

T H E
D O W N F A L L
O F
MYSTICAL BABYLON;
O R, A
KEY TO THE PROVIDENCE OF GOD,
I N T H E
POLITICAL OPERATIONS OF 1793-4.

BEING THE SUBSTANCE OF A DISCOURSE, PREACHED,
FIRST, AT ELIZABETH TOWN, AND AFTERWARDS
AT NEW-YORK, ON THE EVENING OF THE LORD'S
DAY, APRIL 7, 1793, AND NOW OFFERED, WITH
NOTES AND ILLUSTRATIONS, IN EVIDENCE OF THE
SENTIMENTS THEN DELIVERED.

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A P O L O G Y.

AS the following discourse was delivered from short notes, it is hoped that any little difference in arrangement, or any additional proofs or illustrations, now observed, will be readily excused by any who heard the discourse preached; especially, whilst it is remembered, that in a printed discourse much higher authorities are expected, than what is necessary in the common course of parochial preaching.

For any sentiments observed to be omitted, the reader is referred to the tenor of the preceding discourses; and if any should be ready to say, that proofs and illustrations are needlessly multiplied, it may not be improper to answer, that on the subject of prophecy, as well as in respect to every other, the truth gains in proportion to the evidence by which it is attested; and shines much brighter whilst supported by a cloud of approved witnesses, than whilst resting on the opinion of any single interpreter.

T H E
D O W N F A L L
O F
M Y S T I C A L B A B Y L O N.

REVELATION XVIII. 20.

Rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.

IN all the calamities which it pleases God to bring upon his enemies, or upon the enemies of his church, all holy beings have cause to rejoice. The ground of their joy, in such events, however awful to the sufferers, is founded in the reason and nature of things as well as in the express appointment and call of God.

The cause of God in heaven, and the cause of Christ and of his church on the earth are one and the same; and so far as either the former or the latter, or both unitedly, may be employed, in their usual methods of exertion, in counteracting, and in overturning

the purposes of the Grand Adversary or of his instruments; in the same degree may the struggle be stiled a common cause, or a general war. The enemies of God are the enemies of his church, and they who seek the overthrow of the latter, would, if possible, dethrone the former. On this account, therefore, it is, that all holy beings, whether in the heaven of heavens, on high, or whether in the heavens of the Christian church, (for so, in prophetic stile, the word sometimes signifies,) are called upon to rejoice at the calamities which God, in judgment for their sins, brings on his enemies, and on the enemies of his Zion.

All holy beings have cause to rejoice in the downfall of the wicked, as such a disaster, under the management of heaven, may tend to the upbuilding of the kingdom of Christ, and of the truth in the world. By such events victory is, renewedly, ascribed to God. The faith and hope of the pious are revived and confirmed.—That such effects, by such disasters upon the wicked, have been produced, the scriptures plainly teach. The drowning of the old world, and the destruction of Pharaoh and his host are instances in point. In view of the latter, *sang Moses*

and the children of Israel this song unto the Lord, and spake, saying—I will sing unto the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea. The Lord is my strength and song, and he is become my salvation: he is my God, and I will prepare him an habitation; my father's God, and I will exalt him. The Lord is a man of war: the Lord is his name.

Not only is the confidence of the righteous maintained by such displays of vindictive power, but the same events load, with increasing danger, the interests of Satan and of the wicked in general.

To revive the interests of truth and of grace—to support the cause of God in the bosoms of the righteous, and to accumulate the degrees of danger, apprehension and final destruction, on the part of the wicked, have no doubt been important, if not leading objects to be accomplished, in all the denunciations and executions which, in all ages, have been, in a higher or less degree, emptied forth upon the wicked, from the vials of the divine indignation.

In pursuance of the same important objects, a call is issued, on a mighty and solemn

occasion, to all friends to God, and to his government to rejoice. *Rejoice over her thou heaven, and ye holy apostles and prophets, for God hath avenged you on her.*

Unfolding this passage I propose to shew,

I. Who it is over whose destruction holy beings are called upon to rejoice.

II. The cause of this disaster.

III. Notice the means employed to bring this event to pass. And,

IV. Shew the foundation the event lays for universal joy; concluding with some reflections from the whole.

And will a very gracious God so enlighten the mind, both of the speaker and of the hearers, that truths may be opened, impressions made, and effects wrought answerable to the nature and import of so solemn and momentous a subject.—I am,

I. To shew who it is over whose destruction, or downfall, all holy beings are called upon to rejoice.

For this knowledge we must repair to the first and second verses of the context. *And after these things, saith the inspired apostle, I saw another angel come down from heaven,*

having great power, and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, BABYLON THE GREAT IS FALLEN, IS FALLEN.

It is very generally, if not unanimously, agreed by Protestant writers, that by Babylon, as used in this place, you are to understand the extensive, once triumphant, and persecuting power of anti-christian Papal Rome, stiled BABYLON, because there are so many appendages to this idolatrous power, which so nearly resemble, and so exactly answer the prophetic description of Babylon, of the Chaldees—the inveterate, the powerful, and, for a season, the successful enemy of the people of God, in ancient time.

Figures of speech, especially in the prophetic parts, are very frequent in the scriptures. Indeed, almost the whole of this book of the *Revelation of Jesus Christ which God gave unto him, to shew unto his servants things which must shortly come to pass*, is made up of figures. Sometimes, lest the figure should be unintelligible, the angel sent to communicate the very interesting intelligence of this invaluable book, explains the figure.—And sometimes the prophetic herald gives a different view of the same object in differ-

ent figures. Of this method we have an example in the subject before us.

Papal Rome, here stiled **BABYLON THE GREAT**, in the chapter preceding is called, because of her idolatrous practices, and because of her forsaking her original faithful Lord and Husband—the **GREAT WHORE**: And that it might be known to be the same power, as is here described, the word Babylon is annexed or interwoven with the other characters of this mystical harlot. This fact will be yet more clear if you listen to the testimony itself. *So he carried me away in the spirit into the wilderness: and I saw a woman sit upon a scarlet-coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet-colour, and decked with gold, and precious stones, and pearls, having a golden cup in her hand, full of abominations and filthiness of her fornication. And upon her forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH.*

In supporting the allusion, or in running the parallel between ancient heathenish and modern anti-christian Papal Babylon, you

will permit, that I but touch upon the different branches of similarity, leaving the more full illustration to be supplied by your own recollection and study.

As in the prophetic writings the words Jerufalem, Zion, the Temple of the living God, &c. are used to exprefs the ftate of the church under the Jewish, fo the fame words are fometimes applied to exprefs the ftate and character of the church under the Chriftian difpenfation. On the other hand, as Sodom, Egypt and Babylon were names given to the enemies of God, and of his church, in ancient time, fo, under the fame names, their fucceffors are fet forth and defcribed as to exift in later times.

All thefe dark fhades of national character, and many more, did time allow, might be proved to be, with juftice, applicable to this anti-chriftian power of Papal Rome.—To Sodom this power may be likened for her fin, and to Egypt for her darknefs, idolatry and oppreffion. And, without doubt, by the angel of God, in his addrefs to St. John on the fubject of the flaughter of the witneffes, thefe dark fhades are applied to this tyrannical dominion. *And their dead bodies fhall lie in the ftreets of the great city,*

which spiritually is called Sodom and Egypt, where, also, our Lord was crucified. On these words, saith an approved commentator*—
 “The place where this was done is stiled
 “Sodom and Egypt, and the *great city*
 “*where our Lord was crucified*; which, if
 “literally understood, signifies Jerusalem,
 “but if mystically understood, ROME, or the
 “Roman empire.”—And no one, I may add, will suppose it is perverting the prophetic emblem, if it be applied, solely, to Rome; especially, if it be recollected, that as Jerusalem was the head of the Jewish, so Rome professes to be the head of the Christian empire; and also, that the once crucifying of our Lord at Jerusalem, is but a faint emblem of the thousand crucifixions he has since undergone in the multiplied persecutions and tortures of the members of his mystical body; and, I may add, which he still undergoes in the daily offerings, the mystical services, the superstitious masses of the church of Rome.

Hear, also, to this point, the testimony of a late very respectable writer on the subject of prophecy.† “As to the great city, men-

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* Burkit in loco. † Langdon in loco.

tioned under the figurative names of Sodom and Egypt, and compared also to Jerusalem, where our Lord was crucified, we shall find by following visions that Rome, with its empire, is meant. It is called Sodom, on account of the abominable crimes committed in it; Egypt, on account of abounding superstition and idolatry, and the cruel bondage in which it holds the people of God: And it is compared to Jerusalem, being said to be the city where our Lord was crucified; because while it pretended to be an holy city, it had killed the prophets and saints, and crucified Christ afresh in his members. Here it may be more especially observed, that as in the beginning of the chapter the temple is the emblem of the Christian church, that city, with its empire, in which the church is comprehended, may very properly be compared to Jerusalem, the city in which the Jewish temple stood: And as our Lord was crucified within the jurisdiction of the Roman empire, and by the Roman authority, and the Papal empire has succeeded to the other, and claims an equal extent, there is a propriety in saying that our Lord was crucified in the great city Rome, confi-

“dered in connexion with the empire of
“which it is the capital.”

Having laid this foundation as to the use and application of prophetic figures, to which much might be added, were it necessary, the way is plain to proceed with my subject, in an attempt to shew, that by BABYLON THE GREAT, whose fall is predicted in the text, is meant the present anti-christian power of Papal Rome.

This fact will, at once, appear most palpably evident, if, with attention, you are pleased to follow me in a consideration of the several articles of analogy, between ancient and modern Babylon, designed to justify the prophetic allusion.

1. Did Nebuchadnezzar, the king of Babylon, *set up an image*, and call upon the subjects of his empire to fall down and worship it, so hath the Nebuchadnezzar of the church of Rome, supported by the magi of his kingdom, set up, and continued to set up images innumerable, to which the homage of bowing and kneeling is continually paid in churches, in many public places, and even on the common country roads, by the subjects of this mystical empire, as is well known to those who have passed through this idolatrous country.

2. Did the decree of the king of Babylon enjoin homage to this image on pain of being cast *into the midst of a burning fiery furnace*; so doth the church of Rome enjoin homage to her idols on pain of exclusion from her communion, with the tortures of the inquisition in this world, and the pains of purgatory and damnation in the next.*

3. Did Nebuchadnezzar actually inflict, or attempt to inflict, the pains of the fiery furnace on some who refused to bow down to his image; so hath the church of Rome actually inflicted, on thousands of innocent Protestants, refusing to partake in her idolatries, all the tortures which imagination could invent.

Let the history of her persecutions, massacres, slaughters and burnings testify to this fact.†

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* The Author once had his own hat knocked off by the bayonet of a soldier, belonging to a party who escorted and protected a Bishop and his confederates, during a very thronged procession, at Nantes, because he would not do customary homage at the presence of the Host, which was carried along the streets, claiming religious homage, during the farcical exhibitions on the celebration of the Fête de Dieu.

† "Satan has opposed the Reformation with cruel *persecutions*. The persecutions with which the Protestants, in one kingdom and another, have been tormented, by the church of Rome,

4. Was ancient Babylon the seat and source of idolatry in the Pagan; so is Rome in the Christian world.

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have been, in many respects, beyond any that were before. So that Antichrist has proved the greatest and most cruel enemy the church of Christ ever had; agreeable to the description given of the church of Rome. *And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus.— And in her was found the blood of prophets, and of saints, and of all them that were slain upon the earth.*

The heathen persecutions had been very dreadful; but now persecution, by the church of Rome, was improved, and studied, and cultivated as an art or science. Such methods of tormenting were found out, that were beyond the invention of former ages. And, that persecution might be managed more effectually, there were certain societies established in various parts of the Popish dominions, whose business it should be to study, improve, and practise persecution in its highest perfection, which are called the courts of inquisition.* A perusal of the histories of the Romish persecution, and their courts of inquisition, will give that idea, which a few words cannot express.

* These infernal tribunals were first erected in the twelfth century by the infamous Father Dominic, under the patronage of Pope Innocent III. in order more completely to extirpate the Waldenses, and other pretended heretics. It is difficult to conceive, that if God had delivered the world entirely into the Devil's hands, (as Satan once pretended) that his ingenuity and malice could have invented any thing more detestable and shocking. In fact, there is scarcely a method that could delay or pervert justice, but they have adopted it in their forms; nor does there seem a possible method of torture but they have invented and repeatedly exercised. The reader, whose nerves can bear such reiterated scenes of cruelty, may read Baker's History of the Inquisition—the History of the Inquisition at Goa, written by a Papist, and similar works. But to shew how far it is possible for human nature to go, let him read the following extract from a sermon preached at Evora, on occasion of one of the most horrid scenes the sun ever beheld, an *auto de fe*, when they burn or rather roast heretics (as

Did her kings rule over many kingdoms and provinces; so this anti-christian idola-

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they call them) alive. from a principle of religion. "Beloved Portuguese," said the inhuman wretch, "let us return thanks to Heaven, for his great goodness in giving us this holy tribunal (the Inquisition.) Had it not been for this tribunal our kingdom would have become a tree without flowers or fruits, fit only to be committed to the flames. What progress has heresy made, for want of an Inquisition, in England, France, Germany, and the Netherlands! It is evident, had it not been for so great a blessing, our country would have been like to those above-mentioned."

When the Reformation began, the beast with seven heads and ten horns began to rage in a dreadful manner. After the Reformation, the church of Rome renewed its persecution of the poor Waldenses, and great multitudes of them were cruelly tortured and put to death. Soon after the Reformation, there were also terrible persecutions in various parts of Germany, and especially in Bohemia, which lasted for thirty years together, in which so much blood was shed for the sake of religion, that a certain writer compares it to the plenty of waters of the great rivers of Germany. The countries of Poland, Lithuania, and Hungary were, in like manner, deluged with Protestant blood.*

* "If Rome *Pagan* hath slain her thousands of innocent Christians, Rome *Christian* hath slain her ten thousands. For, not to mention other outrageous slaughters and barbarities, the croisades against the Waldenses and Albigenses, the murders committed by the Duke of Alva in the Netherlands, the massacres in France and Ireland, will probably amount to above ten times the number of all the Christians slain in all the ten persecutions of the Roman emperors put together."

"By means of these and other cruel persecutions, the Protestant religion was in a great measure suppressed in Bohemia, and the Palatinate, and Hungary, which before were Protestant countries. Thus was fulfilled what was foretold of the little horn." *And of the ten horns that were in his head, and of the other which came up, and before whom three fell, even of that horn that had eyes, and a mouth that spake great things, whose look was more stout than his fellows: I beheld and the same horn made war with the*

trous harlot is said to *fit upon many waters; with whom the kings of the earth have commit-*

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saints, and prevailed against them. And what was foretold of the beast having seven heads and ten horns. *And it was given unto him to make war with the saints, and to overcome them; and power was given him over all kindreds, and tongues, and nations.*

Also Holland, and the other low countries, were, for many years, a scene of nothing but the most affecting and amazing cruelties, being deluged with the blood of Protestants, under the merciless hands of the Spaniards, to whom they were then in subjection.—But in this persecution the Devil in a great measure failed of his purpose, as it issued in a great part of the Netherlands casting off the Spanish yoke, and setting up a wealthy and powerful Protestant state, to the great defence of the Protestant cause ever since.

France also is another country which, since the Reformation, in some respects, perhaps, more than any other, has been a scene of dreadful cruelties suffered by the Protestants there. After many cruelties had been exercised towards the Protestants in that kingdom, there was begun a persecution of them in the year 1571, in the reign of Charles the IX. king of France.

It began with a cruel massacre, wherein seventy thousand Protestants were slain in a few days time, as the king boasted; and in all this persecution, he slew, as is supposed, three hundred thousand martyrs. And it is reckoned, that about this time, within thirty years, there were martyred in this kingdom, for the Protestant religion, thirty-nine princes, one hundred and forty-eight counts, two hundred and thirty-four barons, one hundred and forty-seven thousand five hundred and eighteen gentlemen, and seven hundred and sixty thousand of the common people.

The Parisian massacre was aggravated with several circumstances of wantonness and treachery: but we hope that the above numbers are exaggerated. Thuanus, their own historian, reckons thirty thousand lives destroyed in this slaughter; but Protestant authors seem to have reason for supposing them not less than one hundred thousand in the whole. But the most horrid circumstance in the history is, that when the news of this event reached Rome, Pope Gregory XIII. instituted the most solemn rejoicings, giving

ted fornication, and the inhabitants of the earth have been made drunk with the wine of her fornication.

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thanks to Almighty God for this glorious victory!!!—An instance that has no parallel, even in hell.

But all these persecutions were, for exquisite cruelty, far exceeded by those which followed in the reign of Lewis XIV. which, indeed, are supposed to exceed all others that ever have been; and being long continued by reason of the long reign of that king, almost wholly extirpated the Protestant religion out of that kingdom, where had been before a multitude of famous Protestant churches all over the country.* Thus it was given to the beast to make war with the saints, and to overcome them.

* *The Persecution under Lewis XIV.*—This followed the revocation of the Edict of Nantes, A. D. 1685. The following extract is taken from a French work of reputation.

“The troopers, soldiers and dragoons went into the Protestants’ houses, where they marred and defaced their household stuff, broke their looking-glasses, and other utensils and ornaments, let their wine run about their cellars, and threw about their corn, and spoiled it. And as to those things which they could not destroy in this manner, such as furniture of beds, linen, wearing apparel, plate, &c. they carried them to the market place, and sold them to the Jesuits and other Roman Catholics. By these means the Protestants in Montaubon alone were, in four or five days, stripped of above a million of money. But this was not the worst.

“They turned the dining-rooms of gentlemen into stables for their horses, and treated the owners of the houses where they quartered with the highest indignity and cruelty, lashing them about from one to another, day and night, without intermission, not suffering them to eat or drink; and when they began to sink under the fatigue and pains they had undergone, they laid them on a bed, and when they thought them somewhat recovered, made them rise, and repeated the same tortures. When they saw the blood and sweat run down their faces and other parts of their bodies, they sluiced them with water; and putting over their heads

5. Was ancient Babylon a scourge to the people of God, and did she bring them into

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kettle-drums, turned upside down, they made a continual din upon them till those unhappy creatures lost their senses. When one party of these tormentors were weary they were relieved by another, who practised the same cruelties with fresh vigor.

At Negreplisse, a town near Montaubon, they hung up Isaac Hayin, a Protestant citizen of that place, by his arm-pits, and tormented him a whole night by pinching and tearing off his flesh with pincers. They made a great fire round a boy about twelve years old, who, with hands and eyes lifted up to heaven, cried out—"O God, help me!"—And when they found the youth resolved to die rather than renounce his religion, they snatched him from the fire just as he was on the point of being burnt.

"In several places the soldiers applied red hot irons to the hands and feet of men, and the breasts of women. At Nantes they hung up several women and maids by their feet, and others by their arm-pits, and thus exposed them to public view stark-naked. They bound mothers that gave suck to posts, and let their sucking infants lie languishing in their sight for several days and nights, crying, moaning and gasping for life. Some they bound before a great fire, and, being half roasted, let them go—a punishment worse than death. Amidst a thousand hideous cries, and a thousand blasphemies, they hung up men and women by the hair, and some by their feet, on hooks in chimneys, and smeared them with wisps of wet hay till they were suffocated. They tied some under the arms with ropes, and plunged them again and again into wells. They bound others like criminals, put them to the torture, and with a funnel filled them with wine, till the fumes of it took away their reason, when they made themselves they consented to be Catholics. They stripped them naked and, after a thousand indignities, stuck them with pins and needles from head to foot. They cut and slashed them with knives, and sometimes with red-hot pincers took hold of them by the nose and other parts of the body, and dragged them about the rooms till they made them promise to be Catholics, or till the cries of these miserable wretches, calling upon God for help, forced them to let them go. They beat them with flaves, and thus bruised, and with broken bones,

a seventy years captivity? so this anti-christian power hath been a scourge to the true worshippers of God in modern times, and hath had a great part of the Christian church

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dragged them to church, where their forced presence was taken for an abjuration. In some places they tied fathers and husbands to their bed-posts, and, before their eyes, ravaged their wives and daughters with impunity. They blew up men and women with bellows till they burst them. If any, to escape these barbarities, endeavoured to save themselves by flight, they pursued them into the fields and woods, where they shot them like wild beasts, and prohibited them from departing the kingdom, (a cruelty never practised by Nero or Dioclesian) upon pain of confiscation of effects, the galleys, the lash, and perpetual imprisonment; insomuch that the prisons of the sea-port towns were crammed with men, women and children, who endeavoured to save themselves by flight from this dreadful persecution. With these scenes of desolation and horror, the popish clergy feasted their eyes, and made only a matter of laughter and sport of them."

Other cruelties.—Beside the Protestant blood shed in these persecutions, Popery has to answer for the lives of millions of Jews, Mahometans, and barbarians. When the Moors conquered Spain in the eighth century, they allowed the Christians the free exercise of their religion. But in the fifteenth century, when the tables were turned, and Ferdinand subdued the Moriscoes, (the descendants of the above Moors) many hundred thousands of them were forced to be baptized, or burnt, massacred, or banished, and their children sold for slaves; besides an innumerable multitude of Jews, who shared the same cruelties, chiefly by means of the infernal Inquisition. A worse slaughter, if possible, was made among the natives of Spanish America, where fifteen millions are said to have been sacrificed to the genius of Popery in the course of about forty years. Well, therefore, might the inspired apostle say, that at mystic Babylon's destruction—*In her was found the blood of prophets, and of saints, and of all that were slain upon the earth!* Rev. xviii. 24.—[See Edwards's History of Redemption, with notes, page 452, 459, of the London, or new American edition.]

in more than Egyptian bondage for twelve hundred years.

During this bondage it is that the TWO WITNESSES—the *few* faithful, who, in every age, have testified to the truth; (as some have supposed) but if so, there may be also an allusion, and perhaps a primary one, to the TWO OLIVE TREES of the prophet's vision, *the anointed ones that stand by the Lord of the whole earth.*

The olive tree afforded light from its fatness, and nourishment from its fruit. Understanding, therefore, the purport of the TWO WITNESSES, as explained by the angel, to be the two OLIVE TREES, and the TWO CANDLESTICKS, *standing before the God of the earth*, I am rather inclined to think, that they have a more extensive, mystical, and important meaning than what they have been generally understood to imply. If the olive trees and candlesticks were an emblem of spiritual and divine communications during their standing in the Jewish, what should hinder the same application whilst they stand in the Christian church?

As the gifts and graces shed down upon the ministers of our blessed Lord, and upon his churches, after his ascension, were sup-

posed to have been typified or prefigured by the anointing and common oil of the sanctuary; so the olive tree as giving light and heat, and, I may add, nourishment too, was found in the usage and appointment of heaven, no unbecoming representation or emblem of those spiritual communications which were then shed upon the true worshippers, and which will ever be continued as long as Christ is the vine, or true olive, and his people the needy branches.

May we not then suppose, that by these TWO OLIVE TREES and the TWO CANDLESTICKS, *standing before the God of the earth*, is meant the *sources* of divine and spiritual supplies to his church, the *medium* of communication, or methods of *outward* and *open exhibition*; or shall we say, that the emblem may partake a little of each, and stand a lively figure of them all?

If you ask how this interpretation can consist with the epithet, with their being called *witnesses*, it may be answered, they are justly and literally so to be stiled. Are not the word of God preached, and his ordinances administered, by his faithful ministers, properly to be stiled WITNESSES for God?—

And if you choose to retain the number *two*, may we not say the *spirit* and the *word*, with their usual and outward methods of administration, are signified; or say the word, and the ordinances of God in general, or the whole exhibition of the testimony of God, whether in things inward and spiritual, or in things outward and visible?

With this interpretation agrees well the idea of their prophesying *in sackcloth*; for no one can pretend, but the administration of the word and worship of God, in the Romish church, is so beclouded by ignorance, stiled darkness; by superstition and error, and by the ministry of a corrupt priesthood, as to lay just foundation to say, that the witnesses, with this interpretation, are emphatically prophesying in sackcloth.

With the same idea consists, very exactly, the *term* of time in which these witnesses are appointed to prophesy:—It is during the whole reign of Antichrist, the forty-two months, or twelve hundred and sixty years. *And I will give, or appoint, unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth.*

With the same interpretation agrees the

declaration or exposition of the angel in the next verse. *These are the TWO OLIVE TREES and the TWO CANDLESTICKS standing before the God of the earth.* And, in fact, there seems nothing in the chapter but what may, with as great apparent truth, be reconciled to this interpretation, as to any other; and there are some things in it which cannot, with ease, be interpreted as applicable to the witnesses, in any other sense, understood or explained.

And if any should be disposed to believe, that the present reigning persecuting infidel power, now waging war against all revealed religion, in France, is likely to be the *death* of these same witnesses, who, for a long time, have already been made to prophesy in sack-cloth, perhaps the opinion may find support from the declaration of the angel: *And when they shall have finished their testimony, the beast that ascendeth out of the bottomless pit, shall make war against them, and shall overcome them, and kill them.* If this interpretation be true, the mourning witnesses are now suffering death in those parts of mystical Babylon, where the existing exterminating power has prevailed.

Did time allow, and was the present a

proper place in the order of my discourse, I might expound upon the whole chapter, and easily reconcile any expressions which, at first view, might appear intricate, or doubtful, to the spirit of this interpretation. Suffice it, for the present, to say, that with this interpretation agrees well the declaration made respecting the injury these witnesses are able to do their enemies. *And if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies.* And of nothing short of the administration of Heaven can it be said: *These have power to shut heaven, that it rain not in the days of their prophecy.* And of nothing short of this can it be said—*They have power over waters to turn them to blood, and to smite the earth with all plagues as often as they will.* And very correspondent to the death of the witnesses, and to the lying of their dead bodies in the *street of the great city*, is the death, the broken and demolished state of external religion in those parts of Papal Rome, in which the present exterminating power hath prevailed. And equally correspondent is the declaration, that *they of the people, and tongues, and nations*; probably those nations and churches out of the communion of the church of Rome,

shall see their dead bodies three days and an half, and, by a more lively administration of the word and ordinances of God, shall not suffer their dead bodies to be put in graves.

And over the death of these witnesses it is, that the men of this world *shall rejoice, and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth.*

To the resurrection and final exaltation of these witnesses well applies the verses succeeding. *And after three days and an half, the spirit of life from God entered into them, and they stood upon their feet, and great fear fell upon them that saw them. And they heard a great voice from heaven, saying unto them—Come up hither. And they ascended up to heaven in a cloud, and their enemies beheld them. During these events it is said—And the same hour was there an earthquake. May it not mean the earthquake now begun—the present convulsions amongst the nations, (for so in prophetic stile the word signifies) which are to be succeeded by the opening of the temple of God in heaven. And the temple of God was opened in heaven, and there was seen, in his temple, the ark of his testament; and there were lightnings, and voi-*

this was a member of the Christian church, and set by God in the most eminent station in his church, and was honoured above all other princes that ever had been in the world, as the great protector of his church, and her deliverer from the persecuting power of that cruel scarlet-coloured beast. Mr. Lowman himself styles him *a Christian Prince, and Protector of the Christian Religion*. God is very careful not to reckon his own people among the Gentiles, the visible subjects of Satan, Num. xxiii. 9. *The people shall not be reckoned among the nations*. God will not enroll them with them; if they happen to be among them, he will be careful to set a mark upon them, as a note of distinction, Rev. vii. 3, &c. when God is reckoning up his own people, he leaves out those that have been noted for idolatry. As among the tribes that were sealed, Rev. viii. those idolatrous tribes of Ephraim and Dan are left out, and in the genealogy of Christ, Matth. i. those princes that were chiefly noted for idolatry, are left out. Much more would God be careful not to reckon his own people, especially such Christian princes as have been the most eminent instruments of overthrowing idolatry, amongst idolaters, and as members and

heads of that kingdom that is noted in scripture as the most notorious and infamous of all, for abominable idolatry, and opposition and cruelty to the true worshippers of God. And especially not to reckon them as properly belonging to one of those seven heads of this monarchy, of which very heads it is particularly noted that they had on them the names of **BLASPHEMY**, which Mr. Lowman himself supposes to signify idolatry. It was therefore worthy of God, agreeable to his manner, and what might well be expected, that when he was reckoning up the several successive heads of this beast, and Constantine and his successors came in the way, and there was occasion to mention them, to set a mark, or note of distinction on them, signifying that they did not properly belong to the beast, nor were to be reckoned as belonging to the heads, and therefore are to be skipped over in the reckoning, and Antichrist, though the eighth head of the Roman empire, is to be reckoned the seventh head of the beast. This appears to me abundantly the most just and natural interpretation of Rev. xvii. 10, 11. It is reasonable to suppose, that God would take care to make such a note in this prophetic description

of this dreadful beast, and not, by any means to reckon Constantine as belonging properly to him.—If we reckon Constantine as a member of this beast having seven heads and ten horns. described chap. xvii. and as properly one of his heads, then he was also properly a member of the great red dragon with seven heads and ten horns that warred with the woman, chap. xii. For the seven heads and ten horns of that dragon, are plainly the same with the seven heads and ten horns of the beast. So that this makes Constantine a visible member of the devil; for we are told expressly of that dragon, ver 9. that he was *that old serpent, called the Devil and Satan*. And to suppose that Constantine is reckoned as belonging to one of the heads of that dragon, is to make these prophecies inconsistent with themselves. For here in this 12th chapter, we have represented a war between the dragon and the woman cloathed with the sun; which woman, as all agree, is the church; but Constantine, as all do also agree, belonged to the woman, was a member of the Christian church, and was on that side in the war against the dragon; yea, was the main instrument of that great victory that was obtained over the dragon there spo-

ken of, ver. 9—12. What an inconsistency therefore is it, to suppose that he was at the same time a member and head of that very dragon, which fought with the woman, and yet which Constantine himself fought with, overcame, and gloriously triumphed over! It is not therefore to be wondered at, that God was careful to distinguish Constantine from the proper heads of the beast; it would have been a wonder if he had not. God seems to have been careful to distinguish him, not only in his word, but in his providence, by so ordering it that this Christian emperor should be removed from Rome, the city that God had given up to be the seat of the power of the beast, and of its heads, and that he should have the seat of his empire elsewhere.

Constantine was made the instrument of giving a mortal wound to the heathen Roman empire, and giving it a mortal wound in its head, viz. the heathen emperors that were then reigning, Maxentius and Licinius.—But more eminently was this glorious change in the empire owing to the power of God's word, the prevalence of the glorious gospel, by which Constantine himself was converted, and so became the instrument of the o-

verthrow of the heathen empire in the east and west. The change that was then bro't to pass, is represented as the destruction of the heathen empire, or the old heathen world, and therefore seems to be compared to that dissolution of heaven and earth that shall be at the day of judgment, Rev. vi. 12. to the end. And therefore well might the heathen empire, under the head which was then reigning, be represented as wounded to death, chap. xiii. 3. It is much more likely, that the wound the beast had by a sword, in his head, spoken of ver. 14. was the wound that the heathen empire had in its head, by that sword which we read of, chap. i. 16. and xix. 15. that proceeds out of the mouth of Christ, than the wound that was given to the Christian empire and emperor by the sword of the heathen Goths. It is most likely that this deadly wound was by that sword with which Michael made war with him, and overcame him, and cast him to the earth, chap. xii. 9. and that the deadly wound which was given him, was given him at that very time. It is most likely, that the sword that gave him this deadly wound, after which he strangely revived, as though he rose from the dead, was the same sword with that which is spoken of,

as what shall at last utterly destroy him, so that he shall never rise more, chap. xix. 15, 19, 20, 21. This wounding of the head of the beast by the destruction of the heathen empire, and conversion of the emperor to the Christian truth, was a glorious event indeed of Divine Providence, worthy to be so much spoken of in prophecy. It is natural to suppose, that the mortal wounding of the head of that savage cruel beast, that is represented as constantly at war with the woman, and persecuting the church of Christ, should be some relief to the Christian church; but, on the contrary, that wounding to death, that Mr. Lowman speaks of, was the victory of the enemies of the Christian church over her, and the wound received from them.

It is said of that head of the empire that shall be next after the sixth head, and next before Antichrist, and that is not reckoned as properly one of the number of the heads of the beast, that *when it comes, it shall continue a short space*, chap. xvii. 10. By which we may understand, at least, that it shall be one of the shortest, in its continuance, of the successive heads. But the government seated at Ravenna, in the hands of the Goths, or of the deputies of the Greek emperors,

that thou shalt take up this proverb against the king of Babylon, and say—How hath the oppressor ceased! The golden city ceased!—The whole earth is at rest, and is quiet; they break forth into singing: Yea, the fir-trees rejoice at thee, and the cedars of Lebanon, saying—Since thou art laid down, no feller has come up against us. Hell from beneath is moved for thee, to meet thee at thy coming: it stirreth up the dead for thee,

Thy pomp is brought down to the grave, and the noise of thy viols; the worm is spread under thee, and the worms cover thee.

How art thou fallen from heaven, O Lucifer! Son of the Morning, how art thou cut down to the ground, which did weaken the nations!

They that see thee shall narrowly look upon thee and consider thee, saying—Is this the man that made the earth to tremble? that did shake kingdoms? that made the world as a wilderness? and destroyed the cities thereof? that opened not the house of the prisoners?

For I will arise up against them saith the Lord of Hosts, and cut off from Babylon the name and remnant, the son and nephew saith the Lord. I will also make it a possession for the bittern, and pools of water; and I will

sweep it with the besom of destruction saith the Lord of Hosts.

Having thus taken but a very brief survey of the joyful, though awful expressions of exultation at the destruction of ancient Babylon, let us, for a moment, examine what there is, upon sacred record, to answer this emblem in respect to the downfall of mystical Babylon.—*And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird. For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich thro' the abundance of her delicacies. And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues: For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double, according to her works: in the*

cup which she hath filled, fill to her double. How much she hath glorified herself, and lived deliciously, so much torment and sorrow give her: for she saith in her heart, I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one day, death, and mourning, and famine; and she shall be utterly burnt with fire: for strong is the Lord God who judgeth her. And the kings of the earth, who have committed fornication and lived deliciously with her, shall bewail her, and lament for her, when they shall see the smoke of her burning. Standing afar off for the fear of her torment, saying, Alas, alas! that great city Babylon, that mighty city! for in one hour is thy judgment come. And the merchants of the earth shall weep and mourn over her: for no man buyeth their merchandise any more: The merchandise of gold, and silver, and precious stones, and of pearls, and fine linen, and purple, and silk, and scarlet, and all thyme wood, and all manner vessels of ivory, and all manner vessels of most precious wood, and of brass, and iron, and marble, and cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men.—

And the fruits that thy soul lusteth after are departed from thee, and all things which were dainty and goodly are departed from thee, and thou shalt find them no more at all. The merchants of these things, which were made rich by her, shall stand afar off, for the fear of her torment, weeping and wailing. And saying, Alas, alas! that great city, that was clothed in fine linen, and purple, and scarlet, and decked with gold, and precious stones, and pearls! For in one hour so great riches is come to nought. And every ship-master, and all the company in ships, and sailors, and as many as trade by sea, stood afar off, and cried, when they saw the smoke of her burning, saying—What city is like unto this great city! And they cast dust on their heads, and cried, weeping and wailing, saying, Alas, alas! that great city, wherein were made rich all that had ships in the sea by reason of her costliness! for in one hour she is made desolate. Rejoice over her, thou heaven, and ye holy apostles and prophets; for God hath avenged you on her. And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians,

and of pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft he be, shall be found any more in thee; and the sound of a milstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee: for thy merchants were the great men of the earth; for by thy sorceries were all nations deceived, And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

“ And after these things I heard a great
“ voice of much people in heaven, saying,
“ Alleluia! Salvation, and glory, and honor,
“ and power, unto the Lord our God: For
“ true and righteous are his judgments; for
“ he hath judged the great whore, which did
“ corrupt the earth with her fornication,
“ and hath avenged the blood of his servants
“ at her hand. And again they said, Alle-
“ luia! And her smoke rose up for ever and
“ ever. And the four and twenty elders, and
“ the four beasts, fell down and worshipped
“ God that sat on the throne saying, Amen;
“ Alleluia!—And a voice came out of the
“ throne, saying, Praise our God, all ye his

“ servants, and ye that fear him, both small
 “ and great. And I heard as it were the voice
 “ of a great multitude, and as the voice of
 “ many waters, and as the voice of mighty
 “ thunderings, saying, Alleluia! for the Lord
 “ God omnipotent reigneth.

Did time allow, I might follow several other prophecies in their application to this same anti-christian church, and shew the evidence they all carry of a threatened overthrow; but I shall wave this for the present, expressing all necessary to be expressed in this place, in the words of an eminent English writer on this subject.*

“ The prophecies of Daniel, St. Paul, and St. John, though *singly* of great weight, receive additional force if brought near and illustrated by each other. Having already examined them separately, and apart, let us now consider them together, and collect the evidence that arises when they are taken in one view, and form an entire and perfect whole.

From the most cursory view of the three predictions it is evident, that the same scheme

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* See Hallifax's Sermons, page 328.

and constitution of things, the same events, persons and times, the origin, continuance and destruction of the same tyrannical power, (which power, by Daniel, is noted by the appellation of the *little horn*, by St. Paul is denominated *the man of sin*, and by St. John is branded with the titles of the *beast*, and the *false prophet*;) are *distinctly* foretold in all.

If Daniel describes the kingdom in which the little horn was to arise, by such emblems as can belong to none but the Roman, the same emblems, to pre-figure the kingdom of the beast and the false prophet, are also employed by St. John, from whom we farther learn, that his appropriated place of residence is the city of Rome.

If Daniel restrains the sovereignty of this Roman power to the European or western part of the empire, after it was divided into ten shares, the same restriction is intimated in one of the epistles of St. Paul, and is more explicitly declared by the beloved disciple in the Apocalypse. If Daniel represents the nature of this usurped dominion as different from any other, St. Paul and St. John instruct us, that this diversity consists in its being spiritual, not a civil dominion, which is

therefore to be fought for, *not* in the Heathen, but in *Christian* Rome. If the instances in which this spiritual dominion is exerted, according to Daniel, be chiefly these—aspiring to supreme and uncontrollable authority over the inhabitants of the earth—affecting divine titles and honors—enjoining the worship of dæmons and departed saints—prohibiting marriage—working false miracles—and persecuting and killing those who oppose its claims; the same particulars are related, and with new additions and explanations in the writings of St. Paul and St. John. If the *duration* of this ecclesiastical polity be limited by Daniel to *a time*, and *times*, and *the dividing of time*, the same duration is expressed, and, in a variety of phrases, by St. John, by whom the reign of the beast is fixed to *a time*, and *times*, and *half a time*, or to three years and an half, or forty-two months, or twelve hundred and sixty days.

And lastly, if the demolition of this extraordinary polity be denounced by the prophet of the Old Testament, the same interesting event is promised by the two apostles of the New. Such a number of coincidences, all so strange and unusual in their kinds, to be found in the compositions of

three persons, living in different, and one in a very remote period, cannot fairly be ascribed to any other cause than to the impulse of the *self-same spirit*, who *taught them all things*, which it was necessary should be communicated for the admonition of the church of Christ, *upon whom the ends of the world should come*.

Now of the characters recorded in scripture, as the undoubted marks of Antichrist, many, at least, have been shewn to belong, exclusively, to the *tyranny* now existing in Papal Rome. For, *first* of all, this power is certainly a Roman one: *Secondly*, it is confined to the limits of the Latin, or western empire: *Thirdly*, it arose among the ten kingdoms into which that empire was parted by the northern barbarians; *Fourthly*, its throne or seat is in the city of Rome: *Fifthly*, it is a Christian power; and, *sixthly*, it is discriminated from all others, by being of the spiritual or ecclesiastic kind. These are circumstances so plainly realized in that part of Christendom which is subject to the Roman Pontiff, that it is not possible, by any art or subtilty of our adversaries, they can be evaded or denied.”*

N O T E .

* See the eleventh of Bishop Hurd's Sermons on the Prophe-

After such testimony and volumes to the same effect which might be produced, if necessary, you will not deem it harsh, uncharitable, or unfair, if I say, the object pointed at in these prophecies, must infallibly be the present *tyrannical*, though, blessed be God! the *tottering* church of Papal Rome. This is the haughty *Babylon*, and this is *the woman arrayed in purple and scarlet-colour, and decked with gold and precious stones, and pearls, having a golden cup in her hand, full of abominations, and filthiness of her fornication.* And this is the woman, upon whose forehead was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, and ABOMINATIONS OF THE EARTH. And this is the woman that was seen *drunken with the blood of the saints, and with the blood of the martyrs of Jesus.* And this is the woman that is denominated by the *great city which reigneth over the kings of the earth.*

If, in this place, you think proper to ask any thing respecting the *rise, continuance,* and final destruction of this multi-formed

NOTE.

cies, where the prophetic characters of Antichrist, above described, are shewn, and in a very satisfactory way, to be, fairly, applicable to the church of Rome.

devouring monster, I answer, briefly, that according to the present most approved calculations we are authorized to say, that the *origin* of this anti-christian power was gradual, though its actual continuance is several times plainly expressed by the prophets to be *twelve hundred and sixty years*.

“ Sometime between A. D. 500, and the end of the reign of the Goths, which was A. D. 553, when Narfes took Rome and their dominions in Italy from them, and began the exarchate of Ravenna, the reckoning of twelve hundred and sixty years must begin. But Antichrist cannot be supposed to start up into view at once, in a sudden manner, as he will not fall without *many preparatory circumstances*. He became, by degrees, distinguishable, and doubtless his ruin will be brought on by several steps in Providence.

Therefore, if we begin at the earliest date, when we may suppose he first presented himself to view, the end of the period will bring us to the first steps towards his fall; but if we begin at the latest time, *twelve hundred and sixty years*, will bring us to the complete ruin of his power.

The first open breach between the western and eastern churches was, as we have

said, about the year 500. To reckon twelve hundred and sixty years from that time brings us to A. D. 1760. And it is remarkable that from that very year, when the Jesuits had excited the resentments of the kings of Europe, which finally brought on the dissolution of that order, the power of the church of Rome has been very apparently declining, and several plain steps have been taken by the providence of God toward her utter destruction. Convents have been suppressed, and their revenues seized in kingdoms where superstition had long reigned without controul.

The infernal Courts of Inquisition have received severe checks, by which they are likely to be soon annihilated, in countries most noted for Romish bigotry.

Liberty of conscience has been given to Protestants in nations which had long been devoted to the papacy.

Roman Catholic princes begin to withhold from Rome the customary revenues. Even a late Pope, by his liberal writings, has lent his help to render Romish superstition ridiculous. And *appearances are still proceeding.*"*

NOTE.

* Langdon on Revelation, page 266—7

If, on the ground of the calculation just now mentioned, we proceed, the conclusion obviously is, that the destruction of Babylon is *very near at hand*. If to 1760, the date of the commencement of her fall, be added fifty years, the term in which she is supposed to be falling, the sum will be the period of her expected overthrow. And from appearances, now before us, we have good ground to conclude, that, if the decree of Heaven goes on for sixteen years to come, until 1810, as it has for four years past, the denunciation for the destruction of Babylon will be fully accomplished.

As to times and seasons, it is not for us exactly to know; and whatever mistakes we make in our calculation of numbers, it does not however, at all alter the decree, or postpone the effect.

Hear the testimony of an eminent divine on this subject.*

“ Whatever mistakes the Jewish Rabbies
“ might fall into in their interpretation of Da-
“ niel’s seventy weeks, and in their attempts
“ to fix the precise time of the Messiah’s com-

N O T E.

* Doctor Bellamy’s discourse on the Millennium, published in 1758,—page 34 of this work.

ing; and whatever mistaken notions any of them had about the nature of his kingdom, as though it was to be of this world, and he to appear in all earthly grandeur, and although his coming, to some, might seem to be so long delayed, that they began to give up all hopes of it, and to contrive some other meaning to the ancient prophecies, or even to call in question the inspiration of the prophets; yet neither the *mistakes* of some, nor the *infidelity* of others, at all, altered the case. Days, and months, and years hastened along, and one revolution, among the kingdoms of the earth, followed upon another, till the *fulness of time* was come, till all things were ripe, and *then*, behold, the Messiah was born! Even so it shall be now.

“ Whatever mistakes Christian Divines may fall into, in their interpretation of six hundred and sixty-six, the number of the beast, or in their endeavors to fix the precise time when the twelve hundred and sixty years of Antichrist’s reign shall begin and end; or whatever wrong notions some may have had, or may have about the nature of the Millennium, as though Christ

“ was to reign, personally, on earth; and if
“ some, mean while, begin to think that all
“ things will go on as they have done, and to
“ conclude, that the *expectation* of these glori-
“ ous days which has prevailed in the Chris-
“ tian church, from the beginning, is merely
“ a groundless fancy; yet none of these things
“ will at all alter the case. Days, and months,
“ and years, will hasten along, and one revo-
“ lution, among the kingdoms of the earth,
“ follow upon another, until the *fulness of*
“ *time* is come; till all things are ripe for
“ the event; and then the ministers of Christ
“ will accomplish, in *reality*, what St. John
“ saw in his visions: *I saw an angel fly in the*
“ *midst of heaven, having the everlasting gos-*
“ *pel to preach unto them that dwell on the*
“ *earth, and to every nation, and kindred, and*
“ *tongue, and people.* And then shall it come
“ to pass, that the veil of ignorance which
“ hath so long spread over all nations *shall*
“ *be destroyed*, and knowledge shall so great-
“ ly increase, that it shall be as though *the*
“ *light of the moon were as the light of the*
“ *sun; and the light of the sun sevenfold, un-*
“ *til the knowledge of the Lord cover the earth*
“ *as the waters do the sea.* And then there
“ *shall be nothing to hurt or offend in all God's*

“ *holy mountain*. For Babylon shall fall, Satan be bound, and Christ will reign, and truth and righteousness universally prevail a thousand years.”

Having, thus, considered who it is over whose destruction all holy beings are called to rejoice, and said something of the *origin*, *continuance*, and expected downfall of this power, I proceed,

II. To consider the *cause* of this awful disaster.

Rejoice over her thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

If we confine our researches after the procuring cause of this disaster to the appendages of Babylon, we shall find it in *her own guilt*.

Permit me to point out her guilt as hinted at in the chapter from which my text is taken.

1. Babylon is charged with the extent of her idolatry.

The kings of the earth have committed fornication with her; that is, have been embraced by her idolatrous communion—united with her in a general apostacy from God.

2. She is charged with a selfish, mercena-

ry spirit in the concerns of her administration. *The merchants of the earth are waxed rich through the abundance of her delicacies.* “By the merchants understand all such as trade in Babylon’s wares; her pleasing and costly wares of pardons, masses and indulgencies, by which so many are enriched; as well as those who trade in images, and in all the costly trappings of their idolatrous worship, and especially in the souls of men.”

3. She is spoken of as *contaminating* and endangering those who tarried within her limits, exposing the people of God to be bewitched by her forceries. *And I heard another voice from heaven, saying, Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

My brethren, doth not this solemn decree, for the separation of God’s people from the sins and abominations of Babylon, preach to us in these United States, even to us, who inhabit this asylum of the distressed, to beware of the habits, customs, influence and enchanting prerogatives of those who are fleeing before the vengeance of an incensed God? *Be not partakers of her sins, that ye receive not of her plagues.*

This caution is supported by the annun-

ciation of the angel of God. *And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.*

4. The guilt of Babylon is spoken of as sending forth a cry: *For her sins have reached unto heaven, and God hath remembered her iniquities. Either a cry of the persecuted and suffering church, or a cry for vengeance. And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. And they cried with a loud voice, saying, How long, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them, that they should rest yet for a little*

season, until their fellow-servants also, and their brethren, that should be killed as they were, should be fulfilled.

5. A remembrance of the persecuting spirit of this anti-christian power is spoken of as warranting a decree for vengeance from the Court of Heaven. *Reward her even as she rewarded you, and double unto her double, according to her work; in the cup which she hath filled, fill to her double.*

It is probable this injunction or command is given to the ministers—to the ministering angels of God's judgments, in behalf of his church; and though it doth not call for the peaceful followers of the Lamb to wage a carnal warfare with this intolerant power, yet it doubtless authorises our prayers that her destruction may be speedy and inevitable.

6. The last *inherent* cause of this awful calamity I shall mention, is found in the pride and haughtiness, luxury and voluptuousness of this self exalted anti-christian power.—*How much she hath glorified herself and lived deliciously, so much torment and sorrow give her. For she saith in her heart—I sit a queen, and am no widow, and shall see no sorrow. Therefore shall her plagues come in one*

day, death, and mourning, and famine; and she shall be utterly burned with fire: for strong is the Lord God who judgeth her.

I am led to conclude this branch of my discourse, by adding, that the *final* cause of the destruction of Babylon is the *sentence* of God against her. This sentence is pronounced by an angel from the court, from the *tribunal* of heaven. *And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen. And a mighty angel took up a stone like a great milstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all.* If you ask the reason of this judicial sentence from the tribunal of heaven, it is said—*For by thy sorceries were all nations deceived. And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.*

Having pointed out who it is over whose destruction holy angels and men are called upon to rejoice, and considered the *cause* of this awful catastrophe, my subject leads,

III. To consider the *means* by which this event shall be brought about.

And what *means*, my audience, should you suppose might be adequate to such a task?

to the task of overturning a power which hath subsisted more than twelve hundred years, supported by the kings of the earth, who drink of her cup, and delight in her force-ries—who have long since lent their aid for her support against the voice of reason—the demands of Heaven, and the cries of perishing thousands?—What power is equal to the task of accomplishing even the *decree of Heaven* against such might, such united force as Babylon is able to bring into the field? more especially, when you consider that for the terror of her enemies, and for the comfort of her friends, this intolerant power professes to have in possession the keys of heaven and of hell?

Retreat you will be ready to say from such a task! Let no one be so presumptuous as to provoke her to anger, as to stir up her fury!—Many have been devoured by this leviathan, by this multi-formed, insatiable monster; and God forbid that any more should be swallowed up, whilst they are able to make but a feeble, though honest attempt!

Our fears, my friends, are relieved whilst I read to you, from the inspiration of God, that the angel that pronounces the decree of destruction is commissioned from the Court

of Heaven; has *great power, and that the earth is lightened with his glory.* And to support the executioner of the sentence it is added, *for strong is the Lord God who judgeth her.*

As then the decree hath its origin in heaven, and the promulgation of it is by a messenger from Heaven, we are authorised to look to Heaven for MEANS to accomplish what its decree hath ordained.

Did it please the Lord of Hosts, in ancient time, to promise deliverance to the Hebrews in Egyptian bondage; and did he not graciously provide the means of deliverance?—Was it in after times threatened against this rebellious people that, for their hypocrisy and sins, they should go into captivity; and did not a righteous God provide the means to execute the sentence?—Hear the appointment of heaven to this task. *O Assyrian! the rod of mine anger, and the staff in their hand is mine indignation! I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire in the streets. Howbeit he meaneth not so, neither doth his*

heart think so; but it is in his heart to destroy, and cut off nations not a few.

Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon Mount Zion, and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks; for he saith, by the strength of my hand I have done it, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man.

I cite this passage at length, not only that the sentiments under consideration may be supported, as to *means* of execution, appointed by the decree of Heaven; but to teach that means may be appointed, and may even execute the will of Heaven, and yet be themselves wholly ignorant of the God they are serving—be vastly sinful in what they do, and be, finally, sorely punished for the ungodly deed.

Again, did it please God to promise deliverance to the captive Jews from Babylon; and did he not gird his man for the purpose? *Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him; and I will loose the loins of*

kings, to open before him the two-leaved gates, and the gates shall not be shut: I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron. For Jacob my servant's sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee though thou hast not known me. I am the Lord, and there is none else, there is no God besides me: I girded thee, though thou hast not known me.

These examples of means provided for the accomplishment of mercies promised, or for the execution of judgments denounced, in the wisdom of God, lay good foundation for us to proceed, and afford unerring direction to us in our enquiries after the means or methods which God will provide and use, for the execution of the awful sentence of which our subject treats.

Babylon is fallen, is fallen! But by what means is she to be brought down?

The state of this anti-christian church is spoken of under several figures or emblems, all of which are to have their end in some method suited to the destruction of the original figure.

If we ask after the destruction of this

church under the figure of Babylon, we shall find the means pre-figured under the pouring out of the sixth vial—the vial which all present expositors allow to be now running.

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.

I need not detain you here to say that the river Euphrates signifies the wealth, the revenues, the strength and support of whatever kind, by which Papal Babylon hath, in time past, been upheld:—And if you wish to know whether this river hath been, or is now drying up, you may be informed by asking those who can tell to what end the revenues of the church of Rome have lately come. You may ask where are her privileges and prerogatives, her churches, her church-lands, her wonted revenues from princes and from subjects, especially, in respect to those parts of the empire on which the contents of this vial have already been poured?—You may ask, where is that faith, that *implicit* faith which was once put in her?—that domination which she maintained over the consciences of men?—Where are her idols—her masses—her superstitions

—her ministers?—As to her revenues, it will be answered, they have ceased;—as to faith, confidence and trust in this once reputed fountain of truth and infallibility, it will be said, it is departed; her subjects have thrown off the mask, and refuse to be hoodwinked any longer. As to her idols, so far as there was any value in them, they are now passing in coin; and as to her ministers, they are executed and dispersed. Even the college of Sorbonne* is obliged to yield up her magi, and give them, to her foes, a prey.

If you ask why the drying up of the river Euphrates is spoken of, *that the way of the kings of the east may be prepared?* I answer, in a word, that as ancient Euphrates was dried up, that the way of her enemies, who came from the east, might be prepared, in their approach to her destruction; so this mystical river is dried up, that the city itself may become an easy prey.

On this passage hear the language of a judicious divine.†

“ In the drying up of the river Euphrates,

NOTES.

* A celebrated institution, or college, for the residence of doctors, professors, and students in divinity, at Paris, who suffered in the general calamity.

† Burkit in loco.

manifest allusion is had to the manner of old Babylon's destruction. The river Euphrates *ran through old Babylon*, and was a greater defence to it than its celebrated walls, which, for thickness and height, were the wonder of the world. Cyrus, "the leader of the Kings of the East," when he took Babylon, cut many ditches, and let the river Euphrates run out, and so he and his soldiers entered the city, and took it. As the drying up of Euphrates, *then*, was an immediate forerunner of the destruction of Babylon; in like manner, the drying up of Euphrates, signify it what it will, shall be the immediate forerunner of the destruction of anti-christian Babylon, whenever it shall be. The Romish Euphrates being dried up, the Romish Babylon will hasten, apace, towards its final ruin."

Whether the Euphrates of the Romish Babylon is not already so far dried up, as that the Kings of the East have made a breach upon her, let facts and daily intelligence determine.

What though you call the instruments of this successful attack upon Rome a lawless banditti—a race of infidels—men, who profess to "know no God but Liberty, and no

Gospel but their Constitution."—What then! are they not, in the hand of God, as well chosen instruments for the execution of threatened vengeance upon mystical Babylon, as the heathenish kings of the east were, for the same design, upon Babylon of the Chaldees?

Those who look through the great plan, viewing the purposes of Heaven upon a broad scale, believe and know that Kings and Captains, in all ages; nay, that even wicked men and devils, in the fullness of their rage, are yet under the divine controul; that the wrath of the whole, in the end, shall *praise him*, and the *remainder he is able to restrain*.

In running through with the destruction of Babylon, the prophet notices a movement of a very extraordinary nature; an exertion made to oppose the deluge which Almighty God is causing to overspread the anti-christian world. But, alas! a feeble exertion, and, in the end, does but expedite the overthrow denounced.

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. The apostle proceeds to interpret the objects presented. 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.

“ In the foregoing verses,” saith the author just now cited, “ an account was given of the “ subject upon which the *sixth* vial was poured out, namely, upon the river Euphrates. “ Here we have an effect that followed there- “ upon; a warlike expedition, or gathering “ to battle. Where, note 1. The principal “ commanders, in this battle, the Dragon, “ the Beast, and the False Prophet.

“ 2. The instruments employed and made “ use of by them who are said to be, for their “ nature, *spirits*; for their quality, *unclean*; “ for their number, *three*; for their *similitude* “ and resemblance *like frogs*; namely, with “ respect to their corrupt origin, and their “ numbers—they swarm and croak in all “ places, and live both in the water and up- “ on the earth:—by all which, many inter- “ preters understand emissaries, missionaries, “ negociators, solicitors and legates, sent “ forth, and employed by Antichrist for the “ support and strengthening of him and his “ kingdom, by soliciting the kings of the “ earth to join together in battle against his “ enemies.”

We need no testimony to support the opinion that the nuncios, legates, bishops and monks of the church of Rome have been industriously, and, speaking after the manner of men, but too successfully employed in ranging the present combination of kings against the progress of the divine decree.— But *Babylon is fallen, is fallen* in the councils of heaven, and no popish emissaries shall prevail to parry the fatal blow. True, they have boasted their art and success in parrying the arguments, and the appeals of Protestants in time past, but they cannot parry the judgments of God.

And he gathered them together into a place, called in the Hebrew tongue Armageddon.

“ He, that is Almighty God, by his per-
 “ missive providence, suffered the kings of
 “ the earth to hearken to Antichrist’s mission-
 “ aries, and to assemble and gather together,
 “ as Jabin and Sisera gathered together a-
 “ gainst Israel to their own destruction: And
 “ whereas the place of their gathering to-
 “ gether and destruction is called ARMAGED-
 “ DON, that is so named from the event of
 “ the battle, signifying such a place where
 “ the enemies of the Lord shall be destroy-
 “ ed.”

If any are disposed to enquire after this place of destruction, let them peruse the accounts of the many bloody battles which have been fought since resistance has been made to the purposes of heaven in the *existing* decree, and anticipate the destruction yet to follow.—One hundred and fifty, if not two hundred thousand, are supposed to have perished in all the conflicts, battles, sieges, assassinations and executions which have taken place since the present vial has begun to run. Witness, especially, the late very serious rencounters between the forces of France and the allied armies, in and about the Austrian Netherlands, as well as upon all their frontiers, and we may add also the massacres of internal commotion.—Must not such torrents of blood be placed to the account of the *battle of the great day of God Almighty*?

If this anti-christian power, for her apostacy from God, and for her idolatry, be figured forth to us under the degrading and abominable idea of a prostitute, her destruction is said to come from the hatred of the ten kings or kingdoms heretofore in her idolatrous communion.

And the ten horns which thou sawest are ten kings, which have received no kingdom as yet;

but receive power as kings one hour, or at the same time, with the beast. These have one mind, and shall give their power and strength unto the beast.

But, in the day of God's wrath, whilst the *sixth* vial continues to deliver its mysterious, but avenging contents, *the ten kings shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.*

If it please God to set forth this anti-christian power under the denomination of a beast, his destruction, with his adherents, is threatened by an angel of God, not only as to this life, but as to the life to come.

And the third angel followed them, saying with a loud voice, If any man worship the beast, and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

If it please God to speak of this idolatrous and intolerant power under the character of the *man of sin, whose coming is after the working of Satan, with all power, and signs, and*

lying wonders; his destruction is denounced as being brought about by the vindictive justice of God:—Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.

If this power is represented as interwoven with the civil power of the *fourth* great kingdom of the world; if the civil and ecclesiastical power of Rome forms *the iron and the clay*, well may its destruction be predicted by the rolling of the stone (cut out, not with human hands, but by the providence of God,) against the legs, or rather the feet and toes of this kingdom, which is founded of iron and clay—partly *strong* and partly *weak*—partly *true* and partly *false*: well, I say, may destruction come from the stone prepared of God with this design. *Thou sawest, saith Daniel to Nebuchadnezzar, till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces: And the stone that smote the image became a great mountain, and filled the whole earth.*

Can I better set before you the interpretation of this portion of prophecy, than in the words of Bishop Newton, supported by

the celebrated Mr. Mede? * “ As the fourth kingdom, or the Roman empire, was represented in a twofold state; first, strong and flourishing, *with legs of iron*, and then weakened and divided, *with feet and toes, part of iron and part of clay*; so this *fifth* kingdom, or the kingdom of Christ, is described likewise in *two* states, which Mr. Mede rightly distinguisheth by the names of *regnum lapidis*, the kingdom of the stone, and *regnum montis*, the kingdom of the mountain; the *first*, when the *stone was cut out of the mountain without hands*; the *second*, when it became itself a mountain, and filled the whole earth.

“ *The stone was cut out of the mountain without hands.* The kingdom of Christ was first set up while the Roman empire was in its full strength, *with legs of iron*. The Roman empire was afterwards divided into ten lesser kingdoms, the remains of which are subsisting at present. The image is still standing upon his *feet and toes of iron and clay*. The kingdom of Christ is yet *a stone of stumbling, and a rock of offence*. But the stone will, *one day*, smite the image upon the feet

NOTE.

* Newton on the Prophecies, vol. ii. page 244.

and toes, and destroy it utterly, and will ~~it-~~self become a great mountain, and fill the whole earth: or, in other words, the kingdoms of this world shall become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.

“ We have, therefore seen the kingdom of the stone, but we have not yet seen the KINGDOM OF THE MOUNTAIN. Some parts of this prophecy still remain to be fulfilled; but the exact completion of the other parts will not suffer us to doubt of the accomplishment of the rest also, in due season.”

And what period of time, my brethren, hath ever looked so likely to be introductory to the regnum montis, to the kingdom of the mountain, as the present? Is not the stone now rolling against the feet and toes of the mighty image? And when it shall have split in sunder the heterogeneous and unnatural mixture, of which the empire of Rome is now composed; when the civil and ecclesiastical authority (which hath so long composed what, in the dignity and pride of anti-christian glory, hath been stiled THE HOLY ROMAN EMPIRE,) shall be separated or dissolved, there will be good ground to believe, that the empire of Jesus Christ—the regnum montis, will begin.

The rolling of the stone, then, and the increase of it to the size of a mountain, may justly be placed to the account of *means* ordained of God for the destruction of mystical Babylon—the empire of the church of Rome.

And if it may not be presuming too far, I would venture to assert, that appearances are not only now favoring the introduction of the REGNUM MONTIS, but that it has already begun, and is considerably advanced in its progress. But,

How shall the *little stone* become a mountain, and how shall it destroy this mighty image, this anti-christian colossus, which hath stood so many a storm?

Must it not *acquire a power—gain a momentum* equal to the task?

Must there not be some power applied beside reason and argument; the force of which this power hath found means so long to withstand?—Undoubtedly, you will say, there must be such a power—but where is it to be found, and from what quarter must it come?

Behold, my brethren, behold in the scenes now passing in the drama of Europe—another Assyrian and his host!—another *ax* in the hand of *him that heweth therewith*, and

another *saw* in the hand of him that *shaketh it!*—

In the same group behold another Cyrus, *whose right hand the Lord hath holden to subdue nations before him*—before whom the Lord *loosened the loins of kings*, and opened before him the *two-leaved gates*. Before whom the Lord went to *make crooked places straight*; to break in pieces *the gates of brass*, and cut in sunder the bars of iron:—Whom the Lord *furnamed*, and whom he *girded* with power, though the Assyrian *knew him not*.

If this language seem too mysterious to any, let them receive a familiar stile, and behold the regnum montis, the kingdom of the mountain, begun on the Fourth of July, 1776, when the *birth* of the MAN-CHILD—the hero of civil and religious liberty took place in these United States. Let them read the predictions of heaven respecting the increase of his dominion—that he was *to rule all nations with a rod of iron*; that is, bring them into complete and absolute subjection; and that the young hero might be equal to this mighty conquest, he is supported by an omnipotent arm; he is *caught up unto God, and to his throne*. Behold, then, this hero of America wielding the standard of civil

and religious liberty over these United States!—Follow him, in his strides, across the Atlantic!—See him, with his spear already in the heart of the beast!—See tyranny, civil and ecclesiastical, bleeding at every pore!—See the votaries of the tyrants; of the beasts; of the false prophets, and serpents of the earth, ranged in battle array, to withstand the progress and dominion of him, who hath commission to break down the usurpations of tyranny—to let the *prisoner out of the prison-house*; and to set the vassal in bondage free from his chains—to level the mountains—to raise the valleys, and to prepare an high way for the Lord!

Against all opposition to the execution of this decree, the Lord, from the heavens, will laugh. *He that sitteth in the heavens shall laugh, the Lord shall have them in derision.—Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings, be instructed ye judges of the earth.*

It seems no unnatural conclusion from ancient prophecy, and from present appearances, that in order to usher in the dominion of our glorious Immanuel, as predic-

ted to take place, and usually called the *latter-day-glory*, TWO GREAT REVOLUTIONS are to take place; the *first* outward and political; the *second* inward and spiritual.—The *first* is now taking place; its happy effects we, in this country, already enjoy; and O that the Lord would graciously put it into the hearts of his ministers and churches, nay, of all now under the dominion of civil and religious liberty, to begin the *second* revolution, that which is *inward* and *spiritual*, even the *revolution* of the heart. Come forth then, may we not pray, all ye votaries of truth! ye advocates for the spiritual empire of the LATTER DAY, come forth!—

Let the standard of truth and of duty, the standard of allegiance to God, through faith in his beloved Son, be set up! Let us preach, let us pray, let us fight, manfully, the warfare of faith—not doubting, but in God's own time, the glorious things, of which the prophets have spoken, shall be fulfilled!

Behold the *first* revolution, (through the agency of the hero of America) in this country, already begun, nay, already accomplished!—why not then now begin the second?

What encouragement is there to proceed, whilst we see some of the last events taking

place, under the sixth vial, which are to precede the glory of the latter day, to be ushered in immediately on the pouring out of the seventh!

I have now gone through with a consideration of the *means* appointed of God for the overthrow of mystical Babylon. These means, I make no doubt, you will believe fully adequate to the execution of the decree. It now only remains that I consider,

Lastly, The foundation which the execution of this decree lays for universal joy.

Rejoice over her thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.

If there was no other cause of rejoicing on this mighty occasion, but the invitation of heaven to the general concert, sufficient cause might be found for the emotion the event demands.

But we are not called to rejoice without sufficient light afforded, to guide us in this rational and Christian exercise.

1. There is cause of universal joy on this occasion, because by the destruction of mystical Babylon, the great Michael of the church hath gained a very important victory over the principalities and powers of hell. The

placing of one, bearing *horns like a lamb*, and speaking with the mouth of *a dragon*, in highest authority in the church of Christ, is allowed, on all hands, to be a master-piece among all the devices of Satan; the highest, the most crafty and successful effort which the wicked one hath ever played off against the interests of Christ in any age of the world. — Well then may the detection and overthrow of Satan, in this scheme of ruling the church, in the garb of an angel of light, demand the liveliest acclamations of general joy.

2. A participation in this general anthem of praise, at the downfall of Babylon, is demanded, as matter of exultation on the part of the holy prophets, apostles and martyrs, whose blood she had formerly shed. *Rejoice over her thou heaven, and ye holy apostles and prophets; for God hath avenged you on her.*

And in her was found the blood of prophets, and of saints, and of all that were slain upon the earth.

3. There is cause of joy, at this event, on the part of the church, as in her advancements to her promised perfection and glory, she shall not be obstructed by the persecutions, massacres, inquisitions, tortures, and thunders of this apostate church of Rome.

4. On the part of all who have received, and now maintain the testimony of God, as recorded in his holy word, there is cause of joy, that the fulfilment of the many prophecies respecting *Antichrist*, the *man of sin*, &c. are fulfilled, and thereby an accumulation of evidence is obtained of the authenticity of the scriptures, as being in deed and in truth the **LIVELY ORACLES OF GOD**.

5. There is cause of joy, in this solemn and affecting event, because it is one of the *last* things to take place, before it shall be proclaimed—*The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.*

And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast out, which accused them before God day and night.

This subject being a leading object, in this work, you will permit me to present, in a very brief manner, the several denunciations of wrath against mystical Babylon, and shew the acclamations of joy that immediately follow, on account of the important and interesting events which follow.

Is the anti-christian power of Rome set

forth by the *iron and clay* of the great image? and is it to be dashed in pieces by the stone cut out without hands? immediately it is predicted, that the stone that smote the image became a *great mountain and filled the whole earth*.

Is this intolerant power represented by the *horn which came up among the ten horns*;—by the horn which *had eyes like the eyes of a man, and a mouth speaking great things*. I beheld, then, saith the prophet, *because of the great words which the horn spake: I beheld even till the beast was slain, and his body destroyed, and given to the burning flame. I saw in the night visions, and behold, one like the Son of Man came in the clouds of heaven, and came to the Ancient of Days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, and nations, and languages should serve him. His dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed*.

Is this power spoken of as to rise, after the falling away, in the character of the **MAN OF SIN**—the *son of perdition, who opposeth and exalteth himself above all that is called God, or worshipped; so that he as God, sitteth in the*

temple of God, shewing himself that he is God—it is the same whom the Lord shall consume with the spirit of his mouth, and shall destroy with the BRIGHTNESS OF HIS COMING.

And after the destruction of Babylon, as recorded in this nineteenth chapter, *I heard, saith the apostle, a great voice of much people in heaven, saying, Alleluia: Salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments; for he hath judged the great whore, which did corrupt the earth with her fornication, and hath avenged the blood of his servants at her hand.*

In the conclusion of the whole scene of distress, of which the nineteenth chapter of this book is a lively picture, the twentieth chapter begins with the introduction of the Millennial-day.

And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a THOUSAND YEARS,

After such descriptions of success, and joy to follow, in favor of the church of Christ, after the downfall of Babylon, you will not

wonder that the church should be called, nor that she should be disposed to rejoice at the overthrow.

I have now gone through with the doctrinal part of my discourse: I have considered *who it is*, over whose destruction holy beings are called upon to rejoice—the *cause* of this disaster—the *means* employed to bring it about, and the foundation it lays for universal joy.

If, after such lengthy illustrations, any reflexions might be admitted, may they not, briefly, in view of the objects of this work, be such as follow?

1. If the general scope of our subject is allowed to be consonant to the word of God, and be truly applicable to those objects towards which it has been directed; no one can be at a loss for a key to the providence of God in the national, civil, and ecclesiastical convulsions which are now shaking, to the foundation, some of the most potent powers in Europe.

Is not the day of the divine vengeance come?—Are not the vials of the divine indignation now pouring out?—Is not Babylon, like a millstone, sinking into the sea?—Is not this the time of the falling of the stars

—the dethroning, in church and state, of those who, by their iniquities and tyrannies, have out-run the compassion of their God? *And the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when she is shaken of a mighty wind.*

Is not this the time of the rise of the beast from the bottomless pit, who shall make war against the witnesses, and shall overcome them, and kill them?

Is not the time now introducing, in which it shall be said by the angel—*Thrust in thy sickle, and reap; for the time is come for thee to reap; for the harvest of the earth is 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 have we not cause to fear, that after the finishing of the present sixth vial, which dries up the mystical Euphrates, the order will be issued to pour out the seventh into the air—as some suppose, upon all the subjects of the Prince of the Power of the Air, throughout the world? *And the seventh angel poured out his vial into the air; and there came a great 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 do we not begin to see the characters and proceedings opening to view, which fulfil the prophetic declaration, immediately on the fall of Babylon?—*And is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird?*

Is not the time now come, in which, from the many slaughters which are continually taking place, the scene may be supposed to be begun, in view of which saith St. John, *And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great.*

To what height of distress the world may yet, in judgment for their disobedience to God, be allowed to come, God only knows:

But in view of the awful, judicial prospect, well may we cry out, *O Lord rebuke me not in thine anger, neither chasten me in thy hot displeasure!* Cover us, O thou gracious and compassionate Redeemer, by the broad hand of thy protecting providence, until the indignation be over-past!

But from these solemn scenes we are all, but especially as many as have good hope in God, allowed to turn off our eye, whilst, on equally sure ground, we are called to contemplate *the blessedness which shall speedily follow.*—To support your confidence on this subject, I need but refer you to the general annunciation of praise from the choirs of heaven, which our subject hath noted, as immediately to follow the destruction of the enemies of God, and of his people. *We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned!*—

2. In view of our subject may we not reflect, that, however the doctrine of the Millennium—the doctrine of the thousand years of prosperity, promised to the church of Christ, may have been neglected, decried or misunderstood, yet it is a doctrine plainly contain-

ed, and solidly established in the word of God—and as such is entitled to the credit, the study and embrace of all who believe the scriptures to be the unchanging oracles of God.

3. If this doctrine be true, we justly conclude, that those ministers of Christ, who, in the several ages of the church, have been pursuing and enquiring after the glorious Millennial-day, have not been pursuing a shadow, nor following a phantom.

4. If they are to be justified in their researches, and if, whilst under the clouds of antiquity, they rejoiced in view of the distant, yet assuredly approaching scene, how much more may we be justified in such pursuit, and in increasing joy, whilst the “reddening streaks of the morning betoken to the weary traveller, that the day is at hand?”

5. If the great Michael of the church intends to usher in his glorious dominion by the previous accomplishing of TWO GREAT REVOLUTIONS—the *first* outward and political—the *second* inward and spiritual; and if he hath already advanced so far in the majesty of his power, as to have completed the *first* revolution in this country, through the instrumentality of the sons of men, how

necessary and proper, that the *second* should now be undertaken, and carried on through the instrumentality of the sons of God?

Can we, who are ministers of Christ—can the churches of our Lord, throughout this our delightful land—can we unitedly or severally be willing to suffer, that the civil and military exertions of our country should contribute more to the prosperity of the Zion of God, than the sons of Zion themselves?—Can we be willing that, with the prowess and dignity of men, these should so worthily and valiantly have discharged the duties allotted them, whilst we, loitering upon our posts, refuse to hear the voice of our illustrious Leader, in his word and providence, commanding us to imitate his example, and to press forward to exertion, to victory, and to renown?

For a moment let us cast our eye upon the vision of St. John respecting this matter. *And I saw heaven opened*—that is, the ordinances of heaven, or the scenes displayed in the church of Christ, by the ministers and churches of Christ, which, in the language of prophecy, signify heaven; as a people of a contrary spirit and character are set forth by the *earth*, or nations of the earth:

*And behold a white horse, and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. And the armies which were in heaven, that is, in the church militant, and, it may be, triumphant, followed him upon white horses—emblems of valor, of victory, and of triumph—cloathed in fine linen, white and clean.—And out of his mouth goeth a sharp sword, that with it he should smite the nations; and he shall rule them with a rod of iron: and he treadeth the wine-press of the fierceness and wrath of Almighty God. And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS.**

If, my Christian Brethren, we profess to belong to the armies of the living God—to be in the train of the great Michael of the church, why not press on?—Why not keep close to our Leader, that we may be within the hearing of his orders—may imitate his example—may perform exploits before him—may prove ourselves worthy to hold rank in such an heavenly train?

But *how*, in what manner follow on, you

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* For an exposition of this passage, see Lowman, Burkit, or Langdon in loco.

may be ready to say?—Must we take arms?—Must we go to war?—Must we commence hostilities against the empires, the kings, the tyrants, the civil and ecclesiastical establishments of the world?—Yes, my brethren, this is our duty, and here is our employment: But always remember, with our valiant file-leader, that, in the accomplishment of this second revolution, *the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought into the obedience of Christ.*

Such, my brethren, are our weapons, and such is our warfare. Happy for the true servants of *Christ*, that, as yet, they are not called, in this present conflict, to engage in the bloody contests of ungodly men—not to welter in the scenes of war, where the battle of the warrior is, and garments rolled in blood. It may be in the accomplishment of the *first* great political revolution, something like this may be necessary; but, in this land, at present, we have little to do, but with an armour of truth, of righteousness, and of peace.

But if, in the general conflict, it should

happen that the once vanquished Lion—the political and, I may add too, the Protestant Dragon, should return to persecute the woman which brought forth the MAN-CHILD—the warrior of the world—the pionier of the church; we need not a spirit of prophecy to say, that the jaws of this insatiable leviathan shall again be broken, in a manner answerable to the spirit—to the redoubled fury and reiterated strokes of those who, under God, at first gave the promised hero of civil and religious liberty birth.

If any should ask on what authority we ground an allusion to the Protestant persecuting power under the idea or figure of a dragon—I answer, That the chapter from whence this language is taken is of a very extensive and momentous signification.

It truly is enveloped in some degree of mystery, as it was undoubtedly designed to be, especially, under the characters of the *woman*—the *eagle's wings*—the *wilderness*—the *man-child*, and the *dragon*, who seeks to devour the struggler as soon as he shall be born.

But as a key to this chapter, I would humbly, and in the fear of God, presume to say, that, under the character of the woman and

her sorrows, we have exhibited the state and strugglings of the true church of Christ, in every age of the world, in which she hath, or may be called to suffer, from the Christian æra until the consummation of all things. That under the general figure of the dragon we have exhibited the most considerable enemies and persecutors of the church of Christ in every age; Satan himself, that old serpent, the Devil, being the prime instrument, and first mover of the whole. That by the wilderness, we are to understand a state of spiritual dearth and barrenness, or those leaves, shades, and darkening boughs of superstition, which have been as the shades of a wilderness to hinder the spiritual growth; or, lastly, a wilderness in the literal and common acceptation of the word. And, by the general figure of a MAN-CHILD, you are to understand the particular and several delinquencies, which the church of Christ, in any, and in every age of the world, hath enjoyed, from its first institution until the present moment. And, by the two wings of the great eagle, may we not understand the special providence and agency of Almighty God in these several very interesting events?

In this sense, denoting the power of God in conquering the enemies of his people, and in securing them under the banner of his own protection—the phrase is used in Exodus xix. 4. *Ye have seen what I did unto the Egyptians, and how I bare you on EAGLE'S WINGS, and brought you unto myself.* And after a long course of protection afforded to the people of God, through the wilderness of Sinai, and their settlement in the promised land, it is again said, Deut. xxxii. 9—12. *For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste howling wilderness: he led him about, he instructed him, he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him.*

Under the same idea of the divine agency and protection afforded, saith the Psalmist—*Because thou hast been my help, therefore, in the shadow of thy wings, will I rejoice.*

This foundation being laid as a key to the chapter, may we not proceed, and say, that the woman denotes the state of the church

in its first institution? *And there appeared a great wonder in heaven, a woman clothed with the sun; it may be with the vestments of the sun of righteousness; and the moon under her feet; the earth and other sublunary things in their proper place; and upon her head a crown of twelve stars; guided and governed by the unadulterated doctrines of the twelve apostles.* In this character, the church of Christ at first stood forth; but so soon was the truth beclouded—her privileges restrained, and her members persecuted, that she, struggling for civil and religious liberty, is denominated as *being with child, as travailing in birth, and pained to be delivered.* The character of a woman the church is supposed to take, as denoting her delicacy—her fruitfulness, and her need of protection.

But under the lashes of paganism and heathenish tyranny, she was obliged to groan out the ten persecutions, until, in the person of Constantine the Great, the first Christian emperor, she brought forth her first-born, and lived, for a while, under the happy dominion of civil and religious liberty.

And who would have thought that, in process of time, prosperity would have pro-

duced such pride, dominion and tyranny in spiritual, and in earthly things; even in those who have but just now emerged from a suffering and persecuted state?

But, alas! behold the Pagan Dragon restored to life, in the papal, anti-christian image! And under this papal, persecuting power behold the series of heathenish persecution again renewed!

How did the woman again labor to be delivered, and what were the effects of her labor, under papal tyranny, but the glorious reformation which took place in the sixteenth century, under the preaching of Wickliff, John Hufs, and Jerom; and afterwards carried on by Luther, Calvin, and others?

And shall it, may it now be said, that the spirit of protestantism—the hero of deliverance from the thralldom of Popery, ever become so degenerated as, in the smallest degree, to act over the part of its Papal and Pagan predecessors? Let the persecutions of civil and ecclesiastical power, under Mary, James, Laud, and others, whilst they struggled for uncontrouled dominion in church and state, “in things civil and ecclesiastical,” answer to this point!

The sufferings of the Protestants, under

this new-formed intolerant power, do well answer to the character of the church—of the woman in her suffering and persecuted state.

But, behold! how soon does the persecuted woman receive an answer to her solemn appeals, and reiterated cries? See, on the wings of a bounteous providence, how she is wafted across the Atlantic, and settled in these peaceful American abodes!—Happy, that as the time of general redemption comes, her enemies are held in partial restraint.—Here she is pursued and persecuted only in outward and civil things; though what designs might have been formed against her religious freedom we cannot say.

In a word, behold the hero of civil and religious liberty born in these western climes! And see him already on his way back to demolish the proud and haughty establishments of civil and ecclesiastical tyranny, which have in these several forms, persecuted his mother, whilst she labored to give him birth!

And is it too much to suppose, that, in his progress back, he will demolish all that is contrary to the spirit of the truth—to the intent and design of that power, under whose auspices he now proceeds, conquering and

to conquer; whether such counterfeits of truth be found in Protestant, in Papal, or in Pagan Rome? Especially, whilst you read, that this hero is to *rule all nations with a rod of iron, and is caught up to God and to his throne?*—If you request any further illustrations to authenticate this interpretation, attend to the declaration, that when the Dragon, in his multi-formed character, was cast out, was conquered, disappointed, or disgraced, he persecuted the woman that bro't forth the man-child. And thus, my audience did the Pagan Dragon, in the person and persecutions of Julian the Apostate; and thus did the Papal Dragon, in all the persecutions, thunders, and councils, by which he hath vexed and destroyed the Protestants; and thus has the Protestant Dragon done, not only in heavy persecutions for conscience sake, but, especially, in the flood of troops, armies and fleets—Britons and Irish, Brunswickers and Waldeckers, Hessians and Anspachers, which this red dragon vomited forth for the destruction of the woman in the American wilderness, during the late unprovoked and cruel war; and thus is this Protestant Dragon, even now, but too ready to express of his persecuting temper, in open-

ing upon these defenceless states the Algerine Corsairs—in committing depredations upon our commerce, and in letting loose, or in countenancing their savage allies, in making war upon our western frontiers. But we believe in God, our hope and confidence is in him, and to his protecting power and providence do we, therefore, humbly appeal.

You will not now doubt of the propriety of the allusion, just now hinted at, respecting the persecuting power of the Protestant Dragon—nor at all deny the propriety of our holding ourselves in lively and animated readiness to break the jaws of this leviathan, as God may give us power, should he attempt again to break our peace.

And if any should be disposed to ask what has become of the eagle, on whose wings the persecuted woman was born into the American wilderness, may it not be answered, that she hath taken her station upon the broad seal of the United States; and from thence has perched upon the pediment of the first government-house, dedicated to the dominion of civil and religious liberty, where she is still to be seen, an emblem of the protection of Providence towards our present government, and towards this our happy land.

If any should be disposed, further, to ask whether the dragon of the regions below, even that old serpent called the Devil, and Satan, is to be seen in any other form than as animating the dragons—the combinations of civil and ecclesiastical power, in the many external injuries they have wrought against the church of God on the earth? I answer, yes, in every age of the church, whether her external state has been peaceful or troublesome: The errors in doctrine—the breaches upon the purity of Christian practice—the schisms, divisions and discords in churches—the prejudice, hatred and malice which have, at times, prevailed in the church, have been, for the most part, but the ebullitions of Satan, the great dragon of dragons, who continually goeth about, as a roaring lion, seeking whom he may devour; and hapless state the church, too frequently, has been in, that even within her own bosom, the Devil himself should find so many willing instruments of his pleasure; agents of his infernal craft. Look abroad upon our churches, and behold the dearth of religion—the want of unity, animation and zeal amongst both ministers and people; and pray, oh fervently pray, that when, as at the present time, the enemy shall

come in like a flood, the spirit of the Lord, in his word, in his ministers and churches, may lift up a standard against him.

But returning to the important subject of the *second* great revolution, after which it is our duty constantly to labor, may we not add, in view of the example of our late political struggle—

If, then, noble exertions for the first revolution have been made by our brethren, guided by heaven in the field, and in the cabinet; are not we now, as Christians, and as ministers, to be guided?—Is it not full time, that we should be led, by the zeal of their noble example, whilst we fight the battles of the Lord of Hosts, in our closets and in our families—in our churches and in our pulpits?

Pursuing this object, let us reason the point, for a moment, with yonder infidel—Let us ask what more evidence he needs of the truth of the scriptures, than to see the events, long since predicted, daily fulfilling before his eyes?—Let us ask him to read a page or two in a late publication, on the subject of prophecy, as the testimony of Jesus.*

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* See Hinsdale's *Disco. A. P.* vol. iv. page 128.

“ Where are now those renounced cities, Nineveh, Babylon and Tyre, whose desolation was so often denounced by the prophets? —What is now the condition of Jerusalem and Judea?—Are they not *trodden down of the Gentiles*, and likely to be still trodden down, until *the times that the Gentiles shall be fulfilled*? How remarkably do the actions and state of the Turks, who have so long trodden them down, agree to what was predicted of them? *He shall come with horsemen, and many ships, and shall overflow and pass over.* He shall enter into the glorious land, and many countries shall be overthrown. Do you not find it even so? And that he hath stretched out his hand over the land of Egypt, with the *Lybian at his steps*, whilst the *Arabians still escape out of his hand*.

Hath not the state of Egypt, for many past ages, been just as was foretold? *a base, and the basest of kingdoms*, without a ruler of her own, and *wasted by strangers*?

Observe the *fourth* kingdom of Daniel's vision broken into ten. Behold that wonderful power, *diverse from the first*, which hath arisen up among them, with a *look more stout than his fellows*, and a *mouth speaking great things*, even great words against the

MOST HIGH: that power which weareth out the saints of the MOST HIGH, and changeth times and laws. Behold him *casting down the truth to the ground; forbidding to marry, and commanding to abstain from meats:* Yea, behold him *sitting in the temple, in the church of God, and shewing himself that he is God, whose coming is with signs and lying wonders.* And remember that the seat of this horrid tyrannical power is *that great city which standeth on seven mountains, and which, in the days of the prophecy, reigned over all the kings of the earth.*—In fine,

“ You see the church of God subsisting, at this day, in the world—the same church which, before Christ, was continued in the seed of Abraham, and which, at and after his coming, took that new form which Daniel saw under the name of the KINGDOM OF HEAVEN; and hath ever since subsisted among the Gentiles. You know the preservation and final prevalence of this society, together with the hostile attempts, and final ruin of all her enemies, have been predicted by all the prophets from Moses to St. John.

“ Now, when ye see this very church present in existence and enlargement, after all the attempts which have been made, in all man-

ner of ways, and through a long succession of ages, for her destruction; and notwithstanding she has all the seeds of desolation in herself, has often been extremely feeble, and in the hand of her enemies, and at the point of death: When you see this, you behold an event, which, though perfectly corresponding to hundreds of scripture-prophecies and promises, is yet UNPARALLELED IN THE HISTORY OF THE WORLD. Suffer me to repeat, IT IS UNPARALLELED IN THE HISTORY OF THE WORLD. The most unlikely event, when it was foretold, ever to have existed, and which indeed never could have existed, but by the marvellous providence of God, defeating the influence of natural causes, that he might fulfil the designs of his mercy—that he might *confirm the words of his servants, and perform the counsel of his messengers*; and, at the same time, that he might *frustrate the tokens of the liars, and make diviners mad*, and close the mouth of infidels in *perpetual silence*.

“ Thus is the spirit of prophecy the testimony of Jehovah to the sacred scriptures as his OWN ORACLES, and to Jesus as the Christ, and of consequence to the Christian Religion as DIVINE.”

And where shall the ministers of Christ next turn their attention, in order successfully to carry on the purposes of this second, this inward and spiritual revolution of the heart?

Unless the great Michael of the church should aid, our hopes of success would be lost; but so long as we have his promise—*Lo, I am with you always, even to the end of the world*—we are encouraged to go on.

Let us, then, make our addresses to men of understanding—to men of sound judgment, and rectitude of heart, and solicit the force of their interest and example.

Let us even attempt to touch the ambition of the ambitious, by pointing them to the robes of distinction, and inconceivable marks of favor in the regions of glory, which await the man whom the king delights to honor.

Let us assail the castle of the miser, and tell him, that in the regions of glory are rivers of treasure, floods of salvation, a thousand fold more regaling to the appetites of the soul, than earthly substance can be to the body.

Let us guide the wandering views of the man of business, by setting before him the ne-

cessity of seeking *first the kingdom of God and his righteousness, that all these things* may be added.

May we not arouse the attention of the stupid, the obstinate, and sensual, by painting to them, in lively colours, the danger to which they are exposed, as well as the baseness of *earthly and sensual* gratifications, in comparison with those which are intellectual and heavenly?

May we not solicit the aid of the improved, the elevated, and the polite, by assuring them that a field of improvement, prospects of elevation, and the most finished examples of heavenly grace, are all presented to their embrace, in the pursuit of the rewards promised by our exalted king?

And, last of all, may we not, with high prospects of success, humbly suggest, that by the example and influence of the female world, even of the most delicate and refined, much might be done to further the purposes of heaven?—If any of our fair audience should say, “We have not yet learned the paths of piety ourselves: we are, alas! but too far from hope of setting good example to others, or of aiding the interests of virtue, by the feeble efforts of what, at best,

can be only stiled the improvements of nature, destitute of the refinements of heavenly grace:"—Let us pray them to lend their hand to some guardian angel, who may lead them, perhaps, abroad to view the wondrous traces of wisdom, and of power, in all creation's handy works; and when, from the oracles of truth, they become farther convinced of the being of a God—of his equitable, holy, just and good laws—of their own imperfections of heart and life—of their final accountableness at the bar of an impartial judge; they may be willing to follow their heavenly guide into the retirements of secret devotion, and there unbosom the soul to God, imploring the pardon and ablution of sin, through the blood of the Lamb. What though a tear of contrition find its way, evincing the deep woundings of the heart, pursued by an upbraiding conscience, for time and talents misimproved—for neglect of God, the universal Creator—for neglect of the overtures of proffered mercy—for the grievings of the holy spirit of God, occasioned by the pride of the heart, refusing to bow to the sceptre of sovereign grace? What though, from causes like these, a tear of contrition might fall, and the bosom heave in

fighths of penitence and prayer? If pardon for the foul, and acceptance with God should be the happy fruit, and a life of unexampled piety the permanent effects—how interesting the change—how promising the prospect!

With support of numbers, and example of graces such as these, with what success might the advocates of truth plead the cause of heaven, and how soon might we expect that in the place of unbelief, stupor, insensibility and hardness of heart; we should discover the seeds of the happy wished-for revolution already to be sown, and the effects to appear in full and abundant sheaves of heavenly grace!

But—whither do I run, leading my audience—fathers and brethren, it may be, into paths less promising than those in which they have been accustomed, successfully to tread!—I pause, then; nay, I draw to a conclusion by saying, in the words of a respected father in the church of God, on the subject of Ministerial Character and Duty,*—“ It requires no small attention and labor to seek out fit and acceptable words, as the preacher expresses it, to stir up the attention of the

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* Wither Spoon, vol. i. A. P. page 19.

inconsiderate—to awaken, secure, and convince obstinate sinners—to unmask the covered hearts of hypocrites—to set right the erring, and encourage the fearful.”

Notwithstanding this, may we not all, animated by the prospects of promised aid, go forth manfully, to fight the battles of the Lord—to play the man for God, and for the cities of our God; knowing that in our faithful exertions the name of the Lord is honored, though Israel be not gathered.

Finally, my brethren, “Have we seen the scriptures sealed by past events; let it exalt our faith into a full assurance, that all the prophecies which remain, and especially those which speak of JESUS’ FUTURE GLORY, shall receive, in due time, their perfect accomplishment.

“This GRAND ÆRA is approaching with a speed rapid as the flight of time. The night is far spent, the day is at hand. In this prospect, with what ardour should we pray—THY KINGDOM COME;”* and in the fervency of our united devotions, may we

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* Hinsdale, A. P. vol. iv. p. 133, 134.

not add—*thy will be done on earth, as it is done in heaven; for thine, gracious God! is the kingdom, and thine is the power, and thine shall be the glory, world without end. AMEN.*

END OF THE FIRST VOLUME.