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**A Sermon, Delivered July 23, 1812, on Occasion of the State Fast,  
Appointed in Consequence of the Declaration of War against  
Great Britain**

Francis Brown

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## SERMON,

DELIVERED JULY 23, 1812,

ON OCCASION OF THE STATE FAST,

APPOINTED IN CONSEQUENCE OF

THE

DECLARATION OF WAR

AGAINST GREAT BRITAIN.

BY FRANCIS BROWN,

MINISTER OF THE GOSPEL IN NORTH-YARMOUTH,

PORTLAND:  
PUBLISHED BY HYDE, LORD, AND CO.  
1812.

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THE author consents to the publication of the following discourse, not because he supposes it contains much information of importance, which has not been already given to the world by Faber, Smith, and others, but because their writings are in the hands of but few, and because it is, in his view, highly desirable that a general attention should be excited to the prophetic parts of Scripture. When the discourse was delivered, he had not read Mr. Smith's Dissertation, though he had been informed of its general outline. Some few ideas are adopted from him and added to the discourse, which were not expressed from the desk; particularly those, which respect Gog and his bands.

## SERMON.

ZEPHANIAH iii, 8.

Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured with the fire of my jealousy.

THE present, my brethren, is a new and important epoch in the history of the church and of the world. To the truth of this position every intelligent observer of the events, which have marked the concluding part of the eighteenth century, and what has already passed of the nineteenth, will give an unqualified assent. Within this period the United States have taken the place of an independent nation; France has passed through repeated revolutions, and, under the direction of a new imperial dynasty, has humbled almost the whole of continental Europe at her feet; Great Britain, notwithstanding the severance of her American colonies from her, has rapidly advanced in wealth and power, and has extended the wings of her commerce over the whole globe, commanding supplies from almost every maritime region on earth; the European colonies in North and South America have been thrown into a state of revolution and revolt; and, in short, all civilized nations are, at this moment, either torn with domestic convulsions, or engaged in war. The boundaries of empires have been changed; kings have been driven from their thrones; kingdoms and states long established have been blotted out; other kingdoms have suddenly arisen; and nearly every principle in the former political system of Europe has been exterminated.

Events not less remarkable, nor less momentous, have occurred in the religious world. The Romish church has been gradually sinking, and is evidently tottering to its fall; atheism and infidelity, which in former ages

were confined to individuals and to clubs, have been systematized, publicly avowed by a whole nation, and propagated with unheard-of zeal; as a counterpart to which it should be added, that in some parts of chris-tendom, particularly in England, pure religion has been greatly revived—that from the distant shores of India tidings have reached us of a large body of Christians, who, till lately, were buried in obscurity, and, indeed, lost to the christian world—that an extraordinary at-tention has been awakened to the state of the heathen, and unparalleled exertions made to translate the Bible into the principal languages of the earth—and that multitudes, fired with a noble ardor in the service of their Lord, and not counting their lives dear to them-selves, have gone, and are preparing to go, into all na-tions to preach the everlasting Gospel to them that dwell on the earth.

Such a concurrence of strange and important events has certainly given to the present period a peculiar character, and has formed a new era in the history of the world. Under this aspect of things, they who have been accustomed to observe the signs of the times, have been led to an unusually critical and deep investi-gation of the prophetic Scriptures; and the result has been a full conviction, that the events, which have re-cently occurred, and which are now passing before our eyes, are expressly foretold, and that they are prepar-ing the way for the long-expected enlargement, pros-perity and glory of the church. On examination, it is found, that nearly all the prophecies which respect the millennium teach us, that it will be preceded by two very important, contemporaneous series of events, the con-version and restoration of the Jews, and the infliction of unexampled judgments upon the nations, which shall be found in opposition to the church. If you read the third chapter of Zephaniah, you will perceive, that it contains a prophecy of this description, and that the words of my text predict those divine judgments, which will be brought upon the world in connexion with the restoration of the Jews. *My determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger.*

The determination of God, thus terribly announced, has already, in my opinion, *begun* to be executed upon the nations of Europe. At least, *preparations* seem there to be evidently making for its speedy and full execution. What share the inhabitants of our own country are to have in the effects of the divine displeasure, it is impossible, at present, to foresee. As much as this, however, we may venture to say, that so far as we become connected with the infidel powers of Europe, or so far as the policy of our government leads to a connexion with those powers, so far we are in danger of suffering with them the judgments of heaven.—Since, then, war against Great Britain has recently been declared, since an actual prosecution of war with that nation will almost inevitably entail upon us an alliance with France, and since, if we once enter upon the *aceldama* of European hostilities, it seems almost impossible we should escape, till ruin come upon us to the uttermost, it is manifestly proper, on this day, which is set apart for fasting and prayer on account of the war, that we should direct our inquiry, in the light of prophecy, to those events, which may be expected shortly to take place, and to the character of those nations, which are to be particularly concerned in them.

I, therefore, solicit your attention, while from the sacred Scriptures I endeavor,

I. TO LAY BEFORE YOU SOME OF THE EVIDENCE, THAT AT THE TIME OF THE RESTORATION OF THE JEWS, GOD WILL, IN A SIGNAL MANNER, PUNISH THOSE NATIONS, WHICH ARE FOUND IN OPPOSITION TO HIS CHURCH;

II. TO SHEW THAT THE TIME OF THESE EVENTS CANNOT NOW BE VERY FAR DISTANT; and,

III. TO EXHIBIT SOME OF THE APPROPRIATE MARKS OF THOSE NATIONS, UPON WHICH THE DIVINE JUDGMENTS WILL ESPECIALLY FALL.

Upon each of these topics I promise you but little more than a collection, comparison, and explanation of the prophecies which relate to them, and an application of these prophecies to the events in which they are to be fulfilled.

I. I PROPOSE TO LAY BEFORE YOU SOME OF THE EVIDENCE, THAT AT THE TIME OF THE RESTORATION OF THE JEWS, GOD WILL, IN A SIGNAL MANNER, PUNISH THOSE NATIONS, WHICH ARE FOUND IN OPPOSITION TO HIS CHURCH.

That He, who still loves the children of Jacob for their fathers' sake, will not only convert them to christianity, but will also restore them to the land of Canaan, is plainly and repeatedly asserted in Scripture. Some passages, I admit, predict only their conversion. To this class belongs the declaration of Paul to the Romans,\* *For I would not, brethren, that ye should be ignorant of this mystery, that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved; as it is written, There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob.* Other passages predict their restoration only, without mentioning their conversion to the christian faith. Our Lord teaches, that †*Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled;* which certainly implies, that when the times of the Gentiles shall be fulfilled, then Jerusalem shall cease to be trodden down by them, i. e. shall again be inhabited by the literal seed of Abraham. But the greatest number of passages which relate to a future change in the condition of the Jews, foretell at the same time both their conversion and restoration. Zechariah, who, as you remember, prophesied after the time of Judah's return from Babylon, declares,‡ *Thus saith the Lord of Hosts, behold, I will save my people from the east country and from the west country; and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God.* And, as if to leave no doubt of his meaning, he adds in another place,§ *And Jerusalem shall be inhabited again in her own place, even in Jerusalem.* Isaiah, in the eleventh chapter of his prophecy, utters the following prediction, *And it shall come to pass in that day, that the Lord shall set his hand again THE SECOND TIME to recover the rem-*

\*Ch. xi, 25 and 26.

†Luke xxi, 24.

‡Ch. viii, 7 and 8.

§Ch. xii, 6.

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*nant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth.* This prediction, we may be certain, remains yet to be fulfilled; for in fulfilling it, God will set his hand again the second time to recover his people, and will bring back *Israel* as well as *Judah*, that is, the descendants of the ten tribes who were carried captive into *Assyria*, of whom but a very few accompanied *Judah* and *Benjamin* in their return from *Babylon*. Of similar import is the prophecy contained in the thirty-sixth and thirty-seventh chapters of *Ezekiel*, from which I can select but few verses. *Moreover, thou son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel his companions; then take another stick, and write upon it, For Joseph the stick of Ephraim, and for all the house of Israel his companions: and join them one to another into one stick, and they shall become one in thine hand.* What the union of these sticks denotes we are taught in another passage. *Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen, whither they be gone, and will gather them on every side, and bring them into THEIR OWN LAND; and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all; and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all.* It is added, *And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, even they, and their children, and their children's children, for ever....And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.* And they shall say, *This land that was desolate is become like the garden of Eden; and the waste, and desolate, and ruined cities, are become fenced, and are inhabited.* But the two sticks have never yet been united; *Israel* and *Judah* have not yet been restored, in the sense of the promise, to the land of their

fathers; nor is the land of Palestine recovered from the desolation, to which it was doomed when the children of Abraham were exiled from it. The prophecy, therefore, looks forward to events, which are future, and authorizes us to expect a time when all the tribes of Israel shall be collected from their dispersions and be spread upon the mountains of Canaan.

To shew still farther the certainty of their restoration in the literal sense, the Scriptures teach us *by whose agency* and by *what means* they will be brought. There are three remarkable prophecies in the Old Testament, which prove to me, that one division of Judah will *return by sea*, and through the instrumentality of some faithful *maritime power*, Isa. ix, 9. God is addressing his ancient church, *Surely the isles shall wait for me*, that is, in preparation to execute my commands, *and the SHIPS OF TARSHISH first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel*. Whatever people are denoted by the figurative name, Tarshish, it is clear that the ships of that people will be employed in the noble work of carrying the dispersed of Judah back to the promised land. In Zeph. iii. 10, we find this prediction, *From beyond the rivers of Ethiopia my suppliants, even the daughter of my dispersed, shall bring mine offering*: or, as it may with equal propriety be rendered, *My suppliants shall bring mine offering, even the daughter of my dispersed*. This passage shews, that a certain people distinguished for piety, styled by the Lord *his suppliants*, dwelling far to the west of Judea, beyond the rivers of Ethiopia, shall bring to him as an offering, the children of Jacob, who are scattered abroad. We could not, indeed, hence conclude that this people is to be a maritime people, were it not, that the language here used so exactly corresponds with a noted prophecy in the 18th chapter of Isaiah. Our translators have rendered the first word, "*Woe;*" *woe to the land, &c.* But if we consult the connexion and examine the original, we shall be convinced, that it is an interjection of *calling*, and not of *denouncing*. The same word occurs in the fifty-fifth chapter of this prophecy, and is there translated "*Ho.*"

If we adopt this variation, the passage we are considering will read thus; *Ho, land shadowing with wings, which is beyond the rivers of Ethiopia; that sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, that is, light and fast-sailing vessels. Go, ye swift messengers to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled.* No one can doubt, that these messengers, who are declared to be a maritime people, are the same, that are spoken of by Zephaniah as God's suppliants; nor that those, to whom they are sent, are the dispersed and depressed children of Judah. In the two first verses just recited, they have their commission; in the last verse we behold this commission executed. *In that time shall the present be brought unto the Lord of hosts of a people scattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and trodden under foot, whose land the rivers have spoiled, to the place of the name of the Lord of hosts, the mount Zion.* Here you see Zephaniah's offering brought, even the daughter of God's dispersed, and the scattered and peeled people presented to the Lord of hosts in Jerusalem. Could any representation be more plain or convincing?

This is the method in which Judah, or, perhaps more properly, one division of Judah, together with a small part of Israel, or the remains of the ten tribes,\* will be restored to Palestine. But with regard to the great body of the ten tribes, the whole house of Israel,\* it is clearly intimated, that they will be brought back by land. Isa. Ixvi, 20, *And they shall bring all your brethren for an offering unto the Lord, out of all nations, upon horses, and in chariots, and in litters, and upon mules, and upon swift beasts, to my holy mountain Jerusalem, saith the Lord.*

Having thus shewn that the Jews will be restored to the land promised to their fathers for an everlasting possession, I proceed to offer evidence, that, at the time of their restoration, God will signally punish the nations

\* Ezek. xxxvii, 16.

that are found in opposition to his church. In the first verse of the twelfth chapter of Daniel, we find this general prediction, *And at that time shall Michael stand up, the great prince which standeth for the children of thy people; and there shall be a TIME OF TROUBLE, such as never was since there was a nation even to that same time: and at that time, thy people shall be delivered, every one that shall be found written in the book,* that is, every one who shall then be living upon the earth. This passage is introduced in connexion with a preceding chronological prophecy. But it is sufficient for my purpose to observe, that Daniel distinctly notices, that when the Jews are delivered there will be a scene of *unexampled trouble.* The prediction of our Lord in the twenty-first of Luke goes to the same point. After intimating, according to an explanation already given, that when the times of the Gentiles shall have been fulfilled, Jerusalem will again be inhabited by Jews, he adds, *And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations with perplexity, the sea and the waves thereof roaring; men's hearts failing them for fear and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.*

These predictions speak of a time of trouble, and of distress of nations with perplexity; but they do not represent this trouble and distress as resulting immediately from the inflictions of divine judgments. That which I will next exhibit points out this circumstance in the clearest manner. Isa. xliii, 1—4, *Who is this that cometh from Edom? with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatness of his strength?*

*I that speak in righteousness, mighty to save.*

*Wherfore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat?*

*I have trodden the wine-press alone; and of the people there was none with me: I will tread them, rather, I have trodden them, in mine anger, and trampled them in my fury; and their blood is sprinkled upon my garments, and I have stained all my raiment: For the day of vengeance is in my heart, and the year of my redeemed is come. In*

this awfully magnificent prophecy, Isaiah, having in the preceding chapter foretold the restoration of Judah, seems to behold the Redeemer of the Church returning from the slaughter of his foes, here represented by the mystic name Edom; and, struck with astonishment, he inquires, *Who is this that cometh from Edom, with dyed garments from Bozrah?* The illustrious personage answers the inquiry, assigns the cause of the crimson hue of his apparel, and finally states the reason of his engaging in battle, *The day of vengeance is in my heart, and THE YEAR OF MY REDEEMED IS COME.*

There is still another prominent idea contained in the text, which the prophecies already recited do not specify, and which it is important we should notice; I mean, the purpose of God *to assemble together* the hostile nations; that in their congregated state he may inflict destruction upon them. *My determination is to gather the nations, that I may assemble the kingdoms to pour upon them mine indignation, even all my fierce anger.* There are numerous prophecies, which, in this particular as well as in others, remarkably harmonize with the passage under consideration. Some of these I will now exhibit. Joel, chap. iii, *For behold in those days, and in that time, when I shall bring again the captivity of Judah and Jerusalem, I will also GATHER all nations, and will bring them down into the valley of Jehoshaphat, (by interpretation, the valley of the Lord's judgment;) and will plead with them there for my people....ASSEMBLE yourselves and come, all ye heathen, and gather yourselves together round about; thither cause thy mighty ones to come down, O Lord. Let the heathen be wakened and come up to the valley of Jehoshaphat; for there will I sit to judge all the heathen round about.... Multitudes, multitudes, in the valley of decision; for the day of the Lord is near in the valley of decision!*

This gathering together of the nations and the dreadful consequences of God's controversy with them, are painted with a most terrific coloring in the Apocalypse. Chap. xvi, 13, 14, and 16, *And I saw three unclean spirits like frogs come out of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet. For they are the spirits of devils working mir-*

acles, which go forth unto the kings of the earth and of the whole world, to GATHER them to the battle of that great day of God Almighty....And he gathered them together into a place called in the Hebrew tongue Armageddon. Chap. xix, 11, And I saw heaven opened, and, behold, a white horse; and he that sat upon him was called Faithful and True; and in righteousness he doth judge and make war. Ver. 13, "And he was clothed with a vesture dipped in blood; and his name is called the Word of God. Ver. 15, And he treadeth the wine-press of the fierceness and wrath of Almighty God. Ver. 17, 18, 19, And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great. And I saw the beast and the kings of the earth and their armies, GATHERED TOGETHER to make war against him that sat on the horse, and against his army. There is another prophecy still more full and explicit, which is directly to the point now in hand, but which, being extended through two chapters, can at this time be only referred to. It is found in the thirty-eighth and thirty-ninth chapters of Ezekiel. Mr. Faber, a very able writer on the prophecies, has adopted the opinion, that the Gog and Magog here described are the same with the Gog and Magog of the Revelation;\* who, it is agreed on all hands, are to be found in hostile array against the church at the close, not at the beginning of the millennium. But I am fully convinced by the reasoning† of Mr. Smith, a later writer, and of our own country, that this opinion is incorrect, and that Ezekiel's Gog with his associate bands is to form the confederacy which will be leagued against the cause of God at the time of the restoration of the Jews, and which will then be utterly destroyed.

\* Rev. xx, 2.

† See Smith's Dissertation, p. 231.

If it be admitted on the authority of these numerous predictions, that the hostile nations will be assembled together, then it will follow, that there is some *place*, at which they will be assembled; and this presents the next object of inquiry.

Joel, in the passage already quoted, gives us its descriptive name, "the valley of the Lord's judgment;" but does not otherwise designate it, than by *intimating* that it is in the land of Palestine.\* St. John is more definite; "He gathered them together into a place called in the Hebrew tongue *Armageddon*;" which word signifies "The mountain of Megiddo," according to some, or "A devoting to utter destruction at Megiddo," according to others. Whichever may be the true interpretation, this passage is thought to denote, that Megiddo, a town in the westerly part of Palestine anciently belonging to the tribe of Manasseh, is the place at which the hostile bands of the confederacy will be assembled. If we consult other prophecies, we shall find this opinion confirmed, so far at least as that the scene of the great conflict will be in the Holy Land. Zech. xii, 9, *And it shall come to pass in that day, i. e. when Judah is restored, that I will seek to destroy all the nations that come up against Jerusalem.* Also xiv, 2 and 3, *For I will GATHER ALL NATIONS AGAINST JERUSALEM to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations, as when he fought in the day of batile. And his feet shall stand in that day upon the mount of Olives.* It is hence evident that the gathering together of the nations will be in the Holy Land; that they will besiege and take Jerusalem, now inhabited by restored Jews; and that when they shall depart with one half of the inhabitants their captives, the Lord will go forth in some wonderful, and perhaps miraculous manner, to execute his wrath upon them to the uttermost. A passage in Revelation, descriptive of the place where the enemies of God will be

destroyed, seems to point to the same land. Rev. xiv, 20. *And the wine-press was trodden without the city, and blood came out of the wine-press even unto the horse-bridles by the space of one thousand and six hundred furlongs.* The wine-press evidently means the scene of slaughter\* where God will take vengeance on the congregated hosts of his enemies; and from this wine-press blood comes out by the space of 1600 furlongs, which is found to be precisely the length of Palestine. I add, that if the prophecy concerning Gog and his Associates, Ezek. thirty-eighth and thirty-ninth, be properly referred to this time, as I certainly think it must be, it determines the place of the meeting and destruction of the nations beyond a possible doubt. For it declares, that *in the latter years they shall come up into the land that is brought back from the sword, against the mountains of Israel; that they shall come up against the people of Israel as a cloud to cover the land; that Gog shall fall upon the mountains of Israel, he, and all his bands, and the people that are with him; that they who dwell in the cities of Israel shall go forth, and shall set on fire, and burn their weapons seven years; and finally, that Gog and all his multitude shall be buried in the land of Israel, and that the place of their burial shall be called, the valley of Hamon-Gog.*

We are then, my brethren, taught to expect, that when the Jews are restored to the land of their fathers, and soon after, the nations of the earth, who are hostile to the church, will assemble together to make war upon them, and that then God will inflict the most dreadful judgments on all their bands, to their complete overthrow and final destruction. It is natural to ask, when will these things be?—An answer to this question, as definite as the nature of the case will allow, I now propose to give.

## II. THE TIME OF THESE EVENTS CANNOT BE VERY FAR DISTANT.

The Scriptures furnish us with *data* for three different methods of calculation, all of which give the same result. They state certain definite numbers; they

\* Isa. Ixiii, 3; Joel iii, 13.

exhibit the character of those times, which are to precede only by a short space the restoration of the Jews; and they contain particular prophecies, whose fulfilment is nearly connected with the introduction of the millennium, that are now either actually in a train of fulfilment, or that must soon begin to be fulfilled.

In the twelfth chapter of Daniel the following words occur; *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? 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 forever, that it shall be for a time, and times, and an half; and when he shall have accomplished to scatter the power of the holy people, all these things shall be finished.* From this passage it is evident, that when the time, times, and a half expires, whatever that period may be, the predicted wonders will be accomplished, and the scattering of the people of Israel will be completed, i. e. they will commence their return. Now this time, times, and a half, or three years and a half, we find to be frequently mentioned in Scripture. In Daniel vii, 25, it is foretold, that the saints will be given into the hand of the little horn of the papacy until a time, and times, and the dividing of time. John, Rev. xiii, 5, informs us that power was given to the Roman beast to continue forty and two months, i. e. three years and a half. The two witnesses are represented, chap. xi, as prophesying in sackcloth 1260 days; and the symbolical woman, chap. xii, denoting the true church, flies from the face of the serpent, and is nourished in the wilderness the same period of 1260 days, or time, times, and half a time. In prophetic language, as is well known, a day stands for a year. At the end, therefore, of this period of 1260 years, the Jews, having accomplished the time of their dispersion, will begin to be restored. Of consequence, could we accurately ascertain the commencement of the famous period, we should know precisely at what time the restoration of the Jews will begin. But its commencement is not otherwise defined, than as being the time when the saints were given into the hand of

the papal little horn of Daniel's fourth beast. The ingenuity of commentators, as might well have been supposed, has been much exercised upon this point; and nearly all, who have recently written, are agreed upon the year 606, as having the strongest claim to be considered the date of its commencement, for in that year the Emperor Phocas formally acknowledged the Pope to be universal bishop. If this opinion be correct, the 1260 years will terminate in 1866. i. e. in 54 years from the present time. But if it should prove otherwise, none, I believe, have fixed, or can with any probability fix, the date of its commencement so late as to carry its termination beyond the year 2000. It has been a favorite idea with some, that Christ's reign on earth will constitute the seventh millenary of the world; and many plausible things may be said in support of it. Its advocates, however, have probably been influenced too much by it in fixing the commencement of the period in question; for, unless I mistake, the direct and substantial proof preponderates greatly in favor of the other opinion.

In regard to the *second method* for calculating the era of Judah's restoration, derived from the character of the time which is immediately to precede it, I observe, that the prophetic Scriptures, in looking forward to the 1260 years, have distinguished three different periods under the denominations of "the latter days," "the last days," and "the time of the end." The two former periods, however, are distinctly recognized only in the New Testament; but here they are shewn to be altogether different. The *latter times* are described as the era of apostasy and superstition; the *last times*, as the era of licentiousness and infidelity. 1 Tim. iv, 1—3, *Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and the doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a red hot iron; forbidding to marry and commanding to abstain from meats which God hath created to be received with thanksgiving.* 2 Tim. iii, 1, *This know also, that in the LAST DAYS perilous times shall come: For men shall be lovers of their own-selves, covetous,*

**BOASTERS, proud, BLASPHEMERS, DISOBEDIENT TO PARENTS, unthankful, unholy, without natural affection, trucebreakers, false-accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but DENYING THE POWER THEREOF.** 2 Pet. iii, 3 & 4, *Knowing this first, that there shall come in the LAST DAYS scoffers, walking after their own lusts, and saying, where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation.* Now, any person, who is tolerably acquainted with the principles and manners now prevailing in the world, will perceive, that the characteristics of the *latter days* do not belong to the present period; and that the characteristics of the *last days* do apply to it in a very striking manner, even with historical exactness, insomuch that, if one were to sit down with the particular design to characterize the period in which he lives, he could not do it better than in the very words of the apostle.—We have good reason, therefore, to believe, that the concluding part of the 1260 years has already arrived, and that the *time of the end* is coming on apace.

The same conclusion will result from a calculation made on the principles of the *third method* suggested, i. e. a calculation founded on certain prophecies, whose fulfilment is nearly connected with the commencement of the millennium, that are now either actually in a train of fulfilment, or that must soon begin to be fulfilled.

In the 17th chap. of Rev. a beast is described, that shall *ascend out of the bottomless pit and go into perdition*, that shall not continue as the other beasts did, but shall perish soon after his rise. I shall give in the sequel my reasons for supposing, that this beast has recently appeared; at present, I assume the fact, and argue from it, that as his life will be short, and his destruction contemporaneous with the restoration of the Jews, therefore this latter event cannot be far distant.

Rev. xvi, 12, *And the sixth angel poured out his vial upon the great river Euphrates; and the water thereof was dried up.* By the drying up of the river Euphrates, it is generally agreed, we are to understand the subver-

sion of the Ottoman empire. This is to take place under the effusion of the sixth of those seven vials, which contain the seven *last* plagues; and this vial immediately prepares the way for the gathering together of the hostile nations to the place of their slaughter at Armageddon. Whenever, therefore, the Ottoman empire falls, we may be sure the day of the Lord's controversy is at hand. Approved commentators are of opinion, that the five first vials have already been poured out. But even without supposing this, and without drawing from it the expectation, that the sixth will soon follow, it seems highly probable, from a view of the present declining state of the Turkish power, and of its existing political relations, that the time of its fall is near at hand.

On these grounds, my brethren, we are to conclude, that the dispersed Jews will ere long commence their return, and that then God will execute his determination to gather the nations, that he may assemble the kingdoms, to pour upon them his indignation, even all his fierce anger!—But what nations are to be gathered, what kingdoms are to be assembled? This is a most interesting point, upon which every considerate mind must desire to be satisfied. I proceed, then, with all the solemnity, which the subject inspires,

### III. TO EXHIBIT SOME OF THE APPROPRIATE MARKS OF THOSE NATIONS, UPON WHICH THE DIVINE JUDGMENTS WILL ESPECIALLY FALL.

Ezekiel and St. John have each enumerated the members of the future grand confederacy of the church's enemies. Ezekiel's enumeration embraces the following names, *Gog, the chief prince of Meshech and Tubal, with his army; Persia, Ethiopia, and Lybia with them; Gomer, and all his bands; the house of Jogarmah of the north quarters, and all his bands; and many people besides.*\* This I believe to be the fullest catalogue, which the Scriptures contain. St. John's enumeration embraces *the beast, the false prophet, the kings of the earth, and the kings of the whole world.*† The people named by Ezekiel are de-

\*Ezek. xxxviii chap.    †Rev. xvi, 13 & 14, and xix, 19 & 20.

signated by the names of those among whom the earth was divided soon after the flood;\* on which account it requires much investigation to ascertain what existing nations they represent, many of the original names having been changed. This difficulty does not attend the enumeration given by St. John, to which I shall, therefore, confine myself in my present inquiry. It deserves, however, to be noticed, that as Ezekiel's design was to exhibit a full view of the whole confederacy, he seems to have named all its members with equal particularity; whereas St. John's predictions being chiefly limited to events, which were to concern the church in the western Roman empire, he has particularly stated the hostile powers, which are to be found within that empire, in the three first terms of his catalogue, and has included all the rest under the general appellation of *the kings of the whole world*.—Leaving, then, these out of the account, the important inquiry, which arises before us, is, who are represented by the beast? who, by the false prophet? and who, by the kings of the earth and their armies?

In endeavoring to ascertain who are represented by the beast, we must recur to the prophecies, in which he is described.—There are three different places in Scripture, each containing a description of a beast; which beast, in all the descriptions, appears to be one and the same, though exhibited under some circumstantial differences. In Daniel vii, 7—26, a beast is described, having ten horns; among which there comes up another little horn, that has eyes like the eyes of a man, and a mouth speaking great things, into whose hands the saints are given for 1260 years. In Rev. xiii, 1—8, John beholds a beast rising out of the sea, having seven heads and ten horns, and upon his horns ten crowns. In process of time one of his heads is wounded to death; but his deadly wound is healed; and power is given him to continue forty-two months. Again, in Rev. xvii, John sees a beast full of the names of blasphemy, having seven heads and ten horns, upon which sits a woman arrayed in purple and scarlet color, with this inscription on her forehead, *Mystery, Babylon*

\* Gen. x chap.

*the great, the mother of harlots, and abominations of the earth.* Whoever reads the whole of these descriptions, and compares them together, will be satisfied, I believe, that they each represent the same beast. But Daniel's ten-horned beast, it is quite certain, symbolizes the persecuting Roman empire, and its ten horns denote the ten principal kingdoms which constituted its iron strength. The seven-headed and ten-horned beast of St. John symbolizes the same empire, his seven heads representing the seven different forms of government, which should successively prevail. And whereas John saw one of his heads wounded to death, this denotes the conversion of the empire to christianity in the days of Constantine, when, ceasing to persecute the church, it lost its bestial nature, and ceased to exist, i. e. died, as a beast. It received its deadly wound not by a material sword, but by the sword of the Spirit, which is the word of God—by the effectual preaching of the everlasting Gospel, which pierces to the dividing asunder of soul and spirit, of joints and marrow.

The description of the beast, which is contained in the 17th chap. is more particularly connected with the object of the present inquiry; some extracts from it may, therefore, be proper. An angel addressing John says, *I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath seven heads and ten horns. The beast that thou sawest, was, and is not, and shall ascend out of the bottomless pit, and go into perdition. The seven heads are seven mountains on which the woman sitteth.* (Rome is built on seven hills.) *And there are seven kings (forms of government); five are fallen, and one is (the imperial form), and the other is not yet come; and when he cometh he must continue a short space. And the beast that was, and is not even he is the eighth, and is of the seven, and goeth into perdition. And the ten horns, which thou sawest, are ten kings (kingdoms or states) which have received no kingdom as yet; but receive power as kings one hour with the beast. These have one mind, and SHALL GIVE THEIR POWER AND STRENGTH UNTO THE BEAST. And they shall make war with the Lamb, and the Lamb shall overcome*

*them....For God hath put in their hearts to fulfil his will, AND TO AGREE, AND GIVE THEIR KINGDOM UNTO THE BEAST, UNTIL THE WORDS OF GOD SHALL BE FULFILLED.*—From this explanation of the prophetic imagery, it appears,

1. *That the beast is the same as the ancient Roman beast.* He has seven heads and ten horns. And inasmuch as it is declared, that the beast was, and is not, and yet is, this shews that he is the Roman beast recovered from his deadly wound. His bestial nature has returned. He has revived, and become a dominant power in opposition to the church.

2. *It appears that this is the Roman beast under his last head.* The beast that was, and is not, even he is the eighth, and is of the seven. The whole beast is identified with his head. The beast was seen with only seven heads. But his *last* head, by being *one* of the seven *repeated*, will be the eighth. We hence learn, that when the beast revives, he will exist under a form of government, which shall be the eighth in historical succession from the foundation of Rome, but shall be the same *in kind* with one of the previous seven forms.

3. *The beast is resuscitated by the special agency of the powers of darkness.* He will ascend out of the bottomless pit.

4. *The time of his appearance is near the close of the 1260 years.*—He will ascend out of the bottomless pit,—and go into perdition. His destruction will soon follow his revival.

5. *He is surrounded by vassal kings, who are entirely submissive to his will, and who will greatly strengthen his power.*—These, i. e. the horns, have one mind, and shall give their power and strength unto the beast.

6. *He appears the supporter of the Romish church; but he will carry her to her execution.*

And the ten horns, which thou sawest upon the beast, these shall hate the whore, and shall make her desolate and naked, and shall eat her flesh, and burn her with fire.

This is the description of the beast that shall make war with the Lamb, and be overcome and utterly destroyed by him at the great battle of Armageddon.

And have you not anticipated me, my brethren, in the opinion I am now about to express, that this revived Roman beast is none other than the French nation with its dependencies and subject states, under the sway of the present imperial family of Bonaparte?—Towards the close of the famous period of 1260 years, even in its last days, a new dynasty has suddenly arisen. It has arisen in a nation of infidels and atheists,\* where satan certainly reigns, if any where on earth; and under a professed regard to the papacy, it masks a hatred to all religion, and is evidently undermining and destroying the Romish church. It has already subjugated nearly the whole of Papal Europe to its sway. It has actually occupied the seat, and extended itself to the limits of the western Roman empire. It has formed an alliance by marriage with the house of Austria, the head of which has hitherto borne the title of Emperor of the Romans. It has invested an infant child, the fruit of that alliance, with the title of King of Rome. It has assumed to itself the name of King of Italy, and has associated it with that of Emperor of the French. And it has, on numerous occasions, affected to be the representative of Charlemagne, who has been styled the restorer of the Roman empire in the west.—It has already surrounded itself with numerous vassal kingdoms, to which it gives laws, and which give to it their power and strength; and while it has espoused popery by profession, it has despoiled the pope of his dominions, and converted him into a mere instrument of state.—France, therefore, with her subjugated and allied states, is, to all intents and purposes, the Roman beast revived; and the new dynasty which governs her is the last head of the Roman beast. I will not now spend time to inquire what form of government that was, which is represented by the seventh head, which was to continue a short space; Faber imagines it to be the Roman *patriciate*, which was enjoyed by Charlemagne before he was crowned King of the Romans; and Smith, on better grounds, I think, supposes it to be the revolutionary government of the French repub-

\*Consult Abbe Barruel and Dr. Robison, or the quotations from them in Faber and Smith.

lic: but however this shall be determined, the present imperial government answers exactly to the description of the eighth head. *And the beast that was and is not, even he is the eighth, and is of the seven.* That is, the beast, when he revives, or the old Roman empire restored, will exist under one of its seven previous forms of government, which, therefore, although numerically the eighth, will not constitute an eighth variety. Now when St. John wrote, the beast was under his sixth, i. e. imperial head; and it is this same head, which was wounded to death, when the empire became christian under Constantine: of course the present imperial government of France is the same as one of the previous seven forms; for it is specifically identified with the sixth.

On an examination of all these particulars, and a comparison of the prophesy with events now passing before our eyes, we can hardly avoid the conclusion, that the beast which is to be destroyed at the time of the end, is infidel France, under her present reigning dynasty.

A strong confirmation of this conclusion we have in Daniel xi, 36—45. They who carefully study this prophecy, will be convinced, I think, that the power described in it must be the same with the beast under his last head. St. John gives us to understand, that the beast under his last head will direct an expedition into the Holy Land;\* Daniel here tells us that a *king who shall do according to his will, shall enter into the glorious land*, ver. 41, by which he must mean Palestine, and that he *shall plant the tabernacle of his palaces between the seas in the glorious holy mountain*, ver. 45, by which he must mean mount Zion in Jerusalem, which lies between the Dead sea and the Mediterranean. St. John teaches us, that the beast will set on foot this expedition after the effusion of the sixth vial, or just before the close of the 1260 years; at the same time Daniel informs us, the wilful king *shall overflow and pass over*, ver. 40. St. John tells us, that at that time and in that place the beast shall be destroyed; we are taught by Daniel that at that time and in that place the

\*Rev. xvi, 13 and 14.

*king shall come to his end and none shall help him, ver. 45.* But there will be but *one* confederacy destroyed in Palestine at the time of the end; there will be but *one* expedition undertaken by the enemies of the church at this time; and this expedition can have but *one prime mover*: wherefore, the wilful king mentioned by Daniel in this prophecy and the Roman beast under his last head, must denote one and the same power.

If we now examine the *character* ascribed by Daniel to the king, i. e. kingdom or state, which is thus to come to his end, we shall be surprised to see how exactly it applies to the modern French. First notice their licentiousness and their abjuration of all the restraints of education, prescription, and law; *A king shall do according to his will:* next, their rebellion against their sovereign and their proclaiming a war of extermination against all the legitimate monarchs on earth; *and he shall exalt himself, and magnify himself above every god:* then their infidelity, atheism, and blasphemy; *and shall speak marvellous things against the God of gods:* then their astonishing success in war; *and shall prosper till the indignation be accomplished.* Observe farther their impiety, and public rejection of Christ, and of all religion; *Neither shall he regard the God of his fathers,\* nor the Desire of women*, i. e. the Lord Jesus Christ, who was spoken of in prophecy as the Desire of nations. *nor regard any god, for he shall magnify himself above all.* The description proceeds, *But in his estate he shall honor the god of forces;† and*

\* Mr. Smith, very unnaturally as I think, supposes that by the God of his fathers is meant the pope.

† Few passages have proved more puzzling to expositors than this. Many have retained in English the Hebrew word, *mahuzzim*, or without the points, *mazzim*, which Mr. Mede interprets *zod-protectore*, or tutelar gods. In this interpretation he is followed by almost all the writers who have succeeded him. But the objection to it is, that the Hebrew word which he translates "gods" is singular, according to the common translation. After considerable attention to the subject, I am inclined to believe, that every difficulty will be removed and the true sense of the whole passage placed beyond doubt, by changing the definite article for the indefinite, and substituting *even* in the place of "and," immediately following the word "forces." The Hebrew particle *vav* is often expletive, as may be seen by consulting Parkhurst's Lexicon, or by turning to the following passages in the Heb. Bible, 1 Sam. xxviii. 3, Zech. ix, 9, Mal. iii, 1. With this variation the verse will read thus; *But in his estate he shall honor a god of forces, even a god whom his fathers knew not shall he honor, &c.* That is, this nation, when its power is established, shall place at its head a ruler, distinguished for military skill, and supremely devoted to warlike achievements, *even* a ruler of obscure origin and a foreigner. The French government is a perfect military despotism.

*a god whom his fathers knew not, i. e. a ruler who has lately started up, shall he honor with gold and silver, and with precious stones, and pleasant things. Thus shall he do in the most strong holds with a strange, or foreign god, i. e. with this suddenly elevated ruler, who shall also be a foreigner, whom he shall acknowledge and increase with glory. And he, the strange god, the ruler of foreign extraction, shall cause them to rule over many, and shall divide the land for gain.*

Here you behold the French nation, after passing through many revolutions, elevating to the throne its present warlike emperor, who is descended from a family till lately obscure and unknown, and who is a Corsican by birth; you behold also his numerous and rapid conquests, and his distributing the subjugated countries among his kindred, friends, and generals, they stipulating, as the price of these favors, to swell his coffers and his armies. It is truly astonishing to observe how many crowns he has disposed of in a few years. His brother Joseph has been successively made king of Naples and of Spain, Louis king of Holland, and Jerome king of Westphalia; Murat has been created king of Naples (on Joseph's translation to Spain) Bernadotte, king of Sweden, the duke of Saxony king of Warsaw, or Poland, and the duke of Bavaria king of Bavaria; and a half dozen small principalities on the river Rhine have been united under the name of "The Confederation of the Rhine," which acknowledge him their protector. To which we may add, that it is by his permission (and this has not been granted without a recompense) that the emperor of Austria, the king of Prussia, and the king of Denmark, have retained their thrones.

It being, then, thus evident, that Daniel's wilful king denotes the French nation in its present state, and that he is also identified with the Roman beast under his last head, we see with what propriety the beast under his last head is explained to represent revolutionized and infidel France.

It is farther to be noticed, that in the description of the wilful king there is a passage, which, when compared with the 22d verse of the second chap. of John's first epistle, proves unequivocally, that infidel France is

the Antichrist of the last days. *Neither shall he regard the God of his fathers, nor the Desire of women,* i. e. Christ the Son of God. And he is Antichrist that denieth the Father and the Son. The seven-headed and ten-horned beast, therefore, described in the seventeenth chapter of Revelation, may not improperly be named *the antichristian beast of the last days.*

Having now ascertained what power is symbolized by the beast, we may in few words answer the inquiry with respect to the two other names mentioned. *The false prophet* certainly denotes the papacy.—We find that wherever the Roman beast is distinctly described, the papal power is described in connexion with him. The fourth beast of Daniel has his little horn; the first ten-horned beast of the Apocalypse is followed by a two-horned beast; and the second ten-horned beast of the Apocalypse bears a woman arrayed in purple, upon whose forehead is the inscription, *Mystery, Babylon the great, the mother of harlots and abominations of the earth.* Now the little horn, the two-horned lamb-like beast, and the woman arrayed in purple, unquestionably represent the papacy. But the little horn shall wear out the saints of the Most High till the close of the 1260 years; and then, according to an express declaration of Daniel, he shall be destroyed. And the infidel antichristian beast is evidently carrying the woman to her execution. Of course, the papacy will be destroyed at the same time and place with the beast. Therefore, the false prophet, whom John beheld cast into a lake of fire together with the beast, is the papal power.

The last inquiry is, who are the kings of the earth, that are gathered together for battle and that perish at Armageddon? The *kings of the earth* being distinguished from the *kings of the whole world*, we are not to look for them beyond the limits of the nominally christian part of the world; and some of the states within these bounds will be excepted. From noticing the peculiar phraseology of the description given in the seventeenth chapter of Revelation, I am inclined to the opinion, that these kings of the earth are none other than the ten horns of the antichristian beast. *And the ten*

*horns, which thou sawest, are ten kings, by which are meant distinct kingdoms or states, which have received no kingdom as yet; but receive power as kings one hour with the beast. These have ONE MIND AND SHALL GIVE THEIR POWER AND STRENGTH UNTO THE BEAST. These shall make war with the Lamb, and the Lamb shall overcome them.* These ten horns, it should seem, are so many different sovereignties, which are to arise towards the termination of the 1260 years in close political connexion with the beast, and which will exercise their power in immediate subserviency to his views. But the time of their continuance will be short, being represented by the term *one hour*; for they will madly engage in battle with the Lamb, and he will utterly overcome and destroy them. On these grounds, I should not be surprised, if, by and by, when the beast has wholly developed himself, we should behold precisely ten different states in close league with France; nor, if the power of these states should at length be entirely crushed in a desperate engagement in the country of Palestine. But whether this expectation be realized or not, we know for certainty, that the kings who will there come to an end, will be either in a state of vassalage to the beast, or of alliance with him.

You have, then, my brethren, a catalogue of the nations to be gathered, of the kingdoms to be assembled, at Armageddon, that God may pour upon them his indignation, even all his fierce anger; and when this is accomplished, *all the earth shall be devoured with the fire of his jealousy.* In this clause we have an intimation, if I mistake not, that at the same time in which the hostile confederacy is miserably destroyed in Palestine, signal judgments will fall also upon the countries, from which the members of the confederacy have been collected. Both Ezekiel and St. John afford us more than an *intimation*, they expressly teach us, that this will be the fact. Ezek. xxxix, 6, after predicting the destruction of Gog and his bands, the Most High declares, *And I will send a fire on Magog, and among them that dwell carelessly in the isles.* Magog is the land, from which a considerable part of the hostile army will be gathered, as we learn from the second verse of

the preceding chapter. Rev. xvi, 18—21. The consequences of the effusion of the seventh vial, which evidently blasts and annihilates the confederated hosts of antichrist in Palestine, are here predicted. *And there were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great.* The thunders and lightnings of heaven burst upon the anti-christian world, and cause the most tremendous shakings and convulsions through all its regions. As a consequence of which it is added, *And the great city was divided into three parts, and the CITIES OF THE NATIONS FELL... And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent.* A scene of unexampled trouble ensues. Mighty revolutions are suddenly effected. Long established kingdoms fall. The whole face of political society is changed. While God, now appearing for the redemption of his church, pours down upon his enemies through all their lands immense storms of judgments, which sweep them away with the besom of destruction! The Lord Jesus Christ then takes the kingdom, and commences his peaceful and universal reign!

It may now be proper to indulge a few REFLECTIONS upon the subject which has been discussed, and with these the discourse shall close.

1. We draw from the subject this melancholy conclusion, that we are to expect an increase, rather than a diminution of the troubles, which at present afflict the world. There have been but few periods of twenty years, since the world began, which have witnessed greater distress of nations, than the last twenty years. Yet I fear we have too much evidence, that what has been felt is only the beginning of sorrows. The anti-christian beast is not yet completely developed; he has not enlarged himself to his full dimensions; the union, which may be expected to take place between him and the mystical Babylon, or the papacy, seems not yet to be entirely formed; and his vassal kings, though they are sufficiently subservient to his views, do not all exist

in their settled state. We must, therefore, expect to hear of wars and bloodshed, distress of nations with perplexity, the sea and the waves thereof roaring. For however distressing past years have been, and however disastrous the present times are, we must remember, that the vials of God's wrath are not yet all poured out, and that when the Jews are restored, which event synchronizes with the effusion of the seventh vial, there will be a time of trouble, such as never was since there was a nation, even to that same time!

2. If such unparalleled distress is to be brought upon the world, it is natural to inquire with solicitude, what will be the state of the church.

Alas, here also the prospect is gloomy. Trials, I believe, are coming; the severest, it may be, that the church has ever endured! The sure word of prophecy will not allow us to expect any considerable enlargement of the church, at least not in the western world, before the close of the 1260 years. The saints are given into the hands of the little horn till that time; the woman is nourished in the wilderness for a time, times, and a half; and the witnesses prophesy in sackcloth to the end of the same period:—representations, which unite to shew, that the church is to remain in a state of depression, through the whole of that long duration.

The ingenuity of divines has been much exercised in settling the meaning of the prophecy respecting the two witnesses, and fixing the time of their being slain. I am compelled to believe that this event is yet future. The passage which forces this conviction on my mind is Rev. xi, 7, *And when they shall have finished their testimony, or draw near the close of it, as perhaps the original implies, the beast that ascendeth out of the bottomless pit shall make war against them, and overcome them, and kill them!* It is added in the following verses, *And their dead bodies shall lie in the street o' the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. And they of the people, and kindreds, and tongues, and nations shall see their dead bodies three days and a hal/, and shall not suffer their dead bodies to be put in graves!* Notice, THE BEAST THAT ASCENDETH OUT OF THE BOTTOM-

*LESS PIT shall make war against them and kill them.* This can be no other than the Roman beast under his last head, or the antichristian beast described in the 17th chap. of Revelation. But it is only a short time since he arose; and we know of nothing, which he has done as yet, that answers, in any respect, to the slaying of the witnesses. They must, without doubt, belong to the true church, and are probably her faithful ministers.

A strong presumptive proof, moreover, that the witnesses are not slain, is, that the history of past times does not furnish any events, in which the prophecy respecting them appears to have been fulfilled. What Faber, and others before him, have said on this subject, is quite unsatisfactory.

A belief that the witnesses are yet to be slain, and that other severe trials are to be brought upon the church, unwelcome as it is, will remove a difficulty, which, on a different supposition, must attend a prediction concerning the papacy. Daniel (vii, 25) distinctly teaches us, that the saints will be given into the hand of the papal little horn till the close of the 1260 years. But from the present state of the Romish church, we may be sure she cannot become a persecuting power, but through the agency of the antichristian beast. On these grounds, I should not deem it strange, if France, in conjunction with those states which imbibe her principles and favor her views, to gratify the pope and at the same time to indulge her own hostile feelings, should by and by commence a direful war against the church, and prove herself to be the beast of the bottomless pit by slaughtering the witnesses.

3. From our subject we are led to make the anxious inquiry, what is to be the fate of our own country amid the distresses which are to be brought upon the nations.

When we consider the intrinsic importance of this country, and the relation it sustains to the church, we are led to expect, that it would be noticed in prophecy. But after a careful examination of the Scriptures, no prophecies are found, which seem to have exclusive respect to it. Hence it has been inferred, that as this nation has grown out of European colonies, so its destiny is comprehended in that of some of the nations of Eu-

rope. This reasoning appears to me conclusive. But it is manifest from the general tenor of the prophecies, which respect the last days, that there are then to be but two great classes of powers in Europe, the beast and his vassals, on the one side, and those who oppose the beast and his pretensions, on the other. I, therefore, give it to you as my deliberate opinion, after a dispassionate examination of the subject, that we are either to become an ally (and not impossibly, a horn) of the antichristian beast, or that we are to be of the number of those, who shall resist his encroachments, and oppose his blasphemous designs; and that, accordingly as we are found upon the one or the other of these two sides, our destiny will be, either to be destroyed with the beast by the judgments of heaven, or, being corrected in measure, to stand approved of God, and to be instrumental in accomplishing his gracious designs for the restoration of Judah and the enlargement and glory of the church. And it is under this aspect of things, more than for all other reasons, that I dread the consequences of the present war; a war, which, without some important change in the policy of the English or American councils, must certainly be continued till the time of the end! for a peace between France and Great Britain is, to human view, forever impossible—I speak it deliberately, **FOREVER IMPOSSIBLE.** But, my brethren, a necessary consequence of a continuance of this war will be *an alliance* with France; if not a declared and public, yet a secret and effective alliance. Without designing any injurious imputation against our rulers, and even without expressing at this time an opinion as to the justice or injustice of the war, I claim the privilege of saying what, on the most favorable supposition, must be the unavoidable consequences of existing events and relations. If the present state of things continues, France and the United States will have one common object, so far as it respects Great Britain. Where two parties are embarked in the same cause, they find it in numerous ways advantageous to act in concert. But to act in concert, there must be mutual consultation, an interchange of views and feelings, and an agreement on a general plan of operations; such a consultation, inter-

change, and agreement will certainly take place, if the war is prosecuted. *They may have taken place already!* And what is this but a virtual alliance? But if we become the allies of France, a free intercourse between the two nations will ensue. French ships will frequent our harbors; French subjects will flock into our country; French soldiers will be admitted into our armies, which may possibly be under the command of French officers; and, as the natural effect of all this, French *principles* will gain a footing upon our soil. The contagion, once introduced, will spread with the rapidity of the plague, and with an influence equally fatal. The American character will gradually assimilate to the French, till at length the *mark of the beast* will be found upon our foreheads! This consequence, indeed, will not immediately be visible; but let the war continue ten or twenty years, and, though I am not a prophet, nor the son of a prophet, I will venture to predict that the evil, to the full extent of what has been described, will be wofully realized!

Such is the view I have of the present posture of the United States. It is solemn, critical, awful. A few years, in all probability, will determine our fate, and decisively place us either in the grand confederacy of God's enemies, or among the number of his faithful people. Never, therefore, had we, and never can we have, a more urgent call, than at present, to humble ourselves before God, to fast in sackcloth, and to pray, *Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, where is their God?*

Rev. Mr. SMITH's Dissertation on the Prophecies, referred to in the preceding Discourse, has recently been published by SAMUEL T. ARMSTRONG, Boston, and may be had of him, and of HYDE, LOR<sup>D</sup>. & CO. Portland.