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THE GREAT WINE PRESS,

POPULARLY CALLED

ARMAGEDDON;

BEING AN INTELLECTUAL BATTLE OF OPINIONS;—
THE TURCO-RUSSIAN WAR—FEARS OF IT MAY BE BANISHED.

ALSO

THE FINAL CONFLICT

OR

SUPPER OF THE GREAT GOD;

THE GUESTS BEING THE FOWLS OF HEAVEN,—THE FEAST,
THE FLESH OF THE MIGHTY, SLAIN BY HIM WHOSE SWORD
PROCEEDETH OUT OF HIS MOUTH.

THIS ALSO BEING A BATTLE OF OPINIONS.
THESE BEING GIVEN IN ACCORDANCE WITH APOCALYPTIC PROPHECY.

BY THE

AUTHOR OF "TRINOLOGY," "LECTURES DEVELOPING A NEW
PHILOSOPHY OF PHYSICS," "THE SEVENTH ANGEL."

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INTRODUCTION.

THOSE who have accompanied us through the chain of reasoning in the *Seventh Angel*—who have seen the second beast coming up out of the earth, having seven heads and ten horns—on which the woman sits arrayed in a dress of gorgeous *spiritual* colours—and have counted the number of his name—the two faithful witnesses—the dragon—the kingdom of the Son of Man, &c., &c.; and have thence in some measure apprehended and entered into our views of the import of the scriptures, will be so far prepared to take a nearer and more enlarged view of the prophecy contained in the Revelations—to walk over and survey along with us the length of the field of ‘the great wine-press of the wrath of God, *trodden without the city*,’ popularly called ARMAGEDDON—the blood that issued from which (for the battle is past), having measured in extent, to a thousand and six hundred furlongs, or 200 miles. From the sounding of the sixth angel, they will also see the effect of the loosing of the four angels bound in the great river Euphrates—which embodied and brought together the army of the horsemen, from whose mouths issued fire, and smoke, and brimstone; by which battle of the plagues, the third part of men were killed, as well as the drying up of the waters of the Euphrates, that the way of the kings of the east might be prepared—the three unclean spirits like frogs that came out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, which gathered together the kings of the earth, and of the whole world to the battle of that great day, and to the place called Armageddon, by the slaughter and commotion attending which battle the ‘great city’ was divided into three parts, and the cities of the nations fell—the islands fled away, and the mountains were not found, with the plague of hail, &c., &c., which brought great Babylon

in remembrance before God, to give unto her her cup of reward. Commentators have fallen into an error from confounding Armageddon with the final battle designated the supper of the great God—the marriage supper of the Lamb—the harvest of the world, &c., &c., fought by him that ‘sat’ upon the white horse, whose sword proceeded out of his mouth—to the slaughter attending which, all the fowls that fly in the midst of heaven are invited to come and eat of the flesh of kings, captains, mighty men, and all men, both free and bond, both small and great, &c., &c.; also designated the wine press of the fierceness and wrath of Almighty God, trodden by him that ruleth, or shall rule with a rod of iron, on whose vesture and on his thigh he hath a name written, King of Kings, and Lord of Lords.

We have shown in “The *Seventh Angel*” that the scriptures are, with but few exceptions, written in one sense or language. Whatever the sense intended to be conveyed may be, whether moral, spiritual, physical, or political, one figure of speech reigns predominant throughout; and the sense implied is that which is produced by physical representation, cause, and phenomenon. It must certainly be accounted a most extraordinary thing, in this intelligent age, that, while the Bible is in every-body’s hand, and words therefrom are in every-body’s mouth, so little is absolutely known of its meaning and import, that not a step has been gained in advance since the first day of its being made accessible to the public by the reformers of the 15th century. Heaven is talked of as being *above* and its *antipodes* as being *underneath*; everlasting life—faith—the favour of God—his fore-knowledge of future events—predestination, &c., &c., as facts indisputable, and all but proved by philosophy, although not as yet philosophically proved. But farther than affording a philosophic belief and deduction respecting something that possibly might have taken place, amidst those infinite wonders of creation which are daily being discovered, and which are attempted to be applied alike to prophecy and physics,—with what success we will leave others to judge,—the scriptures, of themselves, are but a sealed book. Heaven, the seat of God’s throne—the abode of the blessed, is spoken of as being *above*, in an exalted sphere,—in some very remote and distant region of the universe, when it is known, from scientific discovery, that ‘above’ cannot apply to the universe but only to that sphere which extends to within the limits of our atmosphere. If therefore heaven is above, that is, in a physical sense, it must be within the regions of the clouds, and at no very distant height. The *pit*, is said to be *beneath*, *down*, *sunk*, as if in some vast gloomy cavern of the earth, surcharged with a sea or rather ocean of molten brimstone, fiercely agitated, with a red glare of light, and with pale green smoke rising

from its surface in spiral wreaths, through the openings of which may be seen the disembodied spirits convulsively gasping for breath, and tortuously struggling in the molten fiery flood, unable to die, their torments at same time being past their ability to endure and live. This is something of what is conceived and pictured of the locality, aspect, and accommodation of each of these two very different places,—Heaven and Hell,—the one, the abode of the greatest bliss and felicity, the other, that of unmitigated torments, presided over by the devil and his minor fiends, who are scrupulously careful that the damned shall not have a moment's respite from the full amount of their torments, when thus engulfed in everlasting fire and brimstone, as figured in a physical or natural sense. Of both of these places it is past the conception of the master divines of this or former days to say what possibly can be meant, or whether such places only exist in their over-heated imaginations.

The controversies regarding the doctrine of faith, are also of the most extraordinary and contradictory nature. While one party believes in miracles, transubstantiation, and a bodily advent, as specially set forth, the other as assuredly repudiates the belief of these; both parties taking their information from the self-same sources, and claiming equal degrees of inspiration. The one party believes through the mystery and the omnipotency of the Deity, the other partly denies these assertions through the force of reason and scientific intelligence, while none can hold to the certainty of either of their positions. There seems to be a mystery beyond, and deeper than either has penetrated, and the question may now be asked (certainly it is high time,) "Does Scripture bear out either the one or the other of these conclusions? May there not be a hidden sense which veils the true import of these perplexing controversial points?"

Descending to matters of seemingly less importance, no clearer insight can be obtained. Taking the quotation from Isaiah, which says, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, thy God reigneth;" or as Solomon chaunts—"The voice of my beloved! behold he cometh leaping upon the mountains, skipping upon the hills." "Until the day break, and the shadow flee away, turn my beloved, and be thou like a roe or young hart upon the mountains of Bether." Whatever these mountains may designate, it is certain that the figure taken to represent them is physical. They may mean the Grampians, the Alps, or Himalaya mountains, for anything that is decidedly known of their meaning. How the beloved is to leap from mountain to mountain, and skip from hill to hill, publishing the glad tidings of peace to the world by that means—rather an extraordinary exhibition of physical agility,—seems perplexing:

and whether these may mean controversial, scientific, spiritual, or religious mountains, which have kept the learned world in mystery, uncertainty, 'division' and enmity, remains undecided.

With these few short observations, on points of the greatest scriptural importance, calculated to shew the darkness of scripture readings, amongst divines and expositors, we would ask, Is it creditable at the present time, when so much importance and consequence is attached to religious matters; when there is a free Bible, a free ministry, a free people, and a free press, such as are now enjoyed, that such uncertainty, obscurity, dogmatism and pedantry should exist, as are exhibited in the learned world, and that such should be made handles of against the ignorant? The fear of Hell and the joys of Heaven are strongly contrasted and enforced, seemingly more for the purpose of keeping rule, and holding the world in awe, under the dominion of ignorance, than from a desire to come to a truthful knowledge of Scripture. Are mankind, for ever, thus to be frightened out of their propriety, and deprived of the blessings of a bountiful Creator, who hath, in great store, happiness for all mankind,—which eye hath not seen, nor ear heard—by these great bugbears and pictures of the infernal regions? Is man to live perpetually and constantly in terror of the coming judgment, of eternal punishment of the wrath of an offended God—from the fear of his unworthiness to be a partaker of the rewards set forth as the free gift to all? All these subjects are so dark, unintelligible, and perplexing, that when skilfully handled by a Revivalist preacher, many, very many, from excitement and fear, trusting to their spiritual guide in religious matters, and fully believing his exposition of the coming judgment and the fearful fate of the sinner, are thrown into convulsions and paroxysms of distress, and find lodgments in Lunatic Asylums, in many, very many instances, for life, from terror of meeting an incensed and angry God, and of being plunged into an abyss of endless torments. This certainly is a dreadful state of things if the preacher is going solely upon his own dictum, and if the Scriptures imply no such meaning.

That Scripture implies no such meaning as that embodied in the frightful pictures given to men's view, and to their horror, by the present school of theology, the fear, the disbelief, and the misunderstanding of which drives thousands to infidelity and disbelief of the Scriptures—*i.e.*, eternal punishment, we promise to shew at some *opportune* time, when the way shall have been somewhat prepared for the reception of the new or rather the old reading of Scripture, by shewing, as we have begun to do in the *Seventh Angel*, more of the statistical and local bearings of prophecy connected with the present history of the times and the Church—that which may be seen and understood by every one—propheied nearly two thousand years ago, but

which would seem to have been given after the circumstances to which they refer have taken place; as said of former predictions,—if men can allow themselves to see them,—but this may be a somewhat difficult task. Should our expositions be wrong, perhaps some of our kind friends will have the goodness to shew us our errors, by giving something more than a simple negative—the refuge only of the vanquished. This, I should judge from appearances, if I mistake not, some of our friends are well able to do.

This is the only way in which an effectual breach can be made in the presently accepted system, and rendering, or rather no rendering, of Bible reading, by giving local and statistical facts from prophecy, since every sentence is taken in its literal meaning. To attack a belief, or doctrine, in the ordinary way, by substituting something that might be more congenial to the feelings, or by bringing enlarged views to bear on obscure passages, would be but labour in vain and waste of time. All such modes of satisfying the doubts of the mental appetite have had their full course without making men the wiser. Besides, every doctrine of the present School of Divinity is so firmly fortified by the ordinary, or rather extraordinary force of intelligent views—accompanied and secured with reverential devotion—a mode of reasoning, which every man establishes in his own heart, firmly as the rock, which at no time and from no quarter can or may be assaulted,—that it may be said the accepted doctrines are rendered impregnable to all attacks from without. We have no wish to waste words on such a mode of treating the ordinary belief in the Scriptures by merely saying that such and such other views, however enlarged, would be more in harmony with the spirit of the inspired penmen. Men are too wise, and too good judges of their own ground to suffer a defeat from that quarter. The ground must first be cut from under their feet before an effectual *sortie* can be made for establishing a new system. We have, no doubt, our fears in casting down *pearls* before the world, for this reason, that the world has become *instinctively* wise to one mode of interpretation—after so many victories over former prejudices, as to think that the ultimatum of human knowledge is reached, or about to be reached, by mere dint of perseverance in the adopted views; and all reasoning, not in accordance with the accepted standard or ordinary line of research, is looked upon as something worthy only of being *trampled* upon, and the proposer fit only for an Asylum. No doubt, if *instinctiveness* is to bear rule, the proposer of any new system must be put down, and his system bemired.

It seems undeniable, were it not for the better sense of mankind generally, that the dreadful effects stated above, as very many have felt, would be experienced on the part of the majority of mankind, and that men would thus be immured in

cells, caves, dungeons, and laced in strait jackets according to the pulpit oratory of the *revivalist* and the enthusiast—which constitutes but the strong sense or sentiments of the church or churches, or sects of christians, although every minister or preacher does not deal largely in that style of preaching. Although the expositions of the enthusiast cannot be gainsayed by the present mode of scripture reading, and men thus find it almost impossible to reconcile the ordinary and innocent affairs and amusements of life so as to insure eternal life and appease an angry God; yet men are enabled to bear up and look the dreaded danger in the face, although in direct opposition to supposed Bible commandments, from an inward sense of the duty they owe to themselves and their species: and it is certainly so far good that men have such energy and fortitude of mind, independent of the isolated or *private* interpretation of the portions of Scripture which the founders of sects cling to, and of the consequences dreaded by the enthusiast.

No sect, church, or body of professing Christians attempts to give a different colour to these strong sentiments of Testament reading; all seem to be agreed and to come to the same conclusion, for this reason that, although not real, the publisher of the Gospel seems in reality to carry these frightful pictures of eternal punishment on her forehead; but this is not the fault of the language of the New Testament—for old and new are alike in style; it is the fault, we would rather suggest, of the modern reader “upon whom the *ends* (diminished) of the world are come,”—different styles of reading of *ancient* times having had their day, but now are become unknown and obsolete. And, in these times, nothing but the plain, simple, literal reading is understood, guessed at, or even dare be attempted.

Before entering fully into these perplexing and unexplained matters of belief (which hitherto, it is to be feared, have been treated more from private feelings, at all times a very doubtful mode of coming to the truth, instead of searching, at all hazards, for the true genius of Scripture writings), we would trace out a much surer way of ascertaining and coming to the true readings, void of all feelings or predilections for any one system, or faith, or doctrine,—much surer, certainly, than building upon any doctrine or dogma not understood, but too much practised,—the local and statistical bearings, partly begun in “*The Seventh Angel*”—of the Great City—the Woman presiding over the Kings of the Earth in Spiritual Affairs—of the Great Wine Press of the Wrath of God trodden without the City, popularly called Armageddon,—also the Final Battle, called “The Supper of the Great God,” “The Harvest of the World,” “The Marriage Supper of the Lamb,” &c., &c.

In doing so, we shall in no way trust to the pre-conceived notions of Bible expositions, or attack a single doctrine, but fearlessly bring to view local and statistical facts connected

with Church History, however contrary the results proved therefrom may be to our own or the reader's feelings, because he that trusts to a seeming truth, as given in Scripture phraseology or to his own feelings for an explanation, trusts to a deceitful thing—a broken shaft which will not defend in the day of battle.

When the local and statistical facts concerning the cities and dwelling places of the Heathen or Anti-Christian community are discovered,—the proof of their identity will certainly be a sufficient test for the absence of the Divine presence. These local distinctions will give greater force to our mode of exposition, and enable us to see more easily when the proper time shall arrive the falsity of the doctrines, settled opinions, principles, and tenets of the accepted mode of Scripture interpretation.

THE GREAT WINE PRESS.

The battle of Armageddon is noticed in three places of the Revelations and in three different ways, wherein the coincidences of the one join in with those of the others, showing the combatants—the battle field—the slain, and those that stirred up the host to the battle.

1st. In the ix chapter, "The four angels represented bound in the great river Euphrates, are loosed, which are prepared to slay the third part of men. The horses, and them that sat on them having breast-plates of fire and jacinth and brimstone—the heads of the horses being like lions; and out of their mouths issued fire and smoke and brimstone; by these the third part of men are slain, their power being in their mouth and in their tails, for their tails were like unto serpents and had heads, and with them they do hurt."

2nd. Chapter xiv, "Another angel" is spoken of as coming "out of the temple which is in Heaven * * having a sharp sickle. And another angel came out from the altar which had power over fire, and cried with a loud cry to him that had the sharp sickle, saying, 'Thrust in thy sharp sickle and gather the clusters of the vine of the earth, for her grapes are fully ripe.' * * * And the angel thrust in his sickle into the earth and gathered the vine of the earth, and cast it into the great Wine Press of the Wrath of God. And the wine press was trodden without the city, and blood came out of the wine

press, even unto the horses' bridles, by the space of a thousand and six hundred furlongs."

3rd. Chapter xvi "And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up, that the way of the Kings of the East might be prepared. 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. For they are the spirits of devils working miracles, which go forth unto the kings of the earth and of the whole world to gather them to the battle of that great day of God Almighty. * * * And he gathered them together into a place called, in the Hebrew tongue, Armageddon. * * * And there came a voice out of the Temple of Heaven from the Throne, saying, 'It is done.' And there were voices and thunders and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great. And the great city was divided into three parts; and the cities of the nations fell, and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of His wrath. And every island fled away and the mountains were not found.

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

These are the three portions of the prophecy disclosing the leading events, local and statistical, of the great religious battle of Armageddon, called also "The Wine Press of the Wrath of God, trodden without the City," and "The Battle of the Plagues, wherein the third part of men were killed," which we will attempt to connect and apply.

It will be readily understood, from what has been shewn in the "*Seventh Angel*," that the angels mentioned in the Revelations are but the Popular Voices of the Day, wherein some exigency or agitation demands a reversal, a renewal, an improvement, or change, in the existing order of things. The *Reformation*, for instance, was an extraordinary popular demand upon the times, which is set forth in the ix. ch., by the *sounding* of the fifth angel, the fall of a star from Heaven having the key of the bottomless pit, &c., to which we can but thus allude. Then followed the *sounding* of the sixth angel to loosen the four angels bound in the great river Euphrates—these demanding the full extent of the privileges which the fifth angel had effected, namely, the Reformation, by the free, independent, unfettered, and most effectual preaching of the Word of God, which stirred up and brought about the *Disruption*,—the political and religious battle of the Kirk of Scotland with the State, which has been effected in our own times, and is fresh in the memory of every one, by which the third part of men—in Scripture language—were slain.

Previous to the sounding of the sixth angel came the great and frightfully popular demand of Parliamentary Reform, prophesied in the little isolated x chapter, which has no counterpart discoverable anywhere as being connected with any other passage or chapter in the Apocalypse, and its meaning can only be known by its own internal evidence, imagery, and the genius of its language compared with the current events of history, as we have shewn elsewhere.

Other angels might be noticed as indicating the popular voices of the time being ;—these we may point out at some future time, but we do not wish to go faster or farther than our readers can well go along with us, and this task is at least a most difficult one to perform.

The circumstances that brought the religious and political battle of the Church of Scotland with the State to a crisis, but which had lain smouldering with internal fire since the time of Queen Anne, were the three great popular movements, the non-intrusion question—spiritual or religious destitution—and church accommodation ; which were personified by the Glasgow Church Building Committee—the Royal Commission of Enquiry into the Spiritual Destitution of the Kirk—and the Non-intrusion Committee. These three constituted bodies, after due enquiry, found the Church affairs in anything but a flattering state, either as regarded an efficient ministry or proper Church accommodation. The Royal Commission drew up and delivered its report to this effect, indicating the necessity of the State creating more parishes and building more Churches ; but this the State neglected to implement. The Church Building Committee in the mean time commenced operations vigorously for supplying the spiritual wants of the people, and the Non-intrusion party, finding the effects of patronage ruining the best interests of the Church, caused the General Assembly to pass and enforce the Veto act, which produced the irretrievable schism with the State, wherein neither of the parties, after having taken their ground, could or would retract an ‘hair’s breadth’—the State dogmatically and unfeelingly jealous of the pretensions of the Churchmen, held by its former precedents of dominancy—the Church being backed in her pretensions by popular opinion, the report of the Royal Commission, and the evil working of intrusion. These were the three spirits denominated frogs, that *hopped* about from town to town, and from parish to parish, searching for and repeating the same grievances in each, with marvellous sagacity, discernment, and intelligence of abuses and spiritual wants, calling for a *down-pouring*, and exciting greater resolution, to secure the independence of the Church free of all State control. Of these, the 1st came out of the mouth of popular opinion—the dragon, represented by the Glasgow Church Building Committee ; the 2nd, the Royal

Commission, came out of the mouth of the Government—the beast; and the 3rd, the Non-intrusion Committee, came out of the mouth of the Church—designated the False Prophet. These three constituted bodies stirred up the combatants to the battle, and so fixed both parties—the Church and the State, the one jealous of its power, the other of its usefulness as a consistent Christian Church—that neither party would, or could, retract or yield to the other. The eyes of the whole world were upon them, watching the firmness, uprightness, purity, and honesty of the Church party—this being the crowning stroke of the Reformation,—the independence of the Church for which they were contending; and they were either to be hailed by the great voice of the world as the true servants of their Lord and Master, Jesus Christ, or to have their ears stunned and grated with an universal hiss and howl, as deserters of the sacred cause, pandering, for heartless and hypocritical motives, the eternal interests of mankind. These were the considerations they had to weigh in the balance, in order to appear as honest men and faithful Christian ministers in the face of the world, contending for the greatest of all earthly benefits—the blessings of a free Gospel.

The 'Kirk,' with the greatest ardour, buckled on her armour for the combat, from north to south, extending 224 miles—the length of Scotland—occupied by the Presbyterian Church, and the disruption of the Church occasioned by its defeat, *i.e.*, those ministers who left their parishes extended nearly to the extreme limits—measuring at least 200 miles—or as designated, "the great wine press of the wrath of God trodden without the city, by the space of a thousand and six hundred furlongs," to which extent *blood* flowed from the wine press, being in exact accordance with the prophecy,—certainly a remarkable coincidence when classed with what has formerly been said, in the "*Seventh Angel*," and with what we have yet to point out.

Crime, combativeness, guilt, &c., &c., indicated by prophetic language, is always termed 'blood.' Blood guiltiness,—crime; swift to shed blood—combativeness: "When the Lord shall have purged the blood of Jerusalem," and "cleansed their blood that he hath not cleansed,"—guilt, &c., &c. Blood is a favourite expression in Scripture writings, but is used most strictly in accordance with the physical foundation and allegorical structure of the Sacred text, meaning 'the life.' Life may be pure and innocent, or guilty and wicked, as it arrives at, or only approaches to, a certain standard of excellency. Peace, Charity, and Patience—the *sweet wines of a Christian life*—appear to be the standard, the aim, the excellency of all Scripture writings, wherein men are taught the love, the fear, and the patience of Christians: whatever falls short of these becomes crime, guilt—otherwise blood. Instead of the exhilarating juice of the

grape (the nectar of human life)—wine that blesseth the heart of God and man, issuing from the vine trodden without the city; pressed, no doubt, as it was, with a vengeance, in the wine press—the spiritual fountain,—blood, blood only, flowed. The vine, instead of yielding wine, the blessing and the balm of life—in a spiritual sense,—Peace, Charity, and Patience, yielded blood, coagulating, corrupting blood, *i. e.*, combativeness, crime, and corruption. The question may arise, ‘Was it the pure, legitimate, uncontaminated vine that was pressed in the wine press? or was it but a spurious crab—the wild grape—that produced such a noxious criminating drink?’ ‘Is such a phenomenon produceable in nature that a pure vine should produce blood, *i. e.*, something biting and deadly, or acrid to the taste? Might the lamb be transformed to the wolf in an attempt at defence?’ In other words, ‘Could a pure Christian spirit, fortified with meekness and patience, rise up against the ruling power, causing strife, and wrath, and crime, all powers being of God, “Let every soul be subject unto the higher powers?”’ The vine, no doubt, had all the appearance of the pure grape; but it must have been the vine of the earth, ‘earthy.’ Blood, otherwise combativeness and crime, flowed forth in such abundance from the wine press that it reached to the bridles of the horses,—*i. e.*, combativeness and contentions reached to the ordinary affairs of life, and were experienced by all who were joined with, or concerned in the attempt to establish the independence of the Church, and to free it from State control.

According to statistical, local, and historical coincidences, the battle field of the great Armageddon is here measured out, being the area of Scotland occupied by the Presbyterian Church; yet it has been sought for all over Europe, particularly in Italy, where a certain champaign was measured to ascertain whether its dimensions would correspond with the measure given for the field of the wine press *trodden without the city*.

There are two cities mentioned in the Revelations of St. John as the dwelling places of the Christian and anti-Christian communities, viz., “the great city Babylon,” and “the beloved or holy city, the New Jerusalem,” these meaning the Christian and anti-Christian churches. This battle of the disruption was fought or trodden, not without, but *within* the reformed church or city.

The “great river Euphrates” has been found to possess a depth of waters unfathomable to commentators, mistaking it for the great river that runs into the Persian Gulf, the drying up of the waters of which being seemingly necessary, as indicating the appointed time, in order that the way of the kings of the east might be prepared for action, battle, or for taking possession.

It does not follow, in Scripture language, whatever the river

may represent, that it is that great river in the Asiatic quarter of the world called the Euphrates. It is possible that it is named after that river mentioned as flowing and watering the Garden of Eden; and it is also possible that that river of Eden might not be a *bona-fide* natural river, but a symbolical or physical representation only of a spiritual, moral, or it might be scientific institution or establishment, pouring forth its flood of knowledge to the world. *Ezekiel* describes a river of pure water—which might be supposed to be natural, flowing from a spiritual house or temple. *Joel* speaks of the mountains of Israel as dropping down new wine, the hills flowing with milk, and all the rivers of Judah flowing with water. *Zachariah* says,—“In that day living waters shall go out from Jerusalem,” &c., &c. *John* describes the river of the water of life—meaning, no doubt, spiritual or religious, and the tree of life growing on the banks of the river, which appears exceedingly like the description given of the Euphrates and the tree of life in the Garden of Eden, which man lost, but which Christ came to restore, even *the Ancient of Days*.

If the dwellings of Israel—after the restoration—which may be inscribed Christian dwellings, are to be looked upon as the dwelling-places of men, then the wine, the milk, and the rivers of water, spoken of by Joel, may assuredly be looked upon as religious, moral, and political blessings enjoyed by the nation. And if the new heaven and the new earth, which God is to create—meaning a new order of political and religious affairs—after the former heaven and earth have passed away, under whose ethereal roof, and in whose favoured fields, the New Jerusalem—the holy city—is to have its abode, are to be the dwelling-places of men, as we are assured that such they will be by the great voice out of heaven, which *John* heard saying, c. xxi, “Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God.”

“And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain; for the former things are passed away.” It will need but few words to shew that the tears—death—sorrow and crying, which are all to be done away with in the dwellings of the New Jerusalem, are but the counter expressions or negative sense of blessings enjoyed, as expressed by *Joel*, of the mountains dropping new wine, the hills flowing with milk, and the rivers of Judah flowing with water. Then the positive blessings of Joel, and the negative blessings of *John*, will be found to mean exactly the same benefits which a people may enjoy as citizens and in-dwellers of a great nation, realising the highest religious and political blessings.

Proceeding on these grounds, we immediately discover that these benefits, positive and negative, which the in-dwellers of

the New Jerusalem are to enjoy, comprehend political, moral, spiritual, or religious blessings, partaken of by *flesh and blood*, 'the redeemed of the Lord,' 'dwelling in Zion.' And this brings us back to consider what the great river Euphrates may mean, as spoken of twice in the Revelations. Let us suppose—which we are justly entitled to do, from the above quotations—that it means a spiritual or religious river or church, the government, the creed, the ritual, and the ceremonies of which strengthen and invigorate the devotional duties of the individual, and give heart and unity to the nation, in the worship of the ALL SUPREME. By doing so, we shall attempt, as our sure guide, to find out, and continue that line of coincidences which we have already largely begun, connected with the Presbyterian church and the nation, to strengthen the proposition.

We have already said that the *sounding* of the sixth angel, to loosen the four angels bound in the great river Euphrates, was, that the benefits of the free word of God might be preached to all, and that all fetters impeding the free preaching of the word were to be removed at all hazards.

On the pouring out of the *vial* by the sixth angel, c. xiv., the waters of the great river Euphrates were dried up, that the way of the kings of the east might be prepared.

From the time of the passing of the Catholic Relief Bill, and downwards, there was a spirit and liberality of thought and expression which characterised the period, and the passing of the bill was counted no great stretch of freedom, as it was maintained that every man, and all religious sects were entitled to the free exercise of their own opinions in matters of conscience, and likewise to benefit by the legislation of the state, since the basis of the British constitution is laid on these broad and liberal principles of freedom—liberty to the subject in matters of conscience in church and state—and thus the liberality of the times agreed with the rights of the people and the constitution of the nation.

The term 'east'—'from the rising of the sun' in Scripture Writings, seems to be the cardinal point for virtue, excellency, wisdom, righteousness, might, having no local meaning: Job for his wisdom—the boast of God himself, 'was the greatest of all the men of the *east*:' 'Wise men came from the *east*:' 'We have seen his star in the *east*:' 'Who called the righteous man from the *east*, called him to his foot, gave the nations before him, and made him ruler over Kings:' 'I have raised up one from the North, and he shall come; from the *rising of the sun* shall he call upon my name, and he shall come upon princes as upon mortar, and as a potter treadeth upon clay,' &c. &c.

The Kings of the *east*, according to the above quotations, may justly represent kings of might, of excellency, truth, righteousness, faithfulness, &c., &c.—in short, kings and priests unto God; and such an expression is parallel with the terms, Eu-

phrases—the great river; Babylon—the great city; Zion—the hill of His holiness; Jerusalem—the city of the Great King, &c., &c.—all such modes of speech being taken from things as they once or originally were,—representing the same conflict going on between two opinions. Thus the prophetic writings represent the present by the past, as if the past existed in the present; shewing that such expressions and terms have no local or physical meaning.

Up to the time when the Pope partitioned the nation into ecclesiastical sees, and appointed or created dignitaries over these sees to exercise a spiritual jurisdiction, those liberal sentiments to which we have just adverted, and that charity towards each other's religious feelings continued, which, all things considered, were quite marvellous,—and, no doubt the Pope, with his eye ever watchfully directed to the interests of his spiritual dominion, saw it was the fitting time for that important step. This was the drying up of the waters of the great river,—the national reformed religion, the waters, or, as has elsewhere been said, the moral means, *i. e.* exclusive respect,—the protection of the 'kirk,' coupled with the retrograde march of Puseyism in the English Church, were wasted in too much charity and liberal sentiment for other religious denominations, which emboldened others to make equal claims with the Established Church. No sooner had his Holiness perpetrated the aggression, than the nation, astonished at the boldness of the measure, trembled from the one end to the other,—from head to foot, as if the ghost of the *Cœur de Lion* had passed before its eyes (which the French *cheval* was, by its rider, said to see when it trembled or shook). Acts of Parliament, of pains and penalties, were immediately passed against all that would dare to assume the name, dignity, and spiritual sovereignty of any one see so nominated in the United Kingdom. No matter, the Pope had issued his bull, and his clergy had taken their titles and superintendence, and although the law enacted to repress this national affront remains in full force, and threatens the offending party with the utmost rigour, wonderful to think, threats are repudiated and trampled upon by the gentleman with the "red stockings" and his tail. No retraction or compromise is made by the sons and dignitaries of the Catholic Church, and thus the way of the kings of the east is prepared. And pray what is it these kings of the east are prepared for? For taking full spiritual supremacy as would appear when the proper time shall have arrived, and the cry is heard, raised by the popular voice,—the strong angel lightening the earth with his glory, proclaiming mightily, 'Babylon is fallen.'

At the time of the disruption, there were a host of questions agitating the Presbyterian Church, or Churches, principally Non-intrusion within the establishment, and Voluntarism with-

out. But although the Free Church, properly speaking, is a voluntary church, they repudiate that designation, and, as if that were possible, still cling to the State, and denominate themselves the true, legitimate, and original Church of Scotland. This of course served to flatter the adherents of the Free Church—to please themselves and strengthen such a formidable descent, of which they made a very good handle—buoyed up for the time being with the idea that they had not properly seceded from the establishment, but that the establishment had seceded from them, or receded from what it had been. The Secession Church, or rather Churches, alarmed at these sentiments of the Free Church, and seeing so large, influential, and formidable a body enjoying all the benefits of non-intrusion and voluntaryism on the one hand, with the high sounding title of being the true descendants of John Knox, the founder of the Scottish Kirk, on the other, bethought themselves of their own safety—for they very naturally apprehended that their smaller detached numbers would very soon be absorbed in the very popular and captivating movement of the Free Church. Seeing their danger, they bestirred themselves by throwing down their petty isolated differences and jealousies, and joining together in the bonds of love, and mutual Christian brotherhood, by this step making up one great body, equally formidable with the Established and Free Churches, for the purpose of keeping up their importance and influence, and preserving entire their darling opinion—the voluntary principle. The result was the formation of the new body called the United Presbyterian Church. Thus, wonderful, and strange to say, and strictly true to the prophecy, the Presbyterian Church of Scotland became divided into three parts, viz., the Established Church, the Free Church, and the United Presbyterian Church. And the cities of the nations fell—*i. e.* the small isolated bodies of the Secession, in Scripture phraseology called cities and nations—communities of Christians having each their own tenets and creeds, and church government, living quite separated from one another's communion, in respectful charity, or it may be contempt—the one or other or both of these elements being necessary for a separation.

These were *miraculous* and eventful incidents in the history of these churches, equal to the phenomena, "every island fled away, and the mountains were not found," *i. e.* islands of isolated opinion, and mountains of pity or contempt, which either could not traverse, and which could or might not at any time be moved, as each seemed 'everlasting.' These, the cities, fell—were absorbed into a new mass—perished out—and their names are now no more heard of;—islands fled away, and the mountains are not found. This last act of the church—the dividing of the great city into three parts—is spoken of as having brought that mighty, convulsed, everchanging Babylon into remembrance before God. And pray what is the Popular Voice or Angel at present proclaiming respecting that Church?

We have assumed that the great river Euphrates prefigures a religious institution, whereby the morals and religion of the people are maintained, and we have shewn several striking historical coincidences, both as to Church and State, that fully support the spiritual grounds we have taken up. We might also draw a very strong inference in order to shew that the river Euphrates, the drying up of the waters of which, and in which the four angels were bound, means the religion of the state, and the battle fought a religious warfare, from the prophecy representing the gathering of the vine of the earth, and the two angels announcing that event.

Ch. xiv. 17. "And another angel came out from the temple which is in heaven, having a sharp sickle." Temple always signifies the dwelling-place of God—the gods—the oracle, &c., in whose abode or temple, God, or the oracle, may be consulted and worshipped. The temple was in heaven, the place *above*, *i. e.* exalted, sacred. The angel must either have been consulting or charged with a mission from the oracle, and thus found himself prepared to execute a certain office, but was uncertain as to whether the time had arrived for its execution, for which reason he waited for the announcement of the angel which came out from the altar having power over fire—without whose assistance he could not have effected his purpose—to say that all was ready for the gathering of the vine of the earth.

Ch. v. 18. "And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe." Fire is the emblem and element of destruction, commotion, wrath, strife, combativeness, wasting of strength; and the gathering of the vine of the earth was not to be effected without a struggle,—that discontent which had smouldered with ill-concealed composure and occasional outbursts ever since the Union with England, and which only waited the fitting time to shake itself free and independent of all State interference and control. The two angels that were to effect this important matter came out from the sacred place where God was to be consulted, shewing that the strife was a religious strife against the best and most choice of all fruits,—the juice of which represents the sacred blood of the Lamb, but which in this instance was to be rejected; for instead of wine, when subjected to the press, when tried, blood only, terrible blood, came out of it, to the extent of 200 miles.

That sacred book—the Bible—may properly be said to be the dwelling place of God. Men read their Bibles to commune with God, to consult with and learn His will,—from which they form notions of a religious life, and of serving Him with acceptance,—thence creeds are formed, precepts enjoined, devotions practised. From its mysterious contents, but

seemingly plain and simple injunctions, every one that reads and studies it for his own individual self—every one that takes the trouble to do so, forms his own opinions of his duty to God and man; but, on comparison with others who do the like, very different and even contradictory conclusions are often found to have been arrived at, as the face of the world at this moment can well attest. Then in the rendering of the Word, popular dogmas arise, which each *Master* thinks it his duty to advance, and defend, with proper and becoming zeal for the good cause, and the rightful appreciation of the Word of God, and taking the Disruption of the 'Kirk' as an example,—the Non-intrusion party are found coming out of that sacred temple,—the Bible, from which we are bound to suppose they had formed their opinions and dogmas, and from which they had received their instructions, as if from the mouth of God, armed to the teeth, to fight that battle under their leader "the Lord Jesus Christ," which set the whole sacred and religious heavens in flames. (*See Buchanan's Ten Year's Conflict.*)

These, without being able to touch upon minor points, are the great and leading features, running or parallel outlines of that great and toughly fought battle of religious opinion against political subordination—of "the great wine press trodden without the city," and if our limits admitted we might go a little further into the detail of the prophecy,—to single out the horses and the men that sat on them.

The riders of the horses were incased with a cuirass of devouring fire, *i.e.*, fierce words, transparent jacinth, through which might be seen, obscurely, the purity of their motives, and the Christian spirit that animated the riders, for the good cause in which they were engaged,—the noxious suffocating brimstone which prevented a close scrutiny, slew with contempt those that were doubtful or enemies to the cause. The heads of the horses, from their fierce and uncompromising nature, assumed the appearance of lions, from whose mouths issued devouring fire, *blinding* smoke and *suffocating* brimstone. In short both details—the battle of the warriors and the gathering of the vine—are physical representations of a spiritual or religious warfare.

The horses were the willing laity bestrode by the clergy, which carried the rider into the thickest fight. They never refused the admonition of the spur, the bridle, and the lash. They thus resolutely and furiously dashed on, carrying their no less furious riders to the charge,—being little inferior in the art of religious warfare, in boldness and address; and their tails meaning the extent and number of adherents, are represented as being headed like serpents,—"*serpent*," as everywhere spoken of in the Scriptures, is the representation of popular opinion as elsewhere noticed. Thus the heads of the lion-headed horses

represented the intelligent portion of the laity—those who could take a lead, and were not inferior to their riders—the clergy; and their tails,—the less intelligent portion of the people, their followers, were headed with the popular opinion which animated the mass of clergy and laity, whose sarcasms did violence to the religion they professed and combated for.

Thus were the horses and them that sat on them constituted, being strictly in accordance with the figurative language of Scripture, wherein, constituted bodies of men are represented by inferior animal life; and thus did the battle rage against the State, its adherents, and those that supported the existing order of church affairs, for they would have carried the whole world and enlisted all in their cause, but, on their defeat, when the Disruption was effected, they were struck off from being members of the Establishment, and thus became dead or were killed. Nevertheless, those that remained in the Establishment still worshipped popular opinion,—they were not able to see the dreadful effects of it on those that were carried off, and the torments that were inflicted on society—they repented not that they should worship the works of their own hands, that which the others had gained in church government, statutes, and popular acts, as figured or portrayed by the *natural* representations of idols of gold, silver, brass, &c., &c.

“Killed,” or being dead, is the common Scriptural expression for callousness, separated from, and joined to another body, such as ‘How shall we that are dead to sin live any longer therein’—‘Being dead to sin and alive unto righteousness’—‘This my son was dead and is alive, was lost and is found’—‘For thy sake we are killed all the day’—‘Sin taking occasion by the commandment deceived me and by it slew me,’ and so on might innumerable passages be quoted. Thus to be slain, killed, to become dead, is to be separated, or cut off from a collective body of men, nation, corporation or sect; and when we compare these with the statements of the third part of men being separated by that great battle, and formed into a distinct body, and of the city being divided into three parts (exactly what the Presbyterian Church at the present time exhibits), the applications of the two passages are irresistible and apparent, shewing the truthfulness and meaning of prophecy.

These great events in the Spiritual World are characterized by the natural or physical phenomena of voices, thunders, lightnings, earthquakes. The great voice spoken of as the great earthquake, which travelled like lightning through the length and breadth of the land, and shook the moral world with the boldness, spirit, and independence of the act, which proclaimed the very doubtful—the unexpected and astounding intelligence of such a large body of men, the flower of the Church, throwing down their temporal means, scorning the chains of the State, and freely sinking into a bottomless abyss

of uncertainty, might well cause the popular voice to exclaim with astonishment "It is done"—"They have come out"—"They have proved themselves to be honest men"—"They have not retracted a hair's breadth"—"They will own no head but their own popular Spiritual Head"—"Is it possible they could make such a sacrifice?"

These contentions in the Church—in the Spiritual Heavens, caused such a re-action, condensation, and commotion in the *aerial* countenance of mankind as to bring down the spiritual hail—heavy storms of bitter words, which every one knows prevailed at that time to a great extent between Voluntaries, Non-intrusionists, and Churchmen, and all who resisted their dogmas, to the blasting of social life. The *hail* battered with severity in every face even to *blackness*, and waxed particularly loud against the callous, neglectful, disdainful indifference of the State, that could with such cold, unjustifiable, and seemingly criminal conduct suffer such ruin to be inflicted on so exemplary and disinterested a Church.

From these historical coincidences, local and statistical, the great river Euphrates, which we have found to mean the Presbyterian National Religion—the drying up of the waters of which—or the exclusive reverence due to the Church, and which it at one time enjoyed—was a preparatory step for the way of the kings of the EAST to improve for a certain purpose—the opportunity of which they did not let slip. The fire, smoke, and brimstone—indicating religious warfare—the battle of intellectual 'plagues' of opinion, that issued out of their mouths,—of the horses even, and those that rode them, by the loosing of the four angels bound in the great river Euphrates,—slew the third part of men, *i. e.*, separated them from their former Church communion. The three spirits like frogs had for their office to stir up and gather the hosts to battle, by the commotion of which the great city was divided into three parts, as the Presbyterian Church at present seems divided to the world. And the gathering of the vine of the earth by the two angels,—the one armed with fire, *i. e.*, fierce words, the other armed with a commission from the Word of God, which the angel armed with fire was to see effected, and which the parties found they could not betray,—the pressing of the vine by the Angels in the great wine press,—and the extent of blood or resistance that flowed from it, agreeing in extent with the prophecy, and according exactly with the extent of the Disruption of the 'Kirk,' viz., two hundred miles, together with the coincidences formerly shewn in "the *Seventh Angel*," form powerful parallels and bespeak their own conclusions.

THE FINAL CONFLICT.

ARMAGEDDON has been confounded by commentators with "The Harvest of the World," called also the "Wine Press of the Fierceness and Wrath of Almighty God"—"The Marriage Supper of the Lamb"—"The Marriage of the Bridegroom"—"The Supper of the Great God,"—to which all the fowls that fly in the midst of heaven are invited by the Angel standing in, and darkening the Spiritual Sun,—the light of the Religious World,—the light which lightens the popular or paramount religion of the time spoken of, to gather themselves together, and come to the Supper of the Great God, to eat the flesh of Kings, and Captains, and mighty Men and horses, and all men, both free and bond, small and great.

The Marriage Supper or Supper of the Great God, will be a very different battle from that of Armageddon—the battle of the Disruption;—as will be found, when it takes place, and when He—the rider on the White Horse—called faithful and true—the Word of God—whose sword, which proceedeth out of his mouth, unaccompanied with fire, smoke, or brimstone, shall make his appearance on the field of the Great Wine Press.

That it will be a battle, or an attempt at a battle, there can be little or no doubt, but it will have more the appearance of the wolf coming down upon the fold, than of Greek opposed to Greek. There is to be no fire or commotion of a battle attending it, as would appear, for there is no angel having power over fire, commissioned to stir up the strife, but a great slaughter is to be effected by the sword of him that 'sat' upon the white horse.

The outline of the slaughter of this battle is prefigured as the reapers field, the harvest of the world, chap. xiv., v. 14, 15, 16. "And I looked, and beheld a white cloud, and upon the white cloud one sat like unto the Son of Man, having on his head a golden crown, and in his hand a sharp sickle.

"And another angel came out of the temple (the Word of God) crying with a loud voice to him that sat upon the cloud, Thrust in thy sharp sickle and reap, for the time is come for thee to reap, for the harvest of the earth is ripe. And he that

sat on the cloud thrust in his sickle on the earth and the earth was reaped."

The Son of Man with the golden crown on his head is to reap the harvest of the earth without the assistance of the angel having power over fire, to stir up commotion and wrath. We are assured, however, by St. Peter, that at "the coming of the day of God" the heavens are to be on fire, but it appears to be from another cause than that of His coming, 2nd Peter, chap. iii., v. 12, "Looking for and hastening the coming of the day of the Lord, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat," "Seeing all these things shall be dissolved," "For who shall stand when He appeareth." New heavens and a new earth shall be established on the ruins of the former, and 'The former shall not be remembered, or come into mind, for the glory of the latter.'

The harvest of the earth, it would seem, is to be reaped with comparatively little resistance, the Beast and the Kings of the earth and their armies are to gather themselves together, that is, the collective wisdom of the day, in philosophy and religion, against the wisdom of Him that is mounted on the white horse, and the armies which are in heaven who follow Him upon white horses, the white horse being the emblem of purity, originality, newness, not heterogeneous, not polluted; and it appears that the battle is to be fought and won before the enemy shall know, for, Isaiah starts the question, as if from surprise on seeing the conqueror returning from the battle field, having his garments sprinkled with blood, and all his raiment stained. "Who is this that cometh from Eden, with dyed garments from Bozra? this that is glorious in his apparel, travelling in the greatness of his strength, I that speak in righteousness, mighty to save." Again, "Who hath heard of such a thing? Who hath seen such a thing? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travelled she brought forth her children."

Concerning the nature of the marriage feast, the coming of the bridegroom, the 'cry' behold the bridegroom cometh, is heard with surprise at midnight. He (the bridegroom) is amongst them before they are aware of his presence, for "he comes as a thief" stealthily; those only that are ready to join with him, go in to the marriage supper; and the door is shut against those that come afterwards asking admission. The question may arise, who or what are they that are to partake of the Marriage Supper? Are they only those wild fowls that fly in the midst of heaven, those that are specially invited, men of unrestrained and soaring habits of thinking, which the present order of things could in no way chain down or bind or gather together into a decent and orderly community of good citizens and christians, and who, to satisfy their cravings of appetite, picked up, dined on, and enjoyed every new morsel of original thought that came in their way?

Matthew and Luke, in getting up their marriage feast, take the counter sense to that adopted by John, to express the nature of the guests that are to partake of the many dainties to be presented. None of the orderly, decent, and well to do citizens that were invited would come. Perhaps something in the nature of the feast or of the Host might not be perfectly acceptable to the calculating eyes of these worldly guests, which might cause them to plead excuses so as to enable them to attend to their worldly affairs. The master of the house being wroth at the scorn of those specially invited, considering the magnificence of the feast, sent out his servants into the highway, hedges, streets, and lanes, to gather all that they could find good and bad, the poor, the maimed, the halt, the blind, that the marriage might be furnished with a plentiful supply of guests.

It seems plain enough that the poor, the halt, the maimed, the blind, the good and the bad, &c., are but the negative or counter sense of the extraordinary or extreme opposite figure taken by John—"the fowls of Heaven"—to express the same thing meant,—both ways of expression implying the rejected of society,—those that would in no way submit, in ordinary usages, prudence, and respectful circumspection, to the community in which they lived. Those soaring far and free as the eagle in mid-heavens; or found wretched, outcast, and houseless in the hedges and highways; both alike being disdainful, and freed from the trammels whereby ordinary men were united together so as to maintain and uphold a certain order of things, of which, no doubt they approved, and which they supported. If the eagle soars aloft in mid-heavens conspicuous to every eye, spurning the low grovelling pursuits of mankind—the maimed, the halt, and the blind are as conspicuous to the public gaze in the opposite or counter sense for want of conformity, from being unable from some essential, irremediable, physical cause, to appear in conformity with the mass of mankind. They therefore become lame, or blind, to what other men see it to be their duty as members of a community to do. Thus, the one possesses a superabundance of physical power for the one great and most important concern of life, *i.e.* progression to the attainment of a certain object of common pursuit; the other falls as much short, and both ways of expression apply equally to those that are pre-eminent for want of respectful deference and conformity to the etiquette, fashion, and practices of men.

These, then—the fowls of heaven—the lame and blind of the earth, those who soar beyond and those who fall short of the adjudged standard, are those, as will appear, who shall sup at that great feast on the flesh of the mighty men, and communities of men and their presidents, and the flesh or comeliness of all men, free and bond, small and great,—all those who were aiders and abettors of the existing order of things, whatever

that order might be,—it might be science, religion, politics, and all those who come under the general term or rather scriptural term, 'the wise and prudent of the world,' in the several departments of which men have figured with great eminence as founders of schools, sects, denominations, presidents of societies, philosophers, critics,—in scripture language, kings, captains, mighty men, and horses,—the term *HORSES* signifying sects, schools, denominations, these being communities of men, followers, and those that carry out, support, and establish the views and expositions of the founder—the president—the philosopher—or the critic. These, the untameable fowls of Heaven, and those lame and blind in the way—blind to the erudition of the existing order of discovery, are to be gorged with the dainty flesh—the philosophy of the great, the learned and the knowing ones of the earth.

The term "flesh," like "blood," is a favourite expression,—the sense like that of blood being correctly and strictly used without any finesse, according to the foundation and idiom of scriptural writing. If blood represents the life of the animal, flesh represents the bodily appearance, acquirements, and may be accomplishments of the possessor, in the scale of animal life. The bodily appearance of flesh may be lean, ill-favoured, and monstrous; or sleek, fat, fair, well-favoured, and of elegant form, as each species has certain points of beauty or deformity, usefulness or unfitness, desirableness or offensiveness, wherefrom a good service, or desirable repast, might be made.

The secret and apparently unanswerable complexity of scriptural writing, as formerly said, is the physical construction of the language, used in its single sense to express any meaning whatever intended to be conveyed. The term "man," in its physical or natural sense, is generally given throughout to express the intellectual or reasoning part of men. This is so truly conspicuous in the Old and New Testaments, and in the sayings of Christ, that very few quotations need be made to show the term *man* to be substituted for *soul*, and consequently all the members of the body and their adaptations and uses are employed as figures to express the faculties and perceptions of the soul or mind, such as the soul having eyes to see, ears to hear,—the deaf ear to be unstopped, the blind eyes to be made to see: The tongue of the dumb soul to sing, feet to walk, to leap, and run in the way of righteousness, hands to handle, to assist the weak-minded: The stony heart to be converted, to be made an heart of flesh, to understand, to have wisdom: The flesh of the soul which strengthens the soul, which appears comely or cadaverous, which may be sacrificed and eaten,—blood the life, to shed, to drink: The soul to die to sin, to live unto righteousness, may be dead in trespasses, may be asleep in doubt and uncertainty, may sleep the sleep of death,

may awake to righteousness, to newness of life, may arise out of its grave, may be in pain, suffer hunger, thirst, &c. The members of the body are thus made use of to express the sensations and faculties of the soul, which, taken in their collective sense, are very properly termed **MAN**, physical, in preference to **SOUL**, spiritual.

The soul, expressed by the term **man**, and more particularly the term **flesh** as the clothing of the soul, we should wish more fully to bring into notice.

The soul, as has been shown, is represented in scripture by the animal part, either having all the members of the physical body of a man, or of an inferior creature, clothed with flesh, "Thou hast clothed me with skin and flesh," as Job bewaileth in his expostulations. Being the thinking and reasoning part of man, the soul, to be in good keeping, and the mind vigorous, rich in mental flesh and blood, and of good bone, must have its daily supply of intellectual food, just as the body must be daily fed with bread. The soul is thus fed with the bread of life, the body with the bread that perisheth, both these expressions being strictly scriptural, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you," "Whoso eateth my flesh, and drinketh my blood, hath eternal life." To obtain eternal life is thus to be converted to the faith of Christ, to become a Christian in heart, in faith and practice, to be a partaker of the blessings of the Gospel in word and deed, to be born again unto newness of life. To become a Christian is thus to eat—to live on the Gospel precepts and practices, the flesh and blood of Christ,—those lessons which he taught and those precepts he enjoined were to be the models of a new life of the soul. It is the mental part of man that is thus fed, that is to grow up to the new man, to the perfect measure of the stature of Christ. This was the regeneration promised to Nicodemus, but although he was a master of Israel (implying the possession of a certain extent of privilege over the rest of mankind, which he himself might have been able to discern), he had to be taught that, to become a new man, for the soul to become a new soul, converted to Christianity,—to be born again, it had to be renewed—not in the bodily parts but in the spirit of the mind—to the faith and practices of Christianity. This was what insured eternal life, this was eating the mental otherwise spiritual flesh, and drinking the mental or spiritual blood,—the flesh and blood of the Christian doctrine, which is required daily to be eaten, that the soul may be in good keeping, full of flesh and blood, abounding in knowledge, understanding, discernment, and in full belief of the Gospel.

The soul in whatever pursuit it may be engaged, whether in philosophy, science, theology, &c., to be healthy, vigorous, and active must be daily and frequently in pursuit of the knowledge

of that one object, must have its daily meals and frequent feasts, and be thus ever ready to make advances in that particular pursuit, otherwise '*leanness of soul*' must be the consequence.

We might picture to ourselves, by way of familiarising these essential points, necessary to the obtaining of a right reading of the scriptures, the different pursuits wherein mankind *are* engaged; all of which, wherein a mental faculty is exercised, rising above instinct, may be said to be the food of the mind—of the thinking part of man. The pursuits of mankind ascend from those of the humble mechanic in his ordinary daily task, to those of the philosopher who weighs a planet in the 'hollow' of his hand, and of the man of science who attempts to tame the thunder.

In civilized society, every individual, for the most part, has but one employment or calling, in which he exercises his mind, in the pursuit of that one calling; every other occupation besides that one is foreign to him, and he knows only his own employment and the technicalities belonging to it, as an animal by its instinct knows the certain kind of food whereon to live, and the lodgement to effect or secure its safety. A man to maintain a status in society, whether as a mechanic, or artist, or belonging to the literati, or to the scientific classes, must have his mind well stored with all the requisite accomplishments and intelligence for that one study or calling, and these to the mind, in scripture language, administer the flesh, blood, and bone, the fair appearance to the world of his profession and mental acquirements, as food does to the animal system or corporation. The reasoning or thinking part of man thus, to its own single pursuit, whether of a humble or exalted nature, in a secular point of view, comes under the denomination of *instinctiveness*, to its one object of study, although, in the philosophy of human life, all mankind are rational. And viewing the various classes of men, both in humble and exalted pursuits, as we view the many species of animal life from the worm to the lion, we might pronounce certain classes of men and individuals, whose studies and importance place them above those of others, as kings, as we say the lion is the king of the forest, and man the Lord of the creation.

Since we have discovered that '*flesh*' in scriptural language means the clothing of the soul or mind, and that every soul or mind has its own peculiar study, occupation, or calling where-with it is exercised and clothed, which administers to the giver of all good when properly applied, when righteousness and a pure offering shall ascend and all His works shall praise him. We shall find that this clothing or flesh of the soul differs in individuals as the studies and occupations of individuals or classes of the community differ from one another. Thus, "*all*

flesh is not the same flesh," as every mind is not stored with the same acquirements, the soul may thus be *clothed* with the principles of nature,—physics, morality, metaphysics, the arts, constructiveness, religion, &c., &c., which St. Paul justly, and we are entitled to lay claim to the discovery, terms, 'the flesh of men, the flesh of beasts, the flesh of fishes, the flesh of birds,' 'all flesh, thus, not being the same flesh,' if understood in its literal meaning, and not to have reference to mental signification—what the scriptures mean by spiritual flesh, Paul did not require to say any thing about, since men's tastes in the physical, if not in the mental department of flesh, are not quite so obtuse as not to make the discovery.

Moses, in speaking of the flood, seems to have used the words in the same sense when he says "*all* flesh had corrupted his way upon the earth." It would be literally nonsense to talk of the instinctive creation of animals having corrupted *his* way. Instinct will not corrupt, it cannot advance or retrograde as to the measure of mind given it. The corruption of all flesh therefore cannot mean the flesh of man, beasts, fishes, birds, literally, but the corruption of the rational soul of man which in this view comes under the instinctive sense as above noticed in the various stages of intelligence and classifications, as each class, in its own particular way, pays or should pay its homage by its productions to the great DONOR of all, for the amount of usefulness and privilege it may enjoy, as being a member of a privileged society, contributing to the general good of a nation living in the fear and service of God. "And the Lord said I will destroy man whom I have created from the face of the earth; both man, and beast, and creeping thing, and the fowls of the air; for it repenteth me that I have made them," all were thus under the same condemnation, and they were all destroyed, save only those that were fortunate enough to be inmates in the ark with Noah.* Isaiah also in his rapt outpourings of prophecy seems to attach the same meaning to the words where he says, "The

* The inmates which Noah took with him into the ark may, from this view, have formed another sort of group from the animal horde of clean and unclean beasts, fowls, and creeping things, as narrated. The ark itself may have been something differing from a fabrication of timber and pitch, and the flood may not have been a physical flood of waters. This our readers will now be able to foreshadow, and the great difficulties which naturalists and theologians have had to contend with, will from our system of theology and physics, be very easily reconciled. In short, the intellectual world, is represented by the physical world, in scripture narrative, which seems to be a transcription only from the Hieroglyphical style, or *Picture Writings* of the Egyptians to the literal signification, the figures being retained or given in the literal transcription expressive of the qualities and particular acquirements of the mind, as if understood, and it will at once appear that this sort of picture writing would require a most profound and intimate acquaintance with the works of nature, animate and inanimate, which scripture most emphatically and unquestionably shews; to acquire a knowledge of which mode of writing, the schooling of the literati, even to acquire a liberal education must appear as but a trifle, as nothing to boast of, and perhaps this is the reason why the bible abounds so much in striking and appropriate metaphor drawn from all departments of nature, shewing the familiar knowledge which the ancients had of nature, which must have been extensive; and that the labour in acquiring it must have been persevering. Every one will see, who takes the bible in his hand, that picture writing is the foundation of the modern, half-literal version.

glory of the Lord shall be revealed, and *all* flesh shall see it together," "for by fire and sword will the Lord plead with *all* flesh," and St. Luke says "*all* flesh shall see the salvation of God."

Flesh, or all flesh, being of plural signification will now readily be seen to come under the general meaning of the word 'wisdom' in its single and collective sense, used so frequently throughout the scriptures, such as 'The wisdom of this world,' 'Man's wisdom,' 'Fleshly wisdom,' 'The wisdom of the wise,' 'The understanding of the prudent,' 'The manifold wisdom of God,' &c., &c. What the term 'WISDOM' is in a moral point of view,—as shewing man to be wise or foolish, accomplished or neglected—as an individual or nation, perfecting his or its pursuits, the term 'FLESH' is in a physiological view shewing the creature man, in an individual or collective sense to be well favoured or lean, rational or instinctive, powerful or weak, active or slothful.

The adoption of the physiological sense for expressing the moral, spiritual, scientific, or artistic pursuits of mankind, becomes exceedingly convenient for exhibiting at one view the various grades of life in which man may find himself engaged as an individual, as a class, or as a nation, provided this mode of expression is understood. In the moral sense, frequently, the condition of mankind is expressed by 'this world,' 'the world,' 'the fashion of the world.' By uniting the moral and physical together we discover easily the meaning of the expressions used largely throughout the bible, of 'the flesh,' and 'the world,' such as "all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father but is of the world." The pride of life, the pride of man, the lust of the eye, and the lust of the flesh, will be understood to express the high estimation in which the existing order of things were held, the aim and study of man being to perfect and protect them against innovation, for individual benefit and national distinction.

Thus, the flesh and fashion of the world lusteth against Christianity, or the flesh and fashion of the Christian world, for the world, by wisdom, knew not God or Christianity. The Greeks were so wise, and so proud of their learning—the wisdom of their great men, and the fame of their philosophy, that they could see nothing in Christianity to recommend it to their notice, because it was hid from them in its own peculiar garb, or flesh, or fashion, which their learning was unable to penetrate. In comparison, therefore, with their own learning, the mystery of God, concerning the history of man, his fall, redemption, and life everlasting, which had been kept secret since the world began, appeared but foolishness—it being seemingly necessary to keep it secret that the man of sin might be revealed.

This, then, is that flesh which the fowls of heaven are invited to come and eat of—the wisdom of the wise and prudent—the wisdom of the world, &c., &c. It divides itself into two great heads or departments, by which man seems to form preceptions of the Deity, and to have a knowledge of God—studies, which form the great aspirations of mankind, the philosophy of THEOLOGY, and the philosophy of PHYSICS: God has manifested himself in and by these two departments of his works—his revealed word, and the works of creation—it being by these two branches of knowledge only that he is made known to man. If mankind has interpreted his word rightly, and understood the purposes of the creation, then there will be nothing to learn—the wisdom of the world will be perfect, and built upon the sure foundation, and, in all probability, God will be revered aright, with that worship due unto his name; if not, if his word has been turned into foolishness, and a wrong estimation and value set upon his works, then man will have that wisdom, wherewith he has been taught to venerate the Omniscient, to learn anew; and it would appear that this is the very ‘flesh’ which he that rideth upon the white horse is to sacrifice, and that very ‘war’ which he is to make upon the world, whose sword with the two edges—two departments of knowledge, natural and revealed—the words that issue out of his mouth—shall be paramount to all words, and shall shew the wisdom of the world to be but foolishness, something fit only for destruction. And those wild intractable fowls, which the wisdom of the world could not tame, but which were athirst for a new order of things, and were thus hungering for the flesh and blood of those kings, captains, and mighty men—who held them and the world in the grasp of their wisdom, and in subordination, as the rider holds the reigns of his steed, guiding it, in his prejudice, whithersoever he wills—these will be gorged and glutted, as would appear, with the flesh of the mighty—the flesh of all men, both free and bond, small and great, slain by the sword of him whose name is ‘the word of God.’

The sacrifice, the eating of the flesh of the mighty, is only expressed in other words, when it is said, “I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent.” Again, “God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty.” “Howbeit we speak wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world that came to naught.” “For ye know your own *calling*, brethren, how that not many WISE men after the flesh, not many MIGHTY, not many NOBLE are called.” Thus, the *calling* of the brethren seemed to be humble in comparison to the wise, the mighty, and the noble of the earth—men of great acquisitions in their own particular pursuits.

Besides the moral and physiological, there is another sense used largely throughout, to express the same thing meant, given in other words, which may be called the mineralogical sense. This sense not drawing its metaphor from animated nature takes its figure from the inanimate, throughout the wide range of nature, and may be said to be combined with the science of construction and art. Thus the scriptures speak of life as a structure composed of materials drawn from every source, more or less enduring. Christ speaks of the wise and foolish of this world as building their houses—their belief—the one upon the rock, the other upon the sand, both of course as they suppose equally calculated to withstand the fury of the elements, when the winds should blow and the rains should descend. Isaiah also speaks of the sure foundation laid in Zion where judgement will be laid to the line and righteousness to the plummet, and when the hail shall sweep away the refuge of lies. (The prophet has not been careful in selecting a physical term for the moral expression 'lies'.) Paul in speaking of the foundation, 'Jesus Christ,' mentions several kinds of materials which may be used in building the Christian structure, but which shall be made use of wholly at the risk of the builder, and thus show his discernment as a wise master-builder to use such and such in the construction of his edifice as 'gold, silver, precious stones, wood, hay, and the stubble of the intellect;' but he adds, 'every man's work shall be made manifest, for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is.' 'If any man's work abide which he hath built thereupon, he shall receive a reward.' 'If any man's work shall be burnt he shall suffer loss; but he himself shall be saved; yet so as by fire.'

The INTELLECT—the builder of man's works, the producer of the wisdom of the world—is thus compared in its wide and varied range of thoughts, in a physiological sense, to the many classes, species, and grades of ANIMATED NATURE, from the WORM to the LION. Christ is in this sense called the *lion*, the *lamb*, the *worm*, being *instinctive* to one pursuit or purpose, or physical ability, and the shades of thought which this or that man may or does possess, to certain animals, indicative of such and such turns of mind portrayed by the picture writings of the Egyptians,—but which must have had a higher source, retained in Biblical narrative. In a mineralogical view the intellect is compared to the globe, to its various inanimate productions and strata; and its strictures to the precious metals and minerals. Man thus, with his intellectual works, builds his hope of salvation, of varied and more or less valuable materials, from the source of his intellect, in comparison as gold is to hay and stubble—on the rock, the sure foundation. In this view, Christ is called the ROCK, the STONE, the PRECIOUS CORNER-

STONE, the STUMBLING-BLOCK, the ROCK OF OFFENCE, the STONE CUT OUT OF THE MOUNTAIN, being *fixed* and *unchangeable* in purpose ; in the moral sense, THE SON OF MAN, the *imitative*, the rational, *i. e.*, to *progress* ; in the divine sense, THE SON OF GOD, the *possessor* of all wisdom, the *perfect* ; and none of these expressions, in either of the senses, are used vaguely or at random, but always strictly to the particular sense and shade of thought meant to be conveyed of the individual, or class, or sect. The strictures of the intellect—the wisdom of the world—will be tried by these or such ordeals, as by fire ; for the fire, or the sword, or the word, will try every man's works, and that only which shall be able to abide them—the words of Him that sitteth upon the White Horse—shall be accounted worthy to remain.

We have in a very cursory manner attempted to give an explanation of these passages of Scripture which we have cited, as being in continuation of the views contained in "*The Seventh Angel*." The Battle of Armageddon, supposed to have a reference to the Eastern question and war, now unhappily begun, will be seen to have already taken place, and whatever wars may emanate from the Turco-Russian war, and whatever battles may be fought, and nations and armies be gathered together in mortal conflict, one thing will appear evident and so far consoling, from which no fears may be entertained, that, the Battle of Armageddon, that which has caused every bible reader to tremble, is already past ; also that it is quite a distinct battle from the supper of the great God. Still, the bible reader will find many questions of the greatest moment remaining to be answered, points on which he grounds his faith, on which he fears and trembles, and on which he hopes almost against hope, for salvation. This we have already stated and readily admit, but promise to express our full opinion, at some future time, strictly in the style in which we have already begun, of the value or worthlessness of which our readers will now be somewhat prepared to judge, from what has already been presented. If we have succeeded in answering the questions started, thus securing the first steps, the succeeding developments will with greater facility come home to the understanding of the unprejudiced mind.

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THE SEVENTH ANGEL.

CRITICAL OPINIONS OF THE PRESS.

The Seventh Angel; Peace on Earth, or the Mystery Revealed. By the author of 'Trinology,' &c. William Strange, London.

Since the Parisian Revolution of 1848, and the remarkable coincidence of that event with certain interpretations of the book of Revelation made by Fleming, a century and half before, great have been the efforts by several writers to wrest from that "mystery of mysteries" some knowledge of coming events. The 'Coming Struggle' has been read by vast numbers, but let no successor dream of making an equal impression. The pamphlet under notice begins with that variously expounded text, "Let him that hath understanding count the number of the beast, for it is the number of a man; and his number is six hundred threescore and six." The application of this famous number may give some notion of his line of interpretation. The number being the number of a man—sovereignty—monarch—ruler, he endeavours to find out the number 666 as forming the constituents of the Legislature, representing Sovereignty. This he finds in the Legislature of Great Britain, made up of 658 members of the Commons, and eight of the Peerage, making together the prophetic number of 666. The beast that ascended up out of the bottomless pit having "seven heads and ten horns," is also a representative of this same Great Britain. The "ten horns" are 1st, Royalty; 2nd, Peers of the Blood Royal; 3rd, Archbishops; 4th, Dukes; 5th, Marquises; 6th, Earls; 7th, Viscounts; 8th, Bishops; 9th, Barons; 10th, Commons. The "Seven Heads" on which these ten horns are placed are 1st, the Crown; 2nd, the Church; 3rd, the War department; 4th, Law; 5th, the Civil or Municipal establishment; 6th, Educational establishment; 7th, Trade—the Commercial. The "Angel" mentioned in the 10th chapter which came down from heaven clothed with a cloud, a rainbow upon his head, his face like the sun, and his feet as pillars of fire, with other concomitants of majesty represents the spirit of the Reform Bill in 1832! If this does not whet the reader's curiosity to get and read such a book, we don't know what will.—*North Devon Journal*.

The Seventh Angel; Peace on Earth; or the Mystery Revealed. Showing the signification of the Beast designated by the number 666, the Angel having the little book open in his hand, the two Witnesses, the Dragon, and the Kingdom of the Son of Man. By the author of "Trinology," and "Lectures developing a New Philosophy of Physics." London: W. Strange; Nottingham: T. Forman.

The author of the work of which we prefix the complete title, into whatever field of speculation he enters, proves himself unquestionably an original thinker. New and sound views, in fact, are wanted for the interpretation of prophecy; and let the present author, Mr. Forfar, be right or wrong, his suggestion of a new *point d'appui* would eventually be momentous to the grand

results of the discovery and discrimination of truth. Perfectly at issue with the vaticinatory authors whose lucubrations have, in shoals, overwhelmed the lovers of prophetic lore, Mr. Forfar, taking what may probably be termed a low view of the sense of Revelation, applies the figures and expressions of the Apocalypse to things undreamt of in their philosophy. Before pronouncing who is right it would be well for those who affect the study of those half-hidden mysteries to consider well, too, what he advances. For our part, coming to his expositions perfectly unprepared for the turn which they take, we were, to say the least, exceedingly struck with the ease of identity made out betwixt the passages of the Apocalypse mentioned in the title page. We may safely predict that the pamphlet is one which must command and rivet attention; in close and cogent reasoning, inflexibility of purpose and stern enunciation of truth itself, it is a commentary worthy of that terrible page which pronounces woe on him who shall "take away from it."—*Nottinghamshire Guardian*.

The Seventh Angel, &c. By the Author of "Trinology," &c. W. Strange.

This is a pamphlet devoted to elucidating, or, to use the writer's own expression, unfolding the myteries of the Apocalypse. It is evidently the production of a bold original thinker, as well as a man of ability.—*Mordon Express*.

The Seventh Angel; Peace on Earth; or the Mystery Revealed.

There is much in this pamphlet that deserves the attention of those interested in scripture history, especially at the present time. The author attempts to unfold the mysteries of the Apocalypse and of prophecy as delivered to man in the sacred writings. How far he has succeeded the reader will best judge on a perusal of the whole work. London: published by W. Strange; and sold by Thew and Son, Lynn.—*Lynn Advertiser*.

The Seventh Angel; Peace on Earth; or the Mystery Revealed.

In these days of war and rumours of war, and when the banners of the Crescent and the Cross are unfurled, we look with interest on all works relating to Prophecy. The author of the pamphlet before us is well known in the world of letters, for his original views on the laws of natural science, and although we do not unreservedly adopt his views of prophecy we willingly testify to the ability and earnest manner in which he seeks to unfold a "great Mystery."—*Weston Super Mare Gazette*.

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The Seventh Angel: Peace on Earth; or the Mystery Revealed. London: Wm. Strange.

In this pamphlet the author of "Trinology," and of "Lectures developing a New Philosophy of Physics," (noticed some time since in these columns,) attempts to unfold the mysteries of the scriptural prophecies. Of Mr. Forfar's abilities we have a high opinion.—*Sheffield Free Press*.