

CONJECTURES
ON THE
PROPHECIES OF *DANIEL*,
AND THE
APOCALYPSE OF St. JOHN.

IN ORDER TO ASCERTAIN THE PERIODS WHEN THE
VIALS OF WRATH WILL FINISH, AGREEABLY
TO THE DATES GIVEN IN DANIEL,
CHAPTER XII.

AS THEY APPEAR TO RESPECT

RUSSIA, GERMANY, ENGLAND,
FRANCE, CONSTANTINOPLE,

AND THE

ROMAN PROVINCES IN ASIA.

For the Testimony of Jesus is the Spirit of Prophecy,

Rev. chap. xix. ver. 10.

For as the Lightning cometh out of the East, and shineth even unto the West,
so shall also the coming of the Son of Man be.

St. Matthew, chap. xxiv. ver. 27.

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Le grand Duc de Moscovie a coustume de de mettre en ses tiltres ce que s'enfuit. Le Grand Seigneur, Tzar, & Grand Duc Michel Fædrowitz de tous les Russiens Autocrator de dimir, Moscovie & Nowogrod. Tzar Cazani, Tzar Astracani, Tzar Sibieri, Seigneur de Pleskovie, Grand Duc de Smolenski, Otweri, Fugori, Permie, Wiathie, Bulgarie, &c. Item Seigneur & Grand Duc de Nowogrod inferieure Czernigovie, Rezani, Wolochdi, Rsovie, Bielloy, Rostovie, Poloski, Bielloiezeri, Ydori, Obdorie, & Condimie. Seigneur des provinces Iveri, Kartalinie, & Groefimie, Tzar, &c.

CONJECTURES

ON THE

PROPHECIES of DANIEL.

THE 24th chapter of St. Matthew's gospel, from verse 3, to verse 15, inclusive, appears to be so closely connected with the subject which we have proposed to consider, that we have inserted them in the beginning, as the best possible introduction to a work of this nature; and before we proceed to the consideration of the prophecies of Daniel, we shall make some comments on them.

St. MATTHEW, CHAP. 24.

Verse 3. "And as he sat upon the Mount of Olives, the disciples came unto him privately, saying, tell us, when shall there things be? And what shall be the sign of thy coming, and of the end of the world?"

Verse 4. "And Jesus answered and said unto them, take heed that no man deceive you.

Verse 5. "For many shall come in my name, saying, I am Christ: and shall deceive many.

Verse 6. “And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet.

Verse 7. “For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in divers places.

Verse 8. “All these are the beginning of sorrows.

Verse 9. “Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name’s sake.

Verse 10. “And then shall many be offended, and shall betray one another, and shall hate one another.

Verse 11. “And many false prophets shall rise, and shall deceive many.”

Verse 12. “And because iniquity shall abound, the love of many shall wax cold.

Verse 13. “But he that shall endure unto the end, the same shall be saved.

Verse 14. “And this Gospel of the Kingdom shall be preached in all the world, for a witness unto, all nations, and then shall the end come.

Verse 15. “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place, (whoso readeth, let him understand.”)

This declaration of our Saviour is evidently an illustration of Daniel, Chap. 7. v. 25*. And the 15th verse of St, Matthew is sufficient evidence to establish, beyond all question, the divine authority of this prophet.

The prophecy which is contained in the first two verses of this chapter, is admitted by all writers to have been fulfilled in the capture and destruction of Jerusalem by Titus Vespasian. In the fourth verse we read these words, “Take heed that no man deceive you.” This caution cannot be considered solely as confined to the apostles, but must be understood as an admonition to the Christian world; so must also the whole of this chapter, because it contains events which are to happen until the kingdom of Christ shall be established.

Verse 5, 6, 7, 8—Foretell that heretical doctrines will very early be introduced into the Church, and that other calamities will follow.

Verse 9, 10—If considered as applying personally to the Apostles, infer, that after their death, impiety and troubles would increase. But the killing of the Apostles may more properly be applied to their writings; as the latter part of the 9th verse seems to indicate.

Verse 11.—May be considered to refer to the Mahometan religion, by Mahomed, styling himself the Prophet and Apostle of God. So did also the promulgators of the different sects of that religion.

* And he shall speak *great words* against the Most High, and shall wear out the *Saints* of the Most High, and think to change *times* and *laws*.

DANIEL.

It is unnecessary to trouble the Reader with comments on the events described in this book, which are already fulfilled. For instance, the rise and fall of the Persian and Greek Empires and the progressive advancement of the Roman Empire, as described by the figurative expressions, “Lion, Bear and Leopard,” to the period of the Kingdom of Iron. The Æra of the Roman Empire under Augustus is evidently pointed out here, and that more especially, because we find the “Leopard” is denominated the fourth head. But before we select for consideration those Prophecies to which the Declaration of our Saviour, or the Revelation allude, it may be proper to observe that in Chap. * II. Ver. 41. the division of the Roman Empire is foretold, and in Chap. † 7 Ver. 24. 25. 26.—the other occurrences which were to happen to the Empire, together with the loss of three of its Kings are described. This chapter also alludes to another Empire which was to arise and which corresponds with Chap. II. Ver. 41. 42—or the Toes of Nebuchadnezzar’s Image.

CHAP. VIII.

Verse 13. “Then I heard one Saint speaking, and another Saint said unto that certain Saint which *spake*, how long shall be the vision concerning the Daily Sacrifice, and the transgression of Desolation, to give both the Sanctuary and the Host to be trodden under foot?

Verse 14. “And he laid unto me, unto two thousand and three hundred days; then shall the Sanctuary be cleansed.”

“And he shall speak great words 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.” Dan. Chap. VII. v. 25.

“But the Judgment shall fit, and they shall take away his Dominion, to consume and destroy it unto the end.” Dan. Chap. VII. v. 26.

CHAP. XI.

This chapter has foretold the overthrow of Persia by the Greeks, and the invasion of the Romans; such as the capture of Babylon, and the reduction of other Provinces, which it may be said, was completely effected in the reign of Augustus. Here we read also, the prediction of the different wars which have been carried on between the Persian and Roman Powers down to the time of Justinian. For, as Daniel in Chap. II. and VII. has prophesied respecting one Empire, [Rome] to a specific period; it is fair to conclude, that he was empowered to deliver predictions

* “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, for as much as thou sawest the iron mixed with miry clay.”—Dan. Chap. II. Ver. 41.

† “And the ten horns out of this Kingdom are ten Kings that shall arise: and another shall arise after them, and he shall be diverse from the first, and he shall subdue three Kings.” Dan. Chap. VII. v. 24.

with regard to the other Empire, [Persia] and that this has been the case, several Verses in this chapter, we presume, are striking proofs.

Verse 37. "Neither shall he regard the God of his fathers, nor the desire of women, nor regard any God: for he shall magnify himself above all."

This verse may be said to apply to the Apostacy and Heresy of Justinian, and to his fantastic opinion* concerning the Body of Christ.

Verse. 40. "And at the time of the end shall the King of the South push at him, and the King of the North shall come against him like a whirlwind with chariots, and with horsemen, and with many ships, and he shall enter into the countries, and shall overflow and pass over."

This strongly alludes to the war, which was begun by Chosroes, [Nushirvan] and to the defence of the East by Belisarius*.

Verse 41. "He shall enter also into the glorious land, and many countries shall be overthrown: but these shall escape out of his hand, even Edom, and Moab, and the Chief of the Children of Ammon.

Verse 42. "He shall stretch forth his hand also upon the Countries, and the land of Egypt shall not escape."

Here we find the boundary of the Roman conquests in Asia laid down, and also an allusion to the Treaty of Peace which was concluded with Chosroes for a term of fifty* years.

Ver. 43. "But he shall have power over the treasures of gold, and of silver, and over all the precious things of Egypt. And the Libyans, and the Ethiopians shall be at his steps."

In this verse we read of the alliance of the Abyssinians with Justinian†, who solicited the friendship of the Ethiopian Usurper Abraha, who honoured with a flight tribute, the supremacy of his Prince.

Ver. 45. "And he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain."

This alludes to the completion by Justinian, of the fortifications§ which had been begun by his predecessor Anastasius, and to the circumstance of the addition of new fortifications by his indefatigable prudence; so that the whole extended from the Euxine to the Persian Frontier.

* Justinian was neither steady nor consistent in the nice process of fixing his volatile opinions on those of his subjects. In his youth he was offended by the slightest deviation from the orthodox line; in his old age he transgressed the measure of temperate heresy, and the Jacobites, not less than the Catholics, were scandalized by his declaration, that the body of Christ was incorruptible, and that his manhood was never subject to any wants and infirmities, the inheritance of our mortal flesh. This fantastic opinion was announced in the last edicts of Justinian. Gib. vol. 8, p. 338—9.

* Gib. Vol. 7, p. 311, 12, 13, 14, 15.

* Gib. vol. vii. p. 339.

† Gib. vol. 7, p. 343, 4.

§ Gib.

CHAP: XII.

The preceding chapter we consider as very closely connected with this. For instance, in Chap. xi. ver. 45, “Yet he shall come to his end, and none shall help *him*.”—The pronoun *He*, we consider in general to allude to an empire: for whenever *he* relates to an Emperor, it is solely for the purpose of marking the æra. Therefore the dates in this chapter are to be considered as the different periods, at which the prophecy in the above verse will be fulfilled. And as this divine prophet of Our Saviour could not interpret ^{*} the vision [†] he had seen, we have very good reason to conclude, that no other prophet in the Old Testament was endued with the knowledge thereof.

Verse 6. “And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders?”

Verse 7. “And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand, and his left hand unto Heaven, and sware by him that liveth for ever, that it shall be for a time, times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.”

Verse 9. “And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end.”

Verse 11. “And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand, two hundred and ninety days.

Verse 12. “Blessed is he, that waiteth, and cometh to the thousand, three hundred and five and thirty days.”

Our comments on the above verses will be found in the following pages, as also our observations respecting the daily sacrifice.

END OF THE FIRST PART.

CONJECTURES

ON THE

APOCALYPSE of St. JOHN.

As our reflections on the book of Daniel closed with an opinion, that his prophecies of the events which were to befall the Roman empire, reached down to the reign of Justinian.—For instance:

Eastern Rome, or;—The Asiatic Dominions:

^{*} “And I heard, but I understood not.”—Ver. 8.

[†] “Then I Daniel *looked*, and behold, there stood other two, the one on this side of the bank of the river, and the other on that side of the bank of the river.” Verse 5.

Western Rome, or;—The rising of the Beast out of the Earth:

We shall now consider the Revelation as a continuation of the prophecies of Daniel, because it relates to the toes of Nebuchadnezzar's image, on which Daniel is silent.

And as we conceive the 3d and 12th verses in chap. xvi. Rev. immediately apply to the first subject we shall treat of, and have a reference to the dates, 1260, and 1335, given us by Daniel, we shall begin with commenting on these verses, and then proceed with our observations on the different chapters: For which purpose we shall take our date from A.D. 535, and shall endeavour to trace down, in regular succession, the remarkable events which happened in Asia, to the capture of Constantinople by the Turks, A.D. 1453: and shall conclude with conjectures on the period when the predictions are to be fulfilled.

CHAP. XVI.

We consider the first three vials to refer to the pouring out the judgments on three different parts of the Roman empire:

And the three last to allude to the rising of the beast out of the bottomless pit, in three states, to which the first three vials apply; but we suppose there will be a lapse of three years and an half, before the first three respectively shall finish. And we are confirmed in this conjecture by chap. XI. v. 7 and 8, respecting the killing of the witnesses. "The beast that ascendeth out of the bottomless pit shall kill them, and their dead bodies shall lie in the street three and a half years". Under this idea we have mentioned ver. 3 and 12, as applying to Roman Asia.

Verse 3. "And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living fowl died in the sea."

Daniel, Chap. 11. Verse 45. "Between the seas on the glorious holy mountain." This we understand to describe a particular spot or city; we therefore infer "sea" to apply to the extent of the country between those seas, and particularly to the Roman dominions in Asia.

The second part of this verse, may, perhaps, allude to the general destruction of Mahometans and Christians, and to the subversion of the Christian religion, by the establishment of Mahometism, (the work of a mortal.)

Verse 12. "And the sixth angel poured 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." This verse can apply to no other than Roman Asia, because the Kings of the East must pass that river to fulfil the prophecy. Therefore if our hypothesis be true, the Beast will arise out of the bottomless pit, between A.D. 1867 and 1871.

CHAP. II & III.

ARE on the seven churches in Asia, which we conceive are intended to represent the state of Christianity with the different schisms, heretical opinions, and introduction of images, which at

that early period had crept into it; and at the same time to admonish the followers of Christ to return to their duty, with a promise that those who did repent should have mercy shewn them, and with an intimation that those who did not, should suffer the wrath of God.

As the prophecies begin with the provinces of the Roman empire in Asia, in Chapter VIII and IX we conjecture that they foretel the conquest of the Eastern Empire by the Asiatic powers, for so they appear to do by their emblematical and figurative expressions; and we shall make our remarks upon, them before we animadvert on the different chapters.

We find that Justin, the nephew of Justinian, succeeded his father, Nov. 15, A.D. 565^{*}, that he took upon himself the Consulship [†] Jan. 1, A.D. 566, which had been extinguished by Justinian, A.D. 541, that Rome was at peace with Persia, and that the provinces in Asia, with the fortifications of Dara, &c. were in the possession of the Romans.

The first great event that occurred was the war between the Persians under Chosroes II. and the Romans, which began by the former taking Dara, Merdin, and the fortifications, and by the conquest of Syria, and capture of Antioch, A.D. 611 [‡]; and afterwards Palestine, Egypt, and Asia Minor; by which the Sovereigns of Persia accomplished their hopes of re-establishing the kingdom of Cyrus, after a contest of about 800 years.

As Daniel finishes his eleventh chapter with “Yet he shall come to his end,” we consider this event as the fulfilling of the prophecy under the 2d vial, by the loss of the Eastern provinces, which were never after recovered by the Romans, or only partially; and by which the churches in Asia found a new master under a Persian Sovereign, professing the Magian Religion. This event we therefore suppose applicable to the prophecies in the second and third chapters, and the more so, as the eighth and ninth seem to relate to the rise of other powers in Asia, namely, the Saracens, the Bowides, the Turks, &c. which History tells us, conquered and governed Persia. The Apocalypse has no reference to the Revolution in Persia; yet with respect to Eastern Rome, it certainly has: for all the calamities it suffered, to its final fall, are described in it.

CHAP. VIII.

We conceive alludes to the troubles which existed while Persia^{*} remained under the Saracens, or the Empire of the Caliphs, for 304 years, to its total fall in 933; during which time, the Magian religion was supplanted by Mahometism. The innumerable occurrences which History furnishes during this period, render it impossible to apply any to the particular sound of the trumpets. We therefore shall suppose it to allude to the invasion of the Arabs in Asia, Africa, and Europe, and to the sieges of Constantinople: Perhaps the 8th verse, “A great mountain burning with fire was cast into the sea^{*},” may allude to the Greek or artificial fire at the first siege of Constantinople.

CHAP. IX.

^{*} Gib. Vol. VII. p. 114.

[†] Gib. Vol VIII. p. 119.

[‡] Gib. Vol. VIII. p. 172.

^{*} Gib. Vol. 10, p. 83.

^{*} Invention and use of the Greek fire, which they denominated *liquid or maritime* fire. Gib. Vol, X. p. 14, to 16.

This chapter begins with opening the bottomless pit, from whence we have already remarked, the greatest evils are to spring: And the conclusion of the last chapter, “Woe, woe, woe, to the inhabited of the earth, by reason of the other voices of the trumpet of the three angels which are yet to found marks the heavy calamities which are to follow.

Verse 3. “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.

Verse 4. “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.

Verse 5. “And to them it was given that they should not kill them, but that they should be tormented five months.”

In the language of prophecy, five months are considered to be equal to 150 years. In the History of the final conquest of Persia by the Bedoweens, A.D. 1062, we read ^{*} that “Abusaid, and his son Abu Taher, were called to the prophetic offices of Imams, by the voice of God, and the people, who in the city of Cufa, and other countries, had been converted to the doctrine of Carmath, an Arabian preacher, who styled himself the Herald of the Messiah, who had conversed with him in a human shape, and the representative of Mohammed the son of Ali[†], of St. John the Baptist, and of the angel Gabriel. That in his mystic volume the precepts of the Koran were refined to a more spiritual sense: and that these rebellious Imams could muster 107000 fanatics.

That after his death his twelve Apostles dispersed themselves among the Bedoweens, “a race of men”, says Abulfeda, “equally devoid of reason and religion.” Abu Said and his son Abu Taher, between 900 and 929, continued their conquests until they pillaged Mecca; the well of Zemzem overflowed with blood, the veil of the Caaba [‡] was divided among these impious sectaries; and the black stone, the first monument of the nation, was borne away in triumph to their capital.

A general revolt of the provinces in different parts of the Saracen empire took place, by the Viceroys or Governors, from A.D. 800, to A.D. 936, during which period the slaughter of the Mahometans must have been very great.

We conjecture this as sufficient proof, that the three verses, viz. 3, 4, and 5, allude to this period; for, although Syria and Egypt were twice dismembered by their Turkish slaves of the race of Toulun and Ikshid ^{*}, we do not read of any sufferings of the Christians: So that this part of the prophecy is so far fulfilled, by killing those who had not the mark of God in their forehead: As the war arose from the heresy in the religion of Mahomet.

The first great battle recorded in history was in the year 900. If we are permitted to state the date of the entrance of the Bedoweens into Syria, in A.D. 912, it will enable us to account from that period to the capture of Constantinople by the Turks.

^{*} Gib. Vol. X. p. 74, &c.

[†] p. 75.

[‡] p. 77.

^{*} Gib. Vol. x. p. 82.

The five verses, from the seventh to the eleventh, inclusive, by the figurative expressions “The shapes of the locusts were like unto horses, &c.” We conceive represent the increase of the power of the Bedoweens, until the defeat of Mahmud the Gaznevide, the last Imam, A.D. 1038, at the small town of [†] Chorasán, in Persia.

Verse 11. “And they had a king over them, which is the angel of the bottomless pit.”

That is, their first king was elected by a people ripe for rebellion against their Sovereign and government, and by fanatics.

“Which is the angel of the bottomless pit?”

The first evil or messenger to another, which is to arise out of the bottomless pit in Roman Asia, and to which we apply the 6th vial.

Verse 12. “One woe is past, and behold there come two woes more hereafter, viz.”

- I. The invasion and conquest of Persia and of Asia Minor by the Turks.
- II. The capture of Constantinople.
- III. The conquest of the Eastern Roman Provinces in Europe.

Verse 14. “Loose the four angels which are bound in the great river Euphrates.

15. “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.”

17. “And the heads of the horses were as the heads of lions: and out of their mouths issued fire, and smoke and brimstone.

18. “By these three was the third part of men killed, by the fire, and by the smoke, and by the brimstone.”

We conceive ver. 15. to describe an empire, which was to arise for the completion of a particular event at a given time, and at the end of 391 years.

Gibbon, vol. 10, page 352, “The name of Alp Arslan, the valiant lion, &c. and the successor of Togrul, displayed the fierceness and generality of the royal animal. He passed the Euphrates, A.D. 1063, at the head of the Turkish cavalry.” We may therefore infer, that this war began in 1062, or upon, the investiture of Togrul.

In support of this we may state four conjectures:

- I. That the empire of the Turks, represented under four angels, arose out of three powers, viz. the Persian, Chagan, and Saracen.
- II. That the lion, was the appellation given to the Sultan of the Turks.

[†] Gib. Vol. X. 344.

- III. That the use of gunpowder * is represented under the figurative expressions — fire, smoke, and brimstone.
- IV. That the result of our periods account for the space of time which elapsed previously to the capture of Constantinople, viz.

		YEARS.
	The rise of the Bedoweens	912
	Their duration of five months, or	150
1 Year	The rise of the Turks	1062
1 Month	or years	391
1 Day		
1 Hour	—29 th of May [†]	1453

We therefore conclude that the whole of this chapter relates to the fulfilling of what we have stated to fall under the second vial.

In the 11th, verse 2. “But the Court which is without the temple leave out, and measure not; for it is given unto the Gentiles; and the holy city shall they tread under foot forty and two months.” “The court”, we interpret to refer to the Roman dominions in Asia; and “the city” to allude to Antioch. This being the city where the disciples were first named Christians*: And from the words “leave out” we infer, that the remaining prophecies in Revelation are not to be construed to allude to Asia. We shall therefore proceed to draw our conclusion respecting the completion of this prophecy, with regard to the Roman provinces between the seas.

Daniel, Chap. 8, Verse 13. “How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?”

Verse 14. The answer. “Unto two thousand and three hundred days”.

Chap. 12, Verse 6. “How long shalt it be to the end of these wonders?”

Verse 7. The answer. “He held up his right hand and his left hand unto heaven, and sware by him that liveth for ever, that it shall be for a time, times, and an half.

Verse 12. “Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days.”

The three times in *Daniel*, Chap. 12, plainly demonstrate that the prophecies will be fulfilled at three different periods; and that the prophecy of 2,300 years concerning the abolition of the daily sacrifice, of course must end at the period of 1335.

* Gib. Vol. 12, p.63 —Gunpowder.

† Constantinople taken May 29, A.D. 1453. Gib. Vol. 12, p. 209.

* Acts chap, xi. ver. 26.

Chap. 16, Verse 2. “And the first went, and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshipped his image.

Verse 3. “And the second angel poured out his vial upon the sea; and it became as the blood of a dead man: and every living foul died in the sea.

Verse 4. “And the third angel poured out his vial upon the rivers and fountains of waters; and they became blood.”

Verse 8. “And the fourth angel poured out his vial upon the sun; and power was given unto him to scorch men with fire.”

Verse 10. “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.”

Verse 12. “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.”

We therefore conclude that the different dates apply to each of the first three vials, and to their corresponding ones, viz. the 4th 5th and 6th.

Therefore if we add 1260 years to the time of pouring out any of the first three vials, it will furnish us with the year in which it will end.

.And if we add the date that is in succession, with the corresponding vial, to the pouring forth of the first vial, the result will agree with the year found by the first position.

And if we subtract the years before Christ that the Daily Sacrifice was taken away from 2,300, this will give us the year when the wonders are to finish.

We have considered the subject we have been treating of, as applicable to the second vial, and that it commenced -

	A.D.	611
agreeably to the first proposition, add		1260
	A.D.	<hr/> 1871

We have taken the 6th vial as corresponding with the second, not only as the words of the verse refer to the kingdom, but because it is the last, and for this reason we take the last date of Daniel.

Rife of the first vial—which we shall endeavour to prove was

	A.D.	536
The last date of Daniel		1335
		<hr/> 1871

.If we are permitted to suppose the Daily Sacrifice to have been taken away, B.C. 429, as per Oxon. Chronol. “A Fœdere cum multis usque ad defectionem Hostiæ et Sacrificii,” nearly five hundred years before the commencement of the Christian Æra.

The date given	2300
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THE SECOND AND SIXTH VIALS END HERE.

WE come now to treat of the prophecies on the Roman empire in Europe, to which, we have already remarked, the future prophecies are confined. Since we have no prediction in Daniel which can enable us to ascertain how the beast, that he has mentioned, and that rose out of the earth, is to be destroyed, and since Divine Providence has hitherto foretold the Powers which would be made use of on Earth to fulfil his will; and as Daniel, chap. II. has given us the state of the Powers that were to arise at a given period, we shall conclude, that chap. VI. in the Revelation, describes these Powers which are to destroy the beast, and which are to exist during the pleasure of the Almighty.

RUSSIA.

REVELATION, CHAP. VI.

Verse 2. "AND I saw, and behold, a white horse; and he that sat on him had a bow, and a crown was given unto him, and he went forth conquering, and to conquer."

Russia, in its original state, was divided into two Dominions: the one distinguished by the slaves of Novogorod, and the other by the Russians of Kiof*.

It is said, that it was not till A.D. 862, that Novogorod became an Empire under Rourick†.

In the mythology of this Empire we find a Temple at Akron, long after the above date, in which the God Suétovid*, or the God of the fun and war is placed.

He is represented with a bow in his left hand, and a white horse (landing by him, and a saddle and bridle hanging up by the sanctuary†).

* Le Clerc, Vol. I. p. 82. Hist de Russie.

† p. 87.

* Mallet, Hist. de Dannemark, Copenh. 1758, p. 149, 51.

† Hill, de Russie Par M. le Clerc. Vol. I. Page 209.

Suétovide ou Suiatovide.

Dieu du Soleil & de la Guerre.

Cette Idole, d'une grandeur démesurée, étoit faite du bois le plus dur: elle avoit quatre visages, & chaque face marquoit une saison, ou l'un des points cardinaux, le Dieu, sans barbe, avoit les cheveux frisés à la maniere des Slaves de l'Isle Rugen; son habit étoit court, il tenoit un arc de la main gauche, il avoit dans la droite une corne de métal, & portoit au côté un grand fabre dont le fourreau étoit d'argent. On lui avoit élevé on Temple dans la ville d'Akron. Placé au milieu de ce Temple, comme dans un Sanctuaire, Suétovide étoit entouré de rideaux d'une étoffe riche. A peu de distance de l'Idole, on avoit suspendu une selle & une bride d'une grandeur extraordinaire, elles étoient destinées au cheval blanc qui lui étoit confacré. Il étoit défendu, sous les peines les plus graves, de lui arracher même un crin. Le Prêtre avoit seul le privilège de le panser & de le monter. Il faisoit accroire au Slaves, que Suétovide les accompagnoit invisiblement lorsqu'ils alloient combattre l'ennemi; que souvent l'animal consacré faisoit de longues courses pendant la nuit, & quoiqu'il l'eût laissé la veille bien net & attaché à son

On the death of Rourick, in 879, Oleg, the Tutor of Igor, the only son of Rourick, after having established himself in the government, marched to Kiof^{*}, enticed the Princes out of the city, murdered them, and declared Igor sole Sovereign of all the Russias. Here the first dynasty of the Sovereigns of Kiof terminated, and the first dynasty of the Emperors commenced[†].

We suppose this event to have occurred A.D. 896^{*}, as he soon after prepared to attack Constantinople[†] which city was besieged by him A.D. 904[‡].

We have here the White Horse, the Bow, and the Crown.

The second dynasty, we do not think can properly be said to have commenced^{*} before the 26th of January, 1616^{††}, when peace was signed between Russia and Sweden; Although Michael

ratelier, il le trouvoit le lendemain couvert de sucur & de boue; il ne menquoit, pas de tirer augure des courses nocturnes qu'il avoit faites lui même.

Le trésor de Suétovide tanta les Danois: Vladimar, leur Prince, s'empara de la ville d'Akron, pillà le trefor fi t hacher la statue, & jetter les débris dans le feu qui consumoit son Temple. Vol. I. p. 104.

^{*} p. 105.

[†] D'Oleg regarda avec envie la fortune des Princes de Kiof, & supposa que cette souveraineté devoit être l'apanage de celle de Novogorod. Rempli de cette idée, il rassemble des Slaves, des Varèges, des Tchoudes, en forme un corps d'armée, emmène Igor avec lui, entre en compagnie, marche vers Kiof, prend Smolensk & Lubetz. Il arrive pendant la nuit près des remparts de Kiof, & dès que le jour commence à paroître, il cache une partie de ses troupes dans les barques qui le conduisent, & se fait suivre de loin par les autres. Il détache des Officiers qui vont annoncer son arrivée & son passage pour la Grèce, aux deux frères Oskold & Dir accordent cet entretien, & marchent sans défiance au-devant d'Oleg, pour lui donner des témoignages d'amitié. A peine & font ils hors des portes de Kiof, qu'ils sont entourés des soldats d'Oleg. Ce perfide prend Igor dans ses bras, lance des regards féroces sur ces Princes crédules, & leur dit, d'un ton menaçant: "Vous n'êtes ni Princes, ni de race de Prince; & voici le fils de Rourick, seul Souverain de Russie."

Ces paroles étoient sans doute le signal du régicide; à peine furent-elles prononcées, que des soldats massacrent Oskold & Dir aux pieds d'Oleg, Ainsi finit la première dynastie des Souverains de Kiof. Vol. I. Page 106.

^{*} p. 106

[†] Ses premiers succès ne feront que les premiers pas d'une ambition trop vaste pour se renfermer dans une enceinte de cabanes rustiques, & trop avide pour se contenter des tributs imposés aux peuples qu'elle a fournis. L'idée & de désir des richesses l'inflamment, & lui montrent en perspective une meilleure fortune: la prise de Constantinople devient l'objet de ses vœux, & bientôt le Bosphore sera le théâtre sanglant de ses exploits. Vol. I p. 106.

[‡] Gibbon's Roman Empire. Vol. X. Page 230.

The silence of the Greeks may inspire some doubt of the truth, or at least of the importance of the second attempt by Oleg, the guardian of the sons of Rurick.

Les Russes, de tems immémorial, ont formé un peuple particulier qui n'avoit rien de commun avec la nation Gothique; & ce peuple ancien étoit probablement une Colonie de Huns qui s'établirent sur les bords du Boristhène, & y fondèrent la ville de Kiof. Que la Domination des Russes de Kiof portoit le nom de Kuningard, (pays des Huns) & qu'ils étoient regardés comme tels par les peuples voisins. Vol. I. Page 83. Les anciennes chroniques Russes appellent Ougorie le pays des Huns; & l'endroit même où les Souverains de Kiof furent enterrés portoit le nom d'Ougors Koie (la place des Huns.)

^{*} Vol. 3. p. 25.

[†] Seconde Dynastie des Princes Russes.

Ce fut au milieu du feu de la discorde, que les Russes, attaqués par autant d'ennemis que de voisins, sentirent la nécessité de se réunir pour faire un choix qui décida du sort de l'Empire. Après de longs débats, la pluralité des voix fut pour le Prince Michel Fedorovitz Romanof 1613 renfermé avec sa mère dans le Monastère d'Ipatiki à Kostroma. Vol. III. Page 16.

[†] La médiation des Puissances dont le Tzar avoit imploré les secours, accélérèrent la conclusion de la paix entre la Suède & la Russie: le Traité fut conclu à Stolbov le 26 Janvier 1616. Vol. III. Page 25.

Fedorowitz Romanof, the son of Philaut Romanof, Metropolitan of Rostoff, and Jawslaf was proclaimed Tzar, in 1613, at Moscow. But in Novogorod there were two Competitors for the Throne besides the King of Sweden.

In Chapter 19, which may be called the conclusion, there are some verses which are strikingly applicable to this Empire.

Verse 11. "Behold a white horse, and in righteousness doth he make war," in support of the Greek Church. In the Manifesto of the Empress, on the conquest of Warsaw, she reproaches the rebels in these words, "You should not have attacked these people, they were Greeks."

Verse 12. "And on his head were many crowns." This may be an allusion to Russia; see the titles in the frontispiece, which exceed those of Tamerlane, who boasted of having twenty-six. "And he had a name written that no man knew but himself." This may either allude to the Title Tzar and Autocrator, or to the Language, which is scarcely known, in Europe, out of the extensive northern countries of Russia and Poland.

Verse 16. "And he hath on his vesture, and on his thigh a name written, King of Kings, and Lord of Lords."

Verse 21. "And the remnant were slain by him who sat upon the white horse." This is an allusion to chap. vi. ver. 2.

GERMANY.

REVELATION, CHAP. VI.

Verse 4. "AND there went out another horse that was red, and power was given to him that sat thereon, to take peace from the earth, and that they should kill one another."

At the head of a victorious army*, Otho passed the Alp and subdued the Kingdom of Italy, delivered the Pope, and for ever fixed the Imperial Crown in the name and nation of Germany.

From that memorable Æra, two maxims of public Jurisprudence were introduced by force, and ratified by time.

I. That the Prince who was elected in the German Diet, acquired from that instant the subject kingdoms of Italy and Rome.

II. But that he might not legally assume the Titles of Emperor, and Augustus, till he had received the Crown from the hands of the Roman pontiff.

We therefore conceive the word, "red," to denote a Sovereignty inferior to that of an hereditary Emperor; by being elective among the Princes in Germany. Since it is the country where military Tactics have been more studied, and from whence the other States have acquired their

Tous les fils de Fedor Nikititz moururent dans l'enfance excepté Mikail Fedorovitz. Vol. III. Page 10.

Philaret Romanof ou Fedor Nikititz Jourief & nommé Métropolitain de Rostof & de Jawslaf, frère de Michel, premier Tzar de la race de ce nom, fut élu à la place d'Hermogène. Vol. III. Page 16.

* Gib. Vol IX. p. 191.

skill in that Science: and as it has been hitherto involved in continual wars, it may fairly be presumed that the latter part of the verse particularly applies to this Empire.

ENGLAND.

REVELATION, CHAP. VI.

Verse 5. “AND I beheld, and lo, a black horse, and he that sat on him had a pair of balances in his hand.” Here we find depicted the spirit of our Constitution, and the spirit of our Laws, having Justice for their basis.—Mr. Fleming has taken the Sun to represent France: surely we may, with equal propriety, suppose the black horse, in this verse to apply to our blessed country.—Especially as the black horse at Charing Cross, may be considered as a national work*. It was the purchase of the country at large. It was paid for with the money voted by Parliament to defray the funeral expenses of a king whom his antimonarchical subjects had murdered; besides there is no other empire in Europe to which the figurative expressions in the verse can apply.

CHAP. XI.

We agree with former writers that the two, witnesses, are the Old and New Testament; for we have no other prophecies to which a Christian can refer. Besides, this chapter is only an *elucidation* of Dan. chap. 7. ver. 25. because it shews that the sufferings of the Gospel would be general over the then known part of Europe. Viz. “They shall prophecy a thousand two hundred and sixty days in sackcloth.” We read of the blue and green factions in the Greek, and of the idolatry in the Latin churches, and of various heresies, schisms, and sectaries which existed at the time this date commenced; and particularly of the Emperor, who died a heretic*. And as in the next chapter it is declared that the Gospel fled into the wilderness, we may conclude that idolatry is increased, and that it may be said the witnesses barely existed.

Daniel has foretold that an Empire would arise out of the Earth. In ver. 7, we have another Empire.

Verse 7. And when they are* finishing their testimonies, “*The beast that ascendeth out of the bottomless pit*, shall make war against them, and shall overcome them, and kill them.”

Verse 11. “And after” three days and a half (three years and a half) the spirit of life from God entered into them; and they stood upon their feet; and great fear fell upon them that saw them.”

Verse 13. “And the same hour there was a great earthquake, and the tenth part of the city fell.”

The word “ascendeth,” we conceive alludes to the killing of the witnesses, (that is the dissemination of Antichristian doctrines, the banishment of the priests, and the dethronement

* The Commons, on the 30th of June, 1678, voted the sum of £.70,000, for solemnizing the funeral of King Charles I. and erecting a monument to his memory. The fine equestrian statue at Charing Cross, was erected with part of this money. British Chronol.

* Gib. Vol. 8. p. 328.

* We follow this reading from Antichrist.

of the King) which took place prior to the first year of the French Republic, in A.D. 1792.—Sept. 22.

CHAP. XII.

Verse 3. “And behold a great red dragon, having seven heads, and ten horns, and seven crowns upon his heads.”

Here we have a representation of the Roman Empire, after the three Kings were subdued, (as foretold by Daniel,) this was in the reign of Justinian. By the word “dragon” is meant the abomination which would ensue on the rise of the Beast out of the earth, as expressed by “and his tail drew the third part of the stars of Heaven.” That is one-third of the Roman empire. The same might be said of the extent of France, A.D. 536.

Verse 14. “And to the woman were given two wings of a great eagle, that she might fly into the wilderness, into her place where she is nourished for a time, times, and half a time, from the face of the serpent.”

The word “woman” we conceive alludes to the Gospel of Christ.

“Two wings of a great eagle.” is an evident allusion to the Greek church, which was the established religion of Constantinople: and not to the Roman church: because the word “great” cannot properly apply to Rome, which at that time was only the second city in the Empire.

“Wilderness” beyond the Danube, is an expression used by Gibbon, and, probably, he may have met with it in some old latin author.

We read that the barbarians with Attila, were, in general, converted to the Christian Religion, or, at least, many of them, and that his palace* was seated between the Danube, the Teyss, and the Carpathian hills, in the plains of Upper Hungary, it might therefore be supposed that even in his reign, some missionaries would have resorted to that country from Constantinople; but if not at this period, they did soon after, as the communication with that city became more frequent.

In one of the notes to chap. 6. it is stated, that the kingdom of Kiow was peopled by a colony of Huns, that the capital city was no great distance from the mountains, and that the Sovereigns of that part of Russia were first converted. For Photius, congratulates the Greek church on the conversion of the Russians, A.D. 864†. And Gibbon further remarks, that a Greek bishop, with the name of *Metropolitan*, might administer the sacraments in the church of Kiow, to a congregation of slaves and natives‡. But the *seed of the Gospel* was sown on a *barren soil*: (here is a *Metropolitan* in a wilderness.) The word “nourished,” we read, as applying strongly to “time, times, and half time,” and pointing out the place of the flight of the Gospel, and where it will be found.

* Gib. Vol. 6, p. 136. The palace of Attila, with the old country of Dacia, from the Carpathian hills to the Euxine, became the feat of a new power; which was erected by Ardaric, king of the Gepidæ.

† Gib. Vol. 10, p. 238.

‡ 239.

CHAP. XIII.

In this chapter we find a full description of the Beast, which was only mentioned before in chap. xi, v. 7. The words “leopard, bear, and lion”, are used in a figurative sense to describe the Roman empire, and the expressions, “ten horns, with ten crowns”, mark the period in which the beast mentioned in this chapter is to arise. “And I saw one of his heads wounded to death.” This we conceive applies to the first æra of the Roman empire*, to A.R. 666, when Marius made himself master of the city, and declared himself and Cinna, consuls, without even the form of assembling the *Comitia*. And in A.R. 671, Sylla is constituted perpetual dictator. “And his deadly wound was healed.” The election of the Justinian Emperors by the *Comitia*. “And the dragon gave him his power.” The revival of faction, party, rebellion, &c. in church and state; and all the other evils which were co-eval with the foundation of Rome. Ver. 5, “And there was given unto him a mouth speaking blasphemies.” “And power was given unto him to continue forty and two months.” This implies that the power of the beast and dragon would continue forty and two months.

Verse 9. “If any man have an ear let him hear.”

This is a strong exhortation to the reader. And the following verses are descriptive of the different circumstances which are to happen to mark the empire; and this empire we conceive to be France.

Verse 10. “He that leadeth into captivity, shall go into captivity. He that killeth with the sword, must be killed with the sword. Here is the patience and the faith of the saints.

Verse 11. “And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon.

Verse 12. “And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

Verse 13. “And he doth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men.

Verse 14. “And deceiveth them that dwell on the earth, by the means of those miracles, which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live.

Verse 15. “And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed.

Verse 16. “And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their forehead.

Verse 17. “And that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name.

* Elective monarchy, and republican government.

Verse 18. “Here is wisdom, let him that hath understanding count the number of the beast, for it is the number of a man; and his number is six hundred three score and six.”

In Gibbons history, we read, that Clovis, the king of the Franks, the narrow limits of whose kingdom were confined to the Island of the Batavians, with the ancient dioceses of Tournay and Arras, conquered three kings, viz. * Syagrius, the King of the Alemanni, and Gundobald.

This agrees with the Prophecy of Daniel— “And he shall subdue three kings;” also with ver. 11, “And I beheld another beast coming up.” It is very remarkable that the extent of the dominions of the successors of Clovis, at the time the kingdom was declared independent of the Roman Empire, in A.D. 536, was nearly the same as the dominions now subject to the Government of France. The original Government was Monarchical, out of which sprung two others, corresponding with Verse 11, “And he had two horns,” viz.

ELECTIVE MONARCHY, AND REPUBLIC.

“The lamb and the dragon.” The latter represents the evils committed in the different stages during the two æras. The former is an emblem of their professions that all their actions were for the happiness of mankind.

The mode of government adopted on the late Revolution in France, bears, certainly, a very striking likeness to that of Rome, at the period hereafter mentioned. The French have besides endeavoured to establish the same system universally. And moreover have fulfilled the prophecy in chap. xi. v. 7, by killing the witnesses: and the words of Daniel, in chap. vii, v. 25, “And he shall speak great words 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.” And after committing the above atrocities, they formed a *New Calendar*, and have been for some time endeavouring to form a *Constitution*. Now to the declaration of Our Saviour in Matthew, chap. xxiv. verse 15, “When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy Place.” which may be said to be fulfilled by the clamours of the French people, viz. *No more altars ! no more priests ! no other God but the God of Nature ! ! ! and by their request to the Convention that the church of Notre Dame be changed into a temple consecrated to reason and truth: and moreover by a grand [†] festival dedicated to Reason and Truth which was celebrated at the ci-devant cathedral at Paris. In the middle of this church was erected a mount, and on it a very plain temple, the facade of which bore the following inscription: “*A la Philosophie*.” The torch of truth was on the summit of the mount, upon the altar of reason, spreading light. The Convention and all the constituted authorities assisted at the ceremony.

The number 666 is given, that we may be enabled to find out 1st. The name of the empire, 2dly, The constitution of that empire, the image of which was to be adopted by the beast and 3dly The name of the Empire in which this event was to take place. We shall therefore take *Lateinos* [Greek] the name of a man, who was king of the Latins, and from whom the founder of Rome was descended, which will give us 666; and the government of Rome from Romulus to its

* Gib. Vol. vi. p. 312, 315, 328.

* Tatina. p: 151. October 16, 1793. P. 157. .

† Nov. 11, 1793

capture by the rebel Marius, A.R. 666; and we shall take *Chlodovechus* or *Chlodoveus*, by flinging away the ch[†] and read it Ludovicus, (the true latin) for Lewis.

The following will serve as an elucidation.

ROME.			FRANCE.		
A	.....	30	L	.....	50
A	.....	1	u	.....	5
T	.....	300	d	.....	500
E	.....	5	o	.....	0
I	.....	10	v	.....	5
N	.....	50	i	.....	1
O	.....	70	c	.....	100
S	.....	200	u	.....	5
		<u>666</u>	s	.....	<u>666</u>

The reader will recollect, that chapters 6, 11, 12, 13, relate to the occurrences which were to happen prior to the rise of the kingdom of God. We shall here present him with the result of the different dates, which we have treated of in the chapters abovementioned. By the following statements it will be perceived, that we construe the Wilderness—Russia; the Woman—the Gospel; and the Bottomless Pit—France; because in the latter kingdom, we have supposed, that the empire of the beast has arisen.

FRANCE.		THE GOSPEL.		RUSSIA.	
	Yrs. m.				
Rise of the first horn or kingdom	536.	The first flight	536	The Wilderness (Two Dominions)	536
				A time	<u>360</u>
		Nourished for a time	360	Igor, Sovereign of Novogorod,	896
Duration	1256 6		<u>896</u>	Times	720
	<u>1792 6</u>	Nourished for times	720		<u>1616</u>
			<u>1616</u>		Imperial Sovereignty established in the Romanof family, Jan. 26, down to this period.
Rise 2d. horn or bottomless pit	3 6	Nourished half time	180	Half a time	180
	<u>1796 .</u>		<u>1796</u>		<u>1796</u>

[†] Gib. Vol. 6, p. 310, For the ch. expresses only the German aspiration; and the true name is not different from *Luduin*, or Lewis. (Mem de l'Academie des Inscriptions. Tom. 20. p. 68.)

HERE END THE FIRST AND FOURTH VIALS.

In order to enable the reader to draw his own conclusions from the above periods, we have selected the following events from TALMA. At the same time it may not be unnecessary to remind him, that we have considered, that the killing of the witnesses was to happen on the rising of the last horn, and that their bodies were to lie in the streets for 3½ years from that period.

Talma, page 82. May 26, Decree, that the Ecclesiastics declare to what foreign country they mean to retire, when they were to be furnished with a passport, and to quit the district within twenty-four hours.

Page 83. June 13. The King refused to sanction the decree against the refractory priests, and the camp of 20,000 men, near Paris.

Page 84. June 17. The High National Court of France, pass a decree, which declares the two brothers of the French King, and the Prince de Condé, deprived of the title of French citizens, and confiscates their effects to the nation.

Page 92. Aug. 9. The Assembly, considering the present dangerous situation of the capital, decreed, that till order be restored, there should be a permanent sitting. A bill was posted, entitled "The Tocsin of Liberty."

Page 95. August 12. The King, Queen, and, Royal Family sent to the Temple.

Page 101. September 21. The Convention decreed, that Royalty is abolished in France.

Page the fame, September 22. The Convention decreed, that all the public acts shall be dated, "The first year of the French Republic."

DANIEL, ch. 12, Ver. 10. "Many shall be purified, and made white, and tried, but the wicked shall do wickedly: and none of the wicked shall understand, but the wife shall understand."

By this we are to understand, that men will continue to worship the image of the beast; We have, therefore, extracted from Revelation, as a warning to those, who are supporters of republican doctrines, the denunciation of the Almighty against such persons, in the hope of contributing to the decrease, if not to the entire destruction of their evil practices.

REVELATION, CHAP. XIV.

Verse 9, "And the third angel followed them, saying, with a loud voice, if any man worship the beast, and his image, and receive his mark, in his forehead, or in his hand.

Verse 10. "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."

Chap. xv. v. 22. "And I saw as it were a sea of glass, mingled with fire; and them that had gotten the victory over the beast, and over his image, and over, his mark, and over the number of his name, stand on the sea of glass, having the harps of God."

Chap. xix. v. 20. "And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone."

Chap. xx. ver. 4. "And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years."

CHAP. XVII and XVIII.

IN the first of these chapters we have two figurative expressions, viz. "whore" and "woman;" and in the last verse of the same chapter, we are told that 'woman' is the representative of that great city: it may therefore be presumed that these chapters allude to two cities, the description of which is given in both, together with the distinct punishments allotted to each. The emblematical expression, "scarlet coloured beast with ten horns" which has hitherto been considered as descriptive of the Roman Empire, points out the situation of these cities.

"And I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy" verse 3. This we take to imply, that Christianity, with all the heinous enormities, which had been introduced into it, was the established religion of a city; and the epithet "*scarlet*" may be said to refer to Rome, which was then degraded to the second rank, in consequence of the seat of government having been removed to Constantinople.

Verse 4. "And the woman was arrayed in *purple*." This passage not only denotes the seat of government, but also implies that the office of Supreme Pontiff had been united to the Imperial dignity, as is evident by the word "*scarlet*." in the same sentence. It is well known that Constantinople was founded by Constantine the Great, who brought about these two great events.

The words "forehead," "mystery," may denote, that in the beginning the foundations of Constantinople were laid in consequence of a vision*. And the expression "Babylon the Great," may be said to point out the vanity of the founder, and to represent at this city would be as abominable as the ancient city of that name, and that it would come to the same end.

The 7th and 8th verses describe the beast that was to arise out of the bottomless pit in this city, in order that the prophecy in chap. xi. ver. 7. (which must be construed to extend over the Christian world) might be fulfilled.

In ver. 8, it is also foretold that the beast shall go into perdition.

* In one of his laws, he has been careful to instruct posterity that, in obedience to the commands of God, he laid the everlasting foundation of Constantinople. Gib. vol. 3. p. 14.

Verse 9. "The seven heads are seven mountains." In the 7th chapter of Daniel^{*}, the leopard is described with four heads; which expression signifies the governments, and the word "mountains" is expressive of their greatness.

Verse 10. "And there are seven kings." We are of opinion that Augustus was the *fifth*. Constantine the *Sixth*, and Valentinian the *Seventh*, because in the reign of the latter, the, final^{*} division of the Roman Empire took place, A.D. 364, by which event the prophecy in Daniel, chap. ii. ver. 41, was fulfilled.

Verse 8. "And the beast that was, and is not." We consider Justin II. to be the *eighth* beast because his election to the Imperial purple, it may be said, was different from the manner in which his predecessors were chosen. As they were elected[†] by the Senate, with the consent of the military, or by the military only; besides he revived the Consulship[‡] in his own person, A.D. 566, by both which circumstances the then government became a striking resemblance to that of its first æra, A.R. 666.

In pursuance of our former suggestion, that the expression "whore" was the representative of a city, and that the punishments to which she was devoted, were to be effected by ten kings: "We shall conclude that the 12th and 17th verses allude to Rome. The first circumstance that was instrumental towards making her desolate was the rise of France, A.D. 566. Then followed the conquest of Charlemagne, and the establishment of the Empire of the West in the Princes of Germany. A variety of occurrences have since fallen out to depress her in such a manner, so as to render her scarce worthy the appellation of a state. Other events most probably will happen in order to annihilate even her existence as a state in Europe. This annihilation we are strongly inclined to think will occur in 1796.

Verse 18. "And the woman which thou sawest, is that great city which reigneth over the kings of the earth."

The word "great" must necessarily refer to chap. xvii. ver. 5. This is confirmed by ver. 2, in the following chapter, viz. "Babylon the Great is fallen, is fallen." And in verse 7, "for she faith, in her heart, I sit queen, and am no widow, and shall see no sorrow." Here we, have a strong allusion to the vision, in consequence of which, the everlasting foundations of Constantinople were laid.

The 18th chapter bears such, ample testimony of the great commercial advantages^{*} which arose from the situation of Constantinople as renders it impossible for the expression, "Babylon the Great," to be applied to Rome or any other city in the Roman Empire. The following verse corroborates our hypothesis.

^{*} 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," Dan. Chap. 7, ver. 6.

^{*} In the castle or palace of Mediana, only three miles, from Naissus, they executed the solemn and final division of the Roman Empire. Gib. vol. 4. p. 262.

[†] The Emperor was elected *by authority of the Senate, and the consent of the soldiers*. Gib. vol. I, p. 118.

[‡] At the end of 1000 years two consuls were created by the Sovereigns of Rome and Constantinople, for the sole purpose of giving a date to the year, and a festival to the people. Vol. VII. p. 152, Gibbon.

^{*} Whatever rude commodities were collected in the forests of Germany and Scythia, as far as the sources of the Tanais, and the Borysthenes; whatsoever was manufactured by the skill of Europe or Asia; the corn of Egypt, and the gems and spices of the farthest India, were brought by the varying winds into the port of Constantinople, which, for many ages, attracted the commerce of the ancient world. Gib. vol. 3, p. 13.

CHAP. XVII.

Verse 10. "And the fifth angel poured out his vial upon the seat of the beast," which we state to have ascended, A.D. 566.

CONSTANTINOPLE.

Vial 2d	566	The 1st. vial	536
The 1st. date of Dan.	<u>1260</u>	2 date of Dan.	<u>1290</u>
	1826		1826

HERE THE SECOND AND FIFTH VIALS END.

RECAPITULATION.

Vial 1. FRANCE	536	GOSPEL	536	RUSSIA	536	ROME	536
4th vial or 1st.	1260	4th vial	1260	4th vial	1260	4th vial	1260
date of Dan.	<u>1796</u>		<u>1796</u>		<u>1796</u>		<u>1796</u>

CONSTANTINOPLE AS BEFORE.

Vial 3, the 8th beast	1260	The rise of the 1st vial	536
4th vial, or 1st. date of Dan.	<u>566</u>	5th vial, or 2d date of Daniel	<u>1290</u>
	1826		1826

THE EASTERN EMIRE.

Vial 2	611	Vial 1 and 4	536
4th vial, or 1st. date of Dan.	<u>1260</u>	Vial 6, or 3d date of Dan.	<u>1335</u>
	1871		1871

DAILY SACRIFICE.

Prophecy	2300
Deduct B.C.	<u>429</u>
	1871

FINIS.