith of our fathers. It has not been permitted to us. In vain arise loyal patriots, in some places our loyalty running to extremes; in vain do we make the same sacrifices of life and property as our fellow citizens; in vain do we strive to increase the fame of our native land in science and art, or her wealth by trade and commerce. In countries where we have lived for centuries we are still cried down as strangers; and often by those whose ancestors were not yet domiciled in the land where Jews had already made experience of suffering. We are one people – our enemies have made us one in our despite, as repeatedly happens in history. Distress binds us together, and thus united, we suddenly discover our strength. Yes, we are strong enough to form a State, and a Model State."

## **ZION THE CAPITAL OR A JEWISH NATION**

In his account of the International Zionist Congress at Basle in August last Richard Gottheil says, "A full seven years of service and work have passed by since a little band of one hundred and fifty enthusiasts met in the small hall of the Stadt Casino of that city in the year 1897. This year nearly six hundred delegates crowded to its utmost capacity the large meeting hall in that building; and these were little more than one-half of those that have been elected to represent Zionist constituencies. In 1897 the delegates came from only a few European states—notably Austria, Russia, Germany, France, and England. In 1903 there was hardly a corner of the globe in which Jews reside which was not represented. In Europe, from northern Scandinavia to southern Italy, from Ireland to the confines of Asia; and from North and South America, from far off Australia and South Africa; even from the Russo-Chinese frontier, these delegates came to meet their brethren and to sit in the Jewish Congress. The telegrams of greeting which poured into Basle showed that the Zionist organization is as far reaching as is the present day dispersion of the children of Israel. Even China proper was heard from in a communication from the Shanghai Zionist Association. It was not out of idle curiosity that these representatives had come to Basle; it was not the excitement of a moment that prompted these messages. Both men and messages

bespoke, not only an underlying sentiment in the heart of the Jewish people, but also definite work in this great Jewish movement. The meeting in 1897 was largely tentative. That of 1903 was evidence of a fixed institution. The growth in members is paralleled by the growth in internal organization, and in other work of a most varied character. So large has become the number of delegates that a change has been found necessary in the method of representation, the basis of that representation being now two hundred in place of one hundred for each delegate."

Within the Congress itself various parties have been formed. There is the government party, led of course by Dr. Hertzl, and the central committee at Vienna. There is the strictly orthodox party, called the Mizrachi, led by a Russian Rabbi in the long caftan of his own country; there is the young Zionist party, made up largely of former and present Russian students at German and Swiss universities. Though not opposed to one another, and all working for one and the same end, they differ as to the means by which this end is to be reached; and these very differences show that the movement is pulsating with life – that it is not dead formalism, but the expression of the soul of Judaism.

"At the meeting in 1897 the question discussed was the eternaj one-to be, or not to be. At the Congress of 1903 definite propositions were made which demanded in their treatment the wisdom of experience, and the restraint of calm judgment. The road traversed by the Zionists between 1897 and 1903 was not only strewn with many obstacles, but covered by almost impassible barriers. A way had to be cleared through the jungle, and the undergrowth which centuries of neglect had allowed to arise in the path of the Jews. Opposition, more especially Jewish opposition had to be overcome at every point; for attacks had been made upon the Zionists in the open, and from behind ambushes. ' The rich ones among us, those who have gained fame and wealth in the international market of the world, have held severely aloof. Those who believed they would be looked upon as better citizens by crying out loudly their allegiance to the country in which they lived, fought us with all the weapons of satire and detraction. But a movement which is of the people, and for the people, which has its roots firmly set in the conscience of that people, will not down even at the insistence of the mighty, or at the satire of the garrulous. The movement progressed, and indeed gained strength from the opposition which it provoked. A Jewish Congress had been hailed as an impossibility. It was 'shown to be a fact. A Jewish bank for strictly Jewish purposes had been decried as an anomaly. Yet the Jewish Colonial Trust was founded in London; a branch, the Anglo-Palestine bank, was founded in Palestine, and branches are now in the process of formation both in Russia and in America. A Jewish national fund was laughed at as the dream of enthusiasts. Yet such a fund has been founded and bids fair to give the material resources to Zionism without which of course it cannot work. But more than this, the Zionist movement is responsible for a great awakening of the Jewish conscience; for a return of many of our best and most intelligent Jews to Judaism; for a tremendous advance of culture among the Jews along Jewish lines in philosophy, in literature, in art. If the Jews have still a message to the world it is through this reawakened conscience that this message is spoken.' "1

Our beloved brother David Baron of London who has as a converted Jew, deeply interested in the welfare of the Jewish people, attended the Zionist Congress, says in *The Scattered Nation*, "I am of the conviction that if Zionism does not as yet sufficiently represent the wealth and material resources of the Jewish nation, it does certainly represent a large proportion of its head and brain; and as I looked upon those hundreds of earnest, intelligent faces, gathered from all parts of the earth, and listened to the able, and often impassioned speeches made in different languages, I felt in my soul that Israel is God's great reserve force for the future blessing of the world; and my heart goes out in yearning for the time when 'the spirit shall be poured upon us from on high,' and when these remarkable gifts, and this zeal and ability, shall be consecrated to the service of making known their long rejected Messiah and King among the nations."

1. FROM the Saracenic conquest and occupation of Jerusalem and Palestine, in A . D . 637, to the formation of the Universal Israelite Alliance, in 1860, extend 1,260 lunar years.

2. From the same Saracenic starting point in Palestinian history, A . D . 637, to the First Zionist Congress in 1897, extend 1,260 solar years.

The narrative of the Saracenic conquest of Jerusalem and Palestine by the Saracens is told by Gibbon in his work on "The Decline and Fall of the Roman Empire "(Ch. LI): "Jerusalem, in the year 637," says Gibbon, "was defended on every side by deep valleys and steep ascents; since the invasion of Syria the walls and towers had been anxiously restored; the bravest of the fugitives of Yermak had stopped in the nearest place of refuge; and in the defense of the sepulchre of Christ the natives and strangers might feel some sparks of enthusiasm which so fiercely glowed in the bosoms of the Saracens. The siege of Jerusalem lasted four months; not a day was lost without some action of sally or assault; the military engines incessantly played from the ramparts; and the inclemency of the winter was still more painful and destructive to the Arabs. The Christians yielded at length to the perseverance of the besiegers. The Patriarch Sophronius appeared on the walls, and by the voice of an interpreter demanded a conference. After a vain attempt to dissuade the lieutenant of the Caliph from his impious enterprise, he proposed, in the name of the people a fair capitulation, with this extraordinary clause, that the articles of security should be ratified by the authority and presence of Omar himself. The question was debated in the council of Medina; the sanctity of the place, and the advice of Ali, persuaded the Caliph to gratify the wishes of his soldiers and enemies; and the simplicity of his journey is more illustrious than the royal pageants of vanity and oppression. The conqueror of Persia and Syria was mounted on a red camel, which carried beside his person, a bag of corn, a bag of dates, a wooden dish, and a leathern bottle of water.' Wherever he halted, the company, without distinction was invited to partake of his homely fare, and the repast was consecrated by the prayer and exhortation of the commander of the faithful. But in this expedition or pilgrimage, his power was exercised in the administration of justice; he reformed the licentious polygamy of the Arabs, relieved the tributaries from extortion and cruelty, and chastised the luxury of the Saracens, by



despoiling them of their rich silks, and dragging them (in their faces in the dirt. When he came within sight of Jerusalem, the Caliph cried with a loud voice, 'od is victorious. O Lord give us an easy conquest!' and pitching his tent of coarse hair, calmly seated himself on the ground. After signing the capitulation, he entered the city without fear or precaution; and courteously discoursed with the Patriarch concerning its religious antiquities.

Sophrionius bowed before his new master, and secretly muttered, in the words of Daniel, 'the abomination of desolation is in the holy place.' At the hour of prayer they stood together in the church of the Resurrection; but the Caliph refused to perform his devotions, and contented himself with praying on the steps of the church of Constantine. To the Patriarch he disclosed his prudent and honourable motive. 'Had I yielded,' said Omar, 'to your request, the mos-lems of a future age would have infringed the treaty under colour of imitating my example.' By his command the ground, of the temple of Solomon was prepared for the foundation of a Mosch; and during a residence of ten days he regulated the present and future state of his Syrian conquests."

The Mosque of Omar still stands in Jerusalem on the foundation of Solomon's Temple, as a witness of the Saracenic conquest whose initial date was the year A . D . 637.

In a series of works on the fulfilment of prophecy published during the last twenty-six years I have pointed out the importance of the year A . D . 637 in relation to the 1,260 years of Jewish and Palestinian desolation.

I. In the year 1878 I published my work on "The Approaching End of the Age," and in a subsequent edition issued the following year added a Calendar of the Four Gentile Monarchies of Babylon, Persia, Greece, and Rome, commencing with the Era of Nabonassar, B.C.747, the starting point of Ptolemy's Canon of the kings and times of these four empires.

In my calendar of the four kingdoms (p. 622) I stated that the capture of Jerusalem by the Saracens took place in the sixteenth lunar year of the Mohammedan Hejira, A.D. 637, and added the following chronological and historical facts.

"From the date of Nebuchadnezzar's burning of the Temple (B.C. 587, 5th month, 10th day), to the setting up of the Mohammedan desolation in Jerusalem ( A . D . 637), there extend 1,260 lunar years. From Omar's capture of Jerusalem ( A . D . 637), there extend 1,260 lunar years to A. D . 1860. Mohammedan massacre of 3,300 Christians at Damascus (July 9, 1860), followed by English and French intervention; 4,000 French troops landed at Bey-root, August 22d; Lord Dufferin, British Commissioner in Syria, reaches Damascus, September 6, 1860. From the same initial date there extended 1,260 calendar years to A . D . 1879; total defeat of Ottoman armies by Russia in 1877, followed in 1878 by British occupation of Cyprus, and protectorate in Asia. Berlin Treaty depriving the Porte of its most important possessions in Europe, and binding it to introduce 'necessary reforms,' signed July 13, 1878, in the beginning of the 1,260th calendar year from the summer of A . D . 637. From A . D . 637, 1,260 solar years extend to A. D. 1897."

II. Ten years before the arrival of the year 1897 my work "Light for the Last

Days "(published in 1887), I again pointed out, and with stronger emphasis the importance of the years 1860 and 1897, in connection with initial stages of Jewish restoration.

The following is the diagram of dates there given, and the paragraph which follows it:

A, D . 637— 1,260 lunar years—-1860.

A . D . 637—-1,260 calendar years—-1877-8.

A . D . 637—-1,260 solar years—-1897

"The first of these years, 1860, was a most critical one in the history of the Porte, and in the history of the Jews. It was the first stage in the liberation of the Holy Land from direct Turkish rule,—an early stage in the cleansing of the sanctuary from the power of the desolator; (being the date of the Druze massacre, and of the placing of the Lebanon under a Christian governor), and it was also the year of the formation of the 'Universal Israelite Alliance,' an initial step towards Jewish national reorganization. '\*The action of England and France in Syria on this occasion might be considered a marked stage in the decline of the Ottoman power, as each such interference with its governmental action is an additional demonstration to the world of its loss of independence. The calendar termination from this Omar date (end of 1,260 years of 360 days each), is the year 1878, the year of the Berlin Conference, with its wholesale dismemberment of Turkey. The remaining solar termination is still ten years distant, 1897. What is it likely to -witness? Some more final and fatal fall of Ottoman power? Or some more distinct stage of Jewish restoration? Time will declare."

III. In my work "Creation Centred in Christ" published in 1896, I again indicated the importance of 1860 and 1897 as the termini of 1,260 lunar, and 1,260 solar years, reckoned from the Saracenic conquest of Palestine in 637.

The following is the paragraph in that work referring to these dates.

"The prophetic times belong chiefly to the fourth Gentile kingdom, and especially to its latter half, or 1,260 years Papal and Mohammedan period. The French Revolution of last century and the fall of the papal temporal power coincident with the decree of papal infallibility in 1870 marked the termination of 1,260 years as measured from the Justinian and Phocas starting points in papal history. Reckoned from the Saracenic capture of Jerusalem and subjugation of Palestine in A . D . 637, 1,260 lunar years expired in 1860, the date of the liberation of the Lebanon district from Turkish rule, consequent upon the massacre of Christians in Syria, and also of the formation of the Universal Israelite Alliance, which has now branches throughout the world. Reckoned in solar form 1,260 years will terminate in 1897, and present events in Armenia confirm the view that we are on the eve of the break up of Mohammedan power in the East. It may be noted that the prophetic period of 2,300 years in lunar form extends from B . c. 336, the initial date of Alexander's conquest (prominent in the prophecy of the ram and he-goat, Dan. 8), to A . D . 1897, the date of the expiration of 1,260 solar years from the setting up of Sarcenic rule in Palestine. Among all the signs of the nearness of 'the end of the age' none perhaps are more important

than those connected with the state of the Jewish people. The removal of Jewish disabilities, and coincident rise of Jewish wealth, learning, and social and political influence; the unification of the Jews by various alliances, especially the Universal Israelite Alliance, which has countless branches in the present day all over the world; the persecution of the Jews on the continent, and particularly in Russia, where they are so numerous, and the constant growth of a national desire on the part of the Jewish people to return to the land of their fathers, all point to the proximity of the close of the 'Times of the Gentiles,' which are throughout times of the depression and dispersion of the Jews."1

The Zionist Congress held in Basle in 1897 remarkably fulfilled the anticipations which I had expressed from time to time during the previous eighteen years, with reference to the importance of that date as marking an initial stage of Jewish restoration.

The confirmation is so striking and important as to justify a fresh and close examination of the system of times and seasons which I have set forth in a series of volumes during the last twenty-six years. We cannot give this here, but we point out some salient suggestive facts. First as to Jewish dates.

The importance of the date B . c. 587, as marking the completion of Jewish captivity at the destruction of the city and Temple of Jerusalem, by Nebuchadnezzar should be realized.

Then the fact that from that date:

1. One thousand two hundred and sixty lunar years extended to the Saracenic capture of Jerusalem in A . D . 637.
2. Two thousand five hundred and twenty lunar years (1,260×2) to the formation of the Universal Israelite Alliance in 1860: an important initial date in the Jewish restoration movement.

Then the further facts that from the Saracenic capture of Jerusalem in 637:

1. One thousand two hundred and sixty lunar years extend to the above date A . D . 1860.
2. One thousand two hundred and sixty solar years to the first Zionist Congress in A . D . 1897.

This confirms the importance of reckoning the prophetic times both in lunar and solar form. In my "Calendar of the Four Kingdoms," published in 1879, I have so reckoned them; and have set forth the discovery which I made in the study of the times of history and prophecy, that the period extending from February 26, B.C. 747, the Babylonian Nabonassar era, to August 22, 476, the date of the deposition of Romulus Augustulus, and of the termination of the Western Roman Empire, is exactly 1,260 lunar years. 1

The unquestionable fact that the duration of the four kingdoms of prophecy, of history, and of Ptolemy's Canon, Babylon, Persia, Greece, and Rome, from the Babylonian era of Nabonassar B. c. 747, to the end of the empire of

western Rome, A . D . 476, should be limited by, and contained in, the prophetic period of 1,260 years, in lunar form, is suggestive of a system of times, measuring the full duration of the four kingdoms of prophecy, starting with the Babylonian Nabonassar era. That such a system exists long continued examination of the subject has amply convinced me. Thus while 1,260 lunar years measure the four kingdoms from the Nabonassar era to the end of the western empire of Rome, the full period of 2,520 solar years (twice 1,260 years) extends from the Nabonassar era to A. D. 1774, the date of the accession of Louis XVI; recognized in the histories of Carlyle and Alison, as the date of the commencement of the era of the French Revolution.

A striking fact which I discovered that the difference in measure between 2,520 lunar years, and the same number of solar years, is seventy-five solar years, the very period placed by the recording angel in Daniel 12, at the termination of the prophetic times, plainly indicates that these times should be reckoned both in lunar and solar form; and that their epact, or the difference between their lunar and solar measurement, is adjusted to the terminal periods of these times, as measuring closing eras. Thus the period from 1859–1860, to 1934 is seventy-five years; and is the epact or difference between 2,520 lunar years, and the same number of solar years, reckoned from the completion of Jewish captivity at the destruction of the temple by Nebuchadnezzar B . c. 587.

*B. C. 587—-2,520 lunar years—-A. D. 1859-1860 =2,445 solar years*

*B. C. 587 —-2,520 solar years —-A. D. 1934 2,520 lunar years = 2,445 solar years +75=2,520 solar years*

Now as B.C. 587 the nineteenth year of Nebuchadnezzar, witnessed the completion of the captivity of Judah, whose commencing dates were the first, fourth and eighth years of his reign, "seven times," or 2,520 years in full solar measure from these captivity dates are likely to extend to corresponding dates in the course of Jewish restoration.

Dates of completion, of Jewish Captivity in the first nineteen years of Nebuchadnezzar's reign; and corresponding dates at close of the prophetic period of "seven times."

*B.C. 605—-2,520 solar years—-A.D. 1916*

*B.C. 602—-2,520 solar years—-A.D. 1919*

*B.C. 598—-2,520 solar years—-A.D. 1923*

*B.C. 587—-2,520 solar years—-A.D. 1934*

To these the last chapter of the prophecy of Daniel is both a historical and chronological key. Its dates are reckoned from the cessation of the "daily sacrifice," in Jerusalem, and placing there of the "abomination that maketh desolate," the idolatrous ensign of the desolating power.

The first fulfilment of this event took place B. c. 168. Antiochus Epiphanes having captured Jerusalem with great slaughter, caused the daily sacrifice to cease, polluted the Temple, and dedicated it to Jupiter Olympus, erecting his

statue on the altar of burnt offerings, and putting every one to death who resisted his decrees. 1

The second fulfilment, of which the first was typical, took place in A . D . 70, when during the siege of Jerusalem by the Romans, foretold by our Lord, the daily sacrifice ceased, the Temple was burned, and Jerusalem overthrown with great slaughter. Referring to this awful event, and to the previous erection of the idolatrous standards of the Roman army in the precincts of the "holy city,"our Lord had said in reply to a question as to the approaching destruction of the Temple, "When ye therefore shall see the abomination of desolation spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand) then let them which be in Judea flee to the mountains, . . . for then shall be great tribulation such as was not since the beginning of the world to this time, no, nor ever shall be "(Matt. 24: 15, 21).

More fully recorded in Luke, our Lord's prediction was as follows,—"When ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. Then let them which are in Judea flee to the mountains; and let them which are in the midst of it depart out; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days! for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the-. Gentiles, until the times of the Gentiles be fulfilled"(Luke 21: 20-24).

Our Lord had previously foretold with tears this coming judgment, and again when on the way to crucifixion He speaks of it in His touching words, "Daughters of Jerusalem, weep not for Me, but weep for yourselves and for your children,""for if they do these things in a green tree what shall be done in the dry?"

The third fulfilment of the placing and setting up of the desolating"power in Jerusalem took place A . D . 637, when at the capture of the city by the Saracens, and the clearing of the temple area for the erection of the Mosque of Omar, the Mohammedan power became supreme; thenceforward to exercise dominion in the Holy City and Holy Land, "until the times of the Gentiles be fulfilled."To the entrance of the polluting presence of this power the Patriarch Sophronius strikingly referred in the sentence quoted by Gibbon, "The abomination of desolation is in the holy place."

Contemporaneously with this setting up of the Mohammedan desolating power in the East, took place the setting up of the idolatrous Papal power in the West; and a comparison of the seven passages in Daniel and the Apocalypse relating to the 1,260 years continuance of the desolating power, yields proof of the conclusion that they refer to the duration of Popery and Mohammedanism.

These twin antichristian powers in the West and in the East, rose together, dominated together, have declined together, and are coming to their end

together. Hence various general predictions as to the expected Antichrist may well include both of these in their range of meaning; as the declaration in the first epistle of John that the Antichrist will "deny the Father and the Son." Popery virtually denies both in exalting the Pope to occupy the place of God, in the temple or church of God, and the place of Christ as the Head of that church; while Mohammedanism actually and openly denies both, in its implacable opposition to the truth revealed in scripture that Christ is the only begotten Son of the Father.

This breadth of range in the meaning of the prophetic word surely harmonizes with the vastness of the mind of its author. Analogous events are comprehended under the same expression, and room is given for the progressive unfolding of the divine meaning in the prolonged course of history.

Thus the "time of trouble" foretold in Daniel 12, seems to include both Jewish and Christian aspects. The "time of trouble" predicted by our Lord is certainly Jewish, and, judging by a comparison of Matthew 24 and Luke 21, commenced with the Roman destruction of Jerusalem, and continues throughout the period in which Jerusalem is "trodden down by the Gentiles," and the Jews "led captive into all nations"; while the mention of "Michael" as "the great Prince which standeth for the children of thy people" (Dan 12:1) connects "the time of trouble" with the warfare of "Michael and his angels" with "the dragon and his angels"; the seven headed ten horned dragon representing the satanically inspired Roman empire, in its heathenish warfare with the early Christian Church; a warfare renewed under the revived Roman power of Revelation 13, in the "war with the saints," of later mediaeval and modern Reformation times. It is important to observe that both in the prophecies of Daniel and those of our Lord the "time of trouble" is immediately followed by the resurrection of the dead. "Many of them that sleep in the dust of the earth shall awake," says the revealing angel to Daniel, "some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever."

"Immediately after the tribulation of those days" says our Lord, "shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heaven shall be shaken. And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And He shall send His angels with a great sound of a trumpet; and they shall gather together His elect from the four winds, from one end of heaven to the other" (Matt. 24 : 29-31).

The same order of events is predicted in Zech. 14, where the gathering of "all nations against Jerusalem to battle" is foretold; the capture of "the city," and "captivity" of the people, followed by the advent of the Lord to deliver, when "His feet shall stand upon the Mount of Olives," and "the Lord my God shall come, and all the saints with Thee"; an advent to be succeeded by the manifestation of the universal kingdom of God; "the Lord shall be king over all the earth; in that day there shall be one Lord, and His name one" (Zech. 14 : 1-9). Nor is this order different from that which is revealed in the prophecies of Paul, and in the Apocalypse.

If the ending epoch of Jerusalem's treading down by the Gentiles be the epoch also of Christ's second and glorious advent, to what great events are we now near at hand! The "fig tree" which on the Jewish rejection of Christ had withered away, begins to shoot forth leaves after its long period of barrenness, whereby we may know "that summer is nigh" (Matt. 24: 32, 33). The Jews after the dispersion of ages are again being gathered to their own land. Trouble awaits them there. Joseph's brethren must be brought to self-judgment in a closing crisis of anguish and distress before Joseph reveals himself to them, as the brother whom they had sold into Egypt, and treated as dead. Then shall their tears of repentance be mingled with his tears of forgiving love. Then shall there be "a great mourning in Jerusalem," for God will "pour upon the house of David, and the inhabitants of Jerusalem, the spirit of grace and of supplications, and they shall look upon Me whom they have pierced, and they shall mourn for Him, as one mourneth for his only son, and shall be in bitterness for Him, as one that is in bitterness for his first-born" (Zech. 12:10-14). Then shall be the national affliction and humiliation of the "Day of Atonement" for Israel; following the "blowing of trumpets" which opens the "first day of the seventh month" (Lev. 23), the future Sabbatic portion of their history. There shall sound on the day of atonement for all their sins the jubilee trumpet of restoration to the land, and liberty to the people (Lev. 25); followed in its turn by the still more glorious "Feast of Tabernacles," whose celebrations are bright with the joys of future ages.

An intelligent consideration of the present position of the Jewish people, of their long continued preservation, and of their deeply rooted national hopes, can only confirm the anticipation of their coming restoration to their own land; while the clear and multiplied promises of the word of God as to their conversion to Christ leave no room for doubt as to the accomplishment of that blessed event. "The remnant shall return, even the remnant of Jacob unto the mighty God: for though thy people Israel be as the sand of the sea a remnant of them shall return" (Isa. 10: 21, 22). Most of the Jews are now in Russia, where expulsive forces are at work which shall yet drive them out of the country in large numbers. The antisemitic feeling in Germany is extremely strong, and growing in intensity; it exists in the Balkan states, in France, Algiers and other countries. Forces are thus in existence, ready to expel the Jews in considerable numbers from Gentile lands. The increasing wealth of the Jews, and modern means of travel, facilitate migratory movements on a national scale. But both experience and scripture indicate that the restoration of the Jews will be gradual, and that the early settlers in the land will be chiefly drawn from the poorer classes. Steam communication from South Russia, and the eastern states of Europe, makes the journey to Palestine an easy one. Railways are in operation, and others being built in Palestine in several directions. The Turkish government which has possessed and ruled the land for more than four hundred years, is in a dying condition. The eastern question remains unsolved. Everything points to its solution by the return of the Jews to the land of their fathers. On the other hand the mutually antagonistic powers which surround Palestine, especially the Russian and Turkish, forecast by their presence coming struggles for the possession of the land which are likely to involve the restored Jews in great suffering, and even to expose them to threatened destruction. The Turks are accustomed to perpetrate massacres, and the Russians when roused are still barbarous in

their modes of warfare. That Russia covets Palestine is a well known fact. Ten thousand Russian pilgrims annually visit Jerusalem, and the Crimean war which originated in a dispute as to the holy places in that city is a witness to Russian interest in the land of the nativity and the crucifixion.

Beyond the immediate prospects in relation to the Jews and Palestine rises the glowing and glorious picture of the future of that people and land, as portrayed in scripture, and illuminated by a study of the physical conditions, and ethnographical surroundings involved. Placed at the junction of three continents, and at the gateway of commerce between the West and the East; possessed of tropical valleys, and snow-clad mountains, the land of the palm and the cedar, of the olive and the vine, holds forth its hands of promise to the wandering exiled Jews. Carmel and Sharon covered in spring with their roses, the fields of Bethlehem, and hills of Nazareth with their anemones, the plain of Esdraelon with its corn-fields, the Jordan valley with its luxuriant foliage, the wilds of Bashan with their pastures, all wait for the Jewish hands and homes which are yet to cultivate and occupy them. The long neglected Gulf of Akaba with its noble headlands projecting into the Red Sea shall yet become a highway of commerce to southern Palestine. Ezion-geber at the head of that gulf will be connected by railway with the Dead Sea, the Jordan valley, and the Lake of Gennesareth. The waters of Merom, and sources of the Jordan shall be linked with the crowded streets of Damascus, and the snow-clad steeps of Hermon. The slopes of Lebanon will be populated, the city of Antioch revived. Beyrout already connected with the ports of the Mediterranean and with Damascus, shall be the gate of a highroad through the Euphrates valley to the Persian Gulf, India, and the East. Africa traversed with railways shall lie at the feet of Palestine, and Europe with its wealth of civilization shall flourish at its side. The Jews restored from all countries, and speaking all languages, shall be fitted for the work of evangelizing the world. Their marvellous commercial, political, and literary gifts shall come into fullest play. No more shall they be a despised and outcast people. The natural brethren, the blood relations of the King of Glory shall take a foremost place among the nations. The sigh of sorrow, the wail of grief shall be 'turned to the song of gladness, and the shout of praise. The voice of redeeming love and mercy shall swell from innumerable multitudes; Jernalcm shall vibrate with its music, Carmel prolong its cadence, and Lebanon echo back its strains. The song of angels shall awake again above the fields of Bethlehem; and heaven and earth unite their voices as never before in the anthem which shall celebrate the triumph of redeeming grace and mercy.

This subject has been more or less elucidated in the works I have written during the last twenty-six years, including, "The Approaching End of the Age," published in 1878; "Light for the Last Days," in 1887; "The Divine Programme of the World's History," in 1888; and "Creation Centred in Christ," in 1896. The Astronomical Appendix to the last named work fills a volume of 627 pages, and contains tables of 101,217 solar and lunar dates, for a period of 3,555 years, from B.C. 1622, to A.D. 1934, stated in days, hours, and minutes, calculated from the prophetic times contained in the book of Daniel. The complete and unanswerable demonstration afforded by these



extensive tables—tables which have been accepted, and are-in use, by astronomers throughout the world,—of the year-day theory, according to which the 1,260 and 2,300 “days” of the prophecies of Daniel, and the Apocalypse, are interpreted to mean 1,260 and 2,300 years, settles the question of the historical fulfilment of these periods. Astronomy proves N that these periods are vast in their dimensions, twelve to twenty-three centuries in length; and that therefore they cannot be measures of the brief course of events in any single lifetime, as according to the Futurist theory they “are; but measures of great and long continued historical movements, as the rise and fall of the Papal and Mohammedan powers, or the down treading of the Jewish sanctuary, from the invasion of the west by Persia, to the decline of the Turkish power in the present day.

I will now briefly relate the facts connected with the origin of my interest in the prophetic times, and the progress I subsequently made in their elucidation.

It was in the early part of the year 1870, that I crossed the Pyrenees on my way from France to Spain. The snow lay thickly on the hills, and glittered on the Sierras, whose sharply pointed peaks stood outlined against the clear southern sky. The trains were crowded with travellers, largely of the agricultural class. There was a perfect babel of patois, in which through familiarity with French, and the study I had bestowed on Spanish, I could distinguish here and there intelligible sentences. On reaching Madrid I went with Mr. William Green, the friend and biographer of Matamoros, to see the newly opened Quemadero. Some workmen employed in cutting a road across the summit of a low hill close to the city had inadvertently dug into a broad bank of ashes, which had been, buried for one or two centuries. Mingled with the ashes they had found a large quantity of charred human bones, together with fragments of rusted iron, and melted lead. The spot was speedily verified as the famous Quemadero, or place of burning, one of twelve places where so called “heretics” were annually burned in Spain, during the reign of the Inquisition. I found the road had been cut through the centre of this bank of blackened bones and ashes. The strange stratum displayed seemed about six feet in depth, and covered quite a large area. There, then, exposed to the light of day were the ashes of Spanish martyrs. I stood in silence and looked at the ghastly monument. I had seen before not a little of Romanism on the continent, and in other countries, and had read of the multitude of martyrs who had suffered cruel deaths in past centuries at the hands of Spanish priests and inquisitors, on account of their faith in the pure gospel of the grace of God, and their opposition to Popish superstitions and idolatries. Now, for the first time, I found myself face to face with a terrible demonstration of the truth of these histories. There, lying before me were the bones and ashes of Spanish confessors and martyrs who had suffered death at the stake. I could examine them, and satisfy myself of their character. I could handle them, and did. Reverently I removed some burnt bones from the general mass, and wrapped them, together with a quantity of ashes, in a Spanish newspaper which I still possess, bearing the date of the day. Sadly turning from the spot I carried the parcel to my hotel where that evening under the influence of strong emotion, I wrote the following lines,—

Ye layers of ashes black, and half-burnt bones,  
Ye monuments of martyrs' stifled moans,  
Of human agony and dying groans,  
Cry out till every ear has heard your tones !  
Cry till the murderess trembles, though her brain  
Is drunken with the blood of millions slain:  
She did not mean to show you; 'twas the spade  
Of simple workmen which your horrors laid  
Unearthed and bare before the light of day;  
They only dug to open a new way.  
As they advanced, the ground beneath them grew  
In patches softer, changed its wonted hue,  
And with the smell of death defiled the air.  
They dug, and they discovered layer on layer,  
Black bones, and rusted chains, and human hair,  
And iron nails, and bits of melted lead,  
And the burnt fuel of unnumbered dead.  
They cut the heap across—it crowns a hill;  
Its length is shown—its breadth lies buried still.  
Doubtest thou, reader? I was there to-day;  
I saw them at their work ; I brought away  
Some pitiful remains which, while I write  
These very words, are lying in my sight.  
A piece of paper on this table holds  
Some of this martyr-dust within its folds.  
I pause and gently touch it with my hand ;—  
It is not common earth; it is not sand :  
I look at it; the tears have filled my eyes;  
My God, what is it that before me lies?  
The ground beneath was gravel and was red,  
But this is dark and formed a separate bed.  
How soft it is and light! it feels like soil  
That has been saturated once with oil:  
'Tis full of small black cinders; most is gray  
And ashen; here is something burnt away  
Black as the blackest coal; this was the meat  
Of some relentless and devouring heat.  
A little box beside the paper stands;  
Its relics I collected with these hands:  
I take a something from it like a stone,  
'Tis gray and light, ah 'tis a piece of bone ;  
This was the side on which the muscles grew,  
The other side its chambers are burnt blue.  
These four are lumps of iron; they are red,  
I ,ike fetters that have rusted off the dead.  
This was an iron bolt, 'tis long, and curved,  
To hold a chain or cord it doubtless served;  
This is a hollow bone burnt through and through,  
It leaves upon my hand a dusky blue;  
This was a bar of iron, now mere nist;  
And this is indistinguishable dust.

*O Rome ! them Mother of a cherished race,  
Blush not to show the world thy kindly face !  
Thy bosom—hide its demons, hush—thy breast,  
“Tis there alone that suffering men find rest.  
How mild the chastisements thy love has used  
Whene’er thy children have thy laws refused!  
Gentle coercion ! pity’s tender tones !  
TELL ME , THOU MURDERESS BLACK , WHAT MEAN THESE BONES?  
These bones before me, those upon that hill,  
Who, what were these thus slaughtered by thy will?  
What did these helpless women? these poor men?  
Why didst thou shut them up in thy dark den?  
Why didst thou rack their limbs, and starve their frames,  
And cast them bound into devouring flames?  
True, they reproached thee for thy crimes and lies,  
And prayed for thee with sin-forgiving sighs;  
Thy multiplied idolatries abhorred,  
No mediator honoured but their Lord;  
Condemned thy priestcraft, and thy love of gold;  
Clung to God’s word, and for its truths were bold;  
Adorned by blamelessness the name they bore;  
Loved not their lives to death: what did they more?  
Were they adulterers—these prisoned saints?  
Or murderers—these who died without complaints?  
Hush ! for they sleep in Jesus—soft their bed;  
His suffering saints their Lord hath comforted!  
Hush! for the sevenfold wrath of God grows hot!  
Hush! for her deep damnation slumbereth not.*

That very year, 1870, within a few months from the date when I wrote these lines the papal temporal power fell, and fell forever.

Such was the origin of my interest in the fulfilment of prophecy in papal history. It was that day when standing breast deep in the ashes of Spanish martyrs, that my attention was specially and strongly directed to it; and it was the promulgation the same year of the blasphemous decree of papal infallibility, and the coincident fall of the papal temporal power, which led me to study and write on the subject. The lines which I wrote in Madrid on the opening of the Quemadero subsequently grew to a volume entitled “The City of the Seven Hills.” As the fruit of eight years of study, from 1870 to 1878, I published “The Approaching End of the Age,” a work which has since gone through many editions. Other works on the same theme followed. In 1896 my Astronomical Tables, based on the prophetic times regarded as astronomical cycles, were published. The discovery of the astronomical character of the prophetic times was made in the following way.

In July, 1870, while the Vatican council was being held in Rome, and at the date when the decision was arrived at in France to declare war against Prussia, I left Paris, terminating a gospel mission, which had extended over nearly two years, in which with the help of twenty-five Protestant pastors, including Bersier, Pressense, Armand de Lille, Lepoids, Cook, Jaulmes,

Hollard, and others, I had organized and held eight hundred gospel meetings, in seventeen parts of the city, attended by many thousands drawn from all ranks and persuasions, Protestants, Romanists, and Infidels.

The decision of Napoleon III to declare war against Prussia was made Friday, July 15th. The declaration of war was signed on Sunday, July 17th. The infallibility of the Pope was Decreed by the Vatican council on Monday, July 18th. The declaration of war was delivered at Berlin on Tuesday, July 19th. In the war which followed Imperial France, and the Papal power fell together.

The startling coincidence of the papal self-exalting act, with the overthrow of the papal temporal power, profoundly impressed me. The spectacle of the Paris^m which we had just held so many gospel services, suddenly invested by German armies, surrounded by a gigantic ring of artillery fire from which there was no escape; of the tragic fall of Napoleon, the rise of united Germany, the unification of Italy, all pointed to the passing away of the old order of things on the continent, and the advent of a new era. And then the question arose, what had the Word of God to say about these events? What did it indicate as to the rise, course and fall of the papal power? The search for an answer to that question led to a careful and extensive study of the subject. In the course of that study I met with the very able work of Professor Birks, of Cambridge University, on "The Elements of Sacred Prophecy." The four last chapters of that book contain an admirable elucidation and defense of the year-day theory. The argument in these chapters appeared to me absolutely unanswerable, and in fact has never been answered or confuted. One section of these chapters proved of special interest, that on the Cyclical character of the Prophetic Times. A prolonged subsequent sojourn in England gave me the opportunity to examine this subject minutely, and to make the calculations necessary to prove that the prophetic times are astronomical cycles of long range, and surprising accuracy. In the course of this mathematical investigation I made further discoveries confirming and extending the evidence of the astronomical character of the prophetic periods, and of their fulfilment in the history of the four kingdoms of Babylon, Persia, Greece and Rome; and in the duration of the Papal and Mohammedan powers.

The work of Professor Birks on "The Elements of Sacred Prophecy" has been long out of print, and is difficult to procure. I therefore quote the brief section whose study led me to the investigation of the prophetic times.

*"The cyclical character of the prophetic times," says Professor Birks, "seems to have been first unfolded by M. de Cheseaux, a French writer. I purely as a curiosity of science ; but it is Mr. Cunninghame who has revived attention to this interesting topic. Though unable to concur in the whole superstructure which he has reared on this basis, the first principles, I believe, are both true in fact, and form a remarkable and collateral confirmation of the figurative view of these prophetic times. Two or three remarks will perhaps make the subject plain to general readers, so far as it bears on the present argument.*

"1. On the fourth day of creation it was announced as the divine purpose in the appointment of the heavenly luminaries—' Let them be for signs, and for

seasons, and for days, and for years.' The division of time was one main purpose of their institution as lights in the firmament. The word rendered 'seasons' is the same which here denotes the times, and there is consequently a tacit reference to that original ordinance of God.

"The revolutions of the sun and moon have thus, in every nation, formed the basis of the calendar. The day, the month, and the year, are the first elements on which it depends. If the natural month and year had been each a complete number of days, or a simple fractional part, the calendar would have been quite simple. But this is not the case, and hence the various intercalations used to bring them into agreement.

' Where the calendar is adapted to the sun only, its construction is very simple. The Julian year is a close approximation, and the Gregorian is practically correct for some thousands of years.

' But in the sacred calendar of the Jews, and those of Greece and the eastern nations, the motions both of the sun and of the moon enter into the reckoning. And hence arise mixed calendars, more natural, since they are fitted to the motions of both the natural lights of heaven, but more complex in their adjustment.

"The most natural mode of adjustment is by taking the nearest integer of the lowest period contained in the higher, and making this the unit for the next higher denomination, intercalating where necessary.

"Thus the natural month is nearer thirty than twenty-nine days. Therefore thirty days will be the calendar month, and the unit of every reckoning where months occur.

"Again, the year is nearer twelve than thirteen calendar months. Therefore twelve calendar months will form the calendar year, and five days are intercalated to complete the whole number.

"2. Now just as the day and the month were taken for the basis of these shorter periods, so may the month and year be taken as the basis of higher intervals. These give us cycles, or periods of complete years which are almost exactly a complete number of natural months.

"The intervals of years which most fully possess this character, adopting the most exact scientific measures of the lunar month and solar year, are 8, 11, 19, 30, 49 . . . . 315, 334, 353, 687, 1,040 years. After this limit the increasing accuracy of the series is limited by the moon's acceleration, and the uncertainty of our measures of time.

"Now from this series there result several interesting conclusions which bear on the present question.

"The period of nineteen years, though not directly recognized in the Jewish calendar, formed the basis of that used by the Greeks, and was no less an integral element of it than the month or the year. Now the very next period to this, in the above series, is thirty years; which, on the year-day theory, is the prophetic month, and has thus a real existence as a cycle, no less

than the natural month of thirty days, to which it bears a close analogy.

“The next period is that of forty-nine years; which, according to the dates in Josephus of sabbatic years, and the more probable view of the sacred text, is the interval from jubilee to jubilee; and therefore is fundamental in the Hebrew calendar. This will be a second scriptural instance, like the prophetic month, of a luni-solar cycle adopted for a higher unit, composed of a complete number of years.

“Let us now pursue the analogy a step further. As twelve common months of thirty days, form a year of three hundred and sixty days, which, with five days intercalated, make the solar year; so twelve prophetic months of thirty years will form a ‘time’ of three hundred and sixty years, exceeding by seven only the very exact luni-solar cycle of three hundred and fifty-three years; which forms a kind of natural unit in the series.

“Again, a ‘time, times, and a half will compose a period of one thousand two hundred and sixty years. And this is exactly four times the accurate cycle three hundred and fifteen years, and, therefore, partakes itself of the same cyclical character.

“The most perfect cycle, perhaps, which can be certainly ascertained, in consequence of the moon’s acceleration affecting the higher periods, is one thousand and forty years. Now, on the year-day theory, this is exactly the difference between the two grand numeral periods of one thousand two hundred and sixty, and two thousand three hundred years.

“Finally, the highest prophetic period, two thousand three hundred years, is itself a cycle— $4 \times 315 + 1,040$ ,—and is perhaps, the only secular cycle composed of centuries only, that is known to exist.

“From these remarks it appears that the prophetic month of thirty years, and the ‘time,’ composed of twelve such months, as such have a scientific character, though less distinct, yet of the very same nature with those of the common month and year. It appears also that the two main periods of one thousand two hundred and sixty, and two thousand three hundred years are cycles; and that their difference, one thousand and forty years, is the most perfect cycle certainly ascertained. The interval of one thousand, two hundred and ninety years is also a cycle, and that of one thousand three hundred and thirty-five is defective only by one single year.

“These remarks seem to prove that the year-day interpretation, besides its direct scriptural evidence, has a further and collateral support in the analogies of science. The same principles of the intersection of the solar and lunar periods, by which the units of the ordinary calendar is determined, when carried further up the ascending series of time, produce, even from the abstract relations of the celestial periods, the larger but corresponding units of thirty, and three hundred and sixty years, or the prophetic month and time.

“And surely, in the view which is thus unfolded, there is a simple grandeur which harmonizes with all the other features of the inspired predictions. A

fresh light is thrown upon the words of the Psalmist, where the same word is employed as in these mysterious dates—'the appointed the moons for seasons.' We are raised out of the contracted range of human reckonings to a lofty elevation of thought, and catch some glimpses of that mysterious wisdom by which the Almighty blends all (the works of Nature and of Providence into subservience to the deep councils of His redeeming love. A divine ladder of time is set before us, and, as we rise successively from step to step, days are replaced by years and years by millennia; and these, perhaps, hereafter, in their turn by some higher unit, from which the soul of man may measure out cycles still more vast, and obtain a wider view of the immeasurable grandeur of eternity. When we reflect, also, that the celestial periods by which these cycles are determined are themselves fixed by that law of attraction which gives the minutest atom an influence on the planetary motions, what a combination appears in these sacred times of the most contrasted elements of omniscient wisdom! Human science sinks exhausted at the very threshold of this temple of divine truth. It has strained its utmost efforts in calculating the actual motions of the moon and the earth; but the determining causes which fixed at first the proportion of their monthly and yearly revolutions have altogether eluded its research. Yet these elements of the natural universe are linked in, by these sacred times and celestial cycles, with the deepest wonders of Providence, and the whole range of Divine prophecy. How glorious, then, must be the inner shrine, lit up with the Shechinah of the Divine presence, when the approaches themselves reveal such a secret and hidden wisdom!

"Every one of the passages in Daniel yields distinct evidence in favour of the year-day system. And when these various indications are compared together, and combined with the truth which has just been unfolded, of the connection of these numbers with the natural cycles of science, the proof seems the highest almost of which such a subject is capable, and forms little short of the convincing power of a mathematical demonstration."

For more than twenty years I pursued the study of the astronomical character of the prophetic times. The further I investigated the question the more evident it became that not only these, but the whole system of Revealed Redemption Chronology, Levitical, Historic, and Prophetic, is adapted to the time order of Nature. The revealed periods vary from a few days to thousands of years, yet their character in this respect is the same. Calendars of human invention, both sacred and civil, invariably fall out of agreement with solar and lunar revolutions in the lapse of time. The number of such calendars is very great. They are of Egyptian, Assyrian, Babylonian, Greek, Roman, Jewish, Christian, Mohammedan, Indian, Chinese and other origin. All alike fail to keep time with Nature. But not so is it with the divinely revealed time system in Scripture. The Levitical times are adjusted to both solar and lunar revolutions, and adjusted in such a way that their slowly accumulating errors are corrected in the prophetic times; while the adjustment of the latter to solar and lunar revolutions is far reaching and complete; so complete that it is possible to calculate from the prophetic times regarded as astronomical cycles tables of the whole course of vernal and autumnal equinoxes, of summer and winter solstices, of mean and true new moons, of the new moons of solar eclipses, and the full moons of lunar eclipses ; in short all the solar and

lunar elements required in a calendar of times extending over thousands of years, embracing the whole course of human history.

In my work entitled "Creation Centred in Christ" I have published such tables; and have given the following account of the incommensurateness of the natural time units, days, months and years; and of the cycles to which these incommensurate periods give rise, in which their harmonization is accomplished ("Creation Centred in Christ," Vol. I, PP- 324-330).

## **CYCLICAL CHARACTER OF THE PROPHETIC TIMES DISCOVERIES OF M. DE CHESEAUX**

The perplexities and difficulties which encumber the attempt to adapt brief periods of time to both solar and lunar movements, as in the Civil Calendar, disappear directly it is a question of longer intervals.

Short, periods have to be artificially harmonized, larger ones harmonize themselves. There exist various periods which are naturally measurable both by solar years and lunar months, without remainder, or with remainders so small as to be unimportant.

Such periods are therefore SOLI – LUNAR cycles, and we shall henceforth speak of them as such. They harmonize with more or less exactness solar and lunar revolutions, and they may be regarded as divinely appointed units for the measurement of long periods of time, units of precisely the same character as the day, month and year (that is, created not by artificial means, but by solar and lunar revolutions), but of larger dimensions. They are, therefore, periods distinctly marked off as such, as much as the fundamental revolutions on which our calendar is based; that is, they are natural measures of time furnished by the Creator Himself for human use.

The lunar cycle of nineteen years employed by the Greeks is one of these periods, and the ancient cycle of Calippus is another. Their discovery has always been an object with astronomers, as their practical utility is considerable. But it was exceedingly difficult to find cycles of any tolerable accuracy, especially cycles combining and harmonizing the day and the month with the year.

About the middle of last century a remarkable fact was discovered by a Swiss astronomer, M. de Cheseaux, a fact which is full of the deepest interest to both Jews and Christians, and which has never received, either at the hands of Bible students or scientists the attention which it merits.

The prophetic periods of 1,260 and 2,300 years, assigned in the Book of Daniel and in the Apocalypse as the duration of certain predicted events, are soli-lunar cycles, cycles of remarkable perfection and accuracy, but whose existence was entirely unknown to astronomers until, guided by the sacred scriptures, M. de Cheseaux discovered and demonstrated them to be such. And further, the difference between these two periods, which is 1,040 years, is the largest accurate soli-lunar cycle known.


The importance of this discovery, and the fact that it is exceedingly little



known, will explain our entering into a somewhat full account of the matter here. It is, besides, vital to our own immediate subject, and was, indeed, the means of leading me to the present investigation.

M. de Cheseaux was the astronomer who observed and described the six-tailed comet of the year 1744. His book on the cyclical character of the prophetic times is out of print, difficult to procure, and even to consult. A copy of it exists in the library of the University of Lausanne, and another in the British Museum. It is entitled, "Memoires posthumes de M. de Cheseaux," and was edited and published by his sons in 1754. It contains "Rerriarques historiques, chronologiques, et astronomiques sur quelques endroits du livre de Daniel." The calculations of the astronomical part were submitted to Messrs. Mairan and Cassini, celebrated astronomers of the Royal Academy of Sciences at Paris, neither of whom called in question the accuracy of M. de Cheseaux's principles, or the correctness of his results. M. Mairan, after having carefully read his essay, said "that it was impossible to doubt the facts and discoveries it contained, but that he could not conceive how or why they had come to be embodied so distinctly in the Holy Scriptures." M. Cassini wrote, after having read the treatise and worked the problems, that the methods of calculating the solar and lunar positions and movements which M. de Cheseaux had deduced from the cycles of the book of Daniel were most clear, and "perfectly consistent with the most exact astronomy"; he wished the essay to be read before the academy. From the year 1754 to 1811 M. de Cheseaux's discoveries seem to have almost completely dropped out of sight. The stirring events of the French Revolution, which took place in the interval, may have caused his remarkable treatise to be forgotten. In the year 1811 Mr. William Cunningham, of Lainshaw, in Scotland, the author of several valuable works on prophecy, noticed a reference to de Cheseaux's discoveries in the writings of M. Court de Gibelin. Mr. Cunningham published the fact in an article which appeared in the Christian Observer for that year. In 1833 Mr. Cunningham published a letter in the Investigator^ a monthly journal of prophecy, describing his finding a copy of M. de Cheseaux's work. "During the twenty-two years," says Mr. Cunningham, "which have elapsed since my communication to the Christian Observer I have sought for the work of M. de Cheseaux without success till the present year. A young relation of mine having last year gone to Heidelberg to complete his studies, I requested him to endeavour to procure the book for me. His inquiries among the booksellers, were quite unavailing. At length, having become acquainted with a student from Lausanne, where the work was originally published, by his assistance search was made in the library of the university of that city. The first attempt was unsuccessful; but on a second and more careful search, the book was discovered, and a manuscript copy of that part which relates to the book of Daniel was taken for me, and is now in my possession." The cyclical character of the prophetic periods of 1,260 and 2,300 years, and the 1,040 year's period which measure their difference, was subsequently called in question by Mr. Frere, a well-known writer on prophecy. In a letter to the Investigator dated January, 1835, Mr. Cunningham says, "With regard to Mr. Frere's vain endeavour to shake the cyclical periods of de Cheseaux . . . if a scientific friend, who last summer favoured me with some remarks entirely confirmatory of the importance of the conclusions of M. de Cheseaux, and also showed me the principle of calculating the cycles by continued

fractions^ shall not take up Mr. Frere's paper, I will myself do it."The scientific friend here alluded to was believed by the editor of the Investigator to be Professor Birks, of Cambridge, who subsequently published in the pages of that journal a letter on the method of calculating these soli-lunar cycles by continued fractions, and also embodied in his valuable work on the elements of prophecy, published in 1843, a brief account of the astronomic character of the prophetic times. It was when reading this work of Professor Birks just after the fall of the Papal Temporal power in 1870, that my attention was arrested by that portion of it referring to these remarkable cycles, and I was consequently led to investigate their character with considerable care, and in doing so made a number of chronological discoveries, some of which I have since published in my writings on the fulfilment of prophecy. The astronomic portion of my work on "The Approaching End of the Age "was submitted, prior to its publication, to the criticisms of Professor Adams, of Cambridge. For this purpose I became Professor Adams' guest at the Observatory in Cambridge, and he verified de Cheseaux's Calculations with reference to the prophetic times. I still possess the papers in his handwriting in which the calculations are worked out. The following is a translation of M. de Cheseaux's account of his discovery of the astronomic character of the 1,260 and 2,300 years' prophetic periods: "We all know what a cycle is—that is to say, a period of time which harmonizes different celestial revolutions, comprehending, each of them, a certain number of times precisely, without fractional remainder. Such is, for example, the period of 4 Julian years, or 1,461 days, which, according to the ideas of the ancients, should contain exactly 4 solar years and 1,461 days; so that, supposing the sun on the 12th of April, 1749, at noon in Paris to be in 22° 40' of Aries, it should in 1,461 days, and at the same hour of midday, be found again precisely in the same position. The error is, as we know, 44' of an hour. This cycle belongs to the first order—those which are employed to harmonize solar years and days. "Cycles of the second kind are designed to bring lunar years or months into agreement with solar years. Such is Melon's cycle of 19 years. This ancient astronomer supposed that if the sun and moon were found, for example, on the first day of the year in conjunction at a certain point of the ecliptic, they ought to return again at the end of 19 solar years, or of 235 complete lunar months, to the same position without fractional remainder. The error of the cycle is about 2h, 3m; by which the solar year finishes earlier than the lunar. "Cycles of the third kind are those which harmonize solar days with lunar months, as, for example, the cycle of 1,447 complete days, which comprehends at the same time 49 lunar months with 1.5' nearly. "Lastly, we may make a fourth kind of cycle of those which unite the previous classes, and harmonize at the same time the solar year, the lunar month, and the day. Such ought to be the cycle of Melon, and still more the period of Calippus. The discovery of these cycles has been an object of the researches of almost all astronomers and chronologists, and it has seemed to them so difficult that they have almost laid it down as a fact that it was impossible to find those of the fourth class. It has been thus far a kind of philosopher's stone in astronomy, like perpetual movement in mechanics. There have been times when, seeking to assure myself effectually that it was not possible to succeed in the matter, I commenced my research by the second kind of cycle. Supposing a lunar month of 29 d., 12 h., 44m., 3 s., the error is 7''', by defect: in a solar year of 395 d., 5 h., 49 m., the

error is not more than 5 s. by excess. I observed that by adding on the one side and on the other two periods of time proportional to these two revolutions, that is to say, 57" to the first and 11' to the second, their agreement became very approximately as 29 d., 12.75h. to 365.25d., or as 2,835 quarters of an hour to 35,064 quarters of an hour; or in dividing these two numbers by 9, which is their common measure, as 315 to 3,896. This agreement was at the same time so simple and exact that, giving the lunar month its true length of 29 d., 12 h., 44m., 3s. 7"', the resulting measure of the solar year is 365 d., 5 h., 48 m., 16 s., that is to say, 39 s. only too short. From that I concluded that at the end of 315 solar years or 3,896 lunar months the sun and the moon should meet very nearly at the same point in the ecliptic. We find, in fact, that at the end of 315 Julian years, 2d., 4h., 27m., or at the end of 115,051 days, 4h., 27 m., the sun and the moon return, to the 7th or 8th minute of a degree nearly to the same point of the heaven from which they started. This 7' or 8' of a degree makes an error of 3 h., 24m. as to the solar year, which ends 3 h., 24m. after the lunar; that is to say, which recommences for the 316th time at the end of 115,051 d., 7 h., 51 m. This difference of 3h., 24 m. between the duration of 315 lunar years and that of 315 solar years, or the error of 315 years' cycle, is that of the cycle of Meton as 

"The cycle of 315 years thus found, I forthwith observed that it was the quarter of the 1,260 years' period, or the 3 and a half "times" of Daniel 8: 12, and 12: 7, compared with Apoc. 12: 6, 14; and consequently that this prophetic period was itself a lunar cycle of such a character that at the end of 1,260 Julian years—10d+6h,14 m., or of 460,-205d., 6 h., 14 m., the sun and the moon return within 1/2° nearly to the same point in the ecliptic, and that at the end of 1,260 Julian years – 10 h. + 7h., 23 m., or of 460,-205 d., 7 h., 23 m., the sun returns to the same point of the ecliptic exactly.

"This period has not only the advantage of comprehending a round number of years, a number sufficiently remarkable on account of the number of its aliquot parts [for 1,260 is divisible by 1, 2, 3, 4, 5, 6, 7, 9, 10, 12, 14, 15, 18, 20, 21, 28, 30, 35, 36, 42, 45, 60, 63, 70, 84, 90, 105, 126, 140, 180, 210, 252, 315, 420, 630; that is to say, by 35 divisors, which is, I believe, the largest number of divisors a number of this kind can have], but also that of containing a number of days whose length occupies about the mean between those of the lunar and solar years comprised in this number. 1

"The agreement of this period, destined by the Holy Spirit to designate civil periods, with the length of the most remarkable periods of celestial movements, led me to conjecture that it might also be such with the period of 2,300 years- I examined then this last period by astronomic tables, and I found that at the end of 2,300 Gregorian years less 6 h., 14 m., or of 840,057 d. less 6 h., 14m., the sun and the moon return within half a degree nearly, to the place from which they started; and at the end of 840,057 d., 7 h., 23 m. the sun returns exactly to the same point of the ecliptic; from which it follows that the prophetic period of 2,300 years (remarkable also by the number of its aliquot parts, and because it contains a complete number of cycles) was also a cyclical period, and this cyclical period was also so perfect that although 30 times longer than the Calippic period, its error is,

however, much less than double, since it only extends to 13h., 37m., and being proportionately subdivided in the period of 70 years, it is reduced to 29 m., that is, to say, to the 17th part of the error of the Calippic period, which I said just now was 8 h., 12 m.

"The equality of the errors of this cycle of 2,300 years with those of the preceding led me to conclude that their difference, that is, 1,04.0 years, ought to be entirely exempt from error, and should give a perfect cycle, and one all the more remarkable because it unites at the same time the three kinds of cycles, and forms consequently this famous cycle of the fourth kind vainly sought so long, and ultimately believed to be chimeric or impossible. Having then examined this period of 1,040 years by the tables of the most celebrated modern astronomers, I found that it held about the mean between them, as one may see in this little table:



"These differences are absolutely insensible for so large a period, and it would be impossible that the best astronomic tables should be exempt from them, on account of the imperfections of ancient observations upon which they are founded, from which it seems that we should conclude, according to all appearance, that this period of 1,040 years, or solar revolutions, indicated in a certain way by the Holy Spirit, is a cycle at once solar, lunar, and diurnal, perfectly exact. . . . May I be permitted meanwhile to give to this cycle the name of THE DANIEL CYCLE?"

Convinced by the studies which I have conducted that the prophetic times are so closely adjusted to the revolutions of the sun and moon that I could derive the one from the other, and believing that it would clearly demonstrate the astronomical character of the prophetic times in Daniel to do this, i. e., to derive the course of solar years and lunar months, in days, hours, and minutes, for thousands of years, either past or future, from these prophetic times, I have had the solar and lunar Tables calculated, contained in the second volume of my work on "Creation Centred in Christ." These astronomical Tables contain more than 100,000 solar and lunar positions, verified by 12,000 eclipses; and the whole of these 100,000 positions have been calculated by means of the prophetic periods regarded as Astronomical cycles. The tables have been submitted to the highest astronomical authorities, and approved as correct and trustworthy. The demonstration they afford of the truth of the year-day theory, according to which the "days" of the prophetic times in Daniel and the Apocalypse are interpreted as signifying years, is complete. These mysterious prophetic times are not brief periods adapted to the measurement of events in any individual life, but vast periods, stretching over thousands of years, adjusted to the chronology of the history of Israel, of the Christian Church, and of the Gentile kingdoms, outlined in the word of God.

*"Ye are of God, little children, and have overcome them, because greater is He that is in you than he that is in the world."— 1 John 4:4.*

I. THE primary practical object of the Apocalypse is to make the Church

victorious over the world, the flesh, and the devil. The Bible opens with defeat; it ends with victory. At its outset, man fallen, Satan triumphant; at its close Satan conquered, all his world powers overthrown, and the redeemed with the Redeemer, crowned as victors, and glorified.

At the close of His earthly life, looking back over its temptations and conflicts, Jesus said, "I have overcome the world." In the beginning of His risen life, exalted and endowed with "all power in heaven and in earth," He went forth leading His Church, "conquering and to conquer."

In His heaven sent messages to the Churches which He left as His witnesses on earth, all the inestimable rewards of His kingdom are promised "To him that overcometh." In the prophetic visions which succeed these messages, tracing the gradual subjugation of all things to Christ, the conflicts, sufferings, and victories and final glories of Christ's saintly followers are described. This is the theme of the prophecy, and its object is practical. It was a gift to the Church militant from Christ triumphant. The Son of God had overcome the world. The sons of God were now to overcome it. Faith was to make them victorious. They were to conquer their visible foes by faith in things invisible. All the powers of the world were to be arrayed against them. They were to be hated, persecuted, hunted into dens and deserts, cast into dungeons and flames. Yet were they to conquer. "Greater is He that is in you than he that is in the world." Who spoke that triumphant word? A lonely exile; a persecuted and banished saint and apostle. And when? In the days of proud Domitian, master of the world; in the time of Pagan Rome's supremacy. How calmly he writes it in his letter of love to his "little children." There is no flourish of trumpets; simply the clear note of victory. "Out of the mouths of babes and sucklings Thou hast ordained strength, that Thou mightest still the enemy and the avenger." And so Christ led His Church to the battlefield. Calmly and unflinchingly He conducts them with open eyes into the deadly arena of their warfare. They are to fight with wild beasts in the Colosseum; to be driven into the darkness of the Catacombs; to die under the worst tortures pitiless Rome can inflict. They are later on to contend with worse enemies than heathen Rome. They are to fight with the powers of hell in the apostate Church which should succeed "to the throne of the Caesars. 'The harlot Babylon was to be drunken with their blood; yet were they to overcome, and the victors were "to stand on the sea of glass mingled with fire, having the harps of God." No music so lofty as theirs; no song more glad and glorious; followers of the Lamb, of Him who died on Calvary's Cross, the Conqueror and Saviour of the world. To nerve such warriors, to arm them for the battle, to conduct them to victory, the Apocalypse was written. He who has not grasped this salient fact, has missed the meaning of the prophecy. Not to satisfy curiosity as to the future was this wondrous prophecy indited; nor merely to close the sacred volume, to bind its several portions into unity as with a golden clasp, nor was it written to complete the book by shedding the glories of sunset, or rather of sunrise, over its concluding pages, to fill its last skies with splendour, with the light of the rising of a morning without clouds, the advent of a world where sin and sorrow and death can never come; not for these ends though doubtless they were contemplated, but for nobler purposes; to form the characters, guide the steps, maintain the faith, and inspire the courage of those who were to pass through flood and

flame to that final world of glory and immortality ; to make the saints and martyrs who were to share its triumphs and wear its crowns. And hence the glorious rewards promised in the seven letters to the Christian Churches with which it opens, letters purely practical in their object, are largely the theme of the succeeding prophecy. For in it the selfsame rewards are seen, and set forth in their most glowing colours, and in their true and proper relations, their place, and time, and circumstance, for the contemplation of the servants of Christ; that they may behold in advance the things promised, and the future world become as real to them as the present, as seen with the open eye of vision; so that the confessors might witness in the presence of Rome's Caesars, standing the while in spirit before the throne of God; or tread their way amid the awful shadows of the Catacombs, as beholding the golden streets of the New Jerusalem. Yea to open heaven itself to the gaze and contemplation of God's pilgrim people was this prophecy given; that their conversation, or "citizenship" might be there, even while they wandered as strangers amid earth's transient and troubled scenes; and that while journeying or warring on earth, they might be seated in heaven, where Christ is seated "at the right hand of God."

And turning now to those practical letters which preface the Apocalypse, we ask what are the promised rewards which they hold forth "to him that overcometh"?

First, to the victors of the Church of Ephesus it is promised that they shall eat of "the tree of life which is in the midst of the paradise of God." Behold then the promised tree of life in the visions of the prophecy, bearing twelve manner of fruits, whose leaves are for the healing of the nations. See it there in its true location growing by the river of the water of life, clear as crystal, "proceeding out of the throne of God and of the Lamb."

Secondly, to the victors of the martyr Church of Smyrna the crown of life is promised; and the revealing spirit adds "he that overcometh shall not be hurt of the second death." But what that second death, and for whom destined? The prophecy replies, "the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars shall have their part in the lake which burneth with fire and brimstone, which is the second death." "Death and Hades "it tells us are to be finally " cast into the lake of fire, which is the second death."

To the Church of Thyatira the promise runs "to him that overcometh, and keepeth My works unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of My Father. And I will give him the morning star." In the prophecy the shivering of the nations as the vessels of a potter with a rod of iron is portrayed. A woman clothed with the sun, and crowned with twelve stars brings forth "a man child who was to rule all nations with a rod of iron." The man child is caught up to God and to His throne, and the woman flees to the wilderness from the presence of the persecuting dragon. Later on the all conquering "Word of God," the "King of Kings and Lord of Lords, comes with the white robed armies of heaven," "to judge and make war," "to smite the nations with the sword of His mouth," and "rule them with a rod of iron"; even He whose voice declares "I am the root

and offspring of David, and the bright and morning star.”

To the Church of Sardis which had a name to live and was dead, the command “be watchful, and strengthen the things that remain, that are ready to die,” is followed by the warning “if therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee,” and the promise “he that overcometh the same shall be clothed in white raiment and I will not blot out his name from the book of life.” In the prophecy the thing promised is beheld; the bride of the Lamb is seen in her purity and perfection “arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints.” And at the final judgment “the book of life is opened”; while those who enter the New Jerusalem are only “they which are written in the Lamb’s book of life.”

To the Church of Philadelphia the encouraging promise is given, “him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.” In the visions of the prophecy the New Jerusalem is seen “descending out of heaven from God, having the glory of God.” Her walls, her gates, her streets, and her foundations are all described. Her beauty and her glory fill the bright closing vision. And of Him who is called “Faithful and True,” it is declared, “He had a name written that no man knew, but He Himself”; analogous with that secret name which He will yet write upon the victor’s brow.

To the degenerate Church of Laodicea, boasting herself “rich, and increased in goods, and needing nothing,” not knowing that she was “wretched, and miserable, and poor, and blind, and naked,” after the gracious offer of tried gold, and white raiment, and healing eye salve Jesus declares His long-suffering love, and says, “Behold I stand at the door and knock,” promising to the individual soul that opens to Him the supper of His own personal and private fellowship: and promising further “To him that overcometh will I grant to sit with Me in My throne even as I also overcame and am set down with My Father in His throne.” And in the succeeding prophecy the glorious reward thus promised is beheld, for there are seen the victor saints enthroned with the Lord, first in His millennial kingdom, and then in His eternal reign.

These relations of the prophetic visions of the Apocalypse to the hortatory letters addressed in its opening pages to Christian Churches, reveal the practical character of the prophecy; and the important practical uses which the Church, under the Spirit’s guidance, has made of the prophecy during the last nineteen centuries is a confirmation of its intended adaptation to practical ends. For first, the Martyr Church of the second and third centuries armed herself for her conflict with heathen Rome with weapons drawn from the arsenal of the Apocalypse. To her heathen Rome, seated on her seven hills was the Apocalyptic Babylon, drunken with the blood of saints and martyrs. Every feature of Rome’s character and history she saw delineated in the prophecy, in bold outlines, and vivid colours, her place, her power, her wealth, her wickedness, her doom. And the martyrs of those days beheld the exact picture of their experience in the slain beneath the altar portrayed in

the prophecy, whose blood called for vengeance; a vengeance delayed but to come at last when in Babylon, the smoke of whose judgment should go up forever, "the blood of prophets, and of saints, and of all that were slain upon earth "should be found.

Secondly, on occasion of the fall of persecuting heathen Rome the early Church of the fourth century recognized the prediction of that great event in the vision of the Apocalypse, and celebrated it in the triumphant language of the prophecy, and commemorated it in symbols drawn from that sacred source. To the newly liberated exultant Church the fall of heathen Rome was none other than that represented by the casting down of the great red dragon, who had sought to devour the man child destined to rule all nations with a rod of iron. As predicted the victory had been that of Christ and His martyr followers. "They overcame Him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." The triumphant song of the Church ascended in the Apocalyptic words "now is come salvation, and strength, and the kingdom of our God, and the power of His Christ, for the accuser of our brethren is cast down which accused them before our God day and night."

The coins of Constantine the Great bear witness to the use of the symbol of the dragon prostrate beneath the cross to commemorate the overthrow of the dominion of ancient heathen Rome.

Thirdly, the overthrow of the Roman Empire by Gothic invaders which followed, and especially the burning of the city of Rome by Alaric, in the year 410, led Augustine to write his noble book on "The city of God"; a book whose central conception is drawn from the Apocalypse, in which the two societies of the world, and of the people of God, are represented by the harlot city Babylon, and the Bride, the New Jerusalem. Augustine recognized Rome as Babylon, and devotes a large part of his work to the delineation of its character and history. On the other hand he dwells with loving appreciation on the past, present and future of the society of saints, "the city of God," that city which has, unlike Rome, enduring foundations. The work of Augustine defended the Church, whose views it illustrates, from the accusation that it was the cause of the woes which had befallen the empire; and gave popularity and permanence to a conception of the relation of the society of the world to the society of saints, in striking harmony with the teachings of the Apocalypse.

II. The second great practical use of the Apocalypse lay in the aid which it rendered to the preservation of true Christianity from the extinction by which it was threatened in the Middle Ages. The Gothic overthrow of the Roman empire was succeeded by the gradual rise in the sixth and following centuries of Papal Rome. The wars and jurisprudence of Justinian in the sixth century laid the foundation of a new imperial power. The bestowment on the Bishop of Rome, by Justinian and Phocas, of universal oversight in the Christian Church, exalted the Pope to the position of the Spiritual Head of the restored empire, while the work of Charlemagne completed the movement by the creation of "the Holy Roman Empire "of mediaeval and modern history.

The empire thus restored became the support of apostate papal Christianity,



and the oppressor and persecutor of the true saints of God, whom it drove into obscurity, and reduced in the course of centuries to almost complete extermination.

Foreseen and foretold in Apocalyptic prophecy the persecuting papal power, and idolatrous Romish Church became objects of dread and abhorrence to the faithful saints of the Middle Ages, who in their separate communities and mountain solitudes kept the "commandments of God," and continued the testimony of Jesus Christ. The records of the Albigenses, and Waldenses, of Wyckliffe and the Lollards, of Huss, Jerome of Prague and their followers, amply attest the preserving influence of Apocalyptic teachings during this perilous period. . By means of this prophecy the lamp of divine truth was kept burning which later on was to illuminate the world. The historian Gibbon justly connects the Paulicians, Albigenses, Waldenses, and other pre-reformation separatists from the apostate Church in the East and West, with the reformers of the sixteenth century. The faith of the Reformation and pre-reformation reformers was one; their testimony was one, their attitude to the Bible was the same, and their martyrs suffered in a common cause. The reformation movement did not commence with Luther, nor was he the first to translate the Bible into the vernacular. The exalted Head of the Church had maintained an unbroken line of faithful witnesses to His Truth during all the Christian centuries, and had fulfilled His promise that against the Church which He had founded upon a rock, the "gates of hell" should never prevail.

III. The third great practical use of the Apocalypse lay in its justification and support of the Reformation movement, by its delineation of the Church of Rome, and its command to the people of God to separate from that apostate Church, to republish the Scriptures, and to rebuild the Spiritual Temple, as the Jewish reformers Ezra and Nehemiah had restored the temple at Jerusalem after the Babylonish captivity. Ample materials exist for the verification of these statements in the voluminous works of the Reformers of the sixteenth century. The reformation was built by them on doctrinal, practical, and prophetic grounds: there is no possibility of separating these elements in its foundation. To the Reformers the Pope of Rome was the "Man of Sin," and Antichrist, and the Church of Rome the Babylon of the Apocalypse; a doctrine not only embodied in the confessions of faith of the reformed churches, but sealed by the blood of their countless martyrs. Who can estimate the value and importance of the aid thus rendered to the Reformation by the delineations and warnings of prophecy? Let the learned Bishop Wordsworth have a hearing on this subject, for no other has written upon it with clearer understanding, and in nobler and more eloquent language,—"The Holy Spirit, foreseeing, no doubt, that the Church of Rome would adulterate the truth by many gross and grievous abominations, that she would anathematize all who would not communicate with her, and denounce them as cut off from the body of Christ and the hope of everlasting salvation; foreseeing also that Rome would exercise a wide and dominant sway for many generations, by boldly iterated assertions of unity, antiquity, sanctity, and universality; foreseeing also that these pretensions would be supported by the civil sword of many secular governments, among which the Roman Empire would be divided at its dissolution, and that Rome would thus be enabled to display herself to the world in an august attitude of imperial power, and with the dazzling

splendour of temporal felicity; foreseeing also that the Church of Rome would captivate the imaginations of men by the fascinations of art allied with religion, and would ravish their senses and rivet their admiration by gaudy colours and stately pomp and prodigal magnificence; foreseeing also that she would beguile their credulity by miracles and mysteries, apparitions and dreams, trances and ecstasies, and would appeal to such evidences in support of her strange doctrines; foreseeing likewise that she would enslave men and (much more) women by practicing on their affections and by accommodating herself with dangerous pliancy to their weakness, relieving them from the burden of thought and from the perplexity of doubt by proffering them the aid of infallibility, soothing the sorrows of the mourner by dispensing pardon and promising peace to the departed, removing the load of guilt from the oppressed conscience by the ministries of the confessional and by nicely poised compensations for sin, and that she would flourish for many centuries in proud and prosperous impunity before her sins would reach to heaven and come in remembrance before God ; foreseeing also that many generations of men would thus be tempted to fall from the faith and to become victims of deadly error, and that they who clung to the truth would be exposed to cozening flatteries and fierce assaults and savage tortures from her,—the Holy Spirit, we say, foreseeing all these things in His divine knowledge, and being the everlasting Teacher, Guide, and Comforter of the Church, was graciously pleased to provide a heavenly antidote, for all these dangerous, wide-spread, and long-enduring evils, by dictating the Apocalypse. In this divine book the Spirit of God has portrayed the Church of Rome such as none but He could have foreseen that she would become, and such as, wonderful and lamentable to say, she has become. He has thus broken her magic spells; He has taken the wand of enchantment from her hand; He has lifted the mask from her face; and with His divine hand He has written her true character in large letters, and has planted her title on her forehead, to be seen and read of all: ' MYSTERY , BABYLON THE GREAT , THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH .' "

IV. The practical use of the Apocalypse in the present day as casting light upon the whole course of Christian history', revealing the plan of Providence, and confirming faith amid the assaults of modern scepticism.

"The Church of Christ in 'these last days,'"says Professor Birks of Cambridge, "is exposed to strong temptation, from the spread of a secret and disguised infidelity. Many causes have conspired in promoting it,—the long years which have passed since the first preaching of the gospel, the superstition of the middle ages, the religious feuds of later times, the progress of physical science, with the consequent occupation of men's thoughts, more than ever, about sensible and outward things, and the widening intercourse with all the various creeds of the whole earth. Hence the faith of real Christians has often been severely sifted, and that of many others entirely undermined. A vague loose form of scepticism has crept in, and become fashionable, which does not care openly to discard Christianity, but is content to reduce it to the rank of uncertain opinion, a harmless and even beautiful form of the religious sentiment; while it denies the binding authority of its message, and treats the word of God with a hollow politeness, or perhaps with scornful indifference.

“At such a time we need to use every help which God has given us to expose this fearful evil. One of the chief of these is the word of prophecy. For here the Almighty Himself withdraws the veil, that we may see His hand clearly at work amidst all the changes of time, and discover the seal of His own prescience, whereby His word is stamped with a divine authority. Once let its truths enter our minds and infidelity can have no place within us. The history of our world becomes bright with the very sunshine of heaven. Where all before seemed to be disorder and darkness we can now discover light, love, order, and beauty. The gulf which appeared to separate us from the times of the gospel, and the personal history of our Lord, is bridged over; and the meanest events that are now passing around us are seen to be links in one mighty chain of Providence, which reaches from a past eternity, and loses itself in an eternity yet to come. The Church of Christ does well in taking heed to this word of prophecy, until Christ Himself, the true Day-star shall return to scatter the darkness. Amidst all the dimness of earthly hopes and human fancies, it is this holy light which alone can reveal the mysteries of divine Providence, while it leads our thoughts onward to the glory which shall be revealed.”

We occupy to-day a more advanced position than has ever been previously reached in the course of the five kingdoms of history and prophecy—a position from which we can trace with clearer light and fuller knowledge than that possessed by those who have gone before us, the plan of Providence directing the development and decline of human governments, and the rise and establishment of the kingdom of God. Standing as we do at the close of the fourth, or Roman kingdom of the visions of Daniel and the Apocalypse, we behold the fulfilment of their predictions as to the four kingdoms, and especially as to the last, in its pagan and papal stages, the long course of its antichristian and persecuting action, and the outpouring of the vials of God’s wrath by which its destruction is being accomplished. We trace the fall of the western and eastern divisions of the Roman empire, under Gothic, Saracenic and Turkish in-vasions; the rise of the Papal and Mohammedan apostasies, their dominion and decline; the fall of the Papal temporal power at the date so long foretold, and the parallel wasting away of Turkey, and subjection throughout the world of Mohammedan countries to Christian rule,—together with the marvellous rise of the Jewish race to wealth and power, and the commencement at the predicted period, of their national reconstitution, and restoration to the land of their fathers.

In all these mighty movements, with their world-wide effects, we can clearly see the fulfilment of the sure word of prophecy, the actual realization in the history of the past, and in present events, of the course of things predicted thousands of years ago in the writings of holy apostles and prophets contained in the scriptures. Our faith in the inspiration of the Bible is thus confirmed; the ceaseless assaults of scepticism are resisted and repelled as the foaming waves of the sea by the lofty rocks against which they hurl themselves in vain; and the very oppositions of unbelief, of scepticism, naturalism and materialism, as foretold in prophecy among the salient characteristics of the closing days of the present dispensation, confirm our faith in the Word of God, which has forewarned and forearmed us against these attacks.

In the "divinely pictured visions of the Apocalypse," as Elliott has admirably shown, the philosophy of the history of Christendom is set before us, "the chief eras and vicissitudes of the Roman Pagan Empire," and "the sketch of the Christian body such as it would present itself to the all-seeing eye of God's spirit," the sealing of an elect number out of the professing, church, or mystic Israel, and the subsequent "fortunes and histories of Christendom and the church distinctly in two different lines of succession:—the one the visible professing and more and more antichristian church:—the other no visible corporate Christian body (the once visible faithful Catholic church being now hid from men as in a wilderness), but Christ's own real church, the out gathering and election of grace, individually chosen, enlightened, quickened, and sealed by Him with the holy spirit of adoption; a body notable as "God's servants" for holy obedience; and though few in number as compared with the apostate professors of Christianity, yet in God's eye numerically perfect and complete. Thenceforward the prophecy traced them in their two distinct lines of succession, through their respective fortunes and histories down even to the consummation. On the one hand there was depicted the body of false professors, multiplied so as to form the main and dominant constituency of apostate Christendom, as developing more and more a religion not Christian but antichristian, it being based on human traditions, not on God's word: and, after falling away to the worship of departed saints and martyrs as mediators, in place of Christ, as alike in its western and eastern division, judicially visited and desolated by the divine avenging judgments of emblematic tempests, scorpion-locusts, and horsemen from the Euphrates: in other words, of the Goths, Saracens, and Turks:—then as in its western division, rising up again from the primary desolating judgment of Gothic invasion, in the new form of an ecclesiastical empire, enthroned on the seven hills of ancient Rome: its secret contriver being the very Dragon or Satanic spirit, that had ruled openly before in the Pagan empire; its ruling head proud, persecuting, blasphemous, and self-exalting against God, even beyond his pagan precursors; its constituency and priesthood characterized by "unrepented idolatries, and fornications, thefts, murders, and sorceries": in fine as continuing unchanged, unchangeable in its apostasy, notwithstanding the repeated checks of woes and judgments from heaven, even until the end; and therefore then at length in its impenitency to be utterly abandoned to judgment, and, like another Sodom, made an example of the vengeance of everlasting fire:—this being in fact the grand essential preliminary to the -world's intended and blessed regeneration.

On the other hand, with regard to Christ's true Church, the election of grace, consisting of such as should hold to Christ as their head, and keep the word of God, and testimony of Jesus, the Apocalyptic prophecy represented them as almost at once entering on a great and long tribulation; yet though in number few and fewer, and reduced soon to a state spiritually destitute and desolate, like that of the wilderness, so as to constitute them a church invisible rather than visible, as still secretly preserved by their Lord; ... and then as witnesses for Christ's cause and truth made war on by Rome's revived empire, as by a beast from the abyss of hell; and so being at length conquered and apparently exterminated: yet suddenly revived and exalted in the presence of their enemies; a revelation from heaven of Christ as the Sun of righteousness introducing and accompanying this glorious revival of God's

slaughtered witnesses ; and "a political revolution attending, or following, under which the tenth part of the ten-kingdom ecclesiastical empire would fall. All this the prophecy figured as the result of God's second great intervention for His Church;"and "fulfilled in the great Reformation of the sixteenth century, the discovery introducing it of the doctrine of justification simply by faith in Christ Jesus; and the downfall following it of the tenth part of the Popedom in Papal England. Thus was the Protestant Reformation distinctly figured in the Apocalypse as a glorious, divine act."

"As to the subsequent 'indifferentism in religion,' which followed in the seventeenth and eighteenth centuries, it was not unforeshown in the further developments of the Apocalypse. Yet it seemed also pre-intimated how, as if from some gracious revival of religion in God's still favoured Protestantism, there would afterwards speed forth in the latter times three missionary angels, flying through midheaven, with voices of faithful gospel-preaching throughout the length and breadth of the world, of warning against Papal Rome, and denunciation of its quickly coming judgment: a contemporary energetic revival and going forth of the spirit of Popery, conjunctively with other kindred and allied spirits of Pagan-like infidelity, and pseudo-Christian priestcraft, being but the last putting forth of its bravery, to hasten the final crisis, and constitute the precursive and justification of its fall: acts these that would be nearly the last public ones promoted, or mingled in, by the little body of Christ's faithful ones on earth. For it was foreshown how that Christ's advent would speedily follow; and contemporarily therewith, and with the mystic Babylon's destruction by fire, His witnessing saints and all that fear Him, small and great, have the reward given them of an entrance into the everlasting kingdom of their Lord; and that so, and then (not before, or otherwise), the promised regeneration of all things, the Christian's great object of hope, should have its accomplishment, in Christ's own reign with His saints; and therewith, at length, the true and only complete evangelization of the world.

"Such is the Apocalyptic moral philosophy of the history of Christendom, its rule of faith not tradition, but the Bible; its Church of the promises that alone of true believers in Jesus; and God's glory in Christ the grand and final object ever set forth in it."1

In the foregoing view there is a consistency with the Apocalyptic figuration, and the actual history of the Christian Church which cannot fail to deeply impress, those whose minds have not been blinded by prejudice, or warped by erroneous conceptions as to the subject of Apocalyptic prophecy, and the philosophy of Christian history. For the Apocalypse is manifestly "the story of Christ's kingdom "; its faithful and suffering saints are none other than those who "keep the commandments of God, and have the testimony of Jesus Christ"(chap, xii, 17), who overcome in their warfare with the satanically ruled world power "by the blood of the Lamb, and by the word of their testimony, and loved not their lives unto the death" (v.11), those who "keep the commandments of God and the faith of Jesus"(chap, xiv, 12), those who are "-the martyrs of Jesus"(chap, xvii, 6), those who are "called, and chosen, and faithful"(chap, xvii, 14), those whom God calls "My people"(chap, xviii, 4), those who "have the testimony of Jesus"(chap, xix, 10), those who

were "beheaded for the witness of Jesus, and for the word of God" (chap. xx). They form "a great multitude, which no man could number;" of all nations, and kindreds, and people, and tongues,"they ascribe their "salvation to our God which sitteth upon the throne, and unto the Lamb"; they have come "out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb"; they are the "palm bearing"multitude before the throne (chap, vii, 9) the victors who "sing the song of Moses the servant of God, and the song of the Lamb "(chap, xv, 3), the hundred and forty-four thousand who stand with the Lamb on Mount Zion, "having His Father's name written in their foreheads,"who "follow the Lamb whithersoever He goeth,"who were "redeemed from among men, being the first-fruits unto God and to the Lamb"(chap, xiv, 1-4). They are the "blessed"who "are called to the marriage supper of the Lamb"(chap, xix, 9), the "blessed and holy"persons who "have part in the first resurrection,"on whom "the second death hath no power," "priests of God and of Christ "who "reign with Him a thousand years" (chap, xx), and later on "reign forever and ever "(chap, xxii, 5). They are the citizens of "the holy Jerusalem,"who constitute "the bride the Lamb's wife,"a city which is yet to "descend out of heaven from God,""having the glory of God"(chap, xxi); in which city the saints of the Seven Churches addressed in the opening Epistles of the prophecy have their part, and receive their reward, for on them Christ promises to "write the name of the city of My God, which is New Jerusalem, which cometh down out of heaven from My God"(chap, iii, 12), the saints to whom He promises that they shall "sit with Him on His throne,"when He comes in the glory of His kingdom (chap, iii, 21).

The Apocalypse describes the double conflict or warfare of these saints and martyrs of Jesus, first their conflict with Pagan Rome (chap, xii), and then with Papal Rome (chaps, xi, xiii, xvii), first the warfare in which they overcome, and secondly the warfare in which they are overcome, and utterly silenced, but from which slain condition they rise, and are exalted to power, in manifest analogy to the experience of their Lord, the Lamb, who had been slain, and raised and exalted to the right hand of God- These in the dark ages were His faithful "witnesses,"the Church "hidden in the wilderness," like the prophet Elijah in the days of the Baalitical apostasy of Israel. And these in the glorious Reformation, the age of "the little book, open,"of the restored Word of God, were they who took "the little book"from the hand of the Angel of the Everlasting Covenant, whose face was as the sun, and fed upon it like the prophet Ezekiel, and then in the power of its teachings "prophesied again, before many peoples, and nations, and tongues, and kings"(chap. x).

Do we not recognize in all this the Church of Jesus Christ? Are we not acquainted with her history? Or do we conceive of that Church as reigning in the world over subject kings and nations, clothed in glory and magnificence, "arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls "? By which figure is the true Church of Christ represented in the Apocalypse, by the woman who is "clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars," who is forced to "flee into the wilderness,"and to remain hidden there during the period of the dominion of the revived wild beast power? (Rev. 12, 13), or by the woman seated upon the beast, reigning over "peoples, and multitudes, and nations,

and tongues"? (chap. xvii). If the latter be to us the figure of the Church of Christ then have we confounded the Bride of the Lamb, with the Harlot Babylon, A fatal error too common in our days.

But if on the other hand we recognize in the suffering hidden Church of the Apocalypse the figure of the true spiritual Church of Christ in this dispensation, analogous with the faithful hidden Israel of Jewish history, who had never bowed the knee to Baal, how confirmatory to faith becomes the marvelous Apocalyptic anticipation of the course of Christian history! How clearly we behold the evidence of divine inspiration in the prophecy, for by no mere human wisdom could the strange and chequered history of the Church, its apostasies, its contrasts, its conflicts, its victories, have been foreseen; yet here is all the story told in advance, the events described long before they came to pass, sketched with masterly power, drawn in striking colours, ineffaceable by time, portrayed not only with fidelity, but with an insight into their deepest meaning most manifestly divine. And every century by its fresh fulfilments has only added to the evidence of that inspiration, while the events of the present, as they unfold before our eyes, still further confirm it. Upon "the impregnable rock of holy Scripture" then we take our stand, nor fear the assaults of modern scepticism; our faith in the Bible as the Word of God, confirmed and deepened, assured that while "heaven and earth shall pass away," the word of the Lord as contained in that sacred volume shall abide as living and life-giving truth forever.

V. The use of the Apocalypse in setting and keeping before the Church from age to age the ever brightening hope of the Coming and Kingdom of Christ.

The foregoing marvellous fulfilments of prophecy having taken place, confirming our faith, and indicating our advanced position in the revealed course of the present dispensation, we have but to follow the further delineations of the prophecy in order to perceive the character of the events which lie before us, in the ever advancing development of- the Kingdom of God.

On enquiring the nature of the leading event which is to mark the termination of the present age we are directed by the sure word of prophecy to expect that "the stone cut out without hands "during the existence of the quadripartite image, is to fall upon the clay-iron feet of the image with destructive force, to crush, the entire image to dust which the winds of heaven will sweep away, and then to grow to a great mountain, and fill the earth: in other words, as the prophecy explains, that in the closing days of the divided and weakened Roman Empire, the last of the four Gentile kingdoms, a destructive revolution shall take place, a manifestation of divine judgment, in which the antagonistic kingdoms of this world shall be overthrown and swept away; and that on the accomplishment of this event the kingdom of God shall pass from its present initial stage to its further millennial stage, and become a universal kingdom, filling the whole earth with its presence. Exactly how this great change shall be accomplished is not clearly revealed in these earlier prophecies. The coming of "the Ancient of Days," is spoken of, and the "giving of judgment to the Saints of the Most High" (Dan. 7 : 22), at the close of the "three and a half times," or 1,260 years of the dominion of the persecuting, self-exalting "little horn," or

papal power; when "the judgment shall sit, and they shall take away his dominion to consume and to destroy it unto the end "; a judgment in which because of " the great words which the horn spake, the beast was slain, and his body destroyed and given to the burning flame."Apparently this event takes place when "the Ancient of Days "sits on the fiery throne of final judgment, while "thousand thousands ministered unto him, and ten thousand times ten thousand stood before him,"for then "the judgment was set, and the books opened"; but a comparison of this earlier and briefer prophecy with the more detailed predictions in the Apocalypse reveals the fact that the fourth empire, that of Rome, with its persecuting papal head, is overthrown under the judgments of the seven vials; and that the advent of Christ in judgment, accompanied by His saints, has more than one stage, for a period of a thousand years is to separate between His revelation "to tread the wine-press of the wrath of God"as described in Rev. 19, and His coming on His great white throne to judge "the dead small and great,"out of the things "written in the books,"described in Rev. 20. The recurrence of the remarkable expression "the books were opened"in Dan. 7: 10, and Rev. 20: 12, links together these two descriptions of the final judgment, as relating to the same event; but while the judgment of Rev. 20:12 is certainly post-millennial, the destruction of "the beast,"or persecuting Roman power is, according to Rev. 19: 20 a pre-millennial event; indicating the conclusion that the judgment described in Dan. 7 includes both the pre and post-millennial stages of the judgment of "the Beast,"and of "the dead small and great,"more fully portrayed in the Apocalyptic prophecy.

The existence of these stages in the divine judgment will cause no surprise when we reflect on the character of the present and millennial dispensations taken as a whole; for as Jonathan Edwards has shown in his "History of Redemption,"the whole period from the ascension and enthronement of Christ to His final coming to judge "the dead small and great,"is characterized by the taking down and removing of antagonistic world powers, one after the other, until every foe is placed in subjection beneath His feet. The mighty work of subjugation is not accomplished by a single act, but by a succession of acts; acts figured under the seals, trumpets, and vials of the Apocalypse. Many of these acts have already been accomplished, while others remain to be fulfilled. Among the former no less than six of the "vials"of the judgment of the seventh trumpet, or "last woe," have been poured -forth, while the outpouring of the seventh vial, if not already begun, is manifestly close at hand.

In considering the events of the seventh trumpet era as including those which are now transpiring around us, we should take into account the important fact that the seventh trumpet has a double character, as being both a "woe"trumpet, and a "jubilee "trumpet. It is distinctly stated to be a "woe "trumpet in Rev. 8 : 13, and n : 14. On the other hand it is most certainly a jubilee trumpet, for on its sounding the joyful proclamation is made, "The kingdom of this world is become the kingdom of our Lord and of His Christ, and He shall reign forever and ever."

Now it is a matter of the profoundest interest that we can plainly trace in the events which have taken place since the middle of the eighteenth century



these two features of the predicted seventh trumpet era. On the one hand we behold the accomplishment of the foretold judgments of the vials, as outpoured on Western and Eastern Christendom; and on the other hand we can as plainly see the rising up of a new and better order of things, preparing the way for the promised "gathering together in one of all things" in "the fulness of times," under the headship of Christ (Eph.1: 10).

The recognition of these two opposite movements in the present day is not an easy attainment. Those who see the one are apt to ignore or deny the other. Hence while some are pessimists others are optimists, in the interpretation they attach to contemporaneous events. But time corrects such partial views, and with added years, and widened observation, we come to occupy a position midway between these opposite extremes. "Are you a pessimist?" said one to the late Dr. A. J. Gordon of Boston. "No," said he, "I am not." "Are you then an optimist?" asked the interrogator. "No," he answered, "I am not." "What then are you?" he was asked. "I am a truthist" he replied.

If I may be permitted to refer to my own experience as a student of prophecy for more than forty years, I can distinctly trace two stages in the development of my views, in which the downward and upward movements of the age, successively occupied my attention. Briefly to narrate the facts I may say that when evangelizing in France before the outbreak of the Franco-German war of 1870, I saw everywhere around me the prevalence of Romanism and infidelity. Visits to Spain and Italy only extended the view of this sad state of things, while growing acquaintance with Germany showed the reign of Rationalism in a country which had taken a leading part in the reformation of the sixteenth century. In all these lands there still 'existed a small body of evangelical Christians, but they were inconspicuous compared to the mass of the population under the sway of Romish or Rationalistic errors. By the Vatican Council of 1870 which decreed the Pope of Rome to be "The Infallible Teacher of Faith and Morals," the errors and superstitions of the Church of Rome were practically declared to be "irreformable." Nothing then awaited that apostate church but the destruction foretold in such solemn and terrific terms by the Apocalypse; a church which boasted that it embraced in its communion no less than two hundred millions of the professing Church of Christ, and indeed exalted itself as the true and only Church of Christ on earth.

The more I pondered the present condition-of the Church of Rome, the revival and spread of Neo-Romanism in the form of Ritualism, and the widespread prevalence of scepticism and infidelity, the more I became conscious of the operation of a vast downward movement affecting 'the larger part of the professing Christian Church, like the' slow retreat of the tides, or the gradual darkening of the heavens at the close of day. The growing infidelity of the age especially impressed me, its tendency to naturalism, and even agnosticism. "With the progress," as I wrote, "of rationalism there is a growth of radicalism and nihilism, and the destruction of religious faith threatens to involve on a more or less extended scale the destruction of civil order, and common morality."

The view thus given of the condition of Christendom, while harmonizing with many of the prophetic forecasts relating to the period, was far from

encouraging. The prospect seemed to darken, and to point to the proximity of the day to which our Lord referred when He asked the question, "When the Son of Man cometh shall He find faith on the earth? "

During the thirty-five years which have followed the fall of the papal temporal power in 1870 I have become practically engaged in missionary work in many parts of the world. In the prosecution of that work it has been my lot to travel in America, Africa, India, China, and Japan; and in these regions I have seen the wonderful spectacle of a new world rising up, like some vast continent emerging from the depths of the ocean. Extending my study of the movement it became evident that this new world had been rising up for the last three or four hundred years, but especially since the Puritan colonization of America in the seventeenth century. The growth of civil and religious liberty, the marvellous progress of science, the extension of the British empire, the rise of the United States, of United Germany, of United Italy, the political regeneration of India, the exploration and uplifting of Africa, the opening and evangelization of China, the amazing progress of Japan, the ever increasing approximation of all peoples by steam and electric communication, the rapid spread of education, the multiplication and extension of Christian missions, all were evident features of a world movement, analogous to, though far surpassing that in the history of Greece and Rome which preceded the advent of the Christian religion, and prepared its way; or like the terrestrial changes which prepared the world for the appearance of man; the dawn of light, the retreat of the submerging waters, the clearing of the sky, the rise of islands and continents, and the clothing of the waste and desolate places with the wonders of vegetable and animal life.

On considering these two contrasted world movements several broad facts as to their nature, causes and tendencies became apparent.

First, considering their history in the past, and the forces from which they spring, the inveterate tendency in fallen man to depart from the living God, and the law of progress, both natural and spiritual, under which we are placed, it became evident that both these movements, the downward and the upward, will continue to operate in the future; a conclusion which harmonizes with the teachings of prophecy.

Secondly, that the two movements differ profoundly in this respect, that whereas the downward world movement has its fixed limits, the upward movement belongs to a divine order of things which is in its nature enduring and eternal.

Thirdly, that according to the sure word of prophecy including the witness of the prophetic times, the limit of the downward world movement lies in the proximate future.

Fourthly, that the arrest of the great apostasy will be effected by the manifestation of Christ in the judgment described in Rev. 19, under the figure of His coming forth from heaven to "tread the wine-press of the fierceness and wrath of Almighty God."

This great and solemn fact brings before us the teachings of the New Testament on the Second Advent of our Lord Jesus Christ. Those teachings are so important as to demand their exhibition in the following section;

## **THE COMING ONE**

“For yet a little while, O how little, and The Coming One shall come, and will not tarry.”—Heb. 10:37.

LOOKING around us into the past, and into the future, what is our position at the present time?

We stand on a lofty eminence of observation, placed between the two Advents of Christ; His advent to redeem and to save, and His advent to judge and reign. Nineteen centuries of Christian history separate us from the first of these Advents; while no revealed interval separates us from the second. We know “neither the day, nor the hour” when our Lord cometh.

What is the teaching of the New Testament on the subject of the second Advent of Christ? What place does it assign to it? How far does it give it prominence? To what practical uses does it put the prospect of the Lord’s coming? And what position does that coming hold in the last great prophecy in the Bible, the sacred prophecy with which it ends? Let us turn to the New Testament, and patiently scanning its pages seek to collect in one mew the substance of its testimony on this great subject. Surely such a doctrine deserves this effort to understand its meaning and its place in the word of God! Our examination must of necessity be brief and superficial, little more than a grouping of scripture passages, but the glance which we bestow on these may lead to further and deeper study of “the whole counsel of God “in the matter. Let us then turn to “the sure word “of scripture prophecy, given by “inspiration of God “; inwardly praying for the illumination of the Holy Spirit that we may be led into all truth.

We begin with the Gospels. There, on the mount of beatitudes, we behold Jesus teaching the multitudes, preaching the righteousness of the kingdom of heaven, whose establishment was then at hand, and as we listen awed and borne away by the divine wisdom and authority of His discourse, we hear Him speak of that day of Judgment in which His word shall decide the eternal issues of our destiny, how He will say to false professors of His name, “I never knew you, depart from Me ye that work iniquity.” We tremble at the message and take heed; while He Himself, rises before us in the vision of that coming judgment as our great and final Judge.

Turning over the pages of the record we behold our Lord by the Sea of Galilee. Multitudes have heard without understanding them the parables of the kingdom of heaven which He has just spoken, but His disciples lingering when the multitudes have departed, crowd the house while He explains their meaning. The wheat and the tares were “the children of the kingdom,” and “the children of the wicked one.” The harvest was the “end of the age.” Then would “the Son of Man send forth His angels to gather out of His kingdom all things which offend, and them which do iniquity,” and to cast them into a furnace of fire, where should be wailing and gnashing of teeth. Then should the

righteous "shine forth as the sun in the kingdom of their Father."

Later on we see Christ seated on the Mount of Olives, with four of His disciples. It is the last week of His earthly life. The temple and city of Jerusalem lie beneath them full in view. "There shall not be left," He says, "one stone up on another that shall not be thrown down." "When shall these things be," ask his disciples, "and what shall be the sign of Thy coming, and of the end of the age?" Wars, famines, pestilences, earthquakes, Christ answers, shall happen. There shall be persecutions, false prophets, apostasies, and a world-wide proclamation of the Gospel as "a witness unto all nations." Then should the end come. A great and unparalleled tribulation should take place, and "immediately after" its termination sun and moon should be darkened, the stars of heaven fall, and the sign of His second advent be seen. Then the Son of Man would come "in the clouds of heaven with power and great glory," and He would "send His angels with a great sound of a trumpet, to gather together His elect from the four winds, and from one end of heaven to the other." And for that coming the world and the Church should be unprepared, for it should overtake an ungodly world as did the flood in the days of Noah, and find an unfaithful Church slumbering—slumbering till wakened by the midnight cry, "Behold the bridegroom cometh, go ye out to meet Him." The wise virgins having oil for their lamps trim them, and go in to the marriage; the foolish virgins having no oil, their lamps gone out, are excluded. In a later parable our Lord tells us that His coming would not take place speedily; "after a long time," the master of the household should return to reward his faithful servants. And every act, even the most trivial ministration of kindness to suffering men whom He calls His "brethren" would be remembered and rewarded as done to Himself, when He should come "in His glory, and all the holy angels with Him," and seated "on the throne of His glory" should separate His true disciples from false professors of the Christian name, as a shepherd divides the sheep from the goats. Then should the wicked go into everlasting punishment, but the righteous into life eternal.

Following Christ to the upper chamber in Jerusalem, we witness the paschal supper the night before His crucifixion. He is comforting His disciples, sorrowing in the prospect of His departure. "Let not your hearts be troubled," He says. "I go to prepare a place for you. And if I go and prepare a place for you I will come again and receive you unto Myself, that where I am there ye may be also." Earth is not all. "In My Father's house are many mansions." Words of tender love, and lofty meaning, how have ye comforted the sorrowful from age to age, and kept the lamp of hope burning through the long night of Christ's absence; the vision of those many mansions shining above the gloom; and the promise "I will come again, and receive you unto Myself," lingering like a sweet strain of immortal music in the memory; love's own promise, holding forth love's last best gift; the restoration of Him whom for a season the Church has ceased to behold: the return of the Lord to present the Church to Himself "a glorious Church," "holy and without blemish," henceforth to be forever with Him who is her life, her righteousness, her all.

From the scene in the upper chamber we turn to that in which after His

resurrection from the dead our Lord revealed Himself to His disciples gathered together in Jerusalem, and commanded them to wait there for the promised baptism of the Holy Ghost. Had the time come for the expected deliverance of the Jewish people from the yoke of Gentile rule? They ask Him the question, "Lord, wilt Thou at this time restore again the kingdom to Israel?" Memorable was His reply: "It is not for you to know the times and the seasons which the Father hath put in His own power^ but ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Both promises were fulfilled; and the book of Acts is the record of their fulfilment. The disciples of Christ were baptized with the Holy Ghost, and became His witnesses in Jerusalem, Judea, Samaria, and to the ends of the earth. Not to the early church was it given to know the length of the journey that lay before her, the period of her toil, and suffering, and waiting for her Lord. The knowledge would have damped her zeal, or worn out her patience. Better than such knowledge was the gift bestowed upon her. Hers was not to know, but to love, to labour, and to wait. The evangelization of the world was committed to her; a work to this day but half accomplished, if even that. Great fields unreaped though white to harvest, still remain. And still the great commission presses upon the Church "Go," "preach the gospel to every creature," and the twofold promise is hers; that of the Spirit's baptism; and that of the perpetual presence of her Lord.

While the words of the great commission were still sounding in the ears of Christ's disciples, "while they beheld, He was taken up; and a cloud received Him out of their sight."

Gazing after Him they remained rooted to the spot. Then two angels, "in white apparel" stood in their midst, and in a brief memorable sentence, turned their thoughts from the Lord's departure to His return. "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven."

A few days later Peter and John, having received with the other disciples the baptism of power, of cloven fiery tongues, for gospel testimony, are standing in the temple witnessing for Christ. "Repent" they cry to the crowds around them, "be converted that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord, and He shall send Jesus Christ, which before was preached unto you, -whom the heavens must receive until the times of the restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began."

Later on Paul is standing on Mars Hill, preaching to the Athenians the gospel of the resurrection. "God," he says, "commandeth all men everywhere to repent, because He hath appointed a day in the which he will judge the world in righteousness by that man whom He hath ordained, whereof He hath given assurance to all men, in that He hath raised Him from the dead." Strange and startling words! Unprepared to receive them, some mock, and others say, "we will hear thee again of this matter." So Paul departs from among them to go to Corinth where the Lord had "much people" to bring to Himself.

And now Paul is writing his great Epistle to the Romans; a treatise rather

than an epistle: the noblest treatise ever written unfolding the gospel of Christ. He has reached the place in which he is exhibiting the mercy God has in reserve for unbelieving outcast Israel. "Blindness" is happened to them, says Paul, "until the fulness of the Gentiles be come in: and so all Israel shall be saved, as it is written, there shall come out of Zion the Deliverer and shall turn away ungodliness from Jacob." God has concluded Jew and Gentile in unbelief "that He might have mercy upon all." "O the depth of the riches of His wisdom and knowledge!"

Further on in the Epistle Paul is reasoning with the Christian who in matters of secondary importance judges his brother, and presumes to set him at naught. "Why dost thou judge thy brother?" says Paul, "for we shall all stand before the judgment seat of Christ" "so then every one of us shall give account of himself to God." Thus Paul substitutes the just judgment of the righteous judge for the rash judgment of man by man in doubtful things.

And now Paul is writing to the Corinthians. He begins his epistle with words of encouragement. God would "confirm them to the end," that they might be "blameless in the day of our Lord Jesus Christ." But divisions and disorders had appeared among them. He comes to the subject of the Lord's supper, and reminds them of Christ's own institution of the ordinance, and of its meaning. "As often as ye eat this bread and drink this cup ye do show the Lord's death till He come." To remember Him; to show forth His death; to anticipate His return; to link the first advent with the second; to bind them together with an unbroken chain of sacramental acts and seasons; such the object, the effect of the sacred ordinance. And so in lowly tabernacles, in lofty temples, in upper chambers, in prisons, in caves, in deserts, has the Church kept without intermission this sacred ordinance of communion and commemoration, during the long centuries which have elapsed since her Lord's departure, waiting for His return.

With a marvellous and matchless chapter on the resurrection of the dead Paul closes the Epistle. "Every man," he tells us, shall be raised "in his own order. Christ the first-fruits, afterwards they that are Christ's at His coming"; then later on the end, when death should be destroyed. But should all die? "we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump." Then shall death be "swallowed up in victory."

In his second Epistle to the Corinthians he resumes the subject, and reminds them that "we must all appear before the judgment seat of Christ, that every one may receive the things done in his body, according to that which he hath done, whether it be good or bad." A salutary view of a solemn subject, never to be forgotten or ignored. To the Ephesians he writes his epistle of unity, speaking of "unity of faith and knowledge; of one body, one spirit, one hope, one Lord, one faith, one baptism, one God and Father of all; and of the gathering together in one of all things in heaven and earth in Christ, in the dispensation of the fullness of times."

To the Philippians he expresses his confidence that "He which hath begun a good work in you will perform it until the day of Jesus Christ"; saints of whom he could say, associating them with himself, "our citizenship is in

heaven from whence also we wait for a Saviour, the Lord Jesus Christ; who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory, according to the working whereby He is able even to subdue all things to Himself." "Rejoice," he says, and "let your forbearance—or gentleness—be known unto all men; the Lord is at hand."

To the Colossians he unfolds the mystery of Christ in us, "the hope of glory"; and says, "when Christ who is? life shall be manifested, then shall ye also with Him be manifested in glory."

To the Thessalonians he writes two Epistles, speaking in every chapter of both on the subject of the Lord's coming. They had "turned to God from idols to serve a living and true God, and to wait for His Son from heaven." They were Paul's hope, joy, and crown of glorying "before our Lord Jesus Christ at His coming." He prays that their hearts may be established "unblameable in holiness before our God and Father, at the coming of our Lord Jesus Christ with all His saints." He comforts them concerning those who had "fallen asleep in Jesus," that God would "bring them with Him." "For this we say unto you by the word of the Lord, that we that are alive, that are left unto the coming of the Lord shall in no wise precede them that are fallen asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first: then we that are alive, that are left, shall together with them be caught up in the clouds, to meet the Lord in the air, and so shall we ever be with the Lord." He reminds them that "the day of the Lord so cometh as a thief in the night, when they are saying peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall in no wise escape." But that day should not overtake God's faithful people "as a thief." And he prays for them that their "spirit and soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ."

In his second Epistle to the Thessalonians he tells them that God will "recompense affliction to those who afflict them," "at the revelation of the Lord Jesus from heaven with the angels of His power in flaming fire, rendering vengeance to them that know not God, and to them that obey not the gospel of our Lord Jesus."

"Touching the coming of our Lord Jesus Christ and our gathering together unto Him," he tells them that that day should not come "except the falling away come first, and the man of sin be revealed"; "and now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work, only there is one that restraineth now until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming." "But the Lord is faithful who shall stablish you, and guard you from the evil one. And the Lord direct your hearts into the love of God, and into the patience of Christ."

To the Hebrews he writes that Christ who had appeared "once at the end of the ages to put away sin by the sacrifice of Himself," and was now appearing "before the face of God for us," would "appear a second time, apart from sin, to them that wait for Him, unto Salvation." "For yet a very little while He

that cometh shall come, and shall not tarry."

To Titus he writes of "looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ." To Timothy of keeping the commandment without spot "until the appearing of our Lord Jesus Christ: which in its own times He shall shew who is the blessed and only Potentate, the King of Kings and Lord of Lords." "I charge thee," he adds, "in the sight of God and of Jesus Christ, who shall judge the quick and the dead, and by His appearing and His kingdom, preach the word: be instant in season, out of season; reprove, rebuke, exhort, with all long-suffering and teaching, for the time will come when they will not endure the sound doctrine, but having itching ears will heap to themselves teachers after their own lusts, and will turn away their ears from the truth, and turn aside unto fables." For "in later times some shall fall away from the truth giving heed to seducing spirits and doctrines of devils": and "in the last days grievous times shall come." But "I have fought the good fight," says Paul, in this his last Epistle; "I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord the righteous Judge shall give to me at that day; and not only to me, but also to all them that have loved His appearing."

In his brief practical Epistle James writing to "the twelve tribes which are of the Dispersion" exhorts them to "be patient until the coming of the Lord . . . stablish your hearts for the coming of the Lord is at hand."

Peter in his Epistles of hope encourages "the elect who are sojourners of the Dispersion" to expect that their faith "though proved by fire" would be found unto praise and glory and honour at the revelation of Jesus Christ. "Partakers as they were of His sufferings, "at the revelation of His glory" they would "rejoice with exceeding joy." As "a witness of the sufferings of Christ, and a partaker of the glory that shall be revealed," he exhorts the elders "Tend the flock of God which is among you . . . and when the chief Shepherd shall be manifested ye shall receive the crown of glory that fadeth not away." In his last epistle he foretells that "in the last days mockers shall come with mockery walking after their own lusts, and saying, Where is the promise of His coming? for, from the day that the fathers fell asleep, all things continue as they were from the beginning of the creation." But such "willfully forget" the flood, and its solemn lessons. "Forget not this one thing," he says, "that one day is with the Lord as a thousand years, and a thousand years as one day. The Lord is not slack concerning His promise, as some count slackness, but is long-suffering to you-ward, not wishing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief; in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up ... but according to His promise we look for new heavens and a new earth wherein dwelleth righteousness."

In his first Epistle John writes, "Little children, it is the last hour: and as ye heard that antichrist cometh, even now have there arisen many antichrists, whereby we know that it is the last hour." Therefore "abide in the Son, and in the Father." "And now my little children, abide in Him, that if He shall be manifested we may have boldness, and not be ashamed before Him



at His coming."Jude in his brief Epistle adds his final warning,—“remember ye the words which have been spoken before by the apostles of our Lord Jesus Christ; how that they said to you, In the last time there shall be mockers, walking after their own ungodly lusts. These are they who make separations, sensual, not having the spirit. But ye beloved, building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.”

Lastly, in the Apocalypse, the key-note of the final revelation is sounded. “Behold He cometh with the clouds, and every eye shall see Him, and they which pierced Him; and all the tribes of the earth shall mourn over Him.”To that coming all the preliminary letters to the Churches, and all the subsequent actions of the prophecy are directed; the opening of its seals; the sounding of its trumpets, the pouring forth of its vials. Under the sixth vial the startling utterance is heard “Behold I come as a thief; blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame.”

After the fall of Babylon heaven is opened and “the King of kings and Lord of lords,”whose name is “Faithful and True,”the “Word of God,”comes forth, followed by the army of His white robed saints. He treads “the wine-press of the fierceness and wrath of Almighty God.”

The destruction of His enemies is accomplished. “The first resurrection “takes place: and the risen saints and martyrs reign with Christ “a thousand years.”

At the close of this period, Satan being loosed for “a little time;” once more “deceives the nations,”and brings about the last apostasy. Fire falls from heaven, and consumes the enemies of the Lord and of His saints. It is the end. Now “the great white throne “is set, and He is seen “that sat upon it, from whose face the earth and heaven fled away.”The dead are raised, and “stand before the throne,”the books are opened, “and another book which is the book of life; and the dead were judged out of the things which were written in the books according to their works.”“And death and Hades were cast into the lake of fire.”“And if any was not found written in the book of life, he was cast into the lake of fire.”

There follows the vision of “a new heaven, and a new earth,” and the descent of “the holy city, New Jerusalem, coming down out of heaven from God, made ready as a bride adorned for her husband . . . having the glory of God.”God and the Lamb are her temple and her light. “The throne of God and of the Lamb shall be therein: and His servants shall do Him service: and they shall see His face; and His name shall be on their foreheads.”

The Apocalyptic visions are sealed with the words, “I JESUS have sent Mine angel to testify unto you these things for the Churches.

“He which testifieth these things saith, YEA , I COME QUICKLY .”

“AMEN . COME LORD JESUS .”

On reviewing, however briefly, the foregoing passages, we cannot but be impressed by the fact of the close connection which exists between the coming and the kingdom of our Lord Jesus Christ, and that these constitute the goal of redemption history.

"Human history," says Dr. Henry Smith, "has no other centre of convergence and divergence than the Cross of calvary." He adds, "history has no other prophetic end than the Kingdom of Immanuel."

Nowhere in Scripture is this latter fact more clearly set forth than in the prophecies of Daniel and the Apocalypse, for in these the kingdom of God is revealed as the last of five universal kingdoms, diverse in source, in character, and in duration from the four great kingdoms which it follows, and replaces; the goal to which they advance, the end to which their entire movement is subject. The Apocalypse, as we have seen is the story of the fourth and fifth of these kingdoms, of the last great earthly empire, and the eternal kingdom of the God of heaven.

The glory of the kingdom of God irradiates this closing prophecy, and the history of the people who are to inherit that glory fills its pages. As "the sufferings of Christ and the glories which should follow," are the chief theme of Old Testament prophecy, so the sufferings of His saintly people, and the glories which constitute their reward occupy this closing New Testament prophecy, the gift to his suffering and witnessing church of the ascended Saviour.

The greatest of all the events to which the Apocalypse directs the attention is the second Advent of Christ, in glory and majesty, to raise the dead, to judge the world, and to reign with His saints forever.

From the opening sentence "Behold He cometh with clouds, and every eye shall see Him," to the last utterance, "Surely I come quickly," the second coming of Christ occupies in the prophecy a prominence accorded to no other event; and on the subject of Christ's coming and kingdom its revelations are far in advance of those presented in preceding prophecies.

The Apocalypse is thus the crown of all the progressive revelations in the word of God concerning these final events. For whereas in the second of Daniel we see the Kingdom of God as a great mountain filling the earth, and in the seventh of Daniel with increasing clearness as the kingdom of the Son of man, and of the saints of the Most High; and in the gospels of the New Testament, as the kingdom of the Father, and of the children of the resurrection, introduced by the advent of Christ with His angelic hosts, at the close of the times of Jewish trouble and desolation; and in the Epistles as the coming of Christ to raise the sleeping and translate the living saints to meet Him in the air at His advent; and then to manifest them in the glory of their risen life when He Himself is manifested with the angels of His mighty power, to destroy "the Man of Sin," and to remove from His kingdom all that offend and do iniquity, and effect "the restitution of all things," promised through all the prophets from the foundation of the world; in the Apocalypse the precursory events which are to introduce that advent are represented in a long series of marvellous visions, its effects and

consequences described in scene after scene of matchless glory and sublimity, and an entirely new revelation granted of a kingdom in which Christ and His risen saints shall reign for a thousand years after the destruction of all antagonistic world powers, and before the final day of the resurrection and judgment of "the rest of the dead," and the establishment of the new heaven and earth of the eternal state.

And this sublime and glorious prophecy completes and closes the volume of Divine revelation. Borrowing its symbols from the earlier writings of the law and the prophets, gathering together in one the doctrinal and practical teachings of previous Scriptures, as converging rays meeting in a luminous centre, unveiling the vistas of eternal glory and felicity to which all the previous dispensations and ages of redemption history lead, and in which they issue, the Apocalypse forms the golden clasp of the entire volume of Revelation. And as the gift of the ascended Saviour, His own and His final utterance to the church; as His own opening of the mysteries of providence and of the future previously hidden from both men and angels, an unveiling granted to Him as the Lamb of God, as a reward of His sufferings, and crown of His victory, this closing prophecy possesses an altogether celestial position, and an incomparable glory. It speaks to us, not from earth as other prophecies, but from heaven. It is the voice of Him that liveth and was dead, and is alive forevermore, who holds the keys of death and hades; Him to whom every knee shall bow and every tongue confess; Him whom all angels worship and serve; and from whom shall flow the light and life of that eternal kingdom, in which sin and sorrow and death shall be no more.

No newly invented system of Apocalyptic interpretation have we set forth in this volume, but the old interpretation which has been "from the beginning," ripened and mellowed by the influence of time.

### **"none other things"**

If the Apocalypse could speak to-day concerning itself it might employ the language of Paul, "I continue unto this day, witnessing both to small and great, saying none other things' than those which the prophets and Moses did say should come;" for while opening to us new mysteries of Providence, it gives us no outline of futurity but that which was set forth from the dawn of revelation. It is but the expansion of preceding prophecies. The promise that the seed of the woman should bruise the serpent's head contains it all. The king seated on Zion in the second Psalm, breaking in pieces his enemies with a rod of iron is the same as the King of kings and Lord of lords, wielding the rod of iron to subdue His foes in the visions of the Apocalypse; and the king of the one hundred and tenth Psalm, seated at God's right hand, who is a priest forever after the order of Mel-chizedek is none other than the exalted Redeemer of the Apocalypse, who offers before the throne "the prayers of the saints," sanctified and sweetened with the "much incense" which mingles with them in the golden censer of His high priestly service. Ezekiel saw in his prophetic visions the "living creatures" of the Apocalypse, and Isaiah its "new heavens and earth." Daniel beheld in vision its wild beasts, saw its ten horned Roman empire, its persecuting Antichrist, its suffering saints, its mysterious "times and seasons," its coming in the clouds of heaven of "the Son

of Man,"its resurrection of the dead, its final judgment scene, and its everlasting kingdom of the God of heaven. Zechariah beheld its meek majestic King whose dominion was to be "from the river to the ends of the earth,"saw Him coming "with all His saints "in that day "known to the Lord,"to be "king over all the earth,"when there should be "one Lord, and His name one."John the Baptist beheld its "Lamb of God who taketh away the sin of the world."And above all our Lord Jesus Christ Him- self revealed that clear and comprehensive outline of the future which contains within its framework all the series of events set forth in the visions of the Apocalypse; the progress of the kingdom of God, the wars, the famines, the pestilences, the persecutions, the false prophets, the apostasies, the tribulations, the universal preaching of the Gospel; the shaking of the heavens, the darkening of the luminaries, the falling of the stars, the calling of men on the rocks to hide them from the wrath of the Lamb, the coming of the Son of Man in the clouds of heaven, with His angels, to gather His saints from the uttermost parts of the earth, the judgment and reward of saints, the marriage of the Lamb, the final judgment of the world deciding the eternal issues of life and death, and the Palingenesia, or regeneration of all things, in which the "children of the resurrection " are to be made "equal to the angels"; all these great and wondrous events were foretold by our Lord during the course of His earthly ministry. And the apostasy predicted by St. Paul, and the other apostles, with its "Man of Sin,"its "Son of perdition,"its Antichrist, its profaned temple, its deluded multitudes, and the saints protected from its peril and doom, is that apostasy with its blasphemous persecuting head, its idolatrous worship, and its suffering witnesses occupying so large and central a place in the vi- sions of St. John. The New Jerusalem, the city of the living God, on its Mount Zion, with its "innumerable hosts of angels,"its "general assembly and church of the first-born enrolled in heaven,"and its " spirits of just men made perfect,"so gloriously described by Paul in the epistle to the Hebrews, that "Jerusalem which is above which is the mother of us all"of which he speaks in the Epistle to the Galatians, is none other than the New Jerusalem of the visions of the Apocalypse, the city of saints, bearing in its foundations the names of "the twelve apostles of the Lamb,"and on its gates the names of the tribes of Israel. God's long-suffering patience, deferring the Advent of "the day of the Lord "in mercy to a sinful race, yet bring- ing it at last, when unexpected, "as a thief in the night,"when the heavens shall be wrapped together as a scroll, and the earth dissolved with fire, to make way for the new heavens and earth, all these which John beheld in Patmos, were seen by Peter years before, and made the subject of his last warning words. For the testimony of prophecy is one: and the Apocalypse but the last and most complete "unveiling"of that course of things partially and progressively revealed in previous prophetic teachings. Thus the last book in the sacred volume of Revelation teaches us "none other things"than those which the voices of the prophets declared from the earliest times; as the light of the noon is none other than the brighter radiance of the light which had shone from the dawning of the day.

O holy harmony of inspiration, O sacred continuity of testimony, thou art worthy of the God of Truth, to whom all things have been known from the foundation of the world.

## Time as an interpreter

We have shown in the preceding pages that history has all along revealed the meaning of prophecy; that it did so in Old Testament times; that it did so at the advent of Christ, the accomplishment of His sufferings, and glories, expounding by their fulfilment the prophecies of these events; and that it has done so ever since, opening from century to century the meaning of the mysterious predictions relating to the course of Christian history. We have thus shown that

1. The events of history explained the meaning of the Six first Seals of the Apocalypse. The early victories of the gospel of Christ, the rapid spread of Christian teachings, and extension of the Christian church through-out the Roman Empire, in the face of tremendous opposition from Jew and Gentile, explained the meaning of the first seal, the going forth of the rider upon the white horse, "conquering and to conquer." No doubt whatever rested on the minds of the primitive Christians, as to the significance of this opening Apocalyptic seal; and the view they took has held a leading position ever since. It can be traced in every century, from the first Apocalyptic commentary extant, that of Victorinus, down to Alford's commentary on the Greek New Testament published in our own days. The application of this vision to the conquests of Christ is confirmed by the analogous vision in the nineteenth chapter of the going forth of the rider on the white horse of victory, and the name the rider bears, "The Word of God," "the King of Kings, and Lord of Lords."

The calamities which fell upon the Roman Empire in the second and third centuries, explained the second, third, and fourth seals. The dreadful civil wars by which the empire was long distracted, the oppressive fiscal policy resulting in widespread famines, and above all the desolating plague which in the third century swept off one half the population, explained the meaning of the going forth of the riders on the red, black, and livid horses, whose mission it was "to take peace from the earth," that "men should kill one another"; to tax the necessaries of life; and to "kill with sword, with hunger, with death, and with the beasts of the earth." The commentary of Victorinus recognizes the application; and the view became current in the early church that the calamities which were weakening the Roman Empire and preparing the way for its destruction, were not only fulfilments of Apocalyptic prophecy, but also of our Lord's last great prophetic discourse on the Mount of Olives in which He forewarned His disciples of wars, famines, and pestilences as precursors of His coming, and of "the end of the age."

The cruel persecutions of the Church by pagan Rome, especially in the time of Diocletian, giving rise to the era of the martyrs, explained only too clearly the meaning of the fifth seal, the seal of martyrs.

The overthrow of the pagan Roman Empire which followed in the fourth century, shaking as with an earthquake, and darkening as with an eclipse of the heavenly luminaries the state and religion of ancient Rome, interpreted the sixth seal; especially as that appalling event was viewed as an adumbration of the final judgment of the world, in the great day of "the wrath of the Lamb."

2. The triumph of Christianity over Paganism in the fourth century explained to the Church of that period the meaning of the vision in Revelation 12, of the casting down of the persecuting dragon from his throne. Representations of the prostrate dragon were inscribed by Constantine upon his coins, and above it the symbol of the victorious Cross; and the joy and triumph of the early Church found expression in the glowing words in the Apocalypse, "Now is come salvation, and strength, and the kingdom of our God," and the power of His Christ; for the accuser of our brethren is cast down which accused them before God day and night; and they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death (Rev. 12: 10, 11). This notable victory of Christianity over Paganism led the early Church to adopt an erroneous interpretation of the vision of the millennial reign of Christ "and His saints and martyrs. The binding of Satan for a thousand years, that he should "deceive the nations no more till the thousand years should be fulfilled," was regarded by the Church of the fifth and following centuries as an accomplished fact. The Church of the Middle Ages erroneously believed herself to be living in the millennium! Not till the seventeenth century did the church escape from this false interpretation of prophecy, compelled to abandon it by the stern teachings of historical events.

3. The Gothic invasions of the fourth and fifth centuries, by which the Western Roman Empire was overthrown, and broken into fragments, amid terrible bloodshed and desolation, explained the meaning of the four first trumpets; while the Saracenic and Turkish overthrow of the Eastern Roman Empire which followed revealed the significance of the fifth and sixth-trumpets. In the light of their fulfilment in history the trumpets of the Apocalypse are seen to possess the same character, and general purpose. Without exception they are "woe" trumpets; trumpets of war and desolation, heralding and sounding forth the overthrow of the Roman Empire Western and Eastern. The meaning of the seventh trumpet, with its seven vials of judgment on "Babylon" and the "Beast" remained a mystery till the outbreak of the French Revolution. The fifth and sixth trumpets had long before been clearly understood to refer to the Saracenic and Turkish conquests in the East. As the first four trumpets precede the fifth and sixth their application to the Gothic invasions which overthrew the Empire of Western Rome became a natural, and almost inevitable inference.

4. The rise of the Papacy and revival of the Roman Empire under Charlemagne, the "Holy Roman Empire" which from its foundation in A . D . 800, continued for a thousand years till its overthrow by Napoleon, cast unexpected light on the marvellous prophecy in Revelation 13, of the restoration of the Roman Empire in its second, or Gothic form, under its revived eighth head; the "deadly wound" of the seventh head having been "healed." The identity of this eighth head with the "little horn" of Daniel 7, arising together with the ten horns of the divided Empire, is so plain and evident as to need no comment. Both occupy the same place, both have the same "mouth speaking great things and blasphemies," both are cruel persecutors of the saints, and both last for the same period. Long has the Church recognized in these symbolical predictions the representation of the Roman Papacy. In a multitude of particulars history has here fulfilled prophecy, and illuminated its meaning

as with the light of day.

5. The glorious Reformation of the sixteenth century explained the vision in Revelation 10, of the sudden descent and action of the rainbow crowned Covenant Angel, whose voice was as the roar of a lion, and who held in his right hand "a little book open"! That Reformation gave back the Bible to the nations, and inaugurated the age of the book. It fulfilled the command of the angel of the vision to re-publish the gospel to "peoples, and nations, and tongues, and kings." It fulfilled the command to "measure," or reform and restore, the Church, represented by the temple, altar, and worshipping people; while rejecting of "casting out" the portion of the professing Church answering to "the court which is without," which was "given to the Gentiles "to be trodden under foot for 1,260 years (Rev. 11:2). Clearly comprehended by the Reformers of the sixteenth century this great prophecy was acted on by them to the letter, as the divine plan, and authorization of their work.

At this point the revealing angel of the vision, standing "upon the sea and upon the earth," as claiming both for the sphere of his command, lifts up his band to heaven and swears "by Him that liveth forever and ever, who created heaven and the things that therein are, and the earth and the things that therein are, and the sea and the things which are therein, that there should be time no longer (or that time shall no further be prolonged), but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as He hath declared to His servants the prophets" (Rev. 10:5-7). The sense gathered is that time should no longer be extended "to the so far permitted reign of evil, the seventh trumpet's era being its fixed determined limit." A comparison of this oath of the revealing angel with that in Daniel 12, relating to the three and a half "times "of the "scattering of the power of the holy people," sheds additional light on its meaning, and confirms its solemnity and importance,—God's oath, sworn in Reformation days, as to the proximate termination of the prophetic times, their ending with the seventh trumpet, whose sounding was even then at hand.

6. The tremendous papal reaction of the sixteenth and seventeenth centuries by whose anti-Protestant wars, persecutions and massacres Europe was deluged with blood, and far more martyrs put to death than in all the persecutions of the early Church by Pagan Rome, explained the "war" against Christ's sackcloth clothed witnesses of the wild beast power in Revelation ii; and the cruel suppression of the Huguenots and Waldenses at the time of the Revocation of the Edict of Nantes: and the immediately succeeding English Revolution, with its restoration of the persecuted Protestant church to civil and religious freedom, and political ascendancy, occurring at the predicted close of the sixth trumpet woe, and shortly before the sounding of the seventh trumpet of the French Revolution, cast a flood of light upon the meaning of the death, resurrection, and ascension of the witnesses—Christian witnesses whose position, action, testimony, sufferings and success, were typified of old by those of the Jewish prophets and Reformers, in the dark days of Baalitical and Babylonish apostasies.

7. The French Revolution in which as by the explosion of the long pent-up forces of a volcano the papal church and state were suddenly torn from their

foundations, and overwhelmed in common ruin; and its repeated after waves of war and desolation affecting every throne and country of Europe, explained the outpouring of the introductory Vials of judgment under the seventh trumpet; vials expressly stated to be poured forth on the persecuting wild beast power, his followers, worshippers, and throne; those who had "shed the blood of saints and prophets," and to whom in righteous vengeance blood was given "to drink." The wasting away of the Turkish power which has followed in the East has explained the "drying up" of the Euphratean flood of the sixth trumpet, or Turkish woe; a drying up represented under the sixth vial. The seventh vial poured out on "Babylon the great," remains to be fulfilled. There may be a doubt as to its commencing point, but the accomplishment of its main predictions is certainly future, though near at hand.

8. The character and history of the Church of Rome, her proud position as seated on "the seven hills" of the Imperial city, and "reigning over the kings" and peoples of the earth, her gorgeous self-adornment, her fabulous wealth and luxury, her adulterous association with kings and princes of the Roman Empire, her multiplied idolatries, and cruel persecutions of the saints, and her judgment as finally hated and cast off", stripped and torn by the ten horned wild beast power which had previously carried her, and done her bidding; all this has been recognized as marvellously portrayed in the Apocalyptic vision of the harlot "Babylon the Great," drunken with "the blood of the saints, and of the martyrs of Jesus."

Like the apostle John who "wondered" as he gazed on this vision "with a great wonder,"<sup>1</sup> so do we contemplate it with admiration and astonishment; so marvellous has been the historic reality, and so marvellous its prediction. Its representation forms the most complete and striking portrait in the Apocalypse; a portrait whose terrible outlines and vivid colours have arrested the attention of the Church for ages; a portrait set as a warning to God's people in danger of being deceived and ensnared by the pretensions and wiles of the great church of the apostasy, and called to separate themselves from her sins, that they may escape her doom.

9. The duration of the papal power for the long period of 1,260 years from its commencement under the Pope exalting decrees of the Emperors Justinian and Phocas to its fall in the French Revolution of 1793, the revolution of 1848, and the final overthrow of the Temporal Power in 1870, has established the meaning of the "1,260 days" of the Apocalyptic prefiguration; has demonstrated the truth of the year-day theory; a demonstration sealed by the discoveries of astronomy as to the secular and cyclical character of the prophetic times in the book of Daniel and in the Apocalypse; confirming and settling with exactness their duration; and exhibiting their position, as integral parts of a great system of times, natural and revealed.

Slowly thus, century by century, time has interpreted the meaning of the mysterious visions of prophecy relating to the long and complex course of Christian history, clearing away their obscurities, as it has translated their anticipations into accomplished facts. Under its operation the apocalypse of prophecy has to a large extent given place to the apocalypse of history; the shadowy outline of the one to the substance of the other. Providence has proved the key to prophecy; and has confirmed on the whole



that historic interpretation to which the Church of Christ has most commonly given her adhesion. The Praeterist interpretation which would confine the reference of Apocalyptic prophecy to events in the time of Nero, and the fall of Pagan Rome,—disproved by the post-Neronic date of the Apocalypse as revealed in the time of Domitian—has been cast into oblivion by the discoveries of time; and on the other hand the reveries of Futurism have been shown to be speculations concerning future fulfilments of predictions which for the most part have been already accomplished. As time has been the great interpreter of prophecy in the past, so doubtless will it continue to be in the future. To wait and watch for its discoveries is clearly the wisest course; curbing the premature flight of speculation; standing on the firm ground of ever evolving fact; leaving God to be His own interpreter in the Providential acts destined to fulfill and illuminate His spoken words.

Nineteen centuries of the fulfillment of New Testament prophecies concerning the course of events during the Christian dispensation lie behind us. The fall of Jerusalem, the triumphs of the Gospel, the vicissitudes of the Roman Empire, the sufferings of the Church under Pagan Rome, the victory of the martyrs, the abolition of Paganism and establishment of Christianity, the gradual development of the great apostasies in the West and in the East, the overthrow of the Western Empire by Gothic invasions, and of the Eastern Empire by the Saracens and Turks, the depressed and hidden condition of the true Church during the middle ages, the great Reformation of the sixteenth century, the slaughter and resurrection of the Christian witnesses, the retributive judgments of the French Revolution, the universal proclamation of the Gospel in modern times, the fall of the Papal temporal power at the moment of the highest act of papal self-exaltation, and at the date anticipated for centuries by students of the prophetic word, the wasting away of Turkish power, the issuing forth of spirits of delusion, Ronitsh, Ritualistic and Infidel in our own days, and the visible commencement of the rise of the Jewish people from the depression of ages, of their unification, and of their restoration to the land of their fathers, all these events by their striking fulfilments of the anticipations of prophecy have confirmed our faith in the divine inspiration of the Scriptures. In vain do the restless waves of scepticism dash against the base of that impregnable rock. And now astronomy is adding its testimony to that of history in confirmation of the prophetic word. The stars in their courses are fighting for Israel. The sacred "times and seasons" of the law, equally with those of the prophets are found to possess a hidden astronomic character, binding them together as a systematic whole, linking them indissolubly with the System of Nature, proclaiming their true measures, settling their historic place, and demonstrating the divineness of their origin.

The folly of those who misled by the rash speculations which have arisen in modern times under the name of science, have denied to Scripture all insight into the system of nature, is becoming apparent. There is no science, say they, in the Bible! There is a deeper science there than they have investigated, a science yet to be developed in the future with convincing clearness, and taught in class-books among the elementary facts of Bible knowledge. The law of Moses, say they, was the compilation of unscrupulous priests in later times. But astronomy is rising up to rebuke them with its

evidence of the profound connection of Mosaic and Prophetic Times and Seasons, as a harmonious system adjusted to the chronology of redemption history.

The Bible, say they, contains the grossest errors. But the fresh examination of its teachings which Bible criticism has provoked, reveals the fact that no absolute disproof exists of a single historic or doctrinal statement in Scripture. The creation of the world in the stages described in Genesis has never been disproved, but is even confirmed as to its general outline by the findings of geology. Astronomy proclaims light to be, the eldest occupant of the universe, just as does the sublime opening of the Bible account of creation. The creation of man in the image of God has never been disproved, and his merely animal origin is but the theory of a sceptical naturalist who confessed that he had lost the sense he once possessed of the presence of God in nature, and his action in the government of the world. The fall of man has never been disproved, but is confirmed by the witness of history, and the voice of experience. The occurrence of the flood has never been disproved but is confirmed by universal tradition. What if we have to modify our ideas as to its absolute universality, if it was universal as to the race of man, and the then known habitable world? The account of the Bible as to the post-diluvian population has never been disproved, its Japhetic, Semitic, and Hamitic elements, and their dispersion from the valley region of the Tigris and Euphrates. The discoveries of archaeology are exalting our ideas of the antiquity of civilization in the region of Assyria, and evidences are accumulating of the migration of races from that ancient world centre. The noble narrative of the call of Abraham from Ur of the Chaldees which opens the Jewish and Christian pages of redemption story has never been disproved, and the history of the patriarch remains to-day like the inscriptions engraved on the granite monuments of Egypt, indestructible by the ravages of Time. The very name of Abraham, father of many nations, is a prophecy which every age has fulfilled, and whose marvellous anticipation of the future is but enlarged and exalted by the widening course of events in Jewish, Mohammedan, and Christian history. The Sinaitic revelation has never been disproved, and the Jews remain today a witness to its' reality by their adherence to its legislation.

The conquest of Canaan and its division among the tribes has never been disproved, and the history of the Jewish occupation of the land confirms its truth, while the labours of Palestine exploration in our day have served to verify the names and positions of countless places mentioned in the book of Joshua. The inscriptions of Moab, of Shishak king of Egypt, in the days of the son of Solomon, the records of the Assyrians, the Babylonians, and the Persians, but confirm the truth of later Jewish history, which from the time of the captivities moves in the full light of amply verified events. The same may be said of the whole of New Testament history. As to the doctrines of the Bible none of these have been disproved, or ever will be. We repeat it, no one important historic event, or doctrine in the Bible has ever been absolutely disproved, while on the other hand the proofs of the truth of Bible history and doctrine are accumulating year by year, and this largely as a result of the attacks to which they have been subjected. And the inward witness of the human soul to the truth of Bible teachings remains unaltered

and unanswerable. No sooner has scepticism completed in the writings of Spencer its alleged destruction of religion than the breath of a divine revival makes the reality and power of religion more apparent than before.

The skeptic boldly proclaims the retreat of the tide of Christian faith, but scarce have the words fallen from his lips than the incoming waves of the advancing tide of spiritual religion roll over the spot he occupied, and falsify his presumptuous declaration.

And thus the last great prophecy in the Bible, the Apocalypse, which has suffered from the baseless speculations of its friends, and the unscrupulous attacks of its foes, lifts up its voice in these our days, clear as a trumpet, to teach the true philosophy of Christian history, and to confirm the faith of God's people by its exhibition of a knowledge of the future possessed in apostolic times, immeasurably transcending that of mortal man. In the course of events which it reveals we behold the mirror of the decline and fall of the Roman empire so eloquently narrated in Gibbon's monumental work, and of the complex and troubled story of the Christian church, the story of its trials and triumphs, of its apostasies and reformations, and of its actual condition in the days in which we live. And as we study the one and the other, the story of the decline of human governments, and the rise of the divine, we are impressed with its profound connection with the remoter history of the past, and with the progress and prospects of the world. The kingdom of God is seen to be the true goal of history, and the revolutions of the past take their place as acts in a general movement whose course has been foretold from the earliest ages, a movement as much beyond the power of man to arrest as the sweep of worlds in the amplitudes of space. And who can measure the power which the apocalyptic prophecy has exerted on the faith and practice of the Christian church from age to age? Who can measure its influence on Christian hope and Christian courage? Has it not been the strength of the martyrs, the inspiration of the reformers, the support of the confessors and witnesses of all the Christian centuries? Has it not been a lamp in the darkness of the darkest ages of the past? Is it not as the bright and morning star of the times in which we live, the herald of a new and better day? And are not its visions of the future the lofty and luminous vistas through which the church militant gazes into an eternity to come, the magic mirror in which she beholds the glories of the church triumphant? Does she not sit in the auditorium of its sublime revelations, and listen as through a telephonic instrument adjusted to the sounds of the celestial region, to the songs of innumerable harpers harping with their harps, and the thunders of redemption praises? Is she not brought by its wondrous revelations, while still journeying in the world which is, under the power of the greater and more glorious world which is to come? Is not the future, in its sublimest features thus made present to her, and the unseen made visible, and as enduring, more real even than the fleeting things around her? Are not those celestial visions the inspiration of her sweetest songs, and do they not shine before her gaze in the supreme moment when she reaches the boundary of mortal life, and the things of time and sense fade from her view forever?

O glorious and sacred prophecy, thou sublimest chapter in the sublime volume of revelation, thou wonder of our childhood's imagination, thou mystery of

our manhood's thought, thou star of our pilgrim wanderings, thou sunburst of our maturist conceptions, by thee we behold death's conqueror planting his triumphant feet upon our deadliest foe. By thee we behold the morn in which He will wipe all tears from off all faces, when sorrow and sighing shall flee away.

Thy trumpets of woe are but the preludes of thy trumpets of victory, and the darkness of thy night of sorrow of the brightness of thy morning without clouds. Thine are the martyrs, thine the conquerors. They stood amid thy flames, % they stand on thy sea of glass mingled with fire. Thine is the wilderness of desolation, thine the paradise of God. Babylon and Jerusalem are thine, the proud city on its seven hills of sin and shame, and the city of holiness on its abiding Zion. The lonely isle of banishment is thine, and the society of blissful multitudes in the habitations of saints and angels. Thine is the widowhood of the church, and thine the marriage of the Lamb. The sackcloth clothed witnesses are thine and thine the saints in their shining robes of light. Yea thine is the Victor, who died, and rose, and lives forevermore. From him radiate all thy beams of glory, for thou art "the revelation of Jesus Christ," and "the testimony of Jesus is the spirit of prophecy." And thou art the final chorus in the anthem of revelation, the climax of its triumphant praise. In thy fields of glory, in thy city of felicity, the last utterances of revelation sound upon our ears. In thine endlessness is its finis, for thine end has no end, and is but the beginning of eternity. Fit termination of the volume of the book of the eternal, in thee ends the deathless story of redeeming love. In thy multitude that no man can number, of all nations, kindreds, tribes, and tongues, who have come out of great tribulation, and washed their robes and made them white in the blood of the Lamb, the palm-bearing multitude before the throne of God, we behold the fruit of the Redeemer's travail, the reward of the anguish of the divine sufferer on Calvary's cross. In that innumerable host of blood-washed victors we behold the fulfilment of the prevision of His troubled yet triumphant soul, "I, if I be lifted up, will draw all men unto Me." "A multitude that no man can number," a joy that none can measure, a life that shall never end. Sin thou art pardoned; sorrow thou art no more, death thou art swallowed up of life, Thanatos thou art replaced by Athanasia. In thee, thou Palingenesia the goal is reached; in thee thou victory of goodness the love of God is perfected. Shine deathless day, sound ceaseless hallelujahs, and let all nature, all worlds, all angels, join the chorus of joy. For behold a New Creation rises never more to be dimmed with shades of sin and grief, and sheds its transcendent light on a measureless universe.

**"BEHOLD I COME QUICKLY, AND MY REWARD IS WITH ME, TO RENDER UNTO EACH MAN ACCORDING AS HIS WORK IS."**

"OCCUPY TILL I COME."