

**EVANGELICAL WITNESS.**

VOL. I.

APRIL, 1823.

NO. IX.

**PERSECUTION OF BRITISH REFORMERS.**

OUR readers will recollect that upon the restoration of the house of Stewart, after the formation of the Westminster Confession of Faith, Catechisms, Directory for Worship, &c. and the swearing of the Solemn League and Covenant, by which the king and all ranks in the three kingdoms were solemnly bound to adhere to them, the throne violated its covenant with the people, and with God, and commenced a violent persecution. They have seen the Marquis of Argyle, and the Rev. Mr. Douglass, seal their attachments to these formulas, and to the covenants with their blood. The tide of persecution was not stayed by the stand which these great and good men made against the malignant enemies of truth and godliness. On the contrary its flood-gates were opened wider, and the blood of the saints flowed in greater profusion. It was not confined to Scotland, the strong hold of Presbyterianism, against which the power of the persecutors was exerted.—The object of the king and his privy councillors was to destroy utterly the Presbyterian form of church government, as well as to banish orthodoxy and godliness from the three kingdoms.

The English Presbyterians were soon made to feel the arm of power, and reap the bitter fruits of their unadvised and hasty restoration of a persecuting

God, whenever it is known, is the formal rule and reason of human obedience. God commands that which is right, but we obey, because we are commanded. What command of God will justify a breach of his law, even though that breach should be dignified with the name of a sacred right of conscience? If God has given a well attested revelation of his law, conscience has no right to present a negative to any part of it. The Bible of God is the law-book of his kingdom, and wherever it comes, it claims, and justly claims, a supreme and paramount authority to rule the conscience, and regulate the relations of human society. *To the law and to the testimony; if they speak not according to this word, it is because there is no light in them.* J.

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## REVIEW.

Lectures upon the Principal Prophecies of the Revelation.

By Alexander M'Leod, D. D. Pastor of the Reformed Presbyterian Church, New-York. 1814. p. p. 480.

Numerous and splendid efforts are now making for the diffusion of a knowledge of the Holy Scriptures, among people of all ranks, and all nations. Among those who are engaged in this from honest motives, there are probably few who do not unite with benevolent desires to promote the improvement of the condition of mankind in the present world, and the everlasting salvation of the souls of men, some hopes of the speedy breaking of a brighter day upon the church of God, when Messiah shall reign gloriously over the nations, as his willing subjects to the ends of the earth. These hopes, so far

as well founded, must rest on the prophetic declarations of the Holy Ghost, recorded in the Bible.

For the purpose of cherishing these hopes, we propose to give a short analysis of the work, the title page of which we have copied at the head of this article—a work which, we conceive, presents a more perspicuous view of the scheme of prophecy, contained in the book of Revelation, than any other of those excellent dissertations, which have been published for the illustration of this portion of the Holy Scriptures.

The whole is comprized in thirteen lectures. In the introductory lecture, founded on Rev. i. 3, the attention of the reader is called to the importance of the study of prophecy, which is done under the following topics. 1st. “the nature and design of prophecy.” “It principally signifies the prediction by inspiration of future events;” the writing out of the history of events before they come to pass, with perfect accuracy, and thus evincing itself to be the work of the Holy Ghost—and its important end, the edification and consolation of the church of God amidst the conflicts in which she should be engaged with the powers of darkness, among ungodly nations, in consequence of their opposition to the Gospel of Jesus.

II. “The character of the prophetic style, and the rule of interpretation.” The author does not consider the style as radically distinct from every other species of composition, but as subject to the same general rules of interpretation, with other writings, and that though highly figurative, yet all its imagery employed according to laws, which regulate good composition. Hence he infers that, in order to understand the *language* of this book, it is necessary to have contemplated with discernment, the economy of the natural world, to be well versed with Scripture history in connection with profane, and to be familiarly acquainted with the ordinances of religious wor-

ship, as they were, established in Judea. In order to understand and happily expound the *prophecy itself*, he thinks it absolutely requisite, that true religion, as differing from all mere outward forms, and from all the corruptions of Christianity should be well understood. With these qualifications, exercised in the patient, and unprejudiced examination of the Word of God, in humble reliance upon the Holy Spirit, the deep things which are contained in the prophecies may be unveiled, with great spiritual profit to the devout worshipper.

A few of the more general rules of interpretation, he states in the following words :

“ 1. Ascertain from the connection, the subject which the prophecy has under consideration ; and whatever may be the person or thing referred to, let it be contemplated not in a detached character, but as connected with the entire system, of which it is a part.

“ 2. Consider from what source the symbol or symbols used in the prophecy are derived.

“ 3. Consider the place which the symbol employed in the prophecy literally occupies, and the uses which it answers in the system, from which it has been selected.

“ 4. Apply the figure according to correct analogy, to the corresponding part of that subject of which the prophecy treats.”

Having thus presented the encouragement, derived from the certainty of attaining to a knowledge of the contents of the book, he proceeds in the

III. General division. “ to review the principal uses, which the study of this prophecy answers.” It is calculated to excite our patience, under tribulations, zeal in the cause of the church and of the truth, and a hope of the final and glorious success of the dearest interests of the true religion and of humanity. Prophecy affords a standing miracle in support of the divine origin, and authority of the Scrip-

tures—gives additional proof of the doctrine of providence, and decrees—and furnishes a continual warning to Christians to separate themselves from all antichristian connections.

The second Lecture, founded on Rev. i. 19. is occupied in exhibiting a general outline of the contents of this prophecy. The general division is,—1st. “The things which thou hast seen. 2d. The things which are—and 3d. The things which shall be hereafter. The things which John had seen, are contained in the vision recorded, Chap. 1. v. 12—17.—The glorious vision of the Lord Jesus, in his glory—the God man in his mediatorial character promoting the glory of the Godhead, in securing his people’s salvation, by the sanctification of his churches, and the administration of support to his ministers.

“The things which are,” embrace the description of the seven churches, as contained in the second and third chapters, wherein the Redeemer, whom he had seen in vision, exemplifies his care of all his people, by the interests which he manifests in relation to the churches in seven cities of Asia Minor, situated in the neighbourhood of Patmos, where John had the vision. Of course, the allegorical interpretation which some respectable commentators have given of the seven epistles, under consideration, is rejected, for the following substantial reasons; there is no ground to consider them as allegories—there were seven churches in the cities named, to which the epistles appear to have been addressed—nothing in them forbids a literal interpretation—the text mentions, “the things which are,” which can be found nowhere in the book, but here—and on the supposition of their being allegorical, no key is furnished for their exposition.

The third part—“the things which shall be hereafter,” for the largest of the three divisions, embraces the remainder of this book, from the beginning of the fourth chapter,

Of the various judicious methods, that have been adopted in the exposition of the prophetic visions of John, the author prefers that which traces the chain of connection, laid down in the Revelation itself, making out, "*the history of the public interests of true religion in the Roman empire.*" This he does, as affording him a better opportunity of illustrating the grand principle, which runs through the whole prophecy—"The connection between the Christian religion and social order in the human family." To this part of the Lectures we invite the special attention of the reader, as it is highly important, in order to understand the author's views, and the moral and spiritual import of the whole book.

This mode of exposition, too, he thinks, affords a more direct reference to the prophecies of Daniel, respecting the four great, or as they are usually called, universal empires of the world. The prophet Daniel takes up the history of the world, from the time that the divinely inspired system of evil government among the Jews, was, in a great measure, dissolved, by the armies of Nebuchadnezzar, and illustrates it until the millenium, from the history of the nations.

The Chaldean monarchy, symbolized by a lion, existing from the capture of Jerusalem, to that of Babylon, 50 years—the Medo-Persian, by a bear, 208—the Grecian, by a leopard, 266—the Roman empire, by a still more terrible beast of prey, from the reduction of Jerusalem by Pompey, until the close of the seventh vial, 1930, in all 2554 years. Every one of these governments, is denominated *θηριον* a wild beast of prey. The great object of the Apocalypse is to exhibit the state and fortunes of the church of Christ, under the last of these dreadful beasts of prey—the Roman empire in its various forms.

The periods of the apocalyptic prophecy, he considers seven, with the very judicious Lowman, as he is deservedly styled.

1. The period of the seals—refers to the history of the Pagan, Roman empire, as connected with the progress of the true religion.

2. The period of the trumpets, respects the Roman empire, in what is called its Christian state, and the influence which it had on the church.

3. The period of the vials—to the decline and fall of the antichristian empire.

4. The millenium, when all civil and religious affairs in their social regulations shall be conformed to the word of God.

5. Gog and Magog.

6. The final judgment.

7. The state of celestial glory.

Lecture III. is occupied with the sealed book of the fifth chapter, where the prophetic part of the Apocalypse commences. This chapter is introductory to the seals.

A throne is set in heaven, and one sits on it—the Lord God Almighty enthroned in his glory, his appearance like a jasper stone—round about the throne is the rainbow, the emblem of the covenant of grace—from the throne proceed lightnings and thunders—displays of the justice and power of Jehovah—before the throne seven lamps are burning, denoting the graces of the Holy Ghost—also, a sea of glass, symbolizing the blood of Christ which cleanseth from all sin. The person on the throne has a sealed book in his hand.

The retinue of the king is composed of four beasts (living creatures) the ministers of the gospel; the face of the lion, denoting their courage—the face of an ox, their patience—the face of an eagle, their elevation of mind—and the face of a man, their humanity.—Of four and twenty elders, the representatives of the whole body of the faithful; and of an innumerable company of angels.

Before the throne is presented the Mediator, receiving the homage of angels and men. He stands

as a slain Lamb in the midst of the throne, and of the king's retinue, and takes the book out of the hand of him that sitteth on the throne. All the redeemed, the angelic hosts rejoice, when the Lamb takes the sealed book, out of the hand of him that sat on the throne.

The contents of the book are of the deepest interest; for they embrace an outline of those events that were to come to pass after that time. In it the purposes of Heaven are recorded. But it was a sealed book. To open its seven seals, was to evolve, by the dispensations of providence, the eternal counsels of the Godhead. This work is committed to the hands of him, who was a Lamb slain—to Christ Jesus, in his mediatorial character. Thus the whole machinery of providence, and the government of the church are committed to his administration. This does not extend his dominion, beyond what the scriptures assign to him.

That the sealed book embraces all the remaining parts of the prophecy, is evident from the following reasons. 1. The sealed book of Daniel, xii. 4, includes the whole history of the church of God, from the commencement of the gospel dispensation, to the general judgment. 2. The writer of the Revelation was assured that such a general history should be given. 3. As the whole administration of the kingdom of providence is committed to Messiah, it is fit that the sealed book, in his hand, should be co-extensive with it. 4. The seventh seal, includes, the seventh trumpet, and it extends to the end of the world.

The fourth Lecture commences the exposition of the seals, which is the first of the periods into which the book is divided. The seals refer to the Roman empire. The three great monarchies which preceded the Roman, having long since passed away, it was existing in its full power, over the civilized world, at the time when John saw these visions. The

head of gold, the Assyrian monarchy—the silver arms and breast, the Persian—brazen belly and thighs—the Macedonian had all been demolished. Daniel had predicted that the fourth kingdom, strong as iron—the Roman empire should also arise and be demolished. It had arisen, and existed, in the time of John, to whom, the several steps of its demolition are revealed.

John saw his apocalyptic visions, about the year 97, of the Christian era ; since about this time, we must date the commencement of the events disclosed by the opening of the seals. The Pagan idolatries must be destroyed before the coming of the kingdom of Christ in all its glory ; and as all these were embodied in the Roman empire, we are furnished with another evidence of the propriety of applying the seals to the fourth wild beast. Finally, the inspection of the prophecy itself furnishes sufficient ground for this application, and conducts to some period between the reign of Domitian and that of Constantine. It is not, however, the fortunes of the Roman empire, for its own sake, that are the object of the prophecy, but these as they affect the great interests of the true religion.

#### *Intespretation of the Seals.*

Seal i. v. 1, 2. Upon unfolding the roll opened on the breaking of this seal, the first of the four living creatures—a courageous gospel ministry, invites attention to the contents :—“ a white horse,” the animal, a symbol of a dispensation, and the colour, of its purity and mercy—the influence of the gospel in apostolic days. “ He that sat, &c.” not Vespasian, Titus, or any other earthly conqueror, but the Word of God—our Lord Jesus Christ, who rode forth “ conquering and to conquer.”

Seal ii. We have here disclosed “ a red horse,” &c. a bloody official dispensation. He that sits on on him has power to take peace from the earth, and

to kill with the sword. This was done in the bloody wars of the empire, under the reigns of Trajan, Adrian, and the bloody persecutors of Christians.

Seal iii. The black horse, the pair of balances, and the price of the wheat and the barley, betoken the famine which afflicted the empire, from 138, when the Antonine family were raised to the throne, to the time of Severus.

Seal iv. The pale horse, death and hell, or the emblems of a destructive pestilence, added to all the other plagues, which had visited the fourth beast. This judgment which continued for 60 years, from 211, to 270, is computed to have destroyed one fourth of the inhabitants of the empire.

Seal v. This part of the volume exhibits the souls of martyrs of Jesus, in a state of safe and conscious activity, imploring destruction on their persecutors, a prayer fulfilled remarkably.

Seal vi. This seal, in imagery borrowed from the general judgment, announces the extinction of the great lights of Paganism, and the removal of its heaven and earth at the time when the empire became Christian, at least nominally, under the victorious Constantine, in the year 323.

(To be Continued.)

#### REVIEW.

I. A Sermon preached at the ordination of the Rev. James Otterson, to the pastoral charge of the Associate Reformed Church, at Broadalbin, Sept. 12, 1821, by Robert Proudfit, A. M. former pastor of that church, pp. 23, 8vo.

Schenectady, 1822.

II. Improvement of Time. Two discourses de-

THE

# EVANGELICAL WITNESS.

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NO. X.

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*Letter to the Editor of the Evangelical Witness.*

POPEERY IN THE UNITED STATES.

SIR—In a publication such as yours, admitting a variety of discussion, I hope room will be found for the following. We have been in the habit (I speak of Christians generally,) of thinking that Papal exertions, hopes and influence, are at an end. A remarkable fact has taken place, not unfrequently observed by aged Christians, that Protestant ministers of the present age, have almost entirely ceased to pray as did their forefathers for the downfall of Anti-Christ. This can have arisen only from a belief that the prayers of their pious predecessors have been answered. That they are mistaken, however, may be seen at a single view of the extensive countries in Europe, which “worship the beast,” from the very rapid increase in numbers, and power of the Papists in this country—from the audacity of Papal bulls, against reading the bible in this age of bibles, and from the reverence which almost all the crowned heads of Europe have not long since in one way or another bestowed on the Pope.

The people of this country, ardent in the love of liberty, and devoted to its preservation, receiving at the same time with great cordiality, all who take refuge on its shore from European oppression, while they look with great and commendable jealousy up

the Dr's. professions of love to truth with a sneer, says, "It is pity, after you have been more than thirty years a teacher of others, you are yet to learn the first principles of the Oracles of God. Was Dr. Owen's church to be taught *another Jesus*? That the Son and the Spirit were *only two powers* in the divine nature!"\* And what says Dr. W. himself in a letter to Dr. Coleman? "I think I have said every thing concerning the Son of God which scripture says; but I *could not* go so far as to say with some orthodox divines, that the Son is *equal* with the Father."

\* Watt's Memoirs.

(To be Continued.)

#### REVIEW.

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Continued from page 421.

#### *Period of the Trumpets.*

The fifth lecture furnishes remarks introductory to the Trumpets, and enters upon their exposition. The seventh seal announces the trumpets, which are introduced with great solemnity. "Silence in heaven for about the space of half an hour"—a period of repose to the people of God from persecution, ensued, on the establishment of the Christian religion, under Constantine; but their peace and tranquility were of short duration. Jesus Christ appears, as the high priest of our profession, ministering at the altar,

and presenting the prayers of his people, in the golden censer—imagery borrowed from the Jewish temple service. This priest is also a king upon his throne. He fills the same censer, with coals from the altar, and scatters them upon the earth, which puts an end to the tranquility of the half hour. That peace which had existed in the empire, is interrupted and followed by war tremendous and desolating. This happened immediately after the death of the Emperor Theodosius. . That the trumpets refer to the Roman empire, in its christian state, is ascertained from the following considerations:

1st. The Roman empire, called christian, is the object of the trumpets, in the same way, and for the same reason that Rome Pagan, was the object of the seals; because of that influence which the public events of the empire had on the church of Christ. But here, there is an additional reason; the interests of the religion of Christ, had been identified with those of the empire, as far as such an object could be effected by human power. The symbol used in this part of the prophecy, is the trumpet, an instrument used in Israel, and among other nations, for sounding an alarm of war. Among the people of Israel, also, it was blown for assembling the people to their great solemn festivals.

#### *Exposition of the Trumpets.*

The former part of the prophecy, brought us down to the year 395—the death of Theodosius. Here, then, the prospective history is resumed, on the sounding of the first trumpet. The object of the judgment announced, is the Roman empire, called the *earth*; the judgment itself, savage warfare, bursting from a distance, upon the various parts of the empire. “*Hail and fire mingled with blood,*” verse 7. It refers to the armies of the northern barbarians, under Alaric, Attila and Radagaisus, pouring themselves upon the empire, spreading carnage and

desolation whithersoever they marched. These tremendous ravages from the north, the region of hail, continued from the death of Theodosius, until about the year 450, or rather until another judgment, announced by the succeeding trumpet, commenced.

Trumpet ii.—The object is the sea—the symbol of “people and multitudes, nations,” Rev. XVII. 15. There it refers to the Roman empire in a state of commotion, and the bonds of society greatly loosened by preceding judgments. The plague of this trumpet is symbolized by a burning mountain, In the year 455, Genseric, with an army of 300,000 Vandals, set sail from the burning shores of Africa, and suddenly fell upon the city of Rome, like a burning mountain, and during 15 days of the fiercest plunder and massacre, reduced the city almost to a heap of desolation. The leader of this infuriated army of savages, was a bigoted Arian, employed as an instrument in the hand of God, to punish the empire, for its Arianism and tyranny.

Trumpet iii.—The object of this judgment is the people of the empire, not in a consolidated state as the earth, nor as the sea in a united, though loosened state, but as rivers and fountains, in the departments and provinces of the empire. The judgment, itself, the fall of Augustulus, who is the star falling from heaven, from the firmament of the empire.—This was effected by bitter and sore judgments, about the time he was deposed by Odoacer, king of the Heruli.

Trumpet iv.—An obscuration of the lights of the empire is predicted. In 476, Augustulus fell from his throne. This trumpet suspends the Roman senate, the consuls, magistrates and other officers, thus extinguishing the last lights of the western empire.

Thus the first four trumpets, in order, demolish the western empire. Lecture sixth, gives an exposition of the first two woe trumpets, Rev. IX.—When Constantine ascended the throne of the Ce-

sars, he transferred the seat of the empire, from Rome to Bizantium, which he called Constantinople, after his own name. The demolition of the western empire still left the more powerful branch of the old Roman state existing, with very considerable strength in the east. The fall of that branch was interesting to christians, for there the church was found, in connection with the beast. The first woe trumpet, and the fifth of the whole series, proceeds in order, to exhibit the destruction of the empire in the east.

Trumpet v. being the first woe trumpet, verses 1, 11. A star falls from heaven—the Monk, Sergius, who was degraded from his office, on account of his embracing the Nestorian heresy. He has a key by which he opens the bottomless pit, out of which proceed smoke and locusts. Generally, these denote the heresies of the Karan, and the professors of Mahometanism, excited by their hellish delusions, to destroy the human family.

The locusts have a king, Abaddon, or Apollyon, who acts as the captain over the destroying armies. They have power to hurt all those, who “have not the seal of God on their foreheads.” The time of their continuance is five months, thirty days each, a day for a year, or 150 years. All this must be referred to the Mahometan Saracens. In 579, Mahomet was born at Mecca; he is the king of the locusts, the Abaddon, who reigns over them. He was of a powerful family, and though himself illiterate, by the aid of Sergius, the fallen star, he was enabled to form the Koran, and perhaps was taught to read.

In the year 606, he retired to the cave of Hera, under the pretence of extraordinary sanctity. 612, he appeared as a public teacher of the new doctrines, since called Mahometanism, at which time the locusts issued from the pit. From that date, until the year 762, when the Caliph Almansor built Bagdad, the city of peace, 150 years, the Saracenic locusts.

or the disciples of the prophet, impostor of Mecca, overran with desolating fury, Syria, Persia, India, Egypt and Spain.

Trumpet vi.—Woe trumpet, ii. verses 13, 25. Under this trumpet, the eastern empire, which had received a shock under the fifth trumpet, is completely overthrown. Upon the sounding of the sixth angel, a voice from the horns of the golden altar, commands destruction upon the wicked. The son of God, the Saviour, inflicts punishment on men, for their sins. The four angels that are loosed, are the four Turkish sultanies that had been established near the river Euphrates. They are now with their horsemen, permitted to extend their ravages, and enlarge their conquests.

The time of the continuance of these conquests, is for a day, and an hour, and a month, and a year, or 391 years, and 15 days, commencing at the taking of Cutahi, 1281, and extends to that of Cameniec, 1672. During this period, a warfare of unexampled devastation, was conducted by the Ottoman Turks, against the empire of the earth, which was entirely abolished.—To these lawless and merciless destroyers of the human race, modern Socinians or Unitarians, as they call themselves, claim a near affinity, and their brethren they are.

The seventh lecture is occupied in the exposition of trumpet vii. This also is a woe trumpet. Rev. IV. 14, 19. It is said, verse 14, to come quickly, i. e. after the preceding woe. The two former woes had occupied a period of more than 500 years. The woe of this trumpet, the author considers as commencing within about 150 years, and thinks that it will have executed its object in a much shorter time than the preceding.

The object upon which the judgment of this vial is inflicted, is presented to our view in the tenth chapter, and in the eleventh, from the 1st to the 13th verse, which may be considered parenthetical. The

reason of this interruption is evident upon a little reflection. The object of all the plagues recorded in this book, is the destruction of the fourth beast of Daniel, in all its several states. The seals put an end to its pagan state; the first four trumpets demolished the western empire, in what is called its christian state; the first two wo trumpets demolished the eastern empire; and it may now be said, where is there any object for the judgment of the last trumpet? This object is presented in the tenth and eleventh chapters. The western empire was very speedily revived after its destruction, and long before the entire demolition of the eastern by the second wo trumpet. The beast had indeed received a deadly wound, by the inroads of the northern barbarians, but the wound was healed, and the persecuting power is found soon to re-appear in the west.

From these considerations, we cannot hesitate in applying the third wo trumpet to the antichristian empire, or to the modern civil governments of Europe, as combined with the idolatrous apostate church of Rome.

Indeed the text itself furnishes conclusive evidence that this trumpet ushers in the millenium. Verse 15. "And the seventh angel sounded, and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord, and of his Christ." Heretofore, they have been devouring beasts of prey—"thrones of iniquity having no fellowship with God;" but when the seventh trumpet shall have done its work, they shall all become voluntarily subject to our Lord and his Christ. The nations then shall avow the true religion in their national capacity; and for the first time since the commencement of the gospel dispensation, the religion of the Bible really, and its true spirit shall influence the policy of the nations, and they publicly proclaim their subjection to Messiah and their obedience to his law.

Verses 16, 17.—The whole church, with great

joy, renders thanks to God for this glorious and blessed change in the policy of the kingdoms of the world. The means by which all this shall be effected, is not very minutely described; only in general, a war is denounced to the inhabitants of the earth; and the reader is hurried on to the most delightful part of the subject, a most benignant change effected in the condition of human society, leaving the details of the judgments, to the vials where they are given with considerable amplification, in the place to which they properly belong.

Verse 18.—Having celebrated the joyful change in the preceding verses, the four and twenty elders, the representatives of the whole church, glance at the Vth general period, Gog and Magog, in the words, “the nations were angry,” and hasten to period VIth, “the time of the dead, when they should be judged,” and then go on to period VII. when all the affairs of men being settled, the righteous shall receive eternal rewards of joy, and the wicked be forever destroyed.

The historical events referred to, are the wars of Europe which arose out of the French revolution; and those which are yet to take place, for the final destruction of the iniquitous and despotic dynasties of Europe, wars proceeding from that great contest which now exists, between the opposite interests of liberty and tyranny; finally to end in the entire ruin of the latter, and the establishment of the former, on the permanent basis of righteousness. For more ample details on this highly interesting part of the subject, we with great pleasure refer the reader to the work itself, to which, in this short abstract, nothing like justice can be done.

In the practical remarks on this portion of the prophecy, we are exhorted to seek for consolation and support, in the truth that Messiah reigns, and will cause all the shaking of the nations to eventuate in the promotion of his own glory, and the advancement

of the interests of his faithful followers. To ascertain the ends which the Saviour has in view, in the stupendous work which he is executing among the nations, and to co-operate with him. He intends, as he assured us, the overthrow of all those iniquitous thrones which have not bowed to him, and we should not seek to uphold, what the glory of God, the welfare of the church, the felicity of the nations, and the declarations of prophecy, demand to be destroyed. To lament the political conduct of Christians, in the present age of the world, even those who love God, and whose prevailing desire is, to keep their garments unspotted from the world, and yet allow their affections to become enlisted on behalf of thrones of iniquity, and with one or other of the political factions, which from time to time rage in civil society, without regard to God's glory or the good of his church.

The eighth lecture enters on the subject of the vials, the 17th great period. It is founded on Rev. xv, 11. In the introduction it shews, that regular history often returns upon itself, in order to take up and pursue through its details, some very important topic that had been touched but lightly, in the preceding narrative. This judicious remark is applied to the vials, in which the prospective history contained in the apocalypse, returns from the point to which we had been conducted by the trumpets, to give us more ample information, relative to the destruction of the modern despotisms of Europe; a subject which had been touched in general outline only, under the last trumpet.

This lecture explains the scenery in this chapter introduced as introductory to the plagues of the vials, and gives a developement of the plan, to be pursued in the subsequent parts of this discussion.

The figurative phraseology of the text. 1st. The instruments employed in the judgments, are called vials, *φιαλαι*, caps or basins, and not in the

form of that vessel which we commonly denominate a phial. They are the depository of the wrath of Heaven, to be poured out on guilty nations, and they are golden, to indicate that these judgments are just and precious. The number seven, denotes perfection. They are appointed for the utter ruin of the great system of iniquity. 2d. The agents, are seven angels: these are actual dispensations of divine providence. They proceed out of the temple, from the church of God, where they are predicted, prayed for, and appointed. The angels are girded with golden girdles, and clothed in white, pure, holy, and important dispensations. 3d. The vials are delivered into the hands of the angels, by one of the four living creatures. A certain class of the ministers of the gospel, deliver to the authorised agents of divine judgments, the vials of wrath. This they do, by explaining, and applying the predictions; by testifying against lawless power; by pronouncing sentence from the word of God upon the opposers of righteousness; by encouragement to the instruments of vengeance, and by prayer for the overthrow of Satan's kingdom, including the several kingdoms of the Roman earth, or the modern civil governments of Europe. How contrary all this, to the course of conduct adopted by many professors, who give all the support in their power, to every government, though the most wicked that ever existed!

4th. A holy company appears in the church, celebrating with great joy, the judgments of the vials, verses 2, 4. They stand on a sea of glass before the throne in the temple. It represents the blood of Christ, by which they are justified and sanctified.—

5th. They have gotten a victory, and have the harps of God in their hands. Their victory is over the beast, and obtained by the blood of the Lamb, and by their testimony.

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NO. XI.

**THE BATTLE OF BOTHWELL BRIDGE.**

WE give below the Earl of Torfoot's account of the battle of Bothwell Bridge. The good old Earl, Howie of Lochgoin, and their friends were disappointed in their hopes from the revolution. The tyrant indeed was dethroned—the great body of the nation made common cause with the Covenanters, and rebelled against the house of Stewart, thus acknowledging the justice of the cause, for which they fought at Drumclog, Bothwell Bridge and Airsmoss—the justice of the cause for which they had bled. By the revolution the effusion of the blood of the saints was stayed. But what became of the covenants, to which Torfoot refers, when he exclaims, "Scotland and the covenants forever!" Utterly disregarded, and troden under foot until this day. It was on this account as well as others, that the Covenanters did not join the church established in Scotland at the revolution. But though all they desired was not affected, yet they did not bleed in vain.

The following is the continuation of the Laird of Torfoot's Narrative.

"Heu! victa jacet pietas."

\*\*\*\*\* "After the ranks of the patriotic Whigs were broken by overwhelming forces; and while Det-

ener : with other wretched creatures, waiting in awful suspense their ultimate destiny." \* \* \* \* \*

W. C. B. ;

REVIEW.

Lectures upon the Principal Prophecies of the Revelation.

By Alexander M'Leod, D. D. Pastor of the Reformed Presbyterian Church, New-York. 1814. p. p. 480.

Continued from page 460.

Lecture IX, is from Rev. xvi, 1,—the command to the seven angels to go and pour out their vials upon the earth.

The object is the earth, which the author interprets to be the Antichristian system, of which he gives his views in the following words: "It includes the beasts of the pit, of the sea, and of the earth; the head, the horns, the image of the beast; the mother of harlots, and all who are drunken with the cup of intoxication. It is not precisely the emperor, the kings or any of the kings; nor the people, nor the pope, nor the Roman church, nor the territorial dominions of the pope, or of the emperor; but it is all these, combined by a corrupt religion, embodied with despotic power, in opposition to the public social order which Christianity demands of the nations of the world, and which shall actually be established in the millennium." (p. 260.) The author then proceeds to justify the application of the term Antichrist, (found 1st Joh. II,) to this great complex system of iniquity, against all other applications. Whitby applies it to the Jewish nation; Hammond to the Gnostics; Bossuet and other Pa-

pists to Rome Pagan; other writers to individual persons, as Nero, Cromwell, George III, Napoleon, &c.; Faber to France under Napoleon; and Protestant writers generally, to the Papacy. The general argument is, that the greatest, most protracted and dangerous opposition to true religion under the New Testament dispensation, is evidently "the Antichrist," from the account given of him 1st Joh. II; and no one can doubt that this has been from the complex system above described.

He then proceeds in the second division of the subject, to explain the nature of this corrupt system.—He applies to it the description of "the son of perdition," 2d Thess. II, 9; the great apostacy mentioned, 2d Tim. III, 1—5; and the blasphemous king, Dan. XI, 36, 38; which last the reader is requested to compare with the passages from Thessalonians and Timothy. Here there much profound and perspicuous Biblical criticism, and the argument supported by the most irresistible evidence.

He proceeds in the third place to answer objections to the application which he makes of the term, and in doing so produces much collateral testimony, by which the main argument is strongly fortified.

Lecture X, contains an account of the "little book," Rev. x, 6, &c. and consists of two parts—the manner of bringing the "little book" into view, and its contents.

As to its introduction, it is the subject of a distinct vision, in which there is:—1st Our Saviour holding the book in his hand, v. 1, 2. He is an omnipotent angel the same who guided Israel from Egypt to the promised land, who ruled in the days of old, and who still rules over the church and the nations. He has one foot on the sea and one on the land. He controls all the elements of the natural and moral world. His voice as when a lion roareth—great in power. The book is open, for in the scheme of the prophecy, the events which it contains, were matters of his-

tory when it was exhibited. 2d. The exhibition of the book is accompanied with voices and thunders. There were great commotions among the nations. The angel declares under the solemnity of an oath, that the time was not yet—that all the preceding judgments had destroyed the fourth beast of Daniel. 3d. The apostle John receives the book, and eats it. In his mouth it was sweet, in his belly bitter. “Often it is our mercy to be ignorant of futurity.”

The second general topic is to unfold the contents of the book. 1st. A heathenish church, and beast of the pit. Chap. xi. 1, 2. John is commanded to measure, with a measuring rod, which is the word of God, the temple of God, the altar and them that worship therein—the church in her New Testament organization—the ordinances and the professors of religion. The outer court was to be left out, as trodden under foot by the Gentiles, or heathen—the votaries of the beast, which ascendeth out of the bottomless pit. 2d. The two witnesses. v. 3, 12.—Those who bear witness against the beast and his satellites, not entering into any league with them. They are poor and afflicted, prophesying in sackcloth, but faithful, and friends of God. They are two in number—few, but a sufficient number legally to establish the truth of the facts to which they bear witness. “At the mouth of two or three witnesses shall every word be established.” They are hated by the beast and his votaries, who reproach and persecute them. They prophecy 1260 days; that is the whole of the reign of Antichrist, 1260 years. The description refers to a succession of faithful men, who, for all that long and afflicting period, bear witness for God in relation to the great ordinances of the magistracy and the ministry, so exceedingly corrupted and abused during that term. These witnesses are slain by the enemies near the end of the time of their prophecy, by the beast their great enemy,

and "He dead three days and an half in the street of the great city which is spiritually called Sodom and Egypt, where also our Lord was crucified." This is yet future, and refers to great and destructive persecutions of the friends of truth. This death will take place about the year '45 of this century, if we calculate by Jewish years, or 63, if we estimate by the Solar year. The arguments by which the author proves that this event is future are 1st. They are neither dead, nor has their resurrection taken place. Many and faithful men and ministers in Christendom are publicly testifying against the beast and his devotees, and the beast is yet in great power. 2d. Because many years of the time of their prophecy is yet to come. 3. The work of bearing testimony is yet incomplete. They have yet to seal with their blood their testimony to the truth of Messiah's headship over the nations. 4. Their death happens in the last great struggle with Antichrist, which is evidently future.

Finally as to the contents of the little book we have the resurrection of the witnesses. This will take place after the entire prostration of all thrones of tyranny in Christendom, and of all those ecclesiastical dignitaries who have been supported by the beast, when men like the martyrs of Jesus will arise, and model the church and the policies of the nations according to the word of God.

Lecture XII is founded on Rev. XIII. The subject is the woman and the dragon. Three modes of applying the imagery of this chapter have been adopted. 1st. The war has been considered as that between Christianity and pagan Rome, ending at the time of Constantine. 2d. Others have applied the description given of the contest from the 1st to the 16th verse, to Rome heathen. 3d. The whole has been referred to the times of the apostacy. The last is the author's interpretation, which he confirms by solid argument.

He then proceeds to present the parties in the contest, and give a history of the war. On one side the woman supported by Michael and his angels; and on the other the dragon with his angels. 1st. The woman, who appeared as *Σημειον μὲγα*, a "great wonder," or as it might have been translated, a great *sign or symbol*. The place in which she appears is heaven, or the great system of ecclesiastical order in the modern nations of Europe, called heaven from its bearing the Christian name, and which may also be referred to the civil polity of the nations as interwoven with the ecclesiastical. Distinct from this great firmament of nominal Christianity, appears the actual church of God, yet visibly connected with it in some degree. The real church is symbolized by the woman. She is arrayed in robes of great splendour, cloathed with the *sun*—the light and righteousness of Christ. The crown of twelve stars, is the doctrine of the twelve apostles. This illustrious woman, the Lamb's wife, *cries and labours* to multiply the seed of righteousness upon the earth.

2d. The dragon, described, verses 3, 4. This is the personage, to whom the beasts and horns that govern the empire belong, and whom they serve. We are told v. 9, who he is. "And the dragon is cast out, that old serpent, called the devil, and satan, which deceiveth the whole world. He is seen in heaven with the woman. Hence the place cannot be pagan Roman power, for there the true church never appeared. He is of a red colour, to denote his bloody persecution. He is embodied in the civil polity of the empire, the beast with seven heads and ten horns. All this is explained in chapter xvii, 9, 12, referred by all protestant commentators to Rome the city of seven hills, and the ten kings, are the modern governments of Europe. The whole of this polity is animated by the dragon or the devil, who is its very life and soul. In this interpretation he is supported by Scott, Woodhouse, Faber, and others;

indeed, without the greatest violence it admits of no other application. Hence the whole of the modern despotisms of Europe, so far from having a claim to be viewed as the ordinance of God, are really diabolical. The dragon stood before the woman, to devour her offspring, or prevent her from bringing forth. Through the medium of the civil governments of the empire, he endeavours to destroy the church of the living God, by cutting off her seed, as Pharaoh attempted to ruin the chosen of Jacob, by the destruction of all the male children. He draws the third part of the stars of heaven with his tail and casts them to the earth. These stars are those, who profess to be the ministers of Jesus, are in the firmament of the church visible on a large scale, and devote themselves to the business of supporting the misrule of the dragon. The scriptural and degrading view of such panders of ungodly power is, that they hang by the tail of the dragon.

3d. Michael v. 5—7. The church brings forth a son, a man-child. Our author considers the man-child to be Messiah, and who else can he be who rules all nations with a rod of iron, and is caught up to heaven to the throne of God? He is the son of the church, as to his humanity, but not either as Jew or Christian, but as the one church in all ages. He is the seed of the woman, Gen. iii. 15. In this passage it is Christ mystical, or his saints who are the members of the body, of which he is the head. As the captain of the Lord's host, the author considers him as bearing the name of Michael—"the great prince which standeth for the children of God's people," Dan. xii. 1.

The author under his second division gives a history of the war. From the rise of Antichrist, 606, until the expiration of 1260 years, the dragon in some form or other makes war upon the woman, by means of the ungodly governments which he animates, and

urges on to the work of persecution. But here we must refer our readers to the book itself, for without quoting the whole passage, we cannot do justice to the able sketch contained in the latter part of this lecture.

In the conclusion he exhorts Christians in the following words. p. p. 391, 394.

“From this exposition Christians, and we leave it with your understanding and your conscience, to judge whether it be agreeable to the word of God—from this exposition you may learn, in what estimation you are to hold the civil and ecclesiastical establishments of the Antichristian empire. If you are willing to make a proper estimate of their moral character; if you would examine them in the clear light of this prospective history; if you would judge of them as the infallible God hath described them; you will have an unwavering conviction of their being *diabolical* establishments, opposed alike to the Son of God, and to the remnant of the church’s seed—the *dragon* against the *woman*, and the *man-child*. I leave you to infer what claim they have upon your affections, upon your approbation, and your prayers. I address myself to you who are placed in the ranks under Michael the Archangel, and captain of the Lord’s hosts, I beseech you, dear brethren, never permit yourselves to mistake the nature of this contest.

Let not true religion ever be in your estimation identified with the *cruel dragon*, with any of his *heads or of his horns*. Let not your eyes be dazzled with the glare of his power, or your hearts guided by the *stars* that are swept from the heaven to the earth, or suspended at the *tail* of the persecuting monster—the pastors whom he keeps to serve him. Let not your sympathies be withdrawn from that mourning widow in the wilderness—from those witnesses clothed in sackcloth—let them not be misplaced on those corrupt systems which Jehovah hath sworn in

his justice to destroy. I urge upon Christian principles, that which is the evident moral and political duty of this rising empire, this great and growing republic. I urge it upon you, from the considerations which my text suggests, not to imitate the maxims of social order, not to covet the policy, or approve of the conduct of the antichristain nations of Europe. Amity, commerce, and peace with them all, you may and you ought, upon principles of just reciprocity, to cultivate; but no entangling alliances, no identification of feelings and of interests, no community of moral or religious opinions with powers influenced by the *old serpent, the great red dragon*.

You will never forget, that the spirit of God denominates the errors, the shew of learning, the philosophism of the enemies of the doctrines of grace, and of the scriptures, a *flood from the mouth of the serpent*; and from a distance you will contemplate with astonishment the woe which it brings on the kingdoms, which imbibed the poison: you will consider as the predicted effects of this flood, the desolating judgments of modern Europe; and you will, I trust, stand in awe, and unhesitatingly reject the impious innovations, from among you. You have witnessed the impiety, the licentiousness, the horrors and the massacres of revolutionary France, the fruits which they yield. In proportion as you deviate from Evangelical doctrine, and Christian morality, you expose yourselves to similar dangers.

Mistake me not. I urge this detestation of heresy and infidelity, not for the base purpose of diverting your attention from the *ten-horned-dragon* himself; not for the purpose of directing your attachment to the old corrupt establishments of Europe. No. I am no apologist of superstition, of hypocrisy, of despotism. I do not wish to contribute to the prolongation of any diabolical power. My prayers are against *all the horns* of the beast; they are in union with the cry which you hear from the altar, "How long O

Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth !”

The reply to this prayer is admonitory to us. It checks impatience. Rest, then, my brethren, until the catalogue of the martyrs is complete. Then shall the nations cease to be impious and tyrannical.

There is a day of trial approaching the Lord's people in the world. It is not upon the 11th chapter alone that we rest the belief, that the slaughter of the witnesses is yet future. It appears from other parts of the apocalypse. It appears from this chapter. The concluding passage, the last war of the dragon, synchronises with a part of the third woe; with the death of the witnesses; with the vintage, and with the last of the vials.

We do not predict future judgments for your discouragement. Under the care of the Shepherd of Israel, we fear no evil. May we be found like Daniel to *rest and stand in our lot at the end of the day.* AMEN.”

Lecture XII, on the thirteenth chapter of Revelation, is on the subject of the two beasts, the seven headed and ten horned beast of the sea, and the two horned beast of the earth. The first of these two beasts is the secular power of the Roman empire. This beast is considered by Faber, whom our author quotes with approbation, as “a tyranny, the strings of whose machinery are *worked by the infernal serpent!*” It comprehends the whole of Daniel's fourth beast, or the Roman empire, both in its united state before demolished by the seals and trumpets, and in its divided, or ten horned state, after its revival in the west. It is the iron legs, and feet and toes, part iron and part clay, of the image seen in Nebuchadnezzar's dream. It is the scarlet coloured beast of chapter xvii, on which the harlot woman, or church of Rome rides, in its lowest state, that of the toes part iron and part clay. Its seven heads are seven forms of government,—six of these were kings, consuls, dictators, decemvirs, military tribunes with con-

sular authority, and emperors; also the seven hills on which the woman sitteth, or the Palatine, Cœlian, Aventine, Quirinal, Viminal, and Esquiline hills of the city of Rome.

Of the seven heads of the beast as referring to seven forms of government, the last is the only one about which commentators have entertained various opinions. Five of the heads were fallen, when John saw the vision, chap. xvii., one was then existing, this was certainly the imperial head. This head was wounded to death, as the people of Europe thought, by the Goths and Vandals, under the 4th trumpet. Our author considers the healing of the wound of the sixth or imperial head as effected, when Belisarius and Narses, the Generals of Justinian conquered Italy, although Rome was at that time made a dukedom, subject to the excharchate of Ravenna. "The patriciate is the seventh head,"—an independent government established in the west, which, as John says, was to continue a short time, which in fact it did, from the year 750, to 800, when Charlemagne was proclaimed emperor of the west, and thus the empire revived, which made the 8th, if you call it different from the other; but if you consider it the same, then it is the 7th, or of the 7th, v. 10. The ten horns are the modern kingdoms of Europe, generally nearer to ten than any other number.

This beast was to continue 42 months, or 1260 days, each day for a year, or from 606 to 1848, if Jewish years, if solar years to 1866. The author prefers the latter. For all that term the beast, or the civil power is the organ by which the devil reigns and makes war upon the saints. The two horned beast of the earth, the author interprets of the ecclesiastical hierarchy. The two horns are the regular and secular monks. Though its horns were like those of a lamb, yet it spoke the language of the dragon; assuming tyrannical power, that power became beastly.

The image of the beast is the papacy. It is described, verses, 14, 15. The pope of Rome the most striking representation of the old pagan emperors, and hence called the image of the first beast. The mark of the beast, is subjection voluntarily yielded to his authority. The name of the beast is *Latinos*, the name of the old king *Latinus*, the name of the empire and it contains, in the letters of which it is composed the number 666.

These two beasts combined in the one body called **Antichrist** form that system which is the object of the plagues of the seven vials, and the description of it is given as an introduction to the vials.

**LECTURE XIII.**, and the last of the volume, contains an exposition of the fourteenth chapter of the apocalypse. The object is to give the character and history of the Christians of all denominations during the apostacy; for he maintains this to be the object of the chapter. Besides the two witnesses, men who *Elijah-like*, stand forth openly in defence of the truth, there is a great body, 144,000, on the mount *Zion* with the *Lamb*, who may be compared to the 7000 in *Israel* who had not bowed the knee to *Baal*, though they were not prepared to appear openly against *Ahab*, *Jezebel*, and the priests of idolatry. The chapter is divided by the author into three parts—the description of true Christians—the principal revivals among them—and the overthrow of their enemies.

Their character is given from the first, to the fifth verse. On mount *Zion*—in the church of God—with the *Lamb*, united to Christ by faith—144,000, in number, far more numerous than the witnesses—they praise God with songs melodious and deep toned as the harp, in full chorus their music resembles the roar of waters rushing down the distant mountain-side, or falls on the ear like loud peals of thunder rolling from afar—and their intention is to follow the *Lamb* whithersoever he goes.

The first general revival, verses, 6, 7—the angel flying through the midst of heaven having the everlasting gospel to preach—our author refers to the effects of the preaching of the Waldenses, commencing 1180. These people for 500 years before had dissented from the religion of the Latin empire. They spread over almost every part of Europe in the 12th century, and formed numerous and powerful congregations, holding the faith of the gospel.

The second general revival, v. 8, is the Reformation of the 16th century.

The third general revival, verses 9, 13, ushers in the millennium. The destruction of the enemies of true Christians, is effected by the harvest and the vintage, verses, 14, 20. These are the same judgments denounced by the third woe trumpet, and by the latter vials. The harvest we think was the wars growing out of the French Revolution; and the vintage; the war now commencing in Europe.

We have now given an imperfect outline of this work, which we have done with a view to call the attention of the lovers of Jesus, to the account rendered in the book of Revelation by the Holy Ghost, of the state of the church and the nations. We see that the eventful period in which we live is referred to. We hope that those who would learn the signs of the times and what Israel ought to do, will read the book with care. They will find condensed here with great labour, nearly all that is valuable, in preceding commentators, elegantly systematized, with many new and important illustrations of this wonderful book, to be found in no other author. We purpose hereafter to give our own views, in a general outline on the subject of the vials. The great religious lesson of the whole book is that Messiah reigns by the appointment of the Father, as rightful Lord of the universe, and that all nations and churches should, and shall acknowledge him.