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J. Hartman
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TO THE

PROPHECIES:

OR

A CONCISE VIEW OF THE PREDICTIONS
CONTAINED IN THE

Old and New Testaments,

WHICH HAVE BEEN FULFILLED,

ARE NOW FULFILLING,

OR ARE YET TO BE FULFILLED IN THE LATTER
AGES OF THE WORLD.

By the Rev. DAVID SIMPSON, M. A.

Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets.

AMOS.

God spake by the mouth of his holy prophets, which have been since the world began.

LUKE.

The great Shepherd reigns;
And his un suffering kingdom yet will come.

THOMSON:

MACCLESFIELD:

PRINTED AND SOLD BY EDWARD BAYLEY;

SOLD ALSO BY

Dilly, London; Fletcher, Oxford; Merrill, Cambridge; Spence, York;
Bulgin, Bristol; Swinney, Birmingham; Hazard, Bath; and Clarke,
Manchester.

M D C C X C V.

P R E F A C E.

IN the present eventful period, an enquiry into the prophetic scriptures may not be thought unseasonable.

The following pages contain a short view of those scriptures, and some other matters connected therewith.

Various of the prophecies have unquestionably received their accomplishment many ages ago; and others are even now fulfilling in the course of Divine Providence. Of these two facts, men, competent to judge, can entertain no settled doubt.

There is a small number also, which remain yet to be accomplished, and these by no means the least important.

The whole body of prophecy, taken together, is of vast magnitude; and, in point of evidence, decisive for the truth of the Mosaic and Christian dispensations.

It is a prodigious chain, let down from heaven to earth, to draw men up from earth to heaven.

It darts a ray of light through the dark abyss of time, and shews us, by evidence the most indisputable, that the administration of the world is entirely under the direction and control of its original Creator.

Invisible to mortal sight, He sits behind the scene, and, with a master-hand, guides all the springs of the immense machine of nature.

A sparrow falls not to the ground, a hair drops not from our head, neither does a mote fly in the air, but under the direction of the Supreme Architect.

By the help of prophecy past ages are connected with future, and time with eternity.

The leading design of the heavenly gift, is, to bear witness to the person, kingdom, and fortunes of Messiah: for *the testimony of Jesus is the Spirit of prophecy.*

It is confessed, however, that these astonishing portions of sacred writ are not free from very serious difficulties. Indeed, they abound more with obscurities than most other parts of holy scripture; but learned men have laboured to illustrate them with considerable success; insomuch that they may now be read with nearly as much satisfaction as any other parts of the divine volume. Men, best furnished with stores of theological and historical knowledge, have been excited, by curiosity, or other more laudable motives, to turn their attention this way; and even the Revelation of St. John itself, which is the most mysterious of all the sacred predictions, is no longer a sealed book, so far, at least, as it has already been accomplished. Nor are the parts, which remain unfulfilled, so totally involved in obscurity, but a person, well versed in this kind of science, may put an interpretation upon them sufficiently satisfactory. Prophecies unfulfilled will always be more or less obscure, prior to the accomplishment. The substance, or main design may be pretty well understood beforehand; the circumstances and special application are left to be explained by the event. Nor is it any sufficient reason for rejecting a prediction, that we are not able to explain all the difficulties which may occur in it, if it be otherwise well attested. Time alone can prove, or disprove, the validity of its claims.

The retaliation of Divine Providence, on transgressors of various descriptions, appears plainly to be a doctrine of the prophetic scriptures; and the accomplishment of these predictions, in the following papers, is of a very affecting, and satisfactory nature.

I have called the treatise a Key to the Prophecies, because it either shews the fulfilment of them, or directs the Reader to such authors as have treated upon them more at large. To have given every prediction with its accomplishment at full length would have swelled the book to an immoderate size.

In the course of the work a considerable number of moral, theological, historical, and political reflections are interspersed in the notes, to illustrate and confirm the sentiments contained

in the text ; or to promote the special interests of virtue and religion.

The general contents will exhibit at one view what may be expected in this Key, and the index will enable the Reader to find any leading subject it may contain.

The Reader is desired to excuse and correct whatever errors he may discover. The author wishes it were more perfect in every respect. Some mistakes he has already observed, but not before it was too late to rectify them.

A candid representation of any errors that may be perceived will be acknowledged as a singular favour.

False and fanatical pretensions to prophecy are always in danger of discrediting the doctrine itself, and of throwing an air of burlesque over the whole. But the abuse of a principle, is no just objection to that principle, any more than a draft forged upon the bank of England is a discredit to that bank, or a counterfeit piece of money a sufficient reason for rejecting the current coin of the land. Spurious pretensions seem to imply some that are genuine. The Inspirer of the Prophets hath, moreover, given us an infallible criterion by which to try the predictions whether they are of God. *When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken presumptuously ; thou shalt not be afraid of him.*

Our Saviour hath also favoured us with a caution against false prophets, and a sure test of the character of a true one. *Beware of false prophets, which come to you in sheep's cloathing, but inwardly they are ravening wolves. Ye shall know them by their fruits.*

By attending to these directions there is no danger we should be deceived through the vain-glorious assumptions of silly and enthusiastic men.

Much has been said and written upon the corrupt doctrines and practices of the church of Rome. A considerable share too of the prophecies is employed on the same subject. The Spirit of God, for the encouragement of the faithful, hath not thought it

It beneath his dignity to predict those delusions, and even to fix the time of their continuance, with the final close of that apostasy. This seemed the more necessary, as nothing was ever more discouraging to a serious mind, than that the religion of the Son of God, which at first spread far and wide in the course of a few years, should so soon have become obscured with a variety of palpable errors. But when we read in the scriptures, that all this was foreseen and foretold many ages before it made its appearance : when we discover the very year the huge colossus of delusion shall be overturned : and when we see the religion of the glorious Sun of righteousness again breaking out from behind the cloud, which had for so many ages obscured it ; we cannot but admire the foresight, the wisdom and goodness of that dread Being, who governs the world, and orders all the events of providence and grace according to his own will.

Whoever is attentive to the state of religion in Great Britain and Ireland, must perceive that Popery is gaining ground among us. The shock which it received at the Reformation, in the sixteenth century, and but now in France, and other neighbouring states, is such, indeed, as in due time will prove absolutely fatal to it : but yet there may be many partial revivals of the same good old cause in several of the Protestant states. This will be owing partly to the growing liberality of the age ; partly to the lukewarmness of the Protestant clergy ; partly to the general indifference to all religious principle ; and partly to the diffusion of the French clergy, nobility, and gentry through the nations ; many of whom are all alive to the peculiarities of their religion. The small islands of Jersey and Guernsey swarm with persons of this description ; and they are as zealous in attempting to make converts as they are numerous. I am credibly informed, that, in the isle of Jersey alone, they have already made upwards of 200 converts. Let it be recollected too that the name of every new convert is Legion. For, he is a stranger to human nature, who knows not the effects of persecution and proselytism towards encreasing the strength of a party. That Popery is
upon

upon the advance in Ireland, there can be little doubt. The number is so considerable as even to threaten a dissolution of government, if they are not indulged with all their requirements. In this country, the same efforts are every where making, and for the same purposes, only with more distant hopes of success. The French clergy are so elated with these happy prospects, that they consider the millennium as fast approaching, when all Protestants shall flow back into the church of Rome again, and we shall be *one fold under one shepherd, Jesus Christ the righteous*, and his tripple crowned representative here upon earth. Against this view of the millennium, however, I enter my protest, and sound an alarm in the ears of Protestants; and especially of the Protestant clergy, who seem to be asleep to the dangers which threaten us. Infidelity has already made large strides towards erecting an universal empire among the nobility and gentry of the nations. Popery is straining every nerve to spread its reign of what we deem superstition and idolatry. And if the Protestant clergy stand by as unconcerned spectators, each contented with the heritage that has fallen to him, these two parties may divide the world between them. It must be granted, however, that very considerable pains have been bestowed in refuting their respective claims; and, in point of argument, no triumphs can be more complete: but much still remains to be done. The out-works of Christianity have been defended with great ability and decisive superiority: but the living spirit and energetic power of religion does not generally appear. And to the want of this it must be, in a great measure, attributed, that infidelity among the higher orders of society seems rather to increase than decrease. We have such a dread of being righteous overmuch, that we suffer every thing valuable in religion to evaporate. We are so afraid of enthusiasm, that we fly into the opposite extreme of indifferentism. We admit, and even admire enthusiasm in other things: men may be enthusiasts in politics--in poetry--in painting--in music--and other pursuits of human life. Nay, it is universally allowed, that something of the sort is essentially necessary to a man's arriving

arriving at any considerable degree of excellence in them. Socrates, Plato, Demosthenes, Cicero, Homer, Virgil, Horace, among the ancients, were all enthusiasts in their way. Spencer, Milton, Young, Shakespear, Handel, Hogarth, and many other among the moderns, were the same. And is religion the only science where warmth and zeal are improper, and unworthy of the cause? Is every art and science to engage the various faculties of the human mind, and is the understanding alone to be employed in the business of salvation? How contrary is this to the most essential principles of the religion we profess? Are we not enjoined to love the God who made us with all our powers, and every human creature as ourselves? And were not all the great characters of old time actuated by a burning zeal for the cause in which they were embarked? Phineas—Moses—Isaiah—Jeremiah—Ezekiel—Jesus Christ—Peter—Paul—and several Fathers of the church—Ignatius—Clemens Romanus—Polycarp—Justin Martyr—besides many more, were eminently distinguished for their zeal in the cause of religion. And the effect produced was prodigious. In these latter ages too it has always been the same. Zeal for religion has ever been attended with similar consequences. Actuated by this, Wickliffe, Jerome, and Huss, in the fifteenth century, roused the slumbering clergy to opposition. The zeal of Luther and his associates, in the sixteenth age, alarmed all Germany, and shook the Papal throne itself. Gilpin alone, in a dark period, evangelized a large part of the northern counties of England. Cranmer, Latimer, and Ridley, by their steady perseverance unto death, illuminated the British isles. The zeal of Whitfield and the two Wesleys hath, even in our own day, made England, Scotland, Ireland, and America experience very important consequences. The animation of the French clergy too, I make no question, will be attended with considerable success in making profelytes. And when the real millennium fully takes place, it is probable, from the prophetic scriptures, an uncommon degree of the spirit of light and wisdom, love and joy, zeal and animation

will be poured out from on high, and great and happy will be the effects upon the minds of men. The gospel shall run like fire among the stubble through the thickest ranks of its opposers. *A nation shall be born in a day.*—As then a lively zeal, in the support of any cause, good or bad, has a very powerful effect in promoting that cause, every man, who has the interest of pure and undefiled religion at heart, but especially the Bishops and Clergy of this Protestant country, should endeavour, by all Christian means, to prevent the perversion of our people to the delusions of Antichrist. We should rouse from our lethargic state, and not only prevent them from being profelyted, but strive with all assiduity to make them real Christians, infusing into their minds a love to, and a zeal for, the genuine principles of the gospel. If we pretend to be right, and that the church of Rome is wrong, we should be at least as zealous for truth as the members of that Communion are for error. They compass, literally compass sea and land to make profelytes. Nor are they to be censured for so doing. The very attempt is praiseworthy: for religion is either all, or it is nothing. And he that is in earnest for salvation himself among the Roman Catholics, should, upon his own principles, make all the converts to his religion he can. Nor ought we to wish him deprived of this, or any other privilege, civil or religious, which he may enjoy under our present lenient government. On the contrary, it would be happy for the nation at large, as it seems to me, if all human shackles were removed from the minds of men, every civil penalty on account of religion abolished, and Christianity left to stand or fall by its own intrinsic excellence. It wants nothing but fair-play. Human mixtures pollute it. Human aids disgrace it. Nor will it ever universally prevail, till it is purged of all the absurdities attached to it by superstitious and ill-informed men. Pure Christianity and perfect liberty will grow up and prevail together. The former is the gift of heaven, the latter the birth-right of men. Perfect liberty to profess what we think right, in all the concerns of religion, is the unalienable privilege of reasonable creatures. And perfect toleration

of every profession, with impartial protection held out to every denomination, would be the glory of any civil constitution. These blessings Britons enjoy in a large degree. But the full possession is, probably, in reserve for the millennial reign of Messiah. So far, however, as we are personally concerned, what hinders but that every man may even now anticipate these halcyon days? Why may not faith and love, peace and joy, forbearance and universal benevolence, occupy every bosom? When will the time come, that names, and sects, and parties shall fall, and sincere Christians, of every description, leaving all inferior considerations to be settled at last by the Judge Supreme, shall meet together with mutual good-will, in public worship, or private intercourse, on the broad bottom of the gospel-covenant? The points wherein we agree are much more important than those wherein we differ. We are contented to leave the Jews, Heathens, and Mahometans to the judgment of God. We do not think it right to teaze and persecute them for their opinions. Much rather should we exercise forbearance towards every denomination of Christians. We all embrace the bible. We receive it as the sole criterion of religious truth. We have one God, one Lord, one faith, one baptism. Ridiculously divided in the church militant by silly and unimportant distinctions, we all expect to worship together, and to be of one mind everlastingly in the church triumphant. Why then should we have bitter envying and strife in our hearts towards each other now? How much to blame are we, to worry one another for such insignificant peculiarities! Is it not the natural privilege of every man living to worship God according to his own light and convictions? And has not he the same right to interfere in our religious views, that we have to interfere in his! I know not how it is, but I confess, though a clergyman of the Establishment, I see no evil in joining for public worship, or social intercourse, with any of the denominations of Christians. I hear what passes with candour, join where I approve, and reject whatever appears contrary to scripture, and the plain dictates of sound reason and common sense. I am well aware this comes not up to the full standard
of

of orthodoxy. But if such a conduct constitutes a man a bad churchman, I feel not anxious to be accounted a good one. All the Sectarists seem to me to have much that is praise-worthy among them. And though I am not acquainted with any that I could join myself to with full approbation of mind, most of them appear to embrace all the essentials of the doctrine of salvation. And if God will approve, why should I disapprove? Intolerance is to me the darkest feature in Popery itself. Nor is any character so truly disgusting, as that of a hot-headed, inflexible bigot, let his party principles, and professions, be what they may. It is this spirit, that has deluged the world with blood, rendered Christianity the scorn of infidels, and the bane of human happiness. Instead of being the messengers of peace, the ministers of the gospel have often proved the scourge of Christendom. We much mistake if we suppose there is no other Pope but his Holiness of Rome. Under a pretended renunciation of the abhorred principle, there is a spirit of infallibility prevailing in all ecclesiastical establishments, and a certain disdain of those who presume to call in question their respective claims. I add too, that the same dogmatical spirit prevails in no small degree among the several parties of Dissenters, and, what is still more remarkable, we frequently find it concealed even under the decent garb of a Quaker's dress. Protesting, however, against all such imperious pretensions, wherever they appear, and in devout admiration of the modest and liberal genius of the gospel, I would give the right hand of fellowship to all denominations of Christians, and say,—*Grace be with all them, that love our Lord Jesus Christ in sincerity!*

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A KEY to the PROPHECIES.

SECTION I.

MIRACLES and PROPHECIES.

MIRACULOUS works, and prophetic declarations, are two of the grand pillars on which divine revelation stands. The wonderful operations of God, in the establishment of the Mosaic and Christian dispensations, are such as compel the belief of every modest man, who examines the authority of those writings in which they are recorded. A compendious representation of both may enable us to compare them together with advantage. We will begin with the former: The deluge:—Confusion of languages:—Fire and brimstone on Sodom:—Burning bush:—Rod turned into a
A serpent:

* Tacitus, after describing the river Jordan, and the lake into which it empties itself, adds as follows: “The plains in the neighbourhood are said to have been of old extremely fruitful, and full of large cities, which were all destroyed by thunder and lightening; but that the foundations still remain, and the earth, which looks as if it had been burnt up, has lost its fertility.”—Hist. b. 5.

This is a good Heathen testimony, in favour of what Moses has said concerning Sodom and Gomorrah.

serpent :—River made blood :—Plague of frogs :—Dust turned into lice :—Swarms of flies :—Murrain among the cattle :—Boils on man and beast :—Hail mingled with fire :—Swarms of locusts :—Palpable darkness for three days and three nights :—Death of the first born :² —Red-sea divided :—Bitter waters of Marah sweetened :—Rock at Rephidim flowing with water :³ —Law given at Sinai :—Quails sent for the support

² The learned Jacob Bryant has thrown much light upon that part of the sacred history, where these plagues are recorded, in his late valuable treatise called, *Observations on the Plagues of Egypt*.

³ Moses informs us in the book of Exodus, that in the journeying of the children of Israel from Egypt to mount Sinai, *they pitched in Rephidim; and there was no water for the people to drink. And the people thirsted there for water; and the people murmured against Moses. And Moses cried unto the Lord. And the Lord said unto Moses, Go on before the people, and take with thee of the elders of Israel. Behold, I will stand before thee there upon the rock in Horeb; and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.*

‘ And now what is become of this stone? Hear, O ye heavens, and give ear, O earth! It is still in being, still visible to the eye, with the infallible marks of this miracle inscribed on every side of it. And, that infidelity may no longer doubt of it, I shall here literally copy the description that is given of it, by the learned Dr. Shaw, in his *Travels to mount Sinai*: where, after describing several parts of mount Horeb, he says, “ After we had descended, with no small difficulty, down the western side of this mountain, we came into the other plain that is formed by it, which is Rephidim, Ex. 17. 1. Here we still see that extraordinary antiquity, the rock of Meribah, Ex. 17. 6. which hath continued down to this day, without the least injury from time or accidents. It is a block of granate marble, about six yards square, lying tottering, as it were, and loose, in the middle of the valley, and seems to have formerly belonged to mount Sinai, which hangs in a variety of precipices all over the plain. The waters which gushed out, and the

support of six hundred thousand men :—Manna bestowed for near forty years together :—Nadab and Abihu burnt with fire :—Korah, Dathan, and Abiram swallowed up :—Brazen serpent :—Balaam's ass speaking with man's voice :—Rock in Kadesh smitten : * —Jordan divided :—Sun and

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moon

“ stream which flowed withal, Ps. 78. 21. have hollowed, across
 “ one corner of this rock, a channel about two inches deep,
 “ and twenty wide, appearing to be incrusted all over, like the
 “ inside of a tea kettle, that hath been long in use. Besides
 “ several mossy productions, that are still preserved by the dew,
 “ we see all over this channel, a great number of holes, some
 “ of them four or five inches deep, and one or two in diameter,
 “ the lively and demonstrative tokens of their having been
 “ formerly so many fountains. It likewise may be further ob-
 “ served, that art or chance could by no means be concerned
 “ in the contrivance. For every circumstance points out a mira-
 “ cle, and, in the same manner with the rent in the rock of
 “ mount Calvary at Jerusalem, never fails to produce a religious
 “ surprise in all that see it.” This account is confirmed also by
 Dr. Pocock, who observed further, that “ within every one of
 “ the aforementioned holes, there is an horizontal crack, and
 “ in some, also, a crack perpendicularly down ; which, confi-
 “ dering the great hardness of granite, makes it impossible for
 “ these appearances to have been the work of a tool.” See
 Bishop Clayton's Vindication of the Old Testament, Shaw's
 Travels, p. 352, and Pocock's Travels, p. 148.

* Moses says in the book of Numbers, that about thirty years after the Israelites left the land of Egypt, they abode in Kadesh, and Miriam died there, and was buried there. And there was no water for the congregation. And they gathered themselves together, against Moses and against Aaron.—And Moses and Aaron went from the presence of the assembly, unto the door of the tabernacle of the congregation. And they fell upon their faces : and the glory of the Lord appeared unto them. And the Lord spake unto Moses, saying, Take the rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock.—And Moses took the rod.—And Moses lifted up his hand, and with his rod he smote the rock twice ; and the water came out abundantly, and the congregation drank, and their beasts also.

moon standing still at the word of Joshua :—Walls of Jericho :—Gideon's fleece :—Powers of Samson :—Water from a jaw bone :—Meal and oil multiplied :—Widow's son raised :—Rain stopped for four years :—Shunamite's son raised :—Wonders of Elijah and Elisha :—Naaman's leprosy cured :—Gehazi made a leper for life :—An hundred and eighty-five thousand Assyrians slain in one night :—Uzzah smitten :—The sun-dial of Ahaz going ten degrees backwards :—Three heroes in the fiery furnace :—Man's hand writing on the wall :—Lions rendered tame in the presence of Daniel :—Jonah and the large fish.

These, with several others, are extremely important, and stamp the religion, of which they are proofs, with the broad seal of heaven.

The miracles of the New Testament are equally astonishing, and evince, beyond all fair and reasonable contradiction, the divinity of the doctrine

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This rock is still in being, as appears from an original manuscript journal written by the Prefetto of Egypt, from the convent de propagandâ fide, A. D. 1722, giving an account of his travels from Grand Cairo to mount Sinai, and back again : wherein, after speaking of the rock in the valley of Rephidim, he says, in his journey from mount Sinai towards Tor, “ We
“ passed by a large rock on our left hand, in which, as in that
“ other rock which Moses struck with his rod, appear from the
“ bottom to the top, openings where water gushed out.”

Bishop of Clogher's Vindication of the Old Testament.

It is very much to be observed too, and a circumstance which adds considerable weight to the narrative of Moses, that there are to be seen at this day innumerable characters inscribed upon the hard rocks in the wilderness of Kadesh, where there is neither water nor food to be gotten. See the same work, p. 95, 96.

our Saviour and his Apostles taught, for the edification of mankind.⁵ The following is a compendium of them:—The man Jesus begotten without an earthly father:—Water turned into wine:—A nobleman's son restored at a distance:—A leper cleansed:—A centurion's servant healed at a distance:—Peter's wife's mother cured in an instant:—A raging tempest calmed:—A legion of devils expelled:—Palsy cured with a word:—Jairus's daughter raised from death:—Issue of blood stopped:—Dumb man made to speak:—Two blind men made to see:—Withered hand restored:—Blind and dumb restored to sight and hearing:—Five thousand men fed with a few loaves and fishes:—Christ walketh on the sea:—A poor woman cured by the touch of his garment:—Syrophenician woman's daughter restored:—A lunatic cured:—Money provided for tribute by a fish:—Figtree withers by a word speaking:—A deaf and stammering person restored:—Four thousand fed:—Large draught of fishes:—Widow's son raised from the dead:—Mary Magdalene cured:—A crooked woman made straight:—Ten

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lepers

⁵ Mr. Lock, who was unquestionably one of the strictest reasoners of the last age, tells us, that the highest degree of proof that can be given, where a matter of fact depends upon testimony, consists in these six particulars. 1. The number of witnesses. 2. Their integrity. 3. Their skill. 4. The design of the author, where it is a testimony out of a book cited. 5. The consistency of the parts and circumstances of the relation. And, 6. Contrary testimonies.—All these particulars apply with great accuracy to the four gospels. See them drawn out at length by bishop Clayton in his Vindication, Let. 1. p. 66—85.

lepers cleansed:—Impotent man healed:—Man born blind made to see:—Buyers and sellers driven out of the temple:—Lazarus raised from the dead:—Darkness at the crucifixion of Christ:—Resurrection of Christ:—Saints rising with Jesus:—Net unbroken when overcharged with fish.⁶

To these miraculous operations, recorded in the four gospels, may be added those which are found in the Acts of the Apostles. St. John, moreover, says, *There are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written*: where, by this very strong and hyperbolical expression, we are, probably, to understand, that there was a vast number of miracles wrought by our Saviour, which are not particularly recorded in the gospels, written for the instruction of the world in the doctrine of salvation.

These miracles, then, are one of the grand and immoveable pillars, upon which the truth of our blessed Saviour's divine mission is founded. The Mosaic dispensation is founded upon those recorded in the Old Testament; and the gospel dispensation

⁶ Dr. Jortin, in his *Remarks on Ecclesiastical History*, vol. 1. p. 259—267, has given us twenty substantial reasons, why the miracles recorded in the New Testament should be believed. I could wish this note had admitted room to have laid them before the reader. They are highly worthy the attention of any one, who has the least doubt upon his mind concerning the truth of the New Testament.

ation is founded upon those recorded in the New.⁷

But, besides this pillar and ground of truth, it has been already observed, there is another, not less sure and important, upon which the vast superstructure of divine revelation is erected. This is prophecy. And as the doctrine of miracles addresses itself to the capacities and apprehensions of the great body of common and less discerning Christians; so the prophetic declarations of God's word apply to the judgment of the more polished, acute, learned, and discerning Christian. For, to a man who reads the sacred writings with a pious and intelligent mind, there is such an accumulation of evidence, arising from the prophecies, as is perfectly, not only satisfactory, but even overwhelming. It is impossible that a serious and candid reader should resist it. It applies to the best powers

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of

⁷ As it is no part of my present design to enter farther into the nature and defence of the Old and New Testament miracles, I will take the liberty here of mentioning, for the satisfaction of the less informed reader, a small number of the best treatises that have been written upon the subject by modern authors. This is the more necessary, as the miracles of the bible have been attacked with great virulence by some of the most able of the deistical writers, particularly Hume and Rousseau. The former of these gentlemen has been fully answered by the late Dr. Leland, in his View of the Deistical writers; by the late Dr. Price, in the fourth of his Dissertations; and by Campbell. The latter has been effectually confuted by Dr. Claparede in his Considerations upon the Miracles of the Gospel. Fleetwood's Essay on Miracles is worthy of being perused. And, if to these we add the Rev. Hugh Farmer's Dissertation on Miracles, we shall have no need to make our reading on the subject much more extensive. Indeed, almost any one of these authors is sufficient to inform the judgment, and satisfy the scruples, of every ingenuous and serious enquirer after truth.

of the human understanding, and seizes their assent to its depositions, with a sort of sacred violence, which is altogether irresistible. And while it thus satisfies the understanding, and sweetly and powerfully prevails upon the will, it fills, moves, and engages all the inferior faculties of the mind, in a manner the most pleasing and agreeable that can be conceived.

The apparatus of miracles attached to the bible, we have seen, is grand and magnificent beyond expression. The apparatus of prophecy is not less so. It is a vast chain, consisting of a large number of links, extending from the beginning to the end of time. And what is extremely remarkable, is, that all this amazing system of prophecy has no other view, or design, than to bear witness to the person, fortune, and kingdom of Jesus. He is the grand object of prophetic inspiration. The bible begins, goes on, and ends with him. *The testimony of Jesus is the spirit of prophecy.* All the revolutions of Divine providence have him for their scope and end. Is an empire, or kingdom, erected? That empire, or kingdom, is erected, with a view, directly, or indirectly, to the kingdom of Messiah. Is an empire, or kingdom, subverted and overthrown? That empire, or kingdom, is subverted and overthrown, with a subserviency, more or less remote, to the establishment of the universal empire of truth and righteousness, under the dominion of Jesus Christ, who is the Lord our righteousness,

ousness, whose kingdom is an everlasting kingdom, and whose empire shall know neither bounds nor end, but whose limits shall be no other than the limits of the universe, and whose end no other than the days of eternity.

The miracles recorded in scripture are numerous and important. The prophecies contained in that most wonderful volume, are neither less numerous, nor less important. A general view of the former we have given. A compendious view of the latter may not be unacceptable, and will certainly have a tendency to throw light upon various parts of holy scripture, and to make us more easy under the amazing dispensations of Divine providence now coming forward in the world. Miracles, indeed, are intended for the conviction, more especially, of those who live in the age when they are performed. Prophecy is intended for the conviction, particularly, of those who live in the more distant and remote ages. And as the conviction arising from the former may be said to diminish and grow weaker with revolving ages; so the conviction arising from the latter may justly be considered as growing stronger, fuller, and more satisfactory, the nearer we advance to the last period of time. Miracles decrease, prophecy increases.

SECTION II.

SECTION II.

On the CHAIN of PROPHECY.

WE have said that prophecy is a vast chain, beginning and ending with the course of nature itself.

Whoever is in any measure acquainted with the writings of the Old and New Testament cannot fail of having observed this. A variety of prophetic passages must have caught his attention at one time or other, as he passed through those wonderful writings; some of which have evidently been fulfilled many ages ago; some are now fulfilling before our eyes; and others are yet to receive their

³ This chain of prophecy seems to be alluded to in several parts of the New Testament. Our Saviour says, *Search the scriptures; for in them ye think ye have eternal life, and they are they which testify of me.* John 5. 39.—And it is recorded of him, that *beginning at Moses, and ALL the Prophets, he expounded unto them in all the scriptures the things concerning himself.* Luke 24. 27.—In the forty-fourth verse of the same chapter, we are told our Saviour said unto his disciples, *These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law of Moses, and in the Prophets, and in the Psalms concerning me.*

St. Peter says to the Jews, *Those things which God hath shewed by the mouth of ALL his Prophets, that Christ should suffer, be hath so fulfilled.* Acts 3. 18. And again, after quoting the authority of Moses, *Yea, and ALL the Prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.* Act 3. 24. See also Acts 10. 43. 1 Pet. 1. 10.

St. Paul wrote two entire epistles, to shew that Christ was the substance of the whole Jewish dispensation. He declares, moreover, that in his preaching he said *none other things than those which the Prophets and Moses did say should come.* Acts 26. 22. See also Acts 28. 23. Rom. 3. 21. Ep. 2. 19—22.

their accomplishment in the due order of Divine providence.

This chain of prophecy is so evident in the sacred scriptures, that we are more embarrassed with the selection and arrangement of that vast profusion of them, than doubtful of their import and accomplishment. To a superficial observer they may seem to be without order or connection; but, to a well-informed mind, they are all disposed in such a mode and succession, as to form a regular system, all whose parts harmonize in one amazing and consistent plan, which runs parallel with the history of mankind, past, present, and to come, and furnishes a perfect moral demonstration, that the book which contains this predictive information is indeed divine. 9

There is a difficulty in stating the demonstration from the chain of prophecy, resulting from that strength, abundance, and variety, which constitute the evidence. The chain of prophecy is the regular
combination

9 The great Lord Bacon was desirous of seeing a work wherein the sacred predictions should be all laid down in one view, and the accomplishment of them sorted with each prediction in the several ages of the world. He intituleth such a work, 'The History of Prophecy. " But in sorting the prophecies of scripture with their events," says he, " we must allow for that latitude which is agreeable and familiar unto divine prophecies, " being of the nature of the Author, with whom a thousand " years are but as one day; and therefore they are not," continues he, " fulfilled punctually at once, but have springing and germinant accomplishment throughout many ages, though the " height or fulness of them, may refer to some one age."—
Advancement of learning, b. 2. c. 11.

combination of separate predictions.¹ Each prediction, set in a clear and luminous point of view, along with its accomplishment, forms a distinct part, or link of this chain: to the perfection of which, is required a complete series of *all* the prophecies, disposed in a systematical order. This order may be formed, either by an artificial arrangement, or by classing them in that form in which they offer themselves in the books of holy scripture.

Although miracles and prophecies have roused the attention, and illuminated the minds of men in all ages in a certain degree, there are three or four more eminent periods, in which they were both imparted with a hand more liberal than ordinary. The age of Moses was extremely remarkable: the
age

¹ “ The argument from prophecy is not to be formed from
“ the consideration of single prophecies, but from all the pro-
“ pheties taken together, and considered as making one system ;
“ in which, from the mutual dependance and connection of its
“ parts, preceding prophecies prepare and illustrate those which
“ follow, and these, again, reflect light on the foregoing : just
“ as, in any philosophical system, that which shews the solidity
“ of it is the harmony and correspondence of the whole ; not
“ the application of it in particular instances.

“ Hence, though the evidence be but small, from the comple-
“ tion of any one prophecy, taken separately, yet, that evidence
“ being always something, the amount of the whole evidence
“ resulting from a great number of prophecies, all relative to
“ the same design, may be considerable ; like many scattered
“ rays, which, though each be weak in itself, yet, centered
“ into one point, shall form a strong light, and strike the sense
“ very powerfully. Still more : this evidence is not simply a
“ growing evidence, but is indeed multiplied upon us, from the
“ number of reflected lights, which the several component parts
“ of such a system reciprocally throw upon each ; till, at length,
“ the conviction rise unto a high degree of moral certainty.”

Hurd's Sermons on Prophecy, vol. 1. p. 47.

age of David was not altogether barren : the age of the kings of Israel and Judah was still more highly favoured. From that period for some centuries there seems to have been a total cessation of the miraculous and prophetic powers. The evangelic age, however, appears to have been not less honoured than any of the former. Since that time, few well attested accounts of any thing out of the common order of providence have made their appearance : only the predictions of more early periods have been receiving their accomplishment, are still fulfilling in the course of human events, and shall never be finally shut up, but with the amazing transactions of the dissolution of the world, and the general resurrection and judgment of the human race.²

SECTION III.

MISCELLANEOUS PROPHECIES that have been fulfilled.

WE have already observed, that the Prophecies naturally divide themselves into those that have been fulfilled, those that are now fulfilling, and those

² A few of these thoughts on the chain of prophecy are taken from Dr. Apthorp's first discourse on prophecy, where the Reader will find much more to the same purpose. The Rev. Robert Gray has considered the chain of prophecy in the ninth of his Discourses lately published, to which the reader, who wishes to be informed in these matters, may do well to have recourse.

those that are yet to be accomplished. We will recite them in order :—

1. The Prophecies which have received their accomplishment are numerous, of which the following are some of the most remarkable.

1. It was foretold that Adam should die, whenever he tasted of the tree of the knowledge of good and evil.—Adam, notwithstanding the prohibition, put forth his hand, tasted the fruit, and underwent the punishment predicted. ³

2. Lamech foresaw and foretold what a blessing his son Noah should be to the world.—Noah, five hundred years after the prophecy, was that blessing to mankind which his father had intimated. ⁴

3. Looking down upon the world, and observing it to be almost universally abandoned to wickedness, God foretold it should be destroyed, without amendment, in the course of one hundred and twenty years.—The destruction took place according to the prediction ; evident traces of which are still to be found in every country under heaven. ⁵

4. Abraham was to become a great nation, when as yet he had no child, and was advanced in years. He was also to be had in the utmost honour, though
then

³ Comp. Gen. 2. 16, 17, with Gen. 3. 6, and 5. 5.

⁴ Comp. Gen. 5. 29, with 8. 21. Consult also Sherlock on Prophecy, p. 89—112.

⁵ Gen. 6, 7, and 8 chap. See Whitton's accomplishment of Scripture Prophecies, p. 94—100, and Catcott on the Deluge, *passim*

then only a poor man.—Abram did become a great nation, and his name is had in honour among all the kingdoms of the world.⁶

5. In Abraham, Isaac, and Jacob all the nations of the earth were to be blessed.—From them sprung the Messiah, who already has been a great blessing to the world, and, in due time, shall be for salvation to the ends of the earth.⁷

6. The

⁶ Gen. 12. 2 ; 15. 5 ; 17. 6, 16, 17.—“ I defy the world to produce such an instance as this. It is now four thousand years ago, since a prophecy was published, concerning an old man of an hundred years of age, that he should be exceedingly fruitful, and that nations should come out of him ; on which account, he was ordered to circumcise himself and his family, that, by this particularity, they might be distinguished from the rest of mankind. And what is become of this prophecy ? How has the event answered ? Why ! from that day to this, in a miraculous manner. For, in less than 500 years afterwards, one branch of the family alone, amounted to the number of 600,000 men, besides women and children. And if we were to compute the number of Jews and Mahometans which are now upon the face of this earth (for these last are the descendants from Abraham by Ishmael, and continue to circumcise themselves as well as the Jews, who are his descendants by his son Isaac) I do not know whether we should be much mistaken, if we said that they amounted to one tenth part of mankind. ¶ But sure I am that there is no such other instance in the whole world, and that this may fairly be looked upon as a standing and living miracle, appointed and continued by Almighty God, among other wise reasons, as a proof of the divine inspiration of that history in which this prophecy is recorded.”*

⁷ Gen. 12. 3 ; 26. 4 ; 28. 14 ; Mat. 1. 1—16. and Luke 3. 23—34. The same thing is promised in the most absolute terms in Gen. 22. 15—18.—“ When Isaac was about twenty five years of age, God took an opportunity of making a trial of Abraham’s faith, and said unto him ; *Take now thy son,*

¶ I rather think this calculation is too high. Besides, there are now many Mahometans that did not spring from Ishmael.

* See Bishop Clayton’s Vindication of the Old Testament, Let. 2.

6. The children of Israel were to go down into the land of Egypt, and after four hundred and thirty years to be delivered.—The children of Israel did go down into the land of Egypt, and actually were delivered, in a most miraculous manner, on the
 self

“ *thine only son Isaac, whom thou lovest, and get thee unto the land*
 “ *of Moriah; and offer him there for a burnt-offering, upon one of*
 “ *mountains which I will tell thee of.* This command Abraham
 “ went accordingly to obey, accounting that God was able to
 “ raise Isaac up again, even from the dead; from whence also he
 “ at first, figuratively speaking, received him; that is, by being
 “ born of parents whose bodies were as a good as dead with re-
 “ gard to the purposes of procreation. But God prevented the
 “ execution of his own order, and of Abraham’s design, by pro-
 “ hibiting Abraham to perform it, and substituting a ram instead
 “ of the lad, which Abraham offered up for a burnt-offering in-
 “ stead of his son. And *Abraham called the name of that place*
 “ *Jehovah-Jireh: as it is said to this day, in the mount of Jehovah*
 “ *it shall be seen.* Which name being given to mount Moriah
 “ by Abraham, together with the explanation thereof which is
 “ given by Moses, shews plainly that Abraham was not sent to
 “ the mount of Moriah barely to sacrifice his son, but to *see*
 “ *something extraordinary; and confirms the proposition advan-*
 “ *ced by the learned Mr. Warburton in Divine Leg. part 2.*
 “ *book 6. sect. 5, that the command of offering up his son,*
 “ *was an information by action, instead of words, of the great*
 “ *sacrifice for the redemption of mankind, given at the earnest re-*
 “ *quest of Abraham. For, as it is observed by our Saviour,*
 “ *that Abraham saw the day of Christ and was glad, it is more*
 “ *than probable, that this was both the time and place at which*
 “ *he saw it, the emblematical offering of his son having probably*
 “ *been explained to him by the angel, to be a type or represen-*
 “ *tation of the great sacrifice that was to be offered up in that*
 “ *very place, by the Son of God, for the redemption of man-*
 “ *kind, that as in Adam all died, even so in Christ should all be*
 “ *made alive.* And it is to be remarked, that it was upon this
 “ very hill of mount Moriah, where Abraham was sent to offer
 “ up his son Isaac, the Messiah was cut off, by whose death God
 “ established the covenant made with Abraham, *that in his seed*
 “ *should all nations of the earth be blessed.*”

Bp. Clayton’s Dissertation on Prophecy, p. 40.

self same day the four hundred and thirty years were accomplished. ⁸

7. The Amorite, the Canaanite, the Hittite, the Perizzite, the Hivite, and the Jebusite, were to be driven out of their own land for their wickedness, and the Israelites were to take possession of it.

When this was first predicted there was no appearance of any such event taking place.

Upwards of four hundred years after the prediction, however, the Amorite, the Canaanite, the Hittite, the Perizzite, the Hivite, and the Jebusite, were actually driven out, and the Israelites took possession, according as it had been foretold. ⁹

8. It was predicted, upon several occasions, that Abraham should have a son by his wife Sarah, when they were both well stricken in age.—Upwards of twenty years after the first prediction, when it was become impossible, according to the course of nature, Sarah brought forth a son. ¹

9. Ishmael's name and fortune were told before he was born; and, particularly, that he should beget twelve princes.—The whole came to pass exactly as the angel of the Lord had said. ²

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10. The

⁸ Compare Gen. 15. 13, 14, with Exod. 12. 40, 41. See the learned Jacob Bryant on the place of residence given to the children of Israel in Egypt, and of their departure from it, in his Observations on the plagues of Egypt.

⁹ Compare Gen. 15. 16.—21, and Exod. 3. 7, 8, with Jos. 10, 11, and 12. chap. See also the first of Bishop Newton's Dissertations on the Prophecies.

¹ Comp. Gen. 12. 2, 3; 13. 14—17; 15. 4, 5; 17. 4—8; 18. 10, 14; 21. 1—8.

² Compare Gen. 16. 10—12; 17. 20. and 25. 12—13.

10. The characters and fortunes of Esau and Jacob were foreseen and foretold before they came into the world.—Every thing in their conduct and circumstances was conformable to what the Lord had spoken of them. ³

11. Though the elder was to serve the younger, in general, yet there was to be a time, when the posterity of Esau should break the yoke of Jacob from off their neck, and never be in subjection to them again.—Upwards of eight hundred years past over before this wonderful prediction was accomplished. All that time Esau was subject to Jacob. ⁴

12. The two dreams of Joseph predicted his future advancement above his father and brethren.—The event, it is well known, was accordingly. ⁵

13. The dreams of Pharaoh's butler and baker were both undoubtedly prophetic, and preparatory to the advancement of Joseph.—All came to pass, as they had dreamed, and as Joseph had interpreted. ⁶

14. King Pharaoh's two dreams were also of the same predictive nature.—Joseph again interpreted, and

³ Compare Gen. 25. 21—34, and 27, 28, 33, and 36 chapters. See also the third of Bishop Newton's Dissertations.

⁴ Compare Gen. 27. 40, with 2 Kings 8. 20—22. Consult Prideaux's Connexion, p. 1. b. 1. anno 740.

⁵ Compare Gen. 37. 5—11, with 42. 6, 9.

⁶ Comp. Gen. 40 chap. with Gen. 41, and six following chapters.

and all the circumstances took place precisely as he had foreseen. ⁷

15. Jacob predicted the superiority of Ephraim, Joseph's younger son, to Manasseh, his elder. The posterity of Ephraim was accordingly much more numerous, and indeed the whole ten tribes were frequently called by the name of Ephraim. ⁸

16. Jacob predicted the deliverance of his descendants from Egypt, and their restoration to the land of Canaan.—The prediction came to pass as he had said. ⁹

17. The same dying Patriarch foretold the coming of Shiloh, and the particular time when he should make his appearance.—Shiloh came at the time appointed, though the prediction was made near seventeen hundred years before the event took place. ¹

18. Dying Joseph too, prophesied the deliverance of his kindred out of Egypt.—The event answered the prophecy, about one hundred and fifty years afterwards. ²

19. Jacob was inspired by heaven to predict the

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characters

⁷ See Gen. 41 chap.

⁸ Comp. Gen. 48. 19, 20, with Numb. 1. 32, 34, and 2. 18, 20.

⁹ Comp. Gen. 48. 21, with Joshua 3.

¹ Comp. Gen. 49. 10, with Luke 1. Consult on this subject Bishop Sherlock's Discourses on the Use and Intent of Prophecy, Dissertation the third. It is singularly observable, that the legislative power of the tribe of Judah began to be taken away in the very year that Shiloh was born, and had not the least traces of it left in a few years after his death. See Luke 2. 1—7.

² Comp. Gen. 50. 24, with Exod. 14.

characters and circumstances of his twelve sons and their posterity.—Every thing came to pass, according to the prophecy. Not one failed, even though the situation of the tribes was determined by lot. ³

20. Moses, likewise, was empowered to foretell the fortunes of the twelve tribes.—Here too, all came to pass, exactly as he had foreseen, even though, as in the former case, those fortunes were determined by lot. ⁴

21. Moses predicted the conversion of the waters of the river Nile into blood.—Soon after, the event took place. ⁵

22. Moses foretold the plague of frogs.—The frogs came, according to his word. ⁶

23. Moses predicted the removal of the frogs at a certain time.—At the time appointed, the frogs were removed. ⁷

24. Moses foretold to king Pharaoh the plague of flies.—On the morrow after the prediction, the flies made their appearance. ⁸

25. Moses foretold, that none of the flies should affect the land of Goshen.—The Israelites, who dwelt in that part of Egypt, were unaffected with the flies. ⁹

26. Moses

³ Compare Gen. 49, with Jos. 14, 15, 16 chap. 1. and the fourth of Bishop Newton's Dissertations.

⁴ Compare Deut. 33, with Jos. 14, 15 and 16 chapters.

⁵ Ex. 7. 17—25.—⁶ Ex. 8. 1—7.—⁷ Ex. 8. 8—15.—⁸ Ex. 8. 20, 21.—⁹ Ex. 8. 22, 23.

26. Moses foretold the removal of the flies.—On the morrow, they were entirely gone. ¹

27. Moses predicted a very grievous murrain among the cattle of Egypt.—The day after the prediction, the calamity came upon them. ²

28. Moses at the same time foretold the safety of the cattle of the Israelites.—Accordingly, not one of the cattle of Israel took the infection. ³

29. Moses foretold a very dreadful plague of hail, that should come upon the Egyptians.—The next day the hail came upon them, as the man of God had prophesied. ⁴

30. Moses foretold the plague of locusts.—On the morrow the locusts made their appearance, as Moses had said. ⁵

31. Moses predicted the death of the first-born in all the land of Egypt.—The destruction took place accordingly. ^{*}

32. Moses prophesied the overthrow of the host of Pharaoh.—They were all destroyed in a short time after the prediction. ⁶

33. Moses, from the mouth of the Lord, foretold the death of all the Israelites, above twenty years of age when they came out of Egypt, before the end of forty years.—Within that period, the whole six hundred thousands were gone.

34. He predicted, at the same time, the survival

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of

¹ Ex. 8. 25—31.—² Ex. 9. 1—3.—³ Ex. 9. 4—7.—
⁴ Ex. 9. 18—35.—⁵ Ex. 10. 1—20.—⁶ Ex. 11. 4—7; 12. 29.
 30.—^{*} Ex. 14. 13, 26—28.

of Joshua and Caleb.—Joshua and Caleb both entered the land of Canaan, forty years afterwards. ⁷

35. Moses foretold the untimely and miraculous destruction of Korah, Dathan, and Abiram.—Soon after the prediction, the earth opened its mouth and swallowed them up alive. ⁸

36. Moses prophesied, some hundreds of years before the event, that the Jews should set a king over them.—Though the Almighty himself was their king, they grew discontented, and would have a man like themselves to reign over them. ⁹

37. Moses prophesied of an extraordinary person that should arise like himself.—Christ was that person, who arose fifteen hundred years after the prediction. ¹

38. Moses foretold that the Jews should have fortified cities, when as yet they possessed not a foot of land; that they should be besieged by their enemies in those cities; and that they should trust in their high and fenced walls.—How true the prediction, is evident from the history of all their sieges, and particularly the last by the Romans. ²

39. Moses predicted the calling of the Gentiles to all the privileges of God's people.—The prophecy, which

⁷ For these two surprising predictions, compare Num. 1. 45, 46; 14. 26—38; 26. 63—65.—⁸ Num. 16. 28—35.

⁹ Comp. Deut. 28. 36, with 1 Sam. 8 chap.

¹ See Deut. 18. 15—18; and, for the fulfilment, consult the sixth of bishop Newton's Dissertations, and Jortin's Remarks on Ecclesiastical History, vol. 1. p. 130—150.

² Comp. Deut. 28. 52; 2 Kings 25 chap. and Mark 13. 1, 2.

which was uttered fifteen hundred years before Christ, has now been in part fulfilled for a period of much greater duration. ³

40. Moses foretold the captivities of Israel and Judah in the kingdoms of Assyria and Babylon.—Many ages afterwards they were carried captive, as he had predicted. ⁴

41. Moses foretold the invasions of the Assyrians, Babylonians, and Romans.—These three powers all invaded the land of the Israelites in their respective periods. ⁵

42. Moses predicted the distress of the Israelites to be such, that even their tender and delicate women should be compelled to eat their own children.—More than once, did this horrible prediction receive its accomplishment. ⁶

43. Moses predicted the return of the Jews into Egypt again.—Multitudes of them fled thither after the destruction of Jerusalem by Nebuchadnezzar, and abundance of them were sold thither as slaves, after the destruction of Jerusalem the last time by the Romans. ⁷

44. The death of Moses and Aaron was predicted to take place before they entered into the
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land

³ Deut. 32. 43.

⁴ Deut. 28. 36, 37; 2 Kings 17 and 25.—⁵ Deut. 28. 49—52; 2 Kings 17 and 25.—⁶ Deut. 28. 49—57.—2 Kings 6. 24—29.—⁷ Deut. 28. 68.—Jer. 43. 5—7.—44. 11—14.—See the history of the Jews for the accomplishment.

land of Canaan.—Their dissolution took place as the Lord had said. ⁸

45. Joshua denounced a prophetic curse against the rebuilder of Jericho, at the time it was destroyed by the Israelites.—Five hundred years after the denunciation, the curse was inflicted, with its very peculiar circumstances, as he had said. ⁹

46. Balaam predicted, some centuries beforehand, that the kings of Israel should become more powerful than those of Amaleck.—So it was. ¹

47. Balaam prophesied, that the Israelites should subdue all the kings of Canaan.—So they did. ²

48. Balaam prophesied the rise of a great king from among the Jews, who should overcome Moab, Sheth, and Edom.—That king was David, and David's Lord. ³

49. Balaam predicted the final destruction of Amaleck.—That destruction was complete. ⁴

50. Balaam foretold the captivity of the Kenites by the Assyrians.—Several hundred years after the prediction, it was literally fulfilled. ⁵

51. Balaam foretold the destruction of Assyria, and the Hebrew nation, by ships from Chittim.—The Greeks and Romans, who came by sea, destroyed those two nations. ⁶

52. Balaam predicted the peculiar character of
the

⁸ Com. Num. 20. 12, 28.—27. 12—14.—Deut. 34. 5.

⁹ Com. Jos. 6. 26, with 1 Kings 16. 34.

¹ Num. 24. 7.—² Num. 24. 8.—³ Num. 24. 17—19.

⁴ Num. 24. 20.—⁵ Num. 24. 21, 22.—⁶ Num. 24. 24.

the Jewish nation.—That character was answerable to the prediction in every respect. ⁷

53. Deborah foretold the manner of Sisera's death, that it should be by the hands of a woman.—Sisera did die by the hands of a woman, according as the Prophets had said. ⁸

54. It was foretold, that Gideon should smite the Midianites, and deliver Israel out of their hands.—In a short time afterwards, every thing came to pass, as it had been told him from the Lord. ⁹

55. The angel of the Lord predicted the birth, character, and exploits of Samson, before he was conceived in the womb.—The birth took place according to the prediction, and his character and exploits were answerable to all that had been said concerning him. ¹

56. Hannah prophesied a miraculous defeat of the enemies of Israel.—Upwards of forty years afterwards, the defeat took place. ²

57. Samuel foretold the miraculous change that should be effected in the spirit and conduct of king Saul.—The circumstances all came to pass, as the Lord by his mouth had spoken. ³

58. Samuel, being disturbed by the witch of Endor; predicted the defeat of the army of Israel,
and

⁷ Num. 23. 9.—For the accomplishment of all these prophecies by Balaam, consult the fifth of Bishop Newton's Dissertations.

⁸ Comp. Judges 4. 9, with 4. 21.—⁹ Comp. Judges 6. 11—16, with 7 and 8 chap.—¹ Comp. Judges 13, and three following chapters.

² Compare 1 Sam. 2. 10, and 7. 10.—³ 1 Sam. 10 chap.

and the death of Saul.—How true the prediction, the event but too plainly shewed. ⁴

59. A man of God, whose name is not recorded, foretold the destruction of Eli, his family, and descendants.—Their fate, though extremely peculiar, was precisely according to the prediction. ⁵

60. Nathan foretold the perpetual duration of David's posterity.—His throne has been literally established forever in the reign of Messiah, who was, at the same time, the *root, and offspring, of David.* ⁶

61. Nathan prophesied, that the sword should never depart from the house of David, for the crime he was guilty of, in slaying Uriah the Hittite.—Blood followed him all the days of his life afterwards. ⁷

62. Nathan predicted the rebellion of Absalom against his father David.—In the course of twelve years the rebellion broke out. ⁸

63. Nathan foretold the prostitution of David's wives.—The prostitution took place, a few years after the prediction. ⁹

64. Nathan prophesied, that David's wives should be prostituted in the most public manner, in the sight of all Israel.—Contrary to every principle
of

⁴ Compare 1 Sam. 28. 19, with 31. 6.—⁵ Compare 1 Sam. 2. 27—36; 4. 10, 11, 17, 22; 22. 9—23; and 1 Kings 2. 26, 27.—⁶ Compare 2 Sam. 7. 15, 16, with Rev. 22. 16.

⁷ Comp. 2 Sam. 12. 10—13, 28, 29, and other places.—⁸ Comp. 2 Sam. 12. 11, with 15. 10.—⁹ Comp. 2 Sam. 12. 12, with 16. 21.

of sense, reason, policy, duty, interest, religion, and probability, the prophecy was fulfilled. ¹

65. David foretold the opposition that Messiah should meet with from the kings and governors of the world.—For the first three hundred years did Christ, his servants, and gospel, experience every kind of cruelty and contempt that men or devils could devise. ²

66. David foretold the final success and complete victory of Messiah over his opposers.—Jesus Christ triumphed over all his enemies, and forever sat down at the right hand of God. ³

67. David predicted the destruction of all the opposers of Messiah.—Jesus Christ dashed the kings and rulers of the earth one against another, like unto the vessels of a potter. ⁴

68. The

¹ Compare 2 Sam. 12. 12, with 16. 22.

² Ps. 2. 1—3, compared with the history of the Roman emperors for the three or four first centuries.

³ Ps. 2. 6.—⁴ Ps. 2. 4, 5, 9. See the Roman history as above. The predictions of the Royal Psalmist are retailed more at large in a following section. The profound Pascal says, “The noblest evidence of our Lord, are the prophecies which preceded him. And accordingly it has pleased God to exercise a peculiar care in this behalf. For the full accomplishment of them being a perpetual miracle, which reacheth from the beginning to the end of the church, sixteen hundred years together, God raised up a succession of prophets; and during the space of four hundred years after, he dispersed these prophecies, together with the Jews that kept them, through all regions of the world. See the wonderful preparation to our Lord’s appearance! As his gospel was to be embraced and believed by all nations, there was a necessity, not only of prophecies to gain it this belief, but likewise of diffusing these prophecies to the same extent with human race.”

68. The issue of David was never to fail till the coming of Messiah.—This prediction received its accomplishment in common with every other. And it is the more remarkable that it should be so exactly fulfilled, because it was upon the eve of being defeated on two or three extraordinary occasions. ⁵

69. It was foretold to Solomon, that he should prosper in all his undertakings, while he continued to follow the Lord.—So he did. No king was ever so happy. ⁶

70. It was predicted to this wise Man, that he should lose all the tribes of Israel, but one, because of his sinful folly.—About ten years afterwards, the prediction literally came to pass. ⁷

71. The Prophet of Bethel foretold the name and conduct of good king Josiah.—Upwards of three hundred years afterwards, the name and circumstances took place, as he had foretold. ⁸

72. The old Prophet of Bethel predicted the untimely end of the disobedient Prophet from Judah.—His death succeeded that very day, according to the prediction. ⁹

73. Ahijah foretold the advancement of Jeroboam to be king of ten of the tribes of Israel.—

At

⁵ Comp. Psalms 2, 89, and 110, with 1 Sam. 7; 2 Kings 11, and 20 chap.

⁶ Comp. 1 Kings 3. 12—14, with the 4th and 6 following chapters.

⁷ Comp. 1 Kings 11. 13, with 12. 20.

⁸ Comp. 1 Kings 13. 1—3, with 2 Kings 22 and 23 chap.

⁹ 1 Kings 13 chap.

At the time of the prediction there was no appearance of any such event taking place. Within ten years, however, ten of the twelve tribes chose Jeroboam to be their king. ¹

74. The same Ahijah, who had prophesied the advancement of Jeroboam, foretold also his utter ruin.—Within fifty years that ruin took place, as the Lord by the mouth of the Prophet had said. ²

75. Jonah predicted the restoration of the coasts of Israel under Jeroboam the second.—The restoration took place, as the Lord by the mouth of the Prophet had spoken. ³

76. An anonymous Prophet foretold the defeat of the Syrian army.—The defeat was according as he had said. ⁴

77. Another anonymous Prophet predicted a second defeat of the Assyrian army the following year.—They lost one hundred and twenty seven thousand men in one day. ⁵

78. Micaiah announced in the name of the Lord the destruction of Ahab, and the defeat of his army.—That destruction and defeat followed, as the Lord by his mouth had spoken. ⁶

79. Shemaiah prophesied the mercy mingled
with

¹ 1 Kings 11 and 12 chap.

² Comp. 1 Kings 14. 1—20, with 15. 29, 30.

³ 2 Kings 15. 23—27.

⁴ Comp. 1 Kings 20. 13, with 20. 20.

⁵ Comp. 1 Kings 20, 28, with 20. 29.

⁶ 1 Kings 22.

with judgment which should come upon Jerusalem by the hands of Shishak king of Egypt.—Every thing came to pass as the Prophet had said. ⁷

80. Azariah foretold the success of king Aza against his adversaries, because of his faith and piety.—Aza accordingly succeeded in his measures, as long as he continued faithful to his God. ⁸

81. Hanani predicted wars to king Aza during the remainder of his life, because of his confidence in the king of Syria.—It is probable the prediction was accomplished, though I do not find that it is recorded. ⁹

82. Jehu denounced the displeasure of the Almighty against Jehoshaphat, for his league with wicked Ahab.—Soon after, the good king was involved in a dangerous war. ¹

83. Jahaziel predicted the success of Jehoshaphat in battle, in immediate answer to prayer.—That success was complete, and beyond all calculation. ²

84. Eliezer prophesied against Jehoshaphat, for another imprudent league with wicked Ahaziah.—The Lord defeated their wicked designs, as the Prophet declared. ³

85. Elijah foretold a drought of three years continuance, which should come upon the land of Israel.—The drought came on as he had said. ⁴

86. Elijah

⁷ 2 Chron. 12.—⁸ 2 Chron. 15.—⁹ 2 Chron. 16. 9.—
¹ 2 Chron. 19. 2, and 20. 1, 2.—² 2 Chron. 20.—³ 2 Chron. 20. 37. This instance was, possibly, rather a reproof than a prophecy.

⁴ 1 Kings 17. 1, and 18. 1, 45.

86. Elijah declared the widow's barrel of meal should not waste, neither should her cruse of oil fail, of three years.—So it came to pass. ⁵

87. Elijah predicted the advancement of Jehu to be king, upwards of twenty years before the time came.—The event answered the prediction. ⁶

88. Elijah foretold the destruction that Jehu should make in Israel by his zeal for the abolition of idolatry.—That destruction took place, many years afterwards. ⁷

89. Elijah prophesied the death of Ahab.—His death was according to the saying of the man of God. ⁸

90. Elijah declared the dogs should lick the blood of Ahab, where they licked the blood of Naboth.—So it was done. ⁹

91. Elijah predicted the destruction of Jehoram king of Judah, with his people, wives, children, and goods; and, particularly, that he should be plagued with an horrible and incurable disease in his bowels.—All these distresses came upon him, and the disease in his bowels continued for two years, before it put a period to his existence. ¹

92. Elijah prophesied the destruction of all the posterity of Ahab.—That destruction was accomplished, in the course of fifteen years. ²

93. Elijah

⁵ 1 Kings 17. 14, 15.—⁶ 1 Kings 19. 16; 2 Kings 9. 1—3.

⁷ 1 Kings 19. 17; 2 Kings 9 chap.—⁸ 1 Kings 21. 22; 22. 35.

⁹ 1 Kings 21. 18, and 22. 38.—¹ 2 Chron. 21.

² 1 Kings 21. 21; 2 Kings 9. 6—9, and 10. 1—11.

93. Elijah prophesied, that the dogs should eat Jezebel by the wall of Jezreel.—The dogs, fifteen years after the prediction, did eat her in that very spot.³

94. Elijah predicted the death of king Ahaziah.—He died, as the Prophet had said.⁴

95. Elisha foretold a plentiful supply of water, and the destruction of the army of the Moabites.—Both events came to pass.⁵

96. Elisha prophesied, that the woman of Shunam, though well stricken in age, should have a child in the space of one year.—The event answered the prediction.⁶

97. Elisha predicted the cure of Naaman's leprosy.—Naaman was cured, according to the saying of the man of God.⁷

98. Elisha foretold the leprosy to Gehazi and his posterity.—The leprosy came on him without delay.⁸

99. Elisha foretold the king of Israel, repeatedly, where the Syrians, that warred against him, would lie in ambush.—The event was always found to be according to his word.⁹

100. Elisha predicted the coming of a messenger from the king of Israel to destroy him.—It soon after

³ 1 Kings 21. 23, and 2 Kings 9. 35—37.

⁴ 2 Kings 1. 4, 16, 17.

⁵ 2 Kings 3 chap.—⁶ 2 Kings 4. 16, 17.—⁷ 2 Kings 5. 10, 14.—⁸ 2 Kings 5. 27.—⁹ 2 Kings 6. 8—12.—

ter appeared to be as the Prophet had told to the elders that sat with him. ¹

101. Elisha, in the time of the most extreme scarcity, prophesied incredible plenty in Samaria, within the course of one day.—So it was. ²

102. Elisha foretold, at the same time, the death of the unbelieving Lord.—He saw the plenty, but lived not to taste it. ³

103. Elisha predicted a seven years famine in Israel.—The famine came, and continued the time foretold. ⁴

104. Elisha prophesied the death of Benhadad, king of Syria, and the manner of it.—The king died, as he declared. ⁵

105. Elisha predicted the evils that Hazael, king of Syria, should bring upon Israel.—Hazael, though shocked at the dismal tale, conducted himself towards Israel, exactly as the Prophet had foretold. ⁶

106. Elisha prophesied the deliverance of Israel from the dominion of Syria, and that they should overcome them three times in battle.—The event was according to the saying of the man of God. ⁷

107. Zechariah, son of Jehoiada the priest, predicted the ill success of king Joash, because of his

C

having

¹ 2 Kings 6. 31—33.

² 2 Kings 7. 1, 16.—³ 2 Kings 7. 2, 17—20.—⁴ 2 Kings 8. 1—6.—⁵ 2 Kings 8. 7—10, 15.

⁶ 2 Kings 8. 12; chap. 10. 32, 33; chap. 12. 17, 18; chap. 13. 3, 7.

⁷ 2 Kings 13. 14—25.—For a satisfactory defence of the character of Elisha, see Dr. Gregory Sharpe's Second Argument in defence of Christianity, taken from the ancient prophecies, p. 31—46.

having forsaken the Lord.—In the course of the year, the prophecy was accomplished. ⁸

108. An anonymus Prophet foretold the adversity of king Amaziah, because of his having adopted the idols of Edom, after his victory over that people.—Great distress came upon him, within a short time afterwards. ⁹

109. Jehu, the prophet, foretold the entire destruction of king Baasha and his family, when he was in all the splendor of royalty.—Within a few years, that destruction took place, as the man of God had declared. ¹

110. The descendants of Jehu were, as a reward for his zeal in the destruction of idolatry, to sit upon the throne of Israel, till the fourth generation.—The succession in the kingdom of Israel was accordingly changed in the fourth generation, and the descendants of Jehu were slain. ²

111. The prophetess Huldah predicted the death of good king Josiah, and the Babylonish captivity.—The king died, and the captivity took place, as the Lord by her mouth had spoken. ³

112. It was foretold, that the Jews should never have any king to reign over them, from the time of the Babylonish captivity, till Messiah came to be their king.—The event was according to the prediction. ⁴

113 The

⁸ 2 Chron. 24. 15—26.—⁹ 2 Chron. 25.

¹ 1 Kings 16. 1—14.—² Comp. 2 Kings 10. 30, with 15. 12.—³ 2 Kings 22. 14—20; 23. 29; and chap. 25.

⁴ Ez. 21. 27. Comp. the Jewish history.

113. The prophet Isaiah, foretold the humiliation and downfall of all the rich and great men among the Jews.—About one hundred and fifty years after the prediction, they were all entirely overthrown, and a great part of them put to death.⁵

114. Isaiah predicted the utter subversion of idolatry among his countrymen.—The Jews were perfectly cured of this strange infatuation after the Babylonish captivity, which was upwards of two hundred years posterior to the prediction.⁶

115. Isaiah prophesied general distress and ruin to the Jewish nation, because of the incurable wickedness, which prevailed among the inhabitants of the land.—That general distress and ruin came upon them, within two centuries of the prophecy.⁷

116. Isaiah predicted the utmost shame, confusion and dismay, to the polite and well-dressed women of Judea, for their pride and vanity.—All came pass, as the prophet had said.⁸

117. Isaiah prophesied, that a general infatuation should seize the minds of his countrymen, till the land of Israel should become desolate.—This prophecy has received two accomplishments, one at the destruction of Jerusalem by the king of Babylon,

C 2

bylon,

⁵ If. 2. 10—17; Jer. 52.—⁶ If. 2. 18—21.—⁷ If. 3. 1—15; 2 Chron. 36.—⁸ If. 3. 16—26; 2 Chron. 36.—
For the accomplishment of these several prophecies of Isaiah compare the history of the Jews.

bylon, and the other at the destruction of the same city by the Romans. ⁹

118. Isaiah prophesied, that Egypt should receive the gospel.—Some of the most flourishing Christian churches of ancient times were in that country. ¹

119. Isaiah foretold the restoration of Tyre, after seventy years desolation.—That city recovered its liberty at the subversion of Babylon, and returned to its traffic again at the end of seventy years. ²

120. Isaiah predicted a great intimacy and friendly union between Egypt, Assyria, and Judea, though these countries were perpetually at enmity with each other.—Within a thousand years after the prediction, such a union, in part, took place; but the prediction shall have a still further accomplishment under the millennial reign of Jesus Christ. ³

121. Isaiah prophesied, that the Assyrians should invade Egypt and Ethiopia, and carry abundance of their inhabitants, shamefully exposed, into captivity.—Sennacherib, king of that country, accomplished the prediction, within a short time of its being uttered. ⁴

122. Isaiah

⁹ If. 6. 9—12: 2 Chron. 36. Compare the Jewish history.

¹ If. 19. 18—28. Comp. the history of the church.

² If. 23. 17, 18. See Prideaux, p. 1. b. 2. an. 573.

³ If. 19. 23—25. Consult Brown's Harm. ch. 10. p. 101.

⁴ If. 20. See Prideaux, p. 1. b. 1. an. 710; and Brown's Har. ch. 5. p. 60.

122. Ifaiah foretold, that Kedar in Arabia should be invaded, and captured within one year of the prediction.—Soon after, the country was invaded by the king of Assyria. ⁵

123. Ifaiah prophesied, that, amidst the total destruction coming upon the land of Judea, a very small remnant of religious people should be left.—When Jerusalem was taken by the Chaldeans, a few poor persons were left to till the land. ⁶

124. Ifaiah predicted the retrograde motion of the sun-dial of king Ahaz ten degrees.—The prediction was immediately accomplished, at the word of the Prophet. ⁷

125. Sennacherib, king of Assyria, with great insolence, threatened to destroy Jerusalem. Ifaiah, at the same time, foretold the deliverance of the city, and the destruction of his mighty army.—Soon after, one hundred and eighty five thousand men were slain by the Angel of the Lord in one night. ⁸

126. Ifaiah predicted complete destruction to all the enemies of Israel; but declared that the Jews, though punished, should still be preserved.—The enemies of Israel have many ages ago ceased to be any more a people, while they themselves have been preserved to this day. ⁹

C 3

127. Ifaiah

⁵ If. 21. 13—17. See Brown's Har. ch. 15. p. 150.

⁶ If. 24. 13, 14; Jer. 39. 10.—⁷ If. 38. 7, 8.

⁸ See 2 Kings 19; If. 10; and 29. 1—8.

⁹ If. 46. 28.

127. Isaiah prophesied, that, in the space of sixty five years, the kingdom of Israel should be utterly destroyed.—The prophecy came exactly to pass; for in the twenty second year of Manasseh, Esarhaddon, king of Assyria and Babylon, carried away captive all that were left of the last captivity by Salmaneser. ¹

128. Isaiah prophesied the destruction of the Assyrians, after God had chastised the Jews by them.—The Assyrians were accordingly destroyed, at the very time the Jews were delivered. ²

129. Isaiah foretold the sudden and unexpected destruction of the enemies of Israel.—A more sudden and unexpected destruction was never known. ³

130. Isaiah foretold the unhappy end of Shebna, when he was in all the splendor of his office.—The prediction received its accomplishment, when Jerusalem was destroyed by Nebuchadnezzar. ⁴

131. Isaiah predicted that Eliakim, son of Hilkiah, should be the successor of Shebna in office.—This prophecy was probably accomplished also, though we do not seem to have any clear evidence of it. ⁵

132. Isaiah

¹ If. 7. 8. See Prideaux, p. 1. b. .1 anno 677. For a valuable view of this difficult prophecy, see Bishop Hurd's Introduction to the study of the Prophecies, Sermon 5. Consult, moreover, Bishop Lowth's Notes on it, in his Isaiah.

² If. 10. See Prideaux.—³ If. 17. 12—14, and 37. 36.

⁴ If. 22. 15—25; See Prideaux's Connexion, p. 1. b. 1. anno 677 for the fulfilment of this prediction concerning Shebna.

⁵ If. 22. 20—25; 2 Kings 18. 13.

132. Ifaiah foretold the recovery of king Hezekiah from sickness, and his survival for fifteen years.—The king did recover, and survive the time appointed. ⁶

133. Ifaiah predicted the Babylonish captivity to Hezekiah, and that his children should be eunuchs in the palace of the king of Babylon.—Every thing came to pass accordingly, about an hundred years afterwards. ⁷

134. Ifaiah foretold, that Cyrus, king of Persia, should be the restorer of the Jews from their Babylonish captivity.—Considerably more than one hundred years after the prediction, a king of Persia arose named Cyrus, who let the captive Jews go free, and, giving them assistance, commanded them to rebuild Jerusalem and the temple of the Lord. ⁸

135. It was predicted, that Jeremiah should meet with much opposition in the discharge of his prophetic office, but that his enemies should not prevail against him.—The persecution he underwent was uncommonly severe, but his life was given him for a prey, amidst the general destruction of his countrymen. ⁹

136. Jeremiah foretold the invasion of Judea by the Babylonians, and the universal distress that they should bring upon the land.—

About

⁶ 2 Kings 20 chap.

⁷ 2 Kings 20. 16—18 ; and 24 and 25 chap. See also Dan. 1.

⁸ Comp. If. 44 and 45 chap. with 2 Chron. 36. 22, 23.

⁹ Jer. 1. 19 ; 20 ; 26 ; 32 ; 37 ; 38 chapters ; and 40. 1—6.

About twenty years afterwards, every thing came to pass as he had said. ¹

137. Jeremiah prophesied, that amidst the general devastation, which God would bring upon the Jews, the destruction was not to be full and final.—A few of the poor people were left in the country, and the captivity itself was restored after seventy years. ²

138. Jeremiah predicted, not only the destruction of Jerusalem and Judea, but of all the neighbouring countries.—All the neighbouring countries, in the course of a few ages, underwent the destruction foretold. ³

139. Jeremiah foretold destruction to the men of Anathoth.—The prediction was accomplished by Nebuchadnezzar. ⁴

140. Jeremiah foretold the captivity of Pashur and his friends.—Within a few years that captivity took place. ⁵

141. Jeremiah predicted the perpetual captivity of Shallum, son of Josiah, king of Judah.—We have no account of his ever being restored. ⁶

142. Jeremiah denounced sore judgments against Jehoiakim, the son of Josiah, king of Judah.—The accomplishment was as dreadful
as

¹ Jer. 5. 14; 39. 1.—8.

² Jer. 4. 27; 5. 18; 39. 10; 2 Chron. 36. 22, 23.

³ Jer. 25. 15—29. Consult Pridéaux for the accomplishment.

⁴ Jer. 11. 21—23. Comp. Is. 10. 20—34.

⁵ Jer. 20. 1—6. Comp. Nehemiah 7. 40, 41.

⁶ Jer. 22. 10—12.

as the denunciation, though some years afterwards. ⁷

143. Jeremiah predicted grievous calamities to Coniah, son of Jehoiakim.—The predictions, however, were not more grievous than true. He lay in prison at Babylon thirty seven years, and probably died there. ⁸

144. Jeremiah predicted the abode⁹ of the Jews in Babylon seventy years.—The event was agreeable to the prediction. ⁹

145. Jeremiah foretold the punishment of Babylon, at the end of seventy years.—Babylon was besieged and taken by Cyrus, at the time foretold. ¹

146. Jeremiah prophesied, that all the vessels of the temple, left behind when Jehoiakim went into captivity, should be carried to Babylon.—They were all taken thither when Zedekiah was led away captive. ²

147. Jeremiah prophesied the death of Hananiah, the false prophet, in the course of one year.—Hananiah died the same year, in the seventh month. ³

148. Jeremiah predicted dreadful evils against
Ahab,

⁷ Jer. 22. 13—19; and 36. 30. See for the completion Prideaux's Connection, p. 1. book 1. anno 599.

⁸ Jer. 22. 20—30, and 2 Kings 24. 6, 8, 9, 12, 15. See too Prideaux's Connection, p. 1. b. 1. anno. 598.

⁹ Jer. 25. 11; 29. 10; 2 Chr. 36. 21.

¹ Jer. 25. 12—14. For the fulfilment see Prideaux's Connection.

² Jer. 27. 21, 22; 2 Chron. 36. 14—21.

³ Jer. 28 chap.

Ahab, Zedekiah, and Shemaiah, false prophets at Babylon.—The whole came to pass accordingly. The two former were roasted to death in a fire, by order of Nebuchadnezzar, and the other, it is probable, died childless in captivity. ⁴

149. Jeremiah prophesied the capture of Jerusalem, and the punishment of king Zedekiah, with peculiar circumstances.—All came to pass, as the Lord had spoken. ⁵

150. Jeremiah foretold the divine protection to Ebedmelech, for his trust in God, and kindness to the Prophet. ⁶

151. He predicted the divine protection also to Baruch.—Protection to these two faithful men was, no doubt granted, though we have but an imperfect account what came of them at last. ⁷

152. Jeremiah predicted horrible judgments upon the Jews that fled into Egypt after the destruction of Jerusalem.—All these judgments came upon them as he had said. ⁸

153. Jeremiah prophesied, that Pharaoh-Hophra, king of Egypt, should be given into the hand of them that sought his life.—The prediction was literally fulfilled, a few years afterwards. ⁹

154. Ezekiel,

⁴ Jer. 29. Compare Prideaux, p. 1. b. 1. anno 595 and 597.

⁵ Jer. 34 and 52 chap.—⁶ Jer. 38. 7, 12, and 39. 16—18.—⁷ See Jer. 36 and 45. chap.

⁸ Jer. 40, and six following chapters. See also Prideaux, p. 1. b. 2. anno. 537.

⁹ Jer. 44. 30.—This proud and insolent king was strangled in his own palace, after having been vanquished and taken prisoner by Amasis. He was wont to boast that it was not in the power of God himself to dispossess him of his kingdom. Ezekiel

154. Ezekiel, while a captive in Chaldea, prophesied, that the Jews, who remained still in Judea, should be grievously chastised for their wickedness; that one third part of them should die with the pestilence and famine; that another third part should perish by the sword; and that the other third part should be scattered into all the winds, and that even then the sword should follow them.—In a very few years, all these evils came upon them by the hands of the Chaldeans. ¹

155. Ezekiel prophesied, that Nebuchadnezzar, king of Babylon, should be rewarded, for his hard services against Tyre, with the riches and plunder of Egypt.—He accordingly marched against it, after the capture of Tyre, and *arrayed himself with the land of Egypt, as a shepherd putteth on his garment.* ²

156. Ezekiel predicted, that, for the space of forty years, the Egyptians should groan under every calamity, and sink into a state so deplorable, that there should be no more a prince of the land of Egypt.—The event justified the prediction. Shortly after the expiration of this forty years, Egypt became a province to the
Persians,

chargeth him with saying, *The river is mine, and I have made it.* Ch. 29. 9. See Prideaux, p. 1. b. 2. anno 570.

¹ Ez. 5. 12, and the 7. chap. See Prideaux, p. 1. b. 1. anno 588, for the accomplishment.

² Ez. 29. 18—20; and Jer. 43. 12.

Persians, and has ever since been governed by strangers. ³

157. Ezekiel prophesied, that king Zedekiah should be carried to Babylon, and die there, but that he should never see it.—Zedekiah was, accordingly, carried thither in chains, and died in prison; but his eyes were put out before he arrived in that proud metropolis. ⁴

158. Ezekiel foretold, that Nebuchadnezzar, at the parting of two ways in his march to Palestine, should cast lots whether he should first go against, Jerusalem, or the Ammonites, and that the lot should fall upon Jerusalem.—So it was. ⁵

159. The nine last chapters of Ezekiel contain a prophetic vision: but whether it has its entire accomplishment in the temple erected after the return of the Jews from captivity; or whether it has a reference to some events that shall take place after their final conversion, is not easy to determine with any certainty. There are different opinions upon the subject. And, perhaps, the prudent way is to suspend the judgment, as we are not immediately concerned in the determination. ⁶

160. Nebuchadnezzar dreamed a dream concerning

³ Ez. 30. 12, 13. See Prideaux for the accomplishment, and Brown's Har. ch. 3.

⁴ Comp. Ez. 12. 13; and Jer. 39. 4—7.

⁵ See Ez. 21. 19—24, and Prideaux, p. 1. b. 1. anno 590.

⁶ Consult on these nine chapters Brown's Har. ch. 16.

cerning his own insufferable pride, consequent abasement, and future restoration. The circumstances were in every respect truly extraordinary.—The accomplishment, however, fully took place in the course of a few years afterwards. ⁷

161. The hand-writing upon the wall, during the impious feast of king Belshazzar, was prophetic of his destruction.—The accomplishment was almost immediate. ⁸

162. Daniel predicted the rise of the Medo-Perfian empire.—It came forward as he had seen and said. ⁹

163. Daniel foretold the rise, character, and success of Alexander the Great.—Alexander rose, and answered the prediction in every respect. ¹

164. Daniel prophesied the character and conduct of Antiochus Epiphanes, one of Alexander's successors.—Every thing answered to the prophecy. ²

165. Daniel foretold a kingdom, that should arise and destroy the four first, under the image of a stone cut out without hands.—And did not the kingdom of Jesus Christ arise and come forward, not only without any human aid, but even in opposition to all the great powers of the world? ³

166. Daniel prophesied, that Jerusalem should be re-built in troublesome times.—This was the fact, after the return of the Jews from Babylon. ⁴

167. Daniel

⁷ Dan. 4.—⁸ Dan 5.

⁹ Dan. 8. 1—4, 20.—¹ Dan 8. 4—8, 21.—² Dan. 8. 9—13, 22—25. See bishop Newton's fifteenth Dissertation.

³ Daniel 2. 34.—⁴ Dan. 9. 26; Ezra 4.

167. Daniel predicted the destruction of the city and temple of Jerusalem, after the death of Messiah.—How true the prediction, the history of that unhappy city but too plainly declares. ⁵

168. Daniel foretold the cessation of the Jewish sacrifices and oblations.—There sacrifices and oblations ceased, exactly according to his prediction. ⁶

169. Daniel predicted the desolation of the city of Jerusalem, and the country of Judea.—All history confirms his prophetic powers. ⁷

170. Daniel prophesied, that four kings should arise in Persia, and that the fourth should be the richest and the strongest of them all, and invade Greece.—Four kings did afterwards arise in that country, Cyrus, Cambyfes, Darius Hystaspis, and Xerxes. And it is well known, that Xerxes invaded Greece with an army of some millions of souls. ⁸

171. The prophet Joel, after the manner of Daniel, describes the four great empires of the world, under the emblems of four different kinds of locusts, which should devour all the fruits of the earth.—These empires all succeeded one after another, and wasted the holy land each in its turn. ⁹

172. Joel

⁵ Dan. 9. 26. — ⁶ Dan. 9. 27. — ⁷ Dan. 9. 27. See all these prophecies which regard Messiah, his kingdom, and enemies, drawn out in order in the next section.

⁸ Dan. 11. 2, 3. See Prideaux, p. 1. b. 4. an. 480.—Xerxes's army is estimated at five millions by Prideaux.

⁹ See Joel 1 and 2 ch. Consult too Whilston's Accomplishment of Scripture Prophecies, p. 10 and 47.

172. Joel prophesied, that in return for their cruelties to the Jews, the people of Tyre and Sidon should many of them be sold to the children of Judah, who should sell them again for slaves to the Sabeans in Arabia.—Some years after the prediction, Salmanezer invaded the sea coast, took many prisoners, and sold abundance of them to the Jews, who disposed of them again to the Arabians. ¹

173. Amos prophesied the ruin of Amaziah, priest of Bethel, and his family.—The event was according to the prediction, when Jerusalem was carried captive. ²

174. Amos predicted a famine of the words of the Lord in the land of Israel.—The prediction received its accomplishment, most awfully, when the country was invaded by the Assyrians. ³

175. Amos foretold the utter destruction of the kingdom of Israel, and the preservation of a remnant of Judah.—The history of the two states bears ample testimony to the accomplishment. ⁴

176. Amos prophesied, that the Lord God would sift the house of Israel among all nations like as corn is sifted in a sieve; but yet that not one grain should be lost.—Need we hesitate concerning what we see with our eyes? ⁵

177. Micah prophesied, that Jerusalem and the
temple

¹ Joel 3. 4—8. Consult Prideaux, b. 1. p. 1. For the fulfilment, and Brown's Har. ch. 2. p. 26. 27.

² Amos 7. 10—17.—³ Amos 8. 11—14; 2 Kings 17.

⁴ Amos 9. 8.—⁵ Amos 9. 9.

temple of the Lord should be utterly laid waste.—Within a hundred and twenty years afterwards, the prediction was literally fulfilled.⁶

178. It was predicted by Haggai, that the glory of the temple of Jerufalem, which was built after the return of the Jews from captivity, should be greater than the glory of the temple built by Solomon.—In most respects the latter temple was greatly inferior to the former. But as the Lord of the temple appeared and preached in the latter, this gave it a glory and consequence, which all the gold of the former could never equal.⁷

179. Zechariah predicted the destruction of Jerufalem by the Romans, and the dreadful distress that should befall the inhabitants.—The history of that event by Josephus is too well known to need enlargement here.⁸

180. Zechariah foretold the chastisement the Romans should undergo, after they had destroyed Jerufalem.—The Roman empire, after this, with some short intervals of tranquility,
was

⁶ Jer. 26. 18 ; Micah 3. 12. Jer. 39. 1—8.

⁷ Hag. 2. 9 ; Mat. 21.—The first temple had several advantages which the second possessed not. The Jewish Rabbies reckon there five. 1. The ark, wherein were the tables of the covenant, the pot of Manna, and Aaron's rod. 2. The Shekina. 3. The Urim and Thummin. 4. The fire that came down from heaven. 5. The gift of prophecy.—But what are all these, compared with the Lord of the whole ? And what is the glory of silver and gold, when put in competition with the glory of the Divinity ? They *have no glory by reason of the glory that excelleth*. See Prideaux, p. 1. b. 3. An. 534.

⁸ Zech. 14. 1, 2.

was a scene of blood and devastation for several ages, till at last it was totally destroyed. 9

SECTION IV.

PROPHECIES CONCERNING THE ANCIENT KINGDOMS.

ALL the ancient kingdoms were to fall in their respective periods. Most of the circumstances which regarded their subversion were very minutely predicted by one or another of the inspired Prophets. And all came to pass. There was no one instance wherein they were mistaken. I will mention some of the most noted.

181. The kingdom of Moab was to be smitten and destroyed. Its unhappy fate is predicted with great eloquence, and particularity. And it is even said, its destruction should take place within three years from the prediction.—The kingdom of Moab was smitten, according to the word of the Lord,
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but

9 Zech. 14. 3. See the Roman history for the completion.

Besides all these particular predictions from the writings of the sixteen Prophets, many others will be found in the following sections. It frequently happens too, that the same events are predicted by different prophets. This is particularly the case with respect to some of the more important events of Divine Providence. Indeed, when prophecies are repeated concerning any particular city or country, either by the same writer, at different times, or by any other, such repetition usually contains some additional circumstances, either of mercy or judgment. Some of the predictions of the four greater Prophets have been brought forward twice, though with different views, in this treatise; but it will not be expected, that we should produce all the various promises and threatenings, which are to be met with in their writings, and especially concerning the two kingdoms of Israel and Judah. This would be to transcribe a great part of their discourses to the Jews, and would swell the size of the book to answer no valuable purpose.

but by whom is not so clear, the history of those times being defective. ¹

182. The kingdom of Edom was to fall, and to become a perpetual desolation. As the inhabitants of the country had delighted in blood, so blood was to pursue them.—After various disasters and distresses for several hundred. of years, it did fall, and its very name has now been many ages wiped out from among the nations. ²

183. The kingdom of Amakk, the first of the nations, was to have its remembrance utterly blotted out from under heaven.—They struggled against the decree of the Almighty for some ages with various
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¹ Compare Is. 15 and 16 ch. Jer. 48 and 49 ch. Amos 2. 1—3; and Zeph 2. 8—11. See also Prideaux's Connexion, p. 1. b. 1. anno 721. Consult likewise the Rev. John Brown's Harmony of the Scripture Prophecies, and History of their Fulfilment, chap. 7 and 8, p. 72.—This is the most complete single work I have met with upon the Prophecies. It is compressed into a small compass, and gives the prophecy and fulfilment at one view, and usually upon the same page. I had not met with it till the present treatise upon the same subject was nearly finished, or else, it is probable, I should have satisfied myself with what had been already done. Our plans, indeed, are different, but Mr. Brown's is both better laid, and better executed than this of mine. He is not indeed an elegant writer; but a most laborious man; and a thorough biblical scholar. His self-interpreting Bible is a valuable work, and stamps his reputation with great and deserved esteem among all religious men. The language is not pleasant, nor will the sentiments, which are highly Calvinistic, be acceptable to every one; but the plan is well laid, and the whole executed with great piety, plainness, and seriousness. His Dictionary of the bible too, is a valuable book for serious Christians, who wish to understand the theory of the scriptures.

² See Jer. 25 and 27 ch. Obadiah; and Ez. 35 ch. Consult likewise the third of Bishop Newton's Dissertations, and Prideaux's Connexion, p. 1. b. 2. anno 584, and p. 2. b. 5. anno 129.

ious success; but, upwards of four hundred years after the first prediction, the accomplishment took place, as the Lord had foretold by the mouth of his Prophets.³

184. The Ammonites exulted greatly at the distresses of Israel. The Prophets were inspired to predict their ruin.—That ruin took place according to the word of the Lord.⁴

185. The Zidonians also were to fall.—They did so, and never rose again.⁵

186. The Philistines, and all the cities on the coast of Palestine, were to sink under the avenging hand of God for their iniquities.—The Philistines, and all the cities on the sea-coast, fell under the conquering arm of the monarchs of Assyria and Babylon, a few years after the predictions.⁶

187. Israel itself, consisting of ten out of the twelve tribes, was to fall and perish because of their transgressions. Prophecies to this purpose are

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innumerable.

³ Compare Ex. 17. 8, 14, 16; Num. 24. 20; Deut. 25. 17, 19; and 1 Sam. 15 ch.—For the fulfilment of the prophecies against all the small kingdoms bordering upon Judah, see Prideaux, p. 1. b. 2. I have pleasure again in referring the Reader to Brown's Harmony for the fulfilment of the prophecies concerning Edom and Amalek, chap. 6.

⁴ Compare Judges 11 chap. Jer. 9. 6; 25. 21; 27. 1—11; 49. 1—6; Zeph. 2. 8—11. For the fulfilment, see Prideaux's Connexion, p. 1. b. 2. anno 584; and Brown's Harmony, chap. 7 and 8.

⁵ Compare Is. 23; Jer. 25. 22; 27. 3; and Ez. 28. 20—26. For the accomplishment, consult Prideaux, as above; and Brown's Harmony, chap. 2.

⁶ See Jer. 25, 27, and 47 chap. Ez. 25; Amos 1 and 2 ch. And, for the fulfilment, consult Prideaux's Connexion, p. 1. b. 2; and Brown's Harmony, chap. 4.

innumerable. It would be to transcribe a large part of the writings of several of the Prophets to produce them all.—Israel, however, did fall and perish, exactly as the Prophets had foretold. All the circumstances took place, according to the word of the Lord by their mouth. ⁷

188. The kingdom of Judah, consisting of the two remaining tribes, took not warning by the fate of Israel, but continued to rebel against the law of Moses with an high hand. A good king now and then arose, and stemmed the torrent of iniquity for a season. At length, however, it broke all bounds, and became almost universal. Prophet after Prophet was raised up to admonish and warn the people of the consequence of their dissolute conduct; but all to little purpose. Jeremiah mourned and wept over them, expostulated with them, and predicted their captivity in Babylon. He told the various judgments that were coming upon them, and the precise time they should stay in the house of bondage. He assured them they should abide there seventy years, and then be restored again to their own land. All this he continued to do for many years together, without any good effect upon them.—The kingdom of Judah was accordingly carried away captive unto Babylon, abode there seventy years, and then was restored

⁷ See the Prophets Hosea and Amos, and compare them with 2 Kings 17 ch. Consult likewise the eight of Bishop Newton's Dissertations, and Prideaux's Connexion, p. 1. b. 1. anno 729; with Brown's Harmony, chap. 19.

again to their own land, in a most unprecedented manner.³

189. Syria was to fall, and its inhabitants to be carried captives into Kir.—Syria did fall by the hands of Arbaces, king of Assyria, and its inhabitants were carried captives, as the Lord had said.⁹

190. The city of Tyre was one of the most busy and flourishing in ancient times. The inhabitants became very wicked and abandoned. The Almighty employed his Prophets to foretel its ruin. Their predictions were extremely particular and circumstantial.⁴ At the time they were uttered the city was highly prosperous, uncommonly successful in trade, and abounding in riches and glory.—Many years, however, had not passed, before it was besieged by its enemies; and every

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thing

³ See Is. 24 and 30 ch. Jer. 25. 8—12; Jer. 52 ch. Dan. 9. 2. 2 Kings 25 ch. 2 Chron. 36 ch. and many other places, together with the whole books of Ezra and Nehemiah. See too the seventh and eight of bishop Newton's Dissertations, and Prideaux's Connexion, p. 1. b. 1. anno 609, to the end of the book; with Brown's Harmony, chap. 19.

⁹ See Is. 17. 1—3; Jer. 49. 23—27; Amos 1. 3—5. Consult also Prideaux's Connexion, p. 1 b. 1. and Rollin's Ancient History, vol. 5. b. 15. sect. 6; with Brown's Harmony, chap. 9.

⁴ Concerning Tyre it was prophesied:—*I will make thee like the top of a rock. Thou shalt be a place to spread nets upon. Thou shalt be built no more. Thou shalt be a terror, and never shalt be any more.* Ez. 26. 14, 21; 27. 36; 28. 19. This is the prediction. And Maundrel in his Journey, p. 48, describes the present state of Tyre in these words:—“The city of Tyre, standing in the sea upon a peninsula, promises at a distance something very magnificent. But when you come to it, you find no similitude of that glory for which it was so renowned in ancient times. On the north-side it has an old Turkish ungarrisoned castle; besides which you see nothing here, but a mere babel of broken walls, pillars, vaults, &c. there being

thing that had been foretold by the Prophets was accomplished with astonishing exactness; and it has now been for many ages a mere paltry village, at which fishermen pursue their employment.²

191. The ancient city of Tyre was built by the Sidonians, about 1240 years before Christ. Having flourished 650 years, it was taken by Nebuchadnezzar, after a desperate resistance of thirteen years. And when this great conqueror had reduced it to the necessity of surrendering, being masters at sea, they removed all their riches and valuables to a neighbouring isle, and there built another city, calling it New Tyre. This, like the former, rose to vast opulence, and the prophet Zechariah was inspired to foretel the destruction of it also, for its wickedness. Accordingly, about 240 years after its first foundation, it was taken by Alexander the Great, after a most interesting siege of near twelve months. The Prophet had declared, that
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“ not so much as one entire house left. Its present inhabitants
“ are only a few poor wretches, harbouring themselves in the
“ vaults, and subsisting chiefly upon fishing; who seem to be
“ preserved in this place by Divine Providence, as a visible
“ argument how God has fulfilled his word concerning Tyre,
“ that it should *be as the top of a rock, a place for fishers to dry
“ their nets on.*”

² See II. 23 ch. Jer. 25 ch. Ez. 26, 27 and 28 ch. Amos 1. 9, 10. Consult, moreover, the eleventh of bishop Newton's Dissertations, and the eleventh of Apthorp's Discourses on Prophecy. See likewise Prideaux's Connexion, p. 1. b. 2. And for a fine illustration of the prophecies concerning Tyre, see Rollin's Ancient History, vol. 5. b. 15. sect. 6. Consult also Brown's Harmony, chap. 2.

the city should be devoured with fire. And Alexander gave orders that it should be fired in every part. Eight thousand men were slain in the sackage of the town. Thirty thousand were sold for slaves. Two thousand were crucified. ³

192. Ezekiel prophesied, that the walls of Tyre should be broken down; that the pleasant houses should be destroyed; and that the stones, and the timber, and the dust should be laid in the midst of the water.—All these minute circumstances were literally accomplished when Alexander besieged New Tyre; for he made use of the materials of the old city to form a path through the sea to the walls of the new. ⁴

193. The city of Gaza was admirably well fortified. It fell under the displeasure of the Almighty because of its wickedness. Zechariah was inspired to foretel its doom, and, particularly, that *a king should perish from Gaza.*—About 250 years after the prediction, Alexander the Great besieged the place, and took it, after a noble resistance of two months. Ten thousand of the men were slain by the sword. All the rest of them, with their wives and children, were sold into slavery. And Betis, their governor, that ungenerous conqueror dragged
D 4 alive

³ See Zech. 9. 1—8. Rollin's Ancient History, vol 6. sect. 7.—And Prideaux, p. 1. b. 7. anno 332; with Brown's Harmony, chap. 2.

⁴ Ez. 26. 12. See Prideaux, p. 1. b. 7. anno 332.

alive round the city till he died, at the hinder part of a chariot. ⁵

194. While Tyre, Gaza, Ashdod, and other cities should be destroyed for their wickedness, the prophet Zechariah was inspired to foretel, 250 years before the event, that the destroyer of these wicked cities should be the protector of Jerusalem.—Accordingly, when Alexander came up against these cities and destroyed them, the Lord, by the instrumentality of a supernatural dream, changed his heart and his purposes concerning Jerusalem, and from being its determined enemy, he became its powerful and friendly protector. ⁶

195. Egypt was one of the most ancient and powerful kingdoms in former ages. It likewise degenerated into luxury and debauchery, and incurred the displeasure of the moral Governor of the world. He inspired his Prophets to foretel its destruction. At one period, we are informed by Herodotus, it contained eighteen thousand cities, and seven millions of inhabitants.—The predictions of the Prophet, however, all came to pass. Not one failed. Egypt was given into the hands of Nebuchadnezzar, to reward him for the hard service he had undergone against Tyre. ⁷ It was first subdued by him; then by the Persians; then
by

⁵ See Zech. 9. 5. Rollin, vol. 6. sect. 8; and Prideaux, part 1. b. 7. anno 332; with Brown's Harmony, ch. 4.

⁶ See Zech. 9. 8.—Rollin, vol. 6. sect. 8.—Prideaux, part 1. b. 7. anno 332.

⁷ See II. 19 chap. Jer. 43. 8—13; 46 ch. and Ez. 29, 30, 31.

by Alexander; then by the Romans; then by the Saracens; then by the Mamalucs; and, lastly, by the Turks, in whose hands it now remains.

196. Ethiopia was a very considerable kingdom in Africa, bordering upon Egypt. Like all the rest of the nations it degenerated and became obnoxious to the Deity. Prophets were employed to denounce its doom.—And all the misery which had been declared concerning it came upon it, in the due order of human events. Isaiah and Ezekiel denounce its fate in prophetic strains, and Nahum, after its accomplishment, declares what that fate was :—*Art thou better, says he to Nineveh, than populous No, that was situate among the rivers, that had waters round about it, whose rampart was the sea, and her wall was from the sea? Ethiopia and Egypt were her strength, and it was infinite; Put and Lubim were thy helpers. Yet was she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.*⁸

197. Nineveh, that exceeding great and rejoicing city, was to be utterly destroyed and come to an end. This prophecy, with a number of very peculiar

and 32 ch. For the fulfilment, consult Rollin's Ancient History, vol. 1. part 3; the twelfth Dissertation of Bishop Newton; and Prideaux, p. 1. b. 2. anno 573; with Brown's Harmony, ch. 3.

⁸ See Is. 18 and 20 ch. Ez. 30 ch. and Nahum 3. 8—10. See also Prideaux, p. 1. b. 1. anno 713; and Brown's Harmony, chap. 5.

peculiar and characteristic circumstances, was uttered by several of the Prophets, while it was yet in all its glory and magnificence.—A few years afterwards, however, it was taken and destroyed; and at this time is so completely demolished, that the very place where it stood, is with difficulty discovered, even by the most accurate researches.⁹

193. *Babylon, the glory of kingdoms, and the beauty of the Chaldees excellency, was indisputably one of the first cities of the world. The Prophets were inspired to foresee and foretel its downfall. This they did with great and surprizing exactness, at the very time it was in all its splendor. Many years, however, had not passed, before it was attacked by its enemies; and now it has been for ages an habitation for the wild beasts of the desert, and even the place where it stood shall know it again no more forever. The Almighty hath swept it with the besom of destruction.*¹

199. The Persian empire was to be subverted
by

⁹ See II. 10 ch. Ez. 31. 3—17; Zeph. 13—15; and Nahum 1, 2, 3 ch. Consult too the ninth of bishop Newton's Dissertations; Prideaux's Connexion, p. 1. b. 1; and Rollin's Ancient History, vol. 2. b. 3; with Brown's Harmony, ch. 10.

¹ See II. 13, 14, 21, 46, 47 chapters; Jer. 50, 51 chapters; also Daniel 2 and 7 chapters; besides several other places in the Prophets. See too, for a good illustration of the whole, bishop Newton's tenth Dissertation, and Prideaux's Connexion, part 1. passim. There is also another fine illustration of the prophecies concerning Babylon in the second volume of Rollin's Ancient History, which the Reader may do well to consult. See likewise Brown's Harmony, chapter 11.

by the Grecian.—Alexander was raised up for this purpose, and, with a mere handful of men, was made instrumental in accomplishing the Divine purposes.²

200. The empire of Alexander was to be divided into four parts. This Daniel foresaw and foretold.—Accordingly, when the time came, Alexander killed himself with intoxication, soon after his conquest of Persia; and his vast dominions, in a very few years, were shared among four of his principal officers, exactly as the Prophet had predicted.³

201. The Romans were to arise, reduce all other kingdoms under their dominion, and form one vast empire, which should be different from all the former kingdoms.—The Romans did arise; did reduce all other kingdoms under their dominion; and actually did form one vast republic; which was different from all the governments that had gone before.⁴

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² Jer. 25. 25; 49. 34—38; Dan. 2. 39. 40; 7. 5; 8. 20—22; 11. 1—4. Consult also the 15th of Newton's Dissertations, and the 6th vol. of Rollin's Ancient History, b. 15. with Brown's Harmony, ch. 12.

³ See Daniel 8. 21, 22; 11. 3, 4. Consult too the 16th of Newton's Dissertations, and the 7th volume of Rollin's Ancient History. And for an able defence of the book of Daniel against the cavils of infidels, see bishop Chandler's Vindication of his Defence of Christianity. See too Brown's Harmony, chapter 13. For a good historical account of this illustrious Madman see Prideaux, part 1. books 7 and 8.

⁴ See Daniel 2. 40—44; 7. 19. Consult too the 13th, 14th, and 16th of Newton's Dissertations upon these two chapters of Daniel, and Chandler's Defence, p. 115—132. See also Brown's Harmony, chapter 14.

It will be convenient to pause here a little, and call the Reader's attention to a serious review of this long catalogue of predictions, and their respective accomplishments. Some of them, it is true, may seem trivial, unimportant, and even unworthy of the Author to whom they are ascribed. Let it, however, be observed, that the more minute the circumstances of a prophecy are, the less it is in the power of human foresight and sagacity to have predicted them. So that, what is made an objection, by persons of a certain description, is really one of the most extraordinary and satisfactory arguments for their supernatural origin. A skilful observer of men and things, will, no doubt, be able to look forward into futurity, and discover a number of leading events, that may, probably, take place in the course of Divine Providence : but if he is confident enough to descend to particulars, and undertakes to give a circumstantial detail of the events he pretends to foresee, we may be well assured all his boasted wisdom will folly prove. It is the prerogative of God alone to pervade futurity with precision and certainty. No mere man, unaided by divine assistance, ever did ; no such man ever can foretell, with confidence and infallibility, any contingent event whatever, that shall be even on the morrow, much less at any greater distance of time. If then the foreseeing and predicting such contingent events, is the exclusive prerogative of the Deity ; and if the bible

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gives us a large number of instances, where persons, professing to speak in the name of the Lord, have predicted various such events, attended with circumstances extremely minute and circumstantial; what shall we say, but that these persons were truly what they professed to be, and actuated by a power from on high? This conclusion is irrefragable. The demonstrative science itself admits of nothing more conclusive. We may shut our eyes, and turn a deaf ear, to this, or any other conclusion; but facts are not to be subverted by incredulity, nor the eternal truths of divine revelation to be answered by a sneer.

If some of these predictions are less clear, and the accomplishment of them somewhat questionable; yet there is a sufficient number, that can admit of no dispute, with serious and candid men, either in their original import, or in the completion they have received in the uniform course of human events. Let the sceptical Reader select a small number from the foregoing illustrious list, and let him soberly, and in the fear of God, compare together the prediction and event; and then let him say, whether the prophecies contain not information more than human? Not to dwell in generals, let him select only one half dozen of those already enumerated, and consider them on all hands, in the prophecy and completion. It is of little consequence which he lays his finger upon, for they all unquestionably bespeak the interposition of Deity; only, for the greater satisfaction, let

his choice be fixed on such as afford the clearest light from history: suppose, No. 187, concerning the kingdom of Israel; No. 188, concerning the kingdom of Judah; Nos. 190, 191, 192, concerning the city of Tyre; No. 195, concerning Egypt; No. 197, concerning Nineveh; and No. 198, concerning Babylon.

Let now the infidel, or sceptical Reader, meditate thoroughly and soberly upon these six predictions. The priority of the records to the events admits of no question. The completion is obvious to every competent enquirer. Here then are six facts. We are called upon to account for those facts, on rational and adequate principles. Is human foresight equal to the task? Enthusiasm? Conjecture? Chance? Political contrivance? If none of these; neither any other principle that may be devised by man's sagacity; can account for the facts; then true philosophy, as well as true religion, will ascribe them to the inspiration of the Almighty. Every effect must have a cause.

But, if God is the author of these predictions, then the book, which contains them, is stamped with the seal of heaven; a rich vein of internal evidence runs through the sacred volume of the Old Testament; the bible is true; infidelity is confounded forever; and we may address its patrons in the language of St. Paul—*Behold, ye despisers, and wonder, and perish!*

SECTION V.

SECTION V.

PROPHECIES CONCERNING THE MESSIAH.

IF we turn from these prophecies concerning the circumstances of individuals, together with the empires, and kingdoms of the world in ancient times, to those, in which we ourselves are more immediately concerned, we shall find they are not less remarkable, and astonishingly minute.⁵

202. It was predicted, many centuries before it came to pass, that Messiah should come into the world for the redemption of human beings.—Messiah did come into the world, four thousand years after the first prediction was uttered.⁶

203. Messiah

⁵ “ The scheme of prophecy considered in its first opening. its
 “ gradual advance, and its final and full completion in the advent,
 “ the ministry, the death and resurrection of the Messiah, and the
 “ extensive progress of his gospel among the Gentiles, together
 “ with its blessed influence on individuals, societies, countries and
 “ the whole race of mankind; is an object the greatest and most
 “ sublime that imagination can conceive; and the most pleasing
 “ and important that the human mind can contemplate.”

Professor White, at Bampton Lecture, sermon 7. p. 307.—In the above Sermon of this very eloquent writer, there is a fine view of the prophecies, which concern human redemption.

⁶ Gen. 3. 15; Is. 9. 6, 7; Mat. 1. 18—25. Dr. Eveleigh in his Sermons at the same Lecture, says very justly, “ The
 “ great object of the prophecies of the Old Testament is the
 “ redemption of mankind. This, as soon as Adam’s fall had
 “ made it necessary, the mercy of God was pleased to foretell.
 “ And, as the time for its accomplishment drew nearer, the
 “ predictions concerning it became gradually so clear and deter-
 “ minate, as to mark out with historical precision almost every
 “ circumstance in the life and character of infinitely the most
 “ extraordinary Personage, that ever appeared among men.
 “ Any one of these predictions is sufficient to indicate a pre-
 “ science more than human. But the collective force of all taken

203. Messiah is frequently prophesied of under the character of him that was to come.—Jesus Christ is several times described in this form by the writers of the New Testament. ⁷

204. In ancient times there were four monarchies in the world, one succeeding another, more famous than all the rest. It was foretold, that Messiah should appear under the last of them.—Christ was born after the destruction of the first, and while the fourth was in all its glory. ⁸

205. Messiah was to come among men before the destruction of the second temple.—Jesus Christ preached in that temple; and it was totally destroyed within forty years afterwards. ⁹

206. Messiah was to come into the world before the dominion of the Jews was taken away—Christ was born that very year Augustus Cesar imposed a tax upon the Jewish nation, as a token of their subjection to the Roman government. ¹

207. When Messiah should make his appearance among men, it was to be a time of general peace, after dreadful wars and convulsions.—When Jesus Christ came into the world, the Roman

was

“ together is such, that nothing more can be necessary to prove
 “ the interposition of Omniscience, than the establishment of
 “ their authenticity. And this, even at so remote a period as
 “ the present, is placed beyond all doubt.”

Sermon 6. p. 210.

⁷ Compare Hab. 2. 3, 4; Psalm 118. 26; Is. 35. 4; 59. 20; 62. 11; Dan. 9. 26; Zech. 9. 9; Mal. 3. 1; Mat. 11. 3; John 1. 30; 4. 25; 11. 27; Acts 19. 4. See Chandler's Defence, ch. 2. sect. 1. p. 160—167.

⁸ Compare Daniel 2 and 7 chapter, with Luke 2 and 3 chapters.

⁹ Compare Haggai 2. 7, with Matthew 21. 23. See Josephus.

¹ Compare Genesis 49. 10, with Luke 2. 1—7.

Wars were just terminated, the temple of Janus was shut, and universal peace reigned through the empire.²

208. Messiah was to make his appearance among men, at a time when there should be a general expectation of him.—When Jesus Christ came into the world, all nations were looking for the advent of some extraordinary person.³

209. Messiah was to have existed with God before the foundations of the world were laid,—

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Jesus

² Compare Haggai 2. 6, 7, 9, with the Roman History of this period.

³ Compare Haggai 2. 7—9, with Matthew 2. 1—10, and John 1. 19—45.

The Heathens, as well as the Jews, had a firm persuasion, that some extraordinary person should arise in the world about the time of our Saviour's birth. Suetonius says, "There was an old and fixed opinion all over the East, that it was decreed by heaven, that about that time some person from Judea should obtain the dominion over all."

Tacitus mentions the same prophecy, and almost in the same words:—"Most of the Jews had a persuasion, that it was contained in the ancient books of their priests, that at that very time, the East should grow powerful, and some person from Judea should gain the dominion."

To these testimonies of the scriptures and Heathen writers we may add that of Josephus, who says in his history of the Jewish war, b. 7. c. 12. "That which chiefly excited the Jews to the war against the Romans, was a dubious oracle, found in their sacred writings, that about that time, one of them from their parts should reign over the world."

See this subject drawn out more at large by Mr. Charles Leslie, in his *Short and Easy Method with the Jews*, and again in his *Truth of Christianity demonstrated*. This last treatise, together with his *Short and Easy Method with the Deists*, are absolutely conclusive in favour of the gospel. One may defy the most subtle Deist in the world to refute these two treatises: They are indeed unanswerable, except by sneer and sarcasm.

Jesus Christ was in the beginning with God, and by him the worlds were made. ⁴

210. Messiah was to be one, who had been the fellow, the equal, and the companion of the Almighty.—Jesus Christ thought it not robbery to be equal with God, and was with him from eternity. ⁵

211. Messiah was to be the Son of God.—Jesus Christ was confessedly the only-begotten Son of God. ⁶

212. Messiah was to have had an eternal, and ineffable generation.—Jesus Christ was the Son of God, prior to his being born of the virgin Mary, in a way not to be explained by mortal man. ⁷

213. Messiah was also to be the Son of man.—Jesus Christ sustained this character, and seemed to have a pleasure in being called by that name. ⁸

214. Messiah was not to be born according to the ordinary course of nature, but to descend from a pure Virgin.—Jesus Christ was born of the virgin Mary. ⁹

215. Messiah

⁴ Compare Proverbs 8. 22, 23, with John 1. 1—3; Colossians 1. 16, 17.

⁵ Compare Zechariah 13. 7, with Phil. 2. 6, and John 1. 1.

⁶ Compare Psalm 2. 12; Proverbs 30. 4; Hosea 11. 1; Matthew 3. 17; 17. 5.

⁷ Compare Micah 5. 2, with John 1. 1.

⁸ Daniel 7. 13; Matthew 8. 20.

⁹ Compare Genesis 3. 15; Isaiah 7. 14; and Jeremiah 31. 22; with Matthew 1. 22, 23.—It would be well if the opposers of the supernatural incarnation of our Saviour, would soberly read over Dr. Clarke's very sensible discourse on the miraculous birth of Christ, in the 5th volume of his Sermons.—My own Essay on the Authenticity of the New Testament too may be consulted, especially the Addenda.

215. Messiah was to be the son of Abraham, the father of the faithful, and the friend of God.—Jesus Christ was sprung from that illustrious Patriarch. ¹

216. Messiah was to be the son of Isaac, and not of Ishmael.—Jesus Christ was sprung from Isaac, and not from Ishmael. ²

217. Messiah was to be the son of Jacob, and not of Esau.—Jesus Christ did descend from Jacob, and not from his brother Esau. ³

218. Jacob had twelve sons. Messiah was not to spring from any other of the twelve, but from Judah.—Jesus Christ claimed Judah as his ancestor in a direct line. ⁴

219. Messiah was to be sprung from Jesse, the father of David, king of Israel.—Jesus Christ was his descendent. ⁵

220. Jesse had eight sons. David was the youngest. From none of the seven elder, but from David alone was Messiah to derive his origin.—Jesus Christ was the son of David. ⁶

221. Messiah was to be born in a poor and mean condition, when the family should be reduced to a very low estate.—Jesus Christ, both on his

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father

¹ Compare Genesis 21. 1—12, with Matthew 1. 1—16.

² Compare Genesis 17. 16—21, with Matthew 1. 1—16.

³ Compare Genesis 25. 24—34; 27. 27—29; 28. 13, 14; with Matthew 1. 1—16.

⁴ Compare Genesis 49. 8—12, with Matthew 1. 1—16.

⁵ Compare Isaiah 11. 1, with Matthew 1. 1—16.

⁶ Compare 1 Samuel 16. 1—13; 2 Samuel 7. 12—15; Psalm 89. 19—27; Matthew 1. 1—16.

father and mother's side, was of very low and mean appearance, though descended from such illustrious ancestors. ⁷

222. Messiah was to have a messenger going before him, to make ready a people prepared for the Lord.—Christ had a messenger going before him, who fully bare witness to his pretensions. ⁸

223. The forerunner of Messiah was either to be Elijah himself, or one in the spirit of Elijah.—John the Baptist, the forerunner of Christ, was altogether in the spirit of that great Prophet. ⁹

224. The forerunner of Messiah was to preach in the wilderness, and to prepare the minds of the people for his coming.—John the Baptist did preach in the wilderness of Judea, and professed himself to be sent to prepare the Jews for the advent of Christ. ¹

225. The forerunner of Messiah was to be considerably successful in his office.—John the Baptist was treated with great respect by his countrymen, and made large numbers of disciples. ²

226. Messiah was not to be born at Jerusalem, the capital of his kingdom, but at Bethlehem, an obscure country village.—Jesus Christ was born at Bethlehem, by a very peculiar providence. ³

227. Messiah

⁷ Compare Isaiah 53—2 ; Luke 1. 48, 52 ; 2. 7, 24.

⁸ Compare Malachi 3. 1, with John 1. 19—34, and 3. 26—36.

⁹ Compare Malachi 4. 5, 6, with Mark 1. 1—8.

¹ Compare Isaiah 40. 3—5, with Matthew 3. 1—6.

² Compare Isaiah 40. 3—5, with Luke 3. 21.

³ Compare Micah 5. 2, with Matthew 2. 2.

227. Messiah was to go down into Egypt, and to be called out from thence.—Jesus Christ went down into Egypt, soon after his birth, and was called out from thence by an angel of the Lord. ⁴

228. Messiah was to be a preacher of the law of God to his countrymen in the great congregation.—Jesus Christ was indefatigable in his public ministrations, both in the temple, and in all other places, where the people were disposed to hear him. ⁵

229. The tribes of Zebulon and Naphthali were first to be greatly distressed, and afterwards highly honoured and exalted, by the appearance of Messiah among them.—These tribes principally suffered in the first Assyrian invasion under Tiglath Pilezer, and were afterwards among the first that enjoyed the blessing of Christ's preaching the gospel, and exhibiting his miraculous works among them. ⁶

230. Messiah was to converse and preach the gospel in the region of Galilee.—Jesus Christ lived and conversed so long in that obscure and despicable part of the land of Israel, that he was, by way of contempt, denominated a Galilean. ⁷

E 3

231 Messiah

⁴ Compare Hosea 11. 1, with Matthew 2. 13—23. See too Whiston on Prophecy, p. 12 and 52.

⁵ Compare Psalm 40. 9, 10, with the four gospels, passim.

⁶ Compare Isaiah 9. 1—4; 2 Kings 15. 29; 1 Chronicles 5. 26; and Matthew 4. 12—16.

⁷ Compare Isaiah 9. 1, 2. with Matthew 2. 22, 23; and Matthew 4. 23—25.

231. Messiah was to have a temple to which he should come, when he made his appearance in human flesh.—Jesus Christ, as the Son of God, claimed the temple of Jerusalem as his own, in a sense no mere mortal could presume. ⁶

232. Messiah was to be the Servant of God, whose name is the Branch.—Jesus Christ was emphatically the Servant of God, and the Day-Spring from on high. ⁹

233. Messiah is spoken of by the ancient Prophets under the characters of an Angel—a Messenger—a Redeemer—an Interpreter—One of a thousand—a Plant of renown—a Captain—the Beloved of God—the true David.—Jesus Christ was all these, and whatever else was peculiar to the character of that august Being, as will more fully appear from the following instances. ¹

234. Messiah was to be the Messenger of the covenant between God and his people.—Jesus Christ was that Messenger. ²

235. Messiah was to sustain the office of a Prophet,

⁶ Compare Malachi 3. 1, with Luke 2. 49; and Matthew 21. 12, 13.

⁹ Compare Isaiah 4. 2; 11. 1; Jeremiah 23. 5; Zechariah 3. 8; 6. 12; Isaiah 42. 1; Matthew 12. 18; and Luke 1. 78.—It should be observed here, that the word translated Branch, signifies also the East, or Day-Spring.

¹ Compare Genesis 48. 16; 32. 24—30; Hosea 12. 3, 4; Ex. 23. 20—23; Malachi 3. 1; Job 19. 25; 33. 23; Ez. 34. 23, 24, 29; Joshua 5. 13, 14; Isaiah 42. 1; Rev. 1. 1; Matthew 3. 17; Hebrews. 2. 10.

² Compare Jeremiah 33. 20, 21; Malachi 3. 1; Isaiah 53. 9; Hebrews 8. 7—13; 10. 9; 13. 20, 21.

phet, when he came to redeem mankind.—Jesus Christ sustained that office in all its extent.³

236. Messiah was also to sustain the office of a Priest when he appeared upon earth.—Jesus Christ was a Priest, and offered, not indeed the blood of bullocks and of goats, but his own most precious blood.⁴

237. Messiah, though a Priest, was not to be of the tribe of Levi, and after the order of Aaron, but after the order of Melchizedek.—Jesus Christ was of the tribe of Judah, and had an everlasting priesthood, after the order of Melchizedek.⁵

238. Messiah was, moreover, to sustain the office of a King, when he took on him human nature for the salvation of his elect.—Jesus Christ was a King, even while upon earth; and, now that he is in heaven, his dominion extends over all worlds.⁶

239. Messiah was to be a righteous King, and emphatically the Prince of peace.—Jesus Christ was eminently distinguished as a righteous person, and the great peace-maker both on earth and in heaven.⁷

E 4

240. The

³ Compare Deuteronomy 18. 15, 18; Acts 3. 22; Luke 24. 19; Matthew 24.

⁴ Compare Zechariah 6. 13; Hebrews 9. 11—14.

⁵ Compare Genesis 14. 18; Psalm 110. 4; Hebrews 6. 20; 7. 1—28.

⁶ Compare Psalm 2. 6; Zechariah 6. 13; 9. 9; with Luke 1. 32, 33; John 18. 36, 37; and Rev. 19. 16.

⁷ Compare Isaiah 32. 1; Psalm 45. 1—17; 72. 1—19; Jeremiah 23. 5; Zechariah 9. 9; Isaiah 9. 6; Luke 2. 14; Ep. 2. 14—22.

240. The kingdom of Messiah was to be universal and everlasting.—Jesus Christ has a kingdom, that, in due time, shall be universal in its extent, and eternal in its duration. ⁸

241. Messiah was to be the Sun of righteousness, who should arise upon the world with salvation in his rays.—Jesus Christ was the Light of the world, who illuminateth every man that cometh into it.

Messiah was also to be the East, or Morning Star.—Jesus Christ is called the Day-Spring from on high, and the bright and Morning Star. ⁹

242. Messiah was to be emphatically the Just-One.—Jesus Christ not only answered the description, but is repeatedly called by that name. ¹

243. Messiah, to whom belonged the land of Judea, was to be denominated Emanuel.—Jesus Christ was the proprietor of that holy land, and was expressly called by the name of Emanuel. ²

244. Messiah was to be a great Shepherd, and to lay down his life for the sheep.—Jesus Christ was the great and good Shepherd, and shed his blood in defence of his flock. ³

245. Messiah was not only to be a righteous King, and execute judgment and justice in the earth;

⁸ Daniel 7. 27; Luke 1. 32, 33; Rev. 5. 12—14.

⁹ Compare Malachi 4. 2; John 1. 5, 9; 8. 12; 9. 5; 12. 35, 46; Is. 60. 1, 2; Luke 1. 78; and Rev. 22. 16.

¹ 2 Samuel 23. 3; Isaiah 11. 5; Acts 3. 14; 7. 52; 22. 14.

² Compare Isaiah 7. 14; 8. 8; Matthew 1. 23; and John 1. 11.

³ Compare Zechariah 13. 7; Isaiah 40. 11; and Ez. 34. 23, 24; with John 10. 1—18.

earth ; but his name was to be *Jehovah our righteousness*.—Jesus Christ is made of God righteousness to every one that believes in his name. ⁴

246. Messiah was to be, like the lion, which is the king of animals, of a noble and generous spirit.—Jesus Christ was the lion of the tribe of Judah. ⁵

247. Messiah was to be anointed with the Holy Ghost in a larger degree than any other man ever was.—Jesus Christ was favoured in this respect beyond all other persons that ever lived. ⁶

248. Messiah was to be of a meek and lowly disposition, humbling himself for the redemption of the world.—Jesus Christ was meek and lowly in mind, and answered the prophetic description in every respect. ⁷

249. Messiah was to teach mankind the doctrines of salvation without ostentation and noise.—Jesus Christ was quiet and unambitious in all his public as well as private deportment. ⁸

250. Messiah was to be endowed with a peculiar degree of wisdom and understanding.—Jesus Christ, his enemies being judges, spake as never man spake, and taught a more pure and excellent doctrine than ever had been received among mankind before. ⁹

251. The

⁴ Compare Jeremiah 23. 5, 6, with 1 Corinthians 1. 30.

⁵ Compare Genesis 49. 9, and Rev. 5. 5.

⁶ Compare Psalm 45. 7 ; with Matthew 3. 16, 17 ; and John 3. 34.

⁷ Compare Zechariah 9. 9 ; Matthew 11. 28, 29 ; John 13. 1—17 ; 2 Corinthians 8. 9.

⁸ Compare Isaiah 42. 1—4 ; Matthew 12. 14—21.

⁹ Compare Isaiah 11. 1—5 ; John 7. 46 ; Matthew 13. 54—58 ; Matthew 5, 6, and 7 ch.

251. The doctrine of Messiah was to be of the most healing, encouraging, and consolatory kind.—The doctrine of Jesus Christ was singularly adapted to the healing of wounded minds. ¹

252. The doctrine which Messiah should preach was to have a powerfully transforming influence upon the minds of men.—The gospel of Christ had all this effect upon the dispositions and conduct of every one of his genuine disciples. ²

253. Messiah was to be peculiarly kind and affectionate to young, distressed, and tender-spirited persons.—Jesus Christ was singularly attentive to all such characters. ³

254. In confirmation of his divine mission, Messiah was to display many wonderful works among the people.—Jesus Christ wrought abundance of
miracles

¹ Compare Isaiah 61. 1—3; Matthew 11. 28—30; John 14. 1—3.—If the Reader wishes to have a full view of the excellency of our Saviour's doctrine and character, let him consult Hunter's Observations on the History of Jesus Christ, and bishop Newcome's Observations on our Lord's Conduct as a Divine Instructor. Soame Jenyns's Internal Evidence for the gospel is a little work of real value, and the more to be estimated, as being the production of a very ingenious Deist, converted to the faith of Christ. Wakefield's Evidences of Christianity also, contain a variety of fine observations, tending to display the beauties of the four gospels. One cannot help lamenting, that such an able advocate for truth should be actuated by so virulent a party-spirit as every now and then breaks forth. With a protest against this, I sincerely hope he will be spared to proceed with his similar observations on the books of the Old Testament. His fine taste will there find ample scope to display itself to his own honour, and the advantage of the public.

² Compare Isaiah 11. 6—8; with Acts 2. 41—47.

³ Compare Isaiah 40. 11; 55. 1—3; 61. 1—3; Matthew 12. 20; and Mark 10. 13—16.

miracles in confirmation of his pretensions, and the doctrines he taught. ⁴

255. Messiah was to have but little success in preaching the gospel among his countrymen the Jews.—Jesus Christ was almost universally rejected by them. ⁵

256. The minds of the Jews were to be so veiled that they should not know their Messiah when he came among them.—The minds of the Jews were so sealed up, and enveloped in prejudice against Jesus Christ when he appeared, that he was treated by them as an impostor and deceiver. ⁶

257. Messiah was to be the chief corner stone in the building of his church, elect, precious.—Jesus Christ was the chief corner stone, elect, and precious. ⁷

258. Messiah was to be rejected by the builders, but yet made the head stone in the corner.—Jesus Christ was almost universally rejected by the great men of his nation; but yet he was made both Lord and Christ. ⁸

259. Messiah was to preach the gospel to the poor, and to be embraced by a considerable number of that description.—Jesus Christ preached
the

⁴ Compare Isaiah 35. 5, 6; with Matthew 8 and 9 chapters, and John 21. 25.

⁵ Compare Isaiah 53. 1; 49. 4; Rom. 10. 1—3, 21.

⁶ Compare Isaiah 6. 9—13; 29. 9—14; 2 Cor. 3. 5—18.

⁷ Compare Isaiah 28. 16; Acts 4. 11, 12; 1 Peter 2. 6—8.

⁸ Compare Psalm 118. 22; Isaiah 8. 13, 14; John 7. 48; Matthew 11. 25, 26; 1 Corinthians 1. 26—31; 1 Peter 2. 7, 8.

the gospel to the poor, and various of that rank believed in his name. ⁹

260. Messiah was to be despised and rejected of men; a man of sorrows, and acquainted with grief.—Jesus Christ was despised and rejected of men, a man of sorrows and acquainted with grief. ¹

261. Messiah was to be seen riding into Jerusalem, sitting upon a young ass, as a token of the humility of his mind.—Jesus Christ answered this prediction, as well as every other that went before concerning him, in the most minute circumstance. ²

262. When Messiah should enter Jerusalem in this meek and humble manner, great crowds of the common people should welcome him with shouts and rejoicings.—When Jesus Christ rode into that proud metropolis in low disguise, the general cry of the mob was, *Hosanna to the Son of David: blessed is he that cometh in the name of the Lord: hosanna in the highest.* ³

263. Messiah was to be actuated with such a burning zeal for the house of God, as even to be endangered by it.—Jesus Christ displayed that zeal upon various occasions. ⁴

264. Messiah was to be betrayed into the hands of his enemies by the treachery of an intimate friend.

⁹ Compare Isaiah 61. 1; Luke 4. 13; Matthew 11. 5; James 2. 5.

¹ Compare Isaiah 53, with Matthew 26 and 27 ch. and Phil. 2. 7, 8. See too Chandler's Defence, p. 178—194.

² Compare Zechariah 9. 9, with Matthew 21. 1—11.

³ Ibid. See Chandler's Defence, p. 102—107.

⁴ Compare Psalm 69. 9; John 2. 17.

friend.—Christ was betrayed by one of the disciples whom he had chosen. ⁵

265. Messiah was to be sold for thirty pieces of silver.—Jesus Christ was sold for the sum predicted. ⁶

266. Messiah's price, the thirty pieces of silver, was to be cast to the potter in the house of the Lord.—All this was done when Judas betrayed his Master. ⁷

267. Messiah was to be condemned in judgment, and suffer death under the colour of public justice.—Jesus Christ underwent a mock trial, was declared innocent by his very judge, and yet delivered over to be crucified. ⁸

268. The followers of Messiah were all to forsake him in the time of his greatest need.—When Jesus Christ was apprehended, and put upon his trial, all his disciples forsook him and fled. ⁹

269. Messiah was to finish his public employment, in confirming the covenant, in about three years and a half.—Jesus Christ began his public office at thirty years of age, and was put to death at thirty-three and a half. ¹

270. Messiah

⁵ Compare Psalm 41. 9; 55. 12, 13; Mat. 26. 47—50.

⁶ Compare Zechariah 11. 12; Matthew 26. 14—16.

⁷ Compare Zechariah 11. 13; Matthew 27. 3—10.

⁸ Compare Isaiah 59. 8, 9; Matthew 27 chapter.

⁹ Compare Zechariah 13. 7; Isaiah 63. 5; Matthew 26. 56.

¹ Compare Daniel 9. 27, with the period of our Lord's ministry in the four gospels. On this remarkable prediction of Daniel, consult Maclaurin's Essay on the Prophecies, p. 103, and Sir Isaac Newton's Observations on Daniel, ch. 10, 11.

270. Messiah was to be ignominiously scourged by his persecutors.—Jesus Christ was treated in this manner.²

271. Messiah was to be smitten on the face in the day of his humiliation.—Jesus Christ was basely buffeted by the hands of vile slaves.³

272. Messiah was to have his face befouled with spittle.—Jesus Christ condescended for our sakes even to this indignity without complaining.⁴

273. Messiah was to be wounded in his hands, even by his own friends.—Jesus Christ had his hands nailed to the cursed tree by his own countrymen.⁵

274. Messiah was to be so marred and disfigured in his visage by the ill treatment he should receive, that his friends would scarce know him.—And was not Jesus Christ so disfigured and dispoiled?⁶

275. Messiah was to be oppressed and afflicted, and yet not open his mouth in complaint. He was to be brought as a lamb to the slaughter, and as a
sheep

² Compare Isaiah 50. 6, with Matthew 27. 26.

³ Compare Isaiah 50. 6; 52. 14; Micah 5. 1; and Matthew 26. 67.

⁴ Compare Isaiah 50. 6; Matthew 25. 67.

⁵ Compare Zechariah 13. 6. with John 20. 27.

⁶ Compare Isaiah 52. 14, with Matthew 27. 29, 30.—If it should be objected that several of these circumstances are trifling, and unworthy of the Spirit of prophecy to reveal: It may be very justly answered: that “the more minute some of these
“circumstances are in themselves, the greater and more con-
“vincing is the evidence of divine foreknowledge in the pre-
“diction of them; because the conformity between the predic-
“tion and the history is so much the more circumstantial.”

See Maclaurin on the Prophecies, p. 63.

sleep before her shearers is dumb, so he was not to open his mouth.—Jesus Christ, *the Lamb of God that taketh away the sins of the world*, before Pilate held his peace. *And when he was accused of the chief priests and elders, he answered nothing.*⁷

276. Messiah was to be taken up with wicked men in his death.—Christ was suspended on a cross between two thieves.⁸

277. Messiah

⁷ Compare Isaiah 53. 5, with Matthew 26. 63, and 27. 12—14.

⁸ Compare Isaiah 53. 9, with Matthew 27, 38, 60.

See on this whole chapter Aphthorp's seventh discourse on prophecy, and Dr. Gregory Sharp's Second Argument in defence of Christianity, p. 222—274. A comparison of this 53d chapter of Isaiah, with the account given in the four Evangelists of the sufferings of Christ, was made the instrument of convincing the witty and wicked Earl of Rochester. The narrative given of this remarkable transaction by bishop Burnet is worth insertion in this place :—Rochester said to bishop Burnet, “ Mr. Parsons, in order to his conviction, read to him the 53d “ chapter of the prophecy of Isaiah, and compared that with “ our Saviour's passion, that he might there see a prophecy con- “ cerning it, written many ages before it was done ; which the “ Jews that blasphemed Jesus Christ, still kept in their hands as “ a book divinely inspired. He said to me—that, as he heard it “ read, he felt an inward force upon him, which did so enlighten “ his mind, and convince him, that he could resist it no longer : “ for the words had an authority, which did shoot like rays or “ beams in his mind, so that he was not only convinced by the “ reasonings he had about it, which satisfied his understanding, “ but by a power, which did so effectually constrain him, that he “ did ever after, as firmly believe in his Saviour, as if he had “ seen him in the clouds. He had made it to be read so often “ to him, that he had got it by heart: and went through “ a great part of it in discourse with me, with a sort of heavenly “ pleasure, giving me his reflections upon it. Some few I re- “ member : *Who hath believed our report ?* Here, he said, was “ foretold the opposition the gospel was to meet with from such “ wretches as he was. *He hath no form or comeliness ; and when “ we shall see him, there was no beauty, that we should desire him.* “ On this he said, The meanness of his appearance and person, “ has made vain and foolish people disparage him, because he

277. Messiah was to be buried in the sepulchre of a rich man.—Christ was buried in the tomb of a rich counsellor.²

278. Messiah was to be put to death at the end of 490 years, from the time a commandment should go forth to restore and to build Jerufalem.—Now it is remarkable, that from the seventh year of Artaxerxes Longimanus, king of Persia, from whom Ezra received his commission, ch. 7. 8, to the death of Jesus Christ, there are just 490 years.¹

279. Messiah was to be presented by his enemies with vinegar and gall during his sufferings.—In this manner was Jesus Christ treated, as he hung upon the cross.²

280. The persecutors of Messiah were to pierce his hands and his feet.—So did the bloody Jews and Romans treat the Redeemer of mankind.³

281. The enemies of Messiah were to laugh him to scorn, and to taunt and reproach him with
 fatirical

“ came not in such a fool’s coat as they delight in. What he
 “ said on the other parts, I do not, says the Bishop, well re-
 “ member.” Sharpe’s Second Argument, p. 238—240.

² Ibid.

¹ Daniel 2. 24. See Sykes’s Essay on the Truth of the Christian Religion, p. 20. And for the times of the birth and passion of Christ, consult the 11th chapter of Sir Isaac Newton’s Observations upon the Prophecies of Daniel.

² Compare Psalm 69. 21, with Matthew 27. 34, and John 19. 28—30.

³ Compare Psalm 22. 16, with Matthew 27. 35.—Crucifixion was a thing not known among the Jews in the time of David, nor for many ages afterwards.

satirical language.—So did the Jews conduct themselves towards Christ in the day of his distress. ⁴

282. When Messiah was put to death, his enemies were to part his garments among them, and for his vesture they were to cast lots.—When Christ was crucified these transactions took place. ⁵

283. When the Messiah should suffer death, not a bone of his body was to be broken.—When Christ was crucified, not a bone of him was injured. ⁶

284. When Messiah should be put to death, his side was, by some means not declared, to be pierced.—When Jesus Christ was crucified, his side was pierced with a spear. ⁷

285. It was prophesied of Messiah, that he should make intercession for transgressors.—Jesus Christ interceded with God for his very murderers, and now ever liveth at his Father's right hand to plead the cause of the sinful children of men. ⁸

286. Messiah was to be *cut off, but not for himself*.—Jesus Christ, who *was holy, harmless, undefiled, and separate from sinners*, was cut off by the
F
hands

⁴ Compare Psalm 22. 7, 8, with Matthew 27. 39—44.

⁵ Compare Psalm 22. 18. with Matthew 27. 35.

⁶ Compare Exodus 12. 45, and Numbers 9. 12, with John 16. 31—36.

⁷ Compare Zechariah 12. 10, with John 19. 34, 37.

⁸ Compare Isaiah 53. 12; Hebrews 7. 25.

hands of wicked men, to reconcile God to his rebellious creatures. ⁹

287. When Messiah should come, there was to be *a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin, and for uncleanness.*—When Christ came, he *appeared to put away sin by the sacrifice of himself,* and by the shedding of his blood once for all. ¹

288. Messiah was to make atonement for the iniquities, transgressions, and sins of the world.—Jesus Christ was *a propitiation for the sins of the whole world.* ²

289. Messiah was to make this atonement in the last of Daniel's seventy weeks.—Jesus Christ was crucified in that very week. ³

290. Messiah was to abolish the old, and introduce

⁹ Compare Daniel 9. 26; Isaiah 53. 8; Matthew 26 and 27 chapters.

¹ Compare Zechariah 13. 1; and Hebrews 9 and 10 chapters.

² Compare Isaiah 53. 5; Daniel 9. 24; 1 John 2. 1, 2.

³ Daniel 9. 27. See this remarkable prophecy of Daniel illustrated at large in Prideaux, p. 1. b. 5. Consult also the fourth and fifth of Aphthorp's Discourses, and Chandler's Defence, p. 132—150.—“The doctrine of atonement,” says bishop Sherlock, “is that, which, together with the principles on which it is founded, and the consequences naturally flowing from it, distinguishes the Christian religion from all other religions whatever.”

Sermons, vol. 4. dis. 3. p. 88.

The present excellent bishop of London also tells us, “It is, without dispute, the great distinguishing character of the Christian dispensation, the wall of partition between natural and revealed religion, the main foundation of all our hopes of pardon and acceptance hereafter.”

On Good-Friday,

roduce a new dispensation.—Jesus Christ abolished the ceremonies of the Law of Moses, and brought in a more perfect and rational œconomy. 4

291. The blood of Messiah was to be *the blood of the covenant, which should bring prisoners out of the pit where there is no water.*—The blood of Jesus Christ was the blood of the new covenant-dispensation, which, whosoever disregards, shall bear the blame forever. 5

292. Messiah was not to lie in the grave and be turned to corruption like other men.—Jesus Christ did not continue in the grave, nor did he see corruption like the rest of mankind. 6

293. Messiah was to be raised from the grave on the third day after his interment.—Jesus Christ was buried on the Friday, and rose from the dead on the Sunday-morning following. 7

294. When Messiah should arise from the dead, he was to bring some tokens with him of his victory over the infernal powers.—When Jesus Christ entered the state of the dead, *he led captivity captive*, unloosed the bands of death, and raised many bodies of the faints,

l' 2

which

4 Compare Jeremiah 31. 31—34, with Hebrews 8. 6—13.

5 Compare Zechariah 9. 11, with Hebrews 10. 29; 13. 20.

6 Compare Psalm 16. 10, with Matthew 28. 6.

7 Compare Hosea 6. 2; Matthew 20. 19; Matthew 28. 1—7; 1 Corinthians 15. 4.

which were confined under his dominion.*

295. Messiah was to ascend up into heaven, and reign there at his Father's right hand, invested with universal dominion.—Jesus Christ did ascend up into heaven in the sight of many witnesses, and took his place at the right-hand of power, invested with universal dominion. 9

296. When Messiah ascended into heaven, his ascension was to be attended with the ministers of heaven, to usher him into his Father's presence.—When Jesus Christ ascended up into heaven, two men stood by the Apostles in white apparel, and addressed them on the joyful occasion. 1

297. Messiah was to send down from heaven the gift of the Holy Ghost, as a token and pledge that he was exalted, and that his Father was pleased with what he had done upon earth for the redemption of his people.—Jesus Christ sent down the gift of the Holy Ghost, in the most conspicuous and miraculous manner. 2

298. The

* Compare Psalm 68. 18, with Matthew 27. 52.

9 Compare Psalm 16. 11; 68. 18; Isaiah 9. 6, 7; Luke 24. 50, 51; Acts 1. 9; and Matthew 28. 18.

The excellent Tillotson observes, that “all things which the Prophets had foretold concerning the Messias, were punctually made good in the person, and actions, and sufferings of our Saviour.” Sermon 104.

1 Compare Daniel 7. 13, 14, with Acts 1. 10, 11.

2 Compare Psalm 68. 18; Joel 2. 28—32, with Acts 2. 1—4, and Ep. 4. 8—12.

“When our Lord, after his resurrection, *beginning at Meſſes and*

298. The doctrine of Messiah was to begin to be preached at Jerufalem, and from thence to spread itself through the nations.—The gospel of Christ was first preached in that city, and actually dispersed itself through all the neighbouring countries in the course of a few years.³

299. Though Messiah was to be generally rejected and despised in his life time; after his death *the pleasure of the Lord*, in the conversion and salvation of mankind, *was to prosper in his hand*.—How exactly these circumstances agree with the

F 3

history

“ ALL the Prophets, had expounded unto his Apostles in all the
 “ scriptures the things concerning himself, and opened their under-
 “ standing, that they might understand the scriptures, Luke 24. 27,
 “ 45; then they saw plainly (and any one now, who will trace
 “ the whole thread of the Old Testament, may plainly see) that
 “ there is a continued series of connexion, one uniform analogy
 “ and design, carried on for many ages by divine prescience
 “ through a succession of prophecies; which, as in their proper
 “ centre, do all meet together in Christ, and in him only; how-
 “ ever the single lines, when considered apart, may many of them
 “ be imagined to have another direction, and point to intermedi-
 “ ate events. Nothing is more evident, than that the whole suc-
 “ cession of prophecies, can possibly be applied to none but Christ.
 “ Nothing is more miraculous, than that they should all of them
 “ be capable of being possibly applied to him. And whatever
 “ intermediate deliverances or deliverers of God’s people, may
 “ seemingly or really be spoken of upon particular occasions;
 “ nothing is more reasonable than to believe (in the Apostles
 “ certainly, who conversed personally with our Lord after his
 “ resurrection, nothing could be more reasonable than to believe)
 “ that the ultimate and general view of the prophetic Spirit
 “ always was fixed on him, of whom in some of the ancient pro-
 “ phecies it is expressly affirmed, that God’s servant David shall
 “ be the Prince over his people forever; that his dominion
 “ shall be an everlasting dominion, which shall not pass away;
 “ and his kingdom that which shall not be destroyed.”

Clarke’s Sermons, vol. 5. ser. 1.

³ Compare Isaiah 2. 1—4; Micah 4. 1—4; with Acts 2 chapter, and Romans 10. 18.

history of Jesus Christ, is well known to every Christian. ⁴

300. The followers of Messiah, should meet with great and severe trials and persecution for their adherence to his cause.—The followers of Jesus Christ had the whole world in arms against them for several ages. ⁵

301. The rejecters of Messiah should be rejected by God, and called by another name.—The Jews, who would not have Christ to rule over them, were rejected by him, and his followers were called by another name, through divine appointment, as it should seem, to accomplish this prophecy. ⁶

302. Messiah was to be opposed by kings, and persons in authority; with great vigour and resolution.—Jesus Christ was very generally opposed, through the whole of his public ministry, by the great Ones of the world, and all the power of the Roman empire was in opposition to his cause and people for upwards of three hundred years. ⁷

303. Notwithstanding the opposition of the kings and princes of the world for a season, the time was to come when kings should be nursing fathers to the church, and queens nursing mothers.—Most of the governors of nations in Europe, have

⁴ Isaiah 53. 10—12.

⁵ Compare Isaiah 66. 5, and Malachi 3. 1—3, with Matthew 10. 16—18, and 1 Corinthians 4. 9.

⁶ Compare Isaiah 62. 2; 65. 15, with Acts 11. 26.

⁷ Compare Psalm 2. 2; 110. 5, 6; Luke 23. 8—12. See the history of the church for the first three centuries.

have been protectors of the cause of Christ now for many centuries. *

304. It was upon a great variety of occasions predicted, that Messiah should enlighten the Gentile nations with the knowledge of the true God.—Jesus Christ gave particular commandment to his Apostles, no longer to confine their ministrations to the Jews; as he had done during his life time; but to *go out into all the world, and preach the gospel to every creature.* †

305. Messiah was to *destroy the covering of the face which was cast over all people, and the veil which was spread over all nations.*—When Jesus Christ appeared, he, by his Word, Spirit, and Apostles, enlightened the minds of men, and effected a most surprizing change in all the nations where his gospel was received. ‡

306. To Messiah every knee was to bow, every tongue to swear, and every heart to submit.—The whole Christian world, professedly at least, pay this obedience to Jesus Christ, the Redeemer of souls, and to no other being whatever. And in due time all opposing power shall be everlastingly annihilated. †

307. It was predicted, that all the enemies of Messiah should be ashamed and confounded.—

F 4

Jesus

* Isaiah 49. 23; 60. 3.

† Compare Isaiah 60, with Mark 16. 15.

‡ Compare Isaiah 25. 6—8; Acts 2. 1—11; 26. 17, 18.

† Compare Psalm 110. 1; Isaiah 45. 25; 1 Corinthians 15. 24—28; and Philippians 2. 10, 11.

Jesus Christ has already made an awful example of his enemies, the Jews; first, in the destruction of their city and temple; secondly, in their present dispersion; and, in the proper season, every opposing power shall be brought into subjection. ³

308. It was predicted, that Messiah would make a great and visible difference between his believing and unbelieving countrymen — When the Romans besieged Jerufalem, near two millions of unbelieving Jews perished, while every single believer fled out of the city, and escaped in safety to the mountains. ⁴

309. Messiah was to appear in the world at the consummation of the ages, to raise mankind from the dead, and judge the human race in righteousness.—Jesus Christ is the resurrection and the life, shall appear again at the close of nature, and decide the final fates both of men and angels. ⁵

310. Messiah was to destroy death itself, triumph over the grave, and create new heavens and a new earth, wherein should dwell universal righteousness.—Jesus Christ is he who alone is equal to the
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³ Compare Psalm 2. 9; Psalm 110. 1; Isaiah 45. 24; 54. 17; 60. 12; with Matthew 24; 2 Thes. 1. 7—9; and the History of the Jews.

⁴ Compare Malachi 3 and 4 chapters, with the History of that remarkable siege.

⁵ Compare Job 19. 23—27; Isaiah 25. 8; Daniel 12. 1—3; Hosea 13. 14; Micah 2. 13; Matthew 25. 31—46; John 11. 25; Acts 17. 30, 31; 1 Corinthians 6. 3; 2 Corinthians 5. 10.

the mighty undertaking, and is divinely appointed to that office.*

This

* Compare Hosea 13. 14; Isaiah 65. 17; 66. 22; 1 Corinthians 15. 54, 55; Revelations 20. 14; 21. 4.

Besides all these prophecies concerning the Son of God, there are several more which I have omitted. St. Matthew alone, if I mistake not, contains thirty two several prophecies applied concerning Christ, which have been fulfilled in his birth, life, and death. And bishop Hall piously, as well as justly, observes, in the beginning of his Passion Sermon, that “nothing was done by Christ which was not foretold: nothing was ever foretold by the Prophets of Christ, which was not done.”

I cannot persuade myself to omit inserting here, the very honourable testimony of the late much to be lamented Sir William Jones, to the Jewish and Christian Scriptures, and especially the prophecies which they contain. This is the more necessary, in this day of abounding infidelity. When such universal scholars, as he seems to have been, continue to be satisfied with the evidence for the divine authority of these writings, methinks our minute philologists, and mere dabblers in science, should pause a little, before they venture to treat them with slight and contempt. The argument *a tuto* should have some weight with every rational being. Suppose the scriptures are false—and Christ an impostor—what harm shall we suffer by following his example, and observing his precepts?—We shall assuredly be the better men, and more useful members of society; and we shall lose nothing, but the gratification of the brutal part of our nature.—But, suppose the scriptures are true!—and Jesus is the Messiah!—What is the situation of the contemners and neglecters of those scriptures—and of that Messiah?—Reflect one moment, and say!

Sir William's testimony in favour of the scriptures is this—which I consider as highly honourable to those divine writings. Such a testimony, from *such* a man, is equal to a legion of inferior ones.

“The scriptures contain,” says this great Lawyer, Linguist, and Philosopher, independently of a divine origin, more true sublimity, more exquisite beauty, purer morality, more important history, and finer strains both of poetry and eloquence, than could be collected within the same compass from all other books that were ever composed in any age, or in any idiom. The two parts, of which the scriptures consist, are connected by a chain of compositions, which bear no resemblance in form

This is a concise view of the predictions contained in the Old Testament, concerning the nature,

“ or style to any that can be produced from the stores of Grecian, Indian, Persian, or even Arabian learning; the antiquity of those compositions no man doubts, and the unstrained application of them to events long subsequent to their publication, is a solid ground of belief, that they were genuine predictions, and consequently inspired.”

Sir John Shore's Discourse, Bart. President of the Asiatic Society in Calcutta, May 22d. 1794.

This Gentleman informs us, that “ there were few sciences in which Sir William Jones had not acquired considerable proficiency; in most, his knowledge was profound.”

Some persons seem to be anxiously alarmed for the existence of religion, in these days of growing light and information, and are fearful lest it should not be able to maintain its ground above another century. The deist glories in the prospect, while the serious Christian trembles for the ark. The late King of Prussia, who placed himself at the head of this faithless generation, vauntingly said, “ Hobbes, Collins, Shaftesbury, Bolingbroke, and their fellow-labourers in France and Germany, have given religion a mortal blow.”* No ideas of this kind, however, give me the least concern; since I entertain not the smallest doubt, but Christ and his gospel shall finally prevail. Superstition and false religion, it is granted, may have received a mortal blow. And Christians, that have no more of religion than the name, may come in danger of being borne down into the horrible gulph of infidelity and scepticism: but this seems a matter of no great importance; since obstinate unbelief, and mere speculative Christianity, are equally inefficacious to our salvation. Real Christians, who have the root of the matter in them, will not easily be drawn aside from the paths of faith and piety. Nor do I know we need be much concerned, that the great body of men, through the several European states, should be divided into the two classes of Infidels and Believers. Christ receives more injury from his pretended friends, than from his professed enemies. It would be better, I apprehend, that every man should fairly and openly take his side. Let infidels use all their arts to oppose Christ and his gospel: and let his faithful adherents exert all their power to advance the cause in which they are embarked. Such a contest will, in no small degree, contribute to sweep away the rubbish, which has been accumulating for ages around the temple of truth; while the truth itself shall arise like the sun from under a cloud, and

* Works, vol. 1. p. 62.

ture, birth, life, doctrine, sufferings, death, resurrection, ascension, and kingdom of our Lord and Saviour

Shine more and more unto the perfect day. In this view of the matter, I scarcely know whether the friends, or the enemies, of the gospel have done it more essential service. The opposition of the latter has called forth all the powers of the former in its defence, and shewn us more clearly upon what ground it stands. It has shewn us too, all that ingenious men have been able to advance against it, and to how very little the whole amounts.—It must be allowed on all hands, that there can be no system of religion whatever, whether natural or revealed, which is not liable to very serious objections. Nay, even the several schemes of our philosophical unbelievers themselves, are by no means unattended with difficulties. If then there are no truths but what are free from objections, there can be no such thing as truth in nature; every principle, every art, every science being attended with more or less perplexities. What gratitude is due then to the Author of our being, for having afforded us a book to guide our feet into the way of peace and truth? And how extremely to blame are those persons, who reject the assistance thus graciously afforded us? St. John speaks of them as opposing God himself: *He that believeth not God, says he, hath made him a liar; because he believeth not the record that God gave of his Son.*

It is readily confessed; the men who have dared to treat the Almighty in this audacious manner, are neither few in number, nor inconsiderable for their rank and talents. Among foreigners, who have rejected the bible, we find some very respectable names; but it doth not appear there is *one* of them that had any pretensions to seriousness of spirit, and humility of mind. Several of them were mere buffoons, sporting with every thing sacred, the Almighty himself not escaping their profane jests.† To give such characters up to their own hearts lusts, that they should believe a lie, is but just; and what might be reasonably expected. *Many shall be purified, and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.* Hicæa too speaks the same language: *Who is wise, says he, and he shall understand these things? prudent, and he shall know them? for the ways of the Lord are right, and the just shall walk in them: but the transgressors shall fall therein.* The words of our Saviour to the Jews are to the same purpose: *My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.* It is a *cur-*

† See the writings of the late King of Prussia and Voltaire, &c.

Saviour Jesus Christ. There can be no doubt respecting the priority of the predictions to the
 birth

principle in the gospel scheme, like axioms in geometry, that a man should be of a fair, serious, and upright spirit, in order to his arriving at the knowledge of saving truth. And it is remarkable, that few, if any of the unbelievers, either of ancient or modern times, have been endowed with these essential qualifications. They have either been immoral, or inflated with pride and conceit. Hence we find, that when they make their attacks upon the gospel, they do not usually come forward in an open, fair, and generous manner, like men seriously concerned for the interests of truth, and the happiness of their fellow-creatures; but with banter, jest, ridicule, and sly insinuation, they attempt to sap the foundations of Christianity.† Indeed, most infidels dwell altogether upon the abuses of religion, and the corruptions of Christianity, which abound where they respectively dwell: whereas the only just and proper way, either of attacking or defending religion, is to consider it simply as it is contained in the sacred writings, without any human appendages whatever. If those writings can not be defended by fair argument, just interpretation, and evidence perfectly satisfactory to a competent, and serious mind, let them be given up: but let no man laugh and sneer us out of all our present comforts, and future expectations. For my part, I am persuaded there is no being neuter in such a cause, with safety and honour. I have honestly, repeatedly, and I hope, with due consideration, examined the matter, and halt not in any degree between two opinions. On the contrary, I lift up my feeble voice in the face of all the sophistical philosophers in Europe, crying, *Glory be to God in the highest for my Bible:—Hosanna to the Son of David: blessed is he that cometh in the name of the Lord: Hosanna in the highest:—He that believeth and is baptized shall be saved: but he that believeth not shall be damned:—He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.*

If these declarations are considered as too zealous and enthusiastic, let it be remembered, they are the declarations of scripture, and I desire no better fate, than to stand or fall with that inestimable book. All my hopes are centered there. I am not ashamed, therefore, of acknowledging the severest declarations it contains. I believe it all to be true, in opposition to both Infidels and Socinians, and would not sacrifice one sentence of it on account of the pleasure or displeasure of any man whatever.

† Voltaire and Gibbon have been notoriously to blame in this respect.

birth of Christ, because it is well known by every person, who is at all conversant in these matters,
that

And if this is an error, I will say with Cicero, when speaking of the immortality of the soul, "Si in hoc erro, lubenter erro, nec
"mini hunc errorem, quo delector, dum vivo, extorqueri volo."

If our faith might be permitted to rest on human testimony (and surely human testimony is as admissible in favour of religion, as in opposition to it; though in fact, it is not of much value in either case) it will readily be confessed, that in the list of advocates for the gospel, we find many of the first of human characters; men too, who have thoroughly investigated the subject, and possessed all that sericousness of spirit which is essentially necessary to the attainment of religious truth, and of which most of the infidels we have ever known are so notoriously destitute. Were we to recount the names of the great champions of Christianity, one would scarce know where to begin, when to leave off, or whom to mention first. Among foreigners of the clerical order, there is an innumerable company. Rollin....Dupin....Perron
.....Fenelon....Bossuet....Baronius....Haet....Nicole....
Montanus....Calmet....Bellarmine....Quésnel....Paul....
and Tillemont, are names of great reputation among the Catholics. Protestant Divines on the Continent, who have done honour to their profession, have been also very numerous. The following were most of them men of great respectability in their day. Melancthon....Fabricius....Erpenius....Gomarus....Alting
.....Rivet....Daille....Hottinger....Grævius....Junius....
Calvin....Episcopius....Beza....Arminius....Castalio....
Golius....Bochart....Turretin....Limboech....Leusden....
Vossius....Le Clerc....Bafnage....Ostervald....Beaufobre
.....Lenfant....Saurin....Mosheim....Drelincourt....Star-
mius....Witsius....Amyraut....Claude....Vitringa....Hein-
sius....Scaliger....Wetstein....and many more.

Our own Divines are certainly not less eminent for piety, learning, and every qualification necessary to make them competent judges of the nature of divine revelation, and the authenticity of the books of the Old and New Testament. The following were, in general, profoundly skilled both in human and divine lore. All the stores of ancient and modern learning were explored by them. Bishops, Cranmer....Ridley....Hooper....
Bell....Walton....Hopkins....Sprat....Lloyd....Taylor....
Pearson....Bedell....Gastrell....Wilkins....Bull....Hall....
Beveridge....Clayton....Wilson....Combridge....King....
Fleetwood....Ken....Bramhall....Abbot....Potter....Sturton
.....Laud....Usher....Patrick....Tennison....Stillington....

that the Old Testament was translated out of Hebrew into the Greek language, and dispersed
over

Gyrgé Nidder Wake Atterbury Hoadly
 Tillotson Chandier Burnet Leighton Berkley
 Cumberland Sherlock Gibson Law Pearce
 Warburton Butler Browne Newton Secker
 Lowth Halifax Bagot Horne. — Doctors, Wotton
 Hammond Lightfoot Scot Bates Cudworth
 Whitby Leland More Whichcote Lowth
 Prideaux Delany Woodward Wallis Field
 Barrow Bentley Horneck Mill Hales Derham
 Berriman Trapp Waterland Outram Hicke
 Grabe Rogers Sherlock Pocock Castell
 Gale Clarke Taylor Chandler Amory Ben-
 son Owen Bishop Foiler Jackson Richard
 South Robertson Witherspoon Lucas Bourne
 Cave Fiddle Watts Stanhope Young Guyse
 Lowman Ogden Gill Lardner Doddridge
 Balguy Jortin Randolph Harwood Kennicot
 Smith Price Gibbon Powel Jennings
 Orton. — Messieurs, Allix Mede Poole Edwards
 Baxter Charnoch Howe Howel Reeves Bing-
 ham Leslie Whiston Chillingworth Ainswerth
 Hooker Maclaurin Marshal Kettlewell Sykes
 Pyle Henry Emlyn Grove Hallet Blackwell
 Ockley Fletcher Harmer Daubuz Dicken-
 ion Robinson Ramsay Grey Ray Desaguliers
 Casaubon Flamsteed Wollaston Jebb Gata-
 ker Seed Stackhouse Norris Wesley

If it should be objected, that these were all interested witnesses, and not to be depended upon in a matter where that interest was concerned. The objection is granted to have some weight. Few men can be perfectly impartial, where they are not perfectly disinterested. But then, besides these, the world has produced an illustrious list of persons, on whom no motive, but a love of truth, and a regard to their own salvation, could be supposed to operate. Foreign churches have not been altogether destitute of very eminent believers among the ranks of laymen, and persons too who had turned their most serious thoughts to the investigation of the grounds whercon their faith was built. Picus Mirandula Paulus Socinus Salmasius Grotius
 Mornay Malebranche Montfaucon Pascal Leib-
 nitz Herbelot Puffendorf Erasmus Spanheim
 Boerhaave Le Pluche Montesquieu Euler Haller

over the world, many years before Christ came; and that the latest of the predictions was upwards

of

Michaelis. . . . Armand de Bourbon. . . . Nieuwentyt. . . . Swammerdam. . . . Cotelerius. . . . Valefius. . . . Lipsius. . . . Pafor . . . were all men of great reputation.

Among ourselves we have several of the first of human characters, who reaped no wages from serving at the altar. Milton. . . . Bacon. . . . Boyle. . . . Savile. . . . Leign. . . . Hale. . . . Hales. . . . Selden. . . . King. . . . Wolfey. . . . Smith. . . . Hatton. . . . Clarendon. . . . Dodwell. . . . Mead. . . . Addison. . . . Steel. . . . Dugdale. . . . Ditton. . . . Locke. . . . Newton. . . . Nelson. . . . Gildon. . . . Forbes. . . . Melmoth. . . . West. . . . Littleton. . . . Fothergil. . . . Hartley. . . . Dalrymple. . . . Jenyns. . . . Barrington. . . . Johnson. . . . Pringle. . . .

This is a short, and very imperfect account of men, who have been famous in their generation, and who all died in faith. They are of different ages and countries, of different sects and parties, extremely different in their religious views, but yet all perfectly agreed that Jesus was the Christ. And I am in no danger of contradiction if I say, it is such a catalogue of illustrious men, as cannot be equalled, for piety, learning, and talents, among all the scholars that ever existed, much less among the sons of infidelity.

It is remarkable too, that five of the above lay Christians had imbibed, by reading deistical books, the principles of infidelity, and were afterwards converted to the faith of Christ; and four out of the five wrote in favour of that faith which they had once destroyed. These five converted deists were Mr. Charles Gildon, Lord Littleton, Gilbert West, and Some Jayne, Esquires, and the late Sir John Pringle.

Were we to advert to the men of science and virtue now living, who have appeared as advocates for Christianity, we should find a considerable number of very respectable characters in our own country. Might we not mention Cleaver. . . . Porteus. . . . Hurd. . . . Horsley. . . . Newcome. . . . Watson. . . . Barrington. . . . Douglas. . . . Tucker. . . . Sturges. . . . Aphorp. . . . White. . . . Parr. . . . Beattie. . . . Campbell. . . . Priestley. . . . Kippis. . . . Rees. . . . Paley. . . . Travis. . . . Blaney. . . . Porson. . . . Gilpin. . . . Grey. . . . Wintle. . . . Wakefield. . . . Marsh. . . . Bryant. . . . Fuller. . . . Milner. . . . Newton. . . . Venn. . . . Blair. . . . and a large number beside, of excellent learning and piety, who are all decided advocates for the gospel of Christ, and would seal the reality of their convictions by the shedding of their blood, should the circumstances of the times call them to such a sacrifice? But where are

of three centuries before the birth of the Redeemer of mankind. Such a variety of circumstances, therefore,

the atheists and deists that will lay down their lives in confirmation of the fact, that there is neither God nor Christ? Where are the infidels that can be compared with these illustrious characters, either in extent of learning, depth of penetration, solidity of judgment, seriousness of spirit, or respectability of moral character? Any blockhead may be an atheist or deist. It is only picking up a few common-place objections to Divine Providence, the holy scriptures, and the ministers of religion; misunderstanding what is obscure in the sacred writings, perverting what is clear, and turning every thing serious into ridicule, and then you have all the qualifications that are necessary. The continent of Europe has abounded, and does now more than ever abound, with such characters, many of whom too have been possessed of various excellent endowments. Spinoza, the atheist, was a considerable man. Frederick the Second of Prussia had rare talents. Voltaire seems to have been raised up by Providence on purpose to convert all the higher orders of society throughout Europe, who have no serious religion, to infidelity and so to subvert the reign of superstition and spiritual domination. It can never be enough lamented, however, that while he lashed the vices of the clergy, and exposed the absurdities of Popery, with infinite humour, his volatile genius overleaped the genuine truths of christianity, and bore him rapidly along into the profound abyss of infidelity. In striving to avoid Scylla he was swallowed up in Charybdis.--He was indeed a considerable man, with great failings. His royal friend, admirer, and fellow-infidel, the late King of Prussia, drawing his character, says of him, and, as it should seem, with much justice: — He is habitually gay, yet grave from restraint; frank, yet not candid; politic, yet not artful: loving pomp, yet despising the great: polite on a first approach, he soon becomes freezingly cold. He delights in, yet takes offence at courts. With great sensibility, he forms but few friendships, and abstains from pleasure, only from the absence of passion. When he attaches himself to any one, it is rather from levity than choice. He reasons without principles, which is the cause that he, like the herd of mankind, is subject to fits of folly. With a liberal head, he has a corrupted heart. He reflects on all, and turns all into ridicule. A libertine without stamina, a moralist destitute of morality, and vain to the most supreme degree. Yet is his vanity inferior to his avarice.—He is a politician, a mathematician, an experimental philosopher; in fine, he is whatever he pleases. But, wanting powers to be profound,

therefore, predicted concerning one man, so many years before he was born, of so extraordinary a nature, and under such convulsions and revolutions of civil governments, all accomplished in Christ,

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and

“ he has only obtained a desultory knowledge of the sciences ;
 “ and, were it not for his wit, would not have distinguished him-
 “ self in any of them.”

See his character more at large in the 5th vol. of the Posthumous works of Frederick II. King of Prussia, by Holcroft.

Besides this extraordinary man, whose writings have certainly made more deists than the writings of any other person that ever lived, there are several more of his cotemporaries that have laboured in the same cause with considerable effect. Diderot. . . .Maupertuis. . . .D'Argens. . . .Raynal. . . .Rousseau. . . .D'Alembert. . . .Helvetius. . . .were all men of abilities, in several respects. The late Constituent Assembly at Paris contained a number of rare geniuses, that were almost universally of the atheistic or deistic cast. But then they seem to have been destitute of that solidity of understanding, and especially of that moral state of mind, which are essentially necessary to the forming of characters that are truly great. They were lively, volatile, superficial men, who had got a considerable share of political and philosophical knowledge, but remained most palpably ignorant of the actual state of human nature. They were, moreover, utter strangers to the genius of pure, unadulterated Christianity ; entertained violent, and, in some respects, indeed, just prejudices against the ministers of religion, and the corruptions of Popery ; and an unconquerable impatience of that restraint, which the gospel lays upon all those, who come under its gentle yoke. The spirit of pure Christianity, and the spirit of these legislators, were by no means in unison. Was it likely, we may ask, that a number of men, corrupted by false philosophy, broke loose from all law, and living in the regular practice of every kind of sensual indulgence, should embrace a system of doctrines which holds forth drunkenness, adultery, and fornication, as damnable sins ? In short, they would not that this Man should reign over them. They spurned at his authority. The consequence is known to all the world.

The late Prussian hero says of the people of France:—“ Of
 “ all the nations of Europe, yours is the most inconsistent : You
 “ have much wit, but no connected ideas. Such has France
 “ appeared to be, through her whole history.”

Posthumous Works, vol. 7. p. 519.

and in no other person that ever appeared in the world, point him out, with irresistible evidence, as the Saviour of mankind. I call upon, and challenge the most hardened infidel in Christendom to refute the conclusion. 7

pass,

Thomas Paine, a member of the present French Convention, after making one strenuous effort to deprive us of our civil privileges, has lately made another to convert us to infidelity, and so to deprive us of all the hopes and comforts of religion. His efforts, however, are as impotent, as his designs are base. The Age of Reason, would more properly be denominated, the Age of Ignorance. None are in any danger of being affected by such a performance, but those who are already so far sunk in vice and infidelity, as to admit of no cure. The man's natural abilities are not mean; but his ignorance of religion is profound; and his qualifications by much too inconsiderable, to enable him to attack Christ and the bible, with any extensive effect. His book, however, will be a delicious morsel to the ignorant, wicked, and debauched of all denominations and descriptions of men.—*Qui vult decipi, decipiatur.*

Among our English deists are some men of splendid abilities; but there does not appear to have been *one*, that ever gave Christianity a fair and dispassionate hearing, unless, perhaps, we may make an exception of Lord Herbert. Shaftsbury, Bolingbroke, Chubb, Tindal, Hobbes, Collins, Elount, Halley, Hume, Emmerson, and Gibbon, were all men of considerable natural endowments; and some of them, it is well known, were persons, in some respects, of great attainments: but, for solid learning, and a sober investigation of religious truth, and, especially, for moral excellency, they will not bear a comparison with most of those valuable men, whose names we have enumerated. If then, incautious persons will be misled and deceived; if they will be negligent, when they ought to be attentive; giddy, when they should be serious; and indulge their passions, when the gospel calls them to mortify their lusts; there is no remedy. They must take the consequence, and bear the blame forever. *Whosoever is ashamed of me and of my words, says the Judge of the world, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels.*

7 “ Prophecies, in one respect, seem to carry with them surer
“ marks of proceeding from God than miracles: for spirits,
“ good or evil, may by their own natural strength, and without

But to render the investigation more simple, and to bring the enquiry within a narrower compass, let any man, who is sceptically inclined, take the fifty second and fifty third chapters of Isaiah, and compare them seriously with the twenty sixth and twenty seventh chapters of St. Matthew's gospel, and then let him deny that Jesus Christ is the true Messiah, if he can. Rochester, and many others have made the experiment, and found it the power of God unto the conviction of their minds, and the salvation of their souls. That all these extremely minute circumstances of time, place, character, and the like, should concenter in Christ, and in no other person that ever appeared in human nature, is tru-

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ly

“ God's immediate assistance, perform things surpassing human
 “ abilities (which to men are miracles) unless God restrain them ;
 “ but it seems altogether beyond the power of a created, finite,
 “ limited being to look into futurity, and to foresee the actions and
 “ behaviour of free-agents, who as yet are unborn ; this is an
 “ act, which probably implies a power equal to creation and
 “ preservation, and to upholding the universal system, and there-
 “ fore prophecy must be the gift of God ; and an angel or an
 “ evil demon, if he foretels such remote events, must be inspired
 “ himself, or must get his knowledge from divine prophecies ;
 “ or else what he delivers must be by a conjectural skill, in which
 “ he may perhaps sometimes, in some general things, aim right
 “ and be able to form a better guess and judgment than mortal
 “ men, having larger views and longer experience. If he should
 “ have skill to foretel inclement seasons, droughts, tempests,
 “ inundations, pestilences, earth-quakes, famine, fertility of the
 “ earth, plentiful harvests, &c. yet to know what good and evil
 “ shall befall the unborn grand-children of Caius and Titus, how
 “ they shall behave themselves, and how they shall spend their
 “ days, lies, in all probability, far beyond the sagacity of any
 “ creature.”

Jortin's Remarks, vol. 1. p. 73, 74.

ly remarkable, and absolutely demonstrative of his Messiahship. Indeed, that he should be born at such a time, in such a place, and under circumstances of poverty; that he should suffer, and be opposed by those that were strangers to his character, and be finally put to an ignominious death: these things were all common to him with many more of our fellow-creatures. But, that he should profess to be the Saviour of mankind.....that he should be described as one that was to come.....be born under the fourth monarchy.....while the second temple was yet standing.....before the dominion of the Jews was entirely taken away.....in a time of profound and universal peace.....when there was a general expectation of some extraordinary person :.....that he should have existed with God before the foundations of the world were laid.....been the companion of the Almighty.....been sprung from the Deity by an ineffable generation.....been the son of God.....the son of man.....begotten of a pure virgin by divine energy, and not by carnal copulation :.....that he should be the son of Abraham.....Isaac.....Jacob.....Judah.....Jesse.....David.....born in mean condition.....yet having an illustrious herald preceding him.....in the spirit of Elijah.....preaching, not in Jerusalem, but in the wilderness.....and successful in his office :.....that he should be born in Bethlehem.....go down into
Egypt

Egypt.....be a preacher of the gospel.....exer-
 cise his ministry in Galilee.....in the neighbour-
 hood of Zebulon and Naphthali.....yet be the
 proprietor of the temple in Jerufalem:.....that
 he should be emphatically the fervant of God,
 whose name is the Branch.....a plant of renown
the messenger of the covenant.....a pro-
 phet.....a priest; not of the tribe of Levi, and
 after the order of Aaron, but after the order of
 Melchizedek.....a king.....a righteous king.....
 the prince of peace.....having a universal and
 everlasting kingdom:.....that he should be the
 sun of righteousness.....the East.....the Just One
Emanuel.....the shepherd.....Jehovah our
 righteousness.....the lion of the tribe of Ju-
 dah :.....that he should be anointed, not with
 oil to his offices, but with the Holy Ghost:.....
 that he should be of a most meek, patient, and
 humble disposition.....teaching mankind the doc-
 trines of salvation without pomp and noise.....
 endowed with a peculiar degree of wisdom and
 understanding.....and speaking the most healing
 words to tender minds and afflicted consciences
changing thereby all the powers of the soul:
that he should confirm the reality of his mis-
 sion and the divinity of his doctrine by a variety
 of benevolent miracles.....and yet that the prin-
 cipal persons among his countrymen should not
 submit to his pretensions.....be the chief corner-
 stone of his church.....and, notwithstanding, re-

jected by the builders.....though embraced by
 many of the common people :.....that he should
 be despised and rejected of men, a man of sorrows
 and acquainted with grief.....seen riding in hum-
 ble triumph into the capital of his kingdom
the people crying hosanna to the son of Da-
 vid :.....that his zeal for the honour of God
 should transport him almost to excess :.....that
 he should be betrayed by a friend.....sold for
 thirty pieces of silver :.....that these pieces should
 be thrown down in the temple.....and applied
 to the purchase of a potter's field :.....that he
 should be condemned in judgment.....forsaken
 by all his friends in his greatest need.....finish
 his public office in three years and a half.....be igno-
 miniously scourged.....smitten on the face.....
 befouled with spittle.....wounded in his hands
by his friends.....marred and disfigured
 in his countenance.....patient and silent under
 all his ill-treatment.....suspended with wicked
 men.....buried in the tomb of a rich man.....
 put to death exactly at the end of 490 years
 from a particular period.....presented with vine-
 gar and gall.....wounded in his hands and feet
 ...laughed to scorn under his sufferings :.....that
 his garment should be parted among his keepers :
that lots should be cast for his seamless vesture :
under all his distresses that not a bone of
 his body should be broken :.....that his side should
 be pierced :.....that he should make interces-

sign for transgressors.....be cut off, though innocent:.....that a fountain should be opened to wash away sin.....atonement made for the iniquities of the world.....in the last of Daniels 70 weeks.....the old covenant abolished.....a new one introduced.....the blood of Messiah being the seal of the covenant:.....that, though he should be buried, he should not see corruption.....but be raised from the grave on the third day:.....that he should bring from the dead some tokens of his victory.....ascend into heaven.....attended with angels.....take his place at the right hand of God.....and send down the Spirit upon his followers:.....that the gospel should be first preached in Jerusalem.....multitudes converted to the faith.....great persecution endured by those who embraced it.....the Jews rejected.....and the church called by a new name:.....that the gospel should be generally opposed by the kings and governors of the world.....yet after some time they should become favourable, and give it encouragement:.....that the Gentile nations should be enlightened and called:.....that every soul should submit to Messiah.....those who reject him being confounded.....and those who embrace him being protected:.....that he should finally be the judge of the world.....destroy death.....and crown his faithful people with everlasting joy:.....that all these things should be predicted of some one

person, several hundreds, or even some thousands of years asunder from each other; and that they should all receive accomplishment in Jesus Christ, without any one exempt case, and in no other person that ever appeared upon earth: if under such circumstances Jesus Christ were not the person intended in the divine counsels, and the Messiah whom all the Prophets were inspired to predict, it would be one of the greatest of miracles. Prophecy would be of no use. All evidence would be rendered precarious, and mankind left to roam at large, without any satisfactory guide to direct their steps in pursuit of truth and salvation. I think then we may say, with unshaken confidence, in the words of St. Philip to Nathaniel; *We have found him, of whom Moses in the Law, and the Prophets did write, Jesus of Nazareth, the son of Joseph.*

Bishop Hurd's fine view of prophecy will close this section with advantage. "If we look into the prophetic writings," says this very learned Prelate, "we find, 1. That prophecy is of a prodigious extent; that it commenced from the fall of man, and reaches to the consummation of all things; that, for many ages, it was delivered darkly, to few persons, and with large intervals from the date of one prophecy to that of another; but at length, became more clear, more frequent, and was uniformly carried on in the line of one people, separated from the rest of
" the

“ the world, among other reasons assigned,
 “ for this principally, to be the repository of the
 “ divine oracles: that, with some intermission, the
 “ spirit of prophecy subsisted among that people,
 “ to the coming of Christ; that he himself and
 “ his Apostles exercised this power in the most
 “ conspicuous manner; and left behind them
 “ many predictions, recorded in the books of the
 “ New Testament, which profess to respect very
 “ distant events, and even run out to the end of
 “ time, or, in St. John’s expression, to that peri-
 “ od, *when the mystery of God shall be perfected.*

“ 2. Further, besides the extent of this prophe-
 “ tic scheme, the dignity of the *Person*, whom it
 “ concerns, deserves our consideration. He is de-
 “ scribed in terms which excite the most august and
 “ magnificent ideas. He is spoken of, indeed, some-
 “ times as being *the seed of the woman*, and as *the son*
 “ *of man*; yet so as being at the same time of more
 “ than mortal extraction. He is even represented to
 “ us, as being superior to men and angels; as far a-
 “ bove all principality and power; above all that is
 “ accounted great, whether in heaven or in earth;
 “ as the word and wisdom of God; as the eternal
 “ son of the Father; as the heir of all things, by
 “ whom he made the worlds; as the brightness of
 “ his glory, and the express image of his person.

“ We have no words to denote greater ideas
 “ than these: the mind of man cannot elevate it-
 “ self to nobler conceptions. Of such transcendent
 “ worth

“ worth and excellence is that Jesus said to be, to
 “ whom all the prophets bear witness!

“ 3. Lastly, the declared *purpose*, for which the
 “ Messiah, prefigured by so long a train of pro-
 “ phesy, came into the world, corresponds to all
 “ the rest of the representation. It was not to
 “ deliver an oppressed nation from civil tyranny,
 “ or to erect a great civil empire, that is, to at-
 “ tain one of those acts which history accounts
 “ most heroic. No: it was not a mighty state, a
 “ *victor people*—

“ *Non res Romana perituraque regna*—

“ that was worthy to enter into the contemplation
 “ of this divine person. It was another and far
 “ sublimer purpose, which he came to accomplish;
 “ a purpose, in comparison of which, all our po-
 “ licies are poor and little, and all the perform-
 “ ances of man as nothing. It was to deliver a
 “ world from ruin; to abolish sin and death; to
 “ purify and immortalize human nature; and thus,
 “ in the most exalted sense of the words, to be
 “ the Saviour of all men, and the blessing of all
 “ nations.

“ There is no exaggeration in this account. I
 “ deliver the undoubted sense, if not always the
 “ very words of scripture.

“ Consider then to what this representation a-
 “ mounts. Let us unite the several parts of it,
 “ and bring them to a point. A spirit of prophecy
 “ pervading all time——characterizing one person,
 “ of

“ of the highest dignity—and proclaiming the ac-
 “ complishment of one purpose, the most beneficent,
 “ the most divine, the imagination itself can pro-
 “ ject.—Such is the scriptural delineation, whether
 “ we will receive it or no, of that œconomy which
 “ we call Prophetic !”

SECTION VI.

PROPHECIES by JESUS CHRIST.

DURING our Lord's ministry upon earth, he himself predicted a variety of events; all which, it is well known, came literally to pass. He foretold, in particular,

311. That his doctrine should produce great distress and confusion in the world : ⁸

312. That his disciples should meet with most unfriendly treatment from mankind : ⁹

313. That his countrymen, the Jews, should be rejected for their unbelief : ¹

314. That the Gentiles should be called to the faith, in their stead : ²

315. That at Jerusalem he should suffer many things of the elders, and chief priests, and scribes : ³

316. That

⁸ Luke 12. 49—53.

⁹ John 16. 1—4.

¹ Matthew 21. 33—45.

² Matthew 8. 11, 12.

³ Matthew 20. 18, 19.

316. That the chief priests and scribes would condemn him to death : ⁴

317. That they should not put him to death themselves, but deliver him to the Gentiles, to mock, and scourge, and crucify him : ⁵

318. That he should actually be put to a cruel and ignominious death : ⁶

319. That he would rise again from the dead, on the third day after his burial : ⁷

320. That, when he was risen, he would go before his disciples into Galilee : ⁸

321. That the Holy Spirit should be sent down upon the disciples, in a short time after his ascension into heaven : ⁹

322. That this Divine Comforter should come upon them, while they abode at Jerusalem : ¹

323. That, in consequence of his descent, they should be enabled *to cast out devils; to speak with new tongues; to take up serpents without injury; to escape the effects of poison; and to heal the sick* : ²

324. That one disciple should betray him, and that this disciple should be Judas : ³

325. That

⁴ Matthew 20. 18.

⁵ Matthew 20. 19.

⁶ Ibid.

⁷ Ibid.

⁸ Matthew 26. 32.

⁹ Luke 24. 49.

¹ Ibid.

² Mark 16. 17, 18.

John 13. 21.

325. That another disciple, Peter, should, three times within a fixed period, deny that he knew him : *

326. That the period of Peter's denial, should be determined by the crowing of a cock : †

327. That the two sons of Zebedee, James and John, should drink of the same cup of sufferings with their Master : ‡

328. That all the disciples should forsake, and leave him to earn salvation for the sons of men, without even the appearance of human aid : §

329. That the fame of the woman, who had anointed his feet with ointment, should be as lasting and extensive as the gospel : ¶

330. That Peter should die a violent death : §

331. That John should survive the destruction of Jerusalem : ¶

332. That Corazin, Bethsaida, and Capernaum, towns of Galilee, where most of his mighty works had been wrought, should be grievously punished for rejecting his call : ¶

333. That the Scribes and Pharisees, who

* Matthew 26. 34.

† Ibid.

‡ Matthew 20. 23.

§ Matthew 26. 30.

¶ Matthew 26. 6—13.

§ Matthew 26. 52 ; John 21. 18.

¶ John 21. 21—23.

‡ Matthew 11. 21—24. For the completion of these denunciations, see Josephus's Jewish Wars, where it appears that the towns of Galilee underwent all manner of sufferings, when the Romans invaded Judea, and besieged Jerusalem.

set at nought all his instructions and admonitions, should suffer condign punishment for despising his authority: ³ And,

334. That Jerusalem should be destroyed; while the then generation of men was yet living; This he did with astonishing minuteness of circumstances. ⁴ He foretold,

1. The total destruction of the city. ⁵ 2. Of the temple. ⁶ 3. The coming of false christs, and false prophets, magicians and forcerers, leading the people to the desarts. 4. Famines. 5. Pestilences. 6. Earthquakes. 7. Fearful sights and great signs from heaven. 8. The persecution of the Apostles. 9. The apostacy of some Christians. 10. A preservation of the faithful. 11. The spreading of the gospel through the Roman world. 12. The Roman standards defiling the holy place. 13. The city encompassed with armies, walls and trenches. 14. The retiring of the Christians to the mountains. 15. The greatest tribulation that ever

³ Matthew 23. These denunciations against those sanctified hypocrites, were awfully fulfilled in the siege of Jerusalem.

⁴ I could wish to recommend to the attention of the Reader, the 238, and three following sermons of Archbishop Tillotson on the destruction of Jerusalem. They contain a most solemn and affecting demonstration of the divinity of our Lord's pretensions.

⁵ Our Saviour prophesied, that *Jerusalem should be trodden down of the Gentiles until the times of the Gentiles be fulfilled.* Luke 21. 24. Julian the apostate, emperor of Rome, knowing this prediction, was determined to render it false, by rebuilding the city in great splendor, and causing the Jews to inhabit it again. But even an Heathen historian has told us, that when th

ever was known.....16. The time when these things should happen.....17. The comparative happiness of a barren woman, when women were compelled to kill and eat their own children.....18. Wars and rumours of wars; nation rising against nation, and kingdom against kingdom.....19. The sea and the waves roaring.....20. The dispersion of the captive Jews through all nations.....21. The continuance of the desolation.....22. A shortening of the days of vengeance, for the sake of the elect. ⁷

There is another circumstance in the predictions of our Lord concerning the destruction of
Jerusalem,

workmen began to remove the rubbish, and dig the foundations for a new temple, repeated globes of fire broke out of the ground, and drove the workmen away, so that the wicked Emperor was compelled to desist from his impious undertaking. See Ammianus Marcellinus, lib. 23. sub initio.

⁶ Our Saviour declared concerning the temple, *one stone should not be left upon another that should not be thrown down.* Luke 21. 6. And it is remarkable, that the very foundations of it were ploughed up by Turnus Rufus. See Scaliger's Canon. isagog. p. 304.

It is further remarkable, that as Julian used all his endeavours to rebuild the temple, after it had been destroyed, so Titus had exerted himself to the utmost to prevent its destruction. But all their efforts were in vain. The sentence was gone forth from above, *that one stone should not be left upon another, and that it should be trodden down of the Gentiles,* till a particular period arrives, which is yet hidden from the most sagacious of mortals, in the divine counsels.

In the 28th page of Whitby's general preface, is an enumeration of the early authors, who have written on the subject of Julian's attempt to rebuild Jerusalem.—See too Dr. liveleigh's Sermons at the Rampton Lecture, for some farther information on the subject, p. 212.—Bishop Warburton's Julian is decisive.

⁷ Comp. Mat. 24 chap. with Josephus on the Jewish war, passim; and the 18th and three following of bishop Newton's

Jerusalem, which is so very singular that I will notice it more at large. In one place he says, that the *enemies of the Jews should cast a trench about the city, and compass it round and keep them in on every side.* Luke 19. 43. In another place our Lord warns his disciples, that *when they saw Jerusalem compassed with armies, they were to flee to the mountains.* Luke 21. 20, 21.....At first view, here appears a manifest inconsistency. How could they flee, when the city was encompassed with trenches and armies? The truth is, this circumstance is one of the most surprising specimens of the prophetic powers of our Lord, that the gospels record. Jerusalem was twice besieged in those days: the first time by Cestius, in the 63th year of our Lord; the second time by Titus, four years after. In the last siege, there was no possibility of escaping out of the city; the first time there was. Accordingly, when Cestius drew near with his army, the disciples of our Lord took the alarm, fled out of the city, escaped to Pella, a town situated at some distance in the mountains; and when Titus took the city, four years afterwards, it is believed there was not one single Christian to be found among the miserable inhabitants of it. Awful emblem of the difference which shall be finally made between the righteous and the wicked!

Dissertations, where the prophecies concerning both the ancient and present state of the Jews are considered with much clearness and ability.

SECTION VII.

PROPHECIES of Christ and his Apostles concerning false PROPHETS, false CHRISTS and false TEACHERS.

IT is well known that there is no one truth, either of natural or revealed religion, which has not met with its opposers at one period or another. Though “all nature cries aloud through “all her works,” that there is a God, yet even this hath not been free from the most determined opposition. ^a

I^a

And

^a It has been said that in the year 1623, there were about 50000 atheists in Paris. Whether the assertion is just or otherwise I pretend not to determine. The number at present in that distracted city is supposed to be much larger. The Bishop of London, in his late Charge to the Clergy, has given a melancholy picture of the state of things in that country, in every religious point of view, which I will take the liberty of presenting to the Reader in his own words: “Among the great variety of most “extraordinary and unexampled events,” says his Lordship, “which have *lately* taken place, there is none more singular and “astonishing than the success which has attended a new sect and “description of men, who have of late made their appearance “in Europe, and assumed the style and title of *Philosophers*. “These men, after having waged open war with the gospel for “near half a century; after having all that time deluged Europe “with their writings against it; after having assailed it with all “the powers of wit, genius, eloquence, ridicule, calumny, and “invective, and by these means considerably increased the number of their proselytes, and the boldness of their pretensions, “have at length, from small beginnings, risen into consequence; “have established a regular system and school of infidelity on “the Continent; have avowed their grand object to be the extirpation of Christianity from the earth, and the substitution “of philosophy in its room; and, to the astonishment of all the “world, have actually found means in one part of Europe to “carry this most singular project (to a certain degree) into execution.

And if the first principle of physical theology has met with this ungracious treatment, we ought

“ If you ask what the meaning is, of that thing called Philo-
 “ sophy, which has thus in one country nearly supplanted Chris-
 “ tianity, and hopes to do it in others; I must refer you to the
 “ writings of all the great leaders of this new sect; of Helvetius,
 “ of Voltaire, of D’ Alembert, of D’ Argens, of Raynal; but
 “ above all to that recent, most curious, and most authentic pub-
 “ lication, the Posthumus Works of the late illustrious monarch
 “ on the Continent, Frederick the Second. You will there see
 “ a faithful delineation of the real tenets and opinions of the
 “ most celebrated philosophers of Europe, of the founders and
 “ legislators of the great empire of infidelity, with the philoso-
 “ phic monarch himself at their head: you will see every secret
 “ of their hearts laid open in their familiar and confidential cor-
 “ respondence with each other; you will see that the grand
 “ object they had in view, was, what I have already stated, the
 “ entire extinction of the Christian religion: you will see that
 “ they were pretended deists, but real atheists; that although
 “ the *name* of a Supreme Being was sometimes mentioned, yet
 “ it was seldom mentioned but with ridicule and contempt; and
 “ that they never conceived him to be any thing more, than the
 “ intelligent principle that animates all nature, the source of life
 “ and motion, the sensorium of the universe; but in other re-
 “ spects totally unconnected with this earth and its inhabitants,
 “ having no kind of direction or superintendence over them,”
 and “ *a little disturbed,*” these are their own words, “ *at what*
 “ *may happen to them as with what may happen to an anthill.*
 “ *which the foot of the traveller may crush, unperceived by him-*
 “ *self.*”

“ In consequence of this doctrine, these philosophers, of
 “ course rejected all idea of a providence, and a moral governor
 “ of the world. They ascribed every event to fate or fortune,
 “ to necessity or chance; they denied the existence of a soul
 “ distinct from the body; they conceive man to be nothing more
 “ than an organized lump of matter, a mere machine, an in-
 “ genious piece of clock-work, which, when the wheels refuse
 “ to act, stands still, and loses all power of motion forever.
 “ They acknowledged nothing beyond the grave, no resurrec-
 “ tion, no future existence, no future retribution: they consider-
 “ ed death as an eternal sleep, as the total extinction of our
 “ being; and they stigmatized all opinions different from these
 “ with the names of superstition, bigotry, priestcraft, fanati-
 “ cism, and imposture.

ought not to be surpris'd, as though some strange thing had happened, if the doctrines of pure revelation, which are removed at a greater distance from common apprehension, should be frequently misunderstood, contracted, and blasphemed. The understandings of most men are narrow, their passions strong, their imaginations lively, and their prejudice's violent in favour of those principles (whatever they may be) in which they happen to be educated. The itch of novelty too, the pride of singularity, or impatience of restraint, will frequently impel the human mind to wander into illicit paths, and produce very serious inconveniences

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to

“ These are the principles uniformly diffused throughout the
 “ whole of that grand code, which may be considered as the
 “ Opus Magnum of infidelity. It presents us altogether with
 “ such a picture of philosophy and philosophers, drawn by their
 “ own hands, as must forever disgrace and sink them in the eyes
 “ of mankind, and confirm and strengthen the attachment of
 “ every thinking man to the Christian faith.”—

Deism like this was the religion of France during the reign of Robespierre, as appears from the following passage in one of the most popular and authentic papers of Paris :

“ Provided the idea of a supreme Being be nothing more
 “ than a *philosophical abstraction*, a guide to the imagination in
 “ the pursuit of causes and effects, a resting place for the curio-
 “ sity of enquiring minds, a *notion merely speculative*, and from
 “ which *no practical consequences* are to be applied to human life,
 “ there can be *no great danger* in such an idea. But if it is to
 “ be made the foundation of *morality*; if it is to be accompa-
 “ nied by the supposition, that there exists a God, who presides
 “ over the affairs of the world, and rewards or punishes men
 “ for their actions on earth, according to some principle of re-
 “ tributive justice, *there can be no opinion more prejudicial to*
 “ *society.*”

Courier Universal, Dec. 19, 1793.

See the Bishop's Charge, *passim*.

to the cause of virtue and religion. Our Saviour and his Apostles knew this well; and by a spirit of prophetic intuition, foretold the unhappy effects that would be produced by those jarring and illusive powers, or these darings of un-governed spirits, among the members of the church militant. They declare in the most positive and explicit manner, that false Messiahs, false Prophets, and false Teachers should arise, and deceive many, making merchandize of the souls of men. *Take heed that no man deceive you, says our blessed Saviour, a little before his crucifixion, for many shall come in my name, saying, I am Christ; and shall deceive many.....And, many false Prophets shall rise, and shall deceive many.....There shall arise false Christs and false Prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect.*⁹

The Apostles are as decisive. *Beloved, says one of these inspired authors, when I gave all diligence to write unto you of the common salvation, it was needful for me to write unto you, and exhort you, that ye should earnestly contend for the faith, which was once delivered unto the saints. For there are certain men crept in unawares, who were before of old ordained to this condemnation; ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ.*¹⁰

This

⁹ Mat. 24, passim.

¹⁰ Jude 3 and 4.

This I know, says a second, *that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your ownelves shall men arise, speaking perverse things to draw away disciples after them.*² Again: This know also, *that in the last days perilous times shall come, for men shall be lovers of their ownelves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traiters, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power.*³ There were false Prophets also, says a third, *among the people, even as there shall be false Teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of: and through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not.*⁴ Again: *There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning*

14 3

of

² Acts 20. 23 and 30.

³ 2 Tim. 3. 1—5.

⁴ 2 Pet. 2. 1—3.

of the creation. 5 Little children, says a fifth, it is the last time: and as ye have heard that Antichrist shall come, even now are there many antichrists; whereby we know that it is the last time. 6 Again: Beloved, believe not every spirit, but try the spirits whether they are of God: because many false Prophets are gone out into the world. Hereby know ye the spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. 7

SECTION VIII.

1. False PROPHETS.

335. **T**HESE are very serious and melancholy prophecies, and seem to divide themselves into three kinds. In the first are predicted false Prophets: in the second false Christs: and in the third false Teachers. In the works of Josephus, the Jewish historian, we read the fulfilment of these predictions of our Saviour concerning false Prophets. In the volumes of other learned men we have some account of the false Messiahs predicted by

OII:

⁵ 2 Pet. 3. 3, 4.

⁶ 1 John 2 18.

⁷ 1 John 4. 1, 2, 3.

our Saviour. And in the writings of the Christian fathers, but especially in those of Irenæus, Augustine, and Epiphanius, we have an account of abundance of Heretics, who infested the church during four or five of the first centuries. With respect to the false Prophets predicted by our Saviour, Josephus informs us, that about twelve or thirteen years after our Lord's crucifixion, "Fadus
 " being Procurator of Judea, a certain impostor,
 " called Theudas, persuaded a very great mul-
 " titude, taking their effects with them, to follow
 " him to the river Jordan; assuring them, that
 " he was a Prophet, and that, causing the river
 " to divide at his command, he would give them
 " an easy passage over. By such speeches he de-
 " ceived many. But Fadus was far from suffer-
 " ing them to go on in their madness: for he sent
 " out a troop of horse, who, coming upon them
 " unexpectedly, slew many, and took many pri-
 " soners. Theudas himself was among the last
 " mentioned. They cut off his head, and brought
 " it to Jerusalem." †

Again:—In the time of Nero, Josephus says,
 " affairs in Judea went on continually growing
 " worse and worse. The country was again fil-
 " led with robbers and impostors, who deceived
 " the people. But Felix time after time appre-
 " hended,

† Ant. b. 20. c. 5. 1.

“ hended, and put to death many of them.”⁹ —
 A little after he says—— “ And, indeed, by means
 “ of the crimes committed by the robbers, the
 “ city was filled with all sorts of impiety. And
 “ impostors and deceivers persuaded the people to
 “ follow them into the wilderness: where, as they
 “ said, they should see manifest wonders and signs
 “ performed by the providence of God. And
 “ many hearkening unto them at length suffered
 “ the punishment of their folly. For Felix fetch-
 “ ed them back, and punished them. About the
 “ same time there came a man out of Egypt to
 “ Jerusalem, who said, he was a Prophet: and
 “ having persuaded a good number of the meaner
 “ sort of people to follow him to the mount of
 “ Olives, he told them, that thence they should
 “ see the walls of Jerusalem fall down at his com-
 “ mand, and promised through them to give them
 “ entrance into the city. But Felix, being in-
 “ formed of these things, ordered his soldiers to
 “ their arms. And marching out of Jerusalem
 “ with a large body of horse and foot, he fell up-
 “ on the Egyptians, and killed four hundred of
 “ them, and took two hundred prisoners. But
 “ the Egyptian getting out of the fight, escaped.”¹⁰

This happened about the year of Christ fifty five.

Nearly at the same time Judea abounded great-
 ly

⁹ Ibid. c. 8. 5.

¹⁰ Ibid. sect. 6.

ly with robbers called Sicarii. And besides them, Josephus tells us, “there was another
 “body of wicked men, whose hands indeed were
 “cleaner, but their intentions were impious,
 “who disturbed the happy state of the city no
 “less than those murderers. For deceivers and
 “impostors, under a pretence of divine inspira-
 “tion, aiming at changes and innovations,
 “made the people mad, and induced them to
 “follow them into the wilderness, pretending, that
 “God would then give them signs and wonders.
 “Felix, judging these proceedings to be no less
 “than the beginning of a revolt, sent out his
 “soldiers, both horse and foot, and destroyed
 “great numbers of them.”²

Again:—“About the year of Christ sixty,”
 he says, “that Porcius Festus also sent out both
 “horse and foot to fall upon those who had been
 “seduced by a certain impostor, that had pro-
 “mised them deliverance, and freedom from the
 “miseries under which they laboured, if they
 “would but follow him into the wilderness. The
 “forces destroyed both him that had deceived
 “them, and those that followed him.”³

Again:—“The soldiers set fire to the portico
 “of the temple. Whereupon some threw them-
 “selves headlong down the precipice, others per-
 “ished in the flames. And not one out of six
 thousand

² De Bello Jud. l. 2. c. 13. sect. 4.

³ Ant. l. 20. c. 8. sect. 10.

“ thousand escaped. A false Prophet was the oc-
 “ casion of the ruin of those people, who on that
 “ very day had made proclamation in the city,
 “ assuring them, that God commanded them to
 “ go up to the temple, where they would receive
 “ signs of deliverance. And indeed there were
 “ then many Prophets, suborned by the tyrants,
 “ to impose upon the people, and telling them, that
 “ they ought to wait for help from God.” †

There are several other passages in Josephus which speak of impostors rising and deceiving the people; but these sufficiently bear witness to the fulfilment of our Lord's predictions concerning the appearance of false prophets soon after his decease.

SECTION IX.

2. False CHRISTS.

336. **I**T doth not appear, that any person arose after the crucifixion of our Saviour, who pretended to be the Messiah, till the time of Adrian, emperor of Rome. Caziba was the first of any note, who made a noise in the world. Being dissatisfied with the state of things under Adrian, he set himself up at the head of the Jewish nation, and proclaimed himself their long-expected Messiah. He was one of those banditti that infested
 Judea,

† De bello Jud. l. b. c. 5. 4. 2.

Judea, and committed all kinds of violence against the Romans, and had become so powerful, that he was chosen king of the Jews, and by them acknowledged their Messiah. However, to facilitate the success of this bold enterprise, he changed his name from Caziba, which it was at first, to that of Barchocheba, alluding to the star foretold by Balaam. For he pretended to be the star sent from heaven to restore his nation to its ancient liberty and glory. He chose a Forerunner, raised an army, was appointed king, coined money inscribed with his own name, and proclaimed himself Messiah and prince of the Jewish nation. Adrian raised an army and sent against him. He retired into a town called Bither, where he was besieged. Barchocheba was killed in the siege, the city was taken, and a dreadful havock succeeded. The Jews themselves allow, that during this short war against the Romans in defence of this false Messiah, they lost five or six hundred thousand souls. This was in the former part of the second century.

2. In the reign of Theodosius the younger, in the year of our Lord 434, another Impostor arose called, Moses Cretensis. He pretended to be a second Moses, sent to deliver the Jews who dwelt in Crete, and promised to divide the sea, and give them a safe passage through it. Their delusion proved so strong and universal, that

that they neglected their lands, houses, and all other concerns, and took only so much with them as they could conveniently carry. And on the day appointed, this false Moses, having led them to the top of a rock; men, women, and children, threw themselves headlong down into the sea, without the least hesitation, or reluctance; till so great a number of them were drowned, as opened the eyes of the rest, and made them sensible of the cheat. They then began to look out for their pretended leader, but he disappeared, and escaped out of their hands.

3. In the reign of Justin, about 520, another Impostor appeared, who called himself the son of Moses. His name was Dunaan. He entered into a city of Arabia Felix, and there he greatly oppressed the Christians; but he was taken prisoner, and put to death by Elefban, an Æthiopian general.

4. In the year 529 the Jews and Samaritans rebelled against the emperor Justinian, and set up one Julian for their king; and accounted him the Messiah. The Emperor sent an army against them, killed great numbers of them, took their pretended Messiah prisoner, and immediately put him to death.

5. In the year 571, was born Mahomed in Arabia. At first he professed himself to be the Messiah who was promised to the Jews. By this means he drew many of that unhappy people af-

ter

er him. In some sense therefore he may be considered in the number of false Messiahs.

6. About the year 721, in the time of Leo Isaurus, arose another false Messiah in Spain. His name was Serenus. He drew great numbers after him, to their no small loss and disappointment; but all his pretensions came to nothing.

7. The twelfth century was fruitful in false Messiahs; for about the year 1137, there appeared one in France, who was put to death, and many of those who followed him.

8. In the year 1138, the Persians were disturbed with a Jew, who called himself the Messiah. He collected together a vast army. But he too was put to death, and his followers treated with great inhumanity.

9. In the year 1157, a false Messiah stirred up the Jews at Corduba in Spain. The wiser and better sort looked upon him as a madman. But the great body of the Jews in that nation believed in him. On this occasion almost all the Jews in Spain were destroyed.

10. In the year 1167, another false Messiah arose in the kingdom of Fez, which brought great troubles and persecution upon the Jews that were scattered through that country.

11. In the same year an Arabian set up there for the Messiah, and pretended to work miracles. When search was made for him, his followers fled, and he was brought before the Arabian King.

king. Being questioned by him, he replied, that he was a prophet sent from God. The king then asked him what sign he could shew to confirm his mission. Cut off my head, said he, and I will return to life again. The king took him at his word, promising to believe him, if his prediction came to pass. The poor wretch, however, never returned to life again, and the cheat was sufficiently discovered. Those who had been deluded by him were grievously punished, and the nation condemned to a very heavy fine.

12. Not long after this a Jew who dwelt beyond Euphrates called himself the Messiah, and drew vast multitudes of people after him. He gave this for a sign of it, that he had been leprous and was cured in the course of one night. He like the rest perished in the attempt, and brought great persecution on his countrymen.

13. In the year 1174, a magician and false Christ arose in Persia, who seduced many of the common people, and brought the Jews into great tribulation.

14. In the year 1176, another of these Impostors arose in Moravia, who was called David Al-musser. He pretended that he could make himself invisible: but he was soon taken, and put to death, and an heavy fine laid upon his brethren the Jews.

15. In the year 1199, a famous cheat and rebel exerted

exerted himself in Persia, called David el David. He was a man of learning, a great magician, and pretended to be the Messiah. He raised an army against the king, but was taken and imprisoned, and having made his escape, was afterwards seized again, and beheaded. Vast numbers of the Jews were butchered for taking part with this Impostor.

16. We are told of another false Christ in this same century by Maimonides and Solomon, but they take no notice either of his name, country, or good or ill success.

Here we may observe that no less than 10 false Christs arose in the twelfth century, and brought prodigious calamities and destruction upon the Jews in various quarters of the world.

17. In the year 1497, we find another false Christ, whose name was Ismael Sophus, who deluded the Jews in Spain. He also perished, and as many as believed in him were dispersed.

18. In the year 1500, Rabbi Lemlem, a German Jew of Austria, declared himself a forerunner of the Messiah, and pulled down his own oven, promising his brethren, that they should bake their bread in the holy land next year.

19. In the year 1509, one whose name was Pfefferkorn, a Jew of Cologne, pretended to be the Messiah. He afterwards affected however to turn Christian.

20. In the year 1534, Rabbi Salomo Malcho, giving

giving out that he was the Messiah, was burnt to death by Charles the Fifth of Spain.

21. In the year 1615, a false Christ arose in the East Indies, and was greatly followed by the Portuguese Jews, who are scattered over that country.

22. In the year 1624, another in the Low Countries pretended to be the Messiah, off the family of David, and off the line of Nathan. He promised to destroy Rome, and to overthrow the kingdom of Antichrist, and the Turkish empire.

23. In the year 1666, appeared the false Messiah Zabathai Tzevi, who made so great a noise and gained such a number of profelytes. He was born at Aleppo, imposed on the Jews for a considerable time; but afterwards, with a view of saving his life, turned Mahometan, and was at last beheaded. As the history of this Impostor is more entertaining than that of those we have already mentioned, I will give it at some length.

The year 1666 was a year of great expectation, and some wonderful thing was looked for by many. This was a fit time for an Impostor to set up; and accordingly lying reports were carried about. It was told about, that great multitudes marched from unknown parts to the remote deserts of Arabia, and they were supposed to be the ten tribes of Israel, who have been dispersed for many ages; that a ship was arrived

in

in the north part of Scotland with fails and cordage of silk, that the mariners spake nothing but Hebrew, that on the fails was this motto, *The twelve tribes of Israel*. Thus were credulous men possessed at that time.

Then it was that Sabatai Sevi appeared at Smyrna, and professed himself to be the Messias. He promised the Jews deliverance and a prosperous kingdom. This which he promised they firmly believed. The Jews now attended to no business, discoursed of nothing but their return, and believed Sabatai to be the Messias as firmly as we Christians believe any article of faith. A Right Reverend person, then in Turkey, told me,⁵ that meeting with a Jew of his acquaintance at Aleppo, he asked him what he thought of Sabatai. The Jew replied, that he believed him to be the Messias, and that he was so far of that belief, that if he should prove an impostor, he would then turn Christian. It will be fit I should be particular in this relation, because the history is so very surprizing and remarkable; and we have the account of it from those who were then in Turkey, and are now alive. I am so well satisfied as to the facts, that I dare vouch for the truth of the relation, and appeal for the truth of it to very many persons of great credit, who are now alive.

Sabatai Sevi was the son of Mordecai Sevi, a mean Jew of Smyrna. Sabatai was very book-
ish,

⁵ Bishop Kidder.

ish, and arrived to great skill in the Hebrew learning. He was the author of a new doctrine, and for it was expelled the city. He went thence to Salonichi, of old called Theffalonica, where he married a very handsome woman, and was divorced from her. Then he travelled into the Morea, then to Tripoli, Gaza, and Jerusalem. By the way he picked up a third wife. At Jerusalem he began to reform the Jews constitutions, and abolish one of their solemn fasts, and communicated his designs of professing himself the Messias to one Nathan. He was pleased with it, and sets up for his Elias, or forerunner, and took upon him to abolish all the Jewish fasts, as not befitting, when the Bridegroom was now come. Nathan prophesies that the Messias should appear before the Grand Seignior in less than two years, and take from him his crown, and lead him in chains.

At Gaza, Sabatai preached repentance, together with a faith in himself, so effectually, that the people gave themselves up to their devotions and alms. The noise of this Messias began to fill all places. Sabatai now resolves for Smyrna, and then for Constantinople. Nathan writes to him from Damascus; and thus he begins his letter: To the King, our king, Lord of lords, who gathers the dispersed of Israel, who redeems our captivity, the man elevated to the height of all
sublimity,

sublimity, the Messias of the God of Jacob, the true Messias, the celestial Lion, Sabatai Sevi. ⁶

And now throughout Turkey the Jews were in great expectation of glorious times. They now were devout and penitent, that they might not obstruct the good which they hoped for.

Some fasted so long that they were famished to death; others buried themselves in the earth till their limbs grew stiff; some would endure melting wax dropped on their flesh; some rolled in snow, others in a cold season would put themselves into cold water; and many whipped themselves. Business was laid aside, superfluities of household utensils were sold; the poor were provided for by immense contributions. Sabatai comes to Smyrna, where he was adored by the people, though the Chacham contradicted him, for which he was removed from his office. There he in writing styles himself the only and first-born Son of God, the Messias, the Saviour of Israel. ⁷

And though he met with some opposition, yet he prevailed there at last, to that degree, that some of his followers prophesied, and fell into stranger extasies: four hundred men and women prophesied of his growing kingdom; and young infants who could hardly speak, would plainly pronounce Sabatai, Messias, and Son of God. The people were

I 2 for

⁶ This Sabatai Sevi was almost as great a man as the present Mr. Brothers of London.

⁷ Would not Mr. Halhed do well to compare the pretensions of this false Messiah with those of his friend Brothers?

for a time possessed and voices heard from their bowels ; some fell into trances, foamed at the mouth, recounted their future prosperity, their visions of the Lion of Judah, and the triumphs of Sabatai. All which (says the relater) were certainly true, being effects of diabolical delusions, as the Jews themselves have since confessed unto me.

Now the Impostor swells and assumes. Whereas the Jews in their synagogues were wont to pray for the Grand Seignior, he orders those prayers to be forborn for the future, thinking it an indecent thing to pray for him who was shortly to be his captive ; and instead of praying for the Turkish emperor, he appoints prayers for himself, as another author relates. And (as my author, Johannes a Lent, goes on) he elected princes to govern the Jews in their march towards the holy land, and to minister justice to them when they should be possessed of it. These princes were men well known in the city of Smyrna at that time. The people now were pressing to see some miracle, to confirm their faith, and to convince the Gentiles. Here the Impostor was puzzled, though any juggling trick would have served their turn. But the credulous people supplied this defect. When Sabatai was before the Cadi (or justice of peace) some affirmed they saw a pillar of fire between him and the Cadi ; and after some had affirmed it, others were ready to swear it, and did swear it also ; and this was presently believed
by

by the Jews of that city. He that did not now believe him to be the Messias, was to be shunned as an excommunicated person. The Impostor now declares that he was called of God to see Constantinople, where he had much to do. He ships himself to that end, in a Turkish Saick, in January 1666. He had a long and troublesome voyage; he had not power over the sea and winds. The Visier, upon the news, sends for him, and confines him in a loathsome prison. The Jews pay him their visits; and they of this city are as infatuated as those of Smyrna. They forbid traffic, and refuse to pay their debts. Some of our English merchants, not knowing how to recover their debts from the Jews, took this occasion to visit Sabatai, and make their complaints to him against his subjects; whereupon he wrote this following letter to the Jews:

To you of the nation of the Jews, who expect the appearance of the Messias, and the salvation of Israel, peace without end. Whereas we are informed that you are indebted to several of the English nation, it seemeth right unto us to order you to make satisfaction to these your just debts, which if you refuse to do, and not obey us herein, Know you that then you are not to enter with us into our joys and dominions.

Sabatai remained a prisoner in Constantinople by the space of two months. The Grand Visier, designing for Candia, thought it not safe to leave him

him in the city, during the Grand Seignior's absence and his own. He therefore removed him to the Dardanelli; a better air, indeed, but yet out of the way; and consequently importing less danger to the city: which occasioned the Jews to conclude that the Turks could not, or durst not take away his life; which had, they concluded, been the surest way to have removed all jealousy. The Jews flocked in great numbers to the castle where he was a prisoner; not only those that were near, but from Poland, Germany, Leghorn, Venice, and other places: they received Sabatai's blessing, and promises of advancement. The Turks made use of this confluence; they raised the price of their lodgings and provisions, and put their price upon those who desired to see Sabatai, for their admittance. This profit stopped their mouths, and no complaints were for this cause sent to Adrianople.

Sabatai, in this confinement, appoints the manner of his own nativity. He commands the Jews to keep it on the ninth day of the month Ab, and to make it a day of great joy, to celebrate it with pleasing meats and drinks, with illuminations and music. He obligeth them to acknowledge the love of God in giving them that day of consolation for the birth of their king Messias, Sabatai Sevi, his servant and first born Son in love.

I only observe by the way the insolence of this Impostor. This day was a solemn day of fasting among the Jews formerly in memory of the burning

of the temple by the Chaldees: several other sad things happened in this month, as the Jews observe: that then and upon the same day the second temple was destroyed; and that in this month it was decreed in the wilderness that the Israelites should not enter into Canaan, &c. Sabatai was born on this day; and therefore the fast must be turned to a feast: whereas in truth, it had been well for the Jews had he not been born at all; and much better for himself, as will appear from what follows. But I return to my Author.

The Jews of the city paid Sabatai Sevi great respect. They decked their synagogues with S. S. in letters of gold, and made for him in the wall a crown; they attributed the same titles and prophecies to him which we apply to our Saviour. He was also during this imprisonment visited by pilgrims from all parts, that had heard his story. Among whom Nehemiah Cöhen from Poland was one, a man of great learning in the Kabbala and eastern tongues; who desired a conference with Sabatai, and at the conference maintained that, according to the scripture, there ought to be a twofold Messias; one the son of Ephraim, a poor and despised teacher of the law; the other the son of David, to be a conqueror. Nehemiah was content to be the former, the son of Ephraim, and to leave the glory and dignity of the latter to Sabatai.

Sabatai, for what appears, did not dislike this. But here lay the ground of the quarrel: Nehemiah taught that the son of Ephraim ought to be the forerunner of the son of David, and to usher him in: and Nehemiah accused Sabatai of two great forwardness, in appearing as the son of David, before the son of Ephraim had led him the way. Sabatai could not brook this doctrine; for he might fear that the son of Ephraim, who was to lead the way, might pretend to be the son of David, and so leave him in the lurch; and therefore he excluded him from any part or share in this matter; which was the occasion of the ruin of Sabatai, and all his glorious designs. Nehemiah, being disappointed, goes to Adrianople, and informs the great ministers of state against Sabatai, as a lewd and dangerous person to the government, and that it was necessary to take him out of the way. The Grand Seignior being informed of this, sends for Sabatai; who, much dejected, appears before him. The Grand Seignior requires a miracle, and chuses one himself, and it was this; that Sabatai should be stripped naked, and set as a mark for his archers to shoot at; and if the arrows did not pierce his flesh, he would own him to be the Messias. Sabatai had not faith enough to bear up under so great a trial. The Grand Seignior let him know that he would forthwith impale him, and that the stake was prepared for him, unless he would

turn Turk. Upon which he consented to turn Mahometan, to the great confusion of the Jews. And yet some of the Jews were so vain as to affirm that it was not Sabatai himself, but his shadow, that professed the religion, and was seen in the habit of a Turk: so great was their obstinacy and infidelity, as if it were a thing impossible to convince these deluded and infatuated wretches.

After all this, several of the Jews continued to use the forms, in their public worship, prescribed by this Mahometan Messias, which obliged the principal Jews of Constantinople to send to the synagogue of Smyrna to forbid this practice. During these things, the Jews instead of minding their trade and traffic, filled their letters with news of Sabatai their Messias, and his wonderful works. They reported that when the Grand Seignior sent to take him, he caused all the messengers, that were sent, to die; and when other Janizaries were sent, they all fell dead by a word from his mouth; and being requested to do it, he caused them to revive again. They added, that though the prison where Sabatai lay was barred and fastened with strong iron locks, yet he was seen to walk through the streets with a numerous train: that the shackles which were upon his neck and feet did not fall off, but were turned into gold, with which Sabatai gratified his followers. Upon the fame of these things, the Jews of Italy sent legates to Smyrna, to inquire into the truth
of.

of these matters. When the Legates arrived at Smyrna, they heard of the news that Sabatai was turned Turk, to their very great confusion: but going to visit the brother of Sabatai, he endeavoured to persuade them that Sabatai was still the true Messiah; that it was not Sabatai that went about in the habit of a Turk, but his angel or spirit; that his body was taken into heaven, and should be sent down again when God should think it a fit season. He added that Nathan, his forerunner, who had wrought many miracles, would soon be at Smyrna; that he would reveal hidden things to them, and confirm them. But this Elias was not suffered to come into Smyrna; and though the Legates saw him elsewhere, they received no satisfaction at all.

24. The last false Christ, that had made any considerable number of converts, was one Rabbi Mordechai, a Jew of Germany. He appeared in the year 1682. It was not long before he was found out to be an impostor, and was obliged to fly from Italy to Poland to save his life. What became of him afterwards, does not seem to be recorded.

This may be considered as true and exact an account of the false Christs that have arisen since the crucifixion of our blessed Saviour, as can well be given. And from the whole, short as the view is, it clearly appears, that Jesus Christ was a most true prophet when he declared, in the audience

dience

dience of the people, that *false Christs should arise, and should shew great signs and wonders; insomuch that if it were possible, they should deceive the very elect.* In another place he says to his perverse countrymen, *I am come in my Father's name, and ye receive me not: if another shall come in his own name, him ye will receive.* These remarkable predictions of our Lord have been evidently and frequently fulfilled. The real Messiah, who answered all the prophetic intimations concerning him, as in a glass the face of man answereth to face, they rejected with scorn and contempt: and ever since that unhappy period, they have been disposed to embrace every vile and contemptible pretender to that high office. *Having eyes they see not; having ears, they hear not; nei- will they understand.**

SECTION X.

3. FALSE TEACHERS.

THE heretics, or false Teachers, which sprung up among the followers of Christ, within a few hundred years after he left our world, were extremely numerous. The very names of them are enough
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* This epitome of the history of false Christs is taken from Johannes a Lent, Kidder's Demonstration of the Messias, Jortin's Remarks on Ecclesiastical History, the eleventh volume of the Modern part of the Universal History, and Voltaire's Essay on the Manners and Spirit of Nations, chap. 191.

to stagger belief, and many of their opinions to shock our understanding. I will enumerate the principal of them in alphabetical order.

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| 1. Abelians. | 28. Arians. |
| 2. Adamites. | 29. Asclepiodtæans. |
| 3. Adecerditæ. | 30. Ascordrutes. |
| 4. Adelophagi. | 31. Assuritans. |
| 5. Adelprians. | 32. Audeans. |
| 6. Adoptians. | 33. Bagnolences. |
| 7. Adrianists. | 34. Bardesanists. |
| 8. Aerians. | 35. Basilidians. |
| 9. Actians. | 36. Carpocratians. |
| 10. Aginians. | 37. Cerdonians. |
| 11. Agonoclitæ. | 38. Cerinthians. |
| 12. Agnoites. | 39. Christians of St. John. |
| 13. Albanemes. | 40. Christians of St. Thomas. |
| 14. Alogians. | 41. Circumcellians. |
| 15. Angelites. | 42. Cloobians. |
| 16. Anomæans. | 43. Colluthians. |
| 17. Anthropomorphites. | 44. Collyridians. |
| 18. Aphtharpodocites. | 45. Contobabditæ. |
| 19. Apelleans. | 46. Cononites. |
| 20. Apollinarians. | 47. Corrupticolæ. |
| 21. Apostolics. | 48. Cyrthiani. |
| 22. Apotaçtanæ. | 49. Damianists. |
| 23. Appotinarrians. | 50. Dicartitæ. |
| 24. Aquarians. | 51. Discalceati. |
| 25. Arabici. | 52. Donatists. |
| 26. Archontics. | 53. Dositheans. |
| 27. Artotyrites. | |

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|-------------------|------------------------|
| 53. Dositheans. | 83. Merinthians. |
| 54. Dulcinists. | 84. Metagenetæ. |
| 55. Ebionites. | 85. Melchisedechians. |
| 56. Eclesaites. | 86. Metempsychi. |
| 57. Elcesaites. | 87. Millenarians. |
| 58. Eudoxians. | 88. Monothelites. |
| 59. Eunomeans. | 89. Montanists. |
| 60. Eusebians. | 90. Nazareans. |
| 61. Eutychians. | 91. Nestorians. |
| 62. Euchitæ. | 92. Nicolaitans. |
| 63. Eustathians. | 93. Novatians. |
| 64. Floriniani. | 94. Noetians. |
| 65. Gnostics. | 95. Nyctages. |
| 66. Gorthæans. | 96. Ophites. |
| 67. Gyrovagi. | 97. Origenists. |
| 68. Hecleonites. | 98. Origenians. |
| 69. Hermeani. | 99. Passalorhynchites. |
| 70. Hieraxites. | 100. Paulianists. |
| 71. Homuncionitæ. | 101. Passionistæ. |
| 72. Hydrotheitæ. | 102. Pelagians. |
| 73. Iconolatræ. | 103. Petrites. |
| 74. Jovians. | 104. Photinians. |
| 75. Lucianists. | 105. Phrygians. |
| 76. Luciferians. | 106. Pholinians. |
| 77. Manicheans. | 107. Priscillianists. |
| 78. Manians. | 108. Praxeans. |
| 79. Macedonians. | 109. Psathyrians. |
| 80. Masilians. | 110. Pytheciani. |
| 81. Marcossians. | 111. Sabellians. |
| 82. Melecians. | 112. Sabbathians. |
| | 113. Sarabaitæ. |

113. Sarabaitæ.	123. Thebulians.
114. Selucians.	124. Theoponitæ.
115. Sembiani.	125. Theophronians.
116. Sethians.	126. Theodosians.
117. Severians.	127. Triscilidæ.
118. Semi-Arians.	128. Triformiani.
119. Simonians.	129. Valentinians.
120. Solitarii.	130. Vigilantians.
121. Tatianites.	131. Zacheans.
122. Tetraditæ.	132. Zanzalians.

These are the principal names of the sects which prevailed among the professors of Christianity during a few of the first centuries. Some of them took their distinguishing titles from the persons who first broached the doctrines peculiar to each denomination, others from the nature of the errors they espoused, and others from the places where such errors chiefly prevailed. All of them are supposed to hold some opinions or other different from the catholic faith. But it is very probable, that many of them would rank sufficiently well, under one and the same name, and that the errors of others were very innocent, and little affected the great substantials of gospel verity. It would answer no valuable purpose to recite here all the strange and contradictory opinions of these several denominations of heretics, as they were then called: * we shall, therefore, confine our observations

* The different religious sects and parties which sprung up in

mons upon them to such as were most numerous, and whose opinions are best known.

1. The Simonians. This set of heretics took their name from Simon Magus, ¹ who is generally considered as the father of heresy. He lived in the age of the Apostles, and exercised his magical abilities, which appear to have been very considerable, for many years. The first account we have of him is in the Acts of the Apostles, where we find him thoroughly mortified and confounded by St. Peter. Being powerfully struck with the miracles wrought by the hands of the Apostle, he for a time became a convert, and pretended to believe in the name of the only-begotten Son of God. But the views of the gospel did not comport with his. He therefore forsook the Apostles, wandered up and down the world, deceiving the nations with his tricks of legerdemain. Some imperfect notion, however, of the gospel œconomy he had picked up while he conversed with the Apostles, and therefore, after he fell away from them, we find him making this strange profession.....“ I am the
“ Word of God, I am the Paraclete, I am
“ the Almighty.” He pretended to be the Supreme

this country during the usurpation of Cromwell, if I mistake not, were somewhere about sixty.

¹ See Ec. Hist. of Euseb. b. 2. ch. 14.—See also Berriman on the Trinity, p. 28th, where are references to the several authors that have spoken of this impostor. Read likewise what Mosheim has said upon this in his Ec. Hist. vol 1. p. 113.

preme God, who had appeared in Samaria as the Father, in Judea as the Son, and in other nations as the Holy Ghost. Such are the blasphemous pretensions of this father of error! But under all the delusion we may clearly discover, that he was no stranger to the unity and distinctions of the Divine nature.²

The reception this gentleman met with from the apostle Peter leaves us no room to doubt what his real character was, and in what light we ought to consider him.³

2. The Cerinthians, so called from Cerinthus, were a sect of heretics soon after the time of Simon Magus, in the age of the Apostles. He believed that Jesus Christ was a mere man, born of Joseph and Mary, but in his baptism, a celestial virtue descended on him in form of a dove, by means whereof he was made Christ. This celestial virtue enabled him to work miracles, quitted him after his passion, and returned to the place whence it came: so that Jesus, whom

² Bishop Bull observes upon the above strange declaration:—
 “ From whence, I beseech you, was that blasphemous declaration of Simon’s, that he only was the Son who appeared among the Jews, the Father who descended in Samaria, and the Holy Ghost who came upon the Gentiles? From whence, I say, was it taken, if not from the received doctrine of the church concerning the holy Trinity, God the Father, the Son, and the Holy Spirit?”

Primitive et Apostolica Traditio, cap. 2. f. 4

³ Acts 8.

whom he called a pure man, really died and rose again; but Christ, who, according to them, was distinguished from Jesus, did not suffer at all.

3. The Ebionites, so called from Ebion, a disciple of Cerinthus, were in many respects of the same opinions with him. They all denied the pre-existence of our Saviour; but differed in their sentiments concerning his generation. Some of them asserted that he was the natural son of Joseph and Mary; others of them contended he was begotten of the Holy Spirit. They said he was indeed the only true Prophet, but yet a mere man, who by his virtue had arrived at being called Christ, and the Son of God. They rejected some parts of the books of Moses, and, when closely pressed with their authority, they would entirely abandon them. Of the New Testament they acknowledged only the gospel of St. Matthew, and even from this they took the two first chapters,[†] and corrupted several other parts of it. St. Paul they rejected as an apostate, and embraced other Acts of the Apostles besides these which we now have. Against these two heretics and their followers St. John wrote both his gospel and epistle. Ignatius, Justin Martyr, Irenæus, and Origen wrote also against them and their successors. So that there can remain no manner of doubt in the

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[†] This is true only of one part of the Ebionites.

ments of impartial men, that Cerinthus, Ebion, and their followers, were considered as fundamentally erroneous.

4. The Gnostics were a very early and erroneous sect of heretics in the first century. Among abundance of false opinions which they entertained, they absolutely denied that our Saviour assumed any thing material, or a body of the same kind as ours. He assumed, say they, both a soul and a spirit. This soul they called the animal Christ, in contradistinction to the divine personage that came down from heaven. And it was, according to them, this animal Christ, or human soul, and not the Saviour from above, which suffered for us.

5. As the Cerinthians and Ebionites^s rejected

^s Several persons arose in the second and third centuries, who contended in favour of the simple humanity of Christ; as Artemon, Theodotus, Paul of Samosatenus, and others: but they were always opposed by the Christians at large, and an appeal made to the scriptures, and writings of the Fathers from the beginning. Nor does it appear that any espoused this sentiment in the council of Nice. All were agreed in the pre-existence of the Saviour, at least. And afterwards in the council of Sardica, the Arian party confessed, that the doctrine of Paulus Samosatenus, which is much the same with modern Socinianism, was condemned by the whole Christian world. See Stillingfleet on the Trinity, p. 39.

The attempt of the Socinians of the last and present age is curious. They are endeavouring to faint the ancient heretics, and damn the ancient saints. They will needs make us believe, that all the fathers of the church were idolators, and that these erroneous gentry, who opposed the pre-existence, divinity, and worship of the Son of God, were the only true believers. The attempt is no less atrocious, than though any one should use his utmost endeavours to drag the elect angels from their

ted the divine nature of Jesus Christ, and insisted that he was nothing more than a mere

K 2

man,

celestial thrones, as being a spurious brood, and exalt the spirits of darkness, into their vacant seats, as being the elect angels. The late King of Prussia, Voltaire, and other French infidels, would in like manner persuade us, that Julian the Apostate, and the other deists of ancient and modern times, are the only great and good men, that ought to be had in honour, while every believer in Christ Jesus is to be considered as a contemptible character. Sir Isaac "Newton," say they *jeeringly*, "heard sermons."—See the private epistolary correspondence of these two infidels, *passim*.—Yes; and let these philosophical gentry, falsely so called, know, that the illustrious Sir Isaac Newton not only "heard sermons," but that he was a serious Christian, and a found admirer of the holy scriptures. These he accounted the most sublime philosophy. "He did not confine himself only to natural religion, for he was thoroughly persuaded of the truth of revelation. And amidst the great variety of books, which he had constantly before him, that which he studied with the greatest application was, *The Bible*: and he understood the nature and force of moral certainty, as well as he did that of a strict demonstration." *New and General Biographical Dictionary*, vol. 9. p. 480.

I have been accustomed to think, that well-authenticated accounts of the last scenes of great men is the most impressive and profitable kind of reading. While they amuse the imagination with an agreeable sort of melancholy, they have a strong tendency to amend the heart. The final scenes of some of our first-rate geniuses, and the sentiments they then entertained on the all-important subject of religion, have been handed down to us in faithful narratives. And there is usually as much difference between the death-bed behaviour of an humble Christian and an hardened infidel, as we can conceive might be the case between a saint and a devil. The late Prussian hero, when pressed by his enemies, formed a determined resolution of self-murder. Voltaire dies in all the horrors of despair. Of the French philosophers, some blow out their own brains: others are dragged to execution, like bulls to the slaughter-house. One launches into eternity without hope, except the hope of annihilation, and the expectations of an *afs*. Giving them joy of their gloomy principles, may *I die the death of the righteous, and my last end be like his*. Renouncing the boasted liberality of our minute philosophers, however distinguished and called, and

man, so there were others in the same age, who rejected his human nature, and insisted that he

despising equally their approbation and their sneers, may my lot be in this world and the next with the *religious poor* of the land. And when my last hour comes, may I die in faith, with Abraham, Isaac, Jacob, Joseph, Moses, Aaron, Joshua, Samuel, David, Tobit, Stephen, Paul, Peter, and the other Patriarchs, Prophets, Apostles, and Martyrs, of old.

The great men of the nations, however, especially when they are *learned, moral, and religious*, I would be so far from despising, that I consider them as the lights of the world, and a credit to human nature. Were it not for some such characters, that are mingled, with a sparing hand, among our race, this state would be much more dreary and uncomfortable than it is. Men of talents, we readily acknowledge, are many, in this country. But men of talents, who are at the same time furnished with various learning, and endowed with deep piety, strict morality, and sound religion, are not so common. What is and ought to be the glory of human beings, men of talents are too often, not only strangers to, but even ashamed of. Let us be thankful, however, that there are some exceptions, even in the midst of this licentious and sceptical generation. All ages have indeed furnished more or less, the last and the present not a few. The dying behaviour of such will form a striking contrast to that of philosophical unbelievers. Some account of two or three Englishmen shall close these observations.

1. The famous Selden, one of the most eminent philosophers, and most learned men of his time; who had taken a diligent survey of antiquity, and what knowledge was considerable amongst Jews, Heathens, and Christians, and read as much, perhaps, as any man ever read; towards the end of his days, declared to Arch-bishop Usher:

“ That notwithstanding he had been so laborious in his enquiries, and curious in his collections; and had possessed himself of a treasure of books and manuscripts, upon all ancient subjects; yet he could rest his soul on none save *the scriptures*.” And above all, that passage gave him the most satisfaction, which is contained in Tit. 2. 11—14. as comprizing the nature, end, and reward of true religion. *The grace of God, that bringeth salvation, hath appeared to all men: teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godlily, in this present world: looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ: who gave himself for us, that he might redeem us*

he was all divine, and pure Deity. The fe
were called Docetæ, and Phantasiastæ, because

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they

*from all iniquity, and purify unto himself a peculiar people, zealous
of good works.*

2. Sir Christopher Hatton, a great statesman, a little before
his death, advised his relations to be serious in searching after
the will of God in his holy word: for, said he—"It is deservedly
"accounted a piece of excellent knowledge to understand the
"laws of the land, and the customs of a man's country; how
"much more to know the statutes of heaven, and the laws of
"eternity, those immutable and eternal laws of justice and
"righteousness! To know the will and pleasure of the great
"Monarch, and universal King! *I have seen an end of all per-*
"fession, but thy commandment is exceeding broad. Whatever
"other knowledge a man may be endowed withal; could he
"by a vast and imperious mind, and a heart as large as the
"sand upon the sea-shore, command all the knowledge of art
"and nature, of words and things; and yet not know the
"Author of his being, and the Preserver of his life, his
"Sovereign and his Judge, his surest Refuge in trouble, his best
"Friend or worst Enemy, the Support of his life and the Hope
"of his death, his future happiness and his portion forever;
"he doth but go down to hell with a great deal of wisdom."

3. Mr. Locke also, justly esteemed one of the greatest masters
of reason, and a philosopher of the greatest freedom of thought,
hath spoken at large upon the things which concern religion, and
set us an excellent example of faith, piety, and resignation to
the will of God in his last illness. A little before his dissolution,
being asked, "What is the shortest and surest way for a young
"gentleman to attain a true knowledge of the Christian reli-
"gion, in the full and just extent of it," he made this memora-
ble reply, which is worthy of being written in letters of gold,
and made known to the world by the sound of an archangel's
trumpet: "Let him study the holy scripture, especially the
"New Testament. Therein are contained the words of eter-
"nal life. It has God for its author; salvation for its end; and
"truth, without any mixture of error, for its matter."

In another place he says, The only way to attain a "a certain
"knowledge of the Christian religion in its full extent and purity,
"is, the study of the holy scripture."

Implicit resignation, and such as we cannot be mistaken in
following, is "due to the holy scriptures alone, which were
"dictated by the infallible Spirit of God."

Mr. Locke spent the last fifteen years of his life at Oates in

they supposed, that the external appearances of our Saviour were only appearances, there was
nothing

Essex, at the seat of Sir Francis Masham. “ During this agree-
“ able retirement, he applied himself especially to the study of
“ the holy scripture; and employed the last years of his life
“ in hardly any thing else. He was never weary of admiring
“ the great views of that sacred book, and the just relation
“ of all its parts. He every day made discoveries in it, that gave
“ him fresh cause of admiration.”

When his end drew near, “ he prepared to quit this world
“ with a deep sense of all the blessings which God had granted
“ him, which he took delight in numbering up to his friends,
“ and full of a sincere resignation to his will, and of firm hopes
“ in his promises, built upon the word of Jesus Christ, sent into
“ the world to bring light, life, and immortality by his
“ gospel.”

“ Two days before his death,” says my author, “ going to see
“ him in his closet, I found him on his knees, but unable to rise
“ again without assistance.”

The evening before his dissolution, family prayer was perform-
ed in his own room, when he was remembered particularly.
“ After this he gave some orders with great serenity of mind;
“ and an occasion offering of speaking of the goodness of God,
“ he especially exalted the love which God shewed to man, in
“ justifying him by faith in Jesus Christ. He returned him thanks
“ in particular, for having called him to the knowledge of that
“ divine Saviour. He exhorted all about him to read the holy
“ scripture attentively, and to apply themselves sincerely to the
“ practice of all their duties; adding expressly, that *by this means*
“ *they would be made happy in this world, and secure to themselves*
“ *the possession of eternal felicity in the other.*” See Maizeaux’s
Collection of Mr. Locke’s Pieces, passim. Consult, moreover,
my Strictures on Religious Opinions, passim, for Mr. Locke’s
further defence of Scripture.

4. The honourable Robert Boyle is another most eminent in-
stance of a philosopher’s attachment to the interests of both
natural and revealed religion. His whole life and fortune were
spent in illustrating the beauties of the two grand volumes of
Creation and Revelation. He has said every thing in favour of
the bible that language admits of. He calls it, “ That matchless
“ book,” and has written a whole volume to illustrate its beau-
ties. Nor was his admiration confined to mere words: for he
was at the charge of a translation and impression of the four
Gospels and Acts of the Apostles into the Malayan language;

nothing real, in them. All these heresies arose in the first century, and against them we find

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sufficient

and this book he sent over all the East-Indies.—He gave a noble reward to Dr. Edward Pococke, who translated Grotius's incomparable treatise of the truth of the Christian Religion into Arabic, and was at the charge of a whole impression, which he took care to have dispersed in all the countries, where that language is understood.—He was, moreover, at a considerable expence for an impression of the New Testament in the Turkish language.—He spent too seven hundred pounds in an edition of the Irish bible, which he ordered to be distributed in that country.—He contributed largely also to the impressions both of the Welsh bible, and of the Irish bible for the use of the High-Lands in Scotland. He gave, during his life, 300 pounds towards the propagating the Christian Religion in America.—

All these circumstances indisputably prove his extraordinary regard for the holy scriptures. And his religious conduct in other respects was not less exemplary. “ He had so profound a
“ veneration for the Deity, that the very name of God was
“ never mentioned by him without a pause and visible stop in
“ his discourse ; in which Sir Peter Pett, who knew him for al-
“ most forty years, affirms, that he was so exact, that he did not
“ remember to have observed him once to fail in it. He was
“ very constant and serious in his secret addresses to God ;—
“ and his main design in all his enquiries, was to raise in himself
“ and others more elevated thoughts of the greatness and glory,
“ and of the wisdom and goodness of the Deity.”—Such was the honourable Robert Boyle through his life. He was an honour to human nature, and one of the chief ornaments of the British isles. How contemptible does a Hume, a Hobbes, a Bolingbroke, a Voltaire, or any other of the sneering patrons of infidelity appear, when compared with such a character !

5. Dr. Young hath related a beautiful circumstance concerning the celebrated Mr. Addison's behaviour at the approach of death ; and the fact is so remarkable, that I will present it to the Reader in the author's own words. “ After a long and
“ manly, but vain struggle with his distemper, he dismissed his
“ physicians, and with them all hopes of life. But with his
“ hopes of life he dismissed not his concern for the living, but
“ sent for a youth nearly related, and finely accomplished, but
“ not above being the better for good impressions from a dying
“ friend. He came ; but life now glimmering in the socket,
“ the dying-friend was silent. After a decent and proper pause,
“ the youth said, “ Dear Sir ! You sent for me : I believe and

sufficient antidotes in the writings of the New Testament. Ignatius, Justin Martyr, Irenæus, and others, who lived in the following ages, have exposed them with sufficient success.

6. The Valentinians, so called from their founder Valentinus, were another sect of heretics, that sprang up about the middle of the second century. This sect was one of the most famous and most numerous in the early ages of Christianity. Besides many other strange opinions which they embraced, they denied that Christ took upon him human flesh, but that he only passed through the womb of the Virgin as a liquid does through a pipe. Jesus Christ, according to them, was a mere man, and the Holy Ghost only a divine virtue. The resurrection of the body was to them an idle dream, and

“hope that you have some commands; I shall hold them
 “most sacred.” May distant ages not only hear, but feel, the
 “reply! Forcibly grasping the youth’s hand, he softly said,
 “See in what peace a Christian can die.” He spoke with difficulty,
 “and soon expired.”

See Young’s conjectures on original Composition, and Biographia Britannica, by Kippis, Art. Addison, p. 55.

6. We have already noticed the estimation in which the late Sir William Jones held the holy scriptures, on the 89th page of this work: I now add that his death was as pious as his life was useful. “His last hour was marked by a solemn act of devotion. Finding his dissolution rapidly approaching, he desired his attendants to carry him into an inner apartment, where, at his desire also, they left him. Returning after a short interval, they found him in a kneeling posture, with his hands clasped, and his eyes fixed towards heaven. As they were removing him he died.”

British Critic, vol. 5. p. 514.

and a future state of rewards and punishments but little regarded.

7. About the latter end of the second century the church was infested with another remarkable sect of heretics, called Basilidians. They were so called from their founder, Basilides, a man of some learning, but much addicted to the study of magic. The particulars of this heresy consisted in the following points: He taught that God created three hundred and seventy five heavens between this world and his seat of glory: that each of these heavens had an angel to govern it: and that the first angels created the angels who governed the world below him, and so on in progression to the last. Basilides taught farther, that Christ did not really suffer on the cross, but that Simon, the Cyrenean, was substituted in his room; and that men and women might live together in common.

8. The Sabellians were a sect of erroneous Christians, that commenced about the year 260, who reduced the three persons in the Trinity to three states or relations, or rather reduced the whole Trinity to the one person of the Father, making the Word and Holy Spirit to be only emanations or functions thereof.

9. The Manicheans were one of the most numerous sects among the ancient heretics in the church. They took their name from one
Manes.

Menes, who taught his disciples all manner of vices, and represented impurities as virtues. He gave out that the souls of his followers passed from their bodies to the moon, and from thence to the sun in order to be purified, and from thence to God. He taught, that Christ had his residence in the sun; the Holy Ghost in the air; wisdom in the moon; and the Father in the abyss of light. He denied the resurrection of the body; condemned marriage; and taught that Christ was the serpent who tempted Eve. These, with many other strange opinions were propagated by this heretical sect, to which the famous St. Augustine belonged before his conversion to the orthodox faith.

10. The Carpocratians were a branch of the ancient Gnostics, so called from Carpocrates, who, in the second century, revived and improved upon the errors of Simon Magus, Menander, Saturninus, and other Gnostics. He owned with them one sole principle and father of all things, whose name, as well as nature, was unknown. The world, he taught, was created by angels, vastly inferior to the first principle. He opposed the divinity of Jesus Christ, making him a mere man, begotten carnally on the body of Mary by Joseph, though possessed of uncommon gifts, which set him above other creatures. He inculcated a community of women, and taught that the soul could not be purified.

purified till it had committed all kinds of abominations, making that a necessary condition of perfection.

11. Eutychians, a sect of Christians, disciples of Eutyches, a monk, and abbot of Constantinople, in the 5th century. Eutyches, animated by a false zeal against the errors of Nestorius, fell into the opposite impiety, and maintained, that there was but one nature in Jesus Christ, because there was but one person. He pretended that the divine nature, by its superiority, had so entirely swallowed up the human, that the latter could not be distinguished in Jesus Christ; inasmuch, that, according to Eutyches, Jesus Christ was merely God, that he had nothing of humanity but the appearance.

12. Marcionites, an ancient and popular sect of heretics in the time of Epiphanius, so called from their author Marcion, the son of a bishop of Pontus. He laid down two principles, the one good, the other evil. He denied the real birth, incarnation, and passion of Jesus Christ, and held them all to be only apparent. He taught two Christs, one sent for the salvation of all the world, and another whom the Creator would send to re-establish the Jews.* Besides these he entertained other strange opinions.†

* Dr. Priestly, in this respect, seems to be a Marcionite. See Letters to the Jews, p. 39 and 40.

† In the fourth age we meet with the Donatists, Arians.

It is manifest from this short account of these heresies, which arose in the ages immediately succeeding the times of the Apostles, that the persons and offices of Christ and the Holy Spirit greatly occupied and exercised the minds of Christians for several centuries. The same has been the case in these latter ages, ever since men began again to read and think for themselves. All material errors in the doctrines of Christianity have ever arisen from a proud, self-sufficient, philosophical spirit, falsely so called, and from a neglect of the holy scriptures, the one and only criterion of our faith and practice. ^s

SECTION

Priscillianists, and others, who opposed the generally received truths more or less. This, however, is not a place to enter at large into the various extravagant opinions of these several sectarists. Whoever is desirous of being more fully informed concerning them will find reasonable satisfaction in Mosheim's Ecclesiastical History under the periods in which they severally lived. It may be proper, notwithstanding, to observe here, that the leading cause of all the errors which infested the Christian church, was, neglecting, or setting aside, the holy scripture, and forming schemes of doctrine from their own preconceived notions. This has been the bane of the church in all ages since. Some denied the humanity of the Saviour, that they might retain the belief of his divinity: others denied his divinity, that they might still acknowledge his humanity. Refusing to be determined by the scriptures, their philosophy would not suffer them to admit an union of the divine and human natures. Various hypotheses were invented to account for the seeming contradictions in the character and conduct of Jesus. But whatever deviations from the original doctrines were introduced, they were universally opposed by the zealous champions of the truth in the several ages.

^s Besides all these predictions of Christ and his Apostles which we have mentioned, there are others, recorded in the New Testament, by Zechariah, John the Baptist, Simeon, Anna, Agabus, and Paul concerning his own shipwreck, all which received their

SECTION XI.

PROPHEITICAL persons and things.

BESIDES all these, and many more prophetic declarations recorded in the sacred oracles, which have received their accomplishment, there are other considerations, of a similar kind, which should not be forgotten, in an enquiry of this nature. The Types of the Old Testament are all so many prophetic and shadowy representations of good things that were then to come, and had direct reference to the various circumstances of human redemption, under the dispensation of the gospel.⁹ These types are numerous

exact accomplishment. There is also one mentioned by Lactantius of Peter and Paul concerning the sufferings of the Jews. As these two faithful witnesses of Christ were dragged to execution, they are said to have denounced to the Jews, who were delivering them to the Gentiles, their approaching ruin. They told them, “that Jerusalem was going to be utterly destroyed; that they should perish by hunger and despair; that they should be forever banished from the land of their fathers, and sent into captivity throughout the earth; that the time was not far off when all these evils should befall them, for having insulted with such cruel mockings, the well-beloved Son of God, who had declared himself to them by so many miracles.” Lact. Div. Inst. lib. 4. c. 21. See also Bossuet’s Universal History, part 2. sect. 9. A little work of incomparable excellency.

⁹ “A type is a rough draught, a less accurate model, from which a more perfect image or work is made. Types, or typical prophecies, are things which happened and were done in ancient time, and are recorded in the Old Testament, and which are found afterwards to describe or represent something which befall our Lord, and which relates to him and to his

merous, and have been considered pretty much at large by several respectable writers. But as the design of the present treatise is rather to suggest ideas, than to enlarge upon them, I shall only just specify such as seem peculiarly significant, and leave them to the reflection of the serious reader.

I. TYPICAL persons.

338. Adam.....Noah. Melchizedec.....
 Abraham.....Hagar and Sarah..... Isaac.....
 Jacob.....Joseph. ¹ Moses.....High-Priest.
Joshua.

“ gospel. For example : Under the Law, a lamb was offered
 “ for a sin-offering, and thus an atonement was made for trans-
 “ gressions. John the Baptist calls Christ *the Lamb of God*
 “ *who taketh away the sins of the world.* And St Peter tells
 “ Christians that they are *redeemed by the blood of Christ, as of a*
 “ *lamb.* Hence we infer and conclude, that the lamb was a
 “ type of Christ ; and, upon considering it, we find that it
 “ has all that can be required to constitute a type ; for it is in
 “ many respects a very just and lively representation of Christ.
 “ The lamb died for no offence of his own, but for the sins
 “ of others ; so did Christ. The lamb could not commit sin
 “ by his nature, nor Christ by his perfection. The lamb was
 “ without bodily spot or blemish ; Christ was holy and unde-
 “ filed. A lamb is meek and patient ; such was the afflicted and
 “ much injured Son of God.—

“ Unless we have the authority of the scriptures of the New
 “ Testament for it, we cannot conclude, with certainty, that
 “ this or that person, or this or that thing mentioned in the Old
 “ Testament, is a type of Christ, on account of the resemblance
 “ which we may perceive between them : but we may admit it
 “ as probable.” Jortin’s Remarks, vol. 1. p. 121. 122.

¹ “ Joseph was called a Nazarene, as the word may denote
 “ a separate person. And though he were not under a Nazarite’s
 “ vow, yet as he was separate from his brethren, he is called Na-
 “ zir, a Nazarite, in the more general and lax signification of
 “ the word. And there is a very singular correspondence be-
 “ tween him and Joseph. Joseph was the beloved Son of his
 “ father ; and so was Jesus too. But as he was hated by his

.....Joshua..... Samson.² David.....Solomon.....Jonah.

2. TYPICAL things, times, and places.³

339. Jacob's

“ brethren; so Jesus *came to his own, and his own received him*
 “ *not*. If the sun, moon, and stars did, in a figure, obeisance
 “ to Joseph; they did it to Jesus without a trope. *Come let us*
 “ *kill him*, was the language of the brethren both of Joseph and
 “ of Jesus.—They were both sold for pieces of money; both
 “ became servants. The bloody coat of Joseph answers to the
 “ blood of Jesus. They were both forced down into Egypt;
 “ both were numbered with transgressors. Joseph is imprisoned
 “ with Pharaoh's butler and baker; one of them is saved, the
 “ other destroyed: Jesus suffers with two thieves; and one of
 “ them is saved also. Joseph sold corn, and saves his people;
 “ so does Jesus, the multiplier of loaves, and the bread of life.
 “ If Joseph exhorted his brethren to peace, so did Jesus. If
 “ they bowed the knee to Joseph; every knee must bow to
 “ Jesus. If Joseph were highly exalted upon his sufferings,
 “ so was Jesus. They were both men of sorrow, both fruitful
 “ branches, both lifted up from a low and sorrowful condition.
 “² Samson was a Nazarite, in the strictest sense, and a per-
 “ petual one, and a type of the Messias too, as the Jews inti-
 “ mate in their two Fargums upon Gen. 49. 18. A very fit
 “ type he was of Jesus Christ. He was so in his very birth:
 “ he was the son of a barren woman; Jesus of a virgin. The
 “ tidings of the birth of Samson were brought to his mother by
 “ an angel; as was that of the birth of Jesus. *He shall be a*
 “ *Nazarite*, says the angel of Samson: and of Jesus it is said
 “ that he dwelt in Nazareth, that it might be fulfilled which
 “ was said by the Prophets, *He shall be called a Nazarine*.
 “ Of Samson the angel foretels that he should deliver Israel;
 “ and the angel tells of Jesus, that he should save his people.
 “ An angel was sent to satisfy both Manoah and Joseph. If
 “ the Spirit of God be said to move Samson; that Spirit de-
 “ scended upon Jesus, and led him into the wilderness. If
 “ Samson marries a Philistine woman, Jesus espoused the Gen-
 “ tiles. Samson killed the lion, destroyed the Philistines, re-
 “ moved the gates of the city, and at his death gave the greatest
 “ blow to his enemies; but it is Jesus Christ that overcame the
 “ devil, and the world, and got the conquest of death and hell,
 “ that destroyed the devil by his death, and that raised himself
 “ up from death to life.”

Kidder's Demonstration of the Messias, p. 2. c. 3.

³ I could wish the reader, before he condemns the doctrine of

339. Jacob's ladder.....Burning bush.....
 Pillar of cloud and fire.....Manna in the wil-
 derness.....Rock in the desert.....Brazen ser-
 pent.....Vail of Moses.....Sacrifices.....Ordi-
 nance of the passover.....The scape goat.....
 The red heifer.....The year of jubilee.....The
 law of the leper.....The law of the near kinf-
 man.....The holy nation of Israel.....The wil-
 derness..... Jordan..... Canaan..... Cities of
 refuge..... Tabernacle in the wilderness.....
 Temple of Solomon.....The holy place.....
 The ark of the covenant.....The vail of the
 temple..... The mercy seat. The golden table....
 The golden candlestick.....The golden altar.....
 The brazen laver.....The anointing oil.....
 The city of Jerusalem.....The hill of Zion.....
 The cities of Babylon, Tyre, and Egypt. ⁴
 The feast of tabernacles.....The day of atone-
 ment.....The feast of first fruits.....The feast
 of Pentecost.....The feast of the new moons.

340. Besides these, we find a considerable num-
 ber

Types, to consider the subject seriously, and to do it the justice of consulting what bishop Chandler has said in behalf thereof in his *Defence of Christianity*, chap. 3. sect. 3, 4, 5. This doctrine is undoubtedly liable to abuse; as what doctrine is not? but yet it admits of sober interpretation, and is of considerable importance in the œconomy of redemption.

⁴ “When the Holy Spirit dictated to the ancient Prophets the prophecies concerning Babylon, Tyre, Egypt, and other tyrannical and corrupt governments, he dictated them in such a manner as plainly evinces, that he had a farther view to this last and most tyrannical and corrupt government of all, the church of Rome.”

Bishop Newton's 26th. Dissertation, vol. 3. p. 378.

ber of emblematical representations, in the writings of the Old Testament, most of which received their accomplishment in the fate of the Jewish nation.^s Circumcision was a type of a new heart :

L

.....Moses

s “ The correspondences of types and antitypes, though they
 “ are not proper proofs of the truth of a doctrine, yet they may
 “ be very reasonable confirmations of the foreknowledge of
 “ God ; of the uniform view of Providence under different dis-
 “ pensations ; of the analogy, harmony, and agreement between
 “ the Old Testament and the New. The words of the law con-
 “ cerning one particular kind of death, *He that is hanged is ac-*
 “ *cursed of God*, can hardly be conceived to have been put in up-
 “ on any other account, than with a view and foresight to the
 “ application made of it by St. Paul. The analogies between
 “ the paschal lamb and *the Lamb of God slain from the foundation*
 “ *of the world* ; between the *Egyptian bondage*, and *the ty-*
 “ *ranny of sin* ; between the *baptism of the Israelites in the sea*
 “ *and in the cloud*, and the *baptism of Christians* ; between the
 “ *passage through the wilderness*, and through the *present world* ;
 “ between *Joshua* bringing the people into the *promised land*, and
 “ *Jesus Christ* being the *captain of salvation* to believers ; between
 “ the sabbath of *rest* promised to *the people of God* in the earthly
 “ *Canaan*, and the eternal *rest*, promised in the *heavenly Canaan* ;
 “ between the liberty granted from the time of the *death of the*
 “ *High Priest*, to him that had fled into a *city of refuge* and the
 “ *redemption* purchased by the *death of Christ* ; between the *High*
 “ *Priest* entering into the *holy place* every year with *blood of*
 “ *others*, and *Christ's* once entering with *his own blood* into *heaven*
 “ *itself*, to appear in the *presence of God* for us : these, I say, and
 “ innumerable other analogies, between the *shadows of things*
 “ *to come*, of *good things to come*, the *shadows of heavenly things*,
 “ the *figures for the time then present*, *patterns of things in the*
 “ *heavens*, and *the heavenly things themselves* ; cannot, without
 “ the force of strong prejudice, be conceived to have happened
 “ by mere chance, without any foresight or design. There
 “ are no such analogies, much less such series of analogies
 “ found in the books of more enthusiastic writers living in such
 “ remote ages from each other. It is much more credible
 “ and reasonable to suppose what St. Paul affirms, that *these things*
 “ *were our examples* ; and that in the uniform course of God's
 “ government of the world, *all these things happened unto them*,
 “ *of old for ensamples*, and they are written for our admonition,
 “ *upon whom the ends of the world are come*. And hence arises

.....Moses slaying the Egyptian, of the deliverance of the Israelites :.....The dream of a cake of barley-bread, of the victory over Midian :.....Isaiah's walking naked and barefoot, of the captivity of Egypt and Ethiopia :.....Jeremiah's linen-girdle, of the destruction of God's people :.....His abstaining from marriage :.....The potter's vessel that was broken :.....The good and bad figs :.....The wine-cup of fury :.....The boards and yokes put upon his neck :.....The iron yoke :.....The purchasing of Hanameel's field :.....The great stones hid in the brick-kiln :.....The tile with Jerusalem portrayed upon it :.....The bread baked upon impure fire :.....The shaving the head and beard with a razor :.....The chain of Ezekiel :.....The removal of his household-stuff :.....Eating and drinking with trembling :.....The useless vine-branch :.....The new-born infant :.....The two eagles and a vine :.....The lions and her whelps :.....The wasted vine :.....The forest of the south-field :..... Grievous fighting :..... A sharpened sword :.....Aholah and Aholibah :.....The boiling pot :..... The sudden death of Ezekiel's wife :..... Dry bones :..... The two sticks for Israel and Judah :..... Hosea's wife :..... The adulterers :..... The plumb-line :..... The basket

“ that aptness of similitude, in the application of several legal
 “ performances to the morality of the gospel, that it can very
 “ hardly be supposed not to have been originally intended.

Clarke's Evid. of Nat. and Rev. Rel. p. 263.

et of summer-fruit:..... And Jonah's gourd:These, with some others that might have been specified, are all so many types and emblems made use of in the writings of the Old Testament, to convey a sort of prophetic instruction to the people, of a variety of circumstances, in which they were intimately concerned. Some of them were a kind of prophetic types; others of them prophetic actions.

And, moreover, besides these there is a variety of prophetic visions recorded in the same sacred volume. There is Jeremiah's almond rod, and the seething pot:.....Ezekiel's chambers of imagery..... destroying weapon..... coals of fire, and cherubim:..... Zechariah's red horsefour horns..... four carpenters..... measuring line..... golden candlestick..... two olive trees.....flying roll.....two women.....four chariots.....two staves, beauty and bands..... cup of trembling.....burdensome stone.....and an hearth of fire among the wood. Most or all these seem to have been a sort of prophetic vision, made use of to convey instruction to the people, with whom the prophets were connected.

I will close these observations on symbolical actions⁶ in the words of a valuable living au-

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⁶ The Reader will find the subject of typical prophecies of the Messias considered at some length, and with great ability, in bishop Warburton's *Divine Legation*, book 6, in *Chandler's Defence*, chap. 3. sect. 1, 2. and in bishop Hurd's *Sermons on the prophecies*, especially the 9th. entitled, 'The Prophetic Style considered.

thor, which will shew the propriety of such representations :..... “ There is a circumstance” says he, “ running through the Old and New
 “ Testament, which has puzzled many serious
 “ enquirers, owing to their unacquaintance with
 “ former manners. I speak of the mode of in-
 “ formation by action. In the first ages, when
 “ words were few, men made up the deficiency
 “ of speech by action, as savages are observed
 “ to do at this day : so that conveying ideas by
 “ action, was as usual, as conveying them by
 “ speech. This practice, from its significancy,
 “ and strong tendency to imprint vivid pictures
 “ on the imagination, endured long after
 “ the reasons for its origination ceased. It
 “ appears to have been confined to no particular
 “ country. The Scythians sent Darius a mouse,
 “ a frog, and a bird, which action spoke as
 “ plainly as words could do, and much more
 “ energetically, that he should fly with all speed
 “ to inaccessible fastnesses. When the son of
 “ Tarquinius Superbus had counterfeited deser-
 “ tion to Gabii, and had secured the confidence of
 “ the citizens, he sent a trusty messenger to his
 “ father, to know how he should conduct himself.
 “ Tarquin led him into a garden, struck off
 “ the heads of the highest poppies in his presence,
 “ which being related to Sextus, he knew that
 “ he should take off the heads of the principal
 “ inhabitants. Conformable to this usage, when
 “ Jacob

“ Jacob feared the wrath of Esau, an angel wrest-
 “ led with him; thereby signifying, that his ap-
 “ prehensions were groundless; and that as he
 “ had prevailed with a divine being, so he should
 “ be powerful over man. Conformable to this,
 “ Ezekiel puts on a yoke to represent the bon-
 “ dage of his countrymen; and walks without
 “ his upper garment, to represent their naked-
 “ ness in captivity. Conformable to this, Jesus
 “ Christ curses the fig-tree, to prefigure the fate
 “ of a people, unfruitful in good works. Aga-
 “ bus binds himself with Paul’s girdle, to prefi-
 “ gure the imprisonment of the latter; and a
 “ mighty angel, in the Revelation, casts a huge
 “ stone into the sea, saying, *Thus shall Babylon be*
 “ *cast down, and found no more at all forever.* At
 “ other times, this information was conveyed in
 “ visions, and not literally transacted; as when
 “ Ezekiel is said to lie many days on one side;
 “ to carry a wine-cup to the neighbouring kings:
 “ and to bury a book in the Euphrates. The
 “ reader must own now, that in this mode of in-
 “ struction, there was nothing fanatic; for fanata-
 “ cism consists in a fondness for unusual actions,
 “ or modes of speech; whereas these were gene-
 “ ral, and accommodated to the ruling taste. If
 “ God spoke in the language of eternity, who
 “ could understand him? He, like the prophet,

“shrinks himself into the proportion of the child,
“which he means to revive.”⁷

SECTION XII.

PROPHETICAL PARABLES and MIRACLES.

341. **N**OR were such figurative representations confined to the Old Testament; for several of our Lord's parables are undoubtedly prophetic of the reception his doctrine should meet with among men, and the vast advances it should make from the most inconsiderable beginning. To this effect will be found that of the sower—the tares—the good seed—the grain of mustard-seed—the leaven—the net—the householder—the marriage feast—the prodigal son—and some others. Every one of these predicts some circumstance or other that should take place in the future events of Divine Providence, and have all received, or are now receiving, their accomplishment in the world.

342. It should not be forgotten too, that even some of our Saviour's miracles contain a prophetic meaning. This will be allowed in the instance of the barren fig-tree..... and large draught of fishes at least; besides several more that seem to have had a predictive signification.

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⁷ Murray's Evidences of the Jewish and Christian Revelations, sect. 7. p. 85.

I cannot express this so well as in the words of the learned Jortin: The miracles of Christ; says he, were prophecies at the same time. They were such miracles as in a particular manner suited his character; they were significant emblems of his designs, and figures aptly representing the benefits to be conferred by him upon mankind, and they had in them, if we may so speak, a spiritual sense.....

He cast out evil spirits, who by the Divine Providence were permitted to exert themselves at that time, and to possess many persons. By this he shewed that he came to destroy the empire of Satan, and seemed to foretel, that wheresoever his doctrine should prevail, idolatry and vice should be put to flight.

He foresaw that the great and popular objection to him would be, that he was a Magician, and therefore he confuted it beforehand, and ejected evil spirits, to shew that he was in no confederacy with them.

The miracle which he first wrought, and which on that account was remarkable, was his turning water into wine at a marriage feast.

There arose in the church, from ancient times, sets of heretics, who condemned wine, and the use of animal food, and marriage; and not only heretics, but the orthodox also ran into extravagant notions of the same kind, crying up celibacy and a solitary life beyond measure, together with rigid

and uncommanded austerities and macerations of the body. Christ, therefore, as we may conjecture was present at this feast, and honoured it with this miracle, that it should stand in the gospel as a confutation of these foolish errors, and a warning to those who had ears to hear, not to be deluded by such fanatics. St. John, who records this miracle, lived to see these doctrines adopted and propagated.

He gave sight to the blind, a miracle well suiting him who brought immortality to light, and taught truth to an ignorant world.—No prophet ever did this miracle before him, as none ever made the religious discoveries which he made. Our Saviour himself leads us to this observation, and sets his miracle in the same view, saying upon that occasion; *I am the light of the world; I am come into this world, that they who see not, may see.*

He cured the deaf, and the dumb, and the lame, and the infirm, and cleansed the lepers, and healed all manner of sickness, to shew at the same time, that he was the physician of souls, which have their diseases corresponding in some manner to those of the body, and are deaf, and dumb, and impotent, and paralytic, and leprous in the spiritual sense.

He fed the hungry multitudes by a miracle, which aptly represented his heavenly doctrine, and the gospel preached to the poor, and which he himself so explains, saying *I am the living bread*
which

which came down from heaven; if any man eat of this bread, he shall live forever.

The fig-tree, which with all its fair appearance was destitute of fruit, and died away at his rebuke, was plainly a figure of the Pharisaical religion, which was only out-side shew; and of the rejection and fall of the Jewish nation.

At his direction the disciples twice cast the net, and had an astonishing draught of fishes, when without him they had long tried in vain and caught nothing; an image of the success which they should have when they became fishers of men, as he himself explained it.

In the miraculous draught related in the twenty first of John, the number of fishes was one hundred and three, which..... is the number of the sorts of fishes then known..... This was an indication, that persons of all nations and conditions should enter into the church.

His rebuking the winds and waves into silence and peace may be considered as an emblem of his spiritual victories over the mad rage of Jews and Gentiles, and his walking upon the sea seem to have been a prelude of the amazing progress of his gospel, which crossed the wide ocean, and reached the remotest lands.....

He raised the dead, a miracle peculiarly suiting him, who at the last day should call forth all mankind to appear before him; and therefore when he raised Lazarus, he uttered those majestic

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ric words: *I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live.*

He performed some miracles upon persons who were not of his own nation, and it was so ordered by Divine Providence, that these persons, as the Centurion, the Syrophaenician woman, the Samaritan leper, should shew a greater degree of faith and of gratitude than the Jews to whom the same favours were granted. This was an indication that the gospel should be more readily received by the Gentiles than by the Jews, and this our Saviour intimates, saying, when he had commended the Centurion's faith, *Many shall come from the east and west, from the north and from the south, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven: but the children of the kingdom shall be cast out into utter darkness.*

He cured some persons at a distance, without visiting and seeing them, to shew that he should convert and save by his sacred word those who should not see and converse with him here on earth.

The darkness which was spread over the land, shewed the spiritual blindness of the Jews, which continued when the gospel shone in the Gentile world, and was an omen of their destruction.

The veil of the temple, which was rent in
twain

again from the top to the bottom, portended the abolition of the ceremonial law, and of the separation between the Jews and Gentiles, and an entrance for believers by the death of Christ into the holy of holies.

The earthquakes at the death and resurrection of Christ shewed the great revolutions which should come to pass in the establishment of the gospel, and in the fall of Judaism and Paganism; for in the sacred writers great changes in the political world are foretold and denoted by earthquakes, by shaking heaven, and earth, and sea, and dry land.⁸

These are some of the most conspicuous prophecies of the New Testament by our blessed Saviour and his Apostles, which have already received their completion. They are not so numerous as those of the Old Testament; but yet they are sufficiently so; equally out of the reach of human sagacity; and equally satisfactory to the mind. If a small number of them may be considered as coming within the reach of probability and human foresight, there are others which bear upon them the authentic stamp of the prophetic Spirit. No. 319, concerning our Lord's own resurrection on the third day, is assuredly out of the compass of human prognostication. Nos. 321, 322, and 323, concerning the gift and effects of the,

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⁸ Jortin's Remarks, book 2, p. 1.

the Holy Spirit, are such as no enthusiast would hazard. No. 332, concerning the severe fate of the town of Galilee, is not within the stretch of the most enlarged mind. But above all, the prophecies of Christ, No. 334, concerning the destruction of Jerusalem, are so extremely remarkable, so very minute, and so literally accomplished, and that accomplishment authenticated by the existing testimony even of a most implacable adversary to the Christian cause, that if we will not be convinced by it, neither should we be persuaded to believe in Jesus, though one rose from the dead to bear testimony to his pretensions. And,

If to all these circumstances respecting the prophecies, we add a due consideration of the types, shadows, and emblematical representations of the Old Testament, with the predictive parables and miracles of the New, we shall be powerfully compelled to allow, that there is something far above mere human origin in the general system of what is usually called Divine Revelation. If the Almighty should ever think proper to make known his will to mankind, what evidence could he give us of the reality and divinity of such manifestation, which he hath not already favoured us with in behalf of the Mosaic and Christian dispensations? What could have been done more for his vineyard that he hath not done for it? Let any serious man reflect, and judge. ⁹ SECTION

⁹ See the 2d of Dickinson's Familiar Letters on religious subjects, where the deist is challenged to make his demands.

SECTION XIII.

PROPHECIES now fulfilling in the world.

WE might have instanced the fulfilment of prophecies in a variety of other particulars, if it had been necessary to our design; but I hasten to specify some remarkable ones, that are now accomplishing in the world.

343. One of the most ancient prophecies extant, is that in the third chapter of Genesis, where it is said, *I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel* ¹ By *the seed of the woman* is unquestionably meant Jesus Christ, who was born of the virgin Mary, without the concurrence of man. By *bruising the serpent's head* we are to understand, that Jesus Christ, should, in due time, destroy all the power, and baffle all the schemes, designs, and stratagems of the Devil, for the destruction of man. This bruising of the serpent's head, therefore, has been going on from the fall of man to this day, and is now carrying forward with very considerable success, with slow but sure steps, by the preaching of the gospel, and providential revolutions, and will have its entire accomplishment

¹ Gen. 3. 15.—The story of Pandora's box is not improbable; a corruption of Eve's tasting the forbidden fruit; and hope remaining behind an allusion to this grand promise.

accomplishment when *righteousness shall cover the earth, as the waters cover the sea*. This, therefore, is a prophecy, that has been receiving its fulfilment from the beginning, is now fulfilling before our eyes, and never will see its entire completion, till the day of judgment; when all the enemies of Jesus shall be made his footstool, and the Devil, that deceiveth the nations, shall be cast into the lake of fire and brimstone, and tormented day and night forever and ever. It begins and ends with time.

344. Another prophecy, now visibly accomplishing in the world, is that of Moses concerning the pains of child-bearing. How literally it is daily receiving its completion none can be ignorant. ²

345. The subjection of the female to the male was predicted immediately after the first transgression.—All nations are evidence to the accomplishment. ³

346. The toil and labour of man in obtaining a subsistence was another subject of early prediction.—Need we enquire whether the prediction has ever met with due honour in the course of Divine Providence? ⁴

347. The dissolution of man was threatened and predicted soon after his transgression.—Long
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² Gen. 3. 16.

³ Ibid.

⁴ Gen. 3. 17—19.

and fatal experience has awfully confirmed the denunciation. ⁵

348. Another prophecy recorded in the bible, which is accomplishing at this day, is that of Noah in the ninth chapter of Genesis. It is a kind of prophetic blessing and curse upon his three sons and their posterity. *And Noah awoke from his wine, and knew what his younger son had done unto him. And he said; Cursed be Canaan; a servant of servants shall he be unto his brethren. And he said, Blessed be the Lord God of Shem; and Canaan shall be his servant. God shall enlarge Japheth, and he shall dwell in the tents of Shem; and Canaan shall be his servant.* In these words are several things contained extremely remarkable. A blessing is pronounced upon Shem the second son. In him and his posterity were contained the principles of true religion, and from him descended the Messiah, in whom all the nations of the earth shall be finally blessed..... Enlargement is promised to Japheth his eldest son, and that he should dwell in the tents of Shem. Japheth, accordingly, had the greatest number of children of any of the three, and his posterity increased more, and spread wider, than either of the other; while many of them embraced the Messiah that sprung from Shem, and others subdued his descendants, and took possession

⁵ Gen. 3. 19.

session of their habitations.—A curse is at the same time denounced against Ham, his youngest son, and his grandson Canaan, which was awfully fulfilled when the Israelites subdued the thirty nations of Canaan. It is also fulfilling at this day in Africa and the west-Indies, where the blacks are continually bought and sold like beasts of burden, and suffer all possible indignity. Every time we see an African black we see a son of Ham : and every time we see a son of Ham, we behold a fellow-creature on whom, and on whose race, this curse has now rested, with more or less severity, for upwards of 4000 years.

Is not this then a very remarkable prediction ? a prediction that has been receiving its accomplishment ever since the universal deluge ? and a prediction that is awfully fulfilling every day in the face of the sun ?—This one portion of the sacred writings contains a prophetic epitome of the history of mankind for a long series of time. ⁶

349. Another prophecy that has been, and is now, fulfilling, is that promise of God to Noah, *that the waters should no more become a flood to destroy all flesh, neither should all flesh be cut off any more, by the waters of a flood, neither should there be a flood to destroy the earth.*⁷ The course of nature has been

⁶ Consult by all means the first of Bishop Newton's Dissertations.

⁷ Gen. 9. 11—15. The present inhabitants of the earth are commonly estimated to be between three and four hundred millions. The inhabitants before the flood are supposed to have been

been going on for upwards of four thousand years, since this promissory prediction was uttered, and though there have been abundance of partial inundations, nothing like a general deluge has ever made its appearance.

350. In the sixteenth chapter of Genesis we are told of Ishmael the son of Abraham by Hagar, even before he was born, that *he should be a wild man; that his hand should be against every man, and every man's hand against him, and yet, notwithstanding, that he should dwell in the presence of all his brethren.* These words were spoken near four thousand years ago. And it is extremely remarkable, that Ishmael and his descendents have, almost ever since that time, been at war with all the world, and all the world with them; that the greatest warriors, who have subdued all other people, have frequently attempted to subdue them, and never have been able to succeed.^b The hand of the Ishmaelites is against every man, and every man's hand is against them, and yet they continue to dwell in the midst of other great nations of the earth, a free and independent people. All other kingdoms have been subdued at one time or other; but the Ishmaelites were never subdued, and probably never shall be.—Must not that

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a much greater number. Indeed, the most moderate calculations make them to have been immensely more than are now alive.

^b Alexander the Great was meditating an expedition against these people at the time he killed himself by excess of drinking.

book be indeed divine, which foresaw and foretold this so many ages ago, and so contrary to the common course of Divine Providence? ⁹

351. We may next call the attention of the Reader to the descendants of Abraham by his other son Isaac. If they were obedient to the law and covenant they were under, it was promised them they should be the happiest people in the world: but if they disobeyed the word of the Lord, and run contrary unto him, they were to become a by-word and reproach among all the nations upon earth. ¹⁰ Moses foretold all this in the fullest manner more than three thousand years ago. Our Saviour declared the same thing in the most affecting terms a short time before he was crucified; and the Jews are now, and have been for seventeen hundred years, a standing and visible proof of the truth both of the writings of Moses, and the gospels contained in the New Testament. It is truly a surprizing circumstance, that all the nations of the earth, who lived in ancient times, should have mixed one with another, and been lost and buried, as it were, in the general mass of mankind, but that the descendants of Abraham, the friend

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⁹ See the second of bishop Newton's Dissertations.

¹⁰ It is quite out of the common course of Divine Providence, that the whole Jewish nation has not long ago entirely perished. In the last destruction of Jerusalem 1100000 souls perished, and 97000 were taken prisoners. In the preceding wars 237940 fell. And 67 years after the destruction of Jerusalem, under Adrian, 580000 more were slain: in all 2014940.

of God, both by Ishmael and Isaac, should still remain distinct and separate nations; and more especially, that the Jews should have been for so many ages scattered among all people, and yet that they should mix and unite with no people! All this was foretold by the prophets of God, in the most exact, and circumstantial manner; and all this is accomplished before our eyes precisely according to the predictions which went before concerning it. ²

352. The short history of the Rechabites delivered us by the prophet Jeremiah is remarkable, and contains a promise of the long duration of that family: *Thus saith the Lord of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you; therefore saith the Lord of hosts, the God of Israel, Jonadab the son of Rechab shall not want a man to stand before me forever.* ³

This is the prophetic promise. It was made two thousand four hundred years ago. How stands the fulfilment, after all the dreadful convulsions that have taken place in that part of the world?

Mr. Samuel Brett, who wrote a narrative of
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² See Levit. 26, and Deut. 28 chap. Read also with attention the seventh and eight of bishop Newton's Dissertations.

³ Jer. 35. 18, 19.

the proceedings of a great council of the Jews in the plain of Ageda in Hungary on the 12th of October, 1650, says, that he was in Syria, and conversed there with the sect of the Rechabites. He says, moreover, “ they still observe
 “ their old customs and rules. They neither
 “ sow, nor plant, nor build houses ; but live
 “ in tents, and often remove from one place to
 “ another, with their whole family and property. ”

353. When Messiah came into the world, the leading distinction that prevailed among the inhabitants of the earth was, Jews and Gentiles. The Jews were God’s peculiar people. The Gentiles were permitted to worship the Divine Being every one in his own way, and seemed to be unnoticed by him. The Jews considered them in this light. The writings of the prophets, however, had foretold many centuries before, that the Heathen nations should be called to the knowledge of the truth, and that Messiah should be for salvation to the ends of the earth. The prophetic declarations to this purpose are numerous. Isaiah abounds with them. To mention one : *There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust.* ⁵ And are not we ourselves, we sinners of the Gentiles, by favour of heaven become Christians, are not we living witnesses, that

⁴ Phoenix. No. 14.

⁵ Is. 11. 1, 10 ; Rom. 15. 8—29.

that all these prophetic declarations concerning us are true?

354. Daniel tells us there should be four great empires in the world; the Babylonian; the Persian; the Grecian; and the Roman. The Babylonian existed in the days of Daniel, which was rather more than five hundred years before our Saviour was born. The Persian was to subdue the Babylonian. It did so. The Grecian was to subdue the Persian. It did so. The Roman was to subdue the Grecian. It did so. The Roman empire, which was to be the last of the four, was to continue some time, and then it was to be divided into ten kingdoms. The Roman empire did continue for some hundreds of years, and then was broken in pieces,⁶ and divided into ten kingdoms, as the prophet had predicted. The former part of the prophecy has been accomplished for many ages, the latter part is now fulfilling in the sight of the nations. Our own is one of these very kingdoms. And, in short,

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⁶ The Roman empire in the west ceased, A. D. 476, when Odoacer took the emperor Mamylus prisoner, and assumed to himself the title of King of Italy. “ Thus failed the very name of an empire in the west. Britain had been long since abandoned by the Romans; Spain was held by the Goths and Suevians; Africa by the Vandals; the Burgundians, Goths, Franks, and Alans had erected several tetrarchies in Gaul; at length Italy itself with its proud metropolis, which for so many ages had given law to the rest of the world, was enslaved by a contemptible barbarian, whose family, country and nation, are not well known to this day.”

Univer. Hist. vol. 7. l. 3. c. 31.

the principal part of Europe, under one name or another, is comprehended in these ten kingdoms. This passage then of Daniel's prophecy, which was spoken considerably more than two thousand years ago, is now accomplished, and accomplishing, before the face of all men. Of the four empires, the Babylonian continued in all about sixteen hundred years; the Persian nearly two hundred; the Grecian two hundred and eighty; and the Roman near sixteen hundred in all, but not more than eight hundred after it had subverted the Grecian empire. These changes in the affairs of men are expressed with great perspicuity by the Prophet: *Thou, O king, sawest,⁷ and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron and part of clay. Thou sawest 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. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them:*

⁷ For an admirable illustration of this prediction, see the thirteenth of bishop Newton's Dissertations. Consult also bishop Chandler's Defence and Vindication.

them: and the stone that smote the image became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king. Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all. Thou art this bead of gold. And after thee shall arise another kingdom inferior to thee, and another third kingdom of brass, which shall bear rule over all the earth. And the fourth kingdom shall be as strong as iron: forasmuch as iron breaketh in pieces, and subdueth all things: and as iron that breaketh all these, shall it break in pieces and bruise. And whereas thou sawest the feet and toes, part of potter's clay, and part of iron, the kingdom shall be divided; but there shall be in it of the strength of the iron, forasmuch as thou sawest the iron mixed with miry clay. And as the toes of the feet were part of iron and part of clay; so the kingdom shall be partly strong, and partly broken. And whereas thou sawest iron mixed with miry clay, they shall mingle themselves with the seed of men: but they shall not cleave one to another, even as iron is not mixed with clay. And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever.

Forasmuch:

Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces: the iron, the brass, the clay, the silver, and the gold; the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation thereof sure.

355. One other remarkable prediction, which is now in good part fulfilled, and is still fulfilling in the world, I will mention, and leave upon the mind of the Reader for serious consideration, before we pass to those which yet remain unaccomplished.

The eleventh chapter of Daniel contains a regular chain of prophecy. It begins with the time in which he himself lived, and extends to the end of the world. In this respect it illustrates, in some degree, both those prophecies which had gone before, and those which come after. Indeed the richness, variety, and extent of it, are such as would require a large treatise to illustrate. And as this has already been done with great ability, it shall be sufficient to have mentioned the prediction, and refer to the learned authors who have so successfully treated upon most of these obscure parts of the sacred writings.*

Various of those portions of scripture, which have been produced under the head of prophecies already fulfilled, might, with sufficient propriety,

* See the sixteenth and seventeenth of bishop Newton's Dissertations, and Prideaux's Connexion, p. 2. b. 2. anno 187, and D. 2. b. 2. anno 164.

priety, have been introduced here. For though they have, in a great degree, received their accomplishment in ages that are past, that accomplishment is still going forward daily, and growing more complete with the revolutions of time. We read the predictions in the sacred writings. We know with certainty that they have been extant for many ages. We see them not only accomplished in periods that are long since gone ; but we behold them accomplishing before our eyes. The death of Adam, No. 1 :.....The destruction of the world by water, No. 3 :.....The fecundity and fame of Abraham, No. 4 :.....The dispersion of the Jews among all nations, No. 176 :..... The state of Tyre, No. 190 :.....Egypt, No. 195 :.....Nineveh, No. 197 :..... Babylon, 198 :.....and several of the predictions concerning the doctrine and kingdom of Jesus Christ ; particularly, Nos. 299, 303, 304, 305, 308 ; all these, with several more, though fulfilled in a strong sense, are, nevertheless, still more completely accomplishing with the revolution of ages. If then we should be disposed to call in question the truth of any or all of those predictions, which have received their completion in periods that are past, or of those which are yet to come ; I do not see with what appearance of reason the most sceptical reader can refuse credit to these which are now fulfilling in the course
of

of Divine Providence. They are existing facts which we have nothing to do but open our eyes to behold. Neither is there any other way to disprove them, but by saying—*Non persuadebis, etiamsi persuadearis*: You may say what you please, but I am determined not to be convinced. I have loved infidelity, and after it I will go, whatever is the consequence.....Be it so.—Let every man pursue the path he hath marked out for himself. But then let him not pretend to be guided by reason: for the moment we cease to examine into the truth, and submit to evidence, we cease to act a reasonable part, and there is no cure in the power of man to devise. Our case is desperate, and we are in the situation of the simple one so affectingly reprov- ed by Solomon :.....*Wisdom* (which is no other than reason) *wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? and the scorn- ers delight in their scorning, and fools hate know- ledge? Turn you at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you. Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my coun- sel, and would none of my reproof; I also will laugh at your calamity; I will mock when your fear com-*
eth;

trib; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you: then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel: they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them. But whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil.

SECTION XIV.

PROPHECIES yet to be fulfilled.

THESE may suffice as a specimen of prophecies now fulfilling. If we pass to the consideration of such as have never yet been accomplished, we shall find them great and important in a very high degree. Among these, the destruction of Antichrist.....the conversion of the Jews.....the subversion of the Mahometan delusion.....the reign of Christ.....the destruction of Gog and Magog.....the burning of the world.....the resurrection of the dead.....and the general judgment.....are clearly foretold in the prophetic scriptures. We know

know they never yet have taken place in the world, and therefore the period of their completion must be still to come. We will consider them separately.

356. The destruction of Antichrist.⁹ This seems to precede the rest in the order of providence. Now we know that whatever opposes the religion of Christ, whatever impedes the erection of his kingdom, may be called Antichrist. And in this sense error and wickedness of every description may be entitled to that denomination. But there is some one particular power spoken of in scripture, that, under a profession of Christianity, is emphatically *antichristian*.

It has been before observed, that the last of the four empires, spoken of by Daniel, was to be divided into ten kingdoms.^{*} Sir Isaac Newton, than whom few men were better judges, tells us the names of these kingdoms were the Vandals and Alans in Spain and Africa; the Suevians in Spain; the

⁹ For the characters of Antichrist see Aphorp's tenth discourse on prophecy.

^{*} Machiavel in his first book of the History of Florence reckons them thus: 1. Vandals in Africa. 2. Alans and Sueves, beyond the Pyrennes in Vasconia and the western part of Spain. 3. Visigoths, in the south of France and Catalonia. 4. Burgundians, in Burgundy. 5. Franks, in Gaul. 6. Angli and Saxons in Britain. 7. Ostrogoths, reaching from Rhætia to Mæsia, and taking in a great part of Pannonia. 8. Gepida. or Langobardi, reaching from Austria and Pannonia Inferior to Sirmium on the banks of the Danube. 9. Huns, and that part of Pannonia (and Dacia) which from them was denominated Hungary. 10. Heruli and Turingi, who under Odacer settled their kingdom in Italy.—See Chandler's Vindication, p. 253; 254.

the Visigoths; the Alans in Gallia; the Burgundians; the Franks; the Britons; the Huns; the Lombards; and the state of Ravenna. The rulers of these kingdoms are called horns. A little horn was to arise in the midst of the ten, subdue three of them, and act in a manner extremely tyrannical. This power is without doubt the Antichrist of the New Testament, and is no other, in the opinion of the best judges, than the church of Rome, with the Pope and clergy at its head. A perusal of the prophecy, compared with some other passages of St. Paul and St. John, and these again with the history of the church, can leave no doubt upon the mind of the propriety of this application.² *In the first year of Belshazzar king of Babylon, Daniel had a dream, and visions of his head upon his bed: then he wrote the dream, and told the sum of the matters. Daniel spake and said, I saw in my vision by night, and, behold, the four winds of the heaven strove upon the great sea. And four great beasts came up from the sea, diverse one from another. The first was like a lion, and had eagle's wings: I beheld till the wings thereof were plucked, and it was lifted up from the earth, and made stand upon the feet as a man, and a man's heart was given to it. And, behold, another beast, a second, like to a bear,*
and

² Consult, by all means, on this subject, the admirable sermons of bishop Hurd on the Prophecies, and especially the eight and eleventh; and the twelve sermons of the late bishop Halifax upon the same subject. Much light is thrown upon most of the prophecies that concern the latter ages in these two volumes

and it raised up itself to one side, and it had three
:ions in the mouth of it between the teeth of it: and they
said thus unto it, *Arise, devour much flesh.* After
this I beheld, and lo another, like a leopard, which
had upon the back of it four wings of a fowl; the beast
had also four heads; and dominion was given to it.
After this I saw in the night visions, and beheld, a
fourth vision, dreadful and terrible, and strong exceed-
ingly; and it had great iron teeth: it devoured and
brake in pieces, and stamped the residue with the feet
of it; and it was diverse from all the beasts that were
before it; and it had ten horns. I considered the
horns, and, behold, there came up among them another
little horn, before whom there were three of the first
horns plucked up by the roots; and, behold, in this
horn were eyes like the eyes of man, and a mouth
speaking great things. I beheld till the thrones were
cast down, and the Ancient of days did sit, whose gar-
ment was white as snow, and the hair of his head
like the pure wool: his throne was like the fiery
flame, and his wheels as burning fire. A fiery flame
issued and came forth from before him: thousand thou-
sands ministered before him, and ten thousand times ten
thousand stood before him: the judgment was set, and
the books were opened. I beheld then because of
the voice 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 flames. As con-
cerning the rest of the beasts, they had their dominion
taken away: yet their lives were prolonged for a sea-
son

for and time. I saw in the night visions, and, behold, one like the Son of man came with 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, 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. I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the thing. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. Then I would know the truth of the fourth beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that were in his head, and of the others which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise: and another shall rise after them;

them; and he shall be diverse from the first, and he shall subdue three kings. And he shall speak great things against the Most High, and shall wear out the saints of the Most High, and think to change times and laws: and they shall be given into his hand until a time and times and the dividing of time. But the judgment shall sit, and they shall take away his dominion, to consume and to destroy it unto the end. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him³

This is a very remarkable prediction; and so exact, methodical, and even chronological, that it has been called the index of ages, and the almanack of the divine dispensations towards our world.

St. Paul evidently alludes to the latter part of this prophecy, and describes the same power in his account of the Man of Sin.

Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshipped: so that he as God sitteth in the temple of God, shewing himself that he is God. Remember ye not, that, when I was yet with you, I told you these things? And now ye know what

³ See this prophecy finely illustrated in the fourteenth of bishop Newton's Dissertations, so often referred to. Consult also Chandler's Defence, p. 128—132, and Vindication part 2, sect. 2, where the several prophecies of Daniel are compared together.

what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him, whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness. †

It seems to be concerning the same power the inspired Apostle speaks in another epistle:.....Now, says he, the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their consciences seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them that believe and know the truth. For every creature of God is good, and nothing to be refused, if be received with thanksgiving: for it is sanctified by the word of God and prayer. ‡

The wicked power spoken of in these two passages

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pages

† See this whole prophecy well illustrated by bishop Newton in the twenty-second of his very useful and important Dissertations.

‡ Consult here the twenty-third of bishop Newton's Dissertations. And for a recapitulation of most of the leading prophecies relating to Popery see the twenty-sixth Dissertation of the same learned Prelate.

sages has existed for many ages, and still continues to exist, though in declining circumstances. But as the destruction of it is clearly predicted, it is manifest the prophecies concerning that destruction rank properly under the head of those which are yet to be accomplished. Many circumstances have been fulfilled already, and its entire demolition is evidently coming forward with hasty steps. The final catastrophe, however, though at no great distance, is still in the bosom of Providence.

SECTION XV.

On the corrupt DOCTRINES and PRACTICES of
the CHURCH of ROME.

AS we Christians, who live in these latter ages when the great revolutions to take place in the world seem already commenced, are more immediately concerned in the prophecies, which refer to these times, it may be convenient, and certainly not unseasonable, to treat more at large on some of the leading corruptions of this Antichristian power, which is undoubtedly the main object of the New Testament prophecies.

Some time after the Christian church had obtained peace from its external enemies, it split into three general divisions, under different heads. One united under the bishop of Rome; another
under

under the bishop of Constantinople; and a third was carried away by Mahomet, the impostor of the East. These divisions, with others of less consequence, have subsisted in great force for many ages.

The church of Rome prevails chiefly in this quarter of the world where we inhabit. A wonderful concurrence of circumstances contributed to its advancement. The mystery of iniquity began to work among the followers of Christ at a very early period; and, by little and little, arose to an astonishing height of power, opulence, and corruption. In the beginning of the seventh century, it received an establishment by a grant from the emperor Phocas, of the title of *Universal Bishop*, to Boniface the Third, after his predecessor, Gregory the Great, had made this solemn declaration:—"I affirm it confidently, " that whoever calls himself Universal Bishop, " or is desirous to be so called, shews himself, by " his pride and elation of heart, to be the fore- " runner of Antichrist." 6

It is remarkable, however, that the church of Rome, notwithstanding all its corruptions, has not generally denied the essentials of the gospel; but, on the contrary, has been the great bulwark of the truth for many ages, against all its numerous adversaries.

N 2

The

⁶ Gregory the Great's Works. Ep. 30. b. 6; and Ep. 34. b. 4.

The point wherein she hath mainly erred is, not by taking away, but by adding to, and enlarging upon, the word of God, to such a degree, that the pure and simple truths of the gospel of Christ are almost buried amidst the rubbish of human ordinances. The articles of faith, essentially necessary to be believed, were originally very few, extremely plain, and easy of comprehension. The New Testament furnishes us with several formularies, which appear, at the time they were written, to have comprehended all that was necessary to be professed in order to constitute any person a true believer. Our Saviour gives us one of these epitomes in the following words:— *All power is given unto me in heaven and in earth, go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.*⁷

St. Paul gives us another of these evangelical epitomes in the following words:— *All have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus.*

Another

⁷ Mat. 28. 18—20.

Another of the same kind he writes to Titus: *The grace of God that bringeth salvation hath appeared to all men, teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works.**

And a third we are favoured with in the same epistle:—*We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared: not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost: which he shed on us abundantly, through Jesus Christ our Saviour: that being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works: these things are good and profitable unto men. †*

N 3

SECTION

* Tit. 2. 11—14.

† Tit. 3. 3—8.

SECTION XVI.

Ancient and modern CREEDS.

SOON after the ascension of our Lord into heaven, various errors broke in upon the church, and kept increasing, at an alarming rate, for several ages. To stop these errors, as far as might be, forms of belief were drawn up by learned men, in different periods, and recommended to the attention of their fellow christians. These forms, at first, were concise and simple, and nearly after the scriptural models: but as fresh errors crept in, they became lengthened in proportion; till at last there was but very little of genuine Christianity contained in them. One of the most early on record, after those in the New Testament, is this of Ignatius:—“ Stop
 “ your ears as often as any one shall speak con-
 “ trary to Jesus Christ; who was of the race
 “ of David, of the virgin Mary: who was
 “ truly born, and did eat and drink; was truly
 “ persecuted under Pontius Pilate; was truly
 “ crucified and dead; both those in heaven,
 “ and on earth, and under the earth being spec-
 “ tators of it: who was also truly raised from
 “ the dead by his Father, after the same man-
 “ ner as he will also raise up us who believe in
 “ him, by Christ Jesus.”⁸ This

⁸ Epist. to the Trallians, sect. 9.

This pious martyr has several more concise creeds scattered up and down in his seven excellent epistles. To the Ephesians he says: “ There is one physician, both fleshly and spiritual; made and not made; God incarnate; true life in death; both of Mary and of God; first passible, then impassible; even Jesus Christ our Lord.”²

Justin Martyr makes confession of his faith to the Emperor of Rome in few words also: “ God the Father of righteousness, and purity, and every virtue; him and his only-begotten Son, together with the Spirit, who spake by the Prophets, we worship and adore.” And a little after: “ The Master who instructed us in this kind of worship, and who was born for this purpose, and crucified under Pontius Pilate is Jesus Christ, whom we know to be the Son of the true God, and therefore hold him the second in order, and the prophetic Spirit the third.”³

Irenæus succeeds Justin, and has left on record several forms of belief, but all to the same purpose. I will produce one: “ The church,” says he, “ though dispersed through the whole world to the ends of the earth, hath received from the Apostles this faith in one God, the Father Almighty, who hath made the
“ heavens,

² Sect. 7.

³ First Apol. sect. 6 and 16.

“ heavens, the earth, the sea, and all things in
 “ them; and in one Jesus Christ, the Son of
 “ God, incarnate for our salvation; and in
 “ the Holy Ghost, who preached by the Pro-
 “ phets the dispensations of God, and his com-
 “ ing, and his generation of the Virgin, and
 “ his passion, and resurrection from the dead,
 “ and the assumption of our beloved Lord
 “ Jesus Christ in the flesh into heaven, and his
 “ coming from heaven in the glory of the Fa-
 “ ther, to gather all things together, to raise all
 “ human flesh, that so every knee in heaven,
 “ in earth, and under the earth, may bow,
 “ according to the good pleasure of the invisi-
 “ ble Father, to Christ Jesus our Lord, and
 “ God, and Saviour, and King; and every
 “ tongue shall confess to him, and he shall exe-
 “ cute just judgment in all things. Wicked
 “ spirits and sinning angels, unjust, wicked, and
 “ blasphemous men, and those who have become
 “ apostates from the truth, he will send into
 “ everlasting fire: but upon the just, and up-
 “ right, and those who observe his precepts,
 “ and upon such as have persevered from the
 “ beginning in his love, or have been brought
 “ to repentance, he will freely bestow life ever-
 “ lasting, and surround them with eternal
 “ brightness.”²

Tertullian says, “ This is the rule of faith,
 “ that

² Lib. 1. ch. 2.

“ that we believe there is only one God, and
 “ no other besides the Creator of the world,
 “ who made all things of nothing by his Word
 “ first of all sent forth; that the Word, cal-
 “ led his Son, appeared variously to the Pa-
 “ triarchs in the name of God; always spake
 “ in the Prophets; lastly, was brought down
 “ into the virgin Mary by the Spirit and pow-
 “ er of God the Father; was made flesh in
 “ her womb; and, being born of her, became
 “ Jesus Christ; from thence preached a new
 “ law and a new promise of the kingdom of
 “ heaven; wrought miracles; being fastened
 “ to a cross, rose again the third day; being
 “ taken up into heaven, he sat down at the
 “ right hand of the Father; sent the power of
 “ of the Holy Spirit to supply his absence,
 “ and to influence those who believe; that he
 “ will come with glory to receive his saints to
 “ the enjoyment of eternal life and the heavenly
 “ promises, and to adjudge the wicked to ever-
 “ lasting fire, when the resurrection of the
 “ flesh shall have taken place. This rule, insti-
 “ tuted by Christ, admits of no questions among
 “ us who are not heretical, and make the per-
 “ sons concerned in them heretics.”³

Origen tells us, the particulars, which were
 plainly treated in the apostolical instruction
 are these: “ First, that there is one God, who
 “ made

³ De Præscript. adv. Hæret.

“ made and composed all things, and who made
 “ them out of nothing, &c. that this God,
 “ as he had promised before by his Prophets,
 “ sent the Lord Jesus Christ in the last days,
 “ &c. then that this Jesus Christ who came
 “ was born of the Father before every crea-
 “ ture: that he, when he had ministered to
 “ the Father in the creation of all things (for
 “ by him were all things made) emptying him-
 “ self in the last days, was made man; was in-
 “ carnate, though God; and remained God,
 “ though made man. He assumed a body like
 “ unto our body; with this only difference, that
 “ he was born of the Virgin by the Holy
 “ Ghost.” †

Cyprian speaks in the same strain: “ Of this
 “ grace of God, this new œconomy, this latter
 “ method of salvation, the Word and Son of
 “ God is made the messenger and manager, who
 “ by all the prophets, go as far backward as you
 “ please, was spoken of under that character,
 “ as a teacher sent from God, to enlighten man-
 “ kind sitting in darkness. This is the Power,
 “ the Word, the Wisdom, the Glory of God.
 “ He descended into the womb of a virgin, and,
 “ through the operation of the Holy Ghost,
 “ took upon him our flesh; and God by these
 “ wonderful means, united himself to man.
 “ This Christ is our God, and being a medi-
 ator

† Ap. Pamp. Mart. apud opera, Jer. vol. 9.

“ator between two, he put on the man, that
 “he might lead him to God his Father;
 “Christ became man, that man might become
 “like Christ.”^s

Gregory of Neocæsarea was the disciple of the famous Origen, and died, A. D. 265. His creed is well known. “There is one God,” says he, “the Father of the living Word, and
 “of the subsisting wisdom and power, and of
 “him who is his eternal image, the perfect beget-
 “ter of him that is perfect, the Father of the
 “only-begotten Son. There is one Lord, the
 “only Son of the only Father, God off God,
 “the character and image of the Godhead,
 “the powerful word, the comprehensive wis-
 “dom, by which all things were made, and
 “the power that gave being to the whole crea-
 “tion, the true Son of the true Father, the
 “invisible off the invisible, the immortal off the
 “immortal, and the eternal off him that is eter-
 “nal. There is one Holy Ghost, having its
 “subsistence off God, which appeared through
 “the Son to mankind, the perfect image of the
 “perfect Son, the life-giving life, the holy
 “fountain, the sanctity and the author of sanc-
 “tification: by whom God the Father is made
 “manifest, who is over all, and in all; and
 “God the Son, who is through all. A perfect
 “Trinity, which neither in glory, eternity, or
 “dominion;

^s De Vanit. Idol. sect. 6.

“dominion, is divided, or separated from itself.”⁶

These creeds were all written within the three first centuries. In the former part of the fourth was framed the Nicene, which is pretty much in the spirit of Gregory's, just recited. In the eight century the Athanasian form was probably drawn up, which is still farther removed from that simplicity which prevailed in the earliest ages. This circumstance alone is a sufficient proof that it is of late date. And for the same reason we may conclude, that the creed, commonly called the Apostles, is of an antiquity very remote. Such a composition could not well be later than the second century.

The next creed we shall mention, and for the sake of which I have introduced all the foregoing, is that of Pope Pius the Fourth, drawn up at the council of Trent, about the year of our Lord 1563;⁷ by a comparison with which all the most early forms of sound words will appear to much advantage.

SECTION XVII.

STRICTURES ON THE CREED OF POPE PIUS THE
fourth.

A summary of the doctrine, discipline, and
ceremonies

⁶ The above is Dr. Cave's translation.

⁷ This celebrated council was begun December 15. 1545, and

ceremonies of the church of Rome, as contained in Pope Pius's creed.

ARTICLE I.

“ I believe in one God, the Father Almighty,
“ maker of heaven and earth, and of all things
“ visible and invisible.”

ART. II.

“ I believe in one Lord Jesus Christ, the
“ only begotten Son of God, begotten of the
“ Father before all worlds, God of God, light
“ of light, very God of very God, begotten,
“ not made, being of one substance with the
“ Father, by whom all things were made.”

ART. III.

“ Who for us men and for our salvation came
“ down from heaven, and was incarnate by the
“ Holy Ghost of the virgin Mary, and was
“ made man.”

ART. IV.

“ And was crucified also for us under Pon-
“ tius Pilate; he suffered and was buried.”

ART. V.

“ And the third day rose again, according to
“ scriptures.”

ART. VI.

“ He ascended into heaven, sits at the right
“ hand of the Father.”

ART.

ended December 4. 1563. And the creed drawn up by it contains the faith of the present Church of Rome.

ART. VII.

“ And is to come again with glory to judge
 “ both the living and the dead, of whose king-
 “ dom there shall be no end.”

ART. VIII.

“ I believe in the Holy Ghost, the lord and
 “ giver of life, who proceeds from the Father
 “ and the Son, who with the Father and the Son
 “ is adored and glorified ; who spake by the
 “ Prophets.”

ART. IX.

“ I believe in one holy catholic and apostolic
 “ church.”

ART. X.

“ I acknowledge one baptism for the remission
 “ of sins.”

ART. XI.

“ I look for the resurrection of the dead.”

ART. XII.

“ I believe in the life of the world to come.
 “ Amen.”

All this is much the same as the Nicene creed. The following articles were framed at the council of Trent, and are many of them extremely erroneous, as the most ordinary reader will easily perceive.

ART. XIII.

“ I most firmly admit and embrace the apos-
 “ tolical and ecclesiastical traditions, and all other
 “ observations and constitutions of the same
 “ church.”

If

If we admit this article in its full extent, all the strange doctrines and ceremonies of the Romish church come in like a flood. This article, therefore, is anticipating the whole creed, begging the question, and must be rejected, till the remaining parts have been examined, and found worthy of acceptance.

ART. XIV.

“ I do admit the holy scriptures in the same
 “ sense that holy mother church doth, whose busi-
 “ ness it is to judge of the true sense and inter-
 “ pretation of them; and I will interpret them
 “ according to the unanimous consent of the
 “ Fathers.”

The Fathers of the first three or four centuries are considerable helps towards a right understanding of the holy scriptures, and we cannot do better than interpret the word of God according to their *unanimous* consent: but those of the following ages, though several of them very valuable, must be read with much caution. Corruptions began to creep in very early. No holy mother church upon earth has a right to impose her interpretations of scripture upon us. Using the best helps with which Providence has furnished us, and paying proper respect to the opinions of wise and good men, especially the *unanimous* judgment of the Fathers of the first three or four ages, the bible is the only criterion of truth, and we are ac-
 countable

countable to God alone for our interpretations of it.

ART. XV.

“ I do profess and believe, that there are seven
 “ sacraments, truly and properly so called, insti-
 “ tuted by Jesus Christ our Lord, and necessary
 “ for the salvation of mankind, though not all of
 “ them to every one, namely, baptism, confirma-
 “ tion, eucharist, penance, extreme unction, or-
 “ ders, and matrimony; and that they do confer
 “ grace; and that of these, baptism, confirmation,
 “ and orders, cannot be repeated without sacri-
 “ lege.—I also receive and admit the received
 “ and approved rites of the catholic church, in her
 “ solemn administration of all the aforesaid sacra-
 “ ments.”

The scripture speaks of only two sacraments, baptism and the supper of the Lord. And I know of no power upon earth that has a right to encrease the number.

In what religious sense can the sacrament of matrimony (admitting it to be a sacrament) be said to confer grace?

The received and approved rites of the church of Rome in the administration of the eucharist are silly and superstitious in a high degree, and utterly inconsistent with that simplicity which characterizes the original institution. Let any impartial person read the service for the Mass in their Manual of Prayers, or attend the administra-
 tion.

mon of the ordinance in a catholic chapel, and he will be perfectly satisfied this representation is not exaggerated.

ART. XVI.

“ I embrace and receive every thing that hath
 “ been defined and declared by the holy council
 “ of Trent concerning original sin and justifica-
 “ tion.”

The council of Trent declares, that “ all man-
 “ kind have lost their holiness and righteousness
 “ by the sin of Adam; except the virgin Mary.”⁸

On the doctrine of justification the fathers of that council say, that “ good works do truly de-
 “ serve eternal life, and whosoever holds the con-
 “ trary is accursed.”⁹

This doctrine of justification embraced by the church of Rome is extremely erroneous, and directly contrary to the opinion of all the Protestant churches in Christendom.^a

ART. XVII.

“ I do also profess, that in the Mass there is
 “ offered unto God a true, proper, and propitia-
 “ tory sacrifice for the quick and the dead; and
 “ that, in the most holy sacrament of the eu-
 “ charist, there is truly, really, and substantially,
 O “ the

⁸ Session 5. sect. 2.

⁹ Session 6. chap. 16. canon 32.

^a See the 39 Articles of Religion, Nos. 10, 11, 12, 13, and the Homily on the Salvation of man.—Consult also the Harmony of the Protestants confessions of faith, and the Epistles of St. Paul, passim.

“ the body and blood, together with the soul and
 “ divinity of our Lord Jesus Christ; and that
 “ there is a conversion made of the whole sub-
 “ stance of the bread into the body, and of the
 “ whole substance of the wine into the blood;
 “ which conversion the whole catholic church call
 “ transubstantiation.”²

The first part of this article is in direct opposition to that one atonement and propitiation which Christ made upon the cross for the sins of the whole world. The other part of the article let them believe who can. No sensible man ever did, or could believe it. It is not only contrary to reason and scripture, but to all our senses, and the most palpable matter of fact. Our Saviour, it is true, says, *This is my body*, and *this is my blood*; but then he says also, *I am the way*—*I am the true shepherd*—*I am the true vine*, and *my Father is the husbandman*. With the same reason, therefore, we may assert, that Christ is a real way—a real shepherd—a real vine—and his Father a real husbandman—as that the bread is his real body, and the wine his real blood. Every child

² The pious and learned bishop Kidder, speaking upon this subject, says, “ The doctrine of transubstantiation contradicts
 “ right reason. It involves an heap of contradictions. It sup-
 “ poseth a change of substance, when the accidents remain;
 “ that these accidents can nourish or destroy; that a body can
 “ be in many places at once, and broken, and whole at the same
 “ time; that a whole body may be in a point; that every
 “ wafer is the whole body, and yet the body but one; and
 “ that a thing can be divided into two wholes.”

child in theology knows perfectly well, that these are all figurative expressions denoting spiritual ideas.

The Catholic objects, If we do but believe the bread and wine are the body and blood of Christ, it shall be according to our faith. Believe that it is so, and it shall be so.

The celebrated Erasmus, with his wonted humour, some centuries ago, pleasantly exposed this kind of sophistical reasoning. He was upon very intimate terms with Sir Thomas Moore. Spending the evening with him on a certain occasion, the conversation turned upon the doctrine of transubstantiation. Sir Thomas was a strenuous advocate for it, and made use of this kind of reasoning. Erasmus, though a Catholic, was incredulous, and incapable of conviction. The evening being spent, and proving rainy, Sir Thomas lent Erasmus a favorite horse on which to ride home, and which was to be returned the next day. Erasmus, however, neglecting to return the nag, as was expected, Sir Thomas sent a servant to enquire after his health, and to bring back the steed. But, instead of restoring him, Erasmus only sent Sir Thomas the following stanza of Latin verses:—

- “ Ut mihi dixisti de corpore Christi
- “ Crede quod edis, et edis:
- “ Sic tibi rescribo de tuo palfrido
- “ Crede quod habes, et habes.

As you said to me concerning the body of Christ, believe that you eat it, and you do eat it: so I write back to you concerning your palfrey, believe that you have him, and you have him.” “ And

2 The reasoning which Dr. Smith made use of in queen Mary's time to prove the same doctrine is equally curious and inconclusive. It is part of a sermon preached by him at Whittington College London; in the very words as it was printed, anno 1572.

“ My masters,” says he, “ you are in great error concerning
 “ the blessed sacrament, and all your trust was in Cranmer,
 “ Ridley, and Latimer. As for Latimer, he said in open disputa-
 “ tion at Oxford, that he had no learning in that matter, but
 “ out of Cranmer's book. Besides this, I disputed with Lati-
 “ mer twenty years ago, and then he had no learning. As for
 “ Cranmer, he said, that his learning came from Ridley. And
 “ as for Ridley, I disputed with him myself, now at Oxford the
 “ other day, and I proved my argument thus: He whom
 “ Christ met at Rome, was at Rome; but Christ met Peter at
 “ Rome; therefore Peter was at Rome. By this argument I
 “ prove two things, and both singular mysteries of our faith.
 “ First, that Peter was at Rome, against those who clatter that
 “ Peter was never at Rome. Secondly, that if Peter met Christ
 “ bodily, as Abdias reporteth, and which I am sure is true, or
 “ else such an ancient and holy father would never have written
 “ it; then consequently, he may be as well in the blessed sacra-
 “ ment, as he was met bodily. To this Ridley stood like a
 “ block, and, feeling himself convicted, answered nothing. Then
 “ said I, Why don't you answer, heretic, most heretical of
 “ heretics?—Did not I not handle him well?—Then he denied
 “ the minor, which I proved thus: Christ met Peter going out
 “ of Rome, and said, Good morrow, Peter; whither goest
 “ thou? Peter answered, Good morrow, good man, whither
 “ goest thou? Then said Christ, I go to Rome to suffer. What
 “ said Peter, I trow, unless I take my marks amiss, ye be
 “ Jesus Christ: Good Lord, how do you? I am right glad I
 “ have met you here. Then said Christ to Peter, Go back and
 “ suffer, or else I must, both for me and thee. When Ridley
 “ had heard this my proof, and Abdias's authority, a doctor ancient
 “ and irrefragable, he answered never a word. And thus I
 “ confuted Ridley, in the audience of a thousand; and yet you
 “ say, that Christ was never bodily on earth since the ascension.
 “ Believe with me, ye be in great error. Let this argument
 “ of mine confound you, as it did Ridley, your chief cham-
 “ pion.”

ART. XVIII.

“ And I believe, that under one kind only,
 “ whole and entire, Christ is taken and received.”

May it not be asked by what authority this change is made, and for what purpose? The original institution contains no such sentiment: *And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body, and he took the cup, and gave thanks, and gave it to them, saying, Drink ye ALL of it: for this is my blood of the new testament, which is shed for many for the remission of sins.*⁴ St. Paul, above twenty years afterwards, confirms the original institution in the manner following:—*I have received of the Lord that which I also delivered unto you, that the Lord Jesus the same night in which he was betrayed took bread: and when he had given thanks he brake it, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come.*⁵ What man, or what number of men upon earth, has a right to change this institution? In the last article the

⁴ Mat. 26. 26—28.

⁵ 1 Cor. 11. 23—25

reverend fathers, who presided at this celebrated council, have done their best to put out the eyes of the whole Christian world; but in this they would deprive us of the precious bloodshedding of the Redeemer of mankind.

ART. XIX.

“ I do firmly believe, that there is a purgatory, and that the souls kept prisoners there do receive help by the suffrage of the faithful.”

The doctrine of purgatory contained in this article has been the source of innumerable evils to the cause of religion in the world, and the destruction of myriads of precious souls: nor does the holy scripture, or the prime of Christian antiquity give the least countenance to it. The catholic sense of the article will best be understood by the Litany for the dead, extracted from their book of Common prayer, which I will produce here pretty much at length for the information of Protestant readers:

“ O God the Father, Creator of the world,
“ have mercy on the souls of the faithful departed.

“ O God the Son, Redeemer of mankind,
“ deliver the souls of the faithful departed.

“ O God the Holy Ghost, perfecter of the
“ elect, accomplish the bliss of the faithful departed.

“ O sacred Trinity, three persons and one
“ God, give rest to the souls of the faithful departed.

“ Blessed

“ Blessed virgin Mary, who by a special pri-
“ vilege of grace wert triumphantly assumed
“ into the kingdom of thy Son, pray for the
“ souls of the faithful departed.

“ Blessed Angels, who, ordering aright the first
“ act of your will, were immediately settled in
“ an unchangeable state of felicity, pray for
“ the souls of the faithful departed.

“ Blessed Patriarchs, whose spirits were filled
“ with joy, when the desired of all nations
“ brought redemption to your long captivity,
“ pray for the souls of the faithful departed.

“ Blessed Prophets, who, having patiently at-
“ tended the coming of the Messias, were at
“ length refreshed with the happy visit of his
“ divine person, pray for the souls of the faith-
“ ful departed.

“ O all ye blessed Saints, who, at the glorious
“ resurrection of our Saviour, were by him
“ translated from the bosom of Abraham to the
“ clear vision of God, pray for the souls of
“ the faithful departed.

“ Blessed Apostles, who, at the last and ter-
“ rible day, shall sit on twelve thrones, judg-
“ ing the twelve tribes of Israel, pray for the
“ faithful departed.

“ Blessed Disciples of our Lord, who, follow-
“ ing his sacred steps in the narrow path of
“ perfection, went strait on to the heavenly Je-

“ rusalem, pray for the souls of the faithful de-
 “ parted.

“ Blessed Martyrs, who, passing through the
 “ red sea of your own blood, without journey-
 “ ing through a tedious wilderness, entered im-
 “ mediately into the land of promise, pray for
 “ the souls of the faithful departed.

“ Blessed Confessors, who, despising the vani-
 “ ties here below, and placing your affections
 “ entirely on the joys above, are already arrived
 “ to the full possession of all your wishes, pray
 “ for the souls of the faithful departed.

“ Blessed Virgins, who, watching continually
 “ with your lamps prepared, were ready at the
 “ first voice of the chaste spouse of heaven to
 “ enter with him into the marriage chamber,
 “ pray for the souls of the faithful departed.

“ O all ye holy Saints, who, not retaining at
 “ your deaths the least irregular adherance to
 “ any creature, were perfectly capable of an
 “ immediate union with your Creator, pray for
 “ the souls of the faithful departed.

“ Be merciful, O Lord, and pardon their sins.

“ Be merciful, O Lord, and hear our prayers.

“ From thy anger, which now too late they
 “ grieve to have provoked by their negligence
 “ and ingratitude, deliver them, O Lord.

“ From the evils to which their defective mor-
 “ tifications in this world have exposed them
 “ in the other, deliver them, O Lord.

“ From the shades of death, where they sit de-
 “ prived

“ prived of the blisful light of thy countenance,
 “ deliver them, O Lord.

“ From the bonds of sin, wherein they re-
 “ main intangled by the disorder of their affecti-
 “ ons, deliver them, O Lord.

“ From the pains of purgatory justly inflict-
 “ ed on them as the proper effects of their sins,
 “ deliver them, O Lord.

“ From that dreadful prison, whence there
 “ is no release till they have paid the uttermost
 “ farthing, deliver them, O Lord.

“ From all their torments, incomparably great-
 “ er than the sharpest pains of this life, deliver
 “ them, O Lord.

“ By the multitude of thy mercies, which have
 “ always shewn compassion on the frailties of
 “ human nature, deliver them, O Lord.

“ By the infinite merits of thy death upon the
 “ cross, where thou reconciledst the world unto
 “ thy Father, deliver them, O Lord.

“ By thy victorious descent into hell, to break
 “ asunder the chains of death, and free such as
 “ were imprisoned, deliver them, O Lord.

“ By thy glorious resurrection from the grave,
 “ when thou openedst the kingdom of heaven
 “ to all believers, deliver them, O Lord.

“ By thy triumphant ascension into heaven,
 “ when thou leddest captivity captive, and pro-
 “ misedst to prepare a place for thy servants,
 “ deliver them, O Lord.

“ By thy dreadful coming to judge the world,
 “ when

“ when the works of every one shall be tried
 “ by fire, deliver them, O Lord.

“ We sinners beseech thee, hear us.

“ That it would please thee to hasten the day
 “ of visiting thy faithful detained in the recepta-
 “ cles of sorrow, and transport them to the city
 “ of eternal peace, we beseech thee, hear us.

“ That it may please thee to shorten the time
 “ of expiation for their sins, and graciously ad-
 “ mit them into thy holy sanctuary, where no
 “ unclean thing can enter, we beseech thee,
 “ hear us.

“ That it would please thee through the pray-
 “ ers and alms of thy church, and especially
 “ the inestimable sacrifice of thy holy altar, to
 “ receive them into the tabernacles of rest, and
 “ crown their longing hopes with everlasting fru-
 “ tion, we beseech thee, hear us.

“ That the blessed vision of Jesus may com-
 “ fort them, and the glorious light of his cross
 “ shine upon them, we beseech thee, hear us.

“ That thy holy angels may bring them into
 “ the land of the living, and the glorious queen
 “ of saints present them before thy throne, we
 “ beseech thee, hear us.

“ That the venerable patriarchs may meet them
 “ and all the ancient prophets rejoice to see them,
 “ we beseech thee, hear us.

“ That the sacred college of apostles may open
 “ them the gates of bliss, and the victorious army
 “ of

“ of martyrs conduct them to thy palace, we be-
“ seech thee, hear us.

“ That the blessed company of confessors may
“ place them in seats of eternal glory, and the
“ chaste train of virgins, with heavenly anthems,
“ congratulate their reception, we beseech thee,
“ haar us.

“ That the whole triumphant church may cele-
“ brate the jubilee of their deliverance, and all
“ the choirs of angels sing hymns of joy for their
“ new and never-ending felicity, we beseech thee,
“ hear us.

“ That in the midst of all these triumphs, the
“ souls that are delivered may themselves adore
“ the glorious author of their happiness, and in
“ their white robes eternally sing hallelujah, salva-
“ tion to our God that sits upon the throne, and
“ to the Lamb that redeemed us by his blood,
“ and made us kings to reign with him forever,
“ we beseech thee, hear us.

“ Son of God, we beseech thee, hear us.

“ O Lamb of God, who wilt come with glory
“ to judge the living and the dead, give rest to
“ the souls of the faithful departed.

“ O Lamb of God, at whose presence the earth
“ shall be moved, and the heavens melt away,
“ give rest to the souls of the faithful departed.

“ O Lamb of God, in whose blessed book of
“ life all their names are written, give eternal rest
“ to the souls of the faithful departed.

If the objects addressed and the requests preferred were authorized by the holy scriptures, it might be granted there is a fine strain of devotion running through this litany. But as this is not by any means the case, we can consider it in no other light than as an idolatrous form of words the most abhorrent to true piety that human ingenuity can devise, and without foundation either in scripture, or sound reason. The prejudice of education must be extremely fascinating, or serious and conscientious Roman Catholics could never be prevailed upon to use such a monstrous form of words in their addresses to the Divine Being. It is a strange mixture of truth and error, right and wrong.

ART. XX.

“ I do believe, that the saints, reigning together
 “ with Christ, are to be worshipped and prayed
 “ unto; and that they do offer prayers unto God
 “ for us; and that their relics are to be had in
 “ veneration.”

The former part of this article is directly contrary to holy scripture; for there our blessed Saviour himself informs us, that we are to worship and serve the Lord our God alone. I know it is usual for the Roman Catholics of this country to explain away the meaning of such declarations as the above, by saying, they only pray to the saints to pray to God for them. If this were true, it is making them mediators, which is contrary to the

the

the holy scriptures, and an injury to the *one Mediator between God and men, the man Christ Jesus*. But this is disingenuous, as there is the most satisfactory evidence to be produced from their own approved authors, and even from their own daily prayers, that they do, upon some occasions, at least, address them directly, and as principals. This, I believe, is not well understood in our day, among Protestants, and hence we are apt to look upon Popery as a thing much more innocent and harmless than it really is. I will therefore produce such evidence for the practice as cannot be contradicted or gain said.

In an old English sermon or homily addressed to the people in Rogation week we have the following extraordinary words :

“ Good friends, these three days, that is to
 “ say, Monday, Tuesday, and Wednesday, ye
 “ shall fast and go in procession, man, woman,
 “ and servant: for we be all sinners, and none
 “ may excuse them from the procession that may
 “ lawfully be there. Then he that with-draweth
 “ himself from the commandment of holy church,
 “ wilfully, he sinneth full grievously. First, he
 “ sinneth in pride, for he is unbuxom: also he
 “ sinneth in sloth, that knoweth himself in sin,
 “ and will not do his diligence to come out there-
 “ by; and right as he with-draweth himself from
 “ the holy procession, right so will God put him
 “ from all the company of heaven, and from all
 “ the

“ the prayers that be done in holy church, till
“ he come to amendment. Therefore all Chris-
“ tian people come together and pray these
“ three days to all the faints in heaven to pray
“ God for us, and put away all the power of
“ the fiend, and keep us from all mischief,
“ perils and dread that fall more this time of
“ the year than any other time : for in this
“ time fall many great thunders and lighten-
“ ings : and, as Lyncolnience faith, There
“ were fiends that fluttered in the air for fear
“ of the blast of thunder, when Christ came to
“ hell-gates when he dispoiled hell : so that
“ when they hear the thunder in the air, they
“ be so agast thereof, that they fall down, and
“ then they go not up again, till they have done
“ some cursed deed, and made tempests on the
“ sea, and throw down ships, and make debate
“ among folk, and make one to flea another,
“ and kindle fire to burn houses, and throw
“ down steeple and trees, and cause women to
“ over-lay their children, and hang and drown
“ themselves in wan hope of despair. Now to
“ put away all such mischiefs and power of the
“ fiend, holy church hath ordained, that all
“ Christian people shall go on procession, and
“ pray to God, and our Lady, and to all the
“ faints in heaven, for succour. Wherefore in
“ the processions bells are rung, banners are dis-
“ played, and the cross cometh after : for right
“ as

“ as a king when he goeth to a battle his trum-
 “ peters go before, then the banners, and then
 “ cometh the king and his host : so the bells
 “ are God’s trumpeters, the banners come after,
 “ then cometh the cross in Christ’s likeness, as
 “ king of Christian people. And as a cursed
 “ tyrant will be fore afraid and adread when he
 “ heareth the trumpeters of a king that is his
 “ enemy, so the fiend, the tyrant of hell, is
 “ afraid, and dreadeth him fore when the bells
 “ ring, and the banners are borne, and the cross
 “ with all the people come ; then he fleeth and
 “ dare not abide, and so the procession putteth
 “ away his power. We read of the city of Con-
 “ stantine, as the people went in procession for
 “ a disease that they had got, as they sung lita-
 “ ny, suddenly a little child was plucked up into
 “ the air and borne into heaven, and the angels,
 “ taught him to sing this song, Holy God, holy
 “ strong God, holy God that never shall die,
 “ have mercy on us. And anon he was let down
 “ again to the earth, and then he sung that same
 “ song, and anon they were delivered of their
 “ disease. From which God deliver us all, and
 “ bear us to blifs. Amen.”

In this homily we find the people called upon
 by the preacher to pray to all the saints in hea-
 ven to mediate for them ; and afterwards they
 are exhorted to pray to the virgin Mary, in par-
 particular,

“ The Book of Festivals.

icular, and all the saints, in general, for help and succour. Many other instances of a similar kind are not wanting:—"O blessed Roch; how
 " magnificent is thy name; who by thy inter-
 " cession knowest how to save a multitude of
 " languishing people, and to shew thyself pro-
 " pitious to all that commemorate thy glorious
 " name? Come, and save us from the plague,
 " and grant to us a good temperature of air." ⁷

Again

⁷ The Hours of the Blessed Virgin, after the Usage of Salisbury.—"No doubt can remain to any impartial persons, that the
 " church of Rome is justly stigmatised with the imputation of
 " idolatry, who examine her missals, breviaries, and approved
 " books of devotion; in which they must see, that the greatest
 " blessings which can be asked of God, and of Christ, are
 " with the utmost humility of expression, requested directly
 " and immediately of the saints. To St. Peter they pray thus
 " on the festival of St. Peter and St. Paul, the 29th of June.

" Peter, blest shepherd, graciously
 " Receive our prayers, our bands of sin untie;
 " By thy sole word, to whom the power is given
 " To open wide, and shut the gate of heaven.

Brev. Rom. Jun. 29.

" To all the Apostles thus,
 " Our guilty souls from punishment
 " Release we pray by your command.
 " For in an instant your commands
 " Sickness and health do both perceive.
 " Heal therefore our diseased minds
 " And every grace in us encrease.

Commune Apost.

" Thus to St. Genouefa,
 " Hear us that pray, blest Genouefe,
 " And pity those who hope in thee;
 " Blot out our sins, and send relief,
 " And comfort in sad misery.

Missa de Sancta Genouefa.

" To St. Martina, a Roman Virgin,
 " O thou our stay and chiefest ornament,
 " Regard the ready service of our minds;

" Rome's

Again, to St. Cloud :—“ O thou comforter of the
 “ desolate, deliverer of captives, the resurrection of
 P “ the

“ Rome’s vows receive, which, in devoutest sort,
 “ Doth praise and worship thee.

Brev. Roman. Jan. 30.

“ They not only pray to the saints, but likewise give praise
 “ and honour to them, and beg them to hear, and receive their
 “ praises.

“ Thus they speak to St. James,
 “ The praises due that we do pay
 “ To thee, hear joyfully this day.

Brev. Rom. in festo St. Jacobi.

“ These instances of prayers and praise to saints may suffice.
 “ *Benevolus*. They may, to go through a hundredth part of
 “ what you might produce of a similar kind, would be very
 “ tedious. But I shall take the liberty to observe, that the ex-
 “ cesses of devotion in the church of Rome to the virgin Mary,
 “ are most extraordinary. Even a canonized person, St. Bona-
 “ venture, has turned every one of the 150 psalms to the honour
 “ of the virgin Mary, in what he calls her psalter: besides the
 “ *Te Deum*, and other most solemn adorations of God. In the
 “ approved hymns and prayers of that church to her, grace,
 “ pardon of sin, and eternal life are acknowledged to be granted
 “ immediately by her, as the giver of these invaluable blessings:
 “ as in the hymns *Memento rerum conditor*, and *Ave maris stella*:
 “ and in the prayers, *Sub tuum præsidium*, *Salve, regina, mater*
 “ *misericordiæ*, &c. Rosaries and books of devotion to her are
 “ numerous. But there was one translated into English for the
 “ use of the Roman catholics here, of a most shocking nature.
 “ This is entitled, *The Devotion of Bondage, or the practice*
 “ *of perfectly consecrating ourselves to the service of the blessed*
 “ *virgin, permissu superiorum*, 1632. The bishop of St. Omer’s
 “ licensed and recommended it highly both to clergy and laity,
 “ granting several indulgences to those who should make a devout
 “ use of it. In this book persons are urged to offer up their
 “ souls and bodies, as bond-slaves to the blessed virgin. Horrid
 “ idolatry! Among her high prerogatives there recounted, this
 “ is the sixth, viz. the sovereign dominion that was given
 “ her, not only over the world, but over the Creator of the
 “ world.* This blasphemy was probably grounded on that
 “ scandalous address to her, allowed in that church, By the
 “ right of a mother command thy son. To fill up the de-
 “ testable measure of absurdity and blasphemy, in the devotions

* Pag. 52.

“ the dead, the salvation of all that hope in thee ;
 “ pray for us.”

So again to the Virgin Mary :—“ O Mary, the
 “ star of the sea, the haven of health, the learnedest
 “ advocate of the guilty, the only hope of the def-
 “ perate, the saviour of sinners ; thou callest thy-
 “ self the handmaid of Jesus Christ but art his
 “ lady ; for right and reason willeth, that the mo-
 “ ther be above the son ; pray him, and command
 “ him, from above, that he lead us to his kingdom,
 “ at the world’s end. ^b

The

“ to her, the priest gives the blessing in the following words,
 “ The virgin Mary, with her pious Son, bless us.† Where
 “ she is placed at least upon a level with the Son of God. To
 “ what an enormous degree will superstition extend !

This is a very able and candid work, on the errors of the pre-
 sent Romish church. The author, the Rev. James Smith, is
 now vicar of Alkham, in Kent, and was some years ago a clergy-
 man of the church of Rome. He seems well informed upon the
 subject, and his book will give much satisfaction to those whom it
 may concern.

The state of Popery in Spain may be seen in a book written
 by D. Antonio Gavin, entitled, A Master-Key to Popery. This
 gentleman was born and educated in that country, and became a
 secular priest in the church of Rome, and afterwards a minister
 of the church of England. The picture that is here exhibited
 of the practices of the Romish church is horrible beyond con-
 ception. If the principles are bad, the practices are worse. The
 horrible impurity of the Popish clergy is exposed in this pub-
 lication in a very shocking point of view.

^a Antidot. Animæ Pii.—This is a Popish book of prayers.
 There is too the book just mentioned, called, “ The Blessed Vir-
 gin’s Psalter,” written by Cardinal Bonaventura, which is more
 blasphemous, if possible, than the above. For all the way through
 the book of Psalms, where the name of God is used, he frequently
 changes it for the name of the blessed Virgin. For example, Ps. 7,
 1. it is written, *O Lord my God, in thee do I put my trust.* He turns

† See the Primer, or Office of the Blessed Virgin Mary, printed in Engl sh,
 1699, page 16.

The following is still more extraordinary:

A prayer to St. Ann.

“ O great Saint! in honour of God’s regarding
 “ and exalting you, in his eternity, to those most
 “ high and sublime estates of mother of the mother
 “ of God, and grandmother of Jesus Christ.

“ In union of all the graces, which were given
 “ you in consequence of these; of the sanctity of
 “ your soul, of your most profound humility, of
 “ your perfect resignation, of your eminent devo-
 “ tion, of silence and retreat, of the tenderness of
 “ your love towards your daughter and your grand-

P 2

“ son

it, *O my good Lady, in thee have I put my trust.* Thus again in the 9th, 16th. and several others through the Psalter, *I will praise thee, O Lady—Preserve me, O Lady—Rejoice in our Lady, O ye righteous.*—If this is not idolatry, what is?

Another Popish writer, Bernard de Bassi, affirms, that as many creatures honour the Virgin, as honour the Trinity; and the same deluded man says in another place, “ That our Lord was with
 “ Mary, and Mary with our Lord, in the same work of redemp-
 “ tion: for the Mother of mercy says, She was helper to
 “ the Father of mercy in the work of our salvation.”

What horrible blasphemy!

As a proof that Popery is still the same in the present day that it is here described to be, take the following short narrative from Cook’s first voyage round the world by Hawksworth, chap. 2.
 —“ At Rio de Janeiro, the capital of the Portuguese domi-
 “ nions in America, the churches are very fine, and there is
 “ more religious parade in this place than in any of the popish
 “ countries in Europe. There is a procession of some parish
 “ every day, with various insignia, all splendid and costly in the
 “ highest degree. They beg money, and say prayers in great
 “ form, at the corner of every street.

“ While we lay here, one of the churches was rebuilding;
 “ and to defray the expence, the parish to which it belonged had
 “ leave to beg in procession through the whole city once a week,
 “ by which very considerable sums were collected. At this
 “ ceremony, which was performed by night, all the boys of a

“ son, of your continual application of mind to-
 “ ward those two divine objects, of all the offices of
 “ grandmother, which you were worthy to render
 “ to Jesus Christ; in honour of this, that he hath so
 “ strongly tied you in blood, spirit, and grace, to his
 “ hypostatic union :

“ In adoration of all the virtues of your life, and
 “ of the last breath, in which you gave up your
 “ spirit, in the state of final grace, consummated
 “ in the hand of your grandson, and your God :

“ In homage of the right and power, which
 “ you had, of mother, over your daughter, and
 “ of grandmother over her son, and of their sub-
 “ missions and reverences, which they render
 “ you :

“ In acknowledgement, lastly, of this, that
 “ you

“ certain age were obliged to assist, the sons of gentlemen not
 “ being excused. Each of these boys was dressed in a black
 “ cassock, with a short red cloak, hanging about as low as the
 “ waist, and carried in his hand a pole about six or seven feet
 “ long, at the end of which was tied a lantern. The number of
 “ lanterns was generally above two hundred, and the light was
 “ so great, that the people who saw it from the cabin windows
 “ thought the town had been on fire.

“ The inhabitants, however, may pay their devotion at the
 “ shrine of any saint in the calendar, without waiting till there
 “ is a procession ; for before almost every house there is a little
 “ cupboard, furnished with a glass window, in which one of these
 “ tutelary powers is waiting to be gracious ; and to prevent his
 “ being out of mind, by being out of sight, a lamp is kept con-
 “ stantly burning before the window of his tabernacle in the
 “ night. The people indeed are by no means remiss in their
 “ devotions, for before these saints they pray and sing hymns
 “ with such vehemence, that in the night they were very distinct-
 “ ly heard on board the ship, though she lay at the distance of
 “ at least half a mile from the town.

“ you were not only of that family, which Je-
 “ sus Christ came to establish upon earth, but
 “ even mother and head of this family, and look-
 “ ing on Jesus as making a person of this fa-
 “ mily :

“ O glorious saint! associate me to this worthy
 “ family, bend and unite my soul to Jesus Christ,
 “ and that I may be wholly his, since you touch
 “ him so near, as there is none but Mary betwixt
 “ you and him.

“ O! I believe, that in virtue of this great com-
 “ munication of love and grace, which is between
 “ you and the author, the mother of grace, that
 “ you might have right and power in heaven to
 “ give souls to Jesus and to Mary :

“ O my sovereign, next to Jesus and Mary,
 “ give them my soul. I yield and resign to you
 “ all the power that I have over myself. I put
 “ under your government and protection all the
 “ moments and motions of my life, and all the
 “ persons that compose my family, which, hence-
 “ forward, I will call yours.

“ Lastly, my all-dear mother and mistress, for
 “ the last grace I beg of you, that, as you had al-
 “ ways your eyes on the divine face of Jesus
 “ Christ, and your heart in his, with burnings and
 “ flames, which he enkindled within you, when you
 “ had the honour of kissing and embracing him;
 “ a time which so continued to encrease each mo-
 “ ment, that at last it put a period to your life ;

“ when

“ when not being able to support the effort of
 “ it, you happily, and by an excess of languishing
 “ love, expired into the hands of your daughter,
 “ and in the kisses of your grandson.

“ O! that you would just so assist me, in the
 “ passage and decisive moment of mine eternity,
 “ and obtain for me a happy death, under the
 “ protection of the Virgin, and in the grace of Je-
 “ sus. Amen. Amen. Amen. Amen. Hallelujah.”

Extravagant as this prayer is, and strange as it may seem, the Doctors of the Sorbonne at Paris gave it and the book whence it is taken, intituled, *The Prerogatives of St. Ann*, their approbation, in the following form :

“ We, the Doctors in Divinity, under written,
 “ of the Faculty of Paris, do certify, that we
 “ have read and examined this book, intituled,
 “ *The Prerogatives of St. Ann*, dedicated to
 “ the Queen by the Maids of St. Joseph ;
 “ wherein we have found nothing but what is con-
 “ formable to the Roman church. On the con-
 “ trary, we have thought it worthy to be pub-
 “ lished, as very useful to maintain the devotion
 “ to St. Ann. In faith whereof, we have signed
 “ this certification.

“ Given at Paris, this 10th. of July, 1643.

“ Vincent Jude.

“ C. Bourbon.”

If it be objected, that the spirit of Popery is greatly changed from what it was when these
 prayers

prayers were in use: it is granted with pleasure, that the minds of *many English Catholics* are much more enlightened than formerly; but Popery is still the same; and the prayers made use of by them in their public and private devotions are not changed at all: witness the following, which is transcribed from the Prayer Book now commonly made use of by the Catholics in this kingdom:—“ We fly to thy patronage, O sacred
 “ mother of God, despise not our prayers in
 “ our necessities, but obtain our deliverance from
 “ all dangers, O ever-glorious, and blessed Vir-
 “ gin. Lord, have mercy on us. Christ, have
 “ mercy on us. Lord, have mercy on us. Christ,
 “ hear us. Christ, graciously hear us.

“ God, the Father of heaven, have mercy on
 “ us.

“ God, the Son, Redeemer of the world, have
 “ mercy on us.

“ God, the Holy Ghost, have mercy on us.

“ Holy Trinity, one God, have mercy on us.

“ Holy Mary,

“ Holy Mother of God,

“ Holy Virgin of virgins,

“ Mother of Christ,

“ Mother of divine grace,

“ Most pure mother,

“ Most chaste mother,

“ undefiled mother,

“ Untouched mother,

} pray for us.

- “ Amiable mother,
- “ Admirable mother,
- “ Mother of our Creator,
- “ Mother of our Redeemer,
- “ Most prudent virgin,
- “ Venerable virgin,
- “ Renowned virgin,
- “ Powerful virgin,
- “ Merciful virgin,
- “ Faithful virgin,
- “ Mirror of justice,
- “ Seat of wisdom,
- “ Cause of our joy,
- “ Spiritual vessel,
- “ Honourable vessel,
- “ Noble vessel of devotion,
- “ Mystical rose,
- “ Tower of David,
- “ Tower of ivory,
- “ House of gold,
- “ Ark of the covenant,
- “ Gate of heaven,
- “ Morning star,
- “ Health of the sick,
- “ Refuge of sinners,
- “ Comfort of the afflicted,
- “ Help of Christians,
- “ Queen of angels,
- “ Queen of patriarchs,
- “ Queen of prophets,

} pray for us.

“ Queen

“ Queen of apostles,
 “ Queen of martyrs,
 “ Queen of confessors,
 “ Queen of virgins,
 “ Queen of all saints,

} pray for us.

“ Lamb of God who takest
 away the sins of the world,

} Spare us, O Lord.
 } Hear us, O Lord.
 } Have mercy on us.

“ We fly to thy patronage, O sacred mother of
 “ God, despise not our prayers in our necessities,
 “ but obtain our deliverance from all dangers,
 “ O ever-glorious and blessed virgin.

This is called the Litany of our blessed Lady
 of Loretto. The following is the Litany of the
 Saints.

“ Lord, have mercy on us. Christ, have mer-
 “ cy on us. Lord, have mercy on us. Christ,
 “ hear us. Christ, graciously hear us.

“ God, the Father of heaven, have mercy on us.

“ God, the Son, Redeemer of the world, have
 “ mercy on us.

“ God, the Holy Ghost, have mercy on us.

“ Holy Trinity, one God, have mercy on us.

“ Holy Mary, pray for us.

“ Holy mother of God,

“ Holy virgin of virgins,

“ St. Michael,

“ St. Gabriel,

} pray for us.

“ St.

- “ St. Raphael,
 “ All ye holy Angels and Arch-
 angels,
 “ All ye holy Orders of the blessed
 spirits,
 “ St. John Baptist,
 “ St. Joseph,
 “ All ye holy Patriarchs and Pro-
 phets,
 “ St. Peter,
 “ St. Paul,
 “ St. Andrew,
 “ St. James,
 “ St. John,
 “ St. Thomas,
 “ St. James,
 “ St. Philip,
 “ St. Bartholomew,
 “ St. Matthew,
 “ St. Simon,
 “ St. Thadde,
 “ St. Matthias,
 “ St. Barnabas,
 “ St. Luke,
 “ St. Mark,
 “ All ye holy Apostles and Evan-
 gelists,
 “ All ye holy Disciples of our
 Lord,
 “ All holy Innocents,

} pray for us.

“ St.

- “ St. Stephen,
- “ St. Lawrence,
- “ St. Vincent,
- “ St. Fabian and Sebastian,
- “ St. John and Paul,
- “ St. Cosmas and Damian,
- “ St. Gervase and Protase,
- “ All ye holy Martyrs,
- “ St. Silvester,
- “ St. Gregory,
- “ St. Ambrose.
- “ St. Augustin,
- “ St. Jerome,
- “ St. Martin,
- “ St. Nicholas,
- “ All ye holy Bishops and
Confessors,
- “ All ye holy Doctors,
- “ St. Anthony,
- “ St. Bennet,
- “ St. Bernard,
- “ St. Dominic,
- “ St. Francis,
- “ All ye holy Priests and Levites,
- “ All ye holy Monks and Her-
mits,
- “ St. Mary Magdalen,
- “ St. Agathy,
- “ St. Lucy,
- “ St. Agnes,

} pray for us.

“ St.

- “ St. Cecily,
 “ St. Catharine,
 “ St. Anastasia,
 “ All ye holy Virgins and Wi-
 dows,
 “ All ye men and women, Saints of God,
 “ make intercession for us. ”
 “ Be merciful to us ; spare us, O Lord, &c.

ART. XXI.

“ I do firmly believe, that the images of Christ,
 “ of

Such has been the passion of the Roman Catholics for multiplying saints, that there are several in their calendar, to whom they offer their prayers, of whose existence there is much reason to doubt. For instance ; on the 27th. of July, they pray to the Seven Sleepers, who, they tell us, went into a cave, in the reign of Decius, and slept above 300 years. Believe this who can !

On the 23d. of April, they pray to St. George the tutelar saint of England : and yet it is by no means clear there ever was such a man. We probably ought to read Gregorius for Georgius : for Gregory sent Austin to convert England.

See Byrom's Poems, vol. 1. p. 100—104.

The 21st. of October is observed in memory of St. Ursula, and the 11000 virgins : whereas the whole story is probably a falsehood.

On the 15th. of March they pray to one Longinus, as the soldier that wounded our Saviour's side on the cross. There is no evidence, however, that this was the name of the man, and if it was, that he was ever converted.

On the 9th. of March they celebrate the memory of forty soldiers, killed at Sebasta, and yet one of them died a Pagan.

On the 29th. of the same month they pray to St. Marcus Arethusius, and yet Baronius, one of their own learned writers, condemns him as an heretic.

What work have they not made about Thomas a Becket ? And yet he was a traitor to his king and country.

Nay even Jaques Clement, and Burgoyne his confessor, who were concerned in the murder of king Henry the Fourth of France, had both the honour of a canonization, and are ranked amongst the most highly favoured of the saints of God for their meritorious conduct in that bloody business ! Such are the deeds of genuine Popery !

“ of the blessed virgin, the mother of God, and of
 “ other saints, ought to be had and retained, and
 “ that due honour and veneration ought to be paid
 “ unto them.”

If this means no more than that common respect we usually pay to the picture of a friend, we are agreed. If it does, then it is directly contrary to the second commandment: *Thou shalt not make to thy self any graven image, nor the likeness of any thing that is in heaven above, nor in the earth beneath, nor in the waters that are under the earth: thou shalt not bow down to them, nor worship them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.*

ART. XXII.

“ I do affirm, that the power of indulgences
 “ was left by Christ in the church, and that the use
 “ of them is very beneficial to Christian people.”

The reader will judge of the nature and tendency of indulgences from the following instance of one which was granted by Clement VI. in the year 1351, to the king and queen of France, and their successors. The English translation of it is as follows :

“ Clement, bishop, servant of the servants of
 “ God, to our most dear children in Christ, John
 “ and Joan, the illustrious king and queen of
 “ France

“ France, greeting, and apostolical benediction .
“ Your design we readily agree to, those especially
“ by which ye may obtain from a propitious God,
“ as ye piously request, peace and health of soul:
“ hence it is that we, inclining to your supplications,
“ do, by apostolical authority, by the tenor of
“ these presents, for ever, indulge to you, and your
“ successors, who for the time being shall be kings
“ and queens of France, and to every of you, and
“ them, that such confessor, religious or secular, as
“ any of you or them shall think fit to chuse, may
“ commute for you and them, such vows as perhaps
“ you may have made already, or which by you and
“ your successors may be hereafter made (the ultra-
“ marine vow, and that of the blessed apostles, Peter
“ and Paul, and that of chastity and continency,
“ only excepted) and also such oaths by you taken,
“ or by you and them hereafter to be taken, as
“ you and they cannot commodiously keep, into
“ other works of piety, according as he shall see ex-
“ pedient, for the health of your and their souls;
“ and agreeable to God. Be it therefore utterly
“ unlawful for any man whatever, to infringe this
“ our grant, or by a rash adventure, to proceed
“ in opposition to it; but if any shall presume to
“ attempt this, let him know, that he shall incur
“ the indignation of Almighty God, and of his
“ blessed apostles, Peter and Paul.

“ Given

“ Given at Avignon, the 19th of April, in our
“ ninth year.”¹

This is a specimen of the indulgences which were, upon certain occasions granted to poor credulous souls, according to the privilege claimed by the Pope of Rome in this 22d. article of the council of Trent just mentioned. And indeed Popes in general have for a long series of time granted, or rather sold, pardons and indulgences to the most abominable crimes. A little before the Reformation the form of indulgences was so ample, that rich men were unconcerned what sins they committed, knowing that they could, living or dead, purchase a pardon: for if they neglected it during their lives, it was but leaving so much money by their wills for masses and indulgences after their deaths, and they were assured all would be forgiven them. I know that many of our more enlightened Roman Catholics pretend to be ashamed of this doctrine, but there is the most incontestible evidence that it is a doctrine of their church. Indeed the article before us expressly asserts it : and the following instances are too notorious to be denied.

1. “ These three prayers are written in the
“ chapel of the Holy Cross in Rome ; who that
“ devoutly say them, shall obtain ten hundred
“ thousand of years of pardon for deadly sins
“ granted of our holy Father John 22. Pope of
“ Rome.

“ Pater

¹ D' Achery's Spicilegium.

“ Pater Noster. Ave. Oratio.

“ Domine Jesu Christe, &c.

2. “ To all them that before this image of
 “ Pyte devoutly say five Pater Nosters, and
 “ five Avies, and a Credo, pitiously beholding
 “ these arms of Christ’s passion, are granted
 “ 32755 years of pardon. And Sixtus 4th.
 “ Pope of Rome hath made the fourth and fifth
 “ prayer, and hath doubled his foresaid pardon.

“ Adoro te, Domine Jesu Christe,

“ in cruce pendentem, &c.

3. “ This epistle of our Saviour sendeth our
 “ holy Father Pope Leo to the Emperor Charles
 “ the Great, of the which we find written, who
 “ that beareth this blessing upon him, and saith
 “ it once a day, shall obtain forty years pardon,
 “ and eighty Lenttyge. And he shall not perish
 “ with sudden death.

“ Crux X. Christi sit mecum.

“ Crux X. est quam

“ semper adoro, &c.

4. “ Our holy Father Pope John 22d. hath
 “ granted an hundred days of pardon to all them
 “ that say this prayer at the elevation of our Lord
 “ Jesus Christ.

“ Oratio.

“ Ave, caro Christi chara

“ immolata crucis ara, &c.

5. “ Our holy Father Innocentius, Pope of
 “ Rome, hath granted seven years of pardon to
 “ all

“ all them that say this prayer devoutly at the
 “ elevation of our Lord in the mass.

“ Oratio.

“ Salve, lux mundi : Verbu n

“ Patris, &c.

6. “ This prayer was shewed unto St. Augus-
 “ tine by revelation of the Holy Ghost, and who
 “ that devoutly say this prayer, or hear read, or
 “ beareth about them, shall not perish in fire
 “ or water, neither in battle or judgment, and
 “ he shall not die of sudden death, and no venom
 “ shall poison him that day ; and what he asketh
 “ of God he shall obtain, if it be to the salvation
 “ of his soul ; and when thy soul shall depart from
 “ thy body, it shall not enter to hell.

“ Pater Noster. Ave Maria.

“ Deus propitius esto mihi, &c.

7. “ These five petitions and prayers made by
 “ St. Gregory, and hath granted unto all them
 “ that devoutly say these five prayers, with 5
 “ Pater Noster, 5 Ave Maria, and a Credo,
 “ 500 years of pardon.

“ Oratio.

“ Ave manus dextera

Christi, &c.

8. “ This prayer shall ye say in the worship of
 “ all the blessed members of Christ devoutly ;
 “ and ye shall have 300 days of pardon for every
 “ Salve.

Q

Oratio.

“ Oratio.

“ Salve tremendum cunctis
potestatibus caput, &c.

9. “ This prayer is made by our holy Father
“ Pope John 22, and he hath granted unto all
“ them that devoutly say this prayer, beholding
“ the glorious visage or vernacle of our Lord,
“ 10000 days of pardon : and they that can not say
“ this prayer, let them say 5 Pater Noster, 5
“ Aves, and 5 Credo in Deum.

“ Salve sancta facies nostri
Redemptoris, &c.

10. “ Another orison to the blessed vernacle
“ of our Lord; who that saith it devoutly shall
“ have 3 years of pardon, granted by our holy
“ Father the Pope Innocentius.

“ Oratio.

“ Ave facies præclara, &c.

11. “ Who that devoutly beholdeth these arms
“ of our Lord Jesus Christ, shall obtain 6000 years
“ of pardon of our holy Father St. Peter the first
“ Pope of Rome, and of 30 other Popes of the
“ church of Rome successors after him, and our
“ holy Father Pope John 22 hath granted unto
“ all them very contrite and truly confessed, that
“ say these devout prayers following in the com-
“ memoration of the bitter passion of our Lord
“ Jesus Christ, 3000 years of pardon for deadly
“ sins, and other 3000 for venial sins, and say
“ first a Pater Noster and Ave Maria.

Oratio.

“ Oratio.

“ Dirupisti Domine vincula mea, &c.

12. “ This prayer made the holy doctor St.
 “ Ambrose of all the articles of Christ’s passion,
 “ and our holy Father Anastasius the Pope hath
 “ granted to all them that devoutly say it 500 days
 “ of pardon.

“ Oratio.

“ Domine Jesu Chrifte, &c.

13. “ Our holy Father Pope Innocentius the
 “ 2d. hath granted to all them that say this pray-
 “ er devoutly in the worship of the wound that our
 “ Lord had in his blessed side when he was dead ;
 “ hanging on the cross, 4000 days of pardon.
 “ Pater Noster. Ave Maria.

“ Oratio.

“ Ave vulnus lateris nostri
 Salvatoris, &c.

14. “ Another devout prayer to be said before
 “ the image of St. Ann, Maria, and Jesus : of
 “ the which Raymundus the Cardinal and Legate
 “ hath granted 100 days of pardon totiens quo-
 “ tiens.

“ Oratio.

“ Quotquot maris sunt guttæ et
 “ arenæ, terræ grana, &c.

Oratio sancti Bernardi de senis ordinis Minorum.

15. “ This most devout prayer said the holy Father
 “ St. Bernard daily kneeling in the worship of the
 “ most holy name of Jesus. And it is well to

Q :

believe,

“ believe, that through the invocation of the most
 “ excellent name of Jesu, St. Bernard obtained a
 “ singular ward of perpetual consolation of our
 “ Lord Jesu Christ. And this prayer is written in
 “ a table that hanged at Rome in St. Peter’s church
 “ near to the high altar there, as our holy Father
 “ the Pope evely is wont to say the office of the
 “ mass; and who that devoutly with a contrite
 “ heart daily say this orison, if he be that day in
 “ the state of eternal damnation, then this eternal
 “ pain shall be changed him in temporal pain of
 “ purgatory, it shall be forgotten and forgiven
 “ through the infinite mercy of God. Pater
 “ Noster. Ave Maria.

“ Oratio.

“ O bone Jesu. O dulcis Jesu. O Jesu
 “ fili Mariæ, &c.²

A curious piece of antiquity of this kind we
 have in earl Rivers’s chapel in this town. A
 person is represented with six companions pray-
 ing to the Pope of Rome to be delivered from
 everlasting condemnation. The Pope is likewise
 upon his knees before our blessed Saviour, from
 whom he is supposed to have obtained pardon
 for 26000 years and 26 days for Roger Legh and
 Elizabeth his wife by saying five Pater Nosters,
 four

² These 15 prayers are taken from Archbishop Tennison’s book against Pulton, the Jesuit, and may be met with likewise in the *New Family Instructor*, p. 212—218.

four Aves, and a Credo. The said Roger died in 1506, and Elizabeth in 1489.³

As the form of these indulgences, and the benefits which they were supposed to convey, are in general unknown in Protestant countries, I will here enlarge a little more upon the nature of them. The indulgence which the famous Tetzel made use of in Germany just before the Reformation, has been preserved by Seckendorf, an able writer, and is thus faithfully translated from the Latin; indeed it is so extravagant, that, unless it had

Q 3

been

³ Many inscriptions of a similar kind with this are to be met with in Weever's Ancient Funeral Monuments.

In an ancient English book, intitled, The Customs of London, there is a Bead-roll of the whole pardons granted by the Popes, and among the rest this story:—

“ That in the church of St. John Lateran Pope Sylvester
 “ gave thereto as many years pardon, as it rained drops of water
 “ the day that hallowed the church; at which time it rained so
 “ fore, that no man had seen a greater rain before that day.
 “ And when he had granted this, he thought in himself, whe-
 “ ther he had so much power or not. Then there came a voice
 “ from heaven and said, Sylvester, thou hast power enough to
 “ give that pardon. And God granted this much thereto, that,
 “ and a man had made a vow to Jerusalem, and lacked good to
 “ do his pilgrimage, if he go from St. Peter's church to St.
 “ John Lateran, he shall be discharged and have the absolution
 “ of the promise.

“ Blessed be the mother that beareth the child who heareth
 “ mass on Saturdays at St. John Lateran, for he delivereth all them
 “ that he desireth out of purgatory, to the number 77 souls.

“ There is the grave that St. John laid himself in, when he
 “ said mass, and then came a great light over the grave; and
 “ when the light was gone, then find they nothing there but
 “ heavenly bread. In that grave cometh every Good Friday
 “ in the night the holy cream and oil, and he that putteth therein
 “ his head hath an hundred thousand years of pardon.”

See more of the same kind of stuff in Weever's Ancient Funer-
 ral Monuments, p. 146, &c.

been well authenticated, we might justly have doubted of the truth of it :

“ May our Lord Jesus Christ have mercy upon
 “ thee, and absolve thee by the merits of his
 “ most holy passion. And I, by his authority,
 “ that of his blessed apostles Peter and Paul,
 “ and of the most holy Pope, granted and com-
 “ mitted to me in these parts, do absolve thee,
 “ first from all ecclesiastical censures, in whatever
 “ manner they have been incurred, and then from
 “ all thy sins, transgressions and excesses, how
 “ enormous soever they may be, even from such as
 “ are reserved for the cognizance of the holy see ;
 “ and as far as the keys of the holy church extend,
 “ I remit to you all punishment you deserve in
 “ purgatory on their account; and I restore you
 “ to the holy sacrament of the church, to the
 “ unity of the faithful, and to that innocence and
 “ purity you possessed at baptism; so that when
 “ you die, the gates of punishment shall be shut,
 “ and the gates of the paradise of life shall be
 “ opened; and if you shall not die at present,
 “ this grace shall remain in full force when you
 “ are at the point of death. In the name of the
 “ Father, of the Son, and of the Holy Ghost.
 “ Amen.”

This view of things is really very shocking, and the more so, as it does not depend upon the perversions and misrepresentations of Protestants, but

but upon the accounts which Catholic writers themselves have given us.

Dr. Jortin, in his life of Erasmus, gives us a humorous story from the above Seckendorf concerning the said Tetzal. He says that when Tetzal had picked up a vast sum at Leipzig, a gentleman of that city, who had no veneration for such superstitions, went to him, and asked him, if he could sell him an indulgence before hand for a certain crime, which he would not specify, and which he intended to commit. Tetzal said, Yes; provided they could agree upon the price. The bargain was struck, the money paid, and the absolution delivered in due form. Soon after this, the gentleman, knowing that Tetzal was going from Leipzig well loaden with cash, waylayed him, robbed him, and cudgelled him; and told him at parting, this was the crime, for which he had purchased an absolution. George, duke of Saxony, a zealous friend to the court of Rome, hearing of this robbery, at first was very angry; but being informed of the whole story, he laughed heartily, and forgave the criminal. † If

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† There is a book called, The Tax of the Sacred Roman Chancery, in which is a particular account how much money was to be paid into the Pope's chamber, for almost all sorts of vices. It was printed in 1514, about 280 years ago, by the authority of the then Pope, and has since been translated into English under the title of "Rome a great Custom-House for sin." Indeed it went through several editions, both in Popish and Protestant countries, and was one of the main causes why the latter rejected the council of Trent. A few extracts from it will abundantly satisfy us what the creed of pope Pius means by the power of granting indulgences.

If it is objected, that the spirit of popery is
changed

ABSOLUTIONS.

	l.	s.	d.
“ For him that stole holy things out of a consecrated place	0	10	6
“ For him who lies with a woman in the church	0	9	0
“ For a layman for murdering a layman	0	7	6
“ For him that killeth his father, mother, wife, or sifter	0	10	6
“ For laying violent hands on a clergyman, so it be without effusion of blood	0	10	6
“ For a priest that keeps a concubine; as also his dis- pensation for being irregular	0	10	6
“ For him that lieth with his own mother, sifter, or godmother	0	7	6
“ For him that burns his neighbour's house	0	12	0
“ For him that forgeth the Pope's hand	1	7	0
“ For him that forgeth letters apostolical	1	7	0
“ For him that takes two holy orders in one day	2	6	0
“ For a king going to the holy sepulchre without licence	7	10	0

DISPENSATIONS.

“ For a bastard to enter all holy orders	0	18	0
“ For a man or woman that is found hanged, that they may have Christian burial	1	7	6

LICENCES.

“ To eat flesh and white meats in Lent, and other fasting days	0	10	6
“ To marry in times prohibited	2	5	0
“ To eat flesh in times prohibited	1	4	0
“ Not to be tied to fasting days	1	4	0

Mr. Bayle (in his Dictionary, under the article Branch, Lau-
rence) hath given us the history of this remarkable book. I will
transcribe from him and one of our own eminent Prelates some
further observations upon it.

“ In this book there is a very particular account, how much
“ money was paid into the Apostolic or Pope's chamber, for
“ almost all sorts of vices. For instance; He who had been
“ guilty of incest with his mother, sifter, or other relation, either
“ in consanguinity or affinity, is taxed at 5 gros. The absolution
“ of him who has murdered his father, mother, sifter, wife,—5
“ or 7 gros.

“ The absolution and pardon of all acts of fornication, com-
“ mitted by any of the clergy, in what manner soever, whether
“ it be with a nun, within or without the limits of the nunnery,
“ or with his relations in consanguinity or affinity, or with his
“ god-daughter, or with any other woman whatsoever; and
“ whether also the said absolution be given in the name of the
“ clergyman himself only, or of him jointly with his wheres.

changed, and that none of these indulgences are
known

“ with a dispensation to enable him to take and hold his orders
“ and ecclesiastical benefices, and with a clause also of inhibition ;
“ costs 36 tournois, and 9, or 3 ducats.—And if, besides the
“ above, he receives absolution from sodomy, or bestiality, with
“ the dispensation and clause of inhibition, as before, he must pay
“ 90 tournois, 12 ducats, and 6 carlins.—But, if he receives
“ absolution from sodomy, or bestiality only, with the dispensa-
“ tion or clause of inhibition, he pays only 36 tournois, and 9
“ ducats.

“ A Nun, having committed fornication several times, within
“ and without the bounds of the nunnery, shall be absolved, and
“ enabled to hold all the dignities of her order, even that of
“ abbess, by paying 36 tournois and 9 ducats.

“ The absolution of him who keeps a concubine, with dispen-
“ sation to take and hold his orders and ecclesiastical benefices, costs
“ 21 tournois, 5 ducats, and 6 carlins.”

“ This is a translation of the very words of the book itself ;
“ only the first articles of the book are wanting in one edition.
“ However, these articles also are in the most perfect and correct
“ editions.

“ This book has been several times printed, both in Popish
“ and Protestant countries ; and the Protestant princes inserted it
“ among the causes of their rejecting the council of Trent.
“ When the Papists saw what use the Protestants made of it,
“ they put it into the list of prohibited books. But then they
“ condemn it, only upon the supposition of its having been cor-
“ rupted by the (Protestants, or) heretics.—But, let them sup-
“ pose as much as they please, that it has been corrupted by
“ heretics ; the editions of it which have been published in Po-
“ pish countries, and which the Papists cannot disown, as that
“ of Rome, 1514, that of Cologne, 1515, those of Paris, 1520,
“ 1545, and 1625, and those of Venice ; one in the 6th vol. of Oceanus
“ juris, published, 1533 ; the other in the 15th. vol. of the same
“ collection, reprinted, 1584 — These editions, I say, are more
“ than sufficient to justify the reproaches of the Protestants, and
“ to cover the church of Rome with confusion.—The Popish
“ controvertists, who have not a word to say against the autho-
“ rity of the edition of Rome, or that of Paris, &c. are under
“ great perplexity. However, since the Protestants have made
“ so great an handle of this book, the Papists pretend that, though
“ some of the Popes have been guilty of such infamous practices,
“ and suffered such books to appear, yet the church of Rome
“ in general abhors them.—A fine proof of the infallibility of the
“ Popes !

known in the present day. I grant, that the face of things, especially in this country, is much altered for the better, and that we have many excellent persons, who have risen superior to the spirit of their own religion.⁵ But that indulgences are totally abolished by the court of Rome is by no means the case. It was but in the year 1703, that the privateers of Bristol took the Spanish Galleon, in which they found five hundred bales
of

‘ But the church of Rome has never shewn, by the suppression
‘ of these taxes, that she has had them in abhorrence. They
‘ have been printed, as has been already observed, thrice at
‘ Paris, twice at Cologne, and twice at Venice. And some of
‘ these editions have been published since Claude d’ Espence, a
‘ Popish doctor, exclaimed publicly against the enormities of this
‘ book.—The inquisition of Spain, and that of Rome, have
‘ condemned the book, only as they (pretend) it to have been
‘ corrupted by heretics.

‘ I must add, that the suppression of such a work is not a sure
‘ sign of disapproving the rules which it contains. This may
‘ only signify that they repented of the publication of it, as
‘ it gave so fair an handle for the Protestants to reproach the
‘ court of Rome; and to wound the church of Rome through
‘ the files of the Pope.—These ought to be esteemed mysteries
‘ of state, *arcana imperii*, not fit to be divulged. †

‘ I would say here in the words of the celebrated Dr.
Bentley, that I would not be thought to charge every single
member of that communion with all the faults of his religion.
“ I question not but great numbers think and act in godly sin-
“ cerity. Every age has produced among them some shining
“ examples of piety and sanctity. We do not however consider
“ individuals, but the collective body of popery; not private
“ lives and secret opinions, but the public avowed doctrines, and
“ the general practice of the managers. There was one pious
“ family even in Sodom, and without doubt many wicked ones
“ even in Jerusalem. Not every single person within the limits
“ of the Reformation is as good as his profession requires; nor
“ every Papist as bad as the popish system permits.”

Sermon at Cambridge, Nov. 5, 1715.

† Pp. Watson's Collection of Theo. Tracts, vol. 5. p. 274

of popish bulls, and sixteen reams were in a bale. So that they reckoned the whole came to 3, 840, 000. These bulls are imposed on the people, and sold, the lowest at three ryals, a little more than 20d. but to some at fifty pieces of Eight, about 11d. of our money; and this to be valued, according to the ability of the purchaser, once in two years. All are obliged to buy them against Lent. Besides the account given of this in the cruising Voyage, I have a particular attestation of it by captain Dampier.— He was not concerned in casting up the number of them; but he says, that there was such a vast quantity of them, that they careened their ships with them.

This discovery was made about fourscore years ago. And that the same doctrine is still encouraged is evident from the bull for the universal jubilee in the year 1775 by the late excellent pope Ganganelli. A few extracts from this bull may not be unacceptable.

“ Clement, bishop, servant of the servants of
 “ God, to all the faithful in Jesus Christ, to
 “ whom these letters shall come, health and apos-
 “ tolical benediction.

“ Jesus Christ our Lord, the author of our sal-
 “ vation, not satisfied with procuring to man,
 “ by his death and passion, a deliverance from the
 “ old slavery of sin, a return to life and liberty, an
 “ exaltation to the sublime title of co-heirs to
 his

“ his glory, and children of God ; has added to
 “ all these favours one infinitely precious, and
 “ destined for those, who, drawn aside by human
 “ frailty, and their own perverseness, have unfor-
 “ tunately forfeited the right they had to the di-
 “ vine inheritance. By the power to remit sins,
 “ which he gave to the prince of the Apostles
 “ when he entrusted him with the keys of the
 “ kingdom of heaven, he has procured to sin-
 “ ners a means of expiating their transgressions,
 “ of recovering their first innocence and receiving
 “ the fruits of redemption. As it is the only
 “ means they possess, who have deviated from
 “ the law of the Lord, to re-enter into friendship
 “ with God, and to attain eternal salvation, the
 “ successors of St. Peter, the heirs of his pow-
 “ er, have never had any thing more at heart,
 “ than to summon all sinners to the divine source
 “ of mercy, to offer and promise pardon to true
 “ penitents, and to invite even those who are held
 “ in heavy chains of sin to the hopes of remission.

“ Although the exercise of a duty of this im-
 “ portance, so necessary for man’s salvation, has
 “ never interrupted the cares of their Apostolical
 “ ministry ; they have nevertheless judged proper
 “ to chuse and fix, in the course of ages, certain
 “ remarkable periods for engaging sinners to soften
 “ the divine wrath, to embrace penitence as the
 “ only plank which remains after shipwreck ;
 “ and that by the hope of a more ample harvest

“ of

“ of graces and pardons, and by the public and
 “ general liberty to share the treasures of indul-
 “ gence of which they are the depositories.—
 “ And that no generation might be deprived of
 “ the precious advantages attached to these times
 “ of relaxation, they have fixed the return of
 “ every twenty fifth year as the year of jubilee,
 “ the holy year, the year of grace and remission,
 “ which they have ordered to be opened in the
 “ city which is looked upon as the centre and seat
 “ of religion.

“ We then, in conformity with so salutary a
 “ custom, and one of these privileged years being
 “ at hand, are anxious to announce it to all of
 “ you, our dear children, who are united in the
 “ possession of the same faith with us, and the
 “ holy Roman catholic church; and we exhort
 “ you to labour for the good of your souls, and
 “ to profit by such means of sanctification as may
 “ be most effectual. We offer you a share of all
 “ the riches of Divine mercy and clemency which
 “ have been entrusted to us; and chiefly of those
 “ which have their origin in the blood of Jesus
 “ Christ. We will then open to you all the gates
 “ of the rich reservoir of atonement derived
 “ from the merits of the holy Mother of God,
 “ the holy Apostles, the blood of the Martyrs,
 “ and the good works of all the Saints, so great
 “ and sincere is our desire to facilitate to you the
 “ recovery of peace and reconciliation.—————

“ We

“ We invite you then to drink of this overflowing
 “ stream of indulgence, to enrich yourselves
 “ in the inexhaustible treasures of the church ;
 “ and according to the custom and institution of
 “ our ancestors, by the consent of our venerable
 “ brethren, the Cardinals, &c.

“ O all of you; then, who are the children of
 “ the church, do not let slip the present occasion,
 “ this favourable time, these salutary days, of
 “ employing them to appease the justice of God,
 “ and obtain your pardon.

“ Hasten to the city of Sion; come and fill
 “ yourselves with the abundance which reigns in
 “ the house of the Lord, &c. &c.”

Such is the doctrine of indulgence now practised in the church of Rome.⁶

ART. XXIII.

“ I do acknowledge the holy catholic and apostolic
 “ Roman church to be the mother and mistress
 “ of all churches; and I do promise and
 “ swear true obedience to the bishop of Rome,⁷
 “ the

⁶ See another of these bulls of indulgence for the kingdom of Spain in Gavin's *Master-Key to Popery*, page 105—134.

⁷ There have been in all near three hundred Popes of Rome, and some of them the vilest wretches that ever lived. The idea of infallibility is all a joke, which no man of any information gives the least credit to. In the fifteenth century there were three Popes at one time. Bellarmine himself, the great champion of Popery, acknowledges, that there have been no less than forty Popes accused of heresy and error. I have said above, that some of them were the vilest wretches that ever lived. We will give a few specimens.

1. John 13. Platina, a Popish historian, gives a very shocking account of this vicar of Christ. He says he had from his youth up been debauched with all manner of vice and wickedness:

“ the successor of St. Peter, the prince of the
 “ Apostles, and vicar of Jesus Christ.”

Pope Pius 5. and Boniface 8. assert and decree,
 the former in the conclusion of this Creed, and
 the

what time he had to spare from his lust, he employed more in
 sporting than in praying: that he was the most flagitious rogue
 that ever was before him. He cut off one Cardinal's hand;
 another's nose; committed incest with both his sisters; and is
 said to have been caught at last and stabbed in the very act of a-
 doltery. He died about the year 972.

The unanimous consent of all historians shews, that the ages
 of the church, from the ninth century to the time of the Reform-
 ation, were monitrouly ignorant and superstitious. Of the tenth
 age, Barorius, a warm advocate for papal infallibility, speaks
 thus: “ What was then the face of the Roman church! how
 “ deformed! when whores, no less powerful than vile, bore the
 “ chief sway at Rome, and at their pleasure changed sees, ap-
 “ pointed bishops, and, which is horrible to mention, did thrust
 “ into St. Peter's see their own gallants, false popes, &c. Annals,
 “ tom. 10. anno 900.

2. John 24th. had upwards of forty articles, containing almost
 all manner of vices exhibited against him, to the council of
 Constance; such as incest, fornication, adultery, poisoning,
 atheism, and such like. This was in the beginning of the fifteenth
 century.

3. Alexander 6th. lived in the beginning of the sixth century.
 He was a poisoner, a murderer, an adulterer, insatiably avari-
 tious; an atheist; and, as a certain author says of him, an uni-
 versal villain.

It is well known by those who are acquainted with the history
 of the Papacy, that these three are not the only ones that were
 notorious for their wickedness. Julius 2d.—Leo 10th.—Paul
 3d.—Julius 3d.—Paul 5th.—and several more, were highly de-
 praved in their moral characters, and a scandal to Christianity.
 Marcellinus, who lived in the third century, sacrificed to idols.
 Pope Felix was a perjured Arian. John the 22d. denied the
 immortality of the soul. John the 23d. was deposed by the coun-
 cil of Constance for a great number of notorious crimes, proved
 by witnesses, and owned by himself; as lewdness, simony, adul-
 tery, poisoning his predecessor, and a thousand cheats, says
 Du Pin, a doctor of the Sorbonne, 15 cent. See Smith's Errors
 of the Church of Rome detected, Dialogue the fourth, on the
 infallibility of the Church of Rome.

the latter in his canon law, as follows: “More-
 “over we declare, and say, and define, and pro-
 “nounce to every human creature, that it is alto-
 “gether necessary to salvation, to be subject to the
 “Roman Pontiff.”⁸

Wheresoever two or three are met together in the name of Christ to worship the Father, there is a true church. So says our Saviour himself. I am therefore of opinion that the above article, and the declaration of the two pretended vicars of Christ, have mistaken our Lord’s meaning.

ART. XXIV.

“I do undoubtedly receive and profess all other
 “things that have been delivered, defined, by
 “the sacred canons and œcumenical councils,
 “and especially the holy synod of Trent;
 “and all other things contrary hereunto, and all
 “heretics condemned, rejected, and anathematized,
 “by the church, I do likewise condemn, reject,
 “and anathematize.”

This article and the last cut off at one stroke from salvation, the whole world of Jews, Heathens, Mahometans, and Christians, except those who can receive the above creed. And that this is the avowed sentiment of the church of Rome,
 even

⁸ This was the doctrine of the church of Rome for some ages, but it is now, I believe, pretty generally exploded, in Protestant countries particularly, though still retained in Catholic offices of devotion.

even in the present day,⁹ let the Litany of Intercession for England, in their Manual of Prayers, bear witness :

“ O God, the Father, creator of the world,
“ have mercy on England.

“ O God, the Son, redeemer of mankind,
“ have mercy on England.

“ O God, the Holy Ghost, perfecter of the
“ elect, have mercy on England.

“ O Sacred Trinity, three persons and one God,
“ have mercy on England.

“ Holy Mary, mother of God, pray for Eng-
“ land.

“ Holy Mary, queen of angels, whose power-
“ ful intercession destroys all heresies, pray for
“ England.

“ Holy Mary, virgin of virgins, whose eminent
“ sanctity our Lord hath honoured with so ma-
“ ny miracles, pray for England.

“ St. Michael, prince of the church, pray
“ for England.

R

“ St.

⁹ It is vain to talk of a change of the religion in the church of Rome, while the daily service of that church maintains in the minds of the people all its ancient superstition and idolatry. Some other of the books in the hands of the common people are of the most absurd and detestable kind. A Popish book entitled, *The Devotion to the sacred Heart of Jesus, &c.* was published a few years ago, and dispersed with great industry among the Roman Catholics of this Country, and is extremely superstitious. Some account of this horrible book, with various extracts from it, may be seen by the curious, in archdeacon Blackburne's *Considerations on the present state of the controversy between the Protestants and Papists of Great Britain and Ireland.*

“ St. Gabriel, glorious messenger of our Sa-
“ viour’s incarnation, pray for England.

“ St. Raphael, faithful guide of those that have
“ lost their way, pray for England.

“ Holy Angel, to whose pious custody this
“ province is committed, pray for England.

“ All holy angels, and blessed Spirits of hea-
“ ven, who celebrate with joy the conversion of
“ sinners, pray for England.

“ St. John Baptist, precursor of the Messias,
“ and great example of penance, pray for Eng-
“ land.

“ All ye holy Patriarchs and Prophets, friends
“ of God, and advancers of his truth, pray for
“ England.

“ St. Peter, prince of the apostles, and su-
“ preme pastor of Christ’s sheep, pray for Eng-
“ land.

“ St. Paul, doctor of the Gentiles, who of a
“ persecutor becamest a preacher, pray for Eng-
“ land.

“ St. Andrew, first disciple of Christ, and con-
“ stant lover of the cross, pray for England.

“ All ye holy Apostles and Evangelists, chief
“ planters of the christian faith, and zealous main-
“ tainers of the catholic union, pray for England.

“ St. George, our principal patron, whose cou-
“ rage remained invincible in the midst of so many
“ torments, pray for England.

“ St. Alban, our first martyr, who for the gene-

“ rous

“ rous charity of harbouring a priest, wast put
 “ to death, pray for England.

“ St. Thomas of Canterbury, who, as a faith-
 “ ful shepherd, laidest down thy life in defence of
 “ thy flock, pray for England.

“ All ye holy Martyrs of this nation, who volun-
 “ tarily lost your lives here, to find them again in a
 “ joyful eternity, pray for England.

“ St. Gregory, most vigilant bishop of the uni-
 “ versal church, whose pious zeal sent missioners
 “ from Rome for the conversion of our ancestors,
 “ pray for England.

“ St. Augustine, pecuñiar apostle of this na-
 “ tion, by whom our forefathers were reclaimed
 “ from paganism and idolatry, pray for England.

“ St. Bede, most venerable confessor, by whose
 “ religious life and learned writings the catholic
 “ faith was eminently propagated amongst us, pray
 “ for England.

“ All ye holy Bishops and Confessors, by whose
 “ wisdom and sanctity this island was once a flou-
 “ rishing seminary of religion, pray for England.

“ St. Helen, most holy queen, and happy mo-
 “ ther of the first christian emperor, pray for
 “ England.

“ St. Ursula, most blessed martyr, who diedst
 “ in the glorious defence of faith and chastity, pray
 “ for England.

“ St. Winefride, most admirable virgin, even

“ in this unbelieving generation still miraculous,
 “ pray for England.

“ All ye holy Saints of this nation, who,
 “ amidst the innumerable joys of heaven, still
 “ retain a particular charity for the salvation of
 “ your country, pray for England.

“ All ye holy Saints of all places, who, though
 “ divided here in several regions, were yet united
 “ in the same faith, and now enjoy one common
 “ felicity, pray for England.

“ Be merciful, O Lord, and spare us.

“ Be merciful, O Lord, and hear us.

“ From the dangers most justly threatening
 “ our sins, deliver England, O Lord.

“ From the spirit of pride, rebellion and apos-
 “ tacy, deliver England, O Lord.

“ From the spirit of hypocrisy, profaneness and
 “ sacrilege, deliver England, O Lord.

“ From presuming on their own private opinions
 “ and contemning the authority of thy church,
 “ deliver England, O Lord.

“ From schism, heresy, and all blindness of
 “ heart, deliver England, O Lord.

“ From gluttony, drunkenness, and the false
 “ liberty of an indisciplined life, deliver, England,
 “ O Lord.

“ We sinners beseech thee, hear us.

“ That it may please thee to hasten the conver-
 “ sion of this our miserable country, and reunite

“ it

“ it to the ancient faith and communion of thy
 “ church; we beseech thee, hear us.

“ That it may please thee particularly to have
 “ mercy on our relations, friends, and benefactors,
 “ and open their eyes to see the beauty of thy truth,
 “ and embrace it; we beseech thee, hear us.

“ That it may please thee to incline the hearts
 “ of all our magistrates rightly to understand our
 “ religion, and impartially to consider our suffer-
 “ ings, and, how hardly soever they may deal
 “ with us, make us still with exactest fidelity to
 “ perform our duties towards them; we beseech
 “ thee, hear us.

“ That it might please thee to comfort and
 “ strengthen thy servants, who suffer for the catho-
 “ lic faith, and not to permit the weakest of us,
 “ by any temptation whatsoever, to fall away
 “ from thee and thy truth; we beseech thee,
 “ hear us.

“ That it may please thee to enlighten the hearts
 “ of all schismatics, who live out of the church,
 “ seriously to apprehend the danger of their state,
 “ and the great importance of eternal salvation;
 “ we beseech thee, hear us.

“ That it may please thee mercifully to look
 “ down from heaven on the tears of the afflicted,
 “ and the blood of so many martyrs who have spent
 “ their lives, and suffered death to convert us to
 “ thee; we beseech thee, hear us.

“ Son of God, we beseech thee, hear us.

“ O Lamb of God, &c.

The inhabitants of England are surely much obliged to their friends of the church of Rome for their prayers and intercessions on their behalf. But we should all remember, that there is such a thing as *compassing sea and land to make one profelyte*, and yet being fundamentally mistaken ourselves. Besides, how ill do these sentiments of infallibility, which the members of the church of Rome assume, agree with those of the rest of the world? It is well known, that the whole body of Protestants look upon their church as the most corrupt and erroneous of any in Christendom, and no other than the Antichrist and Whore of Babylon described in the New Testament; which charge the excellent bishop Hurd has fastened on her with such evidence, as may indeed be despised, but can never be refuted.* And the Greek church, superstitious and erroneous as it is, holds the church of Rome in as high detestation as the church of Rome can possibly do them. For as the pope of Rome excommunicates once in the year, all those who are not of his communion, so the Greeks do the same to the Roman Catholics.

In passion-week, the Patriarch of Constantinople, dressed in his pontifical habits, goes up to the altar of his church, and solemnly curses and excommunicates

* See his admirable discourses on Prophecy.

excommunicates all the Roman Catholics in the world. Having pronounced the words used in the ceremony, he drives a nail into the floor with a hammer, as a mark of his malediction, and then pronounces the sentence of excommunication upon all such as shall offer to remove it.

They have another ceremony of almost a similar nature, performed by the Patriarch of Jerusalem, who, in dignity, is next to the Patriarch of Constantinople. He sits on a throne before the door of the convent of the holy sepulchre, dressed in his pontifical habit, and attended by as many of the eastern bishops as can conveniently be present at the ceremony. There mass is celebrated, and after service is over the Patriarch tramples seven times upon the figure of a city, built upon seven hills, which, in all respects, alludes to Rome. On the top of the figure is an eagle with two heads, and all those who attend at the ceremony know, that by this is meant, the Greeks trampling upon the city and church of Rome. ²

To draw to a conclusion of these strictures. This creed, and these prayers and litanies, which I have transcribed from the public offices of the Roman Catholics, shew indisputably the genuine sentiments of their church. ³ And I appeal to the

R 4

judgment

²Hurd's View of all Religions, p. 264.

³ If in the foregoing strictures on the doctrines of the Romish church, I have in any respect exceeded the bounds of just representation, I am sorry for it, and sincerely wish it unsaid

judgment of every serious and impartial person, and to the pure, unadulterated word of God, if there can be any opinions more erroneous, or any practices more abhorrent to the spirit of Christianity, than several of these doctrines and practices must be allowed to be. Strange ! that so many sensible, learned, well-disposed people, and especially of those who live in Protestant countries, should be able to embrace such opinions as the truths of God. It was a saying, if I mistake not, among the Jews of old, that if but two persons went to heaven, the one should be a Scribe and the other a Pharisee. Such was the opinion generally entertained among the people of the piety of these two denominations of men. But how different was the judgment of our Saviour ! *I say unto you, says the Searcher of hearts, that except your righteousness,*

The Catholics are a very respectable and opulent communion of Christians ; and, apparently, much more decent in their manners, regular in their deportment, and zealous in their religion than we Protestants *generally* are. I do not wish, therefore, they should be deprived of any privilege, civil or religious, which they enjoy under our present happy government. On the contrary, I wish them to be extended as far as is consistent with the welfare of the nation, and the safety of the constitution. It is, however, the absolute duty of every Protestant, who is true to his principles ; and especially of every Protestant clergyman, to use his best endeavours to prevent them from seducing the minds of the simple and unwary. If they are true to their principles, they ought to make all the converts to their religion they can. And if we are true to ours, we ought most assuredly to do the same. If they are right, we are wrong : if we are right, they are wrong. We must each, therefore, take all fair and christian methods to advance what we conceive to be the doctrine of salvation, and leave the Judge of the world to settle the difference between us.

ness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Great and learned men ; men of the most profound piety, learning and abilities have been mistaken in all ages, and differed toto cœlo in their sentiments upon religious subjects. Yea, whole nations do at this very day entertain opinions as contrary to each other as light is to darkness. Yet there is but one truth. And there is but one book which contains that truth, to enlighten the minds of men, as there is but one sun in the firmament to illuminate our world. Nor will that one truth ever be seen and embraced, till all the nations of the earth agree to make that one book the sole rule of judging. Other books have their uses, but must not vye with the bible ; that being the only criterion of trying the doctrines of salvation. So the moon and planets are by no means destitute of benefit to man ; but they will not bear a comparison with the great source of day, the sole fountain of light to our otherwise benighted globe. *Nec viget quidquam simile, aut secundum.*

No serious and sensible Protestant, one should suppose, can be in any danger of being led to receive doctrines like these we have been reviewing. They are too gross for any man to embrace, who is in earnest concerning salvation, and pays proper regard to the sacred scriptures. I know well the force of education and the power of prejudice.

I am

I am not, therefore, much surpris'd at the continuance of some very sensible, learned, and worthy people in that corrupt communion. Few persons can boast strength of mind sufficient to investigate their religious opinions, to push the business home to a fair and just conclusion, and then to pursue the convictions of their own minds through all their consequences.* How seldom do we hear of a Jew or Mahometan being converted to Christianity? And yet we can make no question, but that both these large bodies of men are in a very dangerous mistake. How rarely do we see a churchman becoming a dissenter of any description; or a dissenter becoming a churchman? And still we do not hesitate to say, that some of them must be mistaken in a variety of respects, truth being simple and but one. The different denominations

* Smith's Errors of the Church of Rome detected, before recommended, is a book that ought to be carefully read and examined by every Roman Catholic, who has the least desire to understand the doctrines of his own church. Every Protestant too, who entertains doubts in his mind concerning the truth of his religious principles, would do well to give the same candid book a dispassionate perusal.

Bennet's Confutation of Popery too is a good book upon the subject, and should be carefully read by every sensible and well-informed Roman Catholic. *Prove all things, hold fast that which is good.* It can do no person any harm modestly to enquire into the foundation of his faith. Truth is never afraid of the light. If the religion of the church of Rome is of God, it shall stand, maugre all opposition. But if it is the religion of Antichrist, which we Protestants have no difficulty in affirming, its end draweth nigh, and its plagues shall be wonderful. While Catholics, therefore, should come out of and leave that corrupt communion, Protestants should be careful to keep at a proper distance. Read Rev. 17. 9—12; 18. 4, 5, and tremble.

opinions of men must, therefore, make allowance one for another. Every person ought to investigate truth for himself, and agree to think and let think, leaving the great Arbitrer of the fates of men to adjust all our differences according to the standard of his unerring knowledge. It becomes us, however, both as Christians and Protestants, to use every *proper* method, (reason, argument, and persuasion,) to enlighten the minds of our fellow-creatures; and, if we conceive them to be in dangerous error, to endeavour to lead them into the way of truth and happiness. No doubt can be entertained by any rational Protestant but that the Romish church holds a large number of very absurd and dangerous principles. Not to see this we must shut our eyes. Yet while we are persuaded of it, let us not practice the principle which of all others is most pernicious and destructive, the principle of animosity and persecution against them because they differ from us in their opinions and modes of worship.⁵ They have an
undoubted

⁵ The writer of the above reflections, if he may be allowed to know what passes in his own breast, has no aversion to any man living: nor does he esteem any person the less, because he is of a different denomination, and entertains opinions foreign to his own; provided he acts from conscientious motives, and holds what he conceives to be the truth in peace, righteousness, and benevolence towards those who differ from him in judgment, and religious modes of worship. It does not, however, from hence follow, that error is harmless, and that there is no difference between it and truth; only, that no person has any right to assume an authority over another in religious concerns, but that every man living is accountable to God alone for his re-

undoubted right to think for themselves, and to worship God in the way they judge most acceptable to him. Their being situated in a Protestant country makes no difference in this right. It is the privilege of every man living, wherever his lot is cast. Consciences and souls were made for God alone, and he is a vile tyrant, be he whoever he may, whether Pope, Emperor, King, or Bishop, that attempts to infringe upon their prerogatives.⁶ Were Providence to cast the lot of us Protestants in any Roman Catholic country we should soon be made experimentally acquainted with the conclusiveness of this mode of reasoning.

SECTION XVIII.

CONVERSION of the JEWS.

357. **T**HE conversion of the Jews to the faith of Christ is an event of great magnitude in the dispensations

religious sentiments and conduct, so far as they are *purely* religious. In this respect, they should be free as the air we breathe. But if our opinions or practices transgress their proper bounds, and become in the smallest degree political, in that very degree we immediately become amenable to the laws of that civil society to which we have united ourselves.

⁶ It has been said by some persons that the very idea of toleration is absurd, that every man has as great a right to entertain his own religious sentiments, and to worship God according to his own views, as he has to enjoy the benefit of the air, or the light of the sun.—True—Be it, however, observed, that this is only the case where our opinions and practices are *strictly* religious. If they connect themselves in any degree with politics, the civil

Dispensations of Divine Providence, and frequently predicted in the sacred writings. At present, it is confessed, we see little appearance of any such event taking place: but it is, notwithstanding, clearly and strongly foretold. And as they are still a distinct people, we may be assured, they are kept in that state for some good purpose; and the predictions concerning their conversion shall not fail of their completion, whenever the appointed time comes, any more than all the rest, which have gone before concerning them. The numerous prophecies already fulfilled are a pledge for the fulfilment of the remainder.⁷

The passages to this purpose are extremely numerous. I will throw some of the principal of them

magistrate will have a right to interfere, and abridge us of our religious liberty, falsely so called, so far at least as our opinions, when reduced to practice, are hostile to the community over which he presides.

⁷ “The account of the Jews who have been plundered, sent naked into banishment, starved, tortured, left to perish in prisons, hanged and burnt by Christians, would fill many volumes.”
Mortin's Remarks, vol. 2. p. 420.

The Jews were undoubtedly God's chosen people; and though he thought proper to punish them severely upon many occasions, yet he was always displeased with those ancient nations that treated them cruelly, and took vengeance of them in due time. See the tenth chapter of Isaiah.

Most of the Christian nations likewise have been extremely to blame in their treatment of these unhappy people, our own not excepted. And it may be very much questioned, but the hand of God has been heavy upon them on this account, and that this may be one cause of the horrible wars which have for so many ages deluded Europe with blood. See the twelfth chapter of Zechariah.

them into the margin, and produce at length only the three that follow. They are sufficiently plain, however, and expressive of the grand event. Hosea says, *The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim: afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord, and his goodness in the latter days.* This is as satisfactory as can be well desired. I will add, however, the remarkable prediction of the prophet Zechariah to the same purpose:—*And it shall come to pass in that day, that I will seek to destroy all the nations that come against Jerusalem. And I will pour upon the house of David; and upon the inhabitants of Jerusalem, the Spirit of grace, and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his first born. In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon. And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their*

*their wives apart; all the families that remain, every family apart, and their wives apart. In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.*⁸

These two scriptures seem quite sufficient to establish the truth of the doctrine in question. If we wanted a key to open the meaning of them, and all such like passages of sacred writ, we are favoured with one by St. Paul in the eleventh chapter of his epistle to the Romans, where he reasons at large on the ancient rejection and future conversion of his unhappy countrymen. *I would not, says he, ye shall be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved.* This illustrious event may, therefore, be expected with confidence; and the time determined in the divine counsels cannot, I apprehend, be at the distance of many more ages. The fact is perfectly clear. The manner of that fact, however, is involved in obscurity. Various opinions prevail upon the subject. Some suppose they shall be actually called to inhabit their own land. Others contend there shall be only a general conversion of those people in the countries where they respectively dwell, without emigration. The former seems more consonant to the letter of the predictions, and

⁸ See Chandler's Defence of Christianity, p. 107—112.

to the dealings of the Almighty with that extraordinary people upon former occasions. Be the mode what it may, I think it is very certain, that whenever it takes place, it will be a great national act, and attended with powerful effects upon the several kingdoms of the world. In the mean time, it becomes us to wait in silent awe, but with the most assured confidence, for the determinations of Divine Wisdom. ⁹

SECTION XIX.

Subversion of the MAHOMETANS.

358. **T**HE subversion of the Mahometan domination is an event still future. The empire is yet
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⁹ Dr. Whitby, at the end of his Annotations on the Epistle to the Romans, and in his Notes to the eleventh chapter of that same Epistle, has treated on the Calling of the Jews pretty much at large, and in a manner sufficiently satisfactory. The Texts which are usually produced to prove the doctrine are these that follow:—Gen. 17. 1—8.—Deut. 30. 1—10;—32. 43.—Is. 4. 2;—6. 13;—11. 11—16;—12. 1—6;—24. 23;—25. 1—12;—27. 6, 12, 13;—40. 9—11;—43. 1—7;—45. 17;—49. 6—26;—51. 1—11, 22;—52. 1—3, 7;—54. 1—17;—59. 20, 21;—60;—61;—62;—63. 7—19;—65;—66.—Jer. 3. 12—25;—23. 3—8;—30. 1—8;—30. 10—22;—31. 1—17;—31. 21, 23, 24, 27, 35, 36, 37;—32. 39, 40;—33. 1—7;—33. 19—26;—36. 40;—46, 27, 28;—50. 4.—Ez. 20. 33—44;—28. 24—26;—30. 20—31;—34. 28, 29;—36. 1—38;—37. 1—23;—37. 25—27;—39. 25, 29;—41 chap. to the end of the book.—Hos. 1. 11;—3. 4, 5.—Joel 2. 21—32.—Amos 9. 14, 15.—Obad. 6, 7.—Micah 7. 14, 15.—Zech. 8. 7—15;—10. 5—12;—12;—14. 8.—Rom. 11. 1—36.—2 Cor. 3. 16. The reader who wishes to make up his mind upon the subject will do well to turn to the above scriptures, and compare them together with care and moderation.

in considerable force, and capable of making a dreadful struggle for its own preservation. But when its appointed end arrives, every obstacle to its downfall will easily give way before the divine, though, perhaps, invisible power. *When God works, who shall let?* This mighty power arose as a scourge to Christendom about the time that Antichrist obtained a temporal dominion.¹ And it is not improbable but they will have their downfall nearly at the same period. The scripture, indeed, is much more large and particular concerning the latter than the former. Antichrist is described in his rise, progress, and destruction, at considerable length. The Impostor of the east is no where so particularly described as in the book of Revelation.² And there indeed he is depicted in dreadful colours. We know, in general, that Christ is exalted at his Father's right hand, and that he shall sit there till all opposing

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posing

¹ It is remarkable, that Mahomet began his imposture in the very year that the Bishop of Rome, by virtue of a grant from the wicked tyrant Phocas, first assumed the title of Universal Pastor and thereon claimed to himself that supremacy, which he has been ever since endeavouring to usurp over the church of Christ. This was in the year 606, when Mahomet retired to his cave to forge his impostures, so that Antichrist seems at the same time to have set both his feet upon Christendom together; the one in the east, and the other in the west.

Prideaux's Life of Mahomet, p. 13.

² The eleventh chapter of Daniel is not silent upon the subject of the Mahometan imposture. See the seventeenth Dissertation of the learned Prelate before so often referred to. It is thought too that the 28 and 39 chap. of Ezekiel refer to the same event.

posing power is brought into subjection. But the ninth chapter of Revelation, not only describes the rise and progress of this horrible scourge to corrupt Christians, but announces the continuance of his devastations. The whole prediction runs thus : *And the fifth angel sounded, and I saw a star fall from heaven unto the earth : and to him was given the key of the bottomless pit. And he opened the bottomless pit ; and there arose a smoke out of the pit, as the smoke of a great furnace ; and the sun and the air were darkened by reason of the smoke of the pit. And there came out of the smoke locusts upon the earth : and unto them was given power, as the scorpions of the earth have power. And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree ; but only those men which have not the seal of God in their foreheads. And to them it was given that they should not kill them, but that they should be tormented five months : and their torment was as the torment of a scorpion, when he striketh a man. And in those days shall men seek death, and shall not find it ; and shall desire to die, and death shall flee from them. And the shapes of the locusts were like unto horses prepared unto battle ; and on their heads were as it were crowns like gold, and their faces were as the faces of men. And they had hair as the hair of women, and their teeth were as the teeth of lions. And they had breast-plates, as it were*
breast

breast-plates of iron; and the sound of their wings was as the sound of chariots of many horses running to battle. And they had tails like unto scorpions, and there were stings in their tails: and their power was to hurt men five months. And they had a king over them, which is the angel of the bottomless pit, whose name in the Hebrew tongue is *Abaddon*, but in the Greek tongue hath his name *Apollyon*. One woe is past; and, behold, there come two woes more hereafter. And the sixth angel sounded, and I heard a voice from the four horns of the golden altar which is before God, saying to the sixth angel which had the trumpet, Loose the four angels which are bound in the great river Euphrates. And the four angels were loosed, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. And the number of the army of the horsemen were two hundred thousand thousand: and I heard the number of them. And thus I saw the horses in the vision, and them that sat on them, having breast-plates of fire, and of jacinth, and brimstone: and the heads of the horses were as the heads, of lions: and out of their mouths issued fire, and smoke, and brimstone. By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone, which issued out of their mouths: for their power is in their mouth, and in their tails: for their tails were like unto serpents, and had heads, and with them they do

hurt. And the rest of the men which were not killed by these plagues, yet repented not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk: neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

*The four angels were loosed, says the prediction, which were prepared for an hour, and a day, and a month, and a year, for to slay the third part of men. This period, in the language of prophecy, makes 391 years, which being added to the year when the four angels were loosed, will bring us down to one thousand eight hundred and forty four, or thereabouts, for the final destruction of the Mahometan empire. It must be confessed, however, that though the event is certain, the time when is one of those secret things, which the Father hath thought proper to leave in considerable obscurity. Time alone can remove that obscurity, and illuminate the dark parts of prophetic history; though there is some good reason to believe, the subversion both of it, and the Greek church, is at no great distance.*³

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³ In the year 1580 Dr. Harvey, celebrated for being the first who discovered the circulation of the blood, related in a treatise of his an Eastern Prophecy, which obviously is the same universally known and accredited in the Levant at this day. The substance of the prophecy is, that the second attack of the Christian power is to be successful, and that the Turks are to be utterly vanquished and destroyed.

I have called Mahomet the Imposter of the east, and his pretended mission, the Mahometan delusion. Such language may not appear candid. It will therefore be proper to give some reasons for the severity of these expressions. This is the more necessary, seeing the number of Mahometans is considerably larger than that of Christians. For, if the whole inhabitants of the earth were divided into thirty equal parts, nineteen of them, it is said, are still in a state of Heathenism, six Mahometan, and only five Christian.⁴ The Jews can hardly be considered as a part of the thirty, being only about three millions in all. It is certain if these are any of them right, we Christians are wrong. It will become every one, therefore, who wishes to save his soul alive, to be assured upon good grounds, that none of these three denominations of mankind are exclusively possessed of the truth. We should coolly and patiently

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examine

⁴ The number of inhabitants of the whole globe were calculated in the year 1754 at 729 millions: Europe 109 millions: Asia 400 millions: Africa 100 millions: and America about 120 millions.

London Mag. 1754, p. 42.

See Joseph Mede's Works for a calculation on the proportions of the different denominations of mankind, p. 195.

The Reformed churches too, compared to the Idolatrous churches, western and oriental, are twelve parts in forty two: or as one to three and an half.

Daubuz on Rev. 11. 2. p. 501.

Notwithstanding all our bloody wars, the number of inhabitants in this country is increased during the last 700 years, from two millions to upwards of eight. If other countries are going on in the same proportion, the number of inhabitants upon the whole globe must be considerably more now than the above calculation supposes them to be.

examine for ourselves, do all possible justice to the arguments for each, and faithfully judge according to evidence. If Heathenism is right, we are wrong. If Judaism is right, we are wrong. And if Mahometanism is right, then too we are wrong. But if Christianity is right, if the bible is true, and if Jesus is the Messiah and only Saviour of sinners, then both Paganism, Judaism, and Mahometanism, are fundamentally wrong; and twenty five out of thirty of the human race are left to the uncovenanted mercy of God. They are, however, in his hand, and he will do the thing that is right. No man shall have reason to say that injustice is done him.

We Christians pretend that the religion of the Heathens is wrong. We say so for the reasons following :

1. They worship a plurality of gods. This is contrary to nature and the reason of things. It is impossible that there should be more gods than one.

2. The notions they have of their gods are absurd, superstitious, and unworthy of the Supreme Being.

3. They worship idols of various sorts, wood, and stone, the work of men's hands. Now the common sense and reason of mankind tell us, that this conduct is unworthy of the all-perfect Being.

4. Their methods of obtaining the favour of
God,

God, and pardon for sin, are vain and delusive, and equally unworthy of the Deity.

5. Their religious rites are silly and superstitious, and their morality defective. They have nothing among them so pure and worthy of God as the precepts and doctrines of the gospel of Christ which we embrace. Where is there any thing to be found among them, whether in their practice or writings, like these precepts of the bible?—*What doth the Lord thy God require of thee, but to do justly, to love mercy, and to walk humbly with thy God?—Thou shalt love the Lord thy God with all thine heart, with all thy mind, with all thy soul, and with all thy strength; and thy neighbour as thy self.—Or to that other: Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets.—Or to that precept of St. Peter: Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.—Or, to that of St. Paul again; All have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might*

be just, and the justifier of him which believeth in Jesus? And, lastly, what is there in all Heathen antiquity equal to the twelfth chapter of Romans?

For all these reasons, and many others that might be adduced, I conclude that Heathenism, which includes nineteen parts in thirty of all human beings, is not the true religion. It is a religion silly, superstitious, absurd, and unworthy of God to propose to the reception of men, and unworthy of man to cultivate. It is indeed no other than the true and proper religion of nature enormously corrupted.

There will be no great difficulty in proving, that neither is Judaism any longer to be embraced. Formerly it was the undoubted religion of heaven. God was the author of it.⁵ But, having answered its ends and designs, he hath now laid it aside, and Christianity is grafted upon it. This will appear to the full satisfaction of any one, who will be at the trouble of comparing the prophecies of the Old Testament with the fulfilment of them in the New. The miracles also, which our Saviour wrought, and the doctrines which he taught, evince most satisfactorily that he was the Messiah foretold by the Jewish prophets, and was commissioned from heaven to annul the old, and to introduce the new and everlasting covenant.

The religion of Mahomet, which comprehends
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⁵ See bishop Clayton's *Vindication of the Histories of the Old and New Testament*, let. 2d.

six parts in thirty of the human race, was not introduced into the world till more than six hundred years after our Saviour's birth. His character and doctrine will easily satisfy any serious and competent enquirer, that he was no true prophet of God, but only a vile impostor, as we have above denominated him.

1. His character.⁶ The first part of his life was very licentious and wicked. Even after he began to propagate his new religion he was guilty of many excesses. He was near forty years of age when he took upon him his public office, and he lived afterwards about twenty three years. The first thirteen of those years he got but slowly forward in making proselytes. The last ten he did
little

⁶ See the character of Mahomet drawn with great elegance and justice in the fourth of Professor White's Sermons. Prideaux's Life of Mahomet may too be consulted with advantage.

Dr. Jortin says, that "Mahometanism is a borrowed system, made up for the most part of Judaism and Christianity; and if it be considered in the most favourable view, might possibly be accounted a sort of Christian heresy. If the gospel had never been preached, it may be questioned whether Mahometanism would have existed. Its author was an ignorant knave and fanatic, who had neither skill nor genius to form a religion out of his own head."—First Charge, Sermons, vol. 7. p. 369.

Volney, who is among the latest and most ingenious travellers into the east, says, "It certainly may be asserted safely, that of all the men, who have ever dared to make laws to nations, Mahomet was the most ignorant: of all the absurd compositions ever produced, none is more truly wretched than this book."

And Mr. Whitaker asserts in the Origin of Arianism disclosed, that Mahomet "betrayed his ignorance in a form so very palpable and gross upon his very Koran, as seems to be intended for the mint-mark of God himself, in order to shew the falsity of his inspiration to every eye." p. 336. For many new and curious observations upon this Impostor see the same learned work, p. 318—400.

little but fight and plunder. In this he had wonderful success. Till he was about fifty years of age he had only one wife. But when she died, he, in the course of the last thirteen years of his life, took fifteen wives,⁷ some say twenty one; of which five died before him; six he divorced; and ten were alive at his death. Zaina, one of his wives, was the spouse of Zeyd, an enfranchised slave. She being beautiful, he caused Zeyd to put her away, that he himself might marry her. When some of his disciples took offence at this conduct, out came the thirty third chapter of the Koran, where God is introduced telling he had married Zeyd's wife to Mahomet, and rebuking him, that, knowing God had given him this liberty, he should abstain so long from her, out of regard to the people. In this chapter, therefore, we have him guilty of adultery, blasphemy, and imposture: adultery, in marrying and possessing Zeyd's wife; blasphemy, in fathering such wickedness upon God; and imposture, in deluding the people with such a pretended revelation.

Besides all these wives, he had a concubine dearly beloved. Two of his wives catching him in the act of adultery with her, and making a noise about the matter, out comes the sixty sixth chapter of the Koran, where the first words are to this purpose, "O prophet, forbear not, for the contentment of thy wives, that which God hath

⁷ See Prideaux's Life of Mahomet. p. 106.

“ hath permitted to thee. God hath granted unto
 “ you to lie with your maid servant.” In short ;
 whatever laws he gave to restrain lust in others,
 he still reserved latitude to himself. He allowed
 no man to have more than four wives ; but to
 himself he reserved a liberty to marry as many as
 he pleased, and in what degree of relationship he
 pleased. Nothing but the whole sex could content
 him. ⁸

That he was a vile impostor is also farther evi-
 dent, because, though he pretended that he him-
 self

⁸ The contrast between the character of Jesus and Mahomet is
 finely drawn by bishop Sherlock :—“ Go to your natural religion,”
 says this great writer, “ lay before her Mahomet and his disciples
 “ arrayed in armour and in blood, riding in triumph over the spoils
 “ of thousands and ten thousands, who fell by his victorious sword.
 “ Shew her the cities which he set in flames, the countries which
 “ he ravaged and destroyed, and the miserable distress of all the
 “ inhabitants of the earth. When she has viewed him in this
 “ scene, carry her into his retirements, shew her the prophet’s
 “ chamber, his concubines and his wives, and let her see his adul-
 “ teries, and hear him alledge revelation and his divine commis-
 “ sion to justify his lusts and his oppressions. When she is tired
 “ with this prospect, then shew her the blessed Jesus, humble and
 “ meek, doing good to all the sons of men, patiently instruct-
 “ ing the ignorant and the perverse: Let her see him in his
 “ most retired privacies, let her follow him to the mount and
 “ hear his devotions and supplications to God. Carry her to
 “ his table, to view his poor fare and hear his heavenly dis-
 “ course. Let her see him injured but not provoked ; let her
 “ attend him to the tribunal, and consider the patience with which
 “ he endured the scoffs and reproaches of his enemies. Lead
 “ her to his cross, and let her view him in the agonies of death,
 “ and hear his last prayer for his persecutors. *Father, forgive*
 “ *them, for they know not what they do.* When natural religion
 “ has viewed both, ask which is the prophet of God ?—But her
 “ answer we have already had, when she saw part of this scene
 “ through the eyes of the Centurion who attended at the cross ; by
 “ him she said, *Truly this was the Son of God.*”

self was a prophet, and had the impudence to say, "Remember how Jesus the son of Mary said to the children of Israel, I am the messenger of God: he hath sent me to confirm the Old Testament; and to declare to you, There shall come a prophet after me, whose name shall be Mahomet:"⁹ Yet there is not one syllable of him either in the Old or New Testament, except, perhaps, in Ezekiel, in Daniel the eleventh chapter, and the ninth of Revelation just quoted, where his followers are described as the plague and scourge of corrupt Christians.

Another thing much to his disadvantage, is, that he never wrought, or pretended to work, any miracles in defence of his mission and doctrines. Both Moses and Jesus did. Indeed there is one very remarkable miracle which he tells of himself; but it is so strange and even ridiculous, that to relate it is sufficiently to confute it. The story as related in the Koran, and believed by the Mahometans, is as follows:—"One night as he lay in his bed with his best beloved wife Ayesha, he heard a knocking at his door; upon which arising, he found there the angel Gabriel, with seventy pair of wings expanded from his sides, whiter than snow, and clearer than crystal, and the beast Alborak standing by him; which, they say, is the beast on which the prophets used to ride, when they were carried from one place to another,

⁹ Chap. 66 of the Koran.

“ another, upon the execution of any divine com-
“ mand. Mahomet describes it to be a beast as
“ white as milk, and of a mixt nature between an
“ ass and a mule, and also of a size between both;
“ but of such extraordinary swiftness as to equal
“ even lightening itself.

“ As soon as Mahomet appeared at the door,
“ the angel Gabriel kindly embraced him, saluted
“ him in the name of God, and told him, that he
“ was sent to bring him unto God into heaven;
“ where he should see strange mysteries, which
“ were not lawful to be seen by any other man.
“ He prayed him then to get upon Alborak; but
“ the beast, it seems, having lain idle and unem-
“ ployed from the time of Christ to Mahomet,
“ was grown so mettlesome and skittish, that he
“ would not stand still for Mahomet to mount
“ him, till at length he was forced to bribe him to
“ it, by promising him a place in paradise. When
“ he was firmly seated upon him, the angel Ga-
“ briel led the way with the bridle of the beast in
“ his hand, and carried the prophet from Mecca
“ to Jerusalem in the twinkling of an eye. On
“ his coming thither, all the departed prophets
“ and saints appeared at the gate of the temple to
“ salute him; and, thence attending him into the
“ chief oratory, desired him to pray for them, and
“ then withdrew. After this, Mahomet went out
“ of the temple with the angel Gabriel, and found
“ a ladder of light ready fixed for them, which
“ they

“ they immediately ascended, leaving Alborak
 “ tied to a rock till their return.

“ On their arrival at the first heaven the angel
 “ knocked at the gate ; and informing the porter
 “ who he was, and that he had brought Mahomet the
 “ friend of God, he was immediately admitted.
 “ This first heaven, he tells us, was all of pure
 “ silver ; from whence he saw stars, hanging from
 “ it by chains of gold, each as big as mount Noho
 “ near Mecca, in Arabia. On his entrance, he
 “ met a decrepid old man, who it seems was our
 “ first father Adam ; and, as he advanced, he saw
 “ a multitude of angels in all manner of shapes ;
 “ in the shape of birds, beasts, and men. We
 “ must not forget to observe, that Adam had the
 “ piety immediately to embrace the prophet, gi-
 “ ving God thanks for so great a son ; and then
 “ recommended himself to his prayers. From
 “ this first heaven, the impostor tells us, he ascend-
 “ ed into the second, which was at the distance of
 “ 500 years journey above it ; and this he makes
 “ to be the distance of every one of the seven hea-
 “ vens, each above the other. Here the gates
 “ being opened to him as before, at his entrance
 “ he met Noah ; who, rejoicing much at the sight
 “ of him, recommended himself to his prayers.
 “ This heaven was all of pure gold, and there were
 “ twice as many angels in it as in the former : for,
 “ it seems, the number of angels increased in every
 “ heaven as he advanced. From this second heaven
 “ he ascended into the third, which was made of
 “ precious

“ precious stones, where he met Abraham, who
 “ also recommended himself to his prayers; Jo-
 “ seph the son of Jacob did the same in the fourth
 “ heaven, which was all of emerald; Moses in
 “ the fifth, which was all of adamant; and John
 “ the Baptist in the sixth, which was all of car-
 “ buncle: whence he ascended into the seventh,
 “ which was all of divine light, and here he found
 “ Jesus Christ. However, it is observed, that he
 “ alters his style here; for he does not say, that
 “ Jesus Christ recommended himself to his pray-
 “ ers, but that he recommended himself to the
 “ prayers of Jesus Christ.

“ The angel Gabriel, having brought him thus
 “ far, told him, that he was not permitted to at-
 “ tend him any farther: and therefore directed
 “ him to ascend the rest of the way to the throne
 “ of God by himself. This he performed with
 “ great difficulty, passing through rough and dan-
 “ gerous places, till he came where he heard a
 “ voice, saying unto him, “ O Mahomet, salute
 “ thy Creator;” whence ascending higher, he
 “ came into a place where he saw a vast expansion
 “ of light, so exceedingly bright, that his eyes
 “ could not bear it. This, it seems, was the ha-
 “ bitation of the Almighty, where his throne was
 “ placed; on the right side of which, he says,
 “ God’s name and his own were written in these
 “ Arabic words, “ *La ellah ellallah. Mohammed*
 “ *resul ollah;*” that is, “ There is no God but
 “ God,

“ God, and Mahomet is his prophet,” which
 “ is at this day the creed of the Mahometans.
 “ Being approached to the divine presence, he
 “ tells us, that God entered into familiar converse
 “ with him, revealed to him many hidden myste-
 “ ries, made him understand the whole of his law,
 “ gave him many things in charge concerning his
 “ instructing men in the knowledge of it; and,
 “ in conclusion, bestowed on him several privileges
 “ above the rest of mankind. He then returned,
 “ and found the angel Gabriel waiting for him in
 “ the place where he left him. The angel led him
 “ back, along the seven heavens, through which he
 “ had brought him; and set him again upon the
 “ beast Alborak, which stood tied at the rock near
 “ Jerusalem. Then he conducted him back to
 “ Mecca, in the same manner as he brought him
 “ thence; and all this within the space of the tenth
 “ part of one night.”¹

This is the story. We may very safely leave
 it to the reflections of the reader. If it amuses,
 our intention of inserting it here is answered. The
 impudence of it is equal to the extravagance.

Secondly. The Koran, which is the Maho-
 metan bible, abounds with falsehoods, contradic-
 tions, and fables. The impostor, indeed, extols
 it to the heavens, as may be supposed; but the
 bare reading of it is enough to make any person
 of

¹ See New and General Biographical Dictionary, vol. 8. p.
 475—477.

of consideration reject it from being the standard of truth.

1. First : It contains many falsehoods. “Pharaoh’s wife prayed, Lord, build me a house in paradise.”² —“The books of Moses and Abraham.” —“Christ spoke in the cradle as a man of forty or fifty years.” —Abraham’s father’s name was Azer.” —“Ishmael was one of the prophets.” —“Zacharias was dumb only three nights.” —“They killed not the Messiah, but one that resembled him.” —He says, Noah, Abraham, Isaac, and Jacob, believed his Koran, though they lived some thousands of years before he was born.—He makes the Apostles of our Saviour his scholars, though they lived six hundred years before him.

2. The Koran abounds also with contradictions. —In one place he says, “All who live right, whether Jews or Christians, shall be beloved of God ;” and in another place, “None can be saved but those who embrace the Koran.” Sometimes he says, that “all the devils shall be saved ;” and elsewhere, that “only the devils shall be saved who obey his Koran.”

3. It contains many foolish and fabulous stories. “Solomon,” he says, “had an army composed of men, devils, and birds ; and a pismire cried out, O pismires, hasten to your houses, lest Solomon’s

² See the Koran, passim. Sale’s translation is the best we have. The above instances of falsehoods are mostly selected from the account of Mahomet in Millar’s Propagation of Christianity, vol. 2, chap. 1.

“Ishmon’s army tread you under foot:”—He says, moreover, that “Solomon called for the whoop that was absent; she came, and brought him tidings from the queen of Sheba. To try the truth of this, he sent the whoop back with a letter to the queen of Sheba:”—that Abraham and Ishmael razed the foundations of the temple of Mecca:—that “they were sent to keep clear the oratory there:”—that a mountain was raised over the Israelites to overshadow them:—that “the moon was divided into two parts:”—that “Moses was called in the valley of Toi:”—that “when Cain killed his brother Abel, God sent a raven that made a pit in the earth, and shewed him the manner how to bury his brother:”—that “he made the winds subject to Solomon, to blow at his command:”—that “he made the devils subject to him, some to build his palaces, some to dive into the seas to bring him pearls, some to attend his commands:”—that “Alexander the Great came to the place of the sun-rising, and found him lying in a clay fountain:”—and that “at the day of judgment the mountains shall be carded like wool, and the heaven and the earth being loosed, eight angels shall sustain God’s throne:” with many more of the same kind. I will not, however, detain the Reader any longer with a recital of such silly tales. If he wishes to know more concerning him, the Koran, together

with

with his life written by any of those authors who have treated upon these affairs, will give him ample satisfaction. For an English reader Prijeaux's life of Mahomet is as suitable as any other.

From all these observations it will easily be discovered; 1. That Heathenism cannot be the true religion. 2. That Judaism cannot *now* be the true religion. 3. That Mahometanism cannot be the true religion: And, lastly, that, as there are but four religions in the world, Christianity must be the true religion, if there is such a thing as true religion upon earth ²

SECTION XX.

The MILLENNIUM.

359. **S**OON after the conversion of the Jews to the faith of Christ, and the destruction of the Antichristian

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² For a comparative view of Christianity and Mahometanism see the Rev. Dr. White's admirable Sermons on their history, their evidence, and their effects.

On the truth of Christianity we have many excellent works; any one of which, I had almost said, is sufficient to satisfy a serious and conscientious mind. But a serious and conscientious mind is absolutely necessary to our investigation of moral and religious knowledge. It is a *sine qua non* in religion. And to such a mind there can be no insuperable difficulties in the gospel of Christ. Difficulties there certainly are; many, and very considerable: but none, which a serious and competent enquirer cannot honestly surmount. To such an one I would earnestly recommend a work upon the subject by the Rev. William Paley, lately published, entitled, *A View of the Evidences of Christianity*. A large part

trichristian and Mahometan delusions, the prophetic scriptures teach us to expect the thousand years reign of Messiah, before the consummation of all things. This glorious event is foretold in language which admits of no dispute. The fact is acknowledged by all. The manner of its accomplishment, and the time of its continuance, are not so satisfactorily revealed.

Isaiah says, *And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem.*

of the work, indeed, is professedly extracted from other authors; but yet it discovers much reflection, and very considerable ability. One may defy any man *seriously* to read the two volumes and continue an infidel. Dr. Beattie's *Evidences of the Christian Religion* is a valuable little performance, and will give much satisfaction to any competent reader: but Mr. Paley's volumes have taken up the subject upon a larger scale, and, I make no doubt, will afford great pleasure to all sober Christians in this age of abounding infidelity. When, however, I call it an age of abounding infidelity, I don't mean to say, it is more enlightened and philosophical, but that it is less serious, thoughtful, and conscientious, and more flimsy, superficial, and irreligious. France, before the revolution, was what Judea was before the Romans came upon them, and destroyed their city and country. And Britain is verging much to the same unhappy state. Before the nations of Europe are destroyed, they shall be generally depraved and irreligious. Probably the iniquity of the Amorites is not yet full.— For a larger account of books on the truth of Christianity, see *Strictures on Religious opinions*, p. 194.

*Isa. And he shall judge among the nations, and shall rebuke many people : and they shall beat their swords into plow-shares, and their spears into pruning hooks : nation shall not lift up sword against nation, neither shall they learn war any more.*³

The last days, in the language of the Prophets, signify the times of the Messiah. The Jews commonly divided the successions of the world into three periods : The first, before the law ; the second, under the law ; the third, under the Messiah. This being the last dispensation, which God designed should continue till the end of the world, it is denoted by the Prophets and Apostles under the title of *the last times*, and *latter days*. Accordingly St. Paul tells us, that *Christ appeared at the end of the world to put away sin by the sacrifice of himself*. And, speaking of his own times, he says, *Upon whom the ends of the world are come* ; that is, the conclusion of the ages of the world ; the last dispensation of it.

The mountain of the Lord's house shall be established upon the top of the mountains, and shall be exalted above the hills. Solomon's temple was upon mount Moriah in Jerusalem. This mountain is frequently, in prophetic language, put for the great body of Jewish believers. And the Jewish church is substituted, upon some occasions, for the great body of Christian believers under the gospel dispensation. The meaning of this figurative language then, is, that the church of Christ should be more highly favoured,

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become

³ Isa. 2. 1—4.

become more illustrious, more eminent for piety, and more extensive in its diffusion than all other professions. It shall spread on every hand far and wide, till all the people upon earth shall own no other Saviour. *All nations shall flow unto it.* This has in part been fulfilled. All the most powerful kingdoms of Europe have already embraced the salvation of the gospel. It is true, there are many others, who still continue in a state of intellectual darkness, and opposition to the redemption that is in Christ Jesus: but then we are to reflect, that the designs of heaven, in his dispensations of grace, are sometimes carried forward by what we deem slow degrees. In the natural world it is the same. The fruits of the earth are usually matured in a manner very insensible to common observation. We ourselves arrive at the perfection of our natures by imperceptible advances. And, indeed, the whole process of nature, in every department, is carried forward in this manner. Besides; the time, which appears long to us short-lived creatures, is as nothing before God, who exists from everlasting to everlasting; *a thousand years being with him as one day, and one day as a thousand years.* And, moreover, much has been already done. The seed of the gospel was first sown at Jerusalem as a grain of mustard seed. It was *like a little leaven which a woman took and hid in two or three measures of meal.* It has made its way through Europe, some parts of Asia, some parts of Africa, and is diffusing itself rapidly

rapidly through the vast continent of America. A little more than two hundred years ago America was not known. Now there are in it several millions of believers in the Saviour of mankind. Does not this single consideration give us a lively hope, that the words, *all nations shall flow unto it*, will have their full accomplishment in due time?

But the Prophet goes on; *And many shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law, and the word of the Lord from Jerusalem:* The meaning of which is, that the gospel of Christ should first begin to be preached at Jerusalem, and abundance of people should flock to the standard of the Redeemer. The Jewish church is again substituted for the Christian.

The next verse describes the effect of the gospel upon the minds and morals of mankind. *He shall judge among the nations, and shall rebuke many people: and they shall beat their swords into plow-shares, and their spears into pruning hooks: nation shall not lift up sword against nation, neither shall they learn war any more.* The gospel of Christ is in itself admirably calculated to produce these *peaceable fruits of righteousness*: and, wherever it is received in the truth, power, and love of it, these are the happy effects both in our own bosoms, in our families, in our neighbourhood, and among nations.

It must be confessed, however, that it has never yet had this extensive influence among the king-

doms of the earth. Nations contend with nations as much now as in any former periods of the world. ⁴ England and France have been for many ages a scourge to each other. Since William the Conqueror, if I mistake not, there have been no less than twenty four wars between the two countries; that is, upon an average, a war every thirty years. Nay, since the Revolution in 1688, which is little more than a century, we have had five wars with France, besides this in which we are now unhappily involved; that is, there has been a war between England and France during the last century every seventeen years. And if we take in the duration of these wars, I suppose, upon an average again, there have not been more than twelve years permanent peace between one war and another. This is a melancholy consideration! Every war usually costs each country some hundred thousands of brave men, and many millions of money. ⁵ This country, in particular, has incurred

⁴ The Romans invaded Britain 55 years before Christ, and left it again in 446. From that time begun a war in this country, which lasted 600 years, with very little intermission: insomuch that when William the Conqueror came, there were not more than about two millions of inhabitants.

⁵ To defray the expences of the campaign of 1795, Mr. Pitt calls for eighteen millions of pounds sterling. And it is observable that the estimated value of the fee simple of the lands in France, pledged as a security for assignats, is a little more than 83 millions sterling. The service of the year was in

1792	—	—	£. 75,000,000	0	0
1793	—	—	95,833,333	6	1
1794	—	—	150,000,000	0	0

Total sterling in three years £. 320,833,333 6 8

curring a debt, within the last century, at least of two hundred and fifty millions sterling; and France was so far involved, that the government could proceed no farther in its operations, without calling together the States General, which had not been done for above an hundred years. This circumstance it was which brought about the present revolution: a revolution, happy in its beginning, dismal in its progress; but which shall terminate, we trust, in the felicity of the human race.

Wars, indeed, are not nearly so savage now as formerly. There is, most commonly, a sort of politeness

This is republican economy! And may be the best answer to those who call crowns and mitres expensive baubles.

The above is the statement of Cambon in his report to the Convention. And in the course of the debates in the House of Commons in the spring of this year 1795, it has been asserted by the first authority that the monthly expenditure of the French is 37 millions sterling.

A revolution in France was an event extremely desirable to every friend of human nature. The abuses of government, the licentiousness of the nobles, and superior clergy—were become intolerable. A plan had been accordingly laid and carried forward for many years, by some of the most intelligent men in the nation, to bring about a change, and both to subvert the religion and government of the country. Every thing was in readiness, and only waited for providential circumstances. Those circumstances presented themselves in the course of the last twenty years, and in 1789 the flame of liberty burst forth in that enslaved and abused kingdom. The reader will be amused with the perusal of a book, entitled, Domestic Anecdotes of the French Nation during the last thirty years, indicative of the French Revolution. The Court, the Nobles, and the dignified Clergy were become incurable. *The whole head was sick, and the whole heart faint, and there was no soundness in it; but wounds, and bruises, and putrifying sores.* Nothing less than excision could be of any avail. Would to God that England may take warning at the dreadful example, and know the things that make for its welfare! Similar causes will produce similar effects.

politeness used even in blowing out each others brains in the present day, which did not prevail among men before the benevolent doctrines of the gospel of Christ had softened our minds and manners. ⁶ But yet much is to be done, and much more shall be done in God's good time. War itself shall cease. It will not only be true, that all nations shall flow unto the gospel church, and believe in Jesus the Prince of peace; but the professors of his religion *shall literally learn war no more. The wolf shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf, and the young lion, and the fawning together, and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.*

All these things are foretold with astonishing exactness by the prophet Daniel in more places than one. The language indeed is figurative, as all prophetic language must be, but the meaning is extremely plain, so far as it is fulfilled. *The God of heaven shall set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, namely, the ten kingdoms of Europe into which*
the

⁶ The present race of Frenchmen, however, having cast off the yoke of the gospel, have degenerated into a kind of Heathenism, and are become extremely cruel and bloody in their conduct.

the Roman empire was broken, *and it shall stand forever.*'

The

' In what sense all the kingdoms shall be destroyed we cannot certainly say before the event takes place, and then it will be too late to rectify abuses. In the mean time it is the duty, and will certainly be the interest of all the states in Europe to remove every thing, whether from their civil or religious constitutions, that militates, in the smallest degree, against the kingdom and doctrines of Jesus Christ. We may be assured that whatever does militate against his authority shall be subverted. If it is not removed voluntarily, it shall be subverted by violence. The wisdom of every Christian state, therefore, will be to remove whatever is inconsistent with evangelical truth. Christ is the king of his church. The gospel contains the laws by which he governs. And the whole tenor of prophetic revelation shews, that these laws shall finally prevail. The corruptions of all religious establishments shall be removed. The tyranny of bishops, and priests of every denomination, as well as of kings, shall be annihilated. Their lordly and supercilious looks shall come down. The opposition of infidels to Christ and his gospel shall cease, when they have done the work assigned them by Providence. And the Lord Jesus Christ alone shall be exalted in that day. His pure, spiritual, and heavenly doctrines shall universally prevail. As a sincere friend of genuine Christianity, and, at the same time, as an ardent lover of my king and country, I cannot help wishing our governors may have wisdom to reform whatever is amiss in our ecclesiastical constitution, before the great head of the church arises to plead his own cause, and overturns it by violence. For the corruptions and decayed parts must ere long be removed, either by constraint or willingly. If the church of France will not give us warning, it is certain we are incurable; and the fate of that church is destined to be our own. Daniel's expressions are very strong. All human establishments should weigh them thoroughly. The spirit of popery may prevail, where popery itself is held in abhorrence: and it is more with the spirit of popery, I apprehend, than with the name, that popery is concerned. Heathen Rome would hold fast all its idolatrous corruptions: they were subverted at last with oceans of blood. The Jews would hold fast all their silly traditions: they were swept away by the divine indignation in the general destruction of the nation. The church of Rome holds fast all its superstitions in spite of every remonstrance to the contrary: in France they are demolished seemingly never to rise again. In England we have still many relics of the Whore of Babylon, and it they

The next place in Daniel where the same thing is mentioned under different images is in the seventh chapter. *I saw in the night visions, and behold, one like the Son of man came with 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, 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.* All other powers are to give place, and this alone is to continue without end. The Assyrian, Babylonian, Persian, Grecian, and Roman empires are gone. The Papacy and ten European kingdoms are falling, and shall come utterly to an end. The Mahometan and Eastern empires shall be tumbled into ruins: *And the kingdom, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.*

This is the very same state of things that is predicted by the prophet Isaiah in the passages before produced, and in various other parts both of the Old and New Testament. All opposition shall fall before the gospel of Christ. Every kingdom upon earth, that resisteth the truth, shall be destroyed. As the ancient empires have all in their turns been overthrown, so the dominion of his

Holiness

are not removed by the growing light and piety of the age, we or our successors shall repent in blood and slaughter. The decree is gone out from on high, that every nation shall bow to the golden sceptre, or be broken by the iron rod of Messiah.

Holiness of Rome, and of all the other kingdoms shall come to an end, *and the Lord Jesus Christ alone shall be exalted in that day.* Much, indeed, is yet to be done. The Pope is in being. He must and shall fall. The Turkish empire is still prodigiously extensive. But the Emperor totters upon his throne, and a very little providential shake will throw him down never to rise again. The Eastern church is in great power. But all things are easy to him who hath decreed its subversion. The Jews remain stupid and obstinate in their unbelief, and there is not, humanly speaking, any more appearance of their conversion now, than there has been for many ages. They seem nearly as blind and ignorant of the things that belong unto their everlasting peace as ever. But when the Lord's time is come, he can do a great deal in a short season.³ What was the state of the world eighteen hundred years ago, with respect to the doctrines of the gospel, which we now so highly and justly prize? What was the condition of America two centuries since? Who would have expected that a great empire should have been formed there, in so small a time, capable of resisting all the power of England? Look back upon France only ten years. Who should have thought, that Louis, the grand monarch, adored almost

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³ The bishop of Clogher says, "It is plain that the final end of the dispersion of the Jews, or of the scattering of the power of the holy people will be coincident with the ruin of the Popedom, and the fulness of the Gentiles. Dissertation, p. 80. 1

by twenty five millions of people, should have been brought to the scaffold by those very people; ⁹ and that the nation, of all others most attached to a monarchical form of government, should now be moving heaven and earth to establish an absolute republic?

From these changes, changes that have taken place before our own eyes, we may readily learn, that the hearts of all men are in the hand of the Deity, and that he winds and turns them this way or that, as is most agreeable to his own purposes. He can do much in a little time, and with or without the assistance of puny mortals. We may, therefore, safely leave the dispensations of providence in his hand. He hath said, that

“ Jesus shall reign where'er the sun

“ Does his successive journies run ;”

and we may depend upon his word. All that he hath foretold shall come to pass. Not one thing shall fail. *God is not a man that he should lie ; nor the Son of man that he should repent : hath he said, and will he not do it ? hath he spoken, and shall he not bring it to pass ?*

The Assyrians and Babylonians rose and fell according to his declarations. The Persians and Grecian rose and fell just as he had foretold. The

Romans

⁹ Lewis the 16th. appears to much greater advantage under his sufferings than ever he had done before. He was a man evidently of considerable strength of mind, and acquitted himself at last in a manner that did him honour. He died like a good christian. What a contrast between the last moments of Lewis, and those of his murderers ? He will be spoken of with honour in all future ages of the world, while his base, and weak-hearted murderers shall be damned to everlasting fame.

Romans came forward, and then went backward, precisely as Daniel had proclaimed. The Pope of Rome, and the Mahometan empire, arose nearly at the same time, and still continue to exist. All that the Lord hath spoken he hath done. But their end draweth nigh. And when they fall, the kingdom of Messiah shall come forward in all its power and glory: In the power and glory, not of earthly monarchs, but in the power and glory of universal peace, love, and good will among men. *All nations shall flow unto it, and they shall learn war no more.* The present convulsions of France and of Europe—bloody though they be—are all hastening forward these peaceful and happy times. The ten kingdoms into which the Roman empire was split and divided are all in motion. The Lord is shaking the nations, and dashing them one against another in fearful sort. But the end shall be happy and glorious. Good shall come out of evil. Peace shall arise out of war. Liberty shall be more generally understood and valued. The rights of mankind shall be more exactly defined. Toleration shall universally take place. And *all the ends of the world shall see and embrace the salvation of our God.* †

How all this shall be brought about we cannot tell. The fact, however, is certain, and at no great

† There are various other scriptures that allude to this great change in the moral world. See particularly Jer. 31. 31—37;—Ez. 36. 25—27;—and Rev. 20.

great distance of time. The present generation may not live to see it: but our children, or children's children, it is possible; nay, it is probable, may behold the reign of king Messiah in a much more extensive degree than we have ever been permitted to see it with our eyes.

When Joseph died, he ordered his body to be embalmed, put in a coffin, and carried out of Egypt into the land of Canaan. God had made a promise, that the Israelites should, at a certain period, be delivered out of bondage. Joseph believed the promise. It is finely expressed in Genesis: *And Joseph said unto his brethren, I die; and God will surely visit you, and bring you out of this land, unto the land which he swears to Abraham, to Isaac, and to Jacob. And Joseph took an oath of the children of Israel, saying, God will surely visit you, and ye shall carry up my bones from hence.—Joseph died being an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.* This was about two hundred years before the Israelites left the land. All this time they kept the dead body of Joseph in a proper place; and when they left the country they took it with them, and carried it forty years in the wilderness, and then buried it in the land of Canaan, a type of the heavenly country.

So now God hath said by the Prophets, that the kingdom and reign of Messiah, our blessed Redeemer, shall succeed all other kingdoms. We believe it shall be even as he hath said. And though we cannot certainly foretell all the particular

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lar circumstances of that kingdom and that reign, yet we know it is near at hand. Nor is it improbable but the present wars and convulsions of Europe are all intended to usher it in. They are making way for it. *Every valley shall be exalted, every mountain shall be made low, the rough places smooth, the crooked made straight,* and the Lord ere long come to his kingdom. Let no man, therefore, be discouraged at any of the trying, afflictive, and distressing providences with which the Almighty Governor of the world may think proper to exercise our faith and patience. But let us immediately close in with the present offers of the gospel of Jesus, and live and die in confident expectation of better times to come. We may be assured Christ will vindicate his own cause. Before he appears to judge the world, he will come with power among men. Popery shall fall. Judaism shall cease. Mahometanism shall be overturned. Wickedness shall hide its head. All false religions shall be demolished. The pure gospel of Christ, unmixed, unadulterated, unpolluted with base alloy, shall universally take place; and *righteousness shall cover the earth as the waters cover the sea.*²

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² What is said here upon the Millennium contains but a very short sketch of the doctrine. Whoever wishes to see a fuller view of it will find all that can be well said upon the subject in Dr. Waitby's Treatise of the true Millennium, at the end of the second volume of his Annotations on the New Testament. The Rev. Robert Gray too has treated upon the same doctrine in the tenth of his Discourses lately published, which the reader may consult, as

360. The destruction of Gog and Magog seems to be an event that is to take place after the conversion of the Jews, and at the close of the millenium. The prophet Ezekiel hath spent two chapters³ upon this signal event, and St. John notices the same, in the twentieth chapter of his emblematical book: *When the thousand years are expired, says he, Satan shall be loosed out of his prison, and shall go out to deceive the nations which are in the four quarters of the earth, Gog and Magog, to gather them together to battle: the number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city: and fire came down from God out of heaven, and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever.*

SECTION

being one of the latest treatises upon the subject. Bishop Newton's twenty fifth Dissertation on the twentieth chapter of Revelation, treats also on this much wished for period. I remember too many years ago reading a work upon the same subject, by the Rev. Joseph Bellamy of Bethlem in New England, which contained some curious observations.

³ Ez. 38 and 39. These chapters have been applied to the times of Antiochus Epiphanes. If this application is just, they have already received their accomplishment.

SECTION XXI.

ON the PROMISES and THREATENINGS of the
SCRIPTURE.

361. **T**HERE is another class of prophecies, which is extremely numerous, and of which we have not yet taken any notice. They should not, however, be entirely omitted in a treatise of this kind, though they do not usually rank under the description of predictions. These are the promises and threatenings of the Old and New Testament: threatenings against wicked men of every description; and promises to good men of all denominations. These two branches of prophetic declarations comprehend a large part of the holy scriptures, and naturally divide themselves into such as have been fulfilled, such as are now fulfilling, and such as are yet to receive their accomplishment in some future period. The moral parts of the sacred writings seem to be chiefly concerned in this department of the prophecies, as the historical are in most of those that are of a different nature. The book of Job, Solomon's writings, and the Psalms of David, abound pretty much with these moral prophecies. And, indeed, every part, both of the Old and New Testament, contains more or less of this description. I will mention only a small number of each sort. Were

we to produce the whole, we might transcribe a large proportion of the didactic parts of the sacred writings.

Job has many of these prophetic declarations of both kinds: *Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty: for he maketh sore, and bindeth up: he woundeth, and his hands make whole. He shall deliver thee in six troubles; yea, in seven there shall no evil touch thee. In famine he shall redeem thee from death; and in war from the power of the sword. Thou shalt be hid from the scourge of the tongue: neither shalt thou be afraid of destruction when it cometh. At destruction and famine thou shalt laugh: neither shalt thou be afraid of the beasts of the earth. For thou shalt be in league with the stones of the field; and the beasts of the field shall be at peace with thee. And thou shalt know that thy tabernacle shall be in peace: and thou shalt visit thy habitation, and shalt not sin. Thou shalt know also that thy seed shall be great, and thine offspring as the grass of the earth. Thou shalt come to thy grave in a full age, like as a shock of corn cometh in, in his season. Lo this, we have searched it, so it is; hear it, and know thou it for thy good.* *

The next is a denunciation: *Knowest thou not this of old, since man was placed upon earth, that the triumphing of the wicked is short, and the joy of the hypocrite but for a moment? Though his excellency mount up to the heaven, and his head reach unto the clouds; yet he shall perish for ever like his own dung: they which have seen him shall say, Where is he? He shall fly away as a dream, and shall not be found: yea, he shall*

* Job 5. 17—27.

shall be chased away as a vision of the night. The eye also which saw him, shall see him no more; neither shall his place any more behold him. His children shall seek to please the poor, and his bands shall restore their goods. His bones are full of the sin of his youth, which shall lie down with him in the dust. Though wickedness be sweet in his mouth, though he hide it under his tongue: though he spare it, and forsake it not, but keep it still within his mouth: yet his meat in his bowels is turned, it is the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly. He shall suck the poison of asps: the viper's tongue shall slay him. He shall not see the rivers, the floods, the brooks of honey and butter. That which he laboured for shall be restore, and shall not swallow it down: according to his substance shall the restitution be, and he shall not rejoice therein. Because he hath oppressed and hath forsaken the poor; because he hath violently taken away an house which he builded not; surely he shall not feel quietness in his belly, he shall not save of that which he desired. There shall remain of his meat be left; therefore shall no man look for his goods. In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall raise it upon him while he is eating. He shall flee from the iron weapon, and the bow of steel shall strike him through. It is drawn, and cometh out of the body;

yea, the glittering sword cometh out of his gall : terrors are upon him. All darkness shall be hid in his secret places : a fire not blown shall consume him ; it shall go ill with him that is left in his tabernacle. The heaven shall reveal his iniquity ; and the earth shall rise up against him. The increase of his house shall depart, and his goods shall flow away in the day of his wrath. This is the portion of a wicked man from God, and the heritage appointed unto him by God. ⁵

Again : This is the portion of a wicked man with God, and the heritage of oppressors, which they shall receive of the Almighty. If his children be multiplied, it is for the sword ; and his offspring shall not be satisfied with bread. These that remain of him shall be buried in death : and his widows shall not weep. Though he heap up silver as the dust, and prepare raiment as the clay ; he may prepare it, but the just shall put it on, and the innocent shall divide the silver. He buildeth his house as a moth, and as a booth that the keeper maketh. The rich man shall lie down, but he shall not be gathered : he openeth his eyes, and he is not. Terrors take hold on him as waters, a tempest stealeth him away in the night. The east wind carrieth him away, and he departeth : and as a storm hurleth him out of his place. For God shall cast upon him, and not spare : he would fain flee out of his hand. Men shall clap their hands at him, and shall hiss him out of his place. ⁶

The first psalm is entirely of this prophetically moral kind : Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord ; and in his law
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⁵ Job 20. 4.—29.

⁶ Job 27. 13—20.

doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper. The ungodly are not so: but are like the chaff which the wind driveth away. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.

The fifteenth psalm is of the same nature, and so likewise is the thirty seventh, the ninety first, and several besides.

The writings of Solomon too abound plentifully in these moral predictions. The third chapter of Proverbs, in particular, is almost one regular chain of them. And the eight chapter of Ecclesiastes, the eleventh and two following verses, is a very fine and important one both of the promissory and denunciative kind: *Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God.*

The writings of the Prophets are not wanting in the same moral promises and threatenings: *Say ye to the righteous, that it shall be well with him: for they shall eat the fruit of their doings. Woe unto the wicked!*

it shall be ill with him: for the reward of his hands shall be given him

To produce every thing of the same kind from these holy men would be to transcribe a large part of their writings; we will, therefore, pass on to observe, that the discourses of our Saviour, and the writings of his Apostles, are equally full of the same moral predictions. The sermon upon the mount, in particular, contains a large number. Indeed, promises of good things to the religious, and denunciations of evil things to the ungodly, pervade the whole bible, and are daily receiving their accomplishment upon individuals in the course of Divine Providence. Every good man is an instance of the one, and every bad man is an instance of the other.

SECTION XXII.

DESTRUCTION of the WORLD by FIRE.

362. **T**HIS globe of earth on which we dwell has already been once destroyed by water. The prophetic scriptures assure us it is again to be destroyed by fire. Some passages speak of its dissolution, in general terms, as an event that is most certainly to take place, and others expressly inform us by what means it is to be accomplished. The Psalmist says, *Thou, Lord, of old hast laid the foundation of the earth; and the heavens are the work of thine*

shine bands. They shall perish, but thou shalt endure ; yea, all of them shall wax old like a garment : as a vesture shalt thou change them, and they shall be changed ; but thou art the same, and thy years shall have no end.

The prophet Isaiah speaks in like general terms : *Lift up your eyes to the heavens, and look upon the earth beneath ; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment ; and they that dwell therein shall die in like manner.*

Our Saviour tells us the same thing : *Heaven and earth, says he, shall pass away ; but my words shall not pass away.*

St. Peter hath spoken more fully upon the nature of this final dissolution of the frame of nature than any other of the holy prophets : *The heavens and the earth which are now, he assures us, by the word of God are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men.—The day of the Lord will come as a thief in the night ; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness ; looking for and hastening unto the coming of the day of God, wherein the heavens, being on fire, shall be dissolved, and the elements shall melt with fervent heat. Nevertheless, we, according to his promise, look for new heavens, and a new earth, wherein dwelleth righteousness ? Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless.*

No doubt can rest upon the mind concerning the general purport of these predictions. The time when this awful scene shall take place, indeed, is one of the inscrutable secrets of the Divine counsels. We may, however, be assured, that the end is not yet. All the prophecies contained in the word of God shall first receive their completion. Heaven and earth may and shall pass away, but God's word shall never pass away, till all be fulfilled. And as there are various predicted events still unaccomplished, we may be assured the close of nature, though fast approaching, is not yet at hand.

SECTION XXIII.

RESURRECTION and last JUDGMENT.

363. **I**T appears from the sacred writings, that after the destruction of the world by fire, the resurrection of the body, the eternal judgment, and the final destiny of the human race will immediately take place. The scripture is decisive, and frequently unites these grand events together.

Enoch, the seventh from Adam, prophesied, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds, which they have ungodlily committed, and of all their hard speeches, which ungodly sinners have spoken

*spoken against him.*⁴ This is the most ancient prophecy on record concerning the general judgment. That of Job on the resurrection is probably the next in order: *I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another.*⁵

Solomon has the same sentiment:—"Let us hear the conclusion of the whole matter; Fear God, and keep his commandments; for this is the whole duty of man: for God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."⁶

The resurrection seems also to have been a subject of Isaiah's prophetic powers: *The Lord, says he, will swallow up death in victory. And again:—Thy dead men shall live; together with my dead body shall they arise: awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs; and the earth shall cast out the dead.*⁷

The prophet Hosea appears to have had the same views: *I will ransom them, says he, from the power of the grave; I will redeem them from death: O death, I will be thy plagues; O grave, I will be*

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⁴ Jude 14, 15.

⁵ Job 19. 25—27.

⁶ Ec. 12. 13, 14.

⁷ Is. 25. 8; 26. 19.

*thy destruction: repentance shall be hid from mine eyes.*⁸

Daniel says, *Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever.*⁹

Our Saviour says the same thing upon many occasions: *Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.....Marvel not at this, adds he, for the hour is coming, in which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation.*

In the twenty fifth chapter of Matthew he describes the whole process:—*When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye*

⁸ Hof. 13. 14.

⁹ Dan. 12. 2, 3.—Maclaurin, in his Essay on the Prophecies relating to the Messiah, has produced several other passages from the Old Testament, which speak of a future state of existence. See that very sensible and valuable work, p. 76—89.

ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when we saw thee an hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: for I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, in as much as ye did it not unto one of the least of these, ye did it not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

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This same awful transaction is illustrated again in a most striking manner by our Saviour in the thirteenth chapter of the same gospel: *The kingdom of heaven is likened unto a man which sowed good seed in his field: but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the husbander came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn. His disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them. He that soweth the good seed is the Son of man; the field is the world; the good seed are the children of the kingdom: but the tares are the children of the wicked one; the enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.*

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The great Apostle of the Gentiles has spoken to the same purpose many times. We will take a few passages in the order in which they occur in the New Testament :—*Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality.* ¹

Again :—*We labour that whether present or absent, we may be accepted of him. For we must all appear before the judgment-seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad.* ²

Again :—*Our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself.* ³

Again :—*I would not have you ignorant, brethren, concerning them which are asleep, that ye sorrow not, even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.* †

Lastly :

¹ Cor. 15. 51—53.

² 2 Cor. 5. 9, 10.

³ Phil. 3. 20, 21.

† 1 Thes. 4. 13—17. See also 2 Thes. 1. 7—10.

Lastly: St. John has delivered the same sentiment in language, if possible, more sublime and solemn:—
*I saw a great white throne, says he, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire.**

These prophecies are so plain that we need not attempt to illustrate them, and so alarming that they are enough to awaken the most drowsy and insensible heart. Without endeavouring, therefore, to make more easy what is already so perspicuous that it cannot be misunderstood, we will pass on to the consideration of the most figurative and mysterious book in the whole sacred canon.

Strictures

* Rev. 20. 11—15.

Strictures on the Book of Revelation.

SECTION XXIV.

Introduction to the Book.

ALL these views of the grand dispensations of Divine Providence towards our world, I close with a general account of the book of Revelation, which is almost entirely prophetic, and contains a regular chain of predictions, from the time it was written, to the consummation of all things. — The meaning of the Holy Spirit, is, indeed, concealed under a thick, and almost impenetrable, veil of figurative and symbolical language. * And, to a superficial ob-
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server;

* Picture writing, or hieroglyphic language, was common amongst the ancient nations of the world, and is admirably adapted to prophetic subjects. A lion, for instance, stood for strength and courage; a bullock was an emblem of agriculture; a horse of liberty; a sphinx of subtilty; a pelican of parental affection; a river horse of impudence; horns of strength, rule, and dominion, and sometimes of royalty; the sun, moon, and stars, are symbols of states, empires, kingdoms, kings, queens, and nobility. An eclipse of the sun or moon was an emblem of the temporary disasters of states and kingdoms, or of the rulers thereof. The total extinction of the heavenly luminaries was an hieroglyphic of the entire overthrow of kings and kingdoms.

In the prophetic writings savage beasts are symbols of tyrannic monarchies and states, and the peculiarities of the monarchies and states are represented by suitable creatures and appendages. Thus, in Daniel, the empire of Babylon is represented under the image of a lion with eagles wings. This is to express the rapidity of its conquests. The empire of the Medes and Persians is represented by a bear with three ribs in its mouth. The empire of the Macedonians is represented by a leopard with four heads, and four wings. The language of modern heraldry is much the same

server, who is little acquainted with the manners of the Ancients, this may appear an imperfection in the sacred volume, and an impeachment of the wisdom of the Divine proceedings.⁵ But, to a competent judge of what is decent and proper, it will appear an excellence, and be a proof of the wisdom of its heavenly author. Historical narratives ought to be rendered as easy and intelligible as possible; but prophetic declarations, for obvious reasons, ought always to be attended with a certain degree of shade and obscurity. Among other advantages, attending this mode of communication, it is not the least, that we are excited thereby to exert our abilities to investigate the hidden meaning of these treasures of heavenly information. Of what is very plain and easy of comprehension we are disposed to make light. What costs some pains and study to understand, we not only retain more firmly, but value more highly; especially if the subject of our inquiry is curious, entertaining, and of consequence to our future welfare. I do not know whether St. John might not have some such views as these, when he wrote the following words in the introduction of his book: *Blessed is he that readeth, and they that hear*
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with all this. A lion is the symbol of England; a flower de luce of France, an eagle of Germany, Poland, and other kingdoms.

For a more enlarged illustration of such language see Dr. Lancaster's Symbolical and Alphabetical Dictionary, prefixed to his abridgement of Daubuz's Commentary on the Revelations.

⁵ Almost all the images in this very curious book are taken from the writings of the ancient prophets.

the words of this prophecy, and keep those things that are written therein; for the time is at hand.

As the book opens with pronouncing a blessing upon those who read, ⁶ hear, and observe the things that are therein contained, so it concludes with asserting its own divine authority, the importance of attending to it, and with various exhortations to diligence in preparing for Christ's second coming to judge the world in righteousness. *These things are faithful and true.—The Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done.—I Jesus have sent mine angel to testify unto you these things in the churches.*

If such is the authority of this book, ⁷ it is of the utmost importance in what manner we attend to it. *Behold, says Jesus, I come quickly; blessed is he that keepeth the sayings of the prophecy of this book.* And, in two or three verses after, he says, *Seal not the sayings of the prophecy of this book; for the time is at hand.*

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⁶ I do not recollect that this is the case with any other book in the sacred canon.

⁷ Mr. Joseph Mede, one of the most capable judges of the subject that ever wrote, says plainly, that "the Apocalypse hath more human (not to say divine) authority, than any other book of the New Testament besides, even from the time it was first delivered."

Works, p. 602.

Sir Isaac Newton speaks to the same purpose: "I do not find," says he, "any other book of the New Testament so strongly attested, or commented upon so early, as this of the Apocalypse."

Observations on Daniel, &c. part 2. c. 1. p. 249.

The Apostle obeyed the injunction, and committed the sayings to writing for the instruction and edification of the world. Yet notwithstanding, it hath in a great degree been a sealed book for many ages.⁸ That the Roman Catholics should neglect it we cannot wonder; for they may say of it as Ahab did of Micaiah—*I hate him; for he hath not prophecy good concerning me, but evil.* But why should we Protestants overlook the book, or treat it with neglect? It contains nothing against us, unless, under the denomination of Protestants, we retain the spirit of Popery; a spirit of intolerance and superstition; a spirit of idolatry and persecution. Sound Protestants should rather study it carefully, and keep diligently the sayings of the prophecy of this book, as an inestimable treasure, and an unanswerable argument to vindicate our separation from that fallen and apostate church.⁹ We ought, however, to take good heed how we read and understand it. We should admit no interpretation through prejudice; none but what is supported by fair deduction, and clear historical evidence;

⁸ The above Joseph Mede, in his Key to the Apocalypse, was the first who brought this book into much repute in these latter ages. See an Analysis of this Key in bishops Hurd and Halifax's Sermons on the Prophecies.

⁹ Mr. Evanson in his Letter to bishop Hurd has laboured to fix the charge of apostacy from the truth upon the church of England, and all other established churches in Christendom. Mr. Wakefield has attempted to prove the same charge against the church of England in his Four Marks of Antichrist.

What success these writers have had, every man must judge for himself. If the charge is well founded it is very serious, and ought to be received with due attention. Rev. 18. 2—8.

evidence ; nor should we dare to reject any that come thus recommended, however hard they may bear upon our church and denomination of Christians. *I testify unto every man, says our Lord, that heareth the words of the prophecy of this book, if any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things that are written in this book.*

These awful declarations seem directly to refer to any wilful corruption of God's word, by taking from, or adding to it. The dangers on both sides are enough to make us tremble, when we undertake to open the scriptures. That danger, however, is not avoided by silence, but rather increased, for we are commanded *not to seal the sayings of the prophecy of this book.* In reading and hearing the word of God, therefore, we should place ourselves as in the divine presence ; pray for that unction from above, which reacheth all necessary truths ; watch over our own hearts, and guard against those prejudices to which our sect or station in life most expose us ; and then we may reasonably hope God will accept according to what we have, and not according to what we have not. If sincerity of soul and piety towards God be present ; if malice and dislike to the persons of men be absent, Christ will pardon,

we humbly hope, all our speculative errors. And if any thing farther is necessary to be known, *he will, in his own good time, reveal even this also unto us.*

SECTION XXV.

ON the NUMBERS SEVEN and TWELVE.

ON opening this book we presently find that the number *Seven* is continually occurring. The fact is, that besides its usual signification, it is likewise considered in scripture as a number of perfection. In the sacred books, and in the religion of the Jews, a great variety of events and mysterious circumstances are set forth by the number *Seven*. God consecrated the *seventh* day, on which he ceased from his work of creation, as a day of rest and repose. Indeed, the term seems to have had some peculiarly sacred or mysterious meaning. There were saved in the ark, of every clean beast by *sevens*; and of every clean fowl by *sevens*. Cain was to be avenged *seven* fold, and Lamech *seventy* and *seven* fold. Jacob bowed before Esau *seven* times; served for Rachel *seven* years; and the marriage-feast was continued *seven* days. Pharaoh saw in his dream *seven* well-favoured kine, and *seven* ill-favoured; *seven* good and *seven* bad ears of corn. There were *seven* years of plenty, and *seven* years of scarcity. The priest in making

sacrifice

sacrifice was to sprinkle the blood *seven* times, and oil with his finger *seven* times. Balaam had *seven* altars, *seven* bullocks, and *seven* rams. Samson had *seven* locks of hair on his head, and was bound with *seven* green withs. When Jericho was to be taken, *seven* priests bearing *seven* trumpets must surround the city *seven* times on *seven* different days. When David removed the ark he offered *seven* bullocks and *seven* rams. Elisha's servant was to go look for a cloud *seven* times; and Naaman was commanded by the Prophet to wash in Jordan *seven* times. When king Hezekiah cleansed the temple, the priests sacrificed *seven* bullocks, *seven* rams, *seven* lambs, and *seven* he-goats. The king of Persia had *seven* counsellors and *seven* chamberlains. *Seven* princes were admitted into his presence, and the queen had *seven* maidens to attend her. Job's friends were commanded by God to offer as an atonement for their sins *seven* bullocks and *seven* rams.

This peculiarity of stile is still more frequent in this book of Revelation. Here are *seven* churches, *seven* golden candlesticks, and *seven* stars. The Lamb is described as having *seven* horns, and *seven* eyes, which are the *seven* spirits of God. There were *seven* spirits before the throne of God, and *seven* lamps of fire. The history of the church is described under *seven* seals, *seven* trumpets, and *seven* vials. The little book is announced by *seven* thunders, and contains *seven* visions; as the whole

Y 4 book

book of Revelation naturally divides itself into *seven* parts, and, moreover, comprehends *seven* periods of time. Lastly, the whole is completed in the millennium, or *seventh* millenary of the world; there being a thousand years of grace and peace, harmony and love, after six thousand of sin and sorrow, confusion and division. For as there were two thousand years before the law, and two thousand under the law, so there will, probably, be two thousand under the gospel; but the *seventh* millenary shall be spent in love, and joy, and peace, and harmony, without interruption either from Pope or Devil, from wicked men or Satanic spirits. *

It has been observed by some writers, that the number *seven* is to be found in a remarkable manner in the book of nature as well as in the book of revelation. The heaven is furnished, they tell us, with *seven* planets, and the earth with *seven* metals. Light, the great object of the eye, consists of rays of *seven* different colours. And in the musical sounds, the delight of the ear, are *seven* notes; between which and the *seven* colours of light, when thrown by the prism on a perpendicular surface, naturalists have discovered a correspondence and proportion truly surprizing: for the lines of separation between the colours mark the
precise

* See the evidence for these opinions in bishop Newton's 25th. Dissertation, vol. 3. p. 333—341.

precise points where a musical string must terminate, to found the *seven* notes.²

I do not know whether we might not say, that the sacred number *seven* has a reference to things in this world only, and *twelve* to those of the future. *Twelve* was the number of the Patriarchs, and the number of the Apostles; and it is the number of the gates and attending angels in the heavenly city. It is also the number of the foundations of its wall, and of the precious stones that beautify and adorn it. *Twelve* thousand furlongs is the length, and breadth, and height of the city; and *twelve* times *twelve* cubits is the measure of the wall.

SECTION XXVI.

The BOOK of REVELATION chronological, with
a general view of it.

THE book of Daniel is in the Old Testament what the book of Revelation³ is in the New. They each of them contain a sort of chronological prediction

² See the Rev. Thomas Vivian's Annotations on the book of Revelation, p. 187—189.

³ Whoever wishes to obtain a thorough knowledge of this mysterious book should well consider what has been written upon it by Mede, More, Daubuz, Vitringa, Warburton, Sir Isaac Newton, Bishop Newton, Lowman, and the present Bishop Hurd. Many other persons have written upon the same book, and scarce any without some effect. But these I have enumerated seem to throw all the light upon it that can be expected, till the course of Divine Providence has accomplished more of its predictions.

prediction of all the leading events of Divine Providence concerning the person, kingdom, and church of Christ, from the time in which their respective authors lived, till the close of the great drama of nature. And it is observable, that the harmony between these two authors is such, as to induce a persuasion in the mind, they were indeed inspired by the same Holy Ghost to predict, for the confirmation of the faith of God's elect, the leading circumstances of his dealings with the world to the consummation thereof. ⁴

The book of Revelation is a regular and chronological system of the most astonishing predictions. St. John wrote it, under divine direction, about the year of our Lord ninety six, as is generally supposed. ⁵ From that period we are to begin to make our calculations. And if we proceed regularly through this dark, mystical, and hieroglyphical composition, we shall find it perfectly agrees with the documents of genuine history and matters of fact, so far as it has yet been accomplished.

The first chapter contains the introduction to
the

⁴ "The more I look into the book of Revelation, the more I am convinced, that it ought to be considered as a supplement to the prophecies of the prophet Daniel." Bishop of Clogher's Dissertation on the Prophecies, p. 24.

⁵ For the time in which this book was written, see Sir Isaac Newton's Observations on Daniel, part 2. chap. 1; and for the authenticity of it consult the same valuable work, in the chapter just mentioned.

the whole book; and much in the stile of some parts of the prophet Daniel.

The second and third chapters contain the seven epistles to the churches in Asia. Every epistle describes the state of the church to which it was directed, and according to that state predicts its future destiny.⁶ It is remarkable, moreover, that the present state of these seven churches is exactly conformable to the promises of favour then made unto them, or the threatenings of judgment then denounced against them.⁷

Some authors have likewise found in these seven epistles the state of the church to the end of time. I must own, however, there does not appear to me sufficient evidence of any such design. We should be careful how we strain matters beyond reasonable bounds. Such conduct is making the scripture a mere nose of wax, and doing infinite prejudice to the cause of genuine truth.

The

⁶ The Rev. Mr. Whitaker of Canterbury is one of the last that has written upon this mysterious book. His treatise is called, *A general and connected view of the prophecies relating to the times of the Gentiles, delivered by our blessed Saviour, the prophet Daniel, and the apostles Paul and John; with a brief account of their accomplishment to the present age.* The method he has pursued is, in some respects, new. He proceeds through the several parts of the prophecy, and then attempts to shew, in the very words of Mr. Gibbon, a celebrated writer of history, and an insidious infidel, that the predictions have all been fulfilled; so far as the revolutions of ages have yet proceeded. The coincidences of the prophecy and completion are striking, and the unbelieving historian of Rome is reluctantly compelled to testify against his own incredulity.

⁷ For the accomplishment of the several prophecies contained in these seven epistles to the churches of Asia, see bishop Newton's twenty fourth Dissertation.

The fourth and fifth chapters are the introduction to the following visions, and exhibit a glorious view of all the heavenly inhabitants falling down before and worshipping both God, and his Son, the Lord Jesus Christ.

The remaining part of the book is divided into seven periods. The first is distinguished by seven seals, the second by seven trumpets, and the third by seven vials. All these represent different periods of time, when some remarkable evolution of Divine Providence was to come forward. Whenever a seal was opened, a trumpet sounded, or a vial poured out, there was to be a fresh display of the divine power towards the church, or the enemies of the church: most commonly, however, they denote a succession of judgments to be executed upon some of the opposers of evangelical truth. The seven seals were opened, and the providential dispensations signified thereby took place, during the first three hundred and twenty three years after the birth of our Saviour, while the Roman empire was yet Heathen, and an implacable persecutor of the followers of Christ.⁸ During this period there were no less than ten bloody persecutions, and many thousands of precious lives were sacrificed in defence of the gospel. This first period extends

⁸ I beg leave again to refer the reader to Lowman's excellent Paraphrase and Notes on this book for a compendious view of all the historical facts to which it refers. Bishop Newton should also be consulted. Lowman's view of the seven seals, however, appears to me more consistent with history than that of the Bishop.

tends through the sixth and seventh chapters of the book. 9

The second period carries us through the eight and ninth chapters. It is represented by seven trumpets; and reveals the state of the church and providence in the times immediately following Constantine, when the northern nations broke in upon the empire, from the year of our Lord three hundred and twenty three, or rather three hundred and thirty seven, when Constantine died, to about seven hundred and fifty.

In this period the Roman empire was invaded by the barbarous nations; and the ten kingdoms into which it was to be divided began to put on an appearance of a regular and settled government. Now too it was, the tyranny of the bishop of
Rome

9 The plagues, denoted by the opening of most of the seals, fell extremely heavy upon the enemies of Christ. The Jews and Romans, though ever at enmity with each other, were always agreed in harrassing his followers. And Christ, by way of retaliation, made the Jews and Romans instruments of each others destruction. In the time of Trajan, the Jews slew of the Roman subjects about Cyrene 220, 000, with the most shocking circumstances of barbarity. In Egypt and Cyprus there perished about 240, 000 more. They utterly destroyed Salamis, having first massacred all the inhabitants. And in return, the number of Jews, that was destroyed by the Romans, must have been very considerable, as one may naturally suppose.

After this again, in the reign of Adrian, the Romans destroyed 50 of the strongest castles belonging to the Jews, 985 of their best towns, and 580, 000 men, besides an infinite multitude who had perished by famine, sickness, and other casualties. But in accomplishing all this destruction, the Romans too, as is very natural to conclude, must have suffered prodigious loss. The Jews sold their lives as dear as possible.

In this awful manner did the Lord Jesus Christ avenge the cause of his servants upon their persecutors!

Rome received its establishment; and from this period, if not from one considerably earlier, we are to begin to reckon the 1260 years that spiritual domination is to continue. *

The plagues signified by the opening of the seven seals, ² and the sounding of the seven trumpets, were all to fall upon the Roman empire: the former seven, while it continued in a state of Paganism, and the latter seven, after it became Christian. ³ After this it was entirely broken
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* A learned author of the present year makes these 1260 years to commence, A. D. 536, at the time the Goths had put an end to the Roman power. If this should prove the true period of the beast's beginning to reign, his power must terminate in 1796. Present appearances, however, are against this supposition. This gentleman makes the ten kingdoms to be; France, Spain, Portugal, the German Empire, Poland, Sardinia, Naples, Tuscany, Genoa, and Venice; all Roman Catholic states. See a small pamphlet entitled, Antichrist in the French Convention, p. 8—10.

Another gentleman of the last age, one of the French refugees, is very clear, that the 1260 years are to commence from 445. In that case the fall of Antichrist must have been in 1705. See a book entitled, A New System of the Apocalypse, p. 269—277.

Our predecessors mistakes ought to make us cautious.

² The opening of the first seal seems to denote a blessing to mankind, rather than a curse. The rapid spread of the gospel is supposed to be the purport of it.

³ The first trumpet seems to have for its object the invasion of the Roman empire about the year 395, after it was become Christian, by the Huns, Goths, and other barbarians; but especially by Alaric the leader of the Goths, and Attila the leader of the Huns.

The second trumpet seems to have for its object the invasion of Italy by Genseric the king of the Vandals about the year 398.

The third trumpet is thought to relate to the distresses brought upon Christendom by Odoacer king of the Heruli, and Theodoric king of the Ostrogoths in the fifth century, by whom the western empire was so weakened, that it was soon after entirely subverted.

The fourth and fifth trumpets relate chiefly to the downfall of

ken up and destroyed, and, as an empire, had no more existence for many years, till its shattered remains were formed anew under the auspices of Charles the Great, about the year of our Lord 800. Ten separate kingdoms were formed out of its ruins, the greater part of which, in one form or other, remain unto this day.

But, in the midst of these ten⁴ kingdoms, which are called horns, an horn being an emblem of dominion, was a certain power to arise, which should subdue three of the ten, and usurp a tyrannical rule over the other seven. This was no other than the Pope of Rome, as is now very generally agreed by our best writers on the subject.⁵ All
the

the eastern empire by the followers of Mahomet in the seventh and succeeding centuries, when the destruction brought upon mankind was great beyond all calculation. See Lowman and Newton for a large and satisfactory account of these trumpets.

⁴ The ten toes, and beast with ten horns of Daniel, are both the same with the beast with ten horns of St. John. Compare Dan. 2 and 7 with Revelation 17th. chap.

⁵ This is well and concisely expressed by the Bishop of Clogher in his Dissertation of Prophecy: "It is manifest" says he, "that
" about the middle of the eighth century, there sprouted up
" among the ten horns or kingdoms, another little horn, which
" was the Bishop or Pope of Rome, who took the advantage of
" the troubles with which the Roman empire was then involved,
" to root up three of the horns, and to erect a new principality
" *divers from the first*, or from all that went before. This
" event came to pass after the following manner: The Saracens
" having, about the year 726, broken in upon the empire, and
" proceeded so far as to besiege even Constantinople itself; they
" animated one another in their cruelties upon the Christians, by
" charging them with idolatry in the worship of images: where-
" fore Leo Isaurus, the then emperor, to deliver his people
" from the violence of their enemies, and the church from the
" reproach of idolatry, did, by a severe edict, command that
" images should every where be removed out of the churches:

the ten kingdoms, into which the Roman empire should be divided, were to submit to this tyrannical usurpation. They have done so. The power which thus domineered over the nations is called the *beast*; and the nations, which thus degraded themselves, are denominated the *feet* of the *beast*.

ALL

“ and sent his exhortation to the bishop of Rome to do the like.
 “ But Gregory II. then bishop of Rome, finding matters about
 “ that time fit for a revolt, laid hold of this dispute, as a convenient pretence for withdrawing his allegiance from the emperor, who then resided at Constantinople; and, instead of complying with this edict, called a council at Rome, wherein it was decreed, that the use of images should be continued in the churches; and an anathema was pronounced against the emperor, and all that had joined with him in forbidding the use thereof. And at the same time this factious prelate wrote a very insolent and haughty letter to the emperor, for meddling with church-affairs, and put a stop to the money the emperor was raising in Italy: and not content therewith, he seduced the people and the army of Italy from their obedience; and raised a rebellion, which the emperor was then unable to suppress, on account of the many difficulties he laboured under from the Saracens. Then the Pope proceeded to seize the Exarchate of Ravenna, and the region of Pentapolis, the people having revolted, and laid violent hands on their magistrates, killing the Exarch Paul at Ravenna. But upon a quarrel between the Pope, and Astolphus king of the Lombards, who had retaken these places from him, the Pope, seeing he could not keep them to himself, wrote to the emperor, and sent deputies to let him know, that it was high time for him to come with an army, to defend the provinces he had yet in Italy. if he had a mind to preserve them: but finding there was no hope left of any assistance from the emperor, he applied himself to Pepin, king of France, who did freely offer himself to assist the Pope; and coming with an army into Italy, and defeating Astolphus, made a donation of the Exarchate of Ravenna, and the region of Pentapolis to the Pope; and sent his chaplain the abbot of Fulrad to offer the keys of the said towns upon the confession of St. Peter, that is, upon his tomb at the high altar. This was in the year 755; and henceforward the Popes

All these things we have delivered pretty much at large in the third period of this wonderful book,

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from

“ being temporal princes, left off dating their epistles and bulls
 “ by the years of the emperors reign; and thenceforward dated
 “ them by the years of their own advancement to the popedom.
 “ But the pope was not yet master of Rome, or the Campania
 “ which surrounds it, it being at that time governed by its ancient
 “ constitution of a Senate: When Leo III. therefore was made
 “ pope, A. D. 796, he notified his election to Charles the Great,
 “ the son and successor of Pepin, sending to him for a present the
 “ golden keys, which had been laid on the tomb of St. Peter,
 “ and the banner of the city of Rome; the first as an acknowledge-
 “ ment of his holding the territories of Ravenna and Pentapolis,
 “ as a donation from his father; and the other as a signification
 “ that Charles should come and subdue for him the senate and
 “ people of Rome, as his father had done the exarchate of Raven-
 “ na and region of Pentapolis. Hence arose a misunderstanding
 “ between the pope and the city: and two of the clergy, having
 “ accused him of various crimes, the citizens of Rome, with an
 “ armed force seized him, stript him of his sacerdotal habit, and
 “ imprisoned him in a monastery. But by the assistance of his
 “ friends he made his escape, and fled into Germany to Charles
 “ the Great; who, before the end of the year, sent the pope back
 “ with a great retinue; and soon after came himself to Rome,
 “ where the enemies of the pope, to the number of three hun-
 “ dred, were sentenced to death, and were beheaded in one day
 “ in the Lateran fields. He then made a donation of the city
 “ and duchy of Rome, and its Campania to the pope, which
 “ compleated the three kingdoms, of which the patrimony of
 “ the pope is at present composed. And thus fell three of the first
 “ horns; that is, the exarchate of Ravenna, the region of Pen-
 “ tapolis, and the duchy of Rome, before that little horn of the
 “ popedom or bishoprick of Rome, which was *divers from the*
 “ *first*, and from all other kingdoms. And very remarkable it is,
 “ as Sir Isaac Newton observes, that of all the kingdoms that
 “ have been erected out of the ruins of the Roman empire, the
 “ pope alone is the single prince, who wears a triple crown; which
 “ seems designed by providence as a mark in his forehead to
 “ point out the explanation of this prophecy. And indeed no
 “ sooner was he in full possession of his new power, but he began
 “ to fulfil the remaining parts of the description of this little horn
 “ by the prophet Daniel. For he *spake great words against the*
 “ *Most High*; by presuming to grant indulgences for sins; and
 “ were out the saints by crusadoes, holy wars, and bloody inqui-

from the beginning of the tenth chapter to the end of the nineteenth.⁶

The fourth period represents an angel sent from heaven to shut up Satan in the bottomless pit for one thousand years; during which time there shall be a very happy state of the church, in purity, peace, and prosperity.

The fifth period, after the reign of Christ for a
thousand

“ sitions. And *having a mouth speaking great things*; he
 “ presumed to dethrone kings, and absolve subjects from the
 “ obligation to their oaths of allegiance. And putting on a *look*
 “ *more stout than his fellows*, he wore a triple crown, and gave
 “ his foot instead of his hand to be saluted by those that approach-
 “ ed him. And taking advantage not only of the troublesome
 “ times in the empire, but also of the times of darkness and ig-
 “ norance with which Europe was at that time overspread, by
 “ means of the Goths, Vandals, and Saracens, who destroyed
 “ all literature wherever they came; he *mads war with the saints*,
 “ *and thought to change times and laws*. Of which a stronger
 “ proof need not be produced, than the character which the
 “ learned Dupin, who himself lived and died in the communion
 “ of the church of Rome, gives of Pope Hildibrand, who took
 “ the name of Gregory VII. For, says he, *No sooner was this*
 “ *man made Pope, but he formed a design of becoming lord spiritual*
 “ *and temporal over the whole earth; the supreme judge and de-*
 “ *terminer of all affairs, both ecclesiastical and civil; the distribu-*
 “ *ter of all manner of graces, of what kind soever; the disposer, not*
 “ *only of archbishopricks, and all other ecclesiastical benefices, but*
 “ *also of kingdoms, states, and the revenue of particular persons.*
 “ And in another place he says, that *his aim was to bring all*
 “ *crowned heads under his subjection, and to oblige them to hold*
 “ *their kingdoms as fiefs from the holy see, and to govern them at*
 “ *discretion*. Thus have we found out the principality, to which
 “ the character of the little horn manifestly belongs, and likewise
 “ discovered the time of its origin; which was about the year
 “ of our Lord 755.”

⁶ In these chapters are comprehended the seven visions, preparatory to the pouring out of the vials, which all synchronize or relate to the same period of time, the 1260 years, that is the duration of the Papacy. These visions are by no means easy to be fully understood.

thousand years upon earth, represents Satan as let loose again for a little season.

The sixth period is the general resurrection and final judgment, with the everlasting confusion and destruction of the devil, and his angels, and all wicked beings.

These three periods, namely, the fourth, fifth, and sixth, are all comprehended in the twentieth chapter of this prophecy.

The seventh, and last period concludes the whole hieroglyphic prediction, in a vision of new heavens and a new earth, representing, in strong language, the extent, security, riches, and grandeur of the heavenly Jerusalem.⁷

Thus the prophecies of this book close in an eternal sabbath; the sure reward of all those who love the Lord Jesus Christ, and continue to the end of their days doing justly, loving mercy, and walking humbly with their God.

SECTION XXVII.

THE PERIOD OF GOD'S PATIENCE WITH THE
CHURCH OF ROME.

AS the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were be-

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⁷ For a fuller view of these several topics of prophetic information, see bishop Newton's 24th. and 25th. Dissertations, and Lowman's Paraphrase and Notes upon this book.

fore the flood, they were eating and drinking, and marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of man be. Mat. 24. 37—39.

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain; let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand. Joel 2. 1.

We return to a more particular consideration of the third period.

The seven vials of God's wrath seem all appropriated to *the seat of the beast*, or those ten kingdoms professing the doctrines of the church of Rome, into which the empire was divided. Several of the vials have already been poured out upon the nations. They are all to be so in the course of 1260 years. These years, at the very latest, are to be reckoned from about the year of our Lord 756. So that, according to the most favourable calculation, there are but 222 years of the 1260 yet to come, before the beast and his seat are to be totally destroyed.* If then we divide
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* One of the most unpropitious circumstances attending the present bloody war, in my opinion, is, that England, a Protestant nation, is leagued with several of the Catholic states for the support of Popery. Has not God said it shall fall? And is not the period near at hand? Does not the scripture characterize the Emperor of Germany by the name of the Great Red Dragon? And is not he, and the Beast, to go into perdition together? Let England then in future defend itself, and trust to the Lord of hosts for strength and protection. See Isaiah 8. 9, 10. *The treacherous*

the number 1260 by seven, the number of vials, this will give, upon an average, 180 years, the space allowed for the pouring out of each vial. If too there are but 222 years, after the most favourable calculation, yet to come, and if each vial takes up, on an average 180 years, we must now be under that dispensation of Divine Providence, which is denoted by the sixth vial: for the seventh puts a full end to the pope of Rome, the church of Rome, the city of Rome, and all those nations which support its abominable corruptions.⁹ This desirable event, I rather think, is near at hand.¹ Certainly it cannot be at a much greater distance

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than

dealers have dealt treacherously, yea, the treacherous dealers have dealt very treacherously. That the Emperor of Germany is the great red dragon spoken of in the twelfth chapter, see Vivian's Annotations on the place, p. 37.—Bishop Clayton supposes the dragon to mean the Pope of Rome. See Dissertation, p. 119.

The present war, though a very bloody, and, in some respects, unsuccessful one, has always appeared to me to be necessary. I cannot see how it could have been avoided, consistently either with good faith to our allies, or with honour and safety to ourselves. Providence, therefore, intending to chastise us for our iniquities, permitted us to come into such circumstances, that war was unavoidable. But now that the business of our allies is determined by their own choice, and the loyalists in France are professedly fighting for the restoration of the Popish religion, I do not see that we are justified in attempting to land any English troops for their assistance. We may gird ourselves, but the business will come to naught. See Charette's Proclamation of the 12th. of June, 1795 to the Vendéans, where he avows his intention of fighting for the Catholic religion.

⁹ See the rise and continuance of Antichrist judiciously stated in the twenty sixth of the Dissertations so frequently referred to.

¹ We should be extremely cautious not to speak too positively upon this subject. Very good judges have been greatly misled. Mr. Mede fixed the commencement of the 1260 years in 455. If this had been the proper period, Antichrist must have fallen about

than about two centuries.² Above one thousand of the 1260 years are undoubtedly expired. And
it

1715. He is, however, in being still, and therefore Mr. Mede's calculation must have been erroneous.

Others make this period of 1260 years to commence, A. D. 536, when the Goths were driven out of Italy. Mr. Gibbon fixes not only the year, but the day, viz. December 10th. 536. If this should be the right period, the power of the Beast will expire on December 10th. 1796.—Time alone can unravel the mystery.

Mr. Whiston, who died in 1752, prophesied from this book, that the Jews should be restored to their own land, that they should rebuild their temple, and that the millennium should commence before the year 1766.

See Whitaker's *Origin of Arianism Disclosed*, p. 476.

It must be confessed, however, notwithstanding there are various other misapprehensions, that some of the conjectures of learned, ingenious, or pious men, concerning the present state of Europe, and especially of France, have been singularly remarkable. Robert Fleming's—Dr. Owen's—Dr. Goodwin's—Mr. Peter Jurieu's—Mr. John Wilson's—Dr. Goldsmith's—Dr. Smollet's—Sir Isaac Newton's—and many other prophetic declarations, are out of the common course of things. They must be considered, in the very lowest view of them, as shrewd conjectures. See a *Dissertation on the Existence, Nature, and Extent of the Prophetic Powers of the Human Mind*: in which a considerable variety of these curious conjectures is brought into one view.

² Dr. Clarke says, “ there has prevailed among learned men
“ a very important error, as if the 1260 days, or years, here spoken
“ of, took their beginning from the *rise* of the tyranny here de-
“ scribed. Whereas, on the contrary, the words of Daniel are
“ express, that, not from the time of his *rise*, but after his having
“ made war with the saints, and from the time of *their being given*
“ *into his hand*, should be *a time, and times, and the dividing of*
“ *time*, ch. 7. 24, 25. And St. John no less expressly says,
“ that the time, not of the *two witnesses prophesying* (for in part of
“ that time they had great power) but of their *prophesying in*
“ *sackcloth*, should be 1260 days, Rev. 11. 3. And the *per-*
“ *secuted woman*, after her flight, was to be actually *in the wil-*
“ *derness*, (and in her place there, of riches and honour,) 1260 days
“ ch. 12. 6. Wherefore also the 42 months (the very same pe-
“ riod) during which time *power was given unto the wild beast*
“ *to continue*, (in the original it is *to do* what he plea-
“ sed, Rev. 13. 5.) evidently ought not to be reckoned from
“ his *rise*, or from the time when the *ten kings*, (ch. 17. 12.)

it is not very improbable, that this generation shall not pass away before most of these things be fulfilled. *Heaven and earth shall pass away, but the word of the Lord shall never pass away.*³

SECTION XXVIII.

The CRUELTY of the CHURCH of ROME.

THAT is a remarkable prediction concerning the *manner* in which the *beast* shall fall and come to an end in the seventeenth chapter. *The ten horns which thou sawest are ten kings.—These have one mind, and shall give their power and strength unto the beast. These shall make war with the Lamb, and the Lamb shall overcome them.—And the ten horns*

“ received power with him ; but from the time of his having totally overcome the saints, and of his being worshipped by all that dwell upon the earth, ch. 13. 7, 8.

Evid. of Nat. and Rev. Religion, p. 275.

³ It was in the year of our Lord 755 that the Pope of Rome absolutely shook off the authority of the Emperor. From this year therefore the commencement of the Popedom is to be dated, in the full sense. This year too Pepin king of France sent the keys of Ravenna and Pentapolis to the Pope. And about the same time it was the woman, or great city of Rome, began to play the whore publicly, and committed fornication with the kings of the earth, by establishing the worship of images in the Christian church, first by the decree of a synod held at Rome, A. D. 726, and afterwards by a council held at Nice, A. D. 787. In this council were present 250 bishops out of all the western states. Here was confirmed the supremacy of the Pope, and image-worship. Then it was the ten horns gave their power and strength to the beast, and begun to make war with the Lamb.

*horns which thou sawest upon the beast, these shall bear the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire. For God hath put in their hearts to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled.** The words of God are to be fulfilled at the end of 1260 years. These added to 756, the latest period before mentioned, bring us down to about two thousand,⁵ when the ten European kingdoms, which for upwards of twelve centuries have supported the *beast*, or church of Rome, shall *all* be turned against her, and she shall be left naked, destitute, forlorn, and shall fall never to rise again.⁶

As Heathen Rome had shed the blood of the followers of Jesus in great profusion for the first three centuries, so Rome Christian entered upon the same tragical business in the eight age, and
has

* Rev. 17. 12—17. This seventeenth chapter of Revelation is a sort of key to the whole book.

⁵ There is a tradition among the Jews, that the world is to continue six thousand years, before the final advent of Christ. There were to be two thousand years before the Law; two thousand under the Law; two thousand under the Gospel; and then a thousand years are to be spent in joy and peace under the immediate dominion of Christ. The Heathen have also a striking prediction of the same kind, which has been recorded by Plutarch in his treatise *De Iside and Osiride*, sect. 46 and 47. See the bishop of Clogher's *Dissertation*, p. 82—84, and bishop Newton's *twenty fifth Dissertation*, p. 333—343.

⁶ It should seem, from several expressions in the scriptures, that not only the pope, clergy, and church of Rome shall be subverted, but that the city of Rome itself shall be utterly destroyed. See the 18th. chap. of Revelation throughout.

has now carried on the horrid trade for upwards of eight hundred years. The first account we have of the Romish church putting any person to death for conscience sake, is, I think, about the eight century.⁷ Ever since the year 1060, it is certain, that in one of the European states or other, over the whole of which she extended her influence for many ages, there never has been an entire stop put to persecution, and the shedding of human blood on account of religion, to this very day. In Spain and Portugal the inquisition is in use even now, and keeps all the inhabitants of these superstitious and enslaved countries in the utmost abjection of spirit, in every thing that concerns religion and the salvation of their souls.

One of the leading characteristics of the corrupt church is the shedding of human blood,⁸ Pa-
gan

⁷ The supremacy of the Pope of Rome, and the worship of images were established at the famous council of Nice, A. D. 787. From this time the burning of heretics became a common practice, and various persons suffered for opposing image-worship. When the Popes got more power in the following ages, persecution became more general, and of the Albigenses and Waldenses are said to have been slain a million of souls.

The law for burning heretics in England was first made in the reign of Hen. 4. Fuller, cent. 15. p. 158. It was repealed in the year 1677.

Several heretics were not only put to death in the time of Hen. 8. Ed. 6. and Elizabeth; but even so late as the 9th. of James the first. Fuller, cent. 17. p. 64.

Religious liberty was never understood for many ages. Even good Melancthon justified the burning of Servetus for heresy, and the excellent Cranmer was a party in the persecution unto death of more than one person.

⁸ Honourable would it have been for Protestantism, if it could have been justly defended from the same imputation of persecution

gan Rome had been, we have seen, extremely cruel and blood-thirsty. Christian Rome was to be not less so. Pagan Rome put to death an incredible number of precious souls. But Christian Rome hath far out-done her bloody predecessor in this respect. And all the cruelties that ever were committed upon the face of the earth, on account of religion, are not to be compared with those, of which she hath been guilty. It hath been computed, with what degree of accuracy I pretend not to determine, that the church of Rome has, at different periods, put to death, in various ways, fifty millions of Protestants. Fifty millions! Very bloody she has certainly been; and St. John assures us, that *in her was found the blood of prophets,*
and

and blood. But, alas! for human nature; we have all been guilty, though not equally guilty. Calvin burnt his Servetus, and Cranmer his Lambert. See Burnet's History of the Reformation, vol. 1. b. 3. p. 252. Every denomination of Christians, almost, has persecuted in its turn. In Charles the First's time, and during the usurpation of Cromwell, the Dissenters carried matters with an high and cruel hand. In Charles the Second's and following reigns the Clergy of the Establishment retaliated with a most wicked and impolitic severity. Upwards of two thousand Ministers were excluded from their livings at one time. This was a proud day for the Dissenters! Archbishop Laud was in some respects a considerable man; but he was also a superstitious and cruel tyrant. His treatment of Dr. Alexander Leighton can never be forgotten; for though the Doctor had certainly been to blame in several respects, yet the punishment inflicted was such as no good man can approve and justify. Mr. Pierce gives the following account of it in his Vindication of the Dissenters, in answer to Dr. Nichols:

Upon the 17th. of Feb. Dr. Leighton, coming out of Blackfriars church, was seized by a warrant from the high-commission court, and dragged to bishop Laud's house. From thence, without any examination, he was carried to Newgate, and there clap-

*and of saints, and of all that were slain upon the earth.*⁹

The

ped in irons, and thrust into a nasty hole, where he continued from tuesday night till thursday noon, without meat or drink. They kept him in that loathsome place, where snow and rain beat in upon him, fifteen weeks; not permitting his wife or any friend to come near him, and denied him a copy of his indictment. By some means he contrived to make his escape from prison. He was, however, soon discovered in Bedfordshire, and brought back to the Fleet. On the 4th. of June, 1630, he was brought to his trial in the Star-Chamber, where an information was exhibited against him, for publishing his book, called, *Sion's Plea against Prelacy*.

The court, being under the influence of Laud, first deprived him, then condemned him to have his ears cut off, his nose slit, to be branded in the cheek, to be whipt at a post, to stand twice in the pillory, to pay ten thousand pounds fine (though they knew he was not worth that sum) and afterwards to be imprisoned for life.

This sentence being passed, Laud pulled off his cap, and holding up his hands, gave thanks to God, who had given him victory over his enemies!

Of the execution of this diabolical sentence the bishop himself gives the following account in his diary, which has been published since his death: "On Friday, Nov. 6, he was severly whipt before he
" was put in the pillory. 2. Being fet in the pillory he had one
" of his ears cut off. 3. One side of his nose slit. 4. Branded
" on the cheek with a red hot iron, with the letters S. S. On that
" day sevensight, his sores upon his back, ear, nose, and face
" being not yet cured, he was whipt again at the pillory in
" Cheapside, and had the remainder of the sentence executed by
" cutting off the other ear, slitting the other side of his nose, and
" branding the other cheek."

He remained a close prisoner, in the whole, ten years, till he was released by the Long Parliament in 1640. Such were the tender mercies of that great man.—He himself, however, experienced the same measure within a few years afterwards!

⁹ The slave trade is a business somewhat similar to the bloody persecutions of the Roman Catholics. The principle is, indeed, different, but the act is much the same. The constant annual consumption of these poor creatures is reckoned at about 60,000. In the year 1768 the number of slaves bought on the coast of Africa was 104,100. Of these 53,100 were bought by British merchants. The number in the West Indies has been said to be,

The countries that have been most cruelly harassed, and deluged with Protestant blood, are Spain, Portugal, Poland, Hungary, Bohemia, Italy, Germany, England, Scotland, Ireland, Flanders, Holland, Savoy, Piedmont, and France. France, indeed, has exceeded all the nations in Europe for acts of persecution, blood, and cruelty. Persecution for conscience sake began there early, and continued long. Even so late as the beginning of the present century, the Protestants endured there as much as any people ever did since the beginning of the world. Savoy, Piedmont, and

Hungary

belonging to England and France, 796, 500. The Abbé Raynal states the whole number in America and the West-Indies at 1, 400, 000. He says, moreover, that the total importation from Africa, since the first beginning of the slave-trade, is 9, 000,000 of slaves.

See the 17th. of bishop Porteus's Sermons, vol. 1.

I observe upon this horrible account, that the business of the slave-trade alone, if we had no other national transgressions to answer for, is enough to sink all the nations in Europe, concerned in that diabolical traffic, in utter ruin and destruction. The method of obtaining them—the mode of conveying them to market—the brutality observed in disposing of them—and the treatment abundance of them meet with in their servitude—What heart that is not incurably hardened in iniquity but bleeds for their dishonour and their sufferings?—Is there a God that judgeth the earth? Then, England, look to thyself! As thou hast done, so shall it be done unto thee.—I would say, when speaking of my fellow-creatures at large, with the excellent Fenelon, “ I love
“ my family better than myself; I love my country better than
“ my family; but I love mankind in general better than my
“ country.”

See Granville Sharp's Law of Retribution; or a serious warning to Great Britain and her colonies, founded on unquestionable examples of God's temporal vengeance against Tyrants, Slave-holders, and Oppressors—A publication that should be well considered by those whom it may concern.

Hungary have suffered much; but France boasts of more martyrs to the truth than any other kingdom in Europe. The whole country, at different periods, has been soaked, manured, and enriched with Protestant blood. We think, and we think justly, that the late massacres, in that distracted nation, are very dreadful: but what are they, when compared with what the Protestants¹ underwent upon several occasions? At one time, by order of the king, bishops, and priests, thirty thousand, (some say sixty thousand,) Protestants were murdered in the course of a few days. This shocking business was executed about two hundred years ago. After this a civil war broke out between the Papists and Protestants, which continued to rage near sixty years in the very heart of the country, in which Puffendorf assures us,² “there were destroyed a million
 “ of people. One hundred and fifty millions of
 “ money were spent. Nine cities, four hundred
 “ villages, twenty thousand churches, two thousand
 “ monasteries, and ten thousand houses were
 “ burnt or laid level with the ground.”—This is but a little more than one hundred and fifty years ago.

And then again in the reign of Lewis the Fourteenth,

¹ Protestants was a name taken by the people of several Imperial towns, and others, in Germany, A. D. 1529, because they protested against a decree made in the diet of Spire, by Ferdinand, archduke of Austria, and other Popish princes; and demanded liberty of conscience, till the holding of a council, in pursuance of a decree made, A. D. 1526.

² Introduction to the History of Europe, chap. 5. p. 201.

teenth, about an hundred years since, that haughty monarch began another persecution against the Protestants, during the course of which an innumerable multitude of people were harassed in all manner of ways,³ and put death in the most cruel
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³ In the introduction to Quick's Synodicon, after having enumerated a variety of cruel means employed by the agents of this bloody tyrant to seduce and distress the Protestants in France, the author says:—" But they did not stop here; they proceeded further, to deprive the reformed of all offices and employments, and in general of all means of gaining a livelihood. An infinite number of Protestants being dispersed in all parts of the kingdom, it could not be but that many families of them must subsist by serving the public, either in offices, arts, trades, or one faculty or other, according to their education and calling. Henry the Fourth was so much convinced of the necessity and justice of this very thing, that he made it an express article, and perhaps the most distinct and formal one of all the rest; which are contained in this edict: and therefore the persecutors thought themselves obliged to use their utmost endeavours to elude and evacuate it. Here then they began with arts and trades, which, under several pretences, they rendered almost inaccessible to the Protestants, by the many difficulties they met with in attaining to their mastery in them, and by the excessive expences they must be at to be received therein. For every candidate, who would set up his trade, was forced to this effect, to commence and carry on tedious lawsuits, under the weight of which they sunk, and were over-whelmed, they being in no wise able to hold out the prosecution of them. But this being not sufficient enough to ruin them, out cometh a declaration in the year 1669, by which they be reduced to one third in those towns where the Protestants were the greatest number of inhabitants, and they were forbidden to receive any of the religion into their company till this diminution was made. Thus at one stroke, one dash of the king's pen, all pretenders are totally excluded.

" Some time after they drive all the reformed from the consuls and other municipal offices in cities, which was in effect to deprive them of all knowledge of their proper affairs and interests, and wholly to invest the catholics with them. In 1680, the king issued out an order, depriving them in general of all kinds of offices and employments whatsoever, from the greatest to the meanest. They were rendered incapable of serving

and ignominious manner men or devils could invent: and eight hundred thousand persons, (Voltaire says five hundred thousand,) left the kingdom and fled into other countries, whithersoever they could escape the safest and most expeditiously.

All these things were transacted in France. The Pope of Rome, as head of the church, was at the
bottom

“ in the customhouses, in the guards, treasury or post-office, of
 “ being messengers, coachmen or waggoners, or any thing of this
 “ nature. In the year 1681, by a decree of council, all notaries,
 “ attornies, solicitors and sergeants, professing the reformed reli-
 “ gion, were rendered utterly incapable of these employments
 “ in any part of the kingdom.—In the year 1682, all lords, gen-
 “ tlemen of the reformed religion, were ordered to discharge
 “ their officers and servants of the said religion, and not to make
 “ use of them in any case; and this upon no other reason than
 “ this, because they were Protestants.—In the year 1683, all
 “ officers belonging to the king’s household, and those of the
 “ princes of the blood, were also rendered incapable of holding
 “ their places. The counsellors and other officers in the courts
 “ of aids, and chambers of accounts, and in those in county courts,
 “ bailiwicks, in the courts royal, of the admiralty, in the provosts
 “ and marshals court, in the treasury, excise, and all offices of
 “ the toll and such like businesses, were ordered to leave their
 “ places, that the Catholics might enjoy them.—In the year
 “ 1684, all the secretaries belonging to the king and great officers
 “ of France, whether real or honourary ones, yea, and their very
 “ widows, were deprived by a revocation of all their privileges,
 “ of what nature soever they were. They also deprived all those
 “ that had purchased any privileges for exercising any professions,
 “ as merchants, surgeons, apothecaries, vintners, and all others
 “ without any exception.—Yea, they proceeded to this excess,
 “ that they would not suffer any midwives of the reformed religion
 “ to do their office; and expressly ordained for the future, that the
 “ Protestant women, when they were in travail, should receive
 “ assistance from none but the Roman Catholics. It cannot be
 “ expressed how many particular persons and families they reduced
 “ every where by these strange and unheard of methods, to ruin
 “ and misery.—The form of abjuration imposed upon the Protec-
 “ tants when they turned Papists, was stiled by them, *The mark*
 “ *of the beast, without which no man might buy or sell.*” Rev. 17.
 “ 17.

bottom of the whole. The archbishops, bishops, and clergy, very generally, concurred; and many of them even marched at the head of the king's troops with small crucifixes in their hands, exhorting the people to turn and embrace their superstitious and idolatrous nonsense, or commanding the soldiers to execute the law upon them. The king, the parliament, the princes, the nobles, the gentry, and the people of the country, all concurred in the diabolical measures. And when the thirty, or sixty, thousand Protestants, before mentioned, were massacred, we are particularly informed, that the Pope, as soon as he received the news, appointed public thanksgiving, and Te Deum was sung for joy in the church of St. Lewis. He, moreover, published a bull of pardons, and extraordinary indulgences to such as should pray for the heavenly assistance to the king and kingdom of France for rooting out heretics. ⁴ The king, archbishops,

⁴ It may seem surprising, at first view, that the Roman Catholics should receive the book of Revelation as a part of the sacred canon, and yet not see that it very principally concerns the corruptions of their church, and the complete overthrow they shall one day experience. There is no more cause, however, for surprise in this case, than there is in the case of the Jews, which the Catholics themselves allow. The Jews embrace the Old Testament, and have been the depositories of the sacred predictions in all ages, and scrupulously, and even superstitiously exact in their conservation of them. These scriptures, notwithstanding, contained, and do now contain their condemnation. Nay, even their folly and infatuation are predicted in the strongest terms upon various occasions; and yet they cannot see it, and will not allow it. All the world sees the infatuation, but themselves. So here, the apostacy of the Church of Rome is clearly and strongly foretold in the New Testament. The Catholics embrace all the books

bishops, bishops, clergy, and nobles too, went in public procession singing the praises of God for this bloody and diabolical transaction.

How long, O Lord, holy and true, dost thou not judge and avenge the blood of thy martyrs on them that dwell on the earth?

This is the conduct of the *beast* towards such as presume to differ from her opinions! *Cursed be her anger, for it is fierce! and her wrath, for it is cruel! O my soul, come not thou into their secret: unto their assembly, mine honour, be not thou united!*

If this were Christianity, no man living could or ought to believe it! If this were Christianity, might I be an Heathen, a Jew, a Turk, any thing! If this were the religion of Jesus, I would renounce publicly the profession of it the very first opportunity! No man need to be surpris'd that the French philosophers should have rejected such a religion as this, and run into the opposite extreme! I had almost said, it is a venial fault.⁵ For surely

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as well as the Protestants. They read them; they study them; they preach them; they write upon them; but yet they cannot see the delusion they are under. And even this blindness and delusion, which should overspread the minds of Christian professors, are strongly foretold in those very writings which they themselves embrace as the truths of God. See 2 Thes. 2 chap.

How awful is the state of man! Perhaps while I am writing thus concerning the delusion of others, I myself may be under equal, though different, infatuation! Open thou mine eyes, O Lord, to see the truth as it is in Jesus, and give me fortitude of mind to pursue the dictates of thy word.

⁵ It has been observed by Lord Grenville in the House of Lords, and Mr. Pitt in the House of Commons, that the French Con-

no religion is better than one that encourages its most zealous devotees in acts of cruelty and bloodshed. The more religious, the more wicked !

But, is there no medium between Popery and infidelity? between superstition and deism or atheism? Undoubtedly there is. And the gospel of Christ—independant of all human mixtures and establishments—is that medium. It is all pure; all excellent; all worthy of its divine author. There is in it nothing too much; nothing wanting. It is just such a religion as fallen man stands in need of; every way adapted to our wants and situation. But Popery, as it has been practised by the church of Rome for upwards of six hundred years, is the most superstitious, cruel, and bloody religion that ever prevailed among mankind. Let St. John speak again:—*In her was found the blood of prophets, and of saints, and of all that were slain upon*

vention has refused even to tolerate Christianity in their republic. If this is the case they are surely very much to blame. But yet even here there is something to be said for them. They have been terribly galled with the nonsense of popery, and the superstition and hypocrisy of priests. Their minds have now got an awful bias in the opposite direction. The bulk of that assembly, and of the people at large, know no other Christianity but popery. The gospel is subversive of all their present plans and proceedings. True policy would, therefore, upon their own mistaken principles, refuse toleration to Christianity. Indeed a true Christian in that country cannot be a good member of civil society. He must be a rebel against the laws of the country, as they are now constituted. Besides: Genuine Christianity requires humility, patience, meekness, purity, and various other tempers of mind which seem to have lost all their influence among the present rulers of that nation. As therefore it is an enemy to them, and condemns all their measures, we cannot wonder they are turned enemies to it. And as they have seemingly got the dominion of it for the present, no doubt

*upon the earth!*⁶ — Upon her forehead was a name written—*Mystery—Babylon the great—the mother of harlots, and abominations of the earth!*⁷ —
and I saw the woman drunken with the blood of the saints, and with the blood of the martyrs⁸ of Jesus: and when I saw her, I wondered with great admiration.

From this account of the Apostle, we see, that the Church of Rome, of which this is an undoubted description, and applicable to no other person or thing that ever was upon the face of the earth, was to be a bloody persecutor; and a bloody persecutor, even of the saints, and prophets, and martyrs of Jesus! Well might the astonished Apostle wonder at such a sight as this! that any church, professing the gospel of Christ, and even out of zeal for the advancement of that gospel, should make herself drunk with the blood of saints, and the blood of prophets, and the blood of the martyrs of Jesus!⁹

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they will continue to oppose it as long as they can. Let no man's heart, however, fail him on account of the gospel. Popery is in danger, the gospel is in none. He that is higher than the highest will maintain his own cause. *The gates of hell shall not prevail against it!* When the French have done the business allotted them by Providence, they shall be restrained.

⁶ Rev. 18. 24.

⁷ Rev. 17. 5.

⁸ Rev. 17. 6.

⁹ It should seem, that the breaking up of the ten kingdoms, and the final overthrow of Popery, is to be attended with dreadful carnage and destruction. Of this we have had a most melancholy instance in France. The same awaits the rest of the kingdoms. The scripture is figurative, it is true, upon the subject, but it is extreme-

SECTION XXIX.

RETALIATIONS OF DIVINE PROVIDENCE.

EVERY persecutor, and indeed every person, who is in any manner whatever injurious to others, should

ly decisive. *And the fifth angel poured out his vial upon the seat of the beast ; and his kingdom was full of darkness ; and they gnawed their tongues for pain, and blasphemed the God of heaven because of their pains and their sores, and repented not of their deeds. And the sixth angel poured out his vial upon the great river Euphrates : and the water thereof was dried up, that the way of the kings of the east might be prepared. And I saw three unclean spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty. Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. And they gathered them together into a place called in the Hebrew tongue Armageddon. 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 the great city was divided into three parts, and the cities of the nations fell : and great Babylon came into remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent : and men blasphemed God because of the plague of the hail ; for the plague thereof was exceeding great*

This is language which may make the ears of every one that heareth it to tingle. Shall then all the nations of Europe drink of the cup of the Divine indignation, and shall England alone escape? Are we better than they? No, in no wise. We enjoy, it is granted, numberless blessings; blessings superior to every other nation upon earth. But then the more and the greater our privileges the more is justly expected from us. It is granted too, that there is much

should well consider, before he proceeds too far in his iniquitous courses, that there is a righte-

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virtue in many of the inhabitants of this country. Liberality, benevolence, fidelity, and various other Christian virtues are conspicuous traits of abundance of characters among us. But have we not also much that is calculated to provoke the Divine indignation? Our nobles and gentry are, generally speaking, dissipated and irreligious. Nay, many of them are inclining towards infidelity. The sabbath day is set at naught. Moral and religious obligations are disregarded. The sacred scriptures are neglected. Public worship is contemned. And, in short, a thousand abominations are practised among us, which are inconsistent with every idea of pure and undefiled Christianity. Shall not the Lord then visit for these things? shall he not be avenged on such a nation as this? Our civil and religious advantages are so far from being any apology for us in the day of God's anger, that they are calculated to inflame it into seven-fold rage. I can almost forgive a Frenchman for being an infidel: but I have no excuse for an English unbeliever. For if the Establishment of his country is not to his taste, he can chuse his opinions among the various denominations of Dissenters, and worship the God who made him, after his own model. For an Englishman, therefore, there is no excuse. With propriety to us may be applied the words of the Prophet:—*Hear this word that the Lord hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying, You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.* I do not know any way under heaven in which this sentence can be averted from England, but by a general repentance and reformation; a reformation constitutional, and personal; and of this, I confess, I see little sign. Fast-days, without a change of heart, life, and conduct, are worse than nothing. They increase our guilt, and enflame the divine indignation. The Dutch fasted and prayed, while the French neglected both, and laughed at every idea of the kind; and yet the praying Hollanders are swallowed up by these contemners of all religion. What shall we say to these things? That God regardeth not the conduct of men? In no wise.—But—*the prayer of the wicked is abomination to him*; and his determination is—as soon as the time appointed in the prophecies is come—to subvert all the subsisting governments in Europe, perhaps in the world. And, that the Protestant kingdoms are no more to be excepted from this general decree than the Catholic, is sufficiently evident from the conduct of Divine Providence towards the two Protestant states of Holland and Geneva, both which have been

ous Governor of the world, who takes account of the conduct of men, and very frequently retaliates

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subverted by the French. Let Britain, therefore, take warning by the misfortunes of others, and remove whatever may be offensive to the eye, of the Divine Majesty, before the day of forbearance is ended, and the appointed time for vengeance is come.— Let the reader consult the conclusion of a book called, *The Chinese Fragment—the Conclusion of Burnet's History of his own times—the Conclusion of Hartley's Observations on Man—and the Preface to the 2d. vol. of the Speeches of M. De Mirabeau, by James White, Esq.*—I would not despair of my country; but the signs of the times are alarming. I fear not the French: but I am afraid of the Divine Judgments.

Our privileges are great; our vices are many. And they appear to be upon the increase. The folly and extravagance of the French may, possibly, be of some use to us. I pray God they may! But, alas! the higher orders of society seem as dissipated as ever; and their loose morals contaminate all below them. There is no vice, perhaps, so destructive to society in its tendency, as the very general disregard to the religious observance of the sabbath, which prevails among the nobility and gentry of the land. One would think they were destitute of common sense. If I did not believe one word of the scriptures, I would pay a decent attention to the rites and observances of religion, for the sake of example to those with whom I was connected. Civil policy requires this, at least, of every man.

We said above that the French are contemners of all religion. The charge is too true, at least with respect to most of those who are in power. For it is a fact not less remarkable than true, as Miss Hannah More has well observed, that, “ though the French
“ are continually binding themselves with oaths, they have not
“ mentioned the name of God in any oath which has been inven-
“ ted since the Revolution. It may also appear curious,” our
“ authoress continues, “ to the English reader, that though in al-
“ most all the addresses of congratulation, which were sent by
“ the associated clubs from this country to the National Conven-
“ tion, the success of the French arms was, in part, ascribed to
“ Divine Providence, yet in none of the answers was the least
“ notice ever taken of this. And to shew how the same spirit
“ spreads itself among every description of men in France, their
“ admiral Latouche, after having described the danger to which
“ his skill was exposed in a storm, says, “ We owe our existence

our improper conduct upon us, even in the present state. It has been so from the beginning, and will continue the same to the end of time. *Surely your blood of your lives will I require, says the Almighty : at the hand of every beast will I require it ; and at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed.*

In this book we are told: *He that leadeth into captivity, shall go into captivity : he that killeth with the sword must be killed with the sword.*

And in another place to the same purpose : *I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus : for they have shed the blood of saints and prophets, and thou hast given them blood to drink ; for they are worthy.*

The members of the church of Rome, in all the countries where they have been in sufficient power, have shed the blood of Protestants, and the blood of their fellow Christians, in great abundance ; and therefore, it is a righteous thing in God to

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retaliate

“ to the tutelary genius which watches over the destiny of the French Republic, and the defenders of liberty and equality.”

Remarks on the speech of Dupont.

Dr. Moore, in the 371 page of the first vol. of his Journal, gives an anecdote which seems to imply that religion has quite lost its hold of the minds of the French, out as well as in the Convention. He says, that a man composed a poem in praise of a Lady, which he recited from the pulpit in the parish church, when Dr. Moore and his companion were at Abbeville. The audience were so much delighted, that they entreated him to sing his verses, which he immediately complied with.

retaliate upon them in giving them blood to drink. It is perfectly equitable and proper, that the universal Father of his creatures should, in the course of his holy providence, make it appear, in the face of the universe, that he regards the conduct of men, and will retaliate upon all tyrants and oppressors the innocent blood they have shed; *for they are worthy.*

If there is a God that judgeth the earth, this must be the case. The scripture declares it again and again. *God visits the sins of the fathers upon the children unto the third and fourth generation of them that hate him.* ¹ *With what measure ye mete, says our Saviour, it shall be measured to you again.* ² And St. James assures us; *He shall have judgment without mercy, that hath shewed no mercy.* ³

God threatens those who sold his people to the Grecians, that their sons and daughters should be sold unto the Sabeans: *The children also of Judah, and the children of Jerusalem have ye sold unto the Grecians, that ye might remove them far from your border. Behold, I will raise them out of the place whither ye have sold them, and will return your recompence upon your own head: and I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a people far off: for the Lord hath spoken it.* ⁴

In

¹ Ex. 20. 5.

² Mat. 7. 2.

³ Jas. 2. 13.

⁴ Joel 3. 6, 7, 8.

In the prophet Obadiah God warns Edom in like manner: *As thou hast done, it shall be done unto thee: thy reward shall return upon thine own head: for as ye have drunk upon my holy mountain, so shall all the Heathen drink continually; yea, they shall drink, and they shall swallow down.*⁵

We have a similar denunciation in the evangelical Prophet: *Woe to thee that spoilest, and thou wast not spoiled; and dealest treacherously, and they dealt not treacherously with thee. When thou shalt cease to spoil, thou shalt be spoiled; and when thou shalt make an end to deal treacherously; they shall deal treacherously with thee.*⁶

These are the rules and determinations, laid down in scripture, by which the Almighty acts in the government of the world. We accordingly find, that there are many instances of retaliation recorded in the sacred pages. I will mention a few of such as occur to my mind, in order to illustrate the important conclusion.

1. Adonibezek is an eminent one to this purpose. He had cut off the thumbs and great toes of seventy kings; and as he did, so it was done to him.⁷

2. The Egyptians drowned all the male children of the Israelites; and they were plagued by the Almighty in the death of all their first-born; and
were

⁵Ob. 15, 16.

⁶Is. 33. 1.

⁷Judges 1. 6, 7.

were afterwards themselves overwhelmed in the waters of the red-sea.⁸

3. David's adultery was punished with the violation of his own bed; and David's murder of Uriah with the blood of his own children. *Thou hast killed Uriah the Hittite with the sword, says the prophet Nathan unto him, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house.—And I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly: but I will do this thing before all Israel, and before the sun.—*What the event was in David's family no man is a stranger.⁹

4. King Jehoiakim slew Urijah the prophet for telling him the truth, and cast his dead body into the graves of the common people; and he himself is

⁸ Ex. 1. 21; 12. 29; 14. 28. See the learned and ingenious Jacob Bryant's Observations on the Plagues inflicted upon the Egyptians, where he has shewn, in a number of instances, the correspondence that subsists between the offence and the punishment.

⁹ If it be considered what a series of troubles David's adultery brought upon him, it will be a warning to us all how we offend God:—

1. The death of his child by Bathsheba. 2. His daughter Tamar ravished by her brother. 3. That brother murdered by another. 4. Absalom rebels against his father. 5. Most of his subjects desert him. 6. One of them curses him to his face. 7. His wives defiled in the face of all Israel by his own son. 8. His favourite son slain in his ire and rebellion. 9. No sooner is this rebellion over, but that of Sheba begins. See the second book of Samuel the eleventh and following chapters.

is threatened with the burial of an ass, similar to the treatment he had shown unto the Prophet.

5. Samuel tells Agag, *As thy sword hath made women childless, so shall thy mother be childless among women.*¹

We may observe still farther, that the sinner's suffering is sometimes so very like his sin, that he cannot but discern the finger of God.—Thus it happens, that the unmerciful man meets with no mercy when he stands in need of it:—The proud man falls into contempt:—The rebellious is disobeyed by his inferiors:—The slanderer is falsely accused:—The undutiful child has undutiful children.

6. Jacob's sons were unmerciful to their brother Joseph, and when they wanted mercy they could say:—*We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear: therefore is this distress come upon us.*²

7. The haughty Nebuchadnezzar is turned out to graze among the beasts of the field.³

8. Herod for his pride is eaten up of worms.⁴

9. Eve, the mother of mankind, by aspiring at divinity, sunk herself beneath the perfection of her original humanity.⁵

10. The

¹ 1 Sam. 15. 33.

² Gen. 42. 21.

³ Dan. 4.

⁴ Acts 12. 23.

⁵ See Gen. 3. 6.

10. The builders of Babel attempted to erect a tower, whose top should reach to heaven, to prevent their being scattered abroad on the face of the earth. The attempt, however, was made the very means of their dispersion. ⁶

11. Sarah imprudently gave Hagar unto Abraham for comfort: but what she intended to be a comfort became one of the chief burdens of her life. ⁷

12. Jacob deceived and imposed upon his aged father Isaac with a kid: he himself was deceived and imposed upon by Laban, and again in his old age by his own children with the blood of a kid. ⁸

13. Laban imposed upon Jacob in the tenderest of all cases: he himself is imposed upon by Rachel in the matter of his gods. ⁹

14. Judah, who deprived his aged father of his darling son, is himself deprived of two of his own. ¹⁰

15. The Jews say it was Simeon who bound Joseph, when he was cast into the pit that he might die there: and Simeon was taken from among his brethren in Egypt, and bound before their eyes. ¹¹

16. The Israelites lusted for flesh, and murmured against Moses and against God, despising the manna
with

⁶ See Gen. 11. 1—9.

⁷ See Gen. 16. 1—16.

⁸ See Gen. 27, 29, and 37 chapters.

⁹ See Gen. 29 and 31 chap.

¹⁰ See Gen. 37 and 38 chap.

¹¹ See Gen. 42. 24.

with which he had fed them. Whereupon the Lord was angry, and gave them flesh to eat in abundance; but at the same time turned the gift to their destruction. ³

17. Eli neglected to restrain his sons: the wickedness of those sons was the utter ruin of his family. Nothing but the choicest parts of the sacrifices which belonged unto the Lord would satisfy their appetite: their descendants lived, however, to want a piece of bread. ⁴

18. King Saul slew the priests of the Lord and the Gibeonites: his bloody deeds were all returned upon himself and his family. ⁵

19. Absalom prided himself in his fine hair: that hair was the cause of his death. ⁶

20. Jeroboam, king of Israel, set up golden calves to prevent the people from going to Jerusalem to worship, lest such a measure should prove the ruin of his kingdom; and the very means he used to prevent his ruin proved his destruction. ⁷

21. Haman erected a new gallows for Mordecai, and is hanged on it himself. ⁸

And we may observe, in general, that *the Lord is known by the judgment which he executeth; and the wicked is snared in the work of his own hands.* ⁹

22. Uzziah

³ Num. 11.

⁴ See 1 Sam. 2. 36; 22. 19, and 1 Kings 2. 26, 27.

⁵ See 1 Sam. 22. 19;—2 Sam. 21. 1, 9; and 1 Sam. 31. 8.

⁶ See 2 Sam. 14. 25, 26; and 18. 9.

⁷ See 1 Kings 12. 25—33; and 15. 27—31.

⁸ See Esther 5. 14; and 7. 10.

⁹ Ps. 9. 16; and 57. 6.

22. Uzziah for his arrogance was smitten with the leprosy. ¹

23. Joash, that ungratefully killed the high priest, is unmercifully slain by his own servants. ²

24. Jehoram, that wanted bowels of compassion, and unmercifully killed his brethren, is smitten in his bowels. ³

25. God threatens the Israelites; *Like as ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.* ⁴

26. The Jews would have Christ put to death, lest the Romans should come and take away both their place and nation: the putting him to death was the very cause why the Romans did come and take away their place and nation. ⁵

Shall we mention a few other instances somewhat similar, yet a little different?

27. Nadab and Abihu sinned in offering strange fire: and by fire they perished. ⁶

28. Eli transgressed in not restraining his sons: in those sons he is punished. ⁷

29. David offended God by numbering the people: he is punished by lessening the number. ⁸

30. Saul

¹ 2 Chron. 26. 16—23.

² 2 Chron. 24.

³ 2 Chron. 21.

⁴ Jer. 5. 19.

⁵ John 11. 48.

⁶ Lev. 10. 1, 2.

⁷ 1 Sam. 2 and 4 chapters.

⁸ 2 Sam. 24 chap.

30. Saul spared Agag and the Amalekites, contrary to his duty: he dies by the hand of an Amalekite.⁹

31. They that trusted in Egypt, were afflicted by the Egyptians.¹

32. They that trusted in Assyria, were punished by the Assyrians.²

In like manner it oftentimes happens with us in common life. Those things we trust in, and are most fond of, do frequently deceive and punish us. What we dote upon, often proves a plague to us. The child whom we too fondly love and indulge is often taken from us, or lives to torment us.

33. Rachel fondly said, *Give me children or else I die.* God gave her the thing she pertinaciously longed for, and in the accomplishment of her wishes she died in reality.³

These retaliations of Divine Providence sometimes have a regard to time and place.

34. Thus, Jerusalem was besieged by the Romans about that time of the year the Jews crucified our Saviour.⁴

35. The twelve spies were forty days in searching out the land of Canaan; and so many years were

⁹ 1 Sam. 15. 9;—2 Sam. 1. 8—10.

¹ Is. 30. 1—5; Jer. 2. 36; 37. 5, 7; 2 Kings 24. 7.

² Jer. 2. 18; Is. 10. 5.

³ Gen. 30. 1; 35. 19.

⁴ See the Jewish history.

were the people, because of their incredulity, sentenced to wander in the wilderness. ⁵

36. The temple of Jerusalem was destroyed twice upon the same day; and upon the very day of the month on which Moses for their idolatry brake the tables of the law. ⁶

It frequently happens too, that *where* we have sinned, *there* we are punished.

37. *Thus saith the Lord, In the place where the dogs licked the blood of Naboth, shall dogs lick thy blood, even thine.* ⁷

38. Bones were burnt upon that altar, where sin had been committed. ⁸

39. The city where our Lord was crucified, was the place where the Jews were punished. ⁹

40. The dogs ate Jezebel in the portion of Jezreel, where she had a little before unjustly caused Naboth and his sons to be stoned to death. ¹⁰

All these instances should teach us, that there is an over-ruling providence attending to every part of our conduct. This is more particularly the case where acts of cruelty and inhumanity have been exercised. The shedding of innocent blood is rarely, if ever, overlooked by the righteous Governor

⁵ Num. 14. 33, 34.

⁶ See the Jewish history.

⁷ 1 Kings 21. 19; 22. 38.

⁸ 1 Kings 13. 2; 2 Kings 23. 15—18.

⁹ Comp. Mat. 37 chap. with Josephus.

¹⁰ See 2 Kings 11 chap.

three-score and ten brethren. Within four years he himself was slain by the hand of a woman. ⁴

44. David denounced a solemn curse against Joab for the murder of two innocent men. Within forty years Joab died by the hands of violence. ⁵

45. King Joash ungratefully put to death the son of his father's friend, for reproving him in the name of the Lord. Nothing ever after prospered with him; and, in the course of the same year, his own servants conspired against him, and slew him on his bed. ⁶

46. Sennacherib, king of Assyria, was a great persecutor of God's people: Sennacherib was eminently punished. ⁷

47. Nicanor was an implacable opposer of the people of God; and his end was without honour. ⁸

48. Antiochus Epiphanes was a most bloody wretch: He was smitten of God, eaten up of worms, and died in dreadful agony. ⁹

49. Herod the Great was the first persecutor of Christianity. He attempted to destroy Jesus Christ himself, while he was yet but a child; and for that wicked purpose slew all the male children
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⁴ See Judges 9.

⁵ Comp. 2 Sam. 3. 28, 29, and 1 Kings 2. 28—34.

⁶ See 2 Chron. 24.

⁷ Is. 37 chap.

⁸ 1 Mac. 17. 33—38; 2 Mac. 14. 31—36, and 1 Mac. 7. 34—50; 2 Mac. 15. 1—36. See also Joseph. Ant. b. 12. c. 17.

⁹ 1 Mac. 6. 12, 13; 2 Mac. 9. 11—18. Joseph. Ant. lib. 12. c. 13. and, for a striking account of his horrible sufferings, see Prideaux, p. 2. b. 3. 164.

dren that were in and about Bethlehem. What was the consequence? Josephus hath happily told us: He had long and grievous sufferings; a burning fever; a voracious appetite; a difficulty of breathing; swellings in his limbs; loathsome ulcers within and without, breeding lice and worms; violent torments and convulsions, so that he endeavoured to kill himself, but was restrained by his friends. The Jews thought these evils to be divine judgments upon him for his wickedness. And what is still more remarkable in his case, is, he left a numerous family of children and grandchildren, though he had put some to death, and yet in about the space of one hundred years the whole family was extinct.

50. Herod Antipas, who beheaded John the Baptist, and treated Christ contemptuously when he was brought before him, was defeated by Aretas, an Arabian king, and afterwards had his dominions taken from him, and was sent into banishment along with his infamous wife Herodias, by the emperor Caius.

51. Of Salome, the daughter of Herodias, it is related, that as she was going over an ice in winter, the ice brake, and she slipt in up to the head; which at last was severed from her body by the sharpness of the ice; God requiring her head for that of the Baptist, which she had desired.*

B b 2

52. Herod

* The authenticity of this instance is called in question by some;

52. Herod Agrippa killed James, the brother of John, and put Peter in prison. The angel of the Lord smote him, and he was eaten of worms, and gave up the ghost.

53. Judas, that betrayed our Lord and his Lord's Son, by his own hands, the most ignominious of all deaths.

54. Pontius Pilate, who condemned our blessed Saviour to death, was, not long afterwards, deposed from his office, banished from his country, and died by his own hands, the divine vengeance overtaking him soon after his crime.

55. The high-priest Caiaphas was deposed by Virellius, three years after the death of Christ. Thus, this wicked man, who condemned Christ for fear of displeasing the Romans, was ignominiously turned out of his office by the Roman governor, whom he had sought to oblige.

56. Ananias, the high-priest, persecuted St. Paul, and insolently ordered the by-standers to smite him on the mouth. Upon which the Apostle said, *God shall smite thee, thou whited wall.* Whether he spake this prophetically or not, may be difficult to say: but certain it is, that some time after, he was slain, together with his brother, by his own son.

57. Ananus, the high-priest, slew St. James the Less: for which, and other outrages, he was deposed by king Agrippa, the younger, and, probably,

probably, perished in the last destruction of Jerusalem.

58. Nero, in the year sixty four, turned his rage upon the Christians, and put to death Peter and Paul, with many others. Four years after, in his great distress, he attempted to kill himself; but, being as mean spirited and dastardly as he was wicked and cruel, he had not the resolution to do that piece of justice to the world, and was forced to beg assistance.

59. Domitian persecuted the Christians also; threw St. John into a caldron of boiling oil, and afterwards banished him into the isle of Patmos. In the following year this monster of wickedness was murdered by his own people.

60. The Jewish nation persecuted, rejected, and crucified the Lord of glory. Within a few years after, their nation was destroyed, and the Lord made their plagues wonderful.

These instances are all recorded, directly or indirectly, in the bible and apocryphal books. We will produce a few more in addition to them, that we may see, with accumulated evidence, how awful a thing it is to oppose the propagation of truth, and to injure the servants of the Most High.

61. Flaccus was governor of Egypt near the time of our Saviour's death, and a violent persecutor of the Jews. The wrath of God,

however, ere long overtook him, and he died by the hands of violence.

62. Catullus was governor of Lybia about the year seventy three. He was also a cruel persecutor of the Jews; and he died miserably. For though he was only turned out of his office by the Romans, yet he fell into a complicated and incurable disease, being sorely tormented both in body and mind. He was dreadfully terrified, and continually crying out, that he was haunted by the ghosts of those whom he had murdered: and not being able to contain himself, he leaped out of his bed, as if he were tortured with fire, and put to the rack. His distemper increased till his entrails were all corrupted, and came out of his body: and thus he perished as signal an example as ever was known of the divine justice rendering to the wicked according to their deeds.

63. Caius, the Roman emperor, was a great persecutor of the Jews and Christians, and a blasphemer of the God of heaven. Soon after his atrocities, however, he was murdered by one of his own people.

64. Severus, emperor of Rome, was a violent and cruel persecutor of the followers of Christ. He also, and all his family, perished miserably, about the year two hundred after our Saviour.

65. About the same time Saturninus, governor of Afric, persecuted the Christians, and put several of them to death. Soon after he went blind.

66. Heliogabilus,

66. Heliogabilus, the emperor, brought a new god to Rome, and would needs compel all his subjects to worship him. This was sure to have ended in a persecution of the Christians. But soon after, this vile monster was slain by his own soldiers, about the year two hundred and twenty two.

67. Claudius Heminianus was a cruel persecutor of the Christians, in the second century; and he was eaten of worms while he lived.

68. Decius persecuted the church, about the year two hundred and fifty: He was soon after killed in battle.

69. Gallus succeeded, and continued the persecution. He too was killed, the year following.

70. Valerian, the emperor, had many good qualities; but yet he was an implacable enemy to the Lord Jesus Christ and his gospel. Some time after he came to the throne, he was taken prisoner by Sapor, king of Persia, and used like a slave and a dog. For the Persian monarch, from time to time, obliged this unhappy emperor to bow himself down, and offer him his back, on which to set his foot, in order to mount his chariot or his horse. He died in this miserable state of captivity.

71. Æmilian, governor of Egypt, about two hundred and sixty three, was a virulent persecutor of the church of Christ. He was soon after strangled by order of the emperor.

72. Aurelian, the emperor, just intending to begin a persecution against the followers of Christ, was killed, in the year two hundred and seventy four.

73. Maximinus was a persecutor of the church. He reigned only three years, and then fell under the hands of violence.

74. About the year three hundred was the greatest possible contest between Christ and the Roman emperors, which should have the dominion. These illustrious wretches seemed determined to blot out the Christian race and name from under heaven. The persecution was far more fierce and brutal, than it had ever been. It was time, therefore, for the Lord Jesus Christ, the great head of the church, to arise and plead his own cause. And so indeed he did. The examples we have mentioned are dreadful. These that follow are not less astonishing : and they are all delivered upon the best authorities.

75. Dioclesian persecuted the church, in three hundred and three. After this, nothing ever prospered with him. He underwent many troubles. His senses became impaired, and he quitted the empire.

76. Severus, another persecuting emperor, was overthrown, and put to death, in the year three hundred and seven.

77. About the same time, Urbanus, governor of Palestine, who had signalized himself by tormenting

menting and destroying the disciples of Jesus, met with his due reward. For almost immediately after the cruelties committed, the divine vengeance overtook him. He was unexpectedly degraded and deprived of all his honours ; and, dejected, dispirited, and meanly begging for mercy, was put to death by the same hand that raised him.

78. Firmilianus, another persecuting governor, met with the same fate.

79. Maximianus Herculus, another of the wretched persecuting emperors, was compelled to hang himself, in the year three hundred and ten.

80. Maximianus Galerius, of all the tyrants of his time the most cruel, was seized with a grievous and horrible disease, and tormented with ulcers and worms to such a degree, that they who were ordered to attend him could not bear the stench. Worms proceeded from his body in a fearful manner ; and several of his physicians were put to death, because they could not endure the smell, and others because they could not cure him. This happened in the year of our Lord three hundred and eleven.

81. Maxentius, another of the inhuman monsters was overthrown in battle by Constantine, and in his flight he fell into the Tyber and was drowned, in the year three hundred and twelve.

82. Maximinus put out the eyes of many thousands

lands of Christians. Soon after the commission of his cruelties, a disease arose among his own people, which greatly affected their eyes, and took away their sight. He himself died miserably, and upon the rack, his eyes starting out of his head through the violence of his distemper, in the year three hundred and thirteen. All his family likewise were destroyed, his wife and children put to death, together with most of his friends and dependants, who had been the instruments of his cruelty.²

83. A Roman

² Six of these Roman emperors, who were such implacable enemies to Christ and his gospel, were destroyed in the space of nine years, besides innumerable of their followers and dependants. So true are the words of the great prophet of the Christian dispensation, which were spoken with an allusion to this period: *And I beheld when he had opened the sixth seal, and, lo, there was a great earthquake; and the sun became black as sackcloth of hair, and the moon became as blood; 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. And the heaven departed as a scroll when it is rolled together; and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?*

The history of this, and several foregoing as well as succeeding reigns, is full of wars and murders, mutinies of soldiers, and invasions of foreign armies, rebellions of subjects, and deaths of princes. There were more than twenty emperors in the space of fifty years, and all or most of them died in war, or were murdered by their own soldiers and subjects. Besides lawful emperors, there were in the reign of Gallienus thirty tyrants or usurpers, who set up in different parts of the empire, and came all to violent and miserable ends. In short; the sword went first; famine followed after; pestilence succeeded; wild beasts multiplied, brought up the rear, and closed the catalogue of human destruction. See bishop Newton's 24th. Dissertation, on the 6th. chap. of this book.

83. A Roman officer, to oblige this Maximinus, greatly oppressed the church at Damascus: not long after he destroyed himself.

84. Licinius, the last of these persecuting emperors before Constantine, was conquered and put to death, in the year three hundred and twenty three. He was equally an enemy to religion, liberty, and learning.

85. Cyril, the Deacon, was murdered by some Pagans at Heliopolis for his opposition to their images. They ripped open his belly, and ate his liver. The divine vengeance, however, pursued all those who had been guilty of this crime; their teeth came out, their tongues rotted, and they lost their sight.

86. Valens was made emperor in 364, and, though a Christian himself, he is said to have caused fourscore presbyters, who differed from him in opinion, to be put to sea, and burnt alive in the ship. Afterwards, in a battle with the Goths, he was defeated, and wounded, and fled to a cottage, where he was burnt alive, as most historians relate. All agree that he perished.

87. The last Pagan prince, who was a formidable enemy to Christianity, was Radagaisus, a king of the Goths. He invaded the Roman empire with an army of 400, 000 men, about the year 405, and vowed to sacrifice all the Romans to his gods. The Romans, however, fought him,
and

and obtained a complete victory, taking him and his sons prisoners, whom they put to death.

88. Hunneric, the Vandal, though a Christian, was a most cruel persecutor of those who differed from him in opinion, about the year of our Lord 484. He spared not even those of his own persuasion, neither his friends, nor his kindred. He reigned, however, not quite eight years, and died with all the marks of divine indignation upon him.

89. Julian, the Apostate, greatly oppressed the Christians, and he perished soon after, in his rash expedition against the Persians.

90. Several of those, who were employed or permitted by Julian to persecute the Christians, are said to have perished miserably and remarkably. I will here relate the fate of a few of these unhappy wretches in the words of Tillemont, who faithfully collected the account from the Ancients:—We have observed, says this learned man, that count Julian, with Felix, superintendant of the finances, and Elpidius, treasurer to the emperor, apostates all three, had received orders to go and seize the effects of the church of Antioch, and carry them to the treasury. They did it on the day of the martyrdom of St. Theodoret, and drew up an account of what they had seized. But count Julian was not content with taking away the sacred vessels of the church, and profaning them by his impure hands:

hands : carrying to greater lengths the outrage he was doing to Jesus Christ, he overturned and flung them down on the ground, and sat upon them in a most criminal manner, so as to commit actions which one dare not name, adding to this all the banter and blasphemies that he could devise against Christ, and against the Christians, who, he said, were abandoned of God.

91. Felix, the superintendant, signalized himself also by another impiety ; for as he was viewing the rich and magnificent vessels, which the emperors Constantine and Constantius had given to the church ; “ Behold,” said he, “ with what plate the son of Mary is served !” It is said too, that count Julian and he made it the subject of banter, that God should let them thus profane his temple, without interposing by visible miracles.

But these impieties remained not long unpunished, and Julian had no sooner profaned the sacred utensils, than he felt the effect of divine vengeance.—He fell into a grievous and unknown disease, and his inward parts being corrupted, he cast out his liver and his excrements, not from the ordinary passages, but from his miserable mouth, which had uttered so many blasphemies. His secret parts, and all the flesh round about them, corrupted also, and bred worms ; and to shew that it was a divine punishment, all the art of physicians could give him no relief. In this condition he continued forty days without speech or sense,

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preyed on by worms. At length he came to himself again. The imposthumes, however, all over his body, and the worms which gnawed him continually, reduced him to the utmost extremity. He threw them up, without ceasing, the last three days of his life, with a stench which he himself could not bear.

92. The disease with which God visited Felix, was not so long. He burst suddenly in the middle of his body, and died of an effusion of blood in the course of one day.

93. Elpidius was stripped of his effects in 366, and shut up in prison, where, after having continued for some time, he died without reputation and honour, cursed of all the world, and surnamed the Apostate.*

94. I do not know whether we may not add the celebrated Arius to this unhappy catalogue. For it is not to be wondered, that he, who denied our Saviour, as to his divine nature, should feel a punishment as severe as he did, who betrayed him in his human. Be this as it may, the fact is out of the common order of providence. When his miserable end took place, he was in the height of his prosperity and greatness, and by the Emperor's command to be restored to communion the very next day. The venerable Alexander, bishop of Constantinople, having absolutely refused to obey that

* See Jortin's Remarks, vol. 2. b. 3. p. 326—334, for these and some other remarkable instances of divine retaliation.

that command, shut himself into the church the night before, and, prostrate at the altar, implored Almighty God to interpose, and take the matter into his own hand. The next morning, Arius going to the church attended by his followers in great pomp and triumph, was, upon a necessity of nature, forced to turn aside out of the way. Here he met with the fate of the traitor Judas; for he burst asunder, and all his bowels gushed out. *

It may not be unprofitable to bring these examples of divine retaliation nearer to our own times, to convince us, that God is not changed at all, but the same in his providential dispensations now, that he ever was in the earlier ages of the world.

95. Don Pedro of Castile lived in the fourteenth century, and was such a perfect monster of wickedness, that he obtained the surname of Cruel. For bloody deeds there is scarce any equal to him in history. He was at last, however, after a few years reign, stabbed by his younger brother, who took possession of his kingdom and immense riches, and dispossessed all his children of their inheritance. This younger brother also put to death Don
Pedro's

* This is the account that is given us of the death of this celebrated heresiarch by the Ancients. Whether there is any thing supernatural in it I undertake not to determine. The reader may consult what Dr. Trapp has said in behalf of a supernatural interposition, in his *Doctrine of the Trinity*, and what Dr. Jortin has said on the other side of the question in the 2d. vol. of his *Remarks on Ecclesiastical History*, p. 221. *Non nostri est tantas componere lites.*

Pedro's chancellor, who had been the great instrument of his cruelties.

96. Ferdinand of Arragon, who sacrificed every thing to his ambition, was the first that laid the foundation of the Austrian greatness. He was a wise and politic prince, and used every effort to make his son, the greatest monarch in the world. He had the mortification, however, to see him die in the flower of his age. His wife being great with child, died, and took the fruit of her womb to the grave with her. His eldest daughter married unto Don Alphonso, prince of Portugal, beheld her first husband break his neck in her presence; and being afterwards with child by a second husband, she and the child both died together. By this catastrophe the race of Alphonso, who had been guilty of many murders in Portugal, and made the dutchess of Viseo childless, by slaying her son with his own hand, became extinct. The second daughter of Ferdinand, married to the arch-duke Philip, became a fool, and died mad and deprived. His third daughter, married to king Henry the Eighth of England, he saw cast off by the King. She was, however, the mother of queen Mary, who, in her unhappy zeal, shed so much innocent blood; lost Calais to the French, and died, without issue, of a broken heart. All the wide extended dominions of this great king have long changed masters, and are now in the hands of another family.

97. Charles the Fifth was a great and prosper-

ous

ous monarch for many years : but when he began to bathe his sword in the blood of the Protestants, and upon their account to treat the Duke of Saxony with cruelty and injustice, his affairs took an unfavourable turn ; he was forced to fly before Mauritius, and seek a retreat in the farthest confines of the empire. Broken with melancholy and discontent, like another Dioclesian, he then resigned his empire, and turned to a private life, where he was treated with neglect by the very persons whom he had raised.

98. Philip the Second of Spain, one of the greatest persecutors of the church in these latter ages, and the inventor of the inquisition, was at last smitten in his body with a strange disease, which his physicians could neither understand nor cure. His body was overspread with grievous boils, whence issued putrid matter, and vermin in great abundance, so that they who attended him could ill endure the stench.^s Thus he who had tormented so many thousands of persons by every art that hellish cruelty could devise, was himself tormented for years together with inexpressible pain and anguish. This was an end becoming the institutor of the Inquisition!

99. If we turn our eyes to France, we shall find the same providential conduct observed there, that

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appears

^s Mezeray's History of France, under the year 1593. See Prædeaux's Connexion, p. 2. b. 3. anno 164.

appears in all the other cases we have mentioned. Debonaire, son of Charles the Great, tore out the eyes of his nephew, who was right heir to the crown of Charles, and then caused him to die in prison. After this, there followed nothing but murders upon murders, poisoning, imprisonment, and civil wars, till the whole race of that famous man was cut off, after a period of about 180 years of confusion and blood.

100. Francis the First became a persecutor of the Protestants, and great numbers of men, women, and children were burnt and murdered. In return, his life was a life of trouble, war, and blood. One of his sons was slain in play, and four others died without issue.

101. Henry the Second of France, a most violent persecutor of Protestants, when he caused sentence of death to be passed upon Annas de Burgh, solemnly protested—"These eyes of mine shall see thee burnt."—A little before the time of execution, the king, running in the lists with a spear against count Montgomery, was pierced through the eye with such a wound as brought him to his grave, and he had not the gratification of seeing Annas de Burgh expire in the flames.

102. Henry the Third, while Duke of Anjou, assisted at that horrid council kept at St. Cloud, near Paris, where the massacre of the Protestants was resolved on. Some years after this, he was
stabbed

stabbed to death in that very chamber by a Jacobin friar.

103. The Duke of Guise, with his brother the Cardinal, and the Duke of Aumale, who were the principal agents of Henry the Third in that bloody massacre, all fell victims a few years afterwards, the two former by the express order of the king, and the latter by a shot off the walls in the siege of Rochel. And what is still more remarkable, is, that Charles the Ninth, in whose reign this shocking scene of murder took place, died soon after by poison, at the age of twenty four, and Henry the Third, who succeeded him, and was one of the principal contrivers, was murdered a few years afterwards by a Jacobin monk.

104. Henry the Fourth was a Protestant, and a man of excellent accomplishments. While he owned the truth he was attended with marvellous success. After he turned Papiſt, and abjured the Protestant religion, he was stabbed in the mouth by a Jesuit: on which a Protestant gentleman said to him, “ Sir, you have denied God and his truth
 “ with your mouth, and he hath given you there a
 “ stroke; take heed you deny him not also with
 “ your heart, lest the next stroke be there.” A few years after this he was stabbed in the breast by Ravilliac.

105. In the persecution of the Waldenses, the judgments of God were frequently made manifest upon their murderers. Opede, one of the com-

manders of these villanies, was struck with a strange kind of bleeding in the lower parts. His urine was stopped ; his entrails rotted ; his bowels bred worms, which continually gnawed upon him. In this situation he lay raging and blaspheming, crying, that he felt a fire within which devoured him from the navel upwards. All this was accompanied with a horrible stench from his lower parts. And in this miserable manner he ended his wretched life.

106. John de Roma, likewise, a popish monk, used dreadfully to torment these poor Protestants. He would fill boots with boiling oil, and put them upon their legs over a soft fire. But Francis, the French king, being informed of his cruelty, sent to the parliament of Provence to apprehend him. He, however, having notice, fled to Arragon, where he was robbed of all he had by his own servants, and then fell into an horrible disease, unknown to his physicians. He was tormented with pain all over his body, so that he had not one minute's rest. And no creature was able to endure him for the intolerable stench which proceeded from him. His body was full of filthy sores and ulcers, which swarmed with vermin, and rotted from his bones by piece-meal. In the midst of his torments he would frequently, in great agony, cry out: " Oh ! who will deliver me ! Who will
" rid me of these horrible pains I now suffer for
" oppressing and tormenting these poor men ? "

After

After having several times endeavoured to kill himself, he died in this horrible anguish and despair. And such was the loathsome smell of his body, that no man would bury him, till at last a poor fellow, with an iron hook, dragged his filthy carcase into a hole he had digged for him.

107. If we examine the history of England, we shall find several instances of a like nature. William the Conqueror was a cruel, bloody, and rapacious prince. In return, he met with many troubles during his reign, and died at last a death somewhat untimely. His son, that succeeded him, was killed by an arrow without issue. His brother Robert was deprived of his right, and reduced to the utmost misery and contempt, and at last put to death by his younger brother, who had usurped his throne.

108. Edward the Second was murdered in 1327, and the divine vengeance followed very visibly upon several of his successors. None of that line of kings continued more than two or three generations.

109. Henry the First, by force, craft, and cruelty, over-reached, dispossessed, made blind, and, lastly, destroyed his elder brother, Robert, duke of Normandy, as was just observed, to make his own sons lords of the land. In return for these villanies, God cast them all, male and female, nephews and nieces, Maud excepted, into the bottom of the sea, with above an hundred and fifty others that

attended them, a great part of whom were the principal nobility, and the king's particular friends. This king died in 1135.

110. Richard the Second, grandson of Edward's murderer, was also murdered, with many of his adherents, in 1399.

111. After this again, Henry the Sixth and his children were all murdered, and the crown transferred to another race, in 1471.

112. Richard the Third destroyed the descendants of the murderers of Henry the Sixth, in 1483, he himself being killed in battle, about two years afterwards.

113. Henry the Seventh succeeded this monster of wickedness. And he, too, being guilty of innocent blood, in some remarkable cases, his possession of the throne in the first line ended in his grand-child, as that of Edward the Third and Henry the Fourth had done.

114. Henry the Eighth, it is universally known, was a most imperious and bloody monarch. He died in peace himself, as his predecessor had done, but his crown descended no farther in the first line than to his children, Edward, Mary, and Elizabeth, in succession.

115. Bishop Gardiner, lord chancellor of England, in bloody queen Mary's reign, was peculiarly active in putting to death the Protestants. When Latimer and Ridley were to be burnt at Oxford, his dignity and employment would not permit him to
be

be a spectator and enjoy the fight: but what he could he did. He dispatched messengers on purpose to Oxford to be present at the execution, and return to him with all speed, as soon as the fire was put to the faggots. And though the duke of Norfolk was his guest that day, he would not sit down to dinner, till the return of a messenger had given him the satisfaction he so much hungered after. At four o'clock the wretch was made happy, and went to dinner. *He was not disappointed of his lust.* But, lo! *while the meat was yet in his mouth, the heavy wrath of God came upon him.* He was seized with a suppression of urine. A foul leprosy and dropsy encreased upon him. His body was distended, his eyes distorted, and his breath became too offensive to be endured. He suffered this protracted execution for four weeks; during which he spake little but blasphemy and filthiness; and at last gave up the ghost with curses in his mouth, in terrible and inexpressible torments.

We might instance still farther in queen Mary, Bonner, Whittington, Burton, Arundel, Beaton, Pavie, Story, Rockwood, Twyford, and several more of a similar character, who have not lived out half their days, but died with all the marks of divine judgments upon them. The history of every nation upon earth, ancient and modern, furnishes ample instances of the same unhappy nature. These we have enumerated, however, are more than sufficient

sufficient to shew us what a fearful thing it is to fall into the hands of the living God.—No weapon that is formed against Christ and his church, against righteousness and truth, shall prosper. Every tongue that shall rise against them in judgment they shall condemn. This is the heritage of all the servants of the Lord; this is their privilege, their birth-right. The Almighty hath promised it, and he will plead their cause. He may suffer his faithful servants to be oppressed for a while, and even totally overborne and destroyed by their enemies: but he will arise and vindicate their profession, and justify their conduct and cause to the teeth of their opposers.

How finely has David described all this in the second psalm? *Why do the Heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us. He that sitteth in the heavens shall laugh: the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: The Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me; and I shall give thee the Heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod*

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. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him.

And again, in the hundred and tenth psalm: *The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn, and will not repent, Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. He shall judge among the Heathen, he shall fill the places with the dead bodies; he shall wound the heads over many countries. He shall drink of the brook in the way: therefore shall he lift up the head.*⁶

In short: God hath determined to honour his Son Jesus. The cause of true religion has been his in every age; though not in so explicit a manner, as under the Christian dispensation. And all who
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⁶ See a good illustration of this psalm in the 2d. vol. of Jortin's Remarks, p. 343—356. Indeed, the foregoing instances of the retaliations of heaven upon offenders make no bad comment upon this prophetic psalm.

have opposed that, have opposed God and his Messiah. What the event of such opposition has been, we may but too well discover in the instances already given. Alas! what can be expected when a man contends with his Maker? It is easy to see how the controversy will end!

But shall a spirit of infidelity induce us to say, that all these dreadful instances of providential retribution happened by chance? Rather is not the hand of God as visible as can be expected, or desired in such cases? It must be owned they are just and reasonable in themselves. There seems a fitness and propriety in the dispensations. And they are literal fulfilments of various prophetic scriptures.

And now, to apply all these alarming instances of divine retaliation upon transgressors to ourselves, let it be remembered, that Jesus Christ is still the same all-powerful Head of the church; as able, and as willing to protect his servants, and defend his people as ever. It is indeed seventeen hundred years since he left our world, but all power is delivered into his hands, *and the government is still upon his shoulders*. He takes notice of all our conduct, and supplies our every want. And though we may none of us oppose his kingdom designedly, openly, and professedly, yet all allowed transgression, whether external or internal, is a species and degree of opposition to his reign. In that case we take part with his adversaries.

For,

For, it should be observed, there are two moral kingdoms,⁷ and we are all the subjects of one or the other. If we believe in Christ and obey his gospel: if we *deny ungodliness, and worldly desires, and live soberly, righteously, and godlily in this present*

⁷ The present bishop of London, Dr. Porteus, has expressed this with his wonted good sense, and nervousness of language. "There is a very extraordinary personage mentioned in scripture," says he, "whose existence it is the fashion of the present day to doubt and deride, and to explain away some of the most striking effects of his power into allegory, metaphor, vision, and imagination. He is, notwithstanding, described by the sacred writers in the plainest and the clearest terms, and represented as a being of high rank, of great power, and prodigious art and strength. The names there given him are, Satan, Beelzebub, the Devil, and the Prince of the Devils; and he appeared to be in a state of perpetual hostility against God and Christ, and this lower world, over which he has very considerable influence. He is described by our Saviour under the image of a strong man, whom it was necessary to bind before you could spoil his house. He is called the Prince of the power of the air; the Prince of this world; and, by St. Paul, the God of this world. He is represented as being at the head of a numerous and formidable host of wicked spirits; to whom St. Paul gives the title of principalities, and powers, and rulers of this world. And in another place they are said to be his angels. To this malignant and insidious being was owing the fall of our first parents, and all the tragical consequences of that fatal event, the introduction of death and sin, and every kind of natural and moral evil, into the world. On these ruins of human nature did this tremendous spirit erect his infernal throne, and established an astonishing dominion over the minds of men.—In this manner did Satan lord it over the human race, till our blessed Saviour appeared on earth.—And throughout the whole of his future life, there appears to have been a constant and open enmity and warfare between Christ and Beelzebub, between the Prince of this world and the Saviour of it, between the Powers of darkness and the Spiritual Light of the world, between the kingdom of Satan and the kingdom of Jesus."

See his Sermons, lately published, vol. 2. p. 63—67, where this view of things is considered more at large.

sent world: if we do justly, love mercy, and walk humbly with our God: then do we belong to Jesus, and are the proper subjects of his kingdom. But if we live in the practice of sin: if we indulge to the lusts of the flesh, the lusts of the eye, and the pride of life, and are determined not to submit to the gentle yoke of Jesus and his gospel, then we belong to a different master, and are the subjects of another kingdom. We must be the subjects either of the Prince of peace, or the Prince of the power of the air, the spirit that now worketh in the children of disobedience. These two Sovereigns divide the human race. There is no third master. And we see from the foregoing examples, how it has fared with those, who have taken part against the Redeemer of men. What though we are not as wicked as the Herods, the Pilates, the Judases, and the bloody Roman emperors? yet if we are of the same spirit, we must assuredly rank with them in our reward. We should all then see to it that we love the Saviour of the world, and take our place among his faithful followers! We should set him upon his mediatorial throne, and he should reign unrivalled in our hearts and affections. We should love his people; value his word; prize his truths; defend his cause; and serve him all the days of our lives in simplicity and godly sincerity,*

* See the view of these two kingdoms by the present excellent bishop of London on the last page.

cerity, in opposition to every allurements from the world, the flesh, and the devil.

SECTION XXXI.

The pouring out of the seven VIALS upon the Papal kingdoms.

WE have seen with what awful severity the opening of the seals has been inflicted upon the Roman empire, while in a state of Paganism; and the sounding of the trumpets upon the same empire, after it was become professedly Christian. All these events took place during the first seven or eight centuries. The third period is by much the longest, and is to continue exactly 1260 years, and terminate with the existence of the ten kingdoms. In this period commence the seven visions, described from the eleventh to the sixteenth chapter, all which synchronize both with themselves and the pouring out the seven vials of God's wrath upon the corrupt Christian church. The last of these vials is to put an entire end to antichrist, the pope, clergy, church, and city of Rome;⁹ together with the remainder of the ten kingdoms which constitute the seat of the beast.

And

⁹ The city of Rome has several times been taken by its enemies in ages that are past; particularly, A. D. 410—411—455—500—546—and 549.

And as the church of Rome has imitated, and even exceeded in deeds of blood and cruelty, Pagan Rome, her punishment shall be proportionably more bloody and severe. When the first vial was poured out upon Christendom, it lasted above an hundred years, and amazing slaughter and distress of nations was the consequence. No country drunk deeper of the bitter cup, during the pouring out of this vial, than England. The whole land was laid waste by internal commotions, and foreign invasions. This was during the ninth and tenth centuries. Indeed all Europe in these ages was a scene of devastation. An hundred thousand Frenchmen,^{*} including the greater part of their principal nobility and gentry, fell in one battle.

The second vial was, probably, poured out, from about the year one thousand to twelve hundred. And the havock among Christians was so exceedingly great, that there were hardly any persons left in Europe, besides old men, widows, and children. Two or three millions of fighting men perished under this second vial of God's wrath.

The third vial was poured out in the twelfth and thirteenth centuries, and continued for upwards of
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^{*} It is an awful, but curious, circumstance to observe, that while the present generation of Frenchmen are rejecting Christ, denying his word, and declaring he shall not reign over them, they are executing his purposes, fulfilling his predictions, and suffering most dreadfully for rejecting his authority.

an hundred years. The Papists in this period put abundance of the Protestants, then called Waldenses and Albigenses, to death. In one single town, named Beziers they destroyed sixty thousand souls, besides innumerable others in different parts of France and Italy. It pleased the Almighty, however, to stir up such an implacable strife and enmity, after this persecution, among the Papists themselves, that, by its continuing for many years, they killed of each other a vast multitude, and brought immense troubles and distresses upon all the kingdoms in Europe.

The fourth vial was poured out in the fourteenth and fifteenth centuries, and continued considerably more than one hundred years. Famine, sword, and pestilence ² swept away a large part of the inhabitants of Christendom. In some places an half, in others a third, and in others a fourth part
of

² Famine is usually followed by the pestilence. And there were no fewer than one and twenty dearths and famines from 1060 to 1355. See a Collection of the most remarkable dearths and famines, published by Edward Howe, in 1631.

Dr. Mead, in his Discourse concerning the Plague, says, “The
“ greatest mortality that has happened in later ages, was about
“ the middle of the 14th. century, when the Plague seized coun-
“ try after country for five years together. In the year 1346 it
“ raged in Egypt, Turkey, Greece, Syria and the East-Indies.
“ In 1347 some ships from the Levant carried it to Sicily, Pisa,
“ Genoa, &c. In 1348 it got into Savoy, Provence, Dauphi-
“ ny, Catalonia, and Castile, &c. In 1349 it seized England,
“ Scotland, Ireland, and Flanders; and the next year Germany,
“ Hungary, and Denmark. And in all places where it came, it
“ made such heavy destruction, that it is said to have dispeopled
“ the earth of more than half its inhabitants.” Part 1. chap.
1. p. 179. See also Mezeray’s Hist. of France, vol. 1. p. 798.

of mankind died of the pestilence. This awful judgment pervaded England, France, Spain, Italy, Germany, and other countries. The sword at the same time was making dreadful havock in the contentions about the popedom.

The fifth vial was poured upon the seat of the beast. This was in the sixteenth century, and continued upwards of one hundred years. In this period, and under this vial, England, Scotland, Ireland, Sweden, Denmark, Switzerland, Hungary, Bohemia, several parts of Germany, and large numbers of people in France, shook off the popish yoke, and protested against the errors of the church of Rome. This was a grievous blow to Antichrist. The vial, it is said, *was poured on the seat of the beast, and his kingdom was full of darkness, and they gnawed their tongues for pain.* In this period too there were bloody wars in Germany, in France, and in the Netherlands, which altogether slew at least two millions of men.

The sixth vial is thought by some to be now pouring out upon the ten kingdoms. It probably began about the year seventeen hundred. When it will end we cannot say. Only this we are sure of, that the sixth and seventh vials will put a final period to the reign of Antichrist, and will be extremely bloody. It is not improbable too but they comprehend the destruction of the Mahometan delusion. The words of the prophecy are beyond conception alarming: *And the third angel followed*

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: and the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

These words, alarming as they certainly are, we know will be accomplished within a period of little more than two hundred years at farthest. A tenth part of the city of the beast was to fall. France is one of the ten kingdoms. France is fallen, and is turned against the beast. This kingdom has been the most bloody of all the ten,³ and is pro-

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bably

³ “ There is no nation existing, which, first and last, has
 “ produced such a number of faithful witnesses against papal
 “ corruptions and tyrannies, as France. No people have so
 “ long a list of martyrs and confessors to shew, as the Protec-
 “ tants of that country; and there is no royal family in Eu-
 “ rope, which has shed, in the support of popery, half the blood
 “ which the Capets have shed. Who deluged the earth with
 “ the blood of the Waldenses and Albigenses, that inhabited
 “ the southern parts of France, and bore testimony against the
 “ corruptions and usurpations of Rome?—The cruel kings of
 “ France, slew above a million of them.—Who set on foot,
 “ and headed the executioners of the massacre of Bartholomew,
 “ which lasted seven days, and in which, some say, near
 “ fifty thousand Protestants were murdered in Paris, and twen-
 “ ty five thousand more in the provinces?—The royal mon-
 “ sters of France. A massacre this, in which neither age nor
 “ sex, nor even women with child, were spared; for the but-
 “ chers had received orders to slaughter all, even babes at the

bably the beast coming up out of the earth, having two horns like a lamb, and speaking as a dragon, whose

“ breast, if they belonged to Protestants. The king himself
 “ stood at the windows of his palace, endeavouring to shoot
 “ those who fled, and crying to their pursuers, Kill’em, kill’em.
 “ For this massacre public rejoicings were made at Rome, and
 “ in other Catholic countries.—Unnumbered thousands of Pro-
 “ testants were slain in the civil wars of France, for their
 “ attachment to their principles. But as if Lewis XIV had
 “ determined to outdo all his predecessors in persecution, he
 “ perpetrated, by the base instruments of his despotism, all
 “ the enormities connected with the *revocation of the edict of*
 “ *Nants*. Those who wish to see a full account of the cruelties
 “ of this horrid persecution which did not wholly cease till the
 “ Revolution in 1789, may consult Mr. Claude’s Complaint:
 “ of the Protestants of France. After setting forth the un-
 “ heard-of barbarities which were practised previous to the
 “ revocation of this edict, and enumerating the articles of the
 “ edict which crushed the cause of Protestantism in that
 “ country, he says, (p. 114.) “ In the execution of this edict,
 “ in the very same day that it was registered and published
 “ at Paris, they began to demolish the church at Charenton.
 “ The oldest minister thereof (Mr. Claude) was commanded
 “ to leave Paris within four and twenty hours, and forthwith
 “ to quit the kingdom. His colleagues were a little better treat-
 “ ed, they gave them forty-eight hours to leave Paris. The
 “ rest of the ministers were allowed fifteen days. But it can
 “ hardly be believed to what vexations and cruelties they
 “ were exposed, they neither permitted them to dispose of their
 “ estates, nor carry away with them any of their moveables.
 “ Besides, they would not give them leave to take along with
 “ them either father or mother, brother or sister, or any of
 “ their kindred, though they were many of them infirm,
 “ decayed, and poor, who could not subsist but by their
 “ means. They went so far as even to deny them their own
 “ children, if they were above seven years old; nay, some
 “ they took from them that were under that age, and even such
 “ as yet hanged at their mothers breasts; and refused them
 “ nurses for their new-born infants, which their mothers could
 “ not give suck to.—In some frontier places they stopped,
 “ under various pretences, the banished ministers, and put
 “ them in prison. Then after they had thus detained them,
 “ they would tell them, that the fifteen days of the edict

whose number is that of a man's name, the letters of which make, when added together, six hundred and sixty six. This is a curious subject, and has amused and puzzled the commentators from the

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first

“ were expired, and they could not now have liberty to retire,
“ but must be sent to the galleys.

“ As to the rest, whom the force of persecution and hard
“ usage constrained to leave their houses and estates, and fly
“ the kingdom, it is not to be imagined what dangers they
“ exposed themselves to. Never were orders more severe, or
“ more strict than those that were given against them. They
“ doubled the guards in sea-port cities, highways and fords;
“ they covered the country with soldiers; they armed even
“ the peasants, either to stop or kill those that passed. By
“ these means they quickly filled all the prisons in the king-
“ dom: for the dread of the dragoons, who were quartered
“ upon them to oblige them to embrace popery; the horror
“ of seeing their consciences forced, and their children taken
“ from them, and of living for the future in a land where
“ there was neither justice nor humanity for them; obliged
“ every one to think of escape, and to abandon all to save
“ their persons. All the poor prisoners have been treated
“ with unheard-of rigor, confined in dungeons, loaded with heavy
“ chains, almost starved with hunger, and deprived of all
“ converse but with their persecutors. They put many into
“ monasteries, where they have experienced the worst of
“ cruelties. Some, indeed, have been so happy as to die
“ in the midst of their torments; but others have at length
“ sunk under the weight of their temptation: and some,
“ again, by the extraordinary assistance of God's grace, do
“ still sustain it with an heroic courage. This was the state
“ of things [p. 122.] in the latter end of the year 1685,
“ and the full accomplishment of the threats the clergy had
“ made us three years before, towards the end of their
“ pretended pastoral letter, in which they say, *Ye must ex-
“ pect miseries incomparably more dreadful and intolerable, than
“ all those which hitherto your revolt and your schism have
“ drawn upon you.* And truly they have not been worse than
“ their word.” — Cruel clergy! are these the ministers of
“ the merciful Jesus?—Fiends from hell! Cruel govern-
“ ment! Are these the powers which are ordained of God,
“ and which men are bound to obey on pain of the divine
“ displeasure? ——— To maintain such a position is a stan-

first ages until now. Most of them have applied the number of the name to the pope of Rome in the manner following :

The

“ der on the justice and goodness of the Creator. Such
 “ positions are among the blasphemies of perishing oppressors.
 “ (Rev. xvi. 9, 11, 21.) When this bloody religion, and
 “ such inhuman tyrannies fall, and their base instruments
 “ perish, under the vengeance of the oppressed, is it any won-
 “ der that the angels shout, *Thou art righteous, O Lord! they*
 “ *have shed the blood of saints and prophets, and thou hast given*
 “ *them blood to drink, for they are worthy?* Shall not God
 “ take vengeance? He surely will. He hath promised that he
 “ will. The false friends of Christianity, and all the creatures
 “ of tyranny will howl and cry, Alas! alas! that great city!
 “ But God will say, Rejoice over her, thou heaven! *Vengeance*
 “ *is mine, I will repay.*

The Number of the beast, Rev. xiii. 18; and xvii. 5.

EXPLANATION.	IN HEBREW.	IN GREEK.	IN LATIN.
The account of the beast and Babylonish whore, in the Revelations, is so fully descriptive of modern or papal Rome, that it seems to mean nothing else; and indeed it agrees with no other thing that we know of. We are there informed that the number of the beast is 666.	ו — 6	ק — 200	Α — 30
	ת — 400	ו — 6	Λ — 1
	ך — 6	מ — 40	Γ — 300
	ף — 200	י — 10	Δ — 5
		י — 10	Ι — 10
	Sum 666	ת — 400	Ν — 50
			Ο — 70
		Sum 600	Σ — 200
			Sum 666
			V — 5
			I — 1
			C — 10
			A —
			R —
			L — 1
			V —
			S —
			D — 500
			E —
			I — 1
			G —
			E —
			N —
			E —
			R —
			A —
			L — 50
			I — 1
			S —
			I — 1
			N —
			T —
			E —
			R —
			R —
			L — 1
			S —
			Sum 666

Among the Talmudists, the Hebrew word רומיית (Romiith) signifies the Romish constitution or establishment; and the sum of the numbers denoted by all the letters both in סתור and רומיית is exactly 666.

St. John wrote in the Greek language, and the Greeks call the church of Rome ΛΑΤΙΝΟΣ (Lateinos) or the Latin church. The sum of the numbers denoted by all the letters in this term is 666 also.—But lastly,

The angel in the Revelations declares that the number of the beast is likewise the number of a man, and it appears very plain that the Pope is the man there meant; for the motto on his palace is VICARIUS DEI GENERALIS IN TERRIS. And the sum of all the numeral letters in this motto is 666 exactly.

And thus, in all these cases, we have the exact number of the whore, the beast, and the man, as specified in the Revelations, where the whore is said to be drunk with the blood of the saints. How well this agrees with the cruel, blood-thirsty, persecuting spirit of the church of Rome, is too plain to need any description.

But though this is the view that has usually been given of the beast for many centuries, several learned writers have lately applied the whole to the kings and kingdom of France; and it is remarkable that the word Lewis, written according to the Latin Ludovicus, contains exactly the number 666. Thus

L	—	50
V	—	5
D	—	500
O	—	0
V	—	5
I	—	1
C	—	500
V	—	5
S	—	0
—————		
666		

The application too, in other respects, is highly pertinent, and abounds with circumstances sufficiently important to make it an object of prophetic inspiration. † And as this kingdom of France has
been

† Both bishop Newton and Mr. Lowman appear to me dark and unsatisfactory in their interpretation of this mystical number. Mr. Vivian applies it wholly to France, and with great seeming propriety. This is the more remarkable, because his book was published in 1785, four years before the French Revolution broke out. The little treatise is entitled *The Book of the Revelation Explained*, and is sold by Dilly in the Poultry, London. I mention these circumstances, because his application of the second part of the thirteenth chapter to France is very satisfactory, and because I suspect the book is not generally known.

been the most bloody of all the ten ; so the Lord Jesus Christ, the great head of the church, and *the lion of the tribe of Judah*, is giving her blood to drink with a distressing severity. The royal family, princes, and nobility ; the bishops, clergy, gentry, and parliaments of the land, in their office capacities, are now no more. Upwards of 300,000 of the first families in the kingdom, are said to have been ruined. Two hundred thousand nobles, and a still larger number^s of clergy,

D d 4. of

^s The following account of the French clergy is given by Vicomte de *** an emigrant ; and as it is short, interesting, and, probably, authentic, I will transcribe it for the information of the reader.

“ The church of France,” says this gentleman, “ is composed of eighteen archbishoprics, in the appointment of the king ; as are the 118 bishoprics. The parishes amount to 34, 498, and there are 4, 644 annexed parishes.

“ The regular clergy consist of sixteen chiefs of congregated orders, 1, 100 abbeys and monasteries, comprehending sixteen large royal abbeys. The king names to 678 of these abbeys, which are in commendam, and confirms the elections of the others. Of religious mendicants, there are 1, 520 convents, divided into 87 monastic provinces : the endowed monasteries and abbeys amount to 557 ; of which 250 are in the royal nomination. The convents of different religious orders, of both sexes, are about 3, 800.

“ The clergy assembles every five years ; the other meetings are extraordinary.

“ According to different calculations which have been made, there are in the kingdom about 366, 264 regular and secular clergy, who enjoy a yearly revenue of about 116, 216, 600 livres (about five millions sterling.)

	livres.
136 archbishoprics and bishoprics	4, 909, 000
11, 850 canons	8, 209, 900
14, 000 singers of the choirs	4, 100, 000
4, 000 children of the choirs	800, 000
10, 000 chaplin-friars	800, 000
44, 000 curates, priors-curates, &c,	46, 000, 000

different descriptions, have been degraded. And not less than two millions of lives have been sacrificed, besides the many thousands that have fallen of the allied powers since the beginning of the revolution. And all this carnage and destruction have taken place in the small space of five or six years. The Pope of Rome, moreover, has, probably, lost all his influence in that wide-extended country henceforth forever. This great horn, which has for so many ages given its power and strength unto the beast, now *hateth the whore, and maketh her desolate and naked, eating her flesh, and burning her with fire.* The kings and the priests, the nobles and the people have shed the blood of

some

50,000 secondary vicars	—————	—————	7,000,000
60,000 ecclesiastics employed in the seminaries, colleges, &c. without benefices		}	
280 order of Malta	—————	—————	1,735,000
35,500 religious of chief orders, of abbeys, and priories	—————	}	19,555,600
46,500 religious mendicants, of which			
24,000 endowed at 250 livres each	—————	—————	3,600,000
80,000 nuns	—————	—————	16,300,000
Of which			
16,000 order of St. Augustin.			
12,500 St. Clara.			
11,000 Cistercians.			
9,500 St. Ursula.			
9,000 St. Benedict.			
7,000 Visitation.			
4,500 St. Dominic.			
3,400 Carmelites.			
1,500 Fontevrault.			
3,500 living on alms			
2,000 of divers inferior orders.			

“Note. The revenues of the bishoprics, in general, are always marked in these returns at only one half of the value. And so of the rest.”

some millions of the real followers of the Lamb, during the last six or seven centuries, and now the Lord Jesus Christ is pleading the cause of his martyrs, pouring out the vials of his wrath, and *giving them blood to drink.* ⁶ And this same bloody retaliation

⁶ The details of cruelty which are continually arriving from France are truly incredible. Our feelings have been deeply wounded of late with the news of many of the most horrible murders at Nantz. And this day, Jan. 9th. 1795, we read the following account in the Sun of Jan. 7th inst. as it was laid before the Convention, Dec. 5th. 1794.

“Goupilleau of Montaign, just returned from his mission in the Southern Departments, gave the following account of the horrors exercised upon the inhabitants of the Commune of Bedouin, in the department of Vaucluse, after the spokesman of a deputation from that Commune, had finished a long catalogue of horrors and grievances :

“In a very dark night,” says the Deputy, “a tree of liberty was cut down by a person unknown. The Representatives of the people, whom I succeeded, resolved to declare, that the inhabitants do give up the transgressors. Plunged in sleep, they had not seen them, and could not point them out. Then another resolution succeeded, which declared that Commune to be in a state of rebellion ; and 500 houses, which composed it, were made a prey to the flames. I still saw bills stuck up on the ruins of those houses, prohibiting the approach of them. The fields were condemned to lay sterile ; the inhabitants, who were in good circumstances, were condemned, some to die, others to prison, others reduced to the most deplorable state of wretchedness. The numerous manufactures of silk in that Commune were all plundered and burnt. Raw silk to the amount of 60,000 livres was burnt. The flour and the national edifices had the priority for this destruction. Gunpowder was brought to blow up a new church which cost 200,000 livres. A young maiden, of the name of Saumont, only 18 years of age, waited upon a Deputy, to demand the release of her father. From whence comest thou ? asked the barbarian. From Bedouin, answered she. She was immediately put under an arrest, and two days after, she mounted the scaffold along with her father. (Name the villains ! let them all perish ! exclaimed several members.) You shrink with horror at this narrative, and had you been, like me, at Bedouin, you would carry with you to the grave the remembrance of the cruelties

retaliation will ere long extend through every catholic state in Europe. The city of Rome itself shall not only share in the common calamity of Christendom, but shall undergo a doom much more severe. ⁷

SECTION

“ of which that Commune has been the theatre and the victim.
 “ At Orange I ordered a hole filled with 500 dead bodies to be
 “ closed up. I also ordered some others to be filled, which
 “ were destined to receive 12,000 human victims. Four thou-
 “ sand loads of quick lime had already been brought to consume
 “ those bodies. In the same Commune, they guillotined an old
 “ woman, in her 87th year, and who had been delirious six years,
 “ and infants between ten and eighteen years of age.”——
 ‘ Goupilleau concluded, by demanding relief for the inhabitants
 ‘ of the Commune of Bedouin.’

The debates of the Convention follow, which are such as do them honour.

It appears from the debates of the Convention, and from various other quarters, that horrible assassinations are still prevailing (July 1795) to a considerable degree, particularly in the provinces of Languedoc and Provence. Aix, Nîmes, and Tarascon, are much afflicted in this way.

⁷ When the French revolution first broke forth, it was just about an hundred years after the dreadful havock made among the Protestants by the revocation of the edict of Nantz. The French king, Lewis the 14th, the nobility, bishops, clergy, and people, conducted themselves at that time towards the Protestants with all the cruelty and villainy that men and devils were capable of devising.—The late king, nobles, bishops, clergy, and people, knew all this: neither did they repent of the evil deeds of their forefathers. On the contrary, they made the acts of their ancestors of the last generation their own, by continuing to tread in their intolerant footsteps. The edict of Nantz was still revoked. No steps were taken by them expressive of their abhorrence of the cruel and bloody persecution of their predecessors. The retaliations of Divine Providence, therefore, fell most justly upon the late king and his family, the nobles, bishops, clergy, and people! Our hearts bleed over their misfortunes; yet we cannot avoid seeing the finger of God, and adoring the righteousness of his judgments. Let any man read the history of the French protestants, and compare the sufferings of Lewis the 16th. and his family, with the sufferings of the nobility, bishops, clergy, and people of that devoted country, and

SECTION XXXII.

RETALIATIONS of Divine Providence upon the French nation.

BUT what is extremely remarkable in this bloody business, is, that those cities in France which were

deny the superintendance of an holy Providence if he can. Barruel's history of the clergy during the French revolution is a most pathetic comment on the history of the French protestants. A more interesting and affecting narrative has seldom been laid before the public. "One hundred and thirty eight bishops and archbishops, sixty four thousand curates or vicars driven from their sees, their parishes;—all the clergy, all the religious of both sexes robbed of the patrimony of the church and forced from their retreats; the temples of the Lord converted into capacious prisons for the reception of his ministers; three hundred of his priests massacred in one day, in one city; all the other pastors who remained faithful to their God either sacrificed or banished their country, seeking through a thousand dangers a refuge among foreign nations; such is the spectacle exhibited to the world by the French revolution."—See the first page of Barruel's history.—Would not this gentleman, and his suffering brethren, do well to look back to the treatment the Protestants met with from their own countrymen towards the close of the last century?—*Verily there is a reward for the righteous: verily he is a God that judgeth in the earth.*

Claude in his book entitled, *The Complaints of the Protestants*, says, "The Catholics cast some of the Protestants into large fires, and took them out when they were half roasted; they hanged others with ropes under their arm-pits, and plunged them several times into wells, till they promised to renounce their religion: they tied them like criminals on the rack, and poured wine with a funnel into their mouths, till, being intoxicated, they promised to turn Catholics. Some they slashed and cut with pen-knives; some they took by the nose with red-hot tongs, and led them up and down the rooms till they promised to turn Catholics. *These cruel proceedings made eight hundred thousand persons quit the kingdom.*" See this extract

were most cruel and blood-thirsty towards the Protestants, have been most severely treated in the present revolution. We might instance in Paris,⁸ Orleans, Rouen, Rennes, Meaux,⁹ Nantz, Thou-louse,

from Claude, with several others to the same purpose in Bicheno's Signs of the Times, p. 31, 32,

I do not mean to insult Monsieur Barruel and his persecuted brethren by this representation. I am truly afflicted for the sufferings of France, and lament most sincerely the distresses of the French nobility, bishops, and clergy. My soul has been filled with horror at the scenes of blood, and I have wept with pity over those calamities I want the power to alleviate. I wish the French clergy and gentry, however, in this country, to look back to the reign of Lewis the 14th. and see if they cannot trace thither the cause of their own misfortunes under the reign of Lewis the 16th. Would they not do well too to consider if there be not another cause of their present distresses in their obstinate adherence to the superstitions of the Romish church? Possibly they may be wrong. It is certain that church has added abundance of observances to the simplicity of the gospel. Surely there can be no harm in pausing, and examining by what authority this has been done. If it appears upon an honest investigation, that all is right with the church of Rome, its doctrines, worship, rites, and practices, and as it should be, in God's name hold them fast at the hazard of all that is dear. But if upon such an examination there shall be found reason to suspect the church of Rome is the Antichrist of the New Testament, then every Roman Catholic should at the peril of his salvation hear and obey Rev. 14. 9—11, and Rev. 18. 4, 5.

⁸ On Sunday August 24th. 1571, being Bartholomew's day, the city of Paris took the lead in the dreadful massacre before mentioned. At this time there were above 4000 houses robbed and plundered in the city, and above 500 barons, knights, gentlemen, ladies, and gentlewomen inhumanly murdered, besides several thousands of inferior persons.

⁹ In the year 1543, Brissonet, the bishop of Meaux, stood forward as a friend to reformation. But being afterwards intimidated, he became a bitter persecutor of the Lutherans, as the reformers were then called. Fourteen of these pious people, among whom was their minister, Peter Clerc, were condemned to be burnt alive, after being put to the torture. One was to be hung up by the body while the others were burning; then to be whipped and imprisoned for life in a convent, at the expence of the

louse, Bourdeaux, and several other cities, which were extremely bloody in the business of the martyrs; and the Prince of martyrs has lately given all those cities blood to drink. I will mention one more: Lyons we have heard a great deal of within the last three or four years. This was commonly reckoned the second city of France. It was remarkable for its pride, riches, grandeur, trade, and attachment to popery, and has been noted for cruelty and persecution upwards of 1500 years. A considerable number of martyrs, not less than 50, glorified God there so early as in and about the year of our Lord one hundred and seventy seven. Among these were the well-known Blandina, Attalus, Marcellus, and Epipodius; bishop Pothinus, aged ninety years; and the pious, learned, and celebrated Irenæus, bishop also of the city.

About two centuries ago eight hundred Protestants were butchered at one time in Lyons;
three

bishop of Meaux. Four were to assist at the execution with a rope about their necks, and then to be whipped; two of them through all the squares of Meaux, and the other two three times for three successive days; and the others to do the *amende honorable*, a sort of ignominious and torturous penance. Among the fourteen who were to suffer, there were two ordered to be drawn to the stake upon hurdles, Peter Le Clerc, the minister, and Stephen Mangin. Eight of them had their tongues cut out, that they might not be able to speak to the people. All the fourteen, however, persevered with firmness to the last, in the confession of the truth; notwithstanding all the tortures and ignominy which they endured. See a short history of the French Martyrs, from the time of the Reformation; printed at Amsterdam, 1684, p. 58, &c.

three hundred of them even in the Archbishop's palace : nor were their bodies suffered to be buried.

At other times also this city hath taken the same active part against the martyrs of Jesus. She hath long delighted in blood : and now we have been shocked with the horrid tale for many months back, how the Lord, in the course of his righteous providence hath been giving *her blood to drink.*¹ And what is still more to be observed, is, that as God blotted out the name and remembrance of Amalek from under heaven, so he hath blotted out the very name of Lyons from among the cities of France. *Great and marvellous, are thy works, Lord God Almighty! Just and true are thy ways, thou King of saints! Who would not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest!*

He that cannot see a Divine hand in the French revolution² is stark blind to all the wisdom, righteousness,

¹ The Debates of the French Convention for June 24th. 1795, shew, that very dreadful massacres are still going on in this devoted city. See an account of a large number of massacres there in the European Mag. for June 1795, p. 425.

² Count De Montgaillard's State of France in May, 1794, with the Continuation of it, will furnish us with a pretty accurate account of the amazing exertions, and prodigious distresses of that unhappy country. It is now supreme in misery, as before the Revolution it was in immorality and wickedness. The Reader will do well to compare the present state of France, and the sufferings it hath undergone, with the seventh chapter of the prophet Ezekiel. The parallel is striking. When the righteous Governor of the world hath done his work, he will, we trust, interpose

teousness, and goodness of God's *moral* government of the world!

It is worthy of remark too, that the retaliations of Divine Providence are awfully conspicuous in some other respects.

The late King betrayed England in the business of the Americans. He, contrary to all sound policy, as an absolute monarch,² and contrary to the most solemn assurances, at the very time he was preparing to attack us, supported the Americans in their resistance to the parent-state. He sent his officers, soldiers, and sailors over among them; where, mixing with the republicans, they obtained notions of unbounded freedom. When the unhappy war was terminated, the officers and men, who survived, returned to their own country, and there propagated the notions of liberty they had contracted, among their fellow citizens. This circumstance, together with the encreasing liberality of the times, paved the way for what followed.

The King, moreover, by his extraordinary exertions, involved his own people in such a debt, that the wheels of government could no longer continue to move, without having recourse to the states of the kingdom for aid and advice. All these

for them, and make them a great, free, and happy people. May the time be near at hand!

² See Chalmers's Estimate of the strength of Great Britain, p. 171.

these circumstances together, under the direction of an Holy Providence, involved the King and his family in destruction, and the nation in all the horrors of civil discord and foreign war. The betrayer is betrayed. The King of France dealt treacherously with the King of England, in the business of his American⁴ subjects: and he himself, in the course of twelve years, is dealt treacherously with by his own subjects, to the utter ruin of himself and family.

It should not be forgotten too, that when the late unfortunate King threw himself upon the generosity of his people in the year 1789, they betrayed his confidence, and deprived him of every shadow of kingly authority, but the name. And within five years most of the leading men concerned in this ungenerous conduct, and who formed the Constituent Assembly,⁵ are betrayed, and
 either

⁴ The American war always appeared to me to be founded in injustice and oppression. It was a grievous scourge to this nation. The eyes of our Governors were blinded, to punish us for our sins, and to bring about the Divine purposes in the government of the world. The effects have been extremely important and extensive already.

⁵ The Constituent Assembly contained a number of able men, and respectable characters. We may say of them, however, as Cato did of Cesar, "Curse on their virtues," they have ruined one of the first kingdoms in Europe. Their abilities were considerable, but flashy and superficial. They were unhappily destitute of that cool and solid wisdom which is essential to characters truly great. The disrespectful manner too, in which they frequently treated their worthy King, is unpardonable. It was not enough to deprive him of his power of doing mischief, but they must insult, and deny him that homage which he had a just right to expect. This was unworthy of great men, as well as impolitical in itself. As Lewis's principal misfortune was, that

either imprisoned, banished, or murdered, by their fellow citizens. They betrayed the confidence of the King. They themselves are given up into the hands of the ferocious Jacobins. Most of those very Jacobins too, who embued their hands in the blood of their King, have already died by the hands of violence, and several of them by their own hands.

I will mention another instance of the retaliating nature of God's providential dispensations. During the seven years war in Germany, the French troops over-ran the Electorate of Hanover, and conducted themselves as if the country had been a conquered province, and it actually received this appellation in all their edicts. Richelieu was not contented with exacting enormous contributions, and also considerable sums for himself; but a man of the name of Guatier was sent from Paris

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as

he was born to absolute authority, great minds would have deprived him of that authority with all the tenderness of which the nature of the case admitted. Their folly, however, and plausible, but impracticable theories, ruined both him, themselves, and the nation; and at the same time gave a fatal stab to the liberties of Europe. Had these men proceeded cautiously, and formed a practicable constitution, liberty, civil and religious, would have run through the nations like wild-fire. But, as these confounded blockheads have managed the business, they have riveted the chains of Europe, and made liberty appear to the world as a bug-bear never enough to be dreaded. Every principle of religion was discarded by them; many of the rules of morality violated; and true political wisdom exchanged for wild and fanatical theories. May their names be damned to fame, as political blunderers, throughout all generations! Never men were blessed with a finer opportunity of doing good to mankind, Never men made a worse use of it!

as Farmer-General of all the countries which might be conquered in Germany; and, by this French method of *farming*, was the whole Electorate completely pillaged. The prime agent there was Foulon; who, after exacting considerable sums for many months, made a farther demand of an exorbitant contribution. This being refused, he caused ninety three persons to be shut up in one chamber, where he kept them for three days and two nights, without giving them any thing to eat or drink; nor could they lie down to sleep, on account of their numbers. On the third day, a new species of rigour was added to this inhuman treatment. Orders were given to the guard, to suffer no one to go out to ease the calls of nature; and when the counsellors Gunderode, Hugo, and other prisoners of distinguished rank, entreated that they might have but a little bread and water: “ You shall have a little to day,” said Foulon, “ but do not expect that you are to have a similar “ indulgence any more.” ⁶

One cannot help wishing to hear how this tyrannical and inhuman wretch terminated his career.

Be it known then, that the eye of a righteous Providence was over him for evil. Patient and forbearing, it permitted the monster to live from the year 1757, if I mistake not, when he perpetrated

⁶ See the *British Critic*, vol. 1. p. 253, and *European Magazine* for July 1789, 82.

crated these villanies, to July 22d. 1789, on which day he, and his son-in-law Berthier, were both hanged, and otherwise abused, by the populace of Paris.—So let all the tyrants of the earth, and the enemies of humanity, perish, but let every good man be as the sun when he goeth forth in his might.

SECTION XXXIII.

RECAPITULATION of the whole TREATISE.

IT is time we should recapitulate what has been advanced at so great length.

Here is a large number of predictions running through all time. The first 180 in this Key are most of them concerning individuals, and are extremely clear in their application, and decisive in their completion. The next 21 are chiefly concerning kingdoms and states, and, in general, they are perfectly satisfactory, both in their meaning and accomplishment. Then follow 109 prophecies concerning Messiah and the fortunes of his kingdom; much the larger number of which are truly remarkable, and fully demonstrative of their own celestial origin. We have then 24 by our Saviour; some of which are plain and simple, and others of them of a more extraordinary and complicated nature. Next, here are several very particular ones concerning false prophets, false christs,

and false teachers; all which have been most literally fulfilled, as appears from the clearest testimonies of history. After these, we took a concise view of the typical persons and things contained in the Old Testament, which have received their completion in the New, and strongly argue a divine designation in their original appointment. Having noticed these from the Old, we proceeded to a short survey of those parables and miracles of the New Testament, which manifestly convey a prophetic meaning.

After having advanced thus far in our survey of the scriptural predictions, we took a short view of some that are now fulfilling in the face of the world. Several of these are extremely remarkable, and bring strong conviction to the understanding, of a supernatural agency upon the minds of the prophets. Thirteen only of these we have particularly noticed, though they might have been much enlarged: for a considerable number of those predictions, which are said to have been fulfilled already, may be considered as fulfilling still more completely in the present day.

Next to these, we have adverted to those, which never yet have received their completion. The prophecies of this kind are numerous, and important in themselves, though the subjects, concerning which they are uttered, may be confined to a small number. The rise and destruction of Antichrist is one of the main subjects of scriptural prophecy.

prophecy. This is partly fulfilled, partly fulfilling, and partly to be fulfilled. Daniel is pretty explicit upon the subject; St. Paul and St. John have spoken still more at large. The conversion of the Jews—the subversion of the Mahometan delusion—the reign of Christ upon earth—the destruction of Gog and Magog—the burning of the world—the resurrection of the dead—and the general judgment—each of these subjects occupies a few pages, though we have enlarged as little as the nature of them would admit. We cannot with any propriety produce those predictions, that remain unaccomplished, as proofs of a divine revelation, and that the authors of them *spoke as they were moved by the Holy Ghost*. We may be assured, however, they shall be fulfilled in due time. The accomplishment of all the rest, in the order of providence, is authority sufficient to induce us to hope for the completion of the remainder. The fulfilment of those that are to come will be a still stronger foundation for the faith of generations yet unborn.

The corrupt doctrines and practices of the church of Rome seemed to claim a share in our elucidation of the prophecies, as constituting, beyond a doubt, an essential, and very conspicuous, part of the New Testament predictions. The book of Revelation, in particular, is one continued series of them. It describes the rise, the reign, and the fall of Antichrist, together with the subversion of every other enemy to Christ and his truth. We have then the glorious reign of Christ for a thousand

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years

years upon earth, when destructive wars shall cease, and universal peace and love overspread the whole habitable globe. And as Antichrist was to be cruel, tyrannical, and bloody, beyond compare, his end is to be also horrible and bloody beyond calculation. This being one of the great lessons inculcated upon mankind in this hieroglyphic composition, and of the last importance in regulating our moral and religious conduct, we have gone into it pretty much at large, and endeavoured to shew, that the doctrine of Retaliation is a much more common law of Divine Providence than is generally apprehended. Of this we have produced a variety of instances, both in ancient and modern times; by which it appears, that it universally constitutes a part of the moral government of the world, with respect to nations and public bodies of men; and very frequently holds good with respect to individuals.⁷

Besides this general view of the prophetic scriptures and their completion, various theological, moral, political, and historical reflections have been dispersed through the work, calculated, I
would

⁷ The conduct of Russia, Germany, and Prussia towards Poland, and of Prussia towards England, shall not be forgotten by the Governor of the world. In due time they shall feel the weight of his indignation. The present generation may not live to witness the vengeance; but the fourth shall not pass before the empires of Russia, and Germany, and the kingdom of Prussia shall feel the Divine displeasure. These illustrious robbers and plunderers may escape the chastisement of men; but they will not evade the judgment of God. Little villains are punished and great ones escape here; but he that is higher than the highest will take the matter into his own hand.

would hope, to inform the minds of some, afford an innocent entertainment to others, and do injury to none.

We have, moreover, taken the liberty of recommending from time to time such books as have treated more at large upon the several subjects that have passed under our review ; by turning to which the reader, who is disposed to enter more deeply into the doctrine of Prophecy, may receive all the satisfaction he can reasonably desire.

SECTION XXXIV.

ANALYSIS of the REVELATION of ST. JOHN.

THAT the reader may obtain a still clearer idea of the book of Revelation, I will produce here Dr. Apthorp's Analysis, from his Letters on the Prevalence of Christianity. The scheme is mostly taken from Lowman's Paraphrase.

The whole Revelation includes seven periods of history.

The first chapter is an introductory vision. The epistles to the seven churches—are literal and moral, not mystical or prophetic ; though admirably instructive to the present churches, in similar circumstances.

The fourth and fifth chapters describe the magnificent scenery of the prophecy, and transport the enraptured reader before the throne of God and the Lamb.

PERIOD I. THE SEVEN SEALS. A. D. 95—323.

A. D.

- 1—323. First seal represents a white horse, the emblem of victory and triumph; and denotes the christian religion prevailing over paganism.
- 100—138. Second seal: a red horse, the emblem of slaughter, denotes the destruction of the Jews under Trajan and Adrian.
Xiph. Traj. & Hadr. Euseb. H. E. iv. 2.
- 138—193. Third seal: a black horse, the rider holding a balance; fit emblem of the famine under the Antonines. Tert. ad Scap. c. 3. Capitolinus in Ant. Pio, c. 8. philof. c. 8.
- 193—270. Fourth seal: a pale horse with death; signifying the mortality and pestilence in the reigns of Maximian and Valerian.
- 270—304. Fifth seal: the souls of the martyrs under the altar; expressive of Diocletian's persecution. Lact. de mortib. persecut.
- 304—323. Sixth seal: earthquakes, the sun darkened; emblems of commotions and revolutions in the R. empire, from Maximian to Constantine.
- Interval. The sealing 144,000 converts to Christianity.
- Seventh seal: including the prophecies of the seven trumpets, relative to the state of the empire after it became christian.

PERIOD

PERIOD II. THE SEVEN TRUMPETS. A. D. 337—750.

A. D.

- 337—379. First Trumpet : hail and fire mixt with blood ; destructive wars, and the lowest depression of society, till the settlement under Theodosius.
- 379—412. Second trumpet : a Volcano ; the invasion of Italy, and the taking of Rome by Alaric.
- 412—493. Third Trumpet : a burning star ; signifying the ravages in Italy, the end of the Roman empire, and the founding of the kingdom of the Goths.
- 493—568. Fourth trumpet : a third part of the sun, moon and stars darkened ; the wars in Italy between Justinian's generals and the Goths. The exarchate of Ravenna, and the authority of Rome suppressed.
- 568—675. Fifth trumpet : locusts issuing from the abyfs ; the Mohammedan religion and empire.
- 675—750. Sixth trumpet : four angels loosed in the Euphrates ; the reunion of the divided Saracen power, their invasion of Europe, and their defeat by Charles Martel.
- 756—2016. Seventh trumpet : including the prophecies of the little book or codicil, ch. x. expressed in the seven phials ; preceded by seven visions.

The

The SEVEN VISIONS preparatory to the pouring out of the Phials, both being descriptive of PERIOD III. Ch. xi.—xvi.

- Ch. xi. 1, 2. First vision: the measuring of the temple: part of it given to the gentiles; expressive of the corruptions in the church.
- 3—13. Second vision: the witnesses in sackcloth; or the succession of faithful witnesses of truth, against the corrupt state of religion, during 1260 years.
- xii. 1—5. Third vision: the woman clothed with the sun; her flight into the desert, for 1260 years, denoting the persecution and preservation of the church during that period.
- 7—12. Fourth vision: the war in heaven; the total conquest of the antichristian power.
- 13—17. Fifth vision: the dragon persecutes the woman. Pagan and Papal cruelties.
- xiii. 1—10. Sixth vision: the beast with seven heads and ten horns. The civil empire, after Charlemagne, divided into ten kingdoms. See Machiav. hist. of Flor. b. i.
- 11—18. Seventh vision. The beast with two horns; or, the false prophet. The Roman hierarchy, regular and secular.

All the seven visions synchronize, or relate to the same period of time, the duration of the papacy, commencing 666 years after this prophecy, and ending 1260 years after its establishment.

PERIOD

PERIOD III. THE SEVEN PHIALS. A. D. 756—1016

A. D.

- 756—988. First Phial, poured on the earth. Commotions in the empire, under the family of Charlemagne. Extinction of that family. The empire, and crown of France, transferred to other families. Mezeray, i. 319.
- 1040—1190. Second phial, poured on the sea: the Crusades, in which two millions lost their lives.
- 1200—1371. Third phial, turns the rivers and fountains into blood: denoting the civil wars between the Guelphs and Ghibellines, the papal and imperial factions, when the Popes were driven out of Italy into France.
- 1378—1530. Fourth phial, poured on the sun. The long wars in Italy, Germany, France, and Spain, occasioned by the great schism in the papacy. The Turks take CP. and put an end to the eastern empire.
- 1560—1650. Fifth phial, poured on the throne of the East. The protestant reformation, confirmed by the principal states of Europe.
- 1670—1850. Sixth phial, poured on the Euphrates, probably denotes some future invasion of the Pope's dominions from its eastern boundary.
- 1850—2016. Seventh phial, poured on the air, the seat of Satan's empire, describes the total abolition of the papacy: which is the subject of the portrait of an idolatrous persecuting church, seated at Rome, and described under the character of a Babylonish woman, riding on the beast or civil power.
- Ch. xvii.
- Ch. xviii. A sublime description of the fall of the mystic Babylon, alluding to the predictions of the ancient prophets, respecting Tyre, Egypt, Babylon, and other idolatrous kingdoms.
- Ch.

- Ch. xix. Chorus of the heavenly church, singing the praises of God for the triumphs of his justice.
- ver. 10. The great DOCTRINE of the revelation, the prohibition of all idolatrous and creature WORSHIP GOD.
- ver. 11—21. A great effort of the antichristian powers, to recover their dominion; and the decisive victory of CHRIST.
- Ch. xx. ver. 1—6. PERIOD IV. An angel imprisons Satan in the abyss, during one thousand years; a period of great prosperity and universality, peace and purity, of the christian church on earth.
- ver. 7—10. PERIOD V. Satan loosed, at the expiration of the thousand years, makes the second great effort, to recover his dominion, to revive the spirit of persecution and the corruptions of the church; but is again totally and for ever defeated.
- ver. 11—15. PERIOD VI. The general resurrection. The last judgment. The eternal destruction of the wicked.
- Ch. xxi. Ch. xxii. PERIOD VII. The vision of new heavens and a new earth, the happiness of the city of God, and the eternal sabbath of all who are faithful and constant in the religion of Jesus Christ.
- ver. 6—21. Conclusion. The canon of scripture fixed unalterably. The authority of this book asserted. The MORAL of this prophecy: 'Behold, I come quickly, and my reward is with me, to give every man according as his work shall be.' Rev. xxii. 12.

SECTION XXXV.

CONCLUSION and APPLICATION.

IT will be convenient to pause here, and reflect upon the truths that have been advanced in the course of this treatise.

What a scene of things has been passing in review before our eyes! The prescience of the Divine Being appears to be universal, and infallible. He can foresee and foretel the most distant contingencies, though futurity is shut up and enclosed to the most sagacious man living. We may, indeed, give shrewd guesses upon various subjects and occasions, founded on past experience; but all is uncertain, and may or may not come to pass, according to our conjectures. The wisest man upon earth cannot tell, with any degree of true confidence, what contingent event shall be on the morrow.³ On this principle we find the prophet

Isaiah

³ There have been several remarkable predictions concerning the French revolution, that have partly received their accomplishment. Voltaire has one, which is worth transcribing, as coming from so extraordinary a man. It is dated April 2d. 1764. He says, "Whatever I behold, is sowing the seeds of a revolution, which will infallibly arrive, but which I shall not have the pleasure to witness.

"The French arrive at every thing by slow degrees, but at length they do arrive.

"Light is so much spread abroad among them by gradual approaches, that on the first occasion they will break out, and then there will be a fine tumult.

Isaiah challenging all the gods of the nations to predict future events. *Produce your cause, saith the Lord; bring forth your strong reasons, saith the King of Jacob. Let them bring them forth, and shew us what shall happen: let them shew the former things what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we*
may

“ Young people are fortunate, for they will see charming things.”

Letters from Paris in 1792. See too the British Critic, vol. 1. p. 141.

There is also a prophetic kind of song, which appeared at Paris several years before the Revolution, and describes the whole process as though it had been written after the event. As it is a real curiosity, and may not have been seen by many of my readers, and, moreover, as it is somewhat in the way of the present treatise, I will transcribe the English translation from the Domestic Anecdotes of the French Nation :

“ Long live our men of wit !	“ Find all their knowledge.
“ Encyclopedists ;	“ The Colberts and the Sullys
“ Warned with the happiness	“ Appear great men—Pshaw!
“ of the French,	“ This is mere ignorance,
“ Long live our great Econo-	“ O charming !
“ mists.	“ This is mere ignorance.
“ It is by their cares we are	“ We shall see all the states,
“ going to return	“ Confounded together ;
“ To the primæval days of	“ The poor on their straw beds
“ Adam ;	“ No more shall complain.
“ Momus assist them,	“ They will make lots of the
“ O charming !	“ national wealth.
“ Momus assist them.	“ Which will render all men
“ It is not from our old books,	“ equal.
“ They gain all their science,	“ What a golden egg will be
“ It is in themselves these Quix-	“ laid.
“ otes,	“ O charming !

- " What a golden egg will be
 " laid.
 " Alike will be seen to walk
 " The nobleman and the ci-
 " tizen ;
 " The French will return
 " To the rights of nature,
 " Farewel to the parliament
 " and the laws,
 " Dukes, lords, and kings ;
 " What a happy time !
 O charming !
 " What a happy time !
 " Then become virtuous,
 " By philosophy,
 " The French will have gods
 " To their own fancy !
 " We shall worship an onion,
 " Jesus will lose the game ;
 " What a harmony !
 O charming !
 " What a harmony !
 " Then the security of love
 " Between brothers and sis-
 " ters ;
 " Sacraments and relationship
 " Will be turned to chime-
 " ras,
 " Every father will imitate
 " Lot, whenever he gets
 " drunk,
 " We shall have full liber-
 " ty !
 " O charming !
 " We shall have full liber-
 " ty.
 " No more of languishing
 " monks,
 " No more of complaining
 " nuns ;
 " Instead of praying to heaven,
 " Matins and vespers ;
 " Soon will these unfortunate
 " persons
 " Dance, and abjure their vows.
 " What amorous chacoons !
 " O charming !
 " What amorous chacoons !
 " Partisans of novelties,
 " What a cunning 'gang !
 " France of all nations
 " Will become the model.
 " And this honour we owe
 " To Turgot and his com-
 " panions,
 " What an immortal la-
 " bour !
 " O charming !
 " What an immortal la-
 " bour !
 " To whom shall we owe the
 " most ?
 " It is to our master,
 " Who thinking himself to be
 " an abuse
 " Will give up his all.
 " Ah ! how he must love the
 " public good,
 " From a king to descend
 " into nothing.
 " I would send all a pack-
 " ing,
 " O charming !
 " I would send all a pack-
 " ing.

*may know that ye are gods: yea, do good, or do evil, that we may be dismayed, and behold it together.**

If this is the peculiar province of the Almighty, to predict, with infallible certainty, things to come; and if the holy scriptures alone, of all other writings in the world, contain a large number of the most surprising prophetic declarations, very many of which have already received their accomplishment, others of which are now fulfilling in the eyes of the nations, and the remainder of which are of such a nature as to bid fair for completion in the due order of Divine Providence; it will follow, with strong conviction upon a candid, enlightened, and considerate mind, that the book, which contains these predictions, must be more than human. And as the moral perfections of the Deity forbid him to set his seal to a lie, or to permit any other being to deceive the creatures he hath made, by producing such evidence as to oblige them, in the honest exercise of their rational faculties, to believe a falsehood; we may be well assured, the book, which contains these predictions, must be from heaven. With confidence, therefore, we say, in the words of St. Peter—*Prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost.* To me this is perfectly satisfactory, since most of the great events of providence have
ever

* Is. 41. 21—24.

ever been foretold long before they came to pass. And, indeed, the prophetic scriptures give us a pretty copious history of all the leading transactions and changes, which are to take place among men, to the end of time.* May we not then cry out with the devout and admiring Apostle, *O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!*

From this view of the matter it seems, I think, that the bible is more than a human composition, that it is a rich magazine of wisdom and knowledge, information and consolation. What should we be, what should we know, or what could we do without it? Let Englishmen then prize their bibles, hold them fast, and never let them go. While some are slighting, others neglecting, and not a few ridiculously despising and sneering at

F f them,

* It appears from the books of Daniel and Revelation, I think, that all the present governments in Europe, both civil and ecclesiastical, are, in due time, to be dissolved. See Dr. Hartley's Observations on Man, vol. 2. sect. 2. prop. 81, 82. where this subject is considered at some length. The conclusion of that work too, contains some very affecting considerations on the present situation of the world, and the reason there is to expect convulsions throughout all the states of Christendom. Our Governours should consider in time the danger that impends over us, and strive to ward off the blow by gradual, but effectual, reformation. Nothing under heaven, but a personal, a public, and a constitutional reformation, especially in ecclesiastical affairs, can save Europe in general, and England in particular, from the most severe judgments. The business is begun in France. Where and when it will end, God only can declare. And he hath declared it.

them, let us count them dearer than thousands of gold and silver. Let men of piety read them by day, meditate upon them by night, and drink deep into the spirit of them. They came from God, and lead to God. They have a wonderfully transforming influence upon the minds of them who read them daily with integrity, seriousness, and prayer. The royal Psalmist enjoyed but a small part of the inestimable volume, and that by no means the most excellent, and yet he speaks with rapture of it, and hath devoted three of his divine compositions to celebrate its praise.

Satan, prince of the apostate spirits, is the grand enemy both of God and man. *He is going about daily as a roaring lion seeking whom he may devour.* He means to keep as many souls from salvation as he can; and he leaves no stone unturned to accomplish his purpose. One of the chief means God makes use of for the conversion of his creatures is the word, the holy scripture, and the preaching of the gospel. For this reason Satan hates the bible, and does every thing in his power to bring it into contempt. Hence we may observe, that he usually has in every town and neighbourhood some one or more agents, who are, upon every occasion, depreciating or blaspheming the word of God. Sometimes they will tell us it is all a lie.² At other times it is full of blunders, absurdities,

² Swift in his Letter to a young Clergyman goes so far as to say, "There is one observation which I never knew to fail, at-

absurdities, and contradictions. Sometimes they will revile and sneer at its leading and fundamental doctrines. The fall of man, the depravity of human nature, the immortality of the soul, the divinity and atonement of Christ, the resurrection of the body, the existence and operation of the Holy Spirit, the reality of future punishments, and the like, they cannot away with. The grand foe to our welfare stirs up his agents to contradict and blaspheme all these things, and, not unfrequently, with great and visible effect upon the minds of superficial and unstable persons.

But let not Britains be so easily fooled and cozened out of their salvation. Satan, I say, hates the bible with a perfect hatred; and the doctrines of salvation which it contains are an abomination to him. If we let his ministers and agents laugh us out of our bible, our religion, and our souls,³ he has gained his end, and will triumph in our destruction. Voltaire⁴ was his great agent in

F f 2

France,

" I desire you will examine it in the course of your life, that no gentleman of a liberal education and regular in his morals did ever profess himself a free-thinker."

Miscell. vol. 1. p. 285.

³ The Dedication to bishop Warburton's Divine Legation of Moses is one of the finest addresses to the Devils of the age to be met with in any language. Would gentlemen of that description do themselves the justice of a serious and candid perusal, it might be a means of lowering their pride and doing them good.

⁴ He seems to have obtained the first niche in the French pantheon. From this circumstance one would be led to suppose he must have been one of the first of human beings. The truth is, he was a person of considerable abilities, in a certain way. He was a lively, ingenious, but superficial man. He saw through

France, and the poison of his writings has diffused itself all over Europe. He sneered at and ridiculed the bible in that country for sixty or seventy years together. And, with the assistance of other inferior instruments, he has brought the people to such a state, that many of them have given up their God, their Saviour, their Sanctifier, their bible, their religion, their sabbath, and their souls. All this hath been accomplished in France. And what is the consequence? The Almighty hath given them up to an infatuated state of mind, and they have been murdering one another, in every part of the nation, by hundreds and by thousands. While they had a God, they dishonoured him. While they had a Saviour, they treated him presumptuously.

the superstitious nonsense of Popery; but wanted serious thought, and depth of penetration, to enable him to investigate natural and revealed religion to the bottom. But the worst part of his character is, that he wanted integrity, and the truth was not in him. He was, moreover, a mere buffoon: the same among the French that Aristophanes was among the Greeks. This lively turn, however, pleases the volubility of his countrymen and they have made him a kind of god. The late Dr. Jortin, to whom we have few better judges of intellectual and literary merit, has assigned this witty and sneering gentleman a much lower place in the temple of fame.—“A total ignorance of the
 “learned tongues,” says he; “an acquaintance with modern
 “books, and with translations of old ones; some knowledge of
 “modern languages; a smattering in natural philosophy; poetic
 “talents; a vivacity of expression; and a large stock of impiety:—These constitute a Voltaire, or a modern genius of the
 “first rank, fit to be patronized by princes, and caressed by
 “nobles.—He understood something of Italian: Greek and
 “Latin he could not read; and knew no more of Aristophanes
 “and Homer, than he had learned from French translations.”

Tracts, vol. 2. p. 527, 528.

sumptuously. While they had a Sanctifier, they paid little regard to him. Their bible they slighted: their religion they corrupted: their sabbath they profaned: and their souls they polluted. In righteous judgment the moral Governour of the world hath now sent them a strong delusion that they should believe nothing, as before they pretended to believe every thing. All extremes naturally beget their opposites.

This is the present state of that unhappy country. And Satan, with the help of his agents among ourselves, wants to play us the same game in this. They would have us give up our present civil and religious privileges, under a specious pretence of granting us something greater, better, and more for our advantage. The king must be dethroned: the house of lords annihilated: the house of commons dissolved: the bishops and clergy proscribed: the endowments of the churches and universities seized: the judges and magistrates of the country displaced: the churches shut up: the bible, if not entirely laid aside, must be purged of its pretended errors: In short; every thing must be turned topsy turvy, and atheists, deists, sceptics, jews, socinians, *

† f 3

and

* Mr. Andrew Fuller has rendered a substantial service to the cause of genuine Christianity, as opposed to Socinianism. in his late valuable and candid work, entitled, 'The Calvinistic and Socinian Systems examined and compared, as to their moral tendency. The friends of vital religion, of every denomination, will find their account in a serious perusal of this excellent treatise.

and republicans⁶ brought into power, and form a national convention; next a guillotine must be set up in every town to remove out of the way all men of worth, rank, and property, and then our restless spirits, whom Satan employs as his agents, by the righteous permission of heaven, will be satisfied.

Let us, however, pause a little before we give encouragement to any such destructive schemes and designs.

“ Remember, O my friends ! the laws, the rights,
 “ The generous plan of power, deliver'd down
 “ From age to age by our renown'd forefathers,
 “ So dearly bought, the price of so much blood !
 “ O ! let them never perish in our hands,
 “ But piously transmit them to our children.

ADDISON,

Reformation, it is granted, we need. Both the civil and ecclesiastical branches of our constitution want various and important improvements.⁷

But

⁶ If any wishes to see the blessings of a republican government in their true colours, let him read the histories of Greece and Rome, with that of the usurpation of Oliver Cromwell in this country during the last century. Consult too the book entitled, *A Look to the Last Century : or the Dissenters weighed in their own scales.* Revolutions in government are serious things, and never should be attempted without the most urgent necessity.

⁷ One of the peculiar excellencies of the British Constitution, is, that it contains a power in itself of reforming all its own abuses; and accordingly we find the changes that have been made from time to time are very numerous. During the ten sessions which ended with that of 1793, the parliament with unexampled diligence, enacted no fewer than 1934 distinct statutes, for promoting, in various ways, the true in-

But surely there is a very essential difference between Reformation and Dissolution. Let my coun-

trymen

trymen

interest of the people. “ Of these, there were 625 private, and
 “ 1309 public acts; there were 29 for improving manufactures;
 “ 114 for commercial purposes: and, above all, there were 66
 “ for improving and strengthening the constitution, during a
 “ period, when it was supposed, that the constitution, like a
 “ neglected mansion, tottered in ruins, without the slightest
 “ repairs.

“ In addition to all those laws, for promoting the private
 “ revenue of the people, there passed in the eleven years, end-
 “ ing with 1793, upwards of a 1000 Acts of Parliament, for
 “ making local improvements, and domestic meliorations.”

See Chalmer's Estimate, p. 274.

In this way it is, all our changes and reformations in the constitution of the country ought to be brought forward. The present government is competent to every improvement, without a general convulsion. And if certain meliorations are not brought forward so rapidly as some sanguine spirits might wish, still we should be patient under the abuses, thankful for the blessings we enjoy, and use all fair, peaceable, and Christian-like means to accomplish those changes in church or state which we conceive would be conducive to the public good. We should remember, however, that the government of a great nation is a complex business. The movements of it may be easily deranged, but not so soon put in order again. Improvements should be endeavoured with caution; and material alterations never attempted, but by slow degrees, and after the most mature deliberation. The experiments made on government in the last century should not be forgotten. Or, if these are not sufficient, the experiments the French have been making for upwards of five years past, should teach us caution and discretion. Their radical subversion of government, dissolution of society, and reduction of 25 millions of men to a state of nature, with a view of forming a constitution entirely anew, was one of the most complete instances of folly that was ever exhibited in our world. I do not recollect in history an instance of equal idiotism. It was an act worthy of a company of infidels. No set of men, that were not abandoned of heaven, and given up to a strong delusion, could have attempted such a design. But, intending to punish, Divine Providence blinded their eyes.

If the 25 millions of men in France had been all wise and virtuous, the total dissolution of society, under their circumstances, might have been a judicious measure. But, in the present state

trymen then be careful to whom they commit so
important

generate state of things, such a step was directly calculated to raise the villains of society, and the vain and empty declaimers, into the most conspicuous stations, on the ruins of the wise and good.

Make the experiment upon a smaller scale. Reduce the inhabitants of any one town, consisting of ten thousand people, to a state of nature. Annihilate the laws. Dissolve all the ties by which those inhabitants are bound to each other, and attempt to form the society anew: Who, in that case, would be most likely to take the lead? Not the calm, sensible, and upright part of the community; but the turbulent and specious declaimer. Driving the dispassionate and good from public stations, they and their friends would seize every post of honour and emolument. Nothing could prevent this, but a decided majority of prudent, and discerning people among the ten thousand in question; which is a case hardly to be hoped for.

The small state of Geneva is, at this moment, an instance in point. Growing weary of the lessons of their virtuous ancestors, under whose influence they had long been prosperous and happy, they adopted the licentious principles of Rousseau and Voltaire. A dissolution of morals succeeded the change. And now their little republic, plundered of its property, and deprived of its few virtuous senators, is in the hands of a number of factious demagogues, who rule it with a rod of iron. About 500 of the most respectable citizens have been murdered or banished, and the property of the remainder put under very heavy and arbitrary taxes.

That we have various things in the constitution of England which might be altered for the better, there cannot remain any serious doubt. The representation of the people in the House of Commons, though virtually good, is unquestionably defective. This, however, is only one of many abuses which call for reformation in the civil government of the country.

In the ecclesiastical department also the abuses are many, and extremely important. Our secular presentations to livings—our pluralities—non-residence—simoniacal contracts—hunting after preferment—attending the levies of the great—subscribing what we do not believe—neglect of the proper duties of our station, for the performance of which we are preferred, and paid—our pride—sensuality—worldly-mindedness—covetousness—and penuriousness to that part of the clergy, who bear the burden and heat of the day—our very general departure from evangelical principles, reading and praying for one thing, to the devil, and preaching another in the pulpit—treating all things godlike, even under

important a business. Alterations of this kind
are

a profession of it, as enthusiasm and fanaticism—these things, and such as these, have caused religion itself to become offensive to the undiscerning part of the nation, and the very name of a bishop or clergyman is almost as disgraceful among one class of society, as that of a methodist is among another. Several of our bishops and dignified clergy likewise carry it with too high a hand towards the ordinary ranks of mankind, and keep at a distance from their fellow-christians. Instead of residing in their dioceses and upon their livings, and preaching the gospel from sabbath to sabbath in the churches of their respective clergy and parishes, as assuredly ought to be done, their time is so engrossed with secular engagements, that they are rarely seen among *the flock over which the Holy Ghost has made them overseers*. Great men, good scholars, fine writers, and wise politicians they may be; but such persons are bad bishops, and miserable ministers of the gospel. We may blame the Dissenters for their republican principles, and cry out against the Methodists for their interference in our parishes; but, I aver in the face of the sun, the fault is our own, and we ought with compunction of heart to take shame to ourselves. If we had not carried ourselves with too much superiority towards our fellow-christians: if, according to our own solemn engagements, we had renounced secular pursuits, and applied ourselves zealously and conscientiously to our proper callings: if, leaving the study of the world to the people of the world, we had, as a great body of men, uniformly given ourselves to the advancement of sound religion and learning: if doing good to the bodies and souls of mankind had been the study and employment of our lives: if, rising superior to a defective system of ethics, we had holden forth the glorious scheme of redemption by Jesus Christ, and the great doctrines of the gospel, as laid before us by his Apostles: we should have had few or no Dissenters this day in England. They would not have seen the necessity of leaving the churches, and forming separate societies: or, if a factious spirit had induced any to form a division, they would not have been able to make considerable advances, while opposed by a serious, humble, zealous, conscientious, and learned body of clergy. To the same causes are entirely owing the rise and progress of the Methodists. At first, for some years, they were but like a grain of mustard seed in the land, but now they are become a great and respectable body. While the bishops and dignified clergy of the establishment are generally reposing themselves in their saug-stalk, secure, as they fondly suppose, from guilt and from danger, the Dissenters and Methodists are all alive to the advance-

are not to be made without urgent necessity, and mature deliberation. The French would be mending their constitution, and employed for that purpose the most enlightened philosophers of the age.⁵ By taking the power too

ment of their respective interests. So far as I myself am concerned, I wish well to all sects and parties, that work the work of God faithfully, and *love our Lord Jesus Christ in sincerity*. I pity and despise the bigotry of every party. He is the best preacher, in my judgment, who does most good; and he is the best christian whose life and spirit are most conformable to the precepts of the gospel. If we want to stop the progress of profelytism, the way is—not surely to revile, abuse, and keep at a distance from those who differ from us—but to shew all kindness and good-will towards all men. We should rectify whatever is amiss in our own moral and religious conduct. The constitution of our church establishment should be purged, as far as may be, of every relic of popery, and brought into a perfect conformity to the purity and simplicity of the gospel. And the clergy of the establishment—leaving all secular pursuits—should out-preach, out-pray, out-live, and out-labour, the clergy of all the dissenting denominations. Thus alone may we escape the displeasure of heaven, avoid the danger of a revolution, and, finally, save our own souls, and the souls of them that hear us. If we are determined to hold fast what we have got, use no means to avert the divine displeasure, and conciliate the minds of men, I fear, the consequence will be such, as must give pain to every well-wisher of his country.

⁵ The late Rev. Mr. Fletcher of Madeley in Shropshire writes thus from Macon in Burgundy, May 17th. 1778. “ Gaming and
 “ drefs, sinful pleasure and love of money, unbelief and false
 “ philosophy, lightness of spirit, fear of man, and love of the
 “ world, are the principal sins, by which Satan binds his captives
 “ in these parts. Materialism is not rare; Deism and Socinianism
 “ are very common; and a set of Free-thinkers, great admirers
 “ of Voltaire and Rousseau, Bayle and Mirabeau, seem bent upon
 “ destroying Christianity and government. With one hand, said
 “ a lawyer, who has written something against them, they shake
 “ the throne, and with the other they throw down the altars. If
 “ we believe them, the world is the dupe of kings and
 “ priests. Religion is fanaticism and superstition. Subordination is
 “ slavery and tyranny. Christian morality is absurd, unnatural,
 “ and impracticable; and Christianity the most bloody religion
 “ that ever was. And here it is certain, that by the example

too much out of the hands of the king, they ruined both him and themselves, with the present generation of Frenchmen, and, possibly, generations yet unborn. By this means, we know, the Almighty is carrying forward his purposes ; but no thanks to the instruments. They acted dishonourably, and God hath returned it upon them. *He maketh wise men foolish, and dasheth in pieces those that rise up against him.* By their example Englishmen should learn wisdom, “ and rather bear those ills they have, “ than fly to others that they know not of.” We have many and solid advantages to lose ; few and trifling advantages to gain. If the French must reform us, as they are reforming Geneva, ⁹ the Dutch, and other neighbouring states, we shall see and feel our folly when it is too late. The present generation will be ruined without remedy ; and the generations yet to come will indignantly curse our dastardly memory. At all events, then, let Englishmen cleave to their King and Country, their God and Saviour, their Religion [†] and their

Laws,

“ of Christians, *so called*, and by our continual disputes, they
 “ have a great advantage, and do the truth immense mischief.
 “ *Popery will certainly fall in France, in this, or the next century.*”

Posthumous Pieces, p. 257, 258.

⁹ See A Short Account of the late Revolution in Geneva, and of the Conduct of France towards that Republic, from October 1792 to October 1794 : by Francis D' Ivernois, Esq. Every disaffected Englishman should consult this little work.

[†] In a former part of this treatise we have given a short view of the death of several great characters. I have since been struck with the account Mr. Fletcher wrote from Nyon in Switzerland in the year 1779 concerning the last moments of Voltaire, ^{*} Rousseau, and baron Haller, a senator of Berne. “ Mr. Tronchin, the

^{*} Compare Sacred Literature, vol. 1. p. 136

Laws, and spend the last shilling in their pocket .
and

“ physician of the duke of Orleans being sent for,” says he, “ to
“ attend Voltaire in his illness at Paris, Voltaire said to him, Sir,
“ I desire you would save my life. I will give you the half of
“ my fortune, if you lengthen out my days only for six months.
“ If not, I shall go to the Devil, and shall carry you away along
“ with me.

“ Mr. Rousseau died more decently, but as full of himself as
“ Voltaire was of the wicked one. He paid that attention to
“ nature and the natural sun, which the Christian pays to grace
“ and the Sun of righteousness. These are some of his last words
“ to his wife :—Open the window, that I may see the green fields
“ once more. How beautiful is nature ! how wonderful is the
“ sun ! See that glorious light it sends forth ! It is God who calls
“ me.—How pleasing is death, to a man who is not conscious of
“ any sin ! O God ! my soul is now as pure as when it first came
“ out of thy hand : crown it with thy heavenly bliss !

“ Baron Haller was a great philosopher, a profound politician
“ and an agreeable poet ; but he was particularly famous for his
“ skill in botany, anatomy, and physic. He enriched the repub-
“ lic of letters by such a number of publications in Latin and
“ German, that the catalogue of them is alone a pamphlet.

“ This truly great man has given another proof of the truth of
“ Lord Bacon’s assertion, that, *although smatterers in philosophy*
“ *are often impious, true philosophers are always religious.* I have
“ met with an old, pious, apostolic clergyman, who was intimate
“ with the Baron, and used to accompany him over the Alps, in
“ his rambles after the wonders of nature. With what pleasure
“ said the minister, did we admire and adore the wisdom of the
“ God of nature, and sanctify our researches by the sweet praises
“ of the God of grace !

“ When the emperor passed this way he stabbed Voltaire to the
“ heart, by not paying him a visit ; but he waited on Haller,
“ was two hours with him, and heard from him such pious talk,
“ as he never heard from half the philosophers of the age. The
“ baron was then ill of the disorder, which afterwards carried
“ him off.

“ Upon his death-bed, he went through sore conflicts about
“ his interest in Christ.—In his last moments, however, he ex-
“ pressed a renewed confidence in God’s mercy through Christ,
“ and died in peace.”

Posthumous Pieces, p. 264, 273.

and the last drop of blood in their veins in the sacred cause. “*Delenda est Carthago ;*” England must be destroyed, is the language of Frenchmen. Well: if England must, let it fall: but let it be in a manner becoming its former renown, and, like Samson, involve the enemies of piety and Christianity in its own ruin. We had better fight and die gloriously, than turn our backs in the day of trial, desert our King and Country, like the Hollanders, in the time of necessity, and live the basest, lowest, meanest, and most contemptible of human beings. If we are ripe for destruction, and the Almighty thinks proper to give us over into the hands of our enemies; ² be it so: but let
 those

² It has been observed on the 296 page, that this is the sixth bloody war in which we have been engaged with France since the Revolution in 1638; and it is truly remarkable, that this country has been growing more powerful by every war in which we have been engaged. The national debt indeed has arisen thereby to an enormous height, and without some very favourable providential circumstances must sink us, I fear, in the end. My fears, however, for the safety of my country, are more on account of our national iniquities, than on account of the strength of our enemies. God hath hitherto had a favour unto us. We should do well to take heed lest we provoke him to forsake and leave us to the will of those who seek our hurt. Our internal foes, those persons who are waiting for an opportunity to involve us in the horrors of a civil war, are more to be dreaded than all our external adversaries. Let the man who entertains doubts and fears for the safety of his country, and the man who would wash his hands in the blood of his peaceable, but loyal fellow-subjects, read the state of this happy island, in its political and commercial capacity, in Chalmer’s Estimate of the comparative strength of Great Britain, during the present and four preceding reigns, and of the losses of her trade from every war since the Revolution. The friend of his country will here see cause of encouragement, while the enemy to its prosperity will be ready to burst with

those among us, who have any regard for future felicity, be careful to be found in the path of duty, fearing God, honouring the King, and walking in all the statutes and ordinances of the Lord blameless. And in the worst that may happen, let no man shake our confidence in the bible; neither let us suffer any person to make us think we shall die like the beasts that perish. All that is now passing in France, together with the whole chain of Providence from the beginning to the end of time, is revealed in the prophetic scriptures. The present state of Popery is there unfolded. It is falling, rapidly falling, never to rise again. The kingdom of Jesus shall be erected upon its ruins, and bloody and horrible shall the end of Antichrist be. God is shaking and convulsing the nations to make way for the accomplishment of these purposes. Yet a little while and the scarlet whore, that hath *made herself drunk with the blood of the saints*, is no more, and all the ends of the world shall see and acknowledge the judgments of our God. If we Englishmen are to be involved in the same common destruction,³ as constituting one
of

envy and mortification. This is a most entertaining, instructive, and decisive work, which ought to be carefully read by every person who wishes to understand the state of his country.

³ If France should finally prevail against this kingdom in the present unhappy war, or if our own internal enemies should succeed in overturning the government, in either case the consequence would probably be highly destructive. The republicans in the nation are pretty numerous, and extremely bitter and implacable against the present government. In their eyes the French do

of the ten kingdoms which are the subject of prophecy, the will of the Lord be done. He judges only what is right. But, at all events, if we may not escape these judgments, which are assuredly coming upon the Catholic states, let us earnestly, and without farther delay, endeavour
to

little that is wrong, our governors do little that is right. Like the Dutch, if a convulsion should take place, they would call in the French to their assistance; and, if they succeeded in their unnatural wishes, England would become, either a province of France, or a small republic like Holland, dependant upon them. Our navy, the bulwark of Britain, under God, would be conveyed into their ports. London would be exhausted of its riches. All our foreign possessions would fall into their hands. Our trade would be annihilated. Our real estates would change masters. Our personal property, our money and every thing that is particularly valuable, would be swept into France. Our king, princes, and nobles, would be sacrificed. The clergy of the country would be stripped of their rank and possessions. Our sabbath-days, our churches, our bibles, our sacraments, would all be set aside. Our poor would languish and die in the streets for want of bread, none having it in their power to relieve them. Our taxes would be unpaid. Our poor-rates uncollected. Our national debt would crush us to atoms. In short: little as many people seem to think of it, lightly as some affect to treat the matter, and ardently as not a few desire it, the conquest of this country by the French would involve us in all the miseries that human nature, in a civilized state, is capable of undergoing. And from being one of the first, most powerful, and most happy nations upon earth, we should become one of the lowest, weakest, and most wretched kingdoms under the sun. God grant we may not learn to value our liberty, property, and privileges, by the loss of them! We wish the French well, and sincerely desire they may obtain a regular and settled government, according to the general sentiment of the people. We earnestly pray, that they, and every nation under heaven may enjoy liberty, property, religion, and all other blessings of which human nature is capable, without control from any power upon earth. But then we ourselves wish to enjoy the same privileges, and to an equal degree. And sooner than the French should conquer England, and give laws to Britain, may the island, with all its pusillanimous inhabitants, be sunk to the bottom of the ruthless ocean!

to become the faithful followers of the Redeemer of mankind. Whatever changes and revolutions take place in the empires and kingdoms of this world, we Christians should cast anchor within the vail of the upper and better world, which cannot be convulsed. If we believe in Christ, and obey his gospel, none of the fluctuations of the present state can materially effect us. *All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away : but the word of the Lord endureth forever.* The happiness of virtuous men is secured beyond the possibility of frustration. It is sure as the word, oath, promise, and throne of God. Men may kill us, but they cannot hurt us. We shall rise superior to all opposition, and stand unappalled amidst the ruins of the universe.

- “ The soul, secur'd in her existence, smiles
- “ At dissolution, and defies its power.
- “ The stars shall fade away, the sun himself
- “ Grow dim with age, and nature sink in years ;
- “ But it shall flourish in immortal youth,
- “ Unhurt amidst the war of elements,
- “ The wreck of matter, and the crush of worlds.”

THE END.



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