6.

THE

COMING STRUGGLE

AMONG

THE NATIONS OF THE EARTH:

OR,

THE POLITICAL EVENTS OF THE NEXT FIFTEEN YEARS,

DESCRIBED IN ACCORDANCE WITH

PROPHECIES IN EZEKIEL, DANIEL, AND THE APOCALYPSE.

SHOWING ALSO

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NEVER was there a time in the past history of the world when such a terrible and universal excitement prevailed regarding political affairs, as at this moment exists in the social mind. Wherever we turn, or into whatsoever society we enter, the same restless anxiety is apparent, the same question passes from circle to circle and from friend to friend, but no reply comes forth to cheer or satisfy the alarmed interrogators. "What is about to happen?" is murmured in all the assemblies of men; and whether the sound floats along the noble halls of the great, vibrates among the rafters of the straw-roofed cottage, or wanders through mazes of tobacco smoke in a village ale-house, echo only answers. What! Conjectures, indeed, are made and opinions delivered, but as these rest solely on the sand of political appearances, and assume the various aspects with which faction and party-spirit invest them, they are uttered only to be rejected; the same question is again asked by the same individual on the morrow, and with like success.

That such an excitement should prevail at the present time is not at all wonderful. The position in which the powers of Europe and Asia are placed, renders it evident to every thinking mind—and in this age of boasted intelligence all should be thinkers—that we are on the very eve of a crisis, and a crisis unparalleled in the annals of the past. It is not at one part merely, or in one or two nations, that we discern the signs of an approaching storm; but from one end of Europe to the other, the ominous cloud has gathered, and when it bursts, as soon it must, the deluge will not only be overwhelming, but universal. Such a prospect as this is entirely new. The shadows which precede the advent of the most devastating hurricanes that swept over the world in the ages that are gone, were not so gloomy or portentous as those which now hover above our whole horizon; and as the image must resemble the reality, that reality must be awful indeed. We are in the midst of that oppressive calm which reigns when the elements are fully charged with all the ingredients of a storm, and, like the mariner, we long for its inevitable outbreak, in order that we may escape from our suspense, and learn at once how we are likely to cope with it.

But while the painful anxiety, every where visible, is, in the circumstances, extremely natural, it is not at all necessary that the equally manifest uncertainty and ignorance regarding the extent and duration of the coming struggle should remain; and were the prophetic declarations of the Bible properly understood, the inhabitants of Britain would comprehend all that is about to take place. In that Book—a book which some despise, many neglect, and nearly all misunderstand—is to be found a series of visions and prophecies, under which is symbolised the political history of the world, from the Babylonian Empire down to the Millenium, that happy era to which the human family have looked forward with delight. Unfortunately, however, as we have said, these prophecies have been,

and are, sadly misunderstood. The authorized interpreters of God's revelations have hitherto failed in finding a key to unlock their mysteries; but of this we do not complain, as we are told that the vision was to be sealed until the time of the end. What we regret, however, is that in the face of this declaration, our divines should have attempted an explanation of these mysteries, before God's time for their solution was come. They have done this, and the result is that, by their erroneous interpretations, a mass of obscurity, contradiction, absurdity, and error, has been heaped upon them, which serves completely to mystify both its authors and the world. Had Fleming and others contented themselves with tracing those parts of the prophecy which were fulfilled in their day, and left those sublime consummations mentioned in the Apocalypse to be disclosed at "the time of the end," the present generation would not now be under the necessity of throwing off a host of commentaries and opinions, which from early childhood they have considered unerring. This, however, must be done. The position of the world clearly intimates that the end has come, and events now furnish an explanation of the hitherto dark visions of Daniel and John, and by a careful examination of these and other prophets, the political history of the next fifteen years is spread out before us, nay, we are enabled to pass beyond that period, and trace almost accurately the regular course of events down to the beginning of the thousand years. Dr. Thomas of America was the first to find the key, and they who have read his book will at once be able to understand the following description of the period mentioned. For the sake, however, of those who have not seen Dr. Thomas' work—and we believe this applies to the majority of general readers—it will be necessary to give a rapid and connected sketch of the prophecy on which the whole hangs, and point out the errors into which former interpreters have fallen.

The first intimation we have of the prophecy is in the second

chapter of Daniel, where we are told that one morning during the palmy days of the Babylonian empire, Nebuchadnezzar, its head, awoke from a troubled sleep, in which he had a strange and unaccountable dream. Being fully awake, he endeavoured to call to mind the particulars of the vision which had passed across his sleeping spirit, but the "thing had gone from him," and do what he could he was unable to recall it. Nevertheless his "spirit was troubled to know the dream," and this he demanded of his magicians, who, being of course unable to comply, Daniel, a young Hebrew captive, volunteered to make it known and interpret it. Having "desired the mercies of the God of heaven concerning the secret," Daniel had it revealed to him in a vision, and with a joyful countenance went with it to the king. He informed the monarch that in his sleep he had seen a great image standing before him. The head was of gold, the breast and arms of silver, the belly and thighs of brass, the legs of iron, and the feet partly iron and partly clay. After the king had gazed on this giant of metal for some time, he beheld a stone poised in the air, unsupported by hands, slowly descending to the earth. Falling at length with a heavy crash upon the feet of the image, it "brake them to pieces," and the whole superstructure was hurled to the ground, where the wind carried it entirely away. The stone which smote it, however, grew into a great mountain, and filled the earth.

The interpretation given by Daniel to the king, was to the effect that the golden head, silver arms, brazen thighs, and iron legs, denoted a succession of four dynasties in the Babylonian Empire. The iron kingdom, which was the last, was at first to be divided into *two* parts, and latterly into *ten*, and these were finally to be destroyed by the establishment of a kingdom of God upon the earth, a kingdom which should never be destroyed. This was a dim, yet true outline of the future history of the great empire which was at that time aptly termed the

whole earth; but it was only a round sketch, and the purpose God had in view in disclosing it required that a more detailed representation should be given; accordingly, after the death of Nebuchadnezzar, Daniel was favoured with a more extended view. In this second vision, the four dynasties were symbolised by four beasts, and an outline of the history of *each* given. The fourth power, which in the first vision was described as iron, and divided into ten parts, is in the second shadowed forth by a beast with ten horns. The causes of the destruction of these ten powers by the God of heaven is in this vision also accounted for, and the time of their duration determined. They were to be destroyed on account of their civil and spiritual despotism,—crimes which can never in the moral government of Jehovah pass unpunished. After the ten horns had been for some time established, a little horn came up among them, in which were the "eyes of a man and a mouth speaking great things." After making room for itself by plucking up three of the large horns, this little horn waxed insolent and domineering, and continued so "till the beast was slain, and his body given to the burning flame." Daniel was extremely anxious to find out the meaning of this, and having asked "one of them that stood by," he was informed that the ten horns were ten kings that should arise out of the fourth or last dynasty; that another should rise after them, diverse from all the others, that he would "subdue three of the first kings, speak great words against the Most High, wear out the saints of the Most High, and think to change the times and laws;" but after continuing thus for "*a time and times, and the dividing of time,*" his dominion would be taken away, and he would be utterly destroyed.

In future visions a still more detailed representation of certain portions of this first vision was given to Daniel, and many of the prophecies of Ezekiel contain important developments of the same history; but God's determined measure of revelation

was not yet full. Indeed, the chief part remained behind, and consisted of an ample view of the operations of the fourth beast and his ten horns, especially of that little horn which subsequently sprung up and became so prominent. Many hundred years after Daniel's time, when the gold, silver, and brass of Nebuchadnezzar's image had given place to the iron power, there lived an aged man on one of the desert islands that dot the bottom of the Ægean Sea. To this place he had been banished for adhering to, and promulgating, the doctrines of a new religion that had sprung up in the land of Judea, now called *Christianity*. In this lonely spot, and to this persecuted follower of the despised Nazarene, God gave his concluding Revelation to man, and wound up the whole by shadowing forth the history of the beast, and the horn, under the emblems of seals, trumpets, and vials. The iron power of Nebuchadnezzar, or fourth beast of Daniel, is here represented by a dragon with seven crowned heads and ten crownless horns; and the little horn is at first called a beast, with seven uncrowned heads and ten crowned horns—the one being thus exactly the reverse of the other—and afterwards a two-horned beast. The same distinguishing features are apparent here as in Daniel's vision. The horn, or the beast, waxes great; the dragon gives him his power, and his seat, and great authority; he changes times and laws, and makes war against the saints for a time, and times, and half a time, till the judgment sits and his kingdom is taken away, and both himself and the dragon is cast into a pit of destruction.

Such, then, is a brief account of this important prophecy—a prophecy which has occupied the attention, and engaged the interest of Bible readers, for many generations. The language in which it is couched has hitherto rendered it impossible for interpreters to agree concerning its fulfilment; and indeed, in past times, the occurrence of the event it fortels was the only guide to its course. Fleming was the only one who succeeded

in describing any part that was as yet unfulfilled, and his mighty mind almost wrenched the secret from the grasp of the future, but it was only a partial idea he obtained of the truth; the elements that were to be engaged in the final conflict had not, at the time he wrote, assumed the position, by which the time of the end could be recognised, and this, together with his adherence to the stereotyped but false theories of commentators, led him far astray. All, however, are agreed as to the general meaning of the prophecy. The gold, silver, brass, and iron powers of the image, and the four beasts of the vision, are the Babylonian, Persian, Grecian, and Roman empires. The seven heads and ten horns are the various forms of government and kingdoms of this latter power. The first beast of John is Romanism, and the second, or two-horned beast, is the Austro-Papacy. Thus far the history of the past has enabled our divines to expound and agree; but with regard to the time of the end, and the nature of the events which must take place previous to it, there exists an almost endless diversity of opinion,—the greatest union lying in a universal misapprehension of both, particularly of the latter.

The great cause of misapprehension, besides that to which we formerly alluded,—viz., a premature interpretation,—is owing to the fondness of theologians for the allegorising method of Origen. Following this early father, they assert that the events to take place at the time of the end, are less physical than moral, and will consist of a series of spiritual changes which will usher in the universal triumph of the Church, and the regeneration of the world. They do not understand, or rather they refuse to believe, that the Jews will be restored to their own land, and that the kingdom of Israel will once more be established, though not after its ancient model or with its former splendour. With a very restricted partiality, they have construed all those glorious promises of a physical restoration, which have lighted up with hope the

heart of the wandering Jew, into nothing more and nothing else than a spiritual conversion, and they claim for the Church all the glory of the latter-day. This we apprehend is a fatal mistake. The restoration of the Jews to Palestine forms the very keystone to the whole political structure of the world, and is the principal object to be accomplished by the awful events of the coming years. It is the grand consummation of which Hebrew prophets spake and Jewish bards sang; it is emphatically the hope of Israel," and the word of Judah's God is pledged to its accomplishment.

Having done away with a literal restoration, our interpreters have necessarily erred in deciding regarding the many minor parts of this prophecy. Hence the locality of the final conflict has been a matter of much dispute. The general notion is, that Italy will be the scene of the great battle of Armageddon, and one individual has actually measured a large valley in that country to see if it answers the inspired inscription. Another class, in the extremity of their fondness for spiritualism, say that at the moral destruction of Popery, wherever Protestantism encounters and overcomes Romanism there will Armageddon be. In the sequel of this pamphlet, we shall show how erroneous are both of these conjectures.

Another great error, and one which has led to a host of misconceptions, is the belief that Britain is one of the ten horns, and that consequently she will be involved in the destruction that overtakes the toes of the great metallic image. This is a complete mistake. Though once a part of the Roman dominion, she is not within the boundary of the image territory; and none of the countries beyond that territory will be overthrown with Papacy, except those who have continued to worship the beast, such as Austria and others. And this is just an evidence of the evil effects of a premature interpretation of the prophecy. At the period when many of our commentators wrote, it was actually necessary to include Britain in the

ten kingdoms, in order to make up the number required. Up to the year 1820, there were only eight independent powers within the Roman Empire, but in that year the Greeks rebelled against the Sultan, and after several years' war, succeeded in establishing a new kingdom, which became the ninth horn. Still another was wanted to complete the prophetic symbol, and it did not come up till 1830, when the revolution of Paris divided the kingdom of the Netherlands into two, and Belgium became a separate Power, to defeat the calculations of divines, and pluck Britain from the *anomalous* position in which they had placed her. We say anomalous, for how is it possible to reconcile the past history of Anglo-Saxon progression—of which she has been the mover and sustainer—with sudden and complete destruction? The very thought is a libel on the eternal law of development and the wisdom of the moral government; but it is false; and we will by-and-bye show how different is the destiny of this country, and what a noble part has been assigned her in the last act of the mighty drama. The powers which really answer to the toes of Nebuchadnezzar's image are Bavaria, Lombardy, Hungary, Greece, Sardinia, Naples, Portugal, Spain, France, and Belgium; and if we understand the prophecy aright, these kingdoms will be wholly destroyed, or at least completely shattered, within the next fifteen years.

The next great error of our interpreters, and the last to which we will particularly advert, is in regard to the "time, and times, and half a time," or the duration of the beast. They clearly understand that it means a period of 1260 lunar years, but they have failed to find the true commencement of this epoch. The general theory dates it from the year 606, when Phocas proclaimed the universal supremacy of the Bishop of Rome. This fixes the termination of the 1260 years in 1866, from which eighteen years must be subtracted, being the difference between solar and lunar time, thus making the

true ending in 1848. But the "time, and times, and half a time" began earlier than this. The year 606 is the period of the *ecclesiastical* constitution of the beast, or the time when the dragon gave him his authority. His civil constitution dates 75 years earlier, or from 531, when the Justinian code was published; and this was the real beginning of the 1260 years. The reign of the beast ought, then, to have terminated about the year 1791, or two years earlier or later,—*and so it did!* The resurrection of the *two witnesses* (or civil and religious democracy,) which were slain by Louis the Fourteenth, took place in 1789, or at the period of the French revolution, and this was the first time any successful opposition was made to the Papal power. Then the judgment began to sit, and the civil dominion of the Pope was taken away, to be "consumed and destroyed unto the end." And as 75 years elapsed between the establishment of the Imperial and Papal power of the beast, so 75 years must elapse between his civil and ecclesiastical destruction. This period is represented by the seven vials, the mission of which is to pour chastisement on the beast and his followers till at the end the whole will meet with sudden and signal destruction. It is a mistake to suppose that the 1260 years, limits the *existence* of the beast—it merely limits his power. The full term of his political and ecclesiastical existence is 1335 years, and this terminates in 1866, or about fifteen years from this period. But what a number of awful events must take place in that short time; what revolutions, and strife, and bloodshed must be witnessed on the Continent, and in many parts of Asia! No wonder that the political sky is black and lowering, charged as it is with the elements of a storm, which, for tremendous force and severity, has never been equalled. The people of the present age have come to the very border of a thrilling epoch, and they know it not. The newspaper press laughs at the cry of war which has risen on every hand. It points to the progress of railways and electric

telegraphs, and asks if these are signs of war. Railways and telegraphs, steam engines and copper wire, can *these* overturn the purpose of God, or falsify His word? A few hours of strife will suffice to tear up every vestige of these so-called pledges of peace, and their component parts may yet form efficient instruments to carry on the conflict. In these days of scepticism and intellectual supremacy, it may be a hard matter to get such Bible truths borne home to the hearts of men; but in a very short time they will be compelled to acknowledge the reality and genuineness of that revelation they now despise or neglect. Amid the terror and confusion of the approaching hurricane, when men's hearts are failing them for fear, they will be glad to turn to its long-forsaken pages, to learn the nature and extent of the fearful calamity. If the people of Britain and America are wise, they will make themselves acquainted with this beforehand, and thus enjoy the tranquillity which the knowledge will impart. It is, even on other grounds than personal comfort and mental peace, extremely necessary that they should do so. Though for the present they will, by caution and prudence, keep free from the struggle, they have a high and holy mission to fulfil, and are as yet ignorant of it. To them has been committed the task of conducting the moral progression of the world, and preparing it for the coming millennium. While other nations are murdering and devouring each other, and gnawing their tongues and blaspheming under the iron rod of Jehovah, the Anglo-Saxon race will be opening up the pathway for the entrance into this sin-cursed and strife-torn world of the reign of peace and love. Blessed, indeed, are they that wait, and come to the thousand, three hundred and five and thirty days.

But it is now time that we enter on the principal part of our present work, to which the foregoing forms a necessary introduction. And before speaking of what is about to occur, let us see the exact portion of the prophecy that has been

fulfilled. By going back along the history of the past, we could clearly trace the course of the prophecy, from its first beginning to the present time, but this is unnecessary. It will suffice if we make the reader understand where we are at present. We are, then, under the sixth vial. The gold, silver, and brass of Nebuchadnezzar's image have passed away; three of Daniel's beasts have departed; and John's seals have been opened, his trumpets have been sounded, and five of his vials have been poured. By turning to the 12th verse of the 16th chapter of Revelation, the reader will find a description of the present, or sixth vial. It was to be poured out on the Euphrates—or the Turkish Empire,—and began in 1820, when the Greeks rebelled against the Sultan, and established a new kingdom. From that time Turkey has been subjected to incessant warfare with neighbouring powers, distraction and strife from civil rebellions, and ravaging pestilences from the hand of God. Six years after the successful revolt of the Greeks, the Janisaries attempted to follow their example, but their insurrection was repressed, and by the despot's command thousands of them were butchered. The next year she lost 110 ships in the battle of Navarino, and in the following season had to sustain a double conflict, in a Russian war and an Albanian insurrection. Then followed a ten years' war with France respecting Algeria, which resulted in the loss of that province, and its annexation to the latter kingdom. In 1839 Egypt and Syria were taken by Mehemet Ali, and this led to sanguinary and bloody strife in that direction. Besides these reverses at the hand of man, the country was scourged with cholera and plague for eleven years; and thus wasted and weakened, she is in daily fear of being totally overthrown by a foreign power. But why, it may be asked, is such a vial poured upon the Turkish Empire? Ah, God had a long and heavy account to settle with this nation! When under the title of the Eastern Roman Empire, what iniquity and injustice did it

not perpetrate against the Jews, God's own peculiar people; and though permitted to succeed in its cruelty for the express purpose of punishing the Jewish nation for their transgressions against the Most High, yet such is God's jealousy with regard to this race which he has chosen, that even the instruments with which he chastises them are made the objects of his fiercest vengeance. It was so with the Babylonian nation who carried them into captivity, it is so with the Ottoman Empire, which has now the seat of the dragon, and in former days dispersed them among the Gentiles. For this and other crimes, enumerated in the 11th chapter of Daniel, the Lord had a bitter controversy with Turkey, which will never cease till it is destroyed unto the end.

The seventh vial began in 1830, when the whole political atmosphere, as if charged with democratic electricity, gave forth flashes, and appeared to be on the eve of an explosion. These two vials are therefore both going on at this time, and will end together, at the beginning of the thousand years. It is at this critical period that the vision is to be unsealed. In other words, the Roman powers are to be placed in a certain position, and to be actuated by a certain agency, which, we are told, is to indicate the time of the end, and warn the inhabitants of the earth to prepare for the coming of the kingdom. This important information is given in the following words:—"And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. They are spirits of devils working miracles, which go forth unto the kings of the earth and the whole world, to gather them to the battle of that great day of God Almighty." The powers that represent the dragon, the beast, and the false prophet, are the Sultan, the Emperor of Austria, and the Pope; and the frogs, or frog-power, is France—frogs being the orginal heraldric symbol of that nation. When, therefore, we perceive the influence of France causing "un-

clean spirits," or evil policy, to actuate these three powers, then are we to recognise the immediate approach of the end; for this, says the prophecy, will cause the kings of the earth to be gathered together to "the battle of that great day of God Almighty." *This period has now come.* France has at this moment the Pope and the Emperor in a very critical position. By occupying Rome and protecting the Pope, it has obtained a certain right to dictate the policy of his Holiness,—now, alas, robbed of his imperial dignity, and reduced to the position of a "false prophet"—and is causing him to involve the other nations in war. By this move it has also placed itself in antagonism to Austria, and brought forth an unclean spirit from thence, which in a little time will create an open war between the powers, involving many other kingdoms in the strife, and ultimately producing consequences of a fatal nature to the whole ten kingdoms. France is also causing an unclean spirit to proceed from the Sultan, by promising him help in case of a Russian invasion, and inciting him to a war with that mighty power, when he would otherwise quietly yield to it. Thus we see in full operation that agency which is to indicate the time of the end, and produce the terrible events which must precede and accomplish that period. Let us now, by the light of the prophecy, try to discover the nature of these, and thus be able to read the political history of the next fifteen years, and learn something of the events which will take place from that time till the millennium.

From what we stated at the outset, our readers will perceive that we have no sympathy with that system of wholesale spiritualizing, which our commentators have pursued in treating of the future part of this Bible history. That large portion of it which has been illustrated in the past, gives us no warrant to believe—far less to assert—that its future predictions are but emblems of the changes and occurrences that will pass over the church, and that the wars spoken of are moral, not physical.

Hitherto it has been most accurately illustrated by physical events, and until we have a better authority to go upon than Origen and his followers, we prefer to construe the language of the Bible in a natural manner, and, doing so, we imagine that the following will be the principal coming events:—

I. *The seizure of Constantinople, and overthrow of Turkey by the Emperor of Russia.*

In following Daniel's version of the prophecy, which is more detailed than John's, we find, that the unfulfilled part begins in the middle of the 40th verse of the 11th chapter. That verse opens with the declaration, that the King of the South, or Mehemet Ali, would "push" at the Sultan. This was accomplished in 1839, when that monarch wrested Egypt and Syria from him, and endeavoured to seize Constantinople itself, and probably would have done so, had not the other powers prevented him, or rather, had not God determined that he should only *push*, not overthrow. The next part of the verse is, however, fraught with dire calamity to this, the representative of the dragon. "The king of the north," or Russia, it is stated, "shall come against him like a whirlwind, with chariots and horsemen, and with many ships, and he shall enter into the countries, and shall overthrow and pass over." Here, we read at once the doom of Turkey; notwithstanding the assurance of assistance from France and England, the Ottoman empire will soon be no more. It is very probable that these allies will be deceived by the professions of peace, which the autocrat is holding out, and when they are off their guard, he will suddenly invade and conquer the kingdom. Evidence of this consummation is already apparent. Nowithstanding the presence of the Russian fleet in the Black Sea, Britain has been so far deceived as to recall the only man* who could have pursued efficient measures, in the event of an invasion. The

* Sir Stratford Canning. Since the First Edition of this work was published, he has been again appointed ambassador to Turkey.

country is thus left open to the inroad of the northern emperor, and very soon the news will come that he is in possession of the Sultan's capital. We have no date by which to determine the exact time of its occurrence, but considering the number and character of the events to succeed it, and the short space allowed for their performance, it must of necessity be almost immediately.

II. *War between France and Austria—Overthrow of the latter, and consequent destruction of the Papacy.*

Leaving for a time the sixth vial to run its course on the Turkish Empire, we must follow the seventh in its operations on the horns. After the angel had poured it into the air, where it caused a world of dire commotions, the apostle was carried away into the wilderness to see the judgments these would cause to fall on the beast and his image—in other words, on Austria and Rome. For, let it be observed, that Austria as well as Turkey and Rome, is doomed to perdition, before the ten toes of the image are smitten with stone. As Turkey had yielded to the Papacy its secular and ecclesiastical power, so Austria has supported this twofold authority more than any of the other powers, and therefore shall suffer a more signal punishment. Indeed, we find this kingdom, which is in the prophecy styled the two-horned beast, identified with, and assimilated to, the Papacy in all its more damnatory features. The history of its rise and progress is given in the last eight verses of the 13th chapter of Revelation, as well in the seventh of Daniel, where its fate is particularly described: "They (the saints) shall take away his dominion, to consume and destroy it unto the end." In that dark history of cruelties and crimes perpetrated by the horns against the saints, or friends of liberty, Austria occupies an unenviably prominent distinction. The blood of the two witnesses lies heavily on that country, and has long cried for vengeance from on high. Nor has it cried in vain. When these witnesses were raised, and ap-

peared in the person of Napoleon, the iron hand of a stern retribution was laid upon Austria, and his dominion was for a time taken away. The judgment was temporarily suspended by the removal of the ambitious Corsican; but though vengeance has been delayed it cannot be much longer averted. His dominion was at that time only temporarily taken away, but now it must be "consumed and destroyed unto the end." And this will doubtless be accomplished by the same power that punished him before. France, though herself one of the doomed toe kingdoms, will be the scourge and destroyer of the two-horned beast, aud preparation is being rapidly made for the accomplishment of the work. Already are the two powers placed in hostile relations, and a speedy war must ensue. The result of this will be the final overthrow of the "bloody house of Austria," and the annexation of its territory to France. Then comes the fall of Babylon. Austria, her supporter, and now only real prop, having been destroyed, she must of necessity perish. The time will then have come when the ten horns "shall hate her, and make her desolate and naked, and shall eat her flesh and burn her with fire." The account of her overthrow is contained in the eighteenth of Revelations, and is of the most fearful and awe-inspiring nature. It is not for us to describe in detail the events which will produce and accompany her death. These are not indicated fully in the prophecy; we are only told that the powers of Europe will be the agents, and that they themselves will be filled with fear, and wonder when they behold her desolation.

III. *The Conquest of the Horns or Continental Powers by the Emperor of Russia.*

By the time the above occurrences have taken place, the fifteen years will have nearly expired. The whole ten horns will be shattered and weakened by the war, and in this condition will form an easy conquest to a foreign power. This power is Russia, who having settled himself in Turkey, will

"enter into the countries and overflow and pass over." It is almost necessary that the original Roman empire become subject to one power, in order that the image of Nebuchadnezzar may be re-constructed; and though we have not an exact description of their subjugation by Russia, further than being informed that he would overflow and pass over, we find that Ezekiel, who gives a most minute and graphic account of the great battle of Armageddon, styles him Gog, the land of Magog, chief prince of Meshech and Tubal, and enumerates Persia, Ethiopia, Libya, and the bands of Gomer, in those that follow him. Now, it can be satisfactorily proved that Magog and Gomer mean Germany and France. These countries he must therefore conquer; and having conquered them, the whole of continental Europe is within his grasp. The metallic image will thus be joined in all its parts, the territory comprehended in the Babylonian, Persian, Grecian, and Roman Empires, will be ruled by one man, and that man an autocrat, or one who ruleth by his own will. Events will now hurry forward to the mighty catastrophe. The heart of the emperor will be lifted up by success, and in his pride and arrogance he will endeavour to make the world his slave. But at last the aerial stone descends suddenly on his feet; the iron and the clay separate; the brass, the silver, and the gold are broken to pieces, become as chaff in the summer threshing floor, and the whole is scattered to the winds of heaven.

But what, it will be eagerly asked, is Britain about all this time? Surely she must have an important part to play in this direful game of war. No such thing—so far as we have yet gone, Britain is exempted from the affray, though her proximity to the scene of the unequalled struggle will keep her in a continual state of alarm, and her rulers anxious and watchful. But yet, though beyond the eddies of the whirling vortex, she must not, can not, will not be idle. She has a mission to fulfil, and she must feel straitened till it is accomplished—a mission

of the strongest necessity, and she cannot evade it—a mission of the noblest nature, and she will not shun it. To her—to the whole Anglo-Saxon race, of which she is the head and representative—is the task assigned of carrying forward the religious, moral, and social progress of the world, and in this she must be well assisted by her children in the west and south. America is to be united with her in the noble work, and Australia must grow in strength for the same purpose; and thus supported on each side by a strong and stalwart son, the brave old empire will feel equal to the task. Talk of America and Britain going to war! the thing is impossible; nature forbids it, and the Bible forbids it too. When they do fight it will be on one side, and against a common foe; but they have a far different battle to fight and win, in these coming years, than the sword or cannon can accomplish. The great moral contest of spiritual freedom and social morality must be sustained, and the cause must unite them and us in an eternal bond of brotherhood. A people must be prepared for the Lord, that his kingdom may be populated when it is established, and Britain with her sons is called on to rear, cherish, and protect them. But to be more definite; the next event, though not in chronological order, will be—

IV. *Britain rapidly extends her Eastern possessions, prevents the occupation of Judea, and complete the first stage of the restoration of the Jews.*

The many and severe wars which the country has had to sustain, in order to preserve her Eastern territories, have by many been considered as too dear payment for their possession. We do not here, however, enter on this question, but beg to inform such, that a far higher purpose than commercial interest or extended empire is to be served by the presence of the British power in the Enst. So far, indeed, as she herself is concerned, this may have been the real aim; and now that she is in possession, the physical advantages which accrue from

them will be a sufficient incitement to their retention. To preserve the East Indian market, and keep a path open to it, Britain will strive much and do much; but while her rulers may think they are merely serving the nation they are really accomplishing one of the grand designs of God, and evolving events, while they cause her to take measures for the preservation of this distant part of her empire, will really and only produce occurrences which will facilitate the great design of Jehovah. Both God and Britain had a special design in the annexation of the Indian territory to the lion power, but these designs were as different in nature and object as the finite is from the infinite. While Britain thought only of wealth and conquest, God thought of his ancient people, and of his covenant, and placed the British Lion in the East to prepare a way for his ransomed, and to become their protection in the infancy of their restoration. Such is God's design, and he has enlisted the energy of the Anglo-Saxons in its accomplishment, by making it their interest to bring it to pass. The value of these lands to the nation is the inducement he has given it to retain them at all risks; and one means of their retention, which will by-and-bye become very obvious, will be to do that which will tend immediately to the accomplishment of Jehovah's long promised purpose—*the restoration of the Jews.* The idea has long been held, by those few who do believe in a restoration, that it must be preceded by a *conversion.* This is erroneous. The Jews will return to their own land in as great ignorance regarding Christ as when they left it. They *will* be converted—of this we are assured; but it will be subsequent to their re-establishment in Palestine, and by the immediate operation of the Divine Being. In the many passages of Scripture which speak of this people acknowledging the Messiah, we can never identify the agency to be employed in bringing about the change as *human.* The Lord invariably speaks of it as his own work, and to be done, as only Divinity can do it,—*all at*

once. The veil is to be taken away, the blindness is to be removed, and this after they are brought back to the hill of Zion: "Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come out of your graves, and *bring you into the land of Israel.* THEN ye shall know that I am the Lord."—(Ezekiel xxxvii. 12.)

It is needless, therefore, to look for the conversion of Israel as an indication of the coming of the latter days. It is their restoration that becomes an evidence of this; and we can imagine with what surprise the conversion-theorists will witness the approaching colonization of the land of Israel by its former inhabitants. But how, is it asked, will they be restored, and how does Britain become the agent? In this very simple manner. When Britain sees the Emperor of Russia in possession of Turkey, and preparing to conquer continental Europe, she will become alarmed for her darling Indian possessions, and strengthen her position in the Mediterranean Sea to prevent the autocrat dominating there.

Having succeeded in dethroning the Sultan, and annexing the Turkish dominions to his sway, he will naturally endeavour to take possession of Palestine, as that country forms a part of the Ottoman Empire. This, however, Britain cannot permit. To let him occupy this territory would be a virtual relinquishment of the Eastern market, because the road to it by the Red Sea would be shut up. What course Britain will actually adopt to prevent this we cannot learn from the prophecy, but that she *will* prevent it we are sure. Not only will her own interests demand it, but the word of Jehovah is concerned in the matter, and demands it too. These political and commercial interests are but the means employed by God to cause this great nation to perform his long expressed determination, to preserve the Holy Land for the elected, eldest born of his children. Were the Russian Emperor allowed to take possession of it, he would carry the land tenure of the

north along with him, and thus the soil of the land of Canaan would become part and parcel of another nation, its peculiar character as an inalienable possession would be gone, and being "common" it could no longer be called sacred or "holy." But this cannot be. Jehovah hath said, *the land shall not be sold for ever, for the land is mine.*" It is therefore impossible that it can ever be occupied by a power that would at once incorporate it with other territories. The attempt has already been made to do this, but, as was to be expected, it signally failed. Shortly after Mehemet Ali established himself as "king of the south," he attacked and conquered Syria, and, as we before stated, "pushed at" the Sultan's throne. The powers of Europe, however, interfered to prevent him from gaining his point, and in negotiating terms of peace between the two countries, ordered Mehemet to restore Palestine to Turkey. This the king of the south refused to do, and *claimed the land as his for ever* by right of conquest. He was, however, at length compelled to yield to the demand, and the land of Israel was given back to those whose creed will not allow them to *claim the soil.* They have indeed "divided the land for gain," but those pashas who occupy it hold it by no tenure, and may be, and indeed often are, deprived of their possession, without having the right to complain. According to the Mahommedan creed, the land is God's, and though it may be occupied, cannot be *owned* by any mortal; and certainly, whatever doctrine of the Koran is false, this is true. The Jews cannot even sell any part of it from one to another, far less can the uncircumcised Gentiles get it for a prey.

The only way that seems likely for Britain to preserve her Eastern market open in this emergency, will be to place a Jewish colony in Palestine; and thus, it will appear, that the river was dried up in order "that the way of the kings of the east might be prepared." The drying up of the river, or the destruction of Turkey, will render it necessary for the "kings

of the east," or the British power which rules there, to promote the return of the Jews to their own land, by placing its mighty banner of guardianship over it, and holding out every inducement for the sons of Abraham to repair to it. Be this, however, as it may, it is Britain that restores the first portion of the Jews, as we learn from the eighteenth chapter of Isaiah, where the prophet is furnished with a command to "the land shadowing with wings, that sendeth ambassadors by the sea." enjoining it to put forth its power for the protection of "a nation scattered and peeled, a nation terrible from their beginning hitherto, a nation rooted out and trodden down, whose lands the rivers have spoiled." What a powerful and graphic description is this of the present and past state of the Jews! How their former greatness and present degradation and desolation is associated and contrasted! But how, it may be asked, do we identify the "land shadowing with wings?" We are told that it is *beyond* the rivers of Ethiopia. Now, going east from Judea, across the Euphrates and Tigris, we reach Hindostan, the most important of our Indian possessions, and therefore governed by a power that "sendeth its ambassadors by the sea," in other words, by an inland state, which shews that the reference is to Britain, and to her alone. The allusion will, however, become more apparent in a short time, when our empire is greatly extended in that quarter, and when the lion-flag waves o'er many an island and country, proving as much its protector as its ruler. There can then be no doubt as to the fact that this country will open up a way for the despised and persecuted race of Abraham, to stand once more in their father-land, and raise anew the songs of David upon the holy hill of Zion, and it is probable that the event will be brought about in some such manner as we have indicated. But, first of all, this country must seize a great amount of territory adjacent to the Holy Land. In the present state of affairs, there would neither be peace nor

safety for the Jews in their own country. The Sultan has "divided it for gain," and his pachas lay it waste and hold it waste at their pleasure. It will, therefore, be necessary to occupy Egypt, Ethiopia and Seba, besides other places, in order to make these a wall of defence for the Jewish colony, and hence the language of Jehovah to his restored people—"*I gave Egypt for thy ransom, Ethiopia and Seba for thee.*" By possessing these she will also lay her hands upon Edom, Moab, Ammon, and other places on the Red Sea, till at length, being shadowed on every side by the wings of this mighty power, the new commonwealth will grow and prosper, like a cedar on their own mountain of Lebanon.

But by this time the autocrat of Russia has got the nations of continental Europe beneath his feet, and, like Alexander in ancient, and Napoleon in later times, he thirsts for universal conquest. For the history of his career from this point, onward to its close, we turn again to the regular course of the prophecy. If the reader will, before going any farther, take up his Bible, and read carefully the last five verses of the eleventh of Daniel, and from the beginning of the thirty-eighth chapter of Ezekiel to the twenty-third verse of the thirty-ninth chapter, he will clearly understand the following, which is but a paraphrase of it.

Turning his eyes eastward, on the wealth and prosperity of the countries under British protection, the triumphant conqueror of Europe will conceive the idea of spoiling them, and appropriating their goods and cattle. Scarcely is this idea formed than its execution is begun, and sudden and terrific as a whirlwind he enters "the glorious land." So sudden and unexpected is his onslaught, that the British power is unprepared, and Egypt, Ethiopia, and Libya fall into his hands. But tidings out of the East and North shall trouble him. "Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto him, Art thou come to

take a spoil? hast thou gathered thy company to take a prey?" How emphatically does this language identify Britain as the noble and single-handed opponent of Gog the king of the north, and corroborate our former statements regarding the extension of her empire in the East? We would particularly point the reader's attention to the "merchants of Tarshish, with all the young lions thereof;" what a beautiful description is this of the Honourable East India Company, and the peculiar constitution of the Anglo-Indian Government! This constitution, as is well known, is both civil and military, commercial and imperial. The former is represented by the merchants, the latter by the young lions, or the officials of the Company, who receive their authority from the Lion of Britain, and may therefore be fitly termed thus, even as the representatives of the Persian and Macedonian sovereignties were called young rams and young goats. Indeed, the applicability of the title is admitted by the Company itself, whose arms are a shield, the quarterings of which are filled with *young lions* rampant.

The East India Company will, in alarm, notify the inroad of the autocrat, and the loss of Egypt, and receive instructions from the home government to adopt measures for opposing him, with an accompanying assurance of immediate support. Hence, "tidings out of the east and out of the north shall trouble him." The news that the Anglo-Saxon race have resolved to oppose his despotic progress will reach his ears, and the intelligence will annoy him. The mighty doings of this race in days that are past will come into his mind, and cause a feeling somewhat akin to fear, to move him. It is possible he may think of a time when another man, ambitious like himself, endeavoured to possess the empire of the world, and went forth conquering till he was met by this same power, and overthrown; and no wonder that such a thought should fill him with trouble. But quickly rage takes the place of fear; he looks proudly on the heaving army that follows at his back, and is enraged at

the presumption which dares to thwart a will and power like his, "therefore he goes forth with great fury to destroy and utterly to make away many." Proceeding onward, he seizes the unwalled villages and gateless cities, till at length his huge and multifarious army pitch their tents before Jerusalem. He lays siege to the Holy City, which soon surrenders to his power, and enables him to "plant the tabernacle of his palace between the seas in the glorious holy mountain."

He has now reached the farthest limit of his conquering mission. The decree peals forth from the eternal throne, "Hitherto shalt thou come, but no farther;" and could he but look a little forward, as he paces with proud and haughty step along the brow of Zion, he might see that large and spacious valley, which stretches itself out before him, filled with a mangled mass of dead and dying, swimming in blood, and ready to be devoured by the myriads of birds of prey which hover over the scene. But no such vision crosses his spirit, and he passes on to his tented palace to slumber in pride.

Meanwhile Britain has been making strenuous efforts to stop the progress of this gigantic Napoleon; and every soldier that can be spared is sent away in the direction of the rising sun. But what can the British army do against such a host as the Russian autocrat has around him? Brave as the officers and men may be, what success or what renown can be gained in such an unequal conflict? In the critical emergency the parent island sends a cry across the Atlantic, "Come over and help us." Swiftly is the sound borne over the waves, and soon an answering echo is wafted back from the shores of Columbia. The cause is common, and the struggle must be common too. "We are coming, brother John, we are coming," is the noble reply; and almost ere it is delivered, a fleet of gallant vessels is crossing the Pacific, with the stars and stripes gleaming on every mast. Another force is on its way from the far south, and soon the flower and strength of the

Anglo-Saxon race meet on the sacred soil of Palestine. The intelligence of their approach reaches the sacrilegious usurper, and he leads forth his army towards the mountains that rise in glory round about Jerusalem. The Jews within the city now arm themselves, and join the army that has come from the east and west, the north and south, for their protection, and thus these two mighty masses meet face to face, and prepare for the greatest *physical* battle that ever was fought on this struggling earth. On the one side the motley millions of Russia, and the nations of Continental Europe are drawn up on the slopes of the hills and the sides of the valleys toward the north; while on the other are ranged the thousands of Britain and her offspring, from whose firm and regular ranks gleam forth the dark eyes of many of the sons of Abraham, determined to preserve their newly recovered city, or perish, like their ancestors of a former age, in its ruins.

All is ready. That awful pause which takes place before the shock of battle reigns around, but ere it is broken by the clash of meeting arms, and while yet the contending parties are at a little distance from each other, a strange sound is heard overhead. The time for the visible manifestation of God's vengeance has arrived, his fury has come up in his face, and he calls for a sword against Gog throughout all the mountains. 'Tis this voice of the Lord that breaks the solemn stillness, and startles the assembled hosts. The scene that follows baffles description. Amid earthquakes and showers of fire the bewildered and maddened armies of the autocrat rush, sword in hand, against each other, while the Israelites and their Anglo-Saxon friends gaze on the spectacle with amazement and consternation. It does not appear that they will even lift their hand against that foe which they had come so far to meet. Their aid is not necessary to accomplish the destruction of the image. The stone cut without hands shall fall on its feet, and break them to pieces, and then shall the

iron, the clay, the brass, the silver, and the gold, become like the chaff of the summer threshing-floor, and the wind shall carry them away. The various descriptions which we have of this battle all intimate that God is the only foe that shall contend with the autocrat at Armageddon. John terms it "the battle of that great day of God Almighty," and we believe the principal instrument of their defeat will be mutual slaughter. The carnage will be dreadful. Out of all the millions that came like a cloud upon the land of Israel, only a scattered and shattered remnant will return; the great mass will be left to "cleanse the land" and fill the valley of Hamon-gog with graves.

We pause at this point of the prophecy, considering it unnescessary at the present time to enter into a minute examination of the nature or duration of the millennial period. We have already followed the subject beyond the limits indicated by our title page, and it would swell this pamphlet far beyond its intended size, to enter into a discussion of these points. A great obscurity rests on the events that immediately follow the battle of Armageddon, so that although we *might* come pretty near the reality, our remarks would be essentially conjectural. It is probable that Assyria, Persia, and Britain will be the only three powers that will exist in the old world, besides the kingdom which the Most High will establish in Jerusalem; for it is stated by Daniel, that "the rest of the beasts" lived for a "season and a time," after the destruction of the dragon. It is very natural to suppose that Britain will continue to hold a high place among the nations, on account of the noble and important mission she will have fulfilled, though what that position will be, or how long she will retain it, it is impossible to say. The Anglo-Saxon race must, from the very nature of their constitution, be a leading people, and will probably continue to be unrivalled in intellectual greatness; but it is evident that the Hebrews will have the chief

place during that glorious era which these stirring changes are to usher in. They will become *officially* greater than any of the other nations, and that in virtue of their covenant and agreement with Jehovah, but this appears to be the extent of their privilege. In point of intellectual attainments, the Jewish race can never soar above the Saxon mind, and therefore they can never become morally greater than Britain or America. These two countries, especially the latter, will continue to move forward the chariot wheels of the world's progression, and carry the human soul through endless stages of development, till the highest point of its earthly compass is reached, and the wider sphere and nobler pursuits of eternity shall unfold themselves.

For the preparation of a race for such a destiny as this, it was necessary that they should burst those chains of civil and ecclesiastical despotism, which priestcraft had forged for, and fastened around the human soul; and how emphatically and nobly have Britain and America performed this duty! Must we remind the reader of Bruce and Wallace and the Covenanters, in Scotland; of Cromwell and Milton, Hampden, and the Puritans, in England, or of Washington and the war of independence, in America? Those fierce and fiery furnaces through which this selected race struggled in years gone by, were intended to purify and qualify them for the work of the latter days; and the result is, that at this moment they are free, and ready to assume their Heaven-appointed office. Hence the difference between their fate and the fate of those ancient nations whom they imitated, or the modern nations who imitated them. How often have the generous and noble-hearted gazed with indignant wonder at the gallant yet abortive efforts of patriots to save their country from bondage and oppression, and as star after star of liberty was blotted out by the blood-red sun of despotism, turned a reproachful eye to heaven, as if to ask why truth and justice was denied its own!

And never will this dark enigma be explained, till the light of this prophecy, of which we have all along been speaking, shine upon it; but no sooner does its mist-dispelling influence pass across the gloom, than, as sunlight from on high, the answer comes, which amply satisfies the grieved doubting heart, and vindicates the justice of the Eternal. It is only while tracing the windings and developments of Daniel's vision and John's Revelation, that we learn the secret of Poland's downfall and Hungary's degradation. Those nations stand upon the image territory, and are involved in its destruction, therefore all efforts to save them must be vain. As *powers* they are doomed to fall, and though their wrongs shall one day be righted, for the present their noble-hearted patriots must resign themselves and their cause to the will of Heaven.

And here too, in the light of this truth-diffusing prophecy, do we understand the past and learn the future of IRELAND. The state of this country has long made it a puzzle to the world, and many have been the attempts, both within and without, to discover the cause and the cure of its evils. The prevalent feeling is, that its union with Britain constitutes the Alpha and Omega of its misery, and for many years it has sought to have the union repealed. Its patriots have even endeavoured to identify their cause with that struggle which America successfully sustained with the mother country, and the idea has taken root in many hearts, both in Scotland and England, which cry shame against the injustice. Now nothing can be more erroneous than this idea. The Irish struggle can never be identified with the western colonial emancipation, neither can it, on account of the absence of the religious element, be compared to the Scotch or English wars of independence. But without going in to the vexed question of the justice or injustice of forcibly perpetuating the union, we would ask the question, What would be the consequences to Ireland herself were she to become an independent nation? These, in

a political and social point of view, stand clearly forth to the eyes of many of those who steadily oppose the repeal agitation; but it is only when observed through the medium of this Scripture prophecy that we can discern their full extent or awful magnitude. Passing by those moral and political evils which appear on the surface, what, we ask, would be the fate of the country *fifteen years hence?* 'Tis true, Ireland is not on the image territory, and, though not probable, it is still possible, that she might escape being conquered by one of the toes; nevertheless she will be legitimately within the dark region of the curse. She is among those who worship the beast and his image. She has received its mark in her forehead, and if standing alone, and in these circumstances, when the hour of judgment comes, *how shall she escape?* We hesitate not to assert that Ireland's union with Britain is the only thing that stands between her and utter ruin, and that while Poland and Hungary failed in their effort for freedom, because they were doomed to destruction, Ireland has failed to regain her independence, because *she is destined to be saved.* We cannot here specify the means which Britain will use for her regeneration. This the future will show, but regenerated, purified, and elevated she will be, and by that very union which she would so rashly sever.

In the preceding pages, we have seen that Britain will be kept comparatively free from the war and strife that will soon rage on the continent,—how the late past harmonizes with this decision! While nearly the whole of Europe has been convulsed, our sea-girt isle has remained in peace, and kept so far aloof from the oppressors and the oppressed, that many generous but mistaken minds have charged her with coldness and pusilanimity. She has indeed given shelter to both when exiled from their own lands, but she has hitherto been kept from entangling herself with the commotions of the times, and, while strife and feud have raged around, peace has been in

all her borders. This course she will continue steadily to pursue; though, as we before stated, the doings on the continent will keep her in continual alarm and watchfulness. This feeling of uneasiness and anxiety will, however, be greatly dispelled by a knowledge of the truth; and the author of this pamphlet hopes that, for this very purpose, it will be widely circulated. What a sublime position does that individual occupy, who can stand at a distance and gaze upon such a thrilling spectacle as Europe will soon present, with calmness and assurance, "seeing the end from the beginning." Can anything indeed be more sublime than this? It is like one of the ancient prophets of Israel, gazing from some far-off mountain side on the fulfilment of one of his own prophecies. As he gazes on the scene—perhaps a city staggering into the bosom of an earthquake, or the progress of a battle between Israel and her enemies—is it possible to imagine the calmly glowing feelings of his soul, as, privileged beyond all mortals, he contemplates what had already been pictured to his mind, and can tell the next dwelling-place that shall go crashing down, or the next enemy that shall "lick the dust?" Still greater, if possible, is the position occupied by one who can pass the boundary of the everlasting *present*, and boldly map the events of the future. God-like he sits on the edge of the thick darkness, and resolves the mystic shapes that flit and gambol there into regularity and order. The dense mist which has hitherto overhung this end of the "bridge" rolls slowly upward, and the things it concealed loom forth, dimly it may be, but still visible enough in their outlines and lineaments to enable him to recognise them when the wheels of time bears him slowly past them. The very idea of superiority of position like this is enrapturing. To think that it is only a select few that are thus highly privileged,—that those whom the events so nearly concern are ignorant of them,—to witness the terror and astonishment with which they are met by those they

come to destroy, and, above all, to know that he and his kindred are beyond the reach of their sweeping embrace, is to occupy a position never before reached by any, save the inspired of the Lord. Such a position may Britain and America occupy, if they can but speedily arrive at the knowledge of it. In a very short time the conflict will begin. The "powers that be" cannot long remain in their present relations, and the moment approaches when the dreadful moral volcano must burst. Already is the sound of the storm heard among the tree tops. The Russian army is gathering on the frontiers; France has fallen back to that form of government, whose only tradition is war and conquest; the new Emperor is fast increasing his naval power; Turkey is trembling, and all Italy is in a smothered flame. The sooner then that a knowledge of the political future is obtained, the better; and while the Anglo-Saxon race rejoice in their exemption from the doom of other nations, let them learn their destiny, and prepare to fulfil it.

As a fit conclusion to the foregoing pages, we extract the following remarks from "THE HAND OF GOD IN HISTORY," *by H. Read, A. M., a valuable work, which should be extensively read.*

"*Behold how great a matter a little fire kindleth.*"—JAMES ii. 5.

A YOUNG shepherd boy, as he tends his father's flocks on the hills of Palestine, dreams a dream. No strange event this, and, accustomed as he was to gaze on the starry concave,—not strange that he should dream of the sun, moon and stars—or that it should have been interpreted of his future greatness—or that his brethren should on this account hate him—or that Joseph should be sold a slave into Egypt. Here seemed an

end of the whole matter. The exiled youth would soon wear out in bondage, unknown, and unwept; a disconsolate father go down to the grave mourning, and the posterity of Jacob cultivate their fields, and watch their flocks, forgetful that this outrage to humanity ever disgraced the annals of their family history. But not so the mind of God. Joseph is enslaved—accused of crime—thrown into prison. Yet in that dark cell is nourished the germ of hope to the church of the living God. Israel should grow up on the banks of the Nile, and spread his boughs to the river, and his branches to the sea. The eye of God was here steadily fixed on the advancement of his church.

Again, something is seen floating amidst the flags of the river of Egypt. A servant woman is ordered to bring it. It is an ark of rushes. Thousands of Hebrew children had perished uncared for; but now, as by accident, one is found and introduced into the palace of the king and to the court. He is educated in all the learning of the Egyptians, and schooled in the discipline needful to make him a legislator and a military leader. With what care did God watch that little rush bark, and with what consummate skill order every event, till he had reared up Moses, and fitted him to act a more prominent part in the advancement of his cause than any mortal had acted before.

Or, an obscure female is born in Persia. At an early age she is left an orphan. An uncle adopts her, and hopes she may yet solace his declining years. She is beautiful, lovely, modest—yet nothing points her out to any enviable station above the thousand of the daughters of Persia. To all human forethought she would live and die unknown as she was born. But the church of God is scattered throughout the hundred and twenty-seven provinces of Persia. Esther is a daughter of the captivity; and God would raise up some guardian spirit to save his people from an impending danger, and honour them

in the sight of the heathen. The palace of Sushan, and the gorgeous court of the Shah, shall stand in awe of Esther's God. By a singular train of circumstances the obscure orphan is brought to the notice of the king—finds favour, and is called to share with him the honours of his throne. And what deliverances she wrought for her people—how she brought them out from their long obscurity, and gave them notoriety and enlargement, and prepared the way for their restoration to their native land and to the Holy Hill of Zion, is known to all who have traced the hand of Providence in this portion of Sacred History.

Again, a youth of nineteen years is carried captive into Babylon. But there was nothing singular in this. Thousands of every age and rank had been forced away from their native hills and valleys of Palestine, the victims of unsuccessful war. But the time had come when God would proclaim his name and his rightful claims to sovereignty from the battlements of the greatest of earthly potentates. Again he would magnify his church in the sight of all nations. Hence Daniel's captivity —hence that youthful saint prayed and exemplified an enlightened, unbending piety, till the king and his court, the nobles and the people, publicly acknowledged the *God of Daniel*, and "blessed the Most High, and praised and honored him that liveth forever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation,"

"Providence is the light of history and the soul of the world." "God is in history, and all history has a unity because God is in it." "The work of Redemption is the sum of all God's providences."

Whoever will read the history of the world and of the church of God, with his eye fixed on the providential agency which everywhere overrules the events of the one to the furtherance and well-being of the other, will see all history illuminated by a light, and animated by a spirit, of which the mere chronicler

of historical events knows nothing. He will feel that history has a sacred philosophy—that he is standing in the council chamber of eternity, reading the annals of infinite Wisdom and Mercy, as blended and developed in the great work of human redemption. He will see in all history such a shaping of every event as finally to further the cause of truth. Events apparently contradictory often stand in the relation of cause and effect. A Pharaoh and a Nebuchadnezzar, an Alexander and a Nero, a Domitian and a Borgia, Henry the VIII. and Napoleon, men world-renowned, yet oftentimes prodigies of wickedness, are in every age made the instruments and agents to Work out the scheme of His operations who maketh the wrath of man to praise him. "Howbeit they mean not so."

The Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land and in a waste, howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him. He has engraven him on the palms of his hands. By some anomaly of nature a mother may forget her sucking child, but God will not forget his inheritance in Jacob. The earth changes; the sea changes; change is the order of all terrestrial things. They appear and pass away, and we scarcely know they have been. But not so with the church of God. As He lives so shall she live.

The Lord went before them by day in a pillar of cloud to lead them, and by night in a pillar of fire to give them light; a beautiful emblem of a superintending Providence over his church. And "he has never taken away the pillar of cloud by day or the pillar of fire by night." By his sleepless energy he has prepared the way before them, and led them by his own right hand. For their sakes he has made and unmade

kings—formed and dissolved empires—cast down and discomfitted enemies, and raised up friends.

It shall be our delightful task to trace the footsteps of Providence in the extension and establishment of the church. While much has been done for the spread of true religion by *missionary* effort, much more has been done through *the direct agency of Providence.* Illustrations crowd upon us unsought: a few of which, as isolated cases, shall be allowed to fill up our pages.

1. Peter and the Pentecost. I do not here refer directly to the extraordinary outpouring of the spirit on that day, or to the great number of converts, but to the remarkable *concurrence of circumstances,* which made that a radiating point of the newly risen Sun of Righteousness to most of the nations of the earth. Had not the Parthians and the Medes, the Arabians and the dwellers in Mesopotamia—*devout men out of every nation under heaven,* been there, the influence of that occasion had been confined within a narrow province. But as the event was, the gospel flew as on the wings of the wind, through all the countries represented in Peter's assembly on that memorable day. And as the Apostles afterwards traversed those same regions, they found the glad tidings of Pentecost had gone before them as pioneers to their success, and harbingers of peace to welcome the more perfect establishment of Messiah's kingdom. All this was purely providential—a conjunction of circumstances to bring about results which should be felt over the whole known world.

2. *The persecution which arose about Stephen.* Its immediate and obvious result was a cruel persecution against the whole church, scattering abroad the disciples through all the neighbouring nations. The ultimate and more glorious result —the *providential* aspect and design, was that they should, wherever dispersed, *go preaching the gospel.* The converts of Pentecost now need to be reinforced, strengthened and en-

couraged; and they who sat longer at the feet of the apostles, and learned the way of life more perfectly, were sent to strengthen the things that were ready to perish. Where was the smoking flax, they fanned it to a flame; where the flickering lamp, they replenished it from the horn of salvation. And the gospel, too, was by this means introduced and established in other regions. They that had long sat in the land of the shadow of death, light shined on them.

3. Paul's being carried prisoner to Rome. Rome was the imperial city, the metropolis of the whole world. Judea, the cradle of christianity, was, on the other hand, but an insignificant province; the Jews, a hated people, and the founder of Christianity, was contemned as a crucified malefactor. But Jesus of Nazareth shall be known and honoured at Rome Her seven hills shall be as the seven golden candlesticks to send the light of truth abroad. But with man this is impossible. There were Christians in Rome; yet Rome was a proud, pagan city. The church and her events were equally in bad repute. Her excellencies were unknown, and her beauties, as dimly seen through the fogs of ignorance and prejudice, were unappreciated. But the religion of Calvary shall be honoured at Rome—there shall be a church in the "household of Cæsar." That great pagan empire shall yield to the cross, and her proud capital shall be the radiating point of light.

It is fit, then, that the prince of the apostles should go there —that his puissant arm should wield the sword of the Spirit amidst those giant powers of darkness—that his voice should be heard in the forum, and his eloquence plead in the palace of Cæsar. But how can this be? God had a way—*Paul* must be arrested in the midst of his successful mission in Asia Minor. This seemed a sore evil—no one could supply his place there. But the great Husbandman had need of him in another part of his vineyard. He must be arrested—brought

before a Roman tribunal—be accused—allowed an *appeal* to Cæsar—and to *Cæsar he must go.*

But he goes, though in chains, the embassador of heaven, the messenger of Christianity, to the capital of the empire, and to the palace of the monarch. He goes at the expense of the pagan government, in a government ship, under governmental protection, and for the express purpose of making a *defence* which shall lay a necessity on him to preach Christ and him crucified before the imperial court.

All this is providential. On, this highest summit of earthly power, Paul kindled a fire whose light soon shone to the remotest bounds of the Roman empire.

4. *The dispersion of the Jews* was another providential interposition which contributed immensely to the wide and rapid spread of the gospel. Jerusalem had been divinely appointed the radiating point of Christianity. The gospel must *first* be preached at Jerusalem; then to the mongrel tribes of Samaria; and thence, chiefly through the instrumentality of Jews, to the remotest parts of the earth. But the Jews were a people proverbially averse to mingling with other nations; and how shall *they* become the messengers of salvation to a perishing world? A signal providence here interposed: Jerusalem is besieged by a Roman army; her mighty ramparts are broken down; her palaces demolished; her gorgeous temple laid in ruins. The nation is disbanded, and the Jewish church is no more. The fold broken up, the sheep are scattered. They spread themselves over the plains of Asia, even to the confines of the Chinese sea. They wander over the hills, and settle down in the valleys of Europe; nor does the broad Atlantic arrest their progress to the new world. Wherever dispersed, they bear testimony to the truth of Christianity. Whether in Kamskatka or on the torrid sands of Africa, on the Columbia or the Ganges, the Jew is everywhere a Jew—and the *peculiarities* which make him such, make him everywhere a

preacher of righteousness. The bare fact of his dispersion was a living and palpable illustration of God's truth. If not a direct preacher of righteousness, he was at least verifying the predictions of a long line of prophets, and confirming the testimony of all former ages. Nothing so abundantly favoured the propagation of the gospel as the dispersion of the Jews: "Through their fall salvation is come to the Gentiles." Their rejection was the *occasion* and the means of a wider and a richer diffusion of the gospel.

Indeed, at every step of the progress of Christianity we meet a wonder-working Providence opening and preparing the way for the kingdom of God among the nations of the earth.

5. *The extent and character of the Roman Empire*, at this time, affords another notable instance. In the construction of that vast empire, God had, for near forty centuries, been preparing a stupendous machinery for the triumph of the truth over the superstition and ignorance, the learning and philosophy of the whole earth. It was the grand concentration of all that was good, and much that was bad, in the great monarchies which had gone before it. It was, indeed, a magnificent structure; in extent, covering nearly the whole known world, and in political, intellectual, and moral height, overtopping all that had gone before it. The mighty monarchies which had gone before, were schools and vast workshops in which to prepare materials out of which to build Rome. In political wisdom and the science of government, in the arts and sciences, in civilization and refinement, Rome drew much from the ever instructive past. In point of religion, too, she had gained much. Having adopted the mythologies of her predecessors, the lapse of time had shown their inefficacy and nothingness; and, consequently, long before the coming of Christ, *the state of religion* was little more than the ridicule of the philosopher, the policy of the magistrate, and the mere habit of superstition with the populace; and, of consequence,

in a state as favorable as may well be conceived for the introduction and rapid spread of a new religion.

Such, in a word, was the character, the extent, and facilities of communication possessed by the Roman Empire, as admirably to fit her to act the conspicuous part in the spread of the gospel for which Providence had prepared her.

6. Unroll the map of history where you please, and you will meet, portrayed before you, the wonder-working Hand stretched out to protect his people, and to overrule men and events to the praise of his name, and the furtherance of his gracious plans.

The emperor, Antonius, a persecutor of the Christian church, is warring with a barbarous people in Germany. His army is perishing with heat and thirst, and the enemy is near. Being informed of a Christian legion in his army, who were said to obtain what they desired by their prayers, the emperor commanded them to call on their God for assistance. The entire legion fell on their knees and besought the Lord for rain. Suddenly the sky was overcast—a terrific storm of thunder and lightning burst on their enemies. They were panic-sruck and completely routed, while a copious shower afforded the imperial troops ample refreshment. The heart of the emperor is turned to favour the new sect. The Christian's God and the gospel is known and honoured in the high places of imperial Rome.

In a little town on the gulf of Nicomedia lived an obscure inn-keeper. Constantius, a Roman ambassador, returning from the court of Persia, lodges in the inn—becomes enamored of Helena, the inn-keeper's daughter—marries her, and the son of their union they call *Constantine.* Constantius becomes a distinguished Roman general, and is at length honored with the purple—divorces Helena, the wife of obscure parentage, and leaves her son to humiliation and disgrace. But he was a chosen vessel. He signalized his valor in war, and in peace

showed himself worthy to be the son of a Roman Emperor. His father dies, and the army constrain him to accept the imperial crown. On his way to Rome, he encounters his formidable rivals. Rallying for battle, he sees (he says) in the air a CROSS, on which was written, BY THIS CONQUER. He becomes a Christian—makes a cross the standard of his army, under which he fought and conquered. He becomes the patron of the Christian church, and the royal defender of the faith.

Nothing can be more intensely interesting than the phasis of Providence at this particular epoch. While the gigantic fabric of pagan Rome is falling to decay—while the huge image of her greatness and glory is crumbling to ruins, another kingdom is rising in all the beauty and vigor of youth, deriving strength from every opposition, towering above every human difficulty, bidding defiance to the gorgeous array of Roman power and Roman paganism, and soon waving the triumphant banner of the cross over the ruins of imperial Rome. A mighty hand was at work, as surely and irresistibly undermining, and removing out of the way, the huge colossus of Rome, as he was, with the same onward and resistless step, rearing up that kingdom which should never end.

There seemed inwrought, in the mind of the Roman army and the Roman world, the impression that Constantine was a signal instrument, in the hands of God, to establish the empire of Christianity throughout the earth—that "his commission was no less special than that of Moses, Joshua, or Gideon."

A Tyrian merchant, in the 4th century, visits Abysinia with two lads. Meropius is attacked by the natives, and murdered. The boys, Frumentius and Edesius, are spared, presented to the king, and taken under his patronage. In due time Frumentius is made prime minister, and uses the advantages of his station to introduce Christianity. A church is established in that pagan land, of which he is afterwards constituted

Bishop. And, what is a matter of no little interest, Christianity has lived in that country till the present day, a bulwark against the assaults of the Moslems, or the stratagems and cruelties of popery. How great a matter a little fire kindleth!

The *Iberians*, a pagan people bordering on the Black sea, take captive in war a Christian female of great piety. They soon learn to respect, then to revere her holy deportment—and the more, on account of some remarkable answers to her prayers. Hence she was brought to the notice of the king, which led, eventually, to the conversion of the king and queen, and to the introduction by them of Christian teachers to instruct their people. Thus another portion of the great desert was inclosed in the garden of the Lord, through the gracious interposition of an Almighty Providence.

Again, the sister of the king of the Bulgarians, a Sclavonic people, is, in the ninth century, carried captive to Constantinople—hears and embraces the truth of the gospel; returning home, spares no pains to turn her brother, the king, from the vanity of his idols; but apparently to no effect, till a pestilence invades his dominions, when he is persuaded to pray to the God of the Christians. The plague is removed—the king embraces Christianity, and sends to Constantinople for Missionaries to teach his people;—and another nation is added to the territory of Christianity.

Thus did the "vine brought out of Egypt," which had taken deep root on the hills of Judah, spread its branches eastward and westward, till its songs of praise were sung on the Ganges and the Chinese sea, and echoed back from the mountain-tops of the farthest known west. In all its leading features, in all its grand aggressive movements and rich acquisitions, we trace the mighty, overruling hand of Providence. Christian *missions* did but *follow*, at a respectful distance, this magnificent agency of Heaven. Missions overcame their thousands, providential interpositions their tens of thousands. He that

sat upon the white horse, who is called Faithful and True, whose name is the word of God, rode forth victoriously to the conquest of the world. The Christian Church is the favorite child of an ever-watchful Providence.

In the prosecution of the subject, the agency of Providence will be illustrated by means of a variety of historical events, connected, directly or indirectly, with the history of the church: such as the art of printing and paper-making. The invention of the mariner's compass. The discovery and first settlement of America. The opening to Christian nations of India and the East by the Cape of Good Hope. The reformation of the sixteenth century. The expulsion of the Moors from Spain. Transfer of India to protestant hands. The destruction of the Spanish invincible armada. Philip II., and Holland. The gun-powder plot. The usurpation of Cromwell. The hand of God in the origin and progress of modern missions. And the present condition of the world as prepared by Providence for the universal spread of the gospel.

Such a view of history, it is believed, will magnify in the reader's mind the *great moral enterprise* which God, through his providence, is achieving in our world; and conduct to the conclusion that *Christianity has, from the beginning, had an onward progress.*

She has seen days of darkness, of persecution, of apparent retrogression, and sometimes has seemed almost extinct. She has had her nights, long and gloomy—her winters, protracted and dreary. But is the night less conducive to man's comfort and prosperity, or the earth's fertility, than the day? In the morning man goes forth, in the dew of his youth, fresh to his labor; and the earth, smiling through pearl-drop tears, appears in fresher beauty and vigor than before. Or is the winter a blank—or a retrograde move in nature? It is a vicissitude that has its uses in the economy of the great whole, no less salutary and promotive of the great good, than the

freshness of spring, or the maturity of summer, or the full sheaf of autumn.

The dark days of the church have been days of *preparation.* When eclipsed as to worldly prosperity—when crushed beneath the foot of despotism, or bleeding from the hand of persecution, she has been gathering strength and preparing for a new display of her beauties, and for a wider extension of her territories. A thousand years with the Lord is but as one day. Time is but a moment to eternity. The few generations of depression in Egypt, when the people of God were learning obedience, and gathering strength for their first exhibition as a nation and a church, was but a brief season to prepare for their future prosperity and glory. The night of a thousand years which preceded the morning of the glorious Reformation, and the more glorious events which were to follow, was no more than the necessary preparatory season for that onward movement of the church. A complete revolution was to transpire in the political affairs of the world—the ecclesiastical world was to be turned upside down—and the social relations of man to be changed. A thousand years was not a long time in which to effect such changes—changes, every one of which looked forward to the extension and establishment of the church.

The kingdom of heaven is like unto *leaven* which a woman took and hid in three measures of meal, till the whole was leavened. It matters not into what part of the meal it is put, or that the quantity of the leaven is small, or that it is lost sight of in the mass. It works and ferments, and pervades the whole mass. Yet no marked *effect* is visible till the process is complete.

Such is the process and progress of Christianity. The apostles cast the leaven into the corrupt mass of humanity. The fermentation began and has never ceased, and shall never cease till the whole immense mass of this corrupt world shall

be leavened. It has been a steady, silent, irresistible process —always onward, though not always visible, and sometimes, seemingly, retrograde. It is pervading the whole lump, yet no marked effect shall appear till the process shall be complete. Kingdoms rise and fall—moral earthquakes shake the earth—commotions, unaccountable and terrific, follow on the heels of commotions—the leaven of Christianity seems lost in the fearful and general fermentation—the sun is darkened, the moon is covered in sackcloth, the stars fall from heaven—all human affairs are thrown into perturbation, and Christianity is, from time to time, scouted from the habitations of men; yet all this is but the silent, invisible, onward, restless workings of the leaven cast over the world from the hill of Calvary. Every revolution, every commotion, war, oppression, persecution, famine, pestilence, the wrath of man, and the rage of the elements, are, under the mighty hand of God, but parts of the great fermenting process, which the world is undergoing from the leaven of Christianity.

Seasons of unpropitious appearances are, oftentimes, seasons of the most decided advancement—especially are they seasons of preparation for some onward and glorious progress. Above all these contending elements of human strife, sits serenely the Majesty of Heaven, guiding them all to the furtherance of his cause.

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