

## Revelation 11:15, 19, And 16:6, 7. The Temple Opened. The Angel With The Everlasting Gospel



This is the continuation of [The Last Prophecy: An Abridgment of Elliott's Horae Apocalypticæ.](#)

### **Religious Revival. The Era Of Evangelic Missions, A.D. 1789-1852.**

[15] And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. (Rev 11:15)

[19] And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament: and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. (Rev 11:19)

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

[7] And I heard another out of the altar say, Even so, Lord God Almighty, true and righteous are thy judgments. (Rev 16:6-7)

HAVING FINISHED the account of the six vial-judgments, let us revert to the two passages, which we had passed over, in which is predicted the position of the true Church of Christ during the period of the French Revolution.

It was to England, we found, – insular England, – that living Protestantism seemed almost wholly confined, just before the time of that tremendous political outbreak. We observed also how lamentably, even in this country, religion during the eighteenth century had declined, and that, though still alive, the flame burned but feebly. Was England then to fall under the same righteous retribution as did the other nations? Not so. God in mercy at this very time poured out his Spirit upon our land: a religious revival took place, which showed itself in the renewed effort, – and that to a large extent, – as a missionary nation to hold forth the Gospel, and to take advantage of England's maritime and political ascendancy in order to advance the kingdom of God. Circumstances, providentially ordered, concurred to favor the work. Fit instruments were supplied. Public opinion, public and private liberality, combination of men willing to act in union for benevolent purposes, these all forwarded the movement; and the outburst of missionary feeling, missionary action, and missionary anticipations is now among the

most memorable historic facts of the era.

It was when the infection of French democratic and infidel principles had spread, plague-like, across the Channel, threatening the kingdom with similar revolutionary evils; when the sea, with its European Papal colonies, and the rivers and kingdoms of the European continent were dyed with blood, its most ancient thrones subverted, and chiefest lights in its political heavens eclipsed or darkened; when France, swayed by Napoleon, seemed with gigantic force (like Pharaoh with his Egyptian hosts on Israel's track) ready to concentrate its efforts to overwhelm us; it was when the judgments of God were so obviously abroad on the earth, imperiling the land, that an eminent prelate of the day exclaimed, "Nothing but the interposition of Heaven can save us;" when her most distinguished statesman declared "the commonwealth to be in extremity," and almost in despair died of a broken heart;" it was even then that, spreading from the middle to the higher classes, amongst both clergy and laity, this wonderful outburst of missionary energy broke forth in our favored land – a land long before mercifully separated from the name, dominion, and connection of the Beast and his image.

Amongst the individuals ordained of God to be the instruments of this religious revival was one whose name will ever be remembered in connection with this interesting period – we allude to WILLIAM WILBERFORCE. He, too, like Augustine and Luther in former important junctures of the Church's history, was, in a religious point of view, the man of the age. It was not so much his quick and varied powers of intellect, his eloquence, conversational charms, affectionate heart, and winning manners, that marked him out as one of more than common influence, and so fitted specially to lead in the work; nor yet his parliamentary elevation, his reputation as a patriot, and his friendship with the Prime Minister of the day. By themselves alone these were inadequate to the accomplishment of such an end. It was that he had experienced real conversion of heart, such as to lead him to consecrate the whole to God. This was, as he himself was wont to refer to it, the turning-point of his life.

So prepared, and viewing on the one hand the high standard marked out in God's Word of what the life and practice of the professed Christian should be, compared with the prevailing ungodliness, worldliness, and infidelity of those around him, and, on the other, his own position and capabilities for improving them, he recognized his vocation. "God has set before me as my object the reformation of my country's manners." "Having accepted the commission," says his biographers, "he devoted all his powers to its fulfillment." His private and public life, his winning example, and unceasing efforts in the cause of truth, benevolence, and Evangelical Christianity, his oft-uplifted voice in Parliament, and the more lasting memorial of his opinions – his volume on Practical Christianity (all accompanied by intercessory prayers for his country, prayers full of devotion and humiliation) – all acted upon society with an influence and effect that can scarcely be over-estimated. The faithful ones of Christ – a little body, at the time much scattered, for the most part little known, and in general society misunderstood and despised; men such as Newton, Scott, Milner, Cecil, Robinson, Simeon, and others, members of the mystical 144,000, the "called,

and chosen, and faithful;"who were all in their several spheres of duty busily taking part in the promotion of the same blessed work, – hailed with delight the influence of Wilberforce as a gift from God.

The revival of the Anglo-Irish Church also may be dated about the same time; while the efforts of John Wesley, Whitfield, and other eminent Dissenters, cooperated materially with the spiritual and enlightened of the Established Church in forwarding the cause of true religion. Higher views opened of Christian usefulness. The desire increased for united exertion toward extending the blessings now appreciated in our country. The old and waning Missionary Associations, which had feebly struggled for existence during the progress of the last century, were now revived; while new societies appeared, one after another, in quick succession, like the Swiss Alpine peaks at day-dawn, catching and reflecting on a benighted world the rays of heavenly light. The missionary angel, who at the time of the Reformation had received his commission, might now be said to " fly through the midst of heaven with the everlasting Gospel to preach to every nation on the earth."

It would far exceed our limits were we to enter into the origin and proceedings of these various societies which became the agents in the great work of evangelization. The Christian Knowledge, the Gospel Propagation, and the Florida had been long in the field. At the close of the eighteenth century arose the Baptist, the London Missionary, the Wesleyan, and the Church Missionary. Then came that which was akin to all the rest, the British and Foreign Bible Society. By these the Word of life has, in every quarter of the world, been diffused and preached in the several native languages. Associations having similar but special local objects, such as the Irish Society, for bringing the Scriptures to that people in their own tongue, multiplied on every side. Powerfully did these combine in carrying forth to other lands the truth of Christianity; reacting again in their influence upon religion at home. And whether we consider the spirit that animated or the results that followed them, truly we must believe the judgment of Heaven to have favorably rested on their labors.

Neither must we attempt to recount the names and efforts of the several laborers themselves in the missionary field, – of Brainard, and Swartz, and Carey, – of Brown, Martyn, Heber, Morisson, Corrie, and others, of whom it may truly be said, "Blessed are the dead which die in the Lord; they rest from their labors, and their works do follow them." How did the House of Commons itself bow before the moral greatness and evangelic spirit of one of these, when Wilberforce described Carey's noble disinterestedness, who, having by his literary acquirements and moral worth raised himself to a highly lucrative position in the college of Fort William, devoted his whole yearly salary of £1000 to the mission at Serampore. The feelings of that man are not to be envied whose heart does not glow with admiration at the effects produced by their faithful and persevering exertions, whether in Greenland, in the West Indies, in our Eastern Empire, or in the islands of the South Sea.

It was coincidentally with the rise of these societies that Wilberforce obtained from Parliament a sanction for the missionary work of evangelizing India. It was a battle hardly fought against much opposition, but eventually

won. The position of England at this period was far in the ascendant above other powers, whether by sea or land. Every ocean and clime was open to her ships and her commerce. The East Indian Empire, founded by Clive and Hastings, and then under Lord Wellesley's government, opened wide fields for the missionary enterprise of British Christians; while the increase of her wealth, as well as the progress of science, concurred to facilitate its execution. Never, in fact, since the apostolic era had there been such a spirit and such an opportunity for the work. The famous Romish missions of the sixteenth and seventeenth centuries in the Eastern and Western hemispheres, albeit carried on with zeal and devoted self-denial, had but spread Popery – not the Gospel; the decrees of the Council of Trent – not the Bible; the supremacy of Antichrist – not of Christ. But now, in every quarter of the world, – in the East Indies and West Indies, in South Africa and West Africa, in New South Wales and New Zealand, in the South Sea Islands and in Madagascar, in Persia and Burmah, and incipiently in China, in the polar regions of Greenland and North America, – everywhere the Gospel was preached, the Scriptures circulated, schools instituted, churches opened for the heathen, and Christian lives offered in willing sacrifice to the work.

At the same time the Almighty Spirit, who had sent forth his angel to call the world to “fear God and give glory to him,” excited amongst the heathen the desire for instruction.

“From Greenland's icy mountains,  
From India's coral strand,  
Where Africa's sunny fountains  
Roll down their golden sand:” –

In these, in every country where a mission was attempted, the cry was heard, “Come over and help us.” The Jews, God's ancient people, were not forgotten. A society for promoting Christianity amongst them was founded in 1809, and with considerable success. It is a remarkable fact that amongst the clergy of our English Church we number at one time no less than fifty Christian Israelites.

The Church of England, too, has been extended by means of missionary labors, and has its bishops and regular ecclesiastical organization in India, Australia, and other colonies.

From the commencement of the terrific struggle on the Continent the faithful of the Church in England still cherished the belief that our country, with all her sins, had yet the “ark” of Christ's true evangelical Church within it, and so would be preserved. As sign after sign appeared of the revival of religion, – and specially as the Bible and Missionary Societies progressed in the fulfillment of their high commission, whereby the ark bearing “temple,” with the Gospel, its sacred deposit, was more and more “opened” to the world, – they still with stronger hope rested on the assurance that the Almighty One was for and among them. So eventually it proved. Napoleon Buonaparte was stayed in the midst of his career; a general peace was proclaimed; and from every quarter arose the sounds of a nation's adoration and praise. But chiefly did the faithful Church joy in the anticipation of a yet wider spread of Gospel light and truth, and, touching the “sweet harp of prophecy,” hail

the time as not far off when the promises of the latter day should be accomplished, the everlasting Gospel fulfill its commission, and all nations come and worship before God: – that blessed time when it shall be said –

“One song employs all nations: and all cry,  
Worthy the Lamb, for he was slain for us.”

But was the Dragon to be thus cast down from his dominion, or the Beast from the throne of Anti- Christendom, without a fresh Satanic effort to uphold them? We have in this lecture seen the position which our country held, and still holds. We shall in the next have to consider her danger; and so shall we have an answer to this question.

Continued in [Revelation 16:13, 14. The Three Frogs](#)

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