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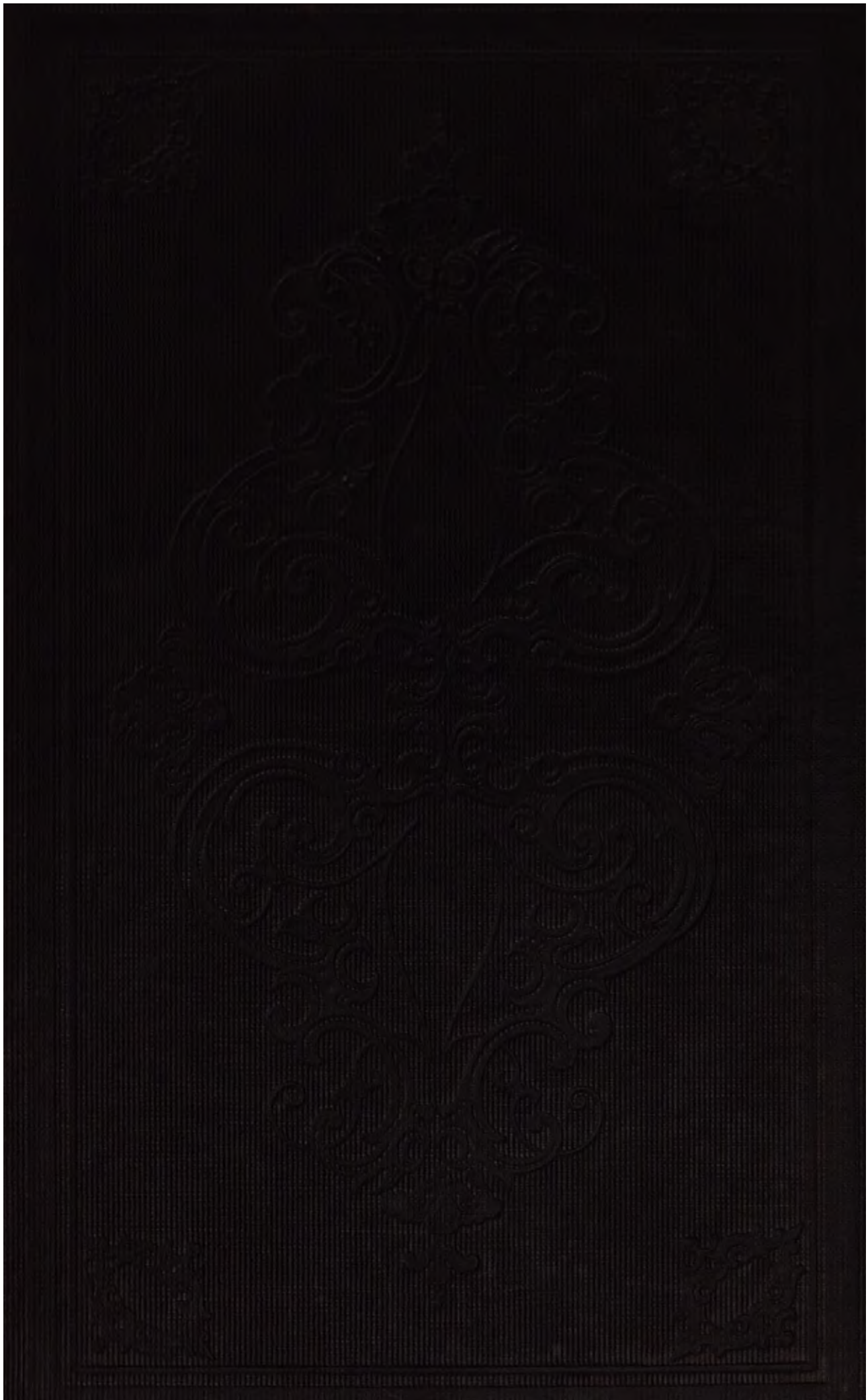
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THE  
RISE AND FALL  
OF  
PAPACY.

BY  
THE REV. ROBERT FLEMING, JUN<sup>R</sup>.  
MINISTER OF THE GOSPEL, LONDON.

EDITED,  
WITH A MEMOIR OF THE AUTHOR,  
BY  
THE REV. THOMAS THOMSON.

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JOHN JOHNSTONE, HUNTER SQUARE.  
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*ffg.*



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L I F E  
O F  
THE REV. ROBERT FLEMING, JUN<sup>R</sup>.

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As the two eminent individuals who bore the name of Robert Fleming have been often mistaken for one and the same person, we shall briefly state a few particulars respecting the father, before we proceed to the memoir of his son, the author of "The Rise and Fall of Papacy."

Mr Robert Fleming, senior, was born at Yester, in East Lothian, of which parish his father was minister, A.D. 1630. After having received the elements of a liberal and learned education, he studied with a view to the ministry at the Universities of Edinburgh and St Andrews; and in his twenty-third year he was inducted to the charge of the parish of Cambuslang. Here he remained but for a few years; for, in consequence of the passing of the Glasgow Act, he was ejected, along with four hundred of the best ministers of Scotland, who refused to prostrate



the liberties of the Church beneath the feet of civil power. In consequence of this Act, and the persecutions that followed, in which Fleming was a sharer, he found himself compelled to take shelter in London, from which he was afterwards invited to the second pastoral charge of the Scots Church at Rotterdam—a call which he gladly accepted. In this place he discharged the duties of a faithful, able, and zealous minister, and also wrote several distinguished works, the chief of which, entitled “The Fulfilling of the Scripture,” was highly prized by our fathers, and frequently referred to by the most eminent theological writers at the close of the seventeenth and a great portion of the eighteenth century. He also occasionally repaired to London, after the accession of William III., where his learning and piety insured him an affectionate welcome from the most eminent in the religious world. It was in one of these visits in 1694 that he was attacked with his last illness, and, after a short struggle, he expired, at the age of sixty-four.

The exact period of the birth of Robert Fleming, junior, author of the following work, cannot now be ascertained. It appears, however, that he was born at Cambuslang, during the short incumbency of his father there; and that on the ejection of the latter, Robert, who must still have been in mere boyhood, if not absolute infancy, composed one of a young family of seven children, who were thus bereaved of paternal care, and thrown upon the wide world. But that gracious and heavenly Father for whose cause all this destitution had been incurred, did not suffer them to want, but, on the contrary, provided them with every comfort that was fitting for them. On the settlement of their parent in Holland,

Robert, and the rest of the family, who some time previous had been deprived of their mother by death, repaired to Rotterdam.

Whatever education Robert had received before this period must have been of a desultory character, and liable to many interruptions; but in a mind of such an active and inquiring disposition, it generally happens that such obstacles, so far from impeding, only nerve for stronger and more successful efforts. After having been again settled under paternal superintendence, he continued his studies with redoubled ardour, and with the purpose of devoting them to the work of the ministry. Of his diligence, indeed, in preliminary studies, and the proficiency he made in classical and Biblical learning, there are ample proofs, not only in the general tenor of his after-life, but the writings he bequeathed to posterity. Of the solemn view which he took of the responsibility of the ministerial work, and the nature of the preparation required for it, he has given us a copious and interesting account, in the preface to his learned work entitled "Christology." "When I had passed," he says, "the ordinary course of school and academical studies, and had resolved to devote my life wholly to the study of divinity, with the joint approbation of my friends and teachers, I thought it my duty to bind myself by a solemn resolution before God to prosecute that sacred work with the utmost intention of mind, divesting myself as far as possibly I could from all prejudices arising either from education, party, or interest. And I have reason to thank God that (while I was very young) my overhearing my father solemnly declare to some particular friends that he had all along acted thus, did leave

such an impression on my mind, that I took up this resolution very early, though not so solemnly as afterwards, when time and experience had further ripened and improved my reason."

The resolution thus adopted Fleming pursued with extraordinary diligence, both at the University of Leyden and that of Utrecht. His fellow-students were content to use the lectures of the professors, and digest compends of theology; he, on the contrary, procured the books that had been written both for and against controverted points and cases. He would not decide without hearing both sides of the question, and in their own words. This bold experiment, however, was not without its disadvantages. "I must own," he says, "that I was frequently nonplussed, and rendered pendulous and doubtful what to think and believe in several cases. I lamented my own weakness, and want of acuteness and penetration, in comparison of others who were as confident in their opinion of the most difficult things as if they had been the most facile." He comforted himself, however, in the thought, that by the wider range of study which he had adopted, he had learned more thoroughly the sentiments of those who differed in opinion from himself, and had acquired towards them a more enlarged charity. After having thus studied the controversies of the day, he turned to the classical writers, the philosophers of the Heathen world, and the fathers of the Christian Church. These he examined successively with great diligence and care; and perceiving that the Patristic writings did not depend wholly upon the Scriptures for illustration, but reverted often to traditional sources, he fell back upon the Jewish and

Rabbinical literature, that he might verify them at the fountain-head. Thus having plodded through the whole round of literature and scholastic theology, with a reference to its highest and most legitimate application—having weighed its worth, and ascertained its tendencies; and having, above all, imbibed that spirit of love and charity which he was so desirous to cultivate, he finally returned with redoubled affection to that Source of light and wisdom in which alone the inquiring soul can be at rest, and the most capacious intellect be filled to overflowing. His language on this subject is full of interest and meaning: “But when I had taken all this pains, and run round in this mental survey of learning, I began not only to tire and grow uneasy, but disrelish, and in some sort nauseate, all human writings. I found that there was no end in reading as well as in writing books, and that much study was a weariness to the flesh—nay, that vanity and vexation of spirit were themselves entailed upon this, as well as upon all other things that the children of Adam busied themselves about. I resolved, therefore, to betake myself for the future to the study of the Sacred Volume alone, as my main business, and to make no other use of other books than as they might become subservient to me in the understanding and improvement of the same. For I may say truly, with David, that I easily see the end of all human perfection, but that the law of God was exceeding broad, as appearing still greater and greater the more it was searched into and understood.”

After Fleming had thus studied and investigated, and finally returned exclusively to the Source of all light and charity, he was privately ordained in Rotter-

dam, but without being set apart over any particular charge, in 1688, by several ministers of the Church of Scotland, at that time refugees in Holland. He soon after repaired to England as domestic chaplain to a private family, where he remained about four years, still cultivating assiduously his theological studies; and there, also, he published several poetical productions, which have shared in the fate of many of their cotemporaries, being now rarely found, and seldom or never adverted to. At length, on having once more visited Holland, he received, in 1692, an invitation from the English Presbyterian Church at Leyden, to become their minister, with which he complied. Here he became so highly endeared to his people, that when, in consequence of the death of his excellent father in 1694, he was invited by the Presbyterian Church at Rotterdam to succeed their deceased pastor, his own congregation earnestly deprecated his removal. Much and earnest remonstrance between the two churches was the consequence, so that he was not admitted to the charge at Rotterdam until the commencement of the following year. To console his afflicted flock at Leyden, he promised to them, at his departure, to return and preach frequently among them, and also to dispense the sacrament to them every quarter—a promise which he sacredly fulfilled, until the settlement of a regular minister there made his further labours unnecessary.

It might have been expected that a translation effected with so much difficulty and reluctance would have precluded the pain of a second, and that Fleming would have been suffered to remain in the highly important charge which he held at Rotterdam; but such did not

long continue to be the case. He had been little more than three years in that place, during which the congregation had greatly increased, and their means of comfort and respectability been greatly augmented, when a plan was in agitation to have him removed to London. A Scottish congregation had been for a long time established at Founders-Hall, Lothbury, whose minister, the Rev. Nicholas Blaikie, had become unfit, from age and debility, to discharge his pastoral duties. On this occasion they anxiously inquired for a successor, and both minister and people fixed their choice upon Mr Robert Fleming. It is said, also, that this harmonious application of two parties so greatly interested in the event was backed by the powerful interest of a third — even that of William himself, who had now sat nine years on the throne of Britain. It has been added, moreover, that the king, while Prince of Orange, had been personally cognizant of Fleming's learning, talents, and worth, and wished to secure them for the country over which he now ruled. At length the call of the Presbyterian Church in Lothbury, after much discussion, was accepted, and Fleming became their minister in the middle of 1698.

After this period, his life was the calm and even tenor of a diligent, laborious student and faithful divine. Although so repeatedly translated, he was no ambitious place-hunter; and instead of availing himself either of the high interest he possessed, or the invitations he received to more exalted situations in the Church, he contented himself with the humble charge of a chapel, and the lowly position of a Dissenter. An allusion to what he might have been, is contained in the dedication

to this work. To be Principal of the University of Glasgow was no mean temptation for one so devoted to literature. The mace of office was placed before him, upon which he had only to lay his hand; and he refused. But even in the obscure retirement of Lothbury his merits were not hid; on the contrary, his profound and varied learning were appreciated by universities and distinguished literary individuals both at home and abroad; while the two highest personages of the realm—the King and the Archbishop of Canterbury—honoured him with their acquaintanceship. His Majesty, we are told, frequently consulted him on the management of Scottish affairs; but such was the modesty of the presbyter, that these interviews, at his own earnest request, were always conducted in secrecy.

The latter days of this excellent divine were clouded with sorrow on account of the unsettled state of public affairs, and the dangers with which the Protestantism of the country was menaced. The selfish intrigues of the courtiers alternately to advance or thwart the establishment of the house of Hanover, according to the predominance of their own personal interests; the unscrupulous machinations of Popish emissaries; the growing ascendancy of the Romish superstition; and the risk of a Popish successor with which the throne was incessantly threatened—these melancholy prospects constantly before him for years, preyed upon his gentle spirit and delicate constitution, and finally hurried him to the grave. He died in London, in May 24, 1716.

It was amidst these despondent feelings and intense anxieties that Fleming published his “Discourse on the Rise and Fall of the Papacy.” At this time the power

of France was at the height, and William III. was maintaining against it what appeared to all but himself a most unsuccessful and hopeless struggle, while his most secret plans and measures were hourly sold by his servants to the Courts of Paris and St Germain. It was even then that Fleming, studying the interpretation of prophecy in a conscientious and modest spirit, believed that he beheld, in the pouring out of the fourth vial, the destruction of the French monarchy, and the fearful events with which it was to be accompanied. And how were these conjectures and guesses, as he so diffidently terms them, received? We have no means of learning the amount of attention they obtained, or the degree of faith with which they were regarded; perhaps, indeed, they were considered the fond reveries of a dreamer yearning for the accomplishment of events which, however desirable in themselves, were yet of all the most unlikely, or even impossible. But time rolled on, until nearly a century afterward, when these astounding predictions were fulfilled to the letter. The French monarchy was indeed extinguished in a fire of revolutionary principles, after, by its support of America, it had scorched the regal dominion of Britain. It was in the commencement of 1793, when the horrors of the revolution were at the wildest, and when Louis XVI. was about to perish ignominiously upon the scaffold, that Fleming's improbable predictions, written nearly a hundred years before, were recalled to memory, and brought before public attention, not only by extracts published in newspapers, but reprints of the work itself, both in England and America. The sensation they produced was deep, thrilling, and universal; and it is even



alleged, that they constituted a powerful dissuasive, under the management of the liberal party, against the fatal war into which Britain was about to enter with republican France.

After these wars had passed away, the warning volume was laid aside, as if the emergency had passed, and nothing more were needed. But was this a wise indifference? Mightier and more fearful Apocalyptic events are yet to be fulfilled than French revolutions, and we stand in the midst of these events. A more tremendous night-mare is gathering upon the soul of man, to blight its hopes and wither its energies, than ever yet emanated from Bourbon tyranny and French ambition. And it becomes us to ascertain by every means the full nature of the melancholy present, or the still more appalling future. Here, then, is the question:—May not that wise and dispassionate expositor, who so strangely and minutely solved a mystery which no other expositor had even hoped for—may not he, too, be equally correct, in some cases at least, respecting those great events which still remain to be fulfilled? Is not the emergency in which we now live at all events worth the trouble of a research? What study and inquiry can be too great, that would even dimly or distortedly throw forward the shadows of coming trials, that by ascertaining their character, we might be prepared for their approach? With these questions, we commend the reader to a most heedful perusal of the following exposition.

TO

THE RIGHT HONOURABLE

JOHN, LORD CARMICHAEL,

PRINCIPAL SECRETARY OF STATE FOR THE KINGDOM OF SCOTLAND,  
ONE OF HIS MAJESTY'S MOST HONOURABLE PRIVY COUNCIL, AND  
CHANCELLOR OF THE COLLEGE OF GLASGOW.

~~~~~  
MY LORD,

The honour I have in being related to your Lordship, and the happiness I enjoy in being acquainted with you, do not only encourage me to prefix your Lordship's name to the following Discourses, but allow me also to believe you will not take it amiss that I do so.

And since you have so lately laid me under new ties to your Lordship, in designing my promotion to so considerable an office as that of Principal of the College of Glasgow, I find myself obliged to lay hold on this first opportunity of declaring to the world the grateful sense I have of so great and undeserved a favour; and the rather, because my circumstances have not allowed me the satisfaction of complying with so kind and generous an offer.

But seeing it is to my own loss and disadvantage only that I have declined so very honourable and beneficial a place, and that therefore I must be supposed to have acted thus from considerations of another nature, I know your Lordship will judge, from the true regard you have to conscience yourself, that some straitening circumstances of this kind must have been (as indeed

they were) the only *remora* that prevented my being so happy as your Lordship designed I should; and that therefore you will not be displeased with me for what was not my fault, but my misfortune.

I am not made for flattery, and I know your Lordship is above it; and therefore I shall not say anything here by way even of just encomium; because as your character is so public that it needs it not, so your modesty is so great that I know any attempt of this kind would be unwelcome and uneasy to you.

I shall therefore only tell your Lordship, that as I question not but you have the good wishes of all honest men that know you, so I reckon myself peculiarly obliged to beg of God that you may long be preserved, jointly to serve God and your prince, the Church and your country, with the same unshaken constancy, unbiassed fidelity, and unspotted reputation, that you have hitherto been honoured to do.

Which, and that God may bless you and your honourable family with all spiritual and temporal mercies here, and with eternal felicity and glory at last, is, and shall be, the earnest and constant prayer of,

My LORD,

Your Lordship's most obliged,

and most obedient Servant,

ROBERT FLEMING.

AN  
EPISTOLARY DISCOURSE  
CONCERNING THE  
RISE AND FALL OF PAPACY.

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TO ALL MY TRUE AND GOOD FRIENDS EVERYWHERE, BUT MORE PARTICULARLY TO THE WORTHY GENTLEMEN AND OTHERS THAT COMPOSE THE CHURCH TO WHICH I AM NOW RELATED AS MINISTER.

MY DEAR FRIENDS,

In compliance with the frequent and repeated desires of a great many of you, I suffer the following Discourses to break loose from their fellows, to take their fortune, as we use to say, in the wide world. And, seeing the candour of so many of my friends has made them think they might not be unuseful, I must therefore expect that they will, from the same principle, defend this publication of them against the censures they may be supposed to fall under, both from open enemies and pretended friends. For though it be a common, and, as it were, threadbare argument, to plead importunity in this case, yet it is sufficiently known to several of you, that if it had not been for this, the world had not been troubled with anything further of this kind from me. For as I am sure no affectation to be more known or taken notice of has influenced me to present these Discourses to public view, so I do suppose it is not unknown to some of you that retirement from this noisy and vain world has ever been the sum of my am-

bition, excepting when public work and service has obliged me to shake off the beloved fetters of so dear a confinement.

I shall not, therefore, say more as to the following essays, than to tell you (what many of you know already) that, as the first of the Discourses that follow this prefatory one gave rise to the publishing of the second, so the second gave occasion to the printing of the third. And, therefore, seeing the late opportunity of preaching, when we entered into our new meeting-place here in London, September 29, 1700, did induce some of you to desire the publication also of that sermon I preached when I entered upon the pastoral and ministerial work among you, June 19, 1698, the same occasion has given birth to the last additional Discourse, which some remember I made when I was solemnly set apart to the ministerial office, February 9, 1687-88; which I have the rather consented to print now, because it doth not only suit with the second Discourse, but because I remember several false, or at least imperfect copies, were taken of it, when I did at first deliver it.

And seeing the last Discourse (which yet was first as to time) doth now appear in the view of the world, I find myself in some sort obliged to interest all my friends in this prefatory address; wherein I do particularly include those of the English Church of Leyden, and Scots Church in Rotterdam, to whom I stood related successively as minister or pastor: whom I do the rather mention here, that I may let them know how much they are still upon my thoughts, though we are separated as to place.

But seeing my work is now more particularly appropriated to you, whom I am more immediately concerned with and related unto at present, I do therefore, in a more special manner address myself to you at this time; and I hope you will bear with me, if, from my sincere respect for your welfare, I detain you a while here before ye enter upon the perusal either of my Apocalyptical thoughts following, or the other Discourses, which I do

present you with at your own desire. For in case either of death, or being otherwise rendered incapable to serve you, I am willing to give a vent to my thoughts and affection at this time; that whatever comes of me, the following Discourses, together with this, may stand as a lasting witness of my real concern for your souls' welfare.

In the *first* place, therefore, I do declare, that though I am not willing to state my sufferings upon little matters or modes of worship and expression, yet I can sincerely say, that should the Divine Providence call me to lay down my life for the truths themselves which I have preached among you, I hope I should be so far from quarrelling with the procedure of God this way, that I should rejoice in such a martyrdom; and I hope I have not contradicted in my life what I have preached in the pulpit, whatever my infirmities have been. So, I presume, it will not be looked upon as pride or vanity if I say, with the great apostle (though as to the last clause I dare not pretend to have been any pattern to you): "Finally, brethren, whatsoever things are true, whatsoever things are venerable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things. Those things which ye have both learned and received, and heard and seen in me, do: and the God of peace shall be with you." (Phil. iv. 8, 9.)

For, in the *second* place, I thank God that he that knows the secrets of all hearts doth testify together with my conscience that a sincere concern to be useful to our common Christianity was the thing that did at first influence me to enter upon this great work of the ministry, and hath ever since engaged me, though under more discouragements than most men, to continue and labour in it; so that it is matter of sweet reflection to me, that I never gave any occasion to brand our holy profession with the odious name of priestcraft, whatever any others may have done; for, as I have no other am-

bition than to engage and draw men over to the great and catholic interests of Christianity itself, in order to their becoming the followers and servants of our glorious God and blessed Saviour, so I am sure I can confidently say, without any vanity or affectation (for which I dare appeal, not only to you, but all others that have known me ever since I began to preach), that there is not one in the world that ever had just occasion so much as to think that I did at any time attempt to bring any person over to my way, as a party: and as thus I have been far from seeking either honour, interest, or popularity, so there are not a few that can bear me witness that I have incurred the censures of some men of very different denominations, because I could never be induced to think that religion did properly stand in the rituals of any of the contending parties.

The differences, therefore, but especially the animosities, that are among the Protestant Christians, have ever been grievous and afflictive to me; and to heal these I could cheerfully be offered up a sacrifice, if I can be supposed to be conscious of the sentiments and movements of my own soul. For, though we of this congregation differ from all others that dissent from the Episcopal communion in this, that we are in a peculiar sense upon a national foundation, viz., in as far as we not only own the same Church government, but keep up the same way that the Church of Scotland useth in her public administrations, to which most of us belong as natives, and all of us as proselytes; yet I must publicly own that, abstracting from this, I am a dissenter from that party that engross and monopolize the name of the Church of England; for though I have ever looked upon other controversies as more edifying and momentous than those unhappy ones that have kept that great body and ours divided, yet I have so far considered them, as hitherto to find no reason to quit that way I was educated in, notwithstanding the specious reasons made use of to prejudice people against us as schismatics, rather than to convince us that we are so.

Therefore, in the *third* place, I cannot but own (without any design to reflect upon them that differ from me in such matters) that I look upon that way as nearest to the Christian institution, that has the fewest, and most natural and unaffected, and, consequently, most spiritual, rites and ceremonies, in the performance of Gospel ordinances; for, as a learned Conformist\* says, in a book which he did afterwards indeed seem to differ from, but never attempted to retract or refute, and, perhaps, was never able to do: "Certainly the primitive Church, that did not charge men with such a load of articles as now in these latter ages men are charged with, would much less have burdened men with imposing doubtful practices upon them as the ground of Church communion. There is nothing, then, that the primitive Church deserves more imitation in by us, than that admirable temper, moderation, and condescension which was used in it towards all the members of it. It was never thought worth the while to make any standing laws for rites and customs that had no other original but tradition, much less to suspend men from her communion for not observing them." And if this was the practice of the primitive Church, it was eminently so in the apostolical age (Acts xv. 28, 29), to whom, as acted by the Holy Ghost, it seemed good to require nothing by way of imposition but a very few necessary things, viz., that Christians should abstain from idols, blood, things strangled, and fornication. But, alas! since that time it hath seemed good to men (but I am sure not to the Holy Spirit) to impose a great many unnecessary things on the consciences of others, without any such allowance as was given them, that every man should be fully persuaded in his own mind in what he did (Rom. xiv. 5); for what regard have some men to this apostolical rule, when their impositions are laid as stumbling-blocks in their brethren's way (Rom. xiv. 13, &c.), without any regard to the wounding of their weak consciences, upon the supposition they are so? (1 Cor. viii. 12.) Is this to

\* Stilling. Iren., p. 122, 68.



imitate the apostle's tenderness, who resolved rather never to eat flesh, than to offend any weak brother (1 Cor. viii. 13)? or do men this way seek the things of Jesus Christ, or their own private ends and emoluments most? (Phil. ii. 21.)

Therefore let men dispute about forms and ceremonies, and their decency or necessity, as long as they please, I must say, with a reverend Conforming minister:\* "That all the art and power of the world cannot make trifles in the worship of God seem matters of importance to them that relish heaven. What trumpery are habits, various gestures and postures, to a man that is swallowed up in the contemplation of the infinite majesty of the glorious God! or that is lost in the ravishing admiration of his goodness and love! or that is sunk into the lowest abasements and self-abhorrence for his sins! Such a soul may be loaded with human inventions, but he can never look upon them as ornaments or helps to devotion."

Whatever, then, be the various ideas and theories of what we call edification, yet still, as none can dispute us out of what we receive most advantage from as to our bodies, so neither as to our souls; for if no man can be able to persuade me that his constitution of body is such a standard to mankind that I and all others are obliged to reckon that food most healthful for us which the imposer tells us is so to him, though at the same time we experience it to be noxious or disagreeable to us, I know no more reason why any man should pretend a power of imposing modes and forms on my conscience which I am dissatisfied with, from no other reason but this, that they appear to be the most excellent or decent to him; so that, as liberty is equally necessary in the one case as in the other, unless we value the health of our bodies above the peace of our consciences and security of our souls, so the contrary practice, when force is used, can admit of no softer term than that of Anti-

\* See P. M. in his *Vanity, Mischief, and Danger of Ceremonies*, proposed to the Convocation, and printed in the year 1690.

christian tyranny. I cannot, therefore, but highly approve of what I find in a book \* I have already mentioned: "What possible reason can be given," says the author, "why such things should not be sufficient for communion with a Church which are sufficient for salvation? And certainly those things are sufficient for that which are laid down as the necessary duties of Christianity by our Lord and Saviour in his Word."

I mention these things, God is my witness, for no private design, to uphold a party, or to serve the ends of it, as such; but to let those that are prejudiced against us know that we are acted by religion as a principle, and not as a notion only; and that this is the reason of our dissent from those that share the emoluments of the Church among them. Otherwise it were not probable that we should unite in acting contrary to our own interest merely from faction or humour, if we may presume to know our own sentiments; and I hope most, if not all of us, durst not dissemble before the great God all our days in a matter of so great importance as this is. So that the dissenting of so many persons from the Established Church, to their own hurt and disadvantage in the world, may be looked upon as no contemptible argument, by unbiassed persons, that there are some men that are acted by religion as a principle, and that take up the ministry otherwise than as a trade.

But I had this further design in touching upon our unhappy differences, that considering that they do only concern the externals and circumstantialsof religion, both ye and all others that peruse these lines and the following Discourses, may be taken off from that fury and bigotry by which so many seem to be possessed at this day, and may learn to mind the great essentials of Christianity more, acting conscientiously yourselves in all things, and judging charitably of those that differ from you, whether they do so of you or not; for what I have said on this head is not in the least designed to reflect upon those that differ from us, among whom I acknowledge there are many

\* Stilling. Iren., pref., p. 8.

distinguishable, not only for parts and learning, but for piety and moderation also; upon which accounts I cannot but honour and love them, though they should both despise and hate me. Nay, I question not but even many of the bigots for cathedral worship and its annexed hierarchy (who are for running up these to as near a conformity to Rome as they can, and yet stamp all with a confident pretending to a *jus divinum*) may act from conscience, even in their uncharitableness to them that conscientiously differ from them, yea, in their hatred of them and rage against them, where they have power. But then it must be remembered, that as their zeal is not according to knowledge, so they are of the same tribe with those of whom our Saviour speaks, when he tells us that they would persecute, yea, kill, his servants when they had opportunity, believing, at the same time, that they did God most acceptable service; but he immediately adds: "And these things will they do because they have not known the Father nor me." (John xvi. 2, 3.) However, my design is not to reflect even on them, but rather to pity them, and wish them more knowledge and a better mind.

For as a contentious, and especially a persecuting temper, was never from God, nor according to the rule of the meek and lowly Jesus, whose religion is first pure, and then peaceable, gentle and easy to be entreated; so such a disposition was never more unseasonable than at this time. For they must be unaccountably unobservant of, and unconcerned with, the present state and posture of affairs in Europe, who see not in what danger the Protestant interest is at present; considering what it has lost already, and is in hazard of losing further, together with the sad decay of true Christian piety as well as unity among all sorts of persons. I could, therefore, wish we might learn a little prudence even from our Popish adversaries, that we might unite in love and in design to promote a general interest, though we attain not to an exact uniformity in all things; for why should not we join as one soul against that bloody

and idolatrous party, when we see them do so against us?—though their various sects and orders, such as Franciscans and Dominicans, Jesuits and Jansenists, differ as much from one another both in their opinions and in their form and habits (as they are regimented under their several heads or generals, and as they live according to vastly different laws and rules) as we can possibly be supposed to do. But, alas! what moral prognostications have we now, but such as seem to portend ruin and misery to us, when we see the differences of parties grow up into a stated hatred, with a fixed design to ruin one another, and consequently murder the Reformed cause, which we are obliged not only upon religious accounts to appear for, but even upon civil considerations, seeing Popery is inconsistent with freedom and liberty, than which nothing in this world ought to be so dear to us? Can we have forgotten what barbarities that inhuman party have committed in the world? for if we may believe historians,\* says a learned man, “Pope Julius, in seven years, was the occasion of the slaughter of two hundred thousand Christians. The massacre in France cut off one hundred thousand in three months. P. Perionius avers that, in the persecution of the Albigenses and Waldenses, one million lost their lives. From the beginning of the Jesuits till 1580—that is, thirty or forty years—nine hundred thousand perished, saith Balduinus. The Duke of Alva, by the hangman, put thirty-six thousand to death. Vergerius † affirms that the Inquisition, in thirty years, destroyed one hundred and fifty thousand. To all this I may add the Irish rebellion, in which three hundred thousand were destroyed, as the Lord Orrery reports in a paper printed in the reign of Charles II.” And how many have been destroyed in the later persecutions in France and Piedmont, in the Palatinate and Hungary, none, I believe, can fully reckon up—besides those that are, or have been, in the galleys, and

\* Dr More in his *Divine Dialogues*, p. 161. See also his *Mystery of Iniquity*, lib. ii. chap. 15, 16, &c.

† The same Vergerius that attended on Francis Spira. See his *Life*.

that have fled. This is that idolatrous harlot, so glutted with the blood of the saints, that a late author, in his *Treatise of Convocations*, sets up as a pattern to the Church of England; and that another author in his book, entitled "*The Case of the Regale and Pontificate*" (to the scandal of the Church of England, for whom they pretend such a zeal), would so fain have us united unto, and represents, therefore, in such favourable colours. But I hope all true Protestants will easily see the snake in the grass; and surely, when we are in hazard of being betrayed within ourselves, we have sufficient reason to awake out of our lethargic sleep, that we may do what possibly we can to save the nations we belong to from approaching desolations: or if that cannot be, that we may at least save our own souls in the day of the Lord; for seeing we are like to feel the effects of the new conjunction of France and Spain, the election of a young politic Pope, and the apostasy of some Protestant princes to the Romish interest (which, together with the impieties and scepticism of a great many within ourselves, are, I am sure, no good prognostics), have we not just reason to prepare for remarkable revolutions? While, therefore, I think of these things, I cannot forbear to give a vent to my thoughts on the great and dark head of futurity, in presenting you with some conjectures in relation to our times, founded upon Scripture prophecy, as far as I understand it.

Therefore, seeing this is the chief design of this Discourse, which I have inscribed to you, I hope you will bear with me in giving you some brief account of the times we are fallen in, and what we may expect if we live much longer; which I am the rather induced to do, because we are just now entering upon a new age, from which we look back upon seventeen centuries, which have elapsed since our blessed Redeemer came into the world, and may therefore be allowed to conjecture, with some just ground perhaps of probability (for I do industriously avoid the fatal rock of positiveness, which so many Apocalyptical men have suffered them-

selves to split upon), what part of the Revelation remains yet to be accomplished.

But since I am to confine myself to a little compass here, as remembering I am writing no book properly, but an epistolary Discourse, prefatory to those that follow, with which, therefore, it must keep some proportion, and I shall content myself in giving you a few hints, towards the resolution and improvement of that grand Apocalyptical question, when the reign of Antichristianism or the Papacy began?

There are *two* things, therefore, which lie before me to be considered at this time.

I. I must fulfil my promise in giving you a new resolution of the grand Apocalyptical question concerning the rise of the great Antichrist, or Rome Papal; for when we have done this, and fixed this era or epoch, we may, by an easy consequence, see the time of the final fall and destruction of this dreadful enemy.

II. I must, in the next place, improve the resolution of this question, both theoretically, as a key to unriddle the dark Apocalyptical times and periods, and practically, in order both to the regulation of your thoughts and the government of your lives, in some very weighty considerations deducible from thence.

I. The *first* thing, therefore, which I have to do, is to attempt the resolution of the principal Apocalyptical question concerning the rise of Antichristianism.

Now, in order to answer this distinctly (which hath exercised and wearied out all Apocalyptical writers hitherto) there are some things I would premise as so many postulata, which generally all are agreed in, and which Mr Mede, Dr More, Mr Durham, and Dr Cressener, have irrefragably proved.

1. That the Revelation contains the series of all the remarkable events and changes of the state of the Christian Church to the end of the world. (Rev. iv. 1, &c., x. 5-7.) 2. That mystical Babylon, or the great

whore, described there, doth signify Rome, in an christian Church state. (Rev. xvii. 11-8.) 3. That, therefore, this cannot be Rome Pagan properly, but Rome Papal. 4. That the seven heads of the Beast, or the seven kings, are the seven forms of government which obtained successively among the Romans (Rev. xvii. 10, 11); and seeing the sixth (xvii. 10, 11) of these was that which was only in being in John's time (the former five having fallen before), that, therefore, consequently, the seventh head, which, under another consideration, is called the eighth (the intervenient kingdom of the Ostro-Goths being the seventh in number, though not properly Roman, and therefore, in that sense, none of the heads of the Roman government), is the last species of government, and that which is called most peculiarly, and by a speciality, the Beast or Antichrist.

These postulata being supposed as certain (which I would reckon no difficult thing to prove, were it needful), I must, in the next place, premise two preliminary considerations, before I come directly to answer the question itself.

The first is this, that the three grand Apocalyptical numbers of twelve hundred and sixty days, forty-two months, and time, times and a half, are not only synchronical, but must be interpreted prophetically, so as years must be understood by days.

That these three numbers are synchronical will appear plain to any impartial considerer that will be at pains to compare them, as we have them set down in this Book of the Revelation, viz., the twelve hundred and sixty days (xi. 3, xii. 6); the forty-two months, (xi. 2, xiii. 5); and the time, times, and a half (xii. 14). For it is clear that the Gentiles treading down the holy city forty-two months (xi. 2), is the cause of the witnesses prophesying for twelve hundred and sixty days in sackcloth (verse 3); and is the woman or Church's being in the wilderness for the same term of days (xii. 6) any other than a new representation of the witnesses prophesying in sackcloth? Seeing this must

be while the Beast is worshipped and served by the whole Roman world, during men's lunacy of forty-two months' continuance (Rev. xiii. 5); and, therefore, seeing the woman is said to be in the wilderness state of desolation and persecution for a time, and times, and half a time, in order thus to be preserved from the Beast and Serpent (as we see xii. 14), it is likewise plain that this number of three years and an half must be the very same with the two former numbers: only it is to be observed, by the way, that this period of time, when it is mentioned in relation to the Church, is spoken of with respect to the sun, either as to his diurnal or annual rotation; whereas, when it is described in relation to the Beast's unstable kingdom of night and darkness, it is made mention of with respect to the unconstant luminary, which changes its face continually, while it makes our months; and hence it is that the Church is represented (xii. 1) under the emblem of a woman clothed with the sun, and the moon under her feet.

Now, as these numbers are synchronical and the same, so it is easy to prove that they must be understood prophetically for years. I shall not insist here upon the conjecture of a learned man,\* that there was no diurnal rotation of the earth before the fall, and, consequently, no days of twenty-four hours, but only an annual rotation of this our planetary world; which he gives us as the original reason of the Scripture's putting days for years frequently. For whatever be in this, it is plain that the Scripture speaks thus in several places, by putting a lesser number figuratively for a greater, as well as a definite one for an indefinite. Witness the appointment of the week of years (Exod. xxiii. 10, 11), which is spoken of as if it were a week of days, (verse 12); the seventh year of which is therefore called Sabbatical, with respect to the seventh day, Sabbath. In the same way of speaking, Ezekiel was commanded to lie three hundred and ninety days on his left side, and forty on his right, each day for a year, as God himself

\* Whiston's *Theory of the Earth*, p. 8, 79, 81. See *Hypoth. 3*.



says. (Ezek. iv. 5, 6.) So likewise God punished the murmuring Israelites with forty years' abode in the wilderness, with relation to the forty days that were spent in searching of the land of Canaan. (Numb. xiv. 34.) The seven years of Nebuchadnezzar's lycanthropy is thus called, indefinitely, days or times. (Dan. iv. 32, 34.) Nay, our Saviour himself speaks in this dialect, when he calls the years of his ministry days, saying: "I do cures to-day and to-morrow, and the third day I shall be perfected." (Luke xiii. 32.) But the most remarkable place to our purpose is the famous prophecy of Daniel's seventy weeks or four hundred and ninety days (ix. 24), reaching down from the edict of Artaxerxes Longimanus, in his twentieth year (Neh. ii. 1-10), to our Saviour's suffering at Jerusalem, which was exactly four hundred and ninety prophetic years, not Julian ones; the not distinguishing of which has hitherto confounded all interpreters, as I might show at large, were this a proper place for it. But what the difference between these is we shall quickly see.

In the meantime, I am now to prove that the twelve hundred and sixty days are to be understood, in a prophetic sense, for years; for if I can prove this, it will necessarily follow that the other numbers must be so interpreted also, since they are the same with this. Now that the twelve hundred and sixty days cannot be taken literally, but prophetically, will appear from hence, that it is impossible to conceive how so many great and wonderful actions, which are prophesied to fall out in that short time, could happen during the space of three solar years and a half, such as, for example, the obtaining power over all kindreds, tongues, and nations; the world's wondering at, and submitting unto, the Beast's reign; and the setting up an image to the imperial head, and causing it to be worshipped instead of the living emperor's, &c. And besides these things, seeing the twelve hundred and sixty days are the whole time of the Papal authority, which is not to be totally destroyed until the great and remarkable appearance of

Christ, upon the pouring out of the seventh vial; and that therefore Christ will have the honour of destroying him finally himself (though this iniquity began to work even in the apostolical times): therefore we may certainly conclude that it must take up some centuries of years to carry on this abomination that maketh desolate. For though the Lord will gradually consume or waste this great adversary by the spirit of his mouth, yet he will not sooner abolish him than by the appearing of his own presence (2 Thess. ii. 8), as I choose both to render and understand the words.\*

The *second* preliminary consideration is, that in order to understand the prophetical years aright we must reduce them to Julian years, or such as are in use with us now in Europe.

This is no idle or chimerical inquiry, seeing the ignorance of this has misled all our great Apocalyptical men hitherto in their calculations; and yet, unless we are able to adjust the difference between prophetical and Julian years, we must still reckon at a venture, without any certainty of the truth and exactness of our arithmetic. Therefore, that we may understand this difference, we are to remember that the ancients were far

\* The learned Dr Whitby, in his Paraphrase and Commentary upon the Epistles, does indeed advance a new notion on this verse and chapter, viz., that the Jewish sanhedrim, government, and nation, is primarily and chiefly understood here by the apostle as the Man of Sin and Antichrist, both upon the account of their opposing themselves to Christ and persecuting of his followers, and upon the account also of their rebelling against the Romans; and he has said so much for the proof of this that it may be thought to contain a refutation of my interpretation of the place. But even upon the supposition that all the Doctor says for his opinion should be true, yet it will be found no way to invalidate what I advance here; for all that are acquainted with the Jewish and apostolical writings know, that besides a first sense to be observed in prophecies, there is a second and remoter one, more tacitly insinuated frequently, as the principal design of the Spirit of God. I might show this in innumerable instances, especially in the ancient prophecies that relate to David or some other person, in the first sense, or typical one, but to the Messiah ultimately and completely. But I shall not insist upon anything of this kind now, seeing so many have done it already; and there is no need to do it here, seeing Dr Whitby himself doth grant all I desire, when he says, in his preface to this Epistle, p. 383: "But that I may not wholly differ from my brethren in this matter, I grant these words may, in a secondary sense (in which expression I only differ from the Doctor, seeing I look upon it to be the principal sense, because it is the second), be attributed to the Papal Antichrist or Man of Sin, and may be signally fulfilled in him in the destruction of him by the spirit of Christ's mouth, he being the successor to the apostate Jewish Church, to whom these characters agree, as well as to her; and therefore in the annotations I have still given a place to this interpretation also."

more rude and indistinct in their calculation of time than we have been since; and, indeed, such is their confusion in this way, that we are obliged to God's providence in giving us the exact compass of a prophetic year, even in this book, by fixing the synchronism of the three numbers above-mentioned; for by these it is determined that thirty days make a month, and twelve of such months a year; so that twelve hundred and sixty days, being divided into three years and a half (or time, and times, and a half in the Apocalyptical dialect), three hundred and sixty days must make up a year, without the additional five days and odd hours and minutes that are added in the calculation of the Julian year; for the Julian (and Gregorian) months consisting some of thirty and some of thirty-one days (excepting February only), and the years, consequently, of three hundred and sixty-five days, there must needs be some considerable difference in the revolution of many centuries; which difference appears still greater if we consult the late curious astronomical calculations of Petavius, Tycho, Kepler, and others. But since their exactness hath only added five hours to every year (together with some minutes, firsts, seconds, &c., *communibus annis*, which they themselves are not fully agreed in), I shall not be so nice upon this point as to follow them exactly in all their criticisms this way. However, since five hours additional to a year arise to an entire day in the revolution of one hundred and sixty-three years, it ought not to be altogether neglected. But passing even these, and considering only the five days that are added to the three hundred and sixty in our ordinary years, we will find that the twelve hundred and sixty days in the Revelation, being reduced to years, are eighteen years short of Julian years in the prophetic reckoning, by reason of the additional days turned into years in the ordinary accounts now, above the Apocalyptical reckoning.

To demonstrate which, I present you with the following scheme:—

| The Prophetical Year.         |      | The Julian Year.              |      |
|-------------------------------|------|-------------------------------|------|
| One                           | 360  | One                           | 365  |
|                               | 360  |                               | 365  |
|                               | —    |                               | —    |
| Two                           | 720  | Two                           | 730  |
|                               | —    |                               | —    |
| Three                         | 1080 | Three                         | 1095 |
| Half                          | 180  | Half                          | 183  |
|                               | —    |                               | —    |
| Three years }<br>and a half } | 1260 | Three years }<br>and a half } | 1278 |

Now if, according to this computation, we subtract twelve hundred and sixty Apocalyptical years from twelve hundred and seventy-eight Julian or Gregorian ones (I call them so *ore rotundo*, overlooking the smaller measures of time), there remain eighteen years to be cut off.

To apply this, therefore, to our design: If we may suppose that Antichrist began his reign in the year 606, the additional twelve hundred and sixty years of his duration, were they Julian or ordinary years, would lead us down to the year 1866, as the last period of the seven-headed monster; but seeing they are prophetical years only, we must cast away eighteen years, in order to bring them to the exact measure of time that the Spirit of God designs in this book; and thus the final period of Papal usurpations (supposing that he did indeed rise in the year 606) must conclude with the year 1848.

And now that I have hinted at the time of Antichrist's rise, as the conclusion of the preliminary considerations, I must proceed to prove this to be in one sense the true era of the Papal Beast's reign; and here

it is that I find myself extremely straitened, in discoursing of so great a subject in so narrow a compass. All, therefore, that I can say here will amount to a few short hints only, though perhaps no inconsiderable ones.

Seeing, therefore, as I said before in the fourth postulatatum, it is plain, from Rev. xvii. 10, that the imperial government was the regnant head of the Roman Beast at the time of the vision, we have only the two following heads to consider, as to their rise and duration. Let these things, therefore, be minded here :—

1. That the seventh head, or king of Rome (as I hinted before), whose character is, that he was immediately to succeed to the imperial government, and to continue but a short space (Rev. xvii. 10), that, I say, this government could be no other than that of the kingdom of the Ostro-Goths in Italy.

For it is plain that the imperial dignity was extinguished in Italy and in the western parts of the empire, by Odoacer, the king of the Heruli, who forced Augustulus, the last sprig of an emperor, to abdicate his throne and power in the year 475, or 476 as others say; and though this Odoacer was soon destroyed by Theodoric, the king of the Ostro-Goths, yet the same form of regal government was continued by Theodoric and his successors; and though this kingdom continued for nearly eighty years, reckoning from Odoacer to Teias, yet the angel might justly call this a short time; for so it was, if compared either with the preceding imperial or succeeding Papal government; which suggests a very strong argument against some who would make this seventh king to denote the Oriental Empire, which, as it began long before this time, so it lasted many centuries afterwards, and was not totally extinct till Mohammed the Great's time, in the year 1453; and surely this kingdom was sufficient to constitute a new head of the Roman people, seeing Rome and Italy were subjected entirely to those Gothish kings, and that they not only acted with the same authority that the emperors had

used before (excepting that they abstained from that title by a special providence, that they might not be confounded with that government), but were owned by the senate and people of Rome as their superiors, yea, by the emperors of the East also, as might easily be proved from historians,\* particularly Cassiodorus,† who was chief minister of state to two of those kings.

Whence it doth plainly appear, that this kingdom of the Ostro-Goths was the seventh head, that was to continue a short time; and that, therefore, it follows (1.) That the change wrought by Constantine the Great, both as to the seat and religion of the empire, could not be looked upon as a new head, seeing the old government, in all other respects, was continued; and (2.) Neither can any person justly suppose that the form of the government was altered when the empire was divided into the East and West, seeing, in all other respects also, the imperial authority and rule was preserved. Therefore (3.) It follows, also, that the Papal government was not regnant until the destruction of this Gothish kingdom in Italy; for there could not be two supreme heads of Rome at the same time. Therefore,

2. We may conclude that the last head of the Beast, which is the Papal, did arise either immediately upon the extirpation of the Gothish kingdom, or some time after; but it could not rise to its power immediately after, seeing Justinian did, by the conquest of Italy, revive the imperial government again there, which, by that means, was healed after the deadly wound which the Heruli and the Goths had given it. Though I confess Justinian's conquests of Italy laid a foundation for the Pope's rise, and paved the way for his advancement, both by the penal and sanguinary laws which he made against all those that dissented from the Romish Church, and by the confusions that followed upon Narses his bringing in the Lombards; for, during the struggles of

\* See Baron. ad anno 472, 475, &c. Petav. Ration. Temp. lib. vii. cap. 5. Bellarm. de Translat. Imp. Rom. lib. i. cap. 9, &c.

† In Lib. Variarum, lib. i. ep. 23, 31, &c., lib. iv. ep. 45, &c., lib. iii. ep. 16 18, lib. viii. ep. 2-4, &c.

them and the Exarchat, the Pope played his game so, that the Emperor Phocas found it his interest to engage him to his party, by giving him the title of Supreme and Universal Bishop.

Therefore, we may justly reckon that the Papal head took its first rise from the remarkable year 606, when Phocas did in a manner devolve the government of the West upon him, by giving him the title of Universal Bishop. From which period if we date the twelve hundred and sixty years, they lead us down (as I said already) to the year 1866, which is 1848 according to prophetic calculation; or, if a bare title of this sort be not thought sufficient to constitute the Pope head of the Beast, we may reckon this two years later, viz., from the year 608, when Boniface IV. did first publicly authorize idolatry, by dedicating the Pantheon to the worship of the Virgin Mary and all the saints.

Now, it is very remarkable, that in the year 666, Pope Vitalian did first ordain that all public worship should be in Latin. And therefore, however the notion of Irenæus \* has been of late ridiculed, who observed that the characteristical number of the Beast, viz., 666, answering to the number of a man's name, was to be found in the word *Λατρινος*, from whence he concluded that he was to be a Roman, I cannot but think there is something remarkable in this (even though the numerical letters of other words should jump with this number also), not so much because of the antiquity of the notion, as upon the account of the reason he suggests to us for this when he says, that though he grants that other names (as that of *εὐανθας*) may be so rendered, yet he fixes upon this, because the Latin † monarchy is the last of all, and therefore the Beast must relate to this or none. Wherein I suppose he alludes to Daniel's (ii. 37) account of the four monarchies. And, indeed, the little horn that arose out of the head of the

\* Iren. adv. Hæret. lib. v. cap. 30.

† It ought to be observed here, that not only the Greek word, but even the Hebrew, contains the number 666 in the numerical letters thereof, whether

fourth beast (Dan. vii. 8), seems not unfitly to represent, not only Antiochus Epiphanes, but the Papal Antichrist, whose type he may therefore be supposed to be; for as he supplanted three kings—in allusion to which that little horn is said to have plucked up three horns before it by the roots—so did the Papal government rise also upon the ruins of the Exarchat, the Lombards, and the authority of the Emperors in Italy.

I believe this account of Antichrist's rise will not be very acceptable to some, whose zeal for the Pope's downfall has made them entertain hope of living to see that remarkable time—which has made them invent plausible schemes to prove that this great enemy was seated in his regal dignity long before the year 606. But if a man will trace truth impartially, he will have reason to think that the rise of this adversary could not be before that time. Nay, I must tell you that I do not reckon the full rise of the Pope to the headship of the empire till a later date still. For though the Pope got the title of Universal Bishop at that time, yet he was afterwards for a long time subject, in temporal concerns, to the emperors; and therefore I cannot reckon him to have been, in a proper and full sense, head of

we make use of רומיית Romiith, scil. Sedes or רומניש Romanus vel Latinus, as will appear from the following scheme:—

|   |     |   |     |   |     |
|---|-----|---|-----|---|-----|
| ר | 200 | ר | 200 | λ | 30  |
| ו | 6   | ם | 40  | α | 1   |
| כ | 40  | ע | 70  | τ | 300 |
| י | 10  | נ | 50  | ε | 5   |
| י | 10  | ו | 6   | ι | 10  |
| י | 10  | ו | 6   | ν | 50  |
| ת | 400 | ש | 300 | ο | 70  |
|   | 666 |   | 666 | ς | 200 |
|   |     |   |     |   | 666 |

And whereas Bellarmine objects, that Latinus should be rendered by a single *iota*, and not by *ei*, he is exceedingly mistaken; for not only Irenæus renders the word thus, but all the Greeks do the same, as is plain in innumerable instances, such as in the names *Αντωνισινος*, *Σαβεινιος*, which the Romans pronounce Antoninus, Sabinus. Nay, the ancient Romans spake the same way as the Greeks, as is plain in Plautus and the fragments of Ennius, with whom nothing is more common than *queis* for *quis*, *preimus* for *primus* *capitei* for *captivi*, *lateinei* for *latini*, &c.



Rome, until he was so in a secular as well as in an ecclesiastical sense. And this was not until the days of Pipin, by whose consent he was made a secular prince, and a great part of Italy given to him as Peter's patrimony ; so that as Boniface III. (and his successors), by assuming the title of Universal Bishop, was the forerunner of Antichrist, as Gregory the Great prophesied he would be who should be known in the world by that proud title ; so, likewise, we may conclude that Antichrist was indeed come when Paul I. became a temporal prince also. Phocas, therefore, did only proclaim the Pope to be the last head of Rome, in the Apocalyptical sense ; but it was Pipin who gave him the solemn investiture, and seated him on his throne, which Charlemagne did afterwards confirm to him.

Now, as near as I can trace the time of this donation of Pipin, it was in or about the year 758—about the time that Pope Paul I. began to build the Church of St Peter and St Paul. Now, if we make this the era of the Papal kingdom, the twelve hundred and sixty years will not run out before the year 2018, according to the computation of Julian years ; but reducing these to prophetic ones, the expiration of the Papal kingdom ends exactly in the year 2000, according to our vulgar reckoning. And if what I suggested above be true, that Antichrist shall not be finally destroyed until the coming of Christ, then may this calculation be looked upon to be very considerable ; for it has been a very ancient opinion, that the world would last only six thousand years ; that, according to the old traditional prophecy of the house of Elias, the world should stand as many millenaries as it was made in days ; and that, therefore, as there were two thousand years from the creation to Abraham, without a written directory of religion, and two thousand from thence to Christ, under the old economy of the law, so there would be two thousand years more under the Messiah ; so that after the militant state of the Christian Church is run out, in the year 2000, it is to enter upon that glorious sabbatical millenary when

the saints shall reign on the earth in a peaceable manner for a thousand years more ; after the expiration of which Satan shall be let loose to play a new game, and men shall begin to apostatize almost universally from the truth, gathering themselves together, under the character of Gog and Magog, from the four corners or parts of the world, until they have reduced the Church to a small compass. But when they have brought the saints to the last extremity, Christ himself will appear in his glory, and destroy his enemies with fire from heaven (**Rev. xx. 9**); which denotes the great conflagration (**2 Pet. iii. 10, &c.**), which is followed with the resurrection, and Christ's calling men before him into judgment. And perhaps the time of this judgment will take up the greatest part of the whole of another millenary of years; that as there were four thousand years from the creation to his first coming, there may be four from thence to his triumphant entry into heaven with all his saints ; for though the Scriptures call this time a day, yet we know what Peter says—that a thousand years and a day are the same thing in divine reckoning. (**2 Pet. iii. 8.**) That all men that ever lived should be publicly judged in a day, or year, or century, so as to have all their life and actions tried and searched into, is to me, I confess, inconceivable ; not indeed in relation to God, but in relation to men and angels, who must be convinced of the equity of the procedure and sentence of the Judge.

But, to return, I cannot forbear to take notice of one thing here—that the year 758 was the year 666 from the persecution of Domitian, when John was in Patmos, and wrote this book (as Tertullian, Irenæus, Origen, Eusebius, Jerome, and all the ancients excepting Epiphanius tell us); which, though some say was A.D. 95, was most probably in or about the year 92, the persecution of Domitian having begun two years before. So that here we have another characteristic mark of the number of the Beast.

And now I hope I have said enough of the future part of time, as to the general idea which I think the Reve-

lation gives of it. But I must proceed one step farther with you, and consider under what revolution of time we are at present; that we may thence see what we are to expect, and how we are to act.

So that here I find myself insensibly taken off from any further direct prosecution of the question proposed by way of answer thereunto; and, therefore,

II. I proceed to improve what I have said as to this question, both theoretically and practically.

And 1st, I shall advance something here as a theoretical improvement of what I have said upon the former head; for by this key we may attain, in a great measure, to unlock the dark Apocalyptical periods and times—those I mean that relate to the continuance of the Papal power, both as to his gradual growth and increase first, and his decay afterwards, until his last and final destruction. And in relation to these the far greater part of the Apocalypse must be understood.

Now, in order to this performance, I must premise this one thing, viz., that the seven seals, trumpets, and vials (in which is contained the order and series of the whole Apocalyptical prophecy, and to the explication and illustration of which all the other particular visions are subservient), that, I say, these are joined together by the link of the seventh seal and seventh trumpet; so as the seventh seal doth as it were produce or include the seven trumpets, and the seventh trumpet the seven vials in the same manner.

This I should reckon no difficult thing to demonstrate, but that it would be too long to insist upon in this place; and seeing Mr Durham has done it in a great measure already, I pass it now the more easily. Only let me desire you to consider, that it was not until after the opening of the seventh seal that John saw the angels with the seven trumpets. (Rev. viii. 1, 2.) And that it was after the sounding of the seventh trumpet also that he tells us he saw *αλλο σημιον μίγα και θαυμαστον*, another sign great and wonderful (Rev. xv. 1), which was the vision

of the vials. So that I wonder that Mr Mede, Dr More, and almost all others, have suffered themselves to be confounded in their interpretations by reason of their not observing this, and consequently by jumbling some of the trumpets with the seals, and most of the vials with the trumpets.

Now this being supposed, we will find the series of time run in the following order, according to this three-fold septenary of periods, which do insensibly run out one into the other.

The *first septenary of seals* relates to the Christian Church during the state of the Roman Empire. And these do accordingly run in this order:—

The *first seal* exhibits the state of the Church under the conduct of a glorious rider on a white horse, having a bow in his hand, and a crown given unto him who went out conquering and to conquer. (Rev. vi. 2.) Under which emblem Christ himself is represented, going forth upon his conquests over Jews and Gentiles. And as this relates to Christ's first victory over his enemies, after his commission to his disciples to preach the Gospel to all nations (Matt. xxviii. 18–20), and the pouring down of his Spirit for this end on the day of Pentecost (Acts ii.); so the full completion of it is not until the end of time. For after all other horsemen and enemies of the Church have done their utmost against Christ and his people, we find this horseman leading them all in triumph as his captives, and proceeding in his conquest to make a full and final end of them. (Rev. xix. 11, 12, &c.) So that this seal begins with the year 33 or 34, and does not end until the end of time, as to its full completion. But if we reckon it only in relation to the beginning of the next seal (Christ's conquest being darkened as to the outward view of men, by what follows) we shall see that immediately.

The *second seal* (Rev. vi. 3, 4), under the emblem of a rider upon a red horse (who had a great sword given him in order to take peace from the earth, and to engage men in wars), represents the state of the empire from the

time that Nero made war on the Jews (in the year 66), and so contains the civil wars of Galba, Otho, and Vitellius, when men did so remarkably kill one another; and the wars of Vespasian and Titus against the Jews, completed afterwards by the terrible destruction of that nation under Hadrian; together with his other wars, and the preceding persecutions of Domitian and Trajan, and the conquests of this last prince. So that as this begins with the year 66, it ends with Hadrian's wars, in the year 134, or with his life, in the year 138.

The *third* seal (Rev. vi. 5, 6) begins, therefore, with the year 138; where, under the hieroglyphic of a rider on a black horse, with a pair of balances in his hand, to weigh and measure all things exactly, are set forth the excellent reigns of the admirable Antoninus Pius and Philosophus. And, therefore, this seal runs out in the year 180.

The *fourth* seal (Rev. vi. 7, 8) represents the Roman horse turned pale, and the rider changed from a grave and awful judge to a murderer, so as to be called Death, by reason of his throwing so many into Hades, or the future state, by immature deaths; where we have a very remarkable account of the state of the Roman Empire after the decease of the brave Antoninus Philosophus, under the barbarities of Commodus, the short-lived reigns of Pertinax and Didius Julianus, but especially under the severe and bloody Septimius Severus, in his wars against Perscennius Nigerus, Albinus, and others, and under his son Caracalla; and afterwards under Macrinus, Heliogabulus (the reign of the excellent Alexander Severus being but a short breathing to the empire and the Christians), Maximinus, and his son Pupienus, Balbinus, and Gordianus, and Philippus and his son, with whose death I think this seal runs out in the year 250. And with the death of these Philippi, who favoured Christianity, the four evangelical living creatures (which our translation renders beasts most unaccountably) cease to speak openly.

The *fifth* seal, therefore, discovers the state of the Christian Church to be exceedingly languishing and

melancholy, as if the saints were all slain, praying and crying for vengeance against their persecutors, while they are represented as lying under the altar. (Rev. vi. 9-11.) So that this period begins with Decius, the first universal persecutor of Christians (for all the former persecutions under Nero, Domitian, Trajan, and the Antonines, were but provincial ones), and that of Maximinus against the ministers only, who began his reign and persecution together in the year 250, and was seconded in it by Valerian (for the short reigns of Trebonianus Gallus and Æmilianus hardly deserve to be taken notice of in this case). Now the souls of the martyrs are desired to rest patiently until the confused reign of Galienus should run out, and the thirty tyrants that rose in his time should be cut off, together with the short-lived Claudius Gothicus; seeing after that little interval, their brethren were also to suffer still further under Rome Pagan, viz., under Aurelian, and afterwards (when the short reigns of Tacitus, Probus, Carus, and Carinus should be over) under the cruel persecution raised against them by Dioclesian and Maximianus, elder and younger, together with Severus and Maximinus. So that this seal ends with the conclusion of this last persecution begun by Dioclesian, and so expires A.D. 306.

The *sixth* seal (Rev. vi. 12-17) gives us an account of God's gracious answer at length to the prayer of the slain witnesses, in the destruction of Rome Pagan, after their cup was made full by the last cruel persecution. And this is described as if heaven and earth had come to an end; for so the prophets used to represent the ruins of kingdoms and monarchies; as we see, among other places, in Jer. iv. 24; Isa. xiii. 10, xxiv. 21-23; Joel ii. 10. So that this seal contains the great and terrible wars of Constantine the Great against all those last tyrants, from the year 306 to the death of the last Pagan Emperor, Licinius, in the year 324.

The *seventh* seal (Rev. viii. 1), therefore, represents the short breathing of the Church and peace of the Christians

under Constantine, from the year 313, when he first published an edict in their favour, and particularly from the death of Licinius, in the year 324, to his own decease in the year 337, immediately upon which the scene alters; and then begins

The *second septenary of trumpet*, which gives us an account of the state of the Church, in relation to the gradual growth and increase of her Antichristian enemies, though in a way also of judgment upon them. Which I represent to you in the following series and order:—

The *first trumpet* (Rev. viii. 7) began a little after Constantine's death, in the wars between his eldest and youngest son, or at the death of the first in battle, and of the last by the usurpation of Magnentius; which was a kind of mixed storm of hail, fire, and blood. The continuance of it was in the persecutions against the orthodox by Constantius and Valens, with the intervention of that against all Christians by Julian the Apostate; and the conclusion of it seems to be the usurpation of Maximus upon the death of Gratianus, and afterwards the death of Valentinian II., and finally the wars and death of Theodosius. So that it began with the year 339, and ended with the year 395.

The *second trumpet* (Rev. viii. 8, 9) represents a great kingdom under the emblem of a mountain (Jer. li. 25) burning with fire (*i.e.*, in a cruel and fierce manner), and thrown into the midst of the body politic or empire of Rome, represented by the sea (Rev. viii. 8), by which the third part of it became blood. By which we are unquestionably to understand the irruption of the barbarous nations of the Vandals and Goths into the Roman dominions. This began about the death of Theodosius, and made a formidable progress in the year 405, in the days of Arcadius and Honorius, by Radagisus, and afterwards Alaricus, who took Rome in the year 410. And it was continued during the inroads of Athaulphus the Goth (who pillaged the great city, in the year 414), and of Gensericus the Vandal, and of Attila the Hun, into Italy, and other Roman provinces, which they and

others about that time wasted miserably to the year 455, and afterwards to the year 476.

The *third* trumpet (Rev. viii. 10, 11) doth plainly represent the destruction of the Western Empire, by a star falling from the heaven of its glory as a burning lamp; for, after it had struggled with its fatal destiny, under the obscure Cæsars, Avitus, Majoranus, Severus, &c., it did at length expire with Augustulus in the year 475 or 476. This star was called Wormwood, because of the bitter troubles this brought upon the empire; for the Ostro-Goths planted themselves in Italy, and reigned as arbitrarily as the emperors had ever done. So that this period began with the kingdom of the Ostro-Goths, in the year 476, and ended with it in the year 553.

The *fourth* trumpet (Rev. viii. 12) brings yet further desolations on Rome, by darkening its splendour and glory—represented by the eclipsing of the sun for a third part of it, and the moon and stars also in like manner. By which we are to understand, no doubt, the decay of the imperial power and authority in the West, by the Lombards and the Exarchat afterwards. So that this trumpet lasted from the year 568 to the year 758, when Pipin made the Pope in a manner king of Rome (who, in requital of his kindness, gave his son Charlemagne the empty title of Emperor of Rome, making thus the succeeding Western Empire an image of the ancient one (Rev. xiii. 14, 15), by which both the power of the Lombards, of the Exarchat, and the Emperors did, as it were, terminate in him. And as the Exarchat ended in the year 752, so the Lombards were totally expelled Italy a little after, viz., in the year 773.

Now follows a threefold woe, which makes up the subject of the three following trumpets, which are, therefore, called the woe-trumpets, because of the remarkableness of these judgments above the former. Therefore,

The *fifth* trumpet (Rev. ix. 1–11) brings forth the first woe; the description of which is long, and the figures many, so that I cannot be supposed to say much



on so large a head here. Let a short account satisfy you. In the 1st place, therefore, we are to understand, that no other than the Bishop of Rome can be meant by the star that fell from heaven; for this is the symbol of the Gospel ministry (Rev. i. 20), and agrees not, therefore, with Mohammed. Neither can the place this star fell from, viz., heaven, which denotes the glorious and holy state of the Church, agree to any other than one that apostatizeth from the service of Christ to the service of the world and Satan. So that as ancient Babylon is said to fall from the heaven of temporal glory, as Lucifer or the morning star of the nations (Isa. xiv. 12); so is the Bishop of Rome said to fall from the spiritual heaven of his primitive glory and purity, being degenerated from the first angel of light in the Church to be the grand angel of darkness: and becoming thus the prince of incarnate devils—the key of the bottomless pit (which he and his followers boast of as the keys of St Peter) being put into his hand by the old serpent, for carrying on the black designs of hell. 2d, The dark pitchy smoke that came out of the pit, upon his opening it, was certainly designed to signify the ignorance that did then prevail in the world, and the gross and horrid errors that were spread abroad, and vended for divine truths by the sottish monks that then swarmed abroad under various names and leaders, and particularly the idolatry that then began to prevail universally in the world; for about that time, though several of the Greek emperors did stiffly oppose image worship, yet the Popes did at length prevail, though multitudes on both sides lost their lives in this quarrel. 3d, The locusts that came out of this smoke were the Saracens, that followed Mohammed, who compiled the model of his religion by the help of Jews and Christian heretics, especially of Sergius, a Nestorian monk, whom the Arabian and Turkish writers call Bahira.\* These Arabian locusts (whose Hegyra or era is dated from Mohammed's flight from Mecca, A.D. 622, a little

\* Dr Prideaux's Life of Mohammed, p. 45-48.

after the Pope got the title of Universal Bishop, A.D. 606) did in a little time so increase, that they conquered or overran a great many countries in a very little time; for they overflowed Persia, Syria, Egypt, Palestine, and other places about the year 729. They extended their arms into India in the year 643, and into Spain in the year 711, and ravaged several parts of France from A.D. 721 to the year 726, till they were routed at length with a great slaughter by Charles Martel, about the year 728. However, they continued after that to be a scourge to the Christians, especially under the reign of the great Almanzor, until about the year 772, when the Turks began to grow famous.\* So that the five months, or one hundred and fifty years, wherein they tormented the Christians (though they had no power to destroy their empire) was from 622 to 772. But we must not imagine that these five months of years are the period of this trumpet; for this must be reckoned from 758 to A.D. 1067, or thereabouts, when Tangrolipix the Turk put an end to the Saracen Empire, by conquering the Caliph of Persia. Now, therefore, in the 4<sup>th</sup> place (to pass by the other things observable in this Saracen woe-trumpet), let it be considered that as the apostate Bishop of Rome is called the angel or messenger of the bottomless pit, so Mohammed, the king and prophet of the Saracen locusts, is called Abaddon or Apollyon (Rev. ix. 11); that is, a destroyer, as carrying on his religion by sword and violence: from whence his locust followers are said (verse 10) to have stings like scorpions, by which they poisoned the souls of men, if they did at all spare their bodies; for they were in other respects swift and strong as horses, and had faces like men in their reasoning as well as fighting for their superstition; adorned with hair like women—appearing soft and insinuating at first view, though armed with lion's teeth, as being fierce and cruel. By reason of which qualifications they got many victories, and are therefore represented as crowned with crowns of gold. (Rev. ix. 7.) But upon the whole matter, this trumpet, as it supposes the

\* See the Authors of the Turkish History, put out by Conradus Clauserus.

rise of the Saracen Empire from the era of the Hegyra 622, and the begun rise of the Pope from the year 606 or 608 ; so, after five months, or one hundred and fifty years (that is, to the year 772), the Saracen preparations continued, and the Papal from 606 or 608 to 756 or 758. So that the duration of this begins with A.D. 758, and expires, in relation to that part of it that concerns the Saracens, about the year 1060. But in so far as it relates to the Popish Antichristian party, it is continued down through the next trumpet and the last both. But seeing the Saracens are brought in here as a scourge to the worshippers of the Beast, the Turks succeeded them in this work ; therefore the trumpet is denominated from this visible scene of affairs, and we must accordingly suppose that it ends with them.

The *sixth* trumpet, therefore, which is called the second woe, brings in the Turks upon the stage of the Roman Empire, who are represented as four angels, or messengers of judgment (Rev. ix. 13–15, &c.), which were bound on the other side of the River Euphrates for a time, but are now let loose to pass that river and make their inroads into the Roman Empire, and to erect themselves into a monarchy upon the ruins of it. Now they are called four angels, because they were then divided into four sultanies or principalities, as their ambassadors told the Emperor Justin in the year 570, as is related by one of the Byzantine historians, and taken notice of by all writers on this head.\* For, at their remarkable passing the River Euphrates, they were under the command of Solyman Shahum and his three sons ; and when he was drowned in the passage, they brought themselves under four other captains, viz., Otrogules and his three sons, of whom one was the famous Ottoman, who a little after laid the foundation of that great empire, over which his family keeps the sceptre to this day. They are described as horsemen, for so they generally were, fighting on horseback for the most part ; of which the

\* See Pocock's Supplem. ad Abul-phar, pp. 106, 108 ; and Leunclav. Hist., p. 86.

horse's tail is still a monument, being used as their chief ensign of honour and command. Their number was prodigious, and might be at that time perhaps exactly two hundred thousand thousand, as it seems to be here asserted; for they seldom sent out an army of fewer than a thousand thousand fighting men at once. Their polished breastplates represented fire when shone upon by the sun; and their horses are said to be like lions for fierceness. And seeing fire-arms began then to be used in war (of which they had great store, together with cannon of prodigious bigness, which did facilitate their taking of cities, and particularly Constantinople), their shooting these on horseback is represented as if the fire, and smoke, and brimstone had come out of their horses' mouths, their pieces being discharged over their heads. With these they killed the bodies of men, and with their tails, which had heads also, they killed the souls of those poor creatures that were stung or bit with their poisonous doctrines; insomuch that the third part of men (that is, the third part of the ancient Roman Empire, viz., that part which fell to Constantius, when Constantine divided the whole among his three sons) was destroyed and conquered by them. Now, if we inquire into the time of this trumpet, we have an exact calculation given of it; for they are said to be prepared for an hour, and a day, and a month, and a year; an hour being ever used indefinitely in this book for a season or period of time, we are accordingly to take it here. But days, years, and months being used definitely always, we must likewise interpret them so here also. So that the sense of the place is, that the Turks were loosed from Euphrates, as being prepared instruments in the hand of God for the ruin of the Grecian Empire for a certain hour or season, even for a day, and a month, and a year. For in that period of time they destroyed the Eastern Empire. For a prophetic year being three hundred and sixty, and a month thirty, these, with the addition of one more, make up the period of three hundred and ninety-one years. Now we took notice before, that in or about

the year 1067 (that is, 1062 of prophetic reckoning) Tangrolipix erected the Turkish Empire upon the ruins of that of the Saracens. From thence, therefore, if we compute the three hundred and ninety-one years, we are led down to the year 1458, according to our ordinary computation; but according to prophetic reckoning, to the remarkable year 1453, when Mohammed the Great took Constantinople, and so erected his own empire upon the ruins of the Grecian. For as it is very remarkable that John does not make the period of three hundred and ninety-one years to be the whole duration of the Turkish Empire, but only its preparation for after action from its first rise to its highest exaltation, so we see how exactly this is fulfilled in the event; which, therefore, I hope is no unedifying speculation.

Now seeing there is a remarkable stop and void, as it were, between the end of the sixth trumpet and the beginning of the seventh, which is filled up with the account of the slaying of the witnesses (Rev. xi.), I do humbly conceive, that whatever particular slaughters of the saints were before or may be afterwards, the great slaughter must have been during that interval of time; for this could not be during the height of the two former woes upon Antichrist and his followers; and much less can it be supposed to be after the sound of the seventh trumpet, and while God's last plagues upon the Beast are a-pouring out. I do, therefore, reckon that the witnesses who prophesied in sackcloth from the beginning of Papal superstitions, were the honest Piedmontois, Albigenses, and Waldenses; who were slain at length, after they had stood the shock of all former attacks, particularly that of Simon Montfort with his five hundred thousand Croissades, whom Innocent III. diverted from the Saracen war, in order to extirpate that good people, about the year 1200. Now the slaying of these witnesses began in the year 1416, when John Huss and afterwards Jerome of Prague were burnt, but came not to its height until the Bohemian Calixtines complied with the Coun-

cil of Basil, in the year 1434, after which the faithful Taborites were totally ruined, as well as their brethren in Piedmont, France, &c. ; which happened about the year 1492. For they being destroyed, the Calixtines were no better than the dead carcasses (as they are called, Rev. xi. 8), or corpse of the former living witnesses, over which the Popish party did triumph; for they looked upon them as standing trophies of their victory, and therefore did not think fit to kill them further, or bury them out of their sight. For it is said (Rev. xi. 7, 8), that after they had finished their testimony, the Beast did make war upon them—*και αποκτενει αυτες και τα πτωματα αυτων*, &c. He killed them and their corpse also (for the additional words in our version, “shall lie,” are not in the original, and do but mar the sense), or their bodies (for some readings have it *σωματα*), in the street of the great city—that is, in Bohemia, one street of the Papal dominions, or the great city Rome, in a large sense. For I find, towards the end of the fifteenth century, the witnesses were in a manner wholly extinct. For Comenius\* tells us that, about the year 1467, the Waldenses in Austria and Moravia had complied so far as to dissemble their religion, and turn to Popery in profession and outward compliance. The Taborites† in the meantime, upon their refusing to do so, were so destroyed that it was much that seventy of them could get together to consult about continuing their Church, and about finding out some qualified person to be their minister, for they had none left in the year 1467. And so low was the Church of Christ then, that when the hidden remains of the Taborites (who were called Speculani, from their lurking in dens and caves) sent out four men (as the same author relates in another book)‡ to travel, one through Greece and the East, another to Russia and the north, a third to Thrace, Bulgaria, and the neighbouring places, and a fourth to Asia, Palestine, and Egypt; they

\* Hist. Pers. Eccl. Bohem., ch. 20, sect. 4, 5, p. 70, 71.

† Ib. Ch. 20, sect. 3.

‡ Comenius, in his short History of the Bohemian Church, prefixed to his Exhortation to the Church of England, sec. 66, p. 40.

did all indeed safely return to their brethren, but with sorrowful news—that they found no Church of Christ that was pure or free from the grossest errors, superstition, and idolatry. This was in the year 1497. And when they sent two of their number two years afterwards, viz., Luke Prague and Thomas German, to go into Italy, France, and other places, to see if there were any of the old Waldenses left alive, they returned with the same melancholy news as the former had done—that they could neither find nor hear of any remaining; only they were informed of the martyrdom of Savanarolla (who suffered in the year 1498); and they were told of some few remains of the Piedmontois that were scattered and hid among the Alps, but nobody knew where. Now a few years after this, even the few remains of the Taborites were found out and persecuted, hardly any escaping; so that A.D. 1510, six suffered together publicly; and the year following, that famous martyr Andreas Paliwka, who, I think, was the last of that period. From whose death, in the end of the year 1511, or beginning of 1512, to the dawning of the Reformation by the first preaching of Carolastadius and Zuinglius (who appeared at least a year before Luther, as Hottinger\* and others tell us), there was only about three years and a-half; which answers as near as can be to the three days and a-half of the unburied state of the witnesses. So that the Spirit's entering into the witnesses (Rev. xi. 11) began with the year 1516, if not the year before, though this appeared most remarkably when Luther opposed the Pope publicly, in the year 1517. They were not only enlivened, but (to explain the words of John, Rev. xi. 11, a little further) they rose up upon their feet, in the year 1529, when so many princes and free cities in Germany protested against the edict of Worms and Spire, and so got the name of Protestants. They heard a voice from heaven, saying (Rev. xi. 12): "Ascend hither," (that is, to power and peace), when Maurice of Saxony beat the Emperor Charles, in the year 1552. And accordingly they

\* Hist. Reform., vol. i.

did after that ascend to the heaven of honour, rest, and security, as if they had been wafted up by a cloud, and that in the sight even of their enemies; when the Protestant religion was established, and legally settled and allowed of, in the year 1555, which was continued and confirmed by Maximilian and Rudolph afterwards; in whose days, the Church began to be settled in several other countries, viz., in England, Scotland, Denmark, Sweden, Switzerland, and the Low Countries. Now, it is observable that in this period of time, when the witnesses finished their testimony, or were about to do so, the Turks took Constantinople in the year 1453; which I take to be designed by the earthquake that destroyed the tenth part of the Roman dominions (Rev. xi. 13); for the Grecian Empire was reduced before that, from being the third part of that empire to be the tenth part only. So that Mohammed's prevailing over the Greek Church and the Pope's conquests over the Western Christians was much about a time, and therefore said to be in the same hour or period of time; that is, before the sixth trumpet ended, and before the seventh began; for the sixth trumpet is the hour of the Turkish woe. And indeed their triumph was much of the same kind also. For as the Papists triumphed only over the dead bodies of the witnesses (that is, over the Calixtines, who were no longer living witnesses, the Taborites being all gone, and having overcome their enemies by their blood and the word of their testimony), so the Turkish triumph was only over seven thousand names of men; that is, over the remaining Eastern Christians, who were so degenerated in all respects that they were only names or shadows of true Christians: only, whereas the Grecians did yet own themselves to be the same in profession with their ancestors, and so were the same with them as to name, the Calixtines were even debarred that privilege.

These things being therefore considered (which I could easily enlarge upon, were I not confined at this time), I think it is abundantly plain, that the great slaughter of the witnesses must have been precisely at



the time I have mentioned. For it could not be till Antichrist was at his highest pitch of power and grandeur, which was not before this time. And it was not possible that it should be after the seventh trumpet sounded, and the vials began to be poured out, seeing the witnesses were not only risen then, but were the instruments of this last and greatest woe to the worshippers of the Beast. And therefore we find (Rev. xi. 14, 15, &c.) that as soon as the witnesses arose, the second woe ended, and the third commenced in the begun exaltation of the saints and servants of God. And it is to me altogether inconceivable that the witnesses should be risen, and the Antichristian interest decline, and yet that the witnesses should be entirely cut off during such a period. So that I am almost bold, on this head (though I am resolved to propose my Apocalyptical thoughts only by way of probable conjecture), to affirm that it is impossible, morally speaking, that the witnesses can ever be so entirely slain as they have been before, whatever particular and provincial persecutions they may be under for a time, and whatever formidable appearances there may be against the Protestant interest everywhere.

Against this assertion I can foresee no objection of moment excepting one, and this is, that seeing the witnesses are said to prophesy all the twelve hundred and sixty days of the Beast's reign in sackcloth, and to be slain only when they have finished their testimony (Rev. xi. 3-7), it seems, therefore, very strange to say that they shall be slain during the time of their twelve hundred and sixty days' or years' prophecy, and so long before the end of them. To which I answer, that in Rev. xi. 3, there are two things spoken of with respect to the opposers of Antichrist. The *first* is, that they are called witnesses or martyrs, against the abominations of that enemy; and the *second* is, that they are said to preach or prophesy against that interest. Now it is only in the second sense that they are spoken of in relation to the whole twelve hundred and sixty days. So that though

the *προφητεία* or witness-bearing of the saints continue, in a large and general sense, for twelve hundred and sixty years (and that for the most part in sackcloth, because of the constant troubles they meet with from that restless enemy), yet their *μαρτυρία*, or witness-bearing by martyrdom and sufferings, in a strict and proper sense, relates only to the time of their low and obscure state during the rage of the Papists, before the sounding of the seventh trumpet. Now it is not said (though perhaps this was never taken notice of before) that the witnesses were killed after their whole prophecy or preaching was over, or after the twelve hundred and sixty days were run out, but only that after their *μαρτυρία*, or testimony for Christ by suffering was over, that then, I say, they were universally slain and cut off. (Rev. xi. 7.) Now, though there have been many persecutions since the Reformation and the sounding of the seventh trumpet, yet they were never universal ones. Besides, the difference is great between the witnesses before and since that time, in this respect; for since Luther's appearing, our religion has been established publicly in several nations, and authorized by law, in opposition to Popery, which it never was before. But to proceed:

The *seventh* trumpet sounds (Rev. xi. 14, &c.) immediately upon the end of the sixth; that is, upon the rising of the witnesses. Now as the 13th and 14th chapters of Revelation are but representations of the state of affairs under the six trumpets preceding, relating to the condition both of the Church and Antichristian party, so the 15th and 16th chapters are preliminary to the period of the seven vials being poured out upon the Papacy and its dominions. Of which visions I have a great many things to say, but I must curb myself now, lest I prove too tedious. I shall therefore only put you in mind of what I hinted before, that the seventh trumpet comprehends the seven vials; for these are but the parts of it which gradually destroy the Papal interest, which had increased under the former trumpets. As, therefore, this period brings in reformation, and by vari-

ous steps makes the kingdoms of the world (which before were under Antichrist) to change so far and so wonderfully as to become the kingdoms of God and Christ (Rev. xi. 15, &c.), so after a general but glorious account of the state of the Church from the Reformation (xiv.), and a general account of the vials to be poured out on the Popish party during the same period (xv.), we have a distinct account of the pouring out of these seven vials (xvi.), in obedience to the great voice out of the temple (verse 1), which is but a repetition of the sounding of the seventh trumpet (xi. 15), under a new representation of it.

The *third* and *last septenary*, therefore, is that of the *vials*, or last plagues and judgments upon Rome Papal; which, as far as I can, I shall explain by a distinct account of such of them as I reckon to be fulfilled, and by some few conjectures upon the remaining ones.

But before I proceed to the particular consideration of these, there are two things which I would premise. The *first* is, that as the trumpets did raise Antichrist up, and the vials must pull him down, so there is a wonderful relation that the last bear to the former, especially the four first ones. For the first trumpet and first vial bring judgments on the earth, the second trumpet and vial on the sea, the third trumpet and vial on the rivers, and the fourth trumpet and vial on the sun. The *second* is this, that seeing the vials do suppose a struggle and war between the Popish and Reformed parties, every vial is to be looked upon as the event and conclusion of some new periodical attack of that first party upon this other; the issue of which proves at length favourable to the latter against the former. Which, seeing it is the most noble and remarkable part of the period that the vial relates to, is therefore that which denominates the period itself; even as the conquest of Pompey by Cæsar, and of Antony by Augustus, suppose their wars before, and give the denomination to their governments. These things being premised, I now proceed.

The *first* vial, which fell upon the earth to the tormenting of the subjects of the Beast (Rev. xvi. 2), doth denote God's judgments upon the foundation of the Papal power, the earth being that on which we walk and build our houses, and out of whose womb we are maintained; so that by this I understand the Popish clergy, and the Papal dominions and revenues, as they are upheld by them. This, therefore, began with the Reformation, and continued until the time that the Popish factors and trumpery were thrown out of as many countries of Europe as embraced the Reformation. And we may easily conceive what a mortification this was to that party, when the pretended sanctity of their priests, monks, and nuns, was found to be mere cheat, and their miracles nothing else but lies or legerdemain; and when their tales of purgatory were exposed to public contempt, and their pardons and indulgences would sell no longer; and, consequently, when the Pope and his red-hatted and mitred officers saw themselves driven out of so great part of their dominions, their seminaries for breeding their motley soldiers of all denominations and orders pulled down, and so much of their yearly revenues lost. Whence they are said to fall under a noisome and grievous *ελκος* (ulcer or sore); being this way pained and vexed inwardly, and rendered contemptible to the whole world, that looked upon them as no better than vermin and the plagues of mankind; so that this vial began with the rise of Zuinglius and Luther, and the other Reformers, in the year 1516 and 1517, and continued to the year 1566—that is, about forty years; for against that time all the Reformed Churches were settled, and published their creeds and confessions against Rome, in opposition to the determinations of the Popish Council of Trent, published in the year 1563, and the creed of Pope Pius IV., which added twelve Antichristian articles to the twelve primitive Christian ones, which was put out A.D. 1564.

The *second* vial (Rev. xvi. 3) must therefore begin where the other ended, as to the period of time that commences

from thence. Now I find that in the year 1566, the wars between the King of Spain and the States of the Netherlands began, when the latter got the nickname of Geuse; and though the Spaniards were often victorious at first, yet they were at length forced to declare them free States. It was then that the sea became blood to the Romanists, their votaries being miserably defeated in their expectations. For after their cruelties under the Duke of Alva in the Low Countries, and their massacres of the Protestants in France and other places, the scene was changed very quickly; so that A.D. 1588, the Spaniards lost their vast armada, and did ever after decline in their power. And the Duke of Guise, the inveterate enemy of the Protestants, was killed the same year. And A.D. 1598, died Philip II. of Spain, being eaten up of lice; the edict of Nantes being given out the same year in France in favour of the Protestants; so that as the Reformed interest was in peace everywhere, and conquered in Holland and England, the Popish party, on the other hand, saw Spain, the late terror of the Protestants, brought to a languishing condition, and all their allies weary of wars and persecutions. And as in the year 1609, the truce was made between the Spaniards and the Dutch, so the war, though renewed and carried on afterwards, became languid and faint, so as hardly to be felt or minded by either party, especially the Dutch, who were for the most part victorious and successful; so that, as the period of this vial began in the year 1566, we may reckon it continued about fifty years, viz., to the year 1617, seeing we shall find that the third vial did begin then. For

The *third* vial (Rev. xvi. 4-7) was poured out upon the rivers and fountains of water, or those territories of the Papacy which were as necessary to it as rivers and fountains are to a country, being, as it were, the former vial continued, as to the kind of the plague; for ~~as~~ the former destroyed the living creatures or living souls that were in or upon the sea, viz., the Spaniards, the great mariners of the world at that time, as to their marine power, who,

after the year 1588, lost their former sovereignty of the seas to the English and Dutch; so this latter plague makes it difficult for the Popish party to subsist and keep their ground even in the inland country and several dominions of Germany, and the neighbouring places. For in the year 1617, Ferdinand being forced upon the Bohemians by the Emperor Matthias, and crowned king, the foundation of new quarrels was laid this way. For a little while after, another most bloody religious war ensued, which shook all the empire, and frightened Europe; and though the Protestants lost Bohemia, the Palatinate in part, and were driven out of Moravia, Austria, and Silesia at this time, and were not only persecuted in many places, but like to be extirpated and rooted out universally, yet the tide turned all on a sudden. For after the emperor had ruled Germany with a veteran army for a considerable time, Gustavus Adolphus enters Germany in the year 1630, and conquers everywhere; and though he was killed about two years after, yet his army continued victorious, until at length all things were accommodated at the peace of Munster, A.D. 1648; with which, therefore, the period of the third vial must be supposed to end, which consists of thirty-one years. Now, as this began with persecutions against, and cruelties upon the Protestants, so at length the angel of the waters is heard to give thanks for making the Papists drink of their own blood at last; which song of praise another angel falls in with, and says amen to. All which seems to denote the joy both of the Protestant State and Church upon the success of the Swedish arms against the emperor.

The *fourth* vial comes now to be considered. And as this is poured out upon the sun of the Papal kingdom (Rev. xvi. 8), so the effect of it is men's being scorched or burned with fire, which yet does not make them turn to God, but blaspheme his name the more, as we may see in verse 9. Now as this vial must begin where the other ends, viz., at or a little after the year 1648, so I cannot see but it must denote the wars that followed

the peace of Munster, with other incidental occurrences. Now we find that the French hostilities and wars in Flanders began about this time; and though this fire seemed to be quenched by the Pyrenean peace, about ten years after that of Munster, yet this proved rather fuel to the flame, which broke out with more violence than before, by the seizure of Lorraine, the new conquests of the French in Burgundy and Flanders, and the wars upon Germany, and invasion of the Low Countries. To which we may add the French king's quarrels with several Popes, about the restitution of Castro, the rights of the Duke of Modena, the affair of Corsi, and about the regale and the franchises. Now, seeing the bombarding of towns and cities was chiefly made use of in these latter wars, we may see how properly the scorching or burning men from above (as if the sun had sent down fire and heat from his own body) is made use of to characterize the time of this vial. But the chief thing to be taken notice of here is, that the sun and other luminaries of heaven are the emblem of princes and kingdoms, as we took notice before. Therefore the pouring out of this vial on the sun must denote the humiliation of some eminent potentates of the Romish interest, whose influences and countenance cherish and support the Papal cause. And these, therefore, must be principally understood of the houses of Austria and Bourbon, though not exclusively of other Popish princes. Now it is not unusual with God to make his enemies crush and weaken one another. And thus I suppose this vial is to be understood, when it is said that, upon the pouring of it out on the sun, power was given to him (that is the sun, as most understand the words from the connection) to scorch men with fire. And this is plain in what of the vial is fulfilled, and will be perhaps more so afterwards. As, therefore, France was made use of in the instances given to vex and scorch the Austrian family, in both branches of it, so afterwards was he himself tormented, when he saw himself forced to leave Holland, which he was so near surprising, in the

year 1672; and especially when he was forced to resign all his conquests in Flanders, by the late peace of Reyswick. It is true, he seems now to have got more glory than ever, by the accession of his grandson to the Spanish monarchy; but then this is by an eclipse upon the Austrian family, which is expired upon the first branch of it. And who knows but this advancement may lay the foundation of the ruin or decay of the French power, by exhausting that kingdom, both as to men and money, in defence of a weak monarchy? In the meantime, we see this vial has already taken place, in darkening the glory of King James (whom the Papists expected new conquests from) by the hand of King William; by whom also God put a stop to the career of the French monarch in his conquests in Flanders, and on the Rhine. And we see it further poured out, in the eclipse of the Austrian family, by the loss of Spain and its dependent principalities; as also in defeating the wicked designs of the three confederate monarchs of Poland, Denmark, and Russia.

And now, seeing I have marked out the time we are in at present, it is time also to put a stop to our Apocalyptic thoughts, seeing no man can pretend, upon any just grounds, to calculate future times. However, seeing I have come so far, I shall adventure to present you further with some conjectural thoughts on this head; for I am far from the presumption of some men, to give them any higher character.

Now my conjectures shall relate to two things, viz., to the remaining part of this vial, and to the other vials that follow this.

And (1.) As to the remaining part of this vial, I do humbly suppose that it will come to its highest pitch about the year 1717, and that it will run out about the year 1794. The reasons for the first conjecture are two. The *first* is, Because I find that the Papal kingdom got a considerable accession to its power, upon the Roman Western Empire's being destroyed in the year 475, to which the Heruli succeeded the year following, and the Ostro-Goths afterward. Now, if from this remarkable



year we begin the calculation of the twelve hundred and sixty years, they lead us down to A.D. 1735, which in prophetic account is this very year 1717. The *second* is, Because (as I have many years ago observed) this year leads us down to a new centenary revolution; for is it not observable that John Huss and Jerome of Prague (to run this up no farther) were burned in the year 1417? After which the true religion in Bohemia, and other places, was more and more obscured and suppressed, until that famous year 1517, when Luther arose, and gave the Reformation a new resurrection; according to that remarkable prediction of Jerome of Prague: "Centum annis revolutis Deo respondebitis et mihi;" which the Bohemians afterwards stamped upon their coin as their motto. From which year the Reformed interest did still increase (whatever particular stops and troubles it met with) till the year 1617; about which time the German and Bohemian wars began to break out. And it is but too obvious, what an ebb hath followed since that time to this, notwithstanding the pouring out of the second, third, and fourth vials. So that there is ground to hope that, about the beginning of another such century, things may again alter for the better; for I cannot but hope that some new mortification of the chief supporters of Antichrist will then happen; and perhaps the French monarchy may begin to be considerably humbled about that time: that whereas the present French king takes the sun for his emblem, and this for his motto, "Nec pluribus impar," he may at length, or rather his successors, and the monarchy itself (at least before the year 1794), be forced to acknowledge that, in respect to neighbouring potentates, he is even "Singulis impar."

But as to the expiration of this vial, I do fear it will not be until the year 1794. The reason of which conjecture is this: that I find the Pope got a new foundation of exaltation when Justinian, upon his conquest of Italy, left it in a great measure to the Pope's management, being willing to eclipse his own authority to ad-

vance that of this haughty prelate. Now this being in the year 552, this, by the addition of twelve hundred and sixty years, reaches down to the year 1812; which, according to prophetic account, is the year 1794. And then, I do suppose the fourth vial will end and the fifth commence by a new mortification of the Papacy, after this vial has lasted one hundred and forty-eight years; which, indeed, is long in comparison with the former vials, but if it be considered in relation to the fourth, fifth, and sixth trumpets, it is but short, seeing the fourth lasted one hundred and ninety years, the fifth three hundred and two, and the sixth three hundred and ninety-three.

And now, my friends, I may be well excused if I venture no farther in giving you any more conjectural thoughts upon this present period of time. But seeing I pretend to give my speculations of what is future no higher character than guesses, I shall still venture to add something to what I have already said. Therefore be pleased, *first*, to call to mind what I premised to the consideration of the seven vials, as the second preliminary, viz., that seeing the vials do (all of them) suppose a struggle or war between the Popish and Reformed parties, every vial is to be looked upon as the event and conclusion of some new periodical attack of that first party upon this other; the issue of which proves at length favourable to the latter against the former. For if this be duly considered, it will let us see that great declining of the Protestant interest for some time, and great and formidable advances and new degrees of increase in the Romish party, are very consistent with the state of both these opposite interests under the vials. For, as Rome Pagan was gradually ruined under the seals, under many of which it seemed to increase to outward observation, and to become more rampant than before, when yet it was indeed declining; so must we suppose it will be with Rome Papal. For monarchies, as they rise gradually and insensibly, so do they wear out likewise. And, therefore, we must not entertain such chimerical notions of the fall of the Papacy, as if

it were to be accomplished speedily or miraculously, as many have done. For as it rose insensibly, and step by step, so it must fall in like manner. But, to illustrate this further, as to what of the vials is yet unfulfilled by what is past, let us look back on the two preceding vials. The second vial, therefore, began with a formidable attack upon the Protestants, by the growth of the Austrian family, from the year 1566 to the year 1588; during all which time the vial seemed rather to be poured out on the Protestants than the Papists. But, as there must be a war, to denote a victory, so it was in this case; so that the vial was seen at last in its effects upon the Austrian party, from the year 1588 to 1598, and afterwards to 1617. For it is with the Church as it is with particular Christians, who are often sorely buffeted by Satan, and sometimes brought even to extremities by temptations, but do ever carry the victory at last. Who would have believed that the Christian Church was about to triumph over the Roman Pagan Empire, when the dreadful persecution under Dioclesian and his collegiate emperors was at its highest pitch? But the darkest time of the night ushers in the dawning of the Church's day, in the usual way of God's providence over the same. And this is very conspicuously to be observed in the period of the third vial. Who would have thought that the loss of Bohemia, and the Emperor Ferdinand's ruling all Germany with a formidable army, were like to issue in the victories of the Swedish arms, and the future security of the Protestant interest through the empire and elsewhere? So that we must not wonder if, for sixteen years, the house of Bourbon be raised up to be a further terror and scourge to the world, and to Protestant nations particularly. And as a confirmation of this conjecture, let it be considered, in the *second* place (besides what I hinted before on this head), that it is something very extraordinary, and peculiar in some sense to this vial, that the sun, upon which it is poured out, should yet be made the executor of the judgment of it on others, at the same time that he is tormented

with it himself. So that, whosoever is denoted by the sun here (as I suppose the house of Bourbon principally is) is made use of, as the devil is, both to torment others and to be tormented himself in so doing. And if the King of France, therefore, be denoted by this principally, I fear he is yet to be made use of in the hand of God, as Nebuchadnezzar was of old against the Jews, viz., as a further severe scourge to the Protestant Churches everywhere. And, besides this characteristical mark, which seems to forebode his further exaltation and our humiliation, there is yet a *third* thing that I cannot but think upon with dread and trembling of heart, viz., that it is further said, that while this sun of the Popish world is running his fatal and dreadful career, and scorching men with fire, they are so far from being bettered by these judgments, that they go on more and more to blaspheme the name of God, who has power over these plagues. And while this continues to be the state of the Protestant world, and while Atheism, Deism, Socinianism, irreligion, profaneness, scepticism, formality, hatred of godliness, and a bitter persecuting spirit, continue and increase among us, what can we expect but new and desolating judgments? for, while we continue to walk thus contrary to God, we cannot but expect that he should walk contrary to us also. It is in vain for us to boast of our privileges, or plead exemption from judgments on this account; for where there is no national reformation and repentance, national sins are like to pull down miseries upon us, so much the sooner and more certainly that we have been so singularly and peculiarly privileged. For we may in this case expect that God will say to us, as to the Israelites of old: "You have I specially known and chosen above all the families or nations of the earth, therefore will I punish you more certainly and more severely than any other kingdom or nation." (Amos iii. 2.) And therefore, if we go on in sin as we have hitherto done, let us take heed to ourselves lest vengeance be near. I pray God I may be mistaken in my fears; but I am afraid I have but too

just reason to turn prophet here, by applying to ourselves what Peter said to those of his time: "The time is come that judgment must begin at the house of God" (1 Pet. iv. 17, &c.);—though I do also conclude with him, that if it begin at us, dreadful will be the end of our enemies at last; and if the righteous scarcely be saved, where shall the ungodly appear? Wherefore if we be called to suffer for our holy religion, let us do so according to the will of God, committing the keeping of our souls to him in well-doing, as to a faithful Creator. And I wish my conjecture be not found to be more than a mere guess, that for about sixteen years our Romish enemies may prevail more and more; though how far these may be lengthened out or shortened we can only conjecturally judge of from the future carriage of the Reformed Churches, under the circumstances they may be stated afterwards.

If any say that these are melancholy conjectures, I must tell them that I cannot help the matter; for I must follow the thread of the text and the aspect of the times. If they ask, But when will the tide turn for the Protestant Church? I answer, When they turn more universally to God, and no sooner. But if they inquire further, whether the sun of the Popish kingdom is not to be eclipsed himself at length? I must positively assert he will, else this vial were not a judgment upon him and the Romish party. But if yet again the question be, when this is to fall out, and how? I must tell you that I have nothing further to add to what I have said as to the time; but as to the manner how this is to be done, our text does lay a foundation of some more distinct thoughts. Therefore, in the *fourth* and last place, we may justly suppose that the French monarchy, after it has scorched others, will itself consume by doing so—its fire, and that which is the fuel that maintains it, wasting insensibly—till it be exhausted at last towards the end of this century, as the Spanish monarchy did before, towards the end of the sixteenth age; and if we do now heartily and unanimously enter upon a war

against France, with the assistance of allies, and be but vigorous and faithful in the prosecution of it, securing the source of money and treasure in the heart of America, and bringing the war into the bowels of a nation where a young monarch is hardly established, I say, if we do this, without losing our opportunities, our peace and security may yet be lengthened out; whereas, if we suffer ourselves to be lulled asleep at this time, we may have cause to lament our not having improved our season. But seeing I am not called to give my advice one way or other, I shall leave the determination of such weighty matters to the wisdom of national councils. However, as my duty is to pray for direction unto these, so I earnestly wish that there may be nothing to stop the regular and secure procedure of public matters in this critical juncture, upon the wise improvement of which our future stability and peace do so much depend. And now, after all this, I desire ye may consult a book I formerly published, called "The Rod or the Sword; or, The Present Dilemma of these Nations;" for ye will there see more fully my thoughts of our times, and how the moral reasons given there, taken from the aspect of our age, though preached in 1692, and published the year following, do exactly agree with my present Apocalyptical thoughts.

One thing only I shall further take notice of here, upon the occasion of the King of Spain's death—that God seems to mark out great things sometimes by very minute ones, such as names; for example, as the Spanish monarchy began with Charles V. (as to the Austrian family), so it has now expired in one of the same name; which I the rather observe because of many instances of the same kind; of which number take these following: Darius the Mede, as Daniel calls him (though Xenophon calls him Cyaxares), the uncle of Cyrus, was the first Medo-Persian monarch after the destruction of the Babylonian; and Darius Codomanus was the last. Ptolemeus Lagi began the Egyptian kingdom after Alexander's death, and Ptolemeus Dionysius was the

last of that race. Augustus fixed the Roman Empire, and it ended in Augustulus. The Eastern Roman Empire was erected by Constantine the Great, and expired with Constantine Paleologus. The Scots race came into England in a James, and has gone out again in another of that name. And whether William, the third king of England of that name, as well as the third William Prince of Orange, be likely to be the last both these ways, is left to future time to unriddle; only I pray that God may long preserve him, and us by him; and may he live to be a further scourge to France, and a terror to Romanists.

But, (2.) To proceed with my other conjectures relating to the remaining vials, I do further suppose that

The *fifth* vial (Rev. xvi. 10, 11), which is to be poured out on the seat of the Beast, or the dominions that more immediately belong to, and depend upon, the the Roman See; that, I say, this judgment will probably begin about the year 1794, and expire about the year 1848; so that the duration of it, upon this supposition, will be the space of fifty-four years; for I do suppose, that seeing the Pope received the title of Supreme Bishop no sooner than the year 606, he cannot be supposed to have any vial poured upon his seat immediately (so as to ruin his authority so signally as this judgment must be supposed to do) until the year 1848, which is the date of the twelve hundred and sixty years in prophetic account, when they are reckoned from the year 606. But yet we are not to imagine that this vial will totally destroy the Papacy (though it will exceedingly weaken it), for we find this still in being and alive, when the next vial is poured out.

The *sixth* vial (Rev. xvi. 12, &c.) will be poured out upon the Mohammedan Antichrist, as the former was on the Papacy; and seeing the sixth trumpet brought the Turks from beyond Euphrates, from their crossing which river they date their rise, this sixth vial dries up their waves and exhausts their power, as the means and way

to prepare and dispose the Eastern kings and kingdoms to renounce their Heathenish and Mohammedan errors, in order to their receiving and embracing Christianity.

For I think this is the native import of the text, and not that the Jews are to be understood under this denomination of the "kings of the East," which is such an odd straining of it to serve a turn as I cannot admit of. Now, seeing this vial is to destroy the Turks, we hear of three unclean spirits, like frogs or toads, that were sent out by Satan, and the remains of the polity and Church of Rome, called the Beast and the False Prophet, in order to insinuate upon the Eastern nations, upon their deserting Mohammedanism, to fall in with their idolatrous and spurious Christianity, rather than with the true Reformed doctrine; and these messengers shall be so successful as to draw these Eastern kings and their subjects, and with them the greatest part of mankind, to take part with them; so that by the assistance of these, their agents and missionaries, they shall engage the whole world in some manner to join with them in rooting out the saints. And here in a parenthesis Christ gives a watch-word to his servants to be upon their guard in this hour of trial. (Rev. xvi. 15.) But when the Pope has got himself at the head of this vast army, and has brought them to the place of battle, called Armageddon—that is, the place where there will be a most diabolical, cunning, and powerful conspiracy against Christ's followers—then immediately doth the seventh angel pour out his vial, to their ruin and destruction.

The *seventh* vial, therefore, being poured out on the air (Rev. xvi. 17), brings down thunder, lightning, hail, and storms; which, together with a terrible earthquake, destroys all the Antichristian nations, and particularly Rome, or mystical Babylon. And as Christ concluded his sufferings on the cross with this voice: "It is finished," so the Church's sufferings are concluded with the voice out of the temple of heaven, and from the throne of God and Christ there, saying: "It is



done." And, therefore, with this doth the blessed millennium of Christ's spiritual reign begin; of which, and what may be supposed to follow, we took some notice above.

Now, seeing these two vials are, as it were, one continued—the first running into the second, and the second completing the first—the one giving us an account of the Beast's preparations for warring against the saints, and the other showing the event of the whole—there is no need to give you any conjectures about the conclusion of the sixth vial, or the beginning of the last; only you may observe that the first of these will probably take up most of the time between the year 1848 and the year 2000; because such long messages and intrigues (besides the time spent before in destroying the Turkish Empire), and preparations for so universal a war, must needs take up a great many years; whereas our blessed Lord seems to tell us that the destruction of all those his enemies will be accomplished speedily, and in a little time in comparison of the other vial. Supposing, then, that the Turkish monarchy should be totally destroyed between 1848 and 1900, we may justly assign seventy or eighty years longer to the end of the sixth seal, and but twenty or thirty at most to the last. Now, how great and remarkable this last destruction of the Papal Antichrist will be we may guess by that representation of it in Rev. xiv. 19, 20, where it is set forth under the emblem and character of the great wine-press of the wrath of God (which can refer to nothing properly but the event of the seventh vial, as I might show at large had I time). Now this wine-press is said to be trodden without the city (viz., of Jerusalem, or the Church, seeing this is called the city in Scripture style, as Rome is called the great city), in Armageddon (Rev. xvi. 16), which may bear allusion to the Valley of Decision. (Joel iii. 2, 12, 14.) However, the greatness of this slaughter appears in this, that the blood is represented to flow in such a current as to reach even to the horse-bridles, viz., of the servants of God, em-

ployed in this execution; for, without doubt, this relates to what we have in Rev. xix. 14, which I beseech you to compare with this place; for ye will find that a large account is given of the fall of Babylon, chap. xviii., and of the triumph of the Church upon her final victory over this enemy, chap. xix. 1, &c. And among other things spoken of relating to the battle and victory obtained at Armageddon, ye have this account of the General and his victorious army (Rev. xix. 11, &c.): "And I saw heaven opened, and behold a white horse; and he that sat on him was called Faithful and True; and he was clothed with a vesture dipped in blood, and his name is called The Word of God. And the armies which were in heaven followed him upon white horses; and he treaded the wine-press of the fierceness and wrath of God. And I saw the Beast and the kings of the earth and their armies gathered together to fight with him that sat on the horse, and against his army. And the Beast and the False Prophet were taken, and both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh." And now, to return to the representation of this slaughter by the wine-press of blood (Rev. xiv. 20), it is further said of it, that it flowed to the height of the horse-bridles for the space or extent of sixteen hundred furlongs; so that Armageddon seems to be denoted here, in the extent of it, as the field of battle, which is now turned into the field of blood. Now, what place can we imagine to be so properly meant by this as the territory of the See of Rome in Italy, which (as Mr Joseph Mede, who first made this observation, says) from the city of Rome to the farthest mouth of the river Po, and the marshes of Verona, is extended the space of two hundred Italian miles; that is, exactly sixteen hundred furlongs, the Italian mile consisting of eight furlongs. Now the Hebrew word Armageddon, or Harmageddon, may be justly derived from חַרְמַדָּה,

which signifies both a malediction or anathema and a destruction or slaughter, and גֵּרֵן, or more fully גֵּרֵתָן, which signifies an army, or their army. So that both the anathemas darted against the saints by the Romanists, and their armies made use of against them (all which proceeded from Rome Papal), may be here alluded to, in the expiration of both their ecclesiastical and temporal interest. So that this conjecture upon the name does confirm that other of Mr Mede, that the Stata Della Chiesa, or the territory and possession of Italy belonging to the See of Rome is the place called Armageddon, where the final destruction of Antichristianism will be.

And now, my friends, I have fulfilled my promise to you, in giving you not only a resolution of the grand Apocalyptical question, when the Papacy began, and when we may suppose it will end, but some considerable improvement of it, with respect to the knowledge not only of times past, but that particular period we are now under, together with conjectures (and some of them, I am sure, new and uncommon) about future time. By all which I hope I have given the world such a key to unlock all the chambers of the Book of the Revelation as I hope I may venture to say (if considered and used impartially, judiciously, and diligently) will be found to give some new light to us, in our mental journey through the mazes and turnings and dark passages thereof. And had I not been so confined as ye may see I have been, I might have cleared a great many other dark things in this prophecy. But seeing I could not neglect this opportunity of presenting these thoughts to the world, as a new-year and new age's gift at once, I do therefore hope ye will the more easily excuse what may seem dark or defective in this Discourse, as considering how much I am straitened, not only as to the limits of paper that I must keep to, but of time also.

Now, seeing I have already given you a theoretical improvement of the question I have presented you with

a resolution of, all that remains is to bring you from speculations and notions to practice, that your thoughts may be so seasoned with a serious and deep sense of your duty and interest, that ye may get advantage both by the perusal of my preceding Apocalyptical meditations and the following Discourses—that after ye have considered the duty of improving your time (which, together with some other things, I am now to treat of), ye may make application to yourselves of what I have said concerning God's dwelling with men upon the earth, so as ye yourselves may become temples of the living God, seeing God hath promised this privilege to all true Christians, saying: "I will dwell in them and walk in them, and I will be their God, and they shall be my people." (2 Cor. vi. 16.) And when ye have thus applied to yourselves the first of the following Discourses, I hope ye will not reckon it lost time to consider what I have said as to the ministerial work, especially the application, as to that part of it at least which does immediately relate to you and all Christians, as well as ministers; that this way ye may learn to join in with Christ's ordinances for the future with greater seriousness, and in order to further good than perhaps any of us have yet attained to do. And when ye have improved this way also by the perusal of the second Discourse, let me desire you to read the last concluding one, with serious meditation, in order to see the connection and design of the whole. For though it be short, yet it contains much in little, and may be of use to introduce your minds to some further and more distinct apprehension of our holy religion, as it centres in Jesus Christ. And when ye have thus perused and considered both this and the following Discourses, I am willing ye think as meanly both of me and them as ye please, upon condition that ye may this way value the Holy Scriptures more. For as my design, in all my performances of this kind, is to dig my materials from the fruitful and rich mines of this divine depositum and sacred treasure, so I have no other end than to lead

you in there also, that ye may be more and more enriched with the saving knowledge of the truth as it is in Jesus. In order to this, therefore,

Let me, in the *2d* place, suggest something here, by way of a practical improvement of what I have said above, especially as to that part of our Discourse which I was last upon, relating to the Apocalyptical times and periods, with the transactions of the same, in as far as they concern us. And what I have to say here I shall propose by way of observations, which may be of some use, I hope, both to regulate our thoughts and actions, while we live in this world, in relation to the concerns of the Church of God.

The *first* observation is : That it may justly be looked upon as an eminent confirmation of the truth of Christianity, that so wonderful an account should be given of the transactions of the world so long before they came to pass.

The verity of our holy religion is proved from two things principally, viz., miracles and prophecy ; and both these arguments have been excellently improved by learned men. But yet, as the first of these was perhaps the principal and most convincing topic to those that lived in our Saviour's days, so I look upon the second to be the most considerable to those that live in after-ages. Nay, we find that Christ himself did not lay the foundation of the belief of his mission on miracles alone, but seemed to build the faith of his disciples chiefly on the Old Testament prophecies ; as he did to the two disciples going to Emmaus. (Luke xxiv. 27, &c.) And I suppose it is too plain to need any proof, that the apostles did ever insist upon the prophecies of the Old Testament, more than either upon Christ's miracles or their own, in order thence to demonstrate that Christ was the Messiah. For the testimony of Jesus is the spirit of prophecy (Rev. xix. 10); that is (as I understand the words), the spirit of prophecy is the great standing evidence and testimony of the divinity of Christ, and of the verity of his word. And

therefore (as the angel argues with John) he only is to be worshipped who is truly God, and who inspires his servants with the gift of knowing things to come.

It has, therefore, been the work of learned men in all ages to prove that Christ was the true Messiah, and consequently that his institution of religion was truly divine, by showing how punctually the Old Testament prophecies were fulfilled in him. But I am much mistaken if an impartial considerer of the New Testament prophecies may not find some things that do almost as plainly characterize several later events, as the ancient prophecies did the former. And of this let what I have said of the sixth and seventh seal, and fifth and sixth trumpet, and of the slaughter of the witnesses, be taken as instances. Or, if this will not be allowed, let it be considered that we see the full completion of the Old Testament prophecies relating to the erection of Christianity, whereas we see not the entire fulfilling of the Apocalyptical ones. Therefore we must make allowance for the different representation of the one and the other of these; for they only that shall live after the great battle of Armageddon is over can see the exact fulfilling of this prophecy in the destruction of Antichrist, with the same advantage they see also the fulfilling of Daniel's visions with respect to the coming of the Messiah and his death. We, therefore, now have no more advantage, as to time, in explaining and understanding this latter event, than the Jews had as to the first, who lived in the days of the Maccabees, while Daniel's weeks of years were running out. And I question if they then did understand the periods of time they were under more clearly, if at all so distinctly, as we do the times that have passed over the Christian Church and that part of time we are now under. Therefore, I say we have great reason to thank God that so much of this book is already made so clear to us, as to prove confirming thus far to our faith. For whatever differences have been among the most eminent interpreters of this book, as to particular calculations and accommodations of

things, yet they have all of them agreed in the main foundations of the interpretation thereof, which I have built upon (excepting Grotius and Hammond, whose hypothesis has had few followers, and will have fewer), as Doctor Cressener has irrefragably proved in his book intituled a "Demonstration of the First Principles of the Protestant Application of the Apocalypse." So that there are two things almost equally strange to me: That the Jews should own the verity of the Old Testament, and particularly of Daniel's Prophecy, and not see that the Messiah is come, and, That the Papists should believe the divinity of the New Testament, and particularly of the Revelation, and not see that their Church is Antichristian. But while I admire the wilful stupidity of both these parties, I cannot but admire also the wisdom confirm to us the verity of Christianity, in prophesying of God in making use of both these in his providence to both of the one and the other so long before, and in continuing them to this day as standing monuments of the divinity both of the Old and New Testament. But besides this, there is

A *second* observation, that may be of great use to us this way also: That this book represents to us, as on a small but exact map, the steadiness and exactness of providence, and Christ's government of the world.

For here we see the various and seemingly confused events of providence so exactly methodized as to make up one uniform and noble piece; the seeming discords and jarring sounds of things being so disposed by infinite wisdom as to make up one perfect harmony. Here piety and wickedness, angels and devils, the Church and Antichrist, act various and contrary parts, and yet Christ makes use of all for noble purposes, and carries all on for one great end.

And now, as in other respects so in this, we may take notice of the perfection of the Holy Scripture—that what is wanting in history is made up in prophecy, which in some sense is history also. For if history, in the general notion of it, be an account or relation of the

actions of men in the world, prophecy is no less a species of this than that to which the name is most commonly appropriated. For as that is a relation of things past, prophecy is an account of things to come. Now as Daniel makes up the hiatus or defect of the history of the Old Testament, so the Revelation of John supplies that of the New, by leading us down from Christ's first to his second coming.

And here let me observe, that these two books give us the exact plan of a divine history, which never yet was given: the only essay towards something of this kind that I know of having been given by a near and dear friend of mine.\* For though there have been many ecclesiastical as well as civil histories written, yet none of these run in the strain of Scripture history, where all matters of fact are related not so much in reference to men as in relation to God, and his providence in governing the world.

A *third* observation is this: That we may now, after what I have said, attain to a distinct view of what part of this prophecy is past, and what remains yet to be fulfilled.

Of this I shall say nothing directly at this time, seeing the preceding scheme I have given of the Apocalyptic periods may, I humbly hope, afford you a sufficient thread to regulate and fix your thoughts and meditations in relation to this subject; only I shall hint some things to you that are deducible from what I have already said this way. Therefore,

1. Let me advise you not to suffer yourselves to be deluded with the specious or confident pretences of some men, when they go about to impose not only upon themselves, but upon the world, by their notions relating to the sudden coming of Christ to judge the world, or to the speedy destruction of the Papacy. I love to expose no man's weaknesses, and I perfectly abhor the way that of late is become modish, to rip up and publish personal

\* My father, in his third part of the Fulfilling of Scripture, called "Scripture Truth Confirmed and Cleared, by some Eminent Appearances of God for his Church, under the New Testament."



failings; and, therefore, I shall neither trample upon the graves of the dead nor affront the living, as remembering that we do all know in part, and prophesy in part only. But, without detracting from others, I do in faithfulness and love desire ye may not suffer yourselves to be imposed upon by a vain imagination that the end of things is so near as some, both of old and of late, have pretended to foresee. For, from the scheme I have given you, ye may easily see, that there are many and great events to fall out before the final fall of Antichristianism, and more before the consummation of all things. And,

2. As I would not have you to suffer your hope to carry you too far, so neither your fear. For as the warm imagination of some men has represented to them the fall of Antichrist and the day of judgment so near that these must happen in their times, so the melancholy and fear of others has so far wrought upon them, that they have fancied the great slaughter of the witnesses is yet to come. And of both these sorts of men this observation will be found generally to be true: That those over whose reason fancy and imagination have the ascendant (whether it be an airy or sprightly, or a dull and melancholy one) have still limited great events to their own time, and most commonly to a very few years. But I am much mistaken if I have not proved that the universal slaughter of the witnesses is already past; though, at the same time, I do readily grant that there is just ground to fear that we are near some very trying judgments, of some years' continuance. But I have said enough of this above, and therefore shall add no more here. But,

3. Seeing I have touched but slightly upon the millennium, or the thousand years' reign of the saints on earth, I shall desire you to think a little further on this, as the greatest event that is to happen before the end of the world.

I dare not, indeed, expatiate upon this vast subject; only I shall suggest a few things concerning it.

1st, The first is, that this is to begin immediately after the total and final destruction of Rome Papal, in or about the year 2000; and that, therefore, Christ himself will have the honour of destroying that formidable enemy, by a new and remarkable appearance of himself, as I said above. But, 2d, We must not imagine that this appearance of Christ will be a personal one, no more than his appearance in the destruction of the Jews by Vespasian and Titus was such; for the heavens must retain him until the great and last day of the consummation or restitution of all things. (Acts iii. 21.) 3d, Yet we must have a care of confounding this millenary peaceful state of the Church with the day of judgment, seeing nothing is more plainly distinguished than these are in the 20th chapter of the Revelation, where it is told us, that after the thousand years are expired, Satan shall be again let loose, and men shall apostatize almost universally from Christ, and make war against the saints; and that after the destruction of those enemies the day of judgment shall commence. And, therefore, 4th, We are not to imagine that the millenary reign of the saints shall be free from all mixture of hypocrisy and wicked men, or from sin and trouble, seeing the sudden and general apostasy that follows that period is a demonstration that all were not Israel that feigned themselves to be of it, and wanted, therefore, only an opportunity to shake off the Church's yoke. Nay, the expiration of that period shows that long peace and prosperity must have corrupted the Church itself; else it cannot be conceived to be consistent with the equity and goodness of God, to suffer her enemies to go so near to the total extirpation of his own professing people.

These things I have hinted thus, because I have no time or room to insist upon them as the subject does require. But I do the more readily pass them now, because a late learned author\* has materially considered

\* Dr Whitby's Treatise of the Millennium, added to his Paraphrase and Comment on the Epistles.

them, at least the three last of them ; wherein he has very much confirmed my Apocalyptical thoughts, which several years ago I had entertained upon this head.

And the same author\* has prevented my inquiry concerning the call of the Jews, and their national conversion to Christianity ; for, as I took notice before, I could never fall in with the strained interpretation of Rev. xvi. 12, as if by “the kings of the East” the Jews were to be understood, and that, consequently, their full conversion was to be under the sixth vial. Therefore, after various thoughts upon this head, being satisfied that the Jews were to be converted, and that this great event could not be wholly left out in the Revelation, I did at last conclude that this must not be (whatever particular conversions of some part of them might happen) until the final destruction of the Popish party ; whose idolatry, villanies, lies, and legends, and bloody temper, is the chief thing that prejudices them against Christianity. So that I did at length conclude that the resurrection or revival of the ancient Jewish Church is understood by the resurrection of the martyrs (Rev. xx. 4) ; who, being thus added to the true Reformed Christian Church, and making up one body together with those Gentile believers, in the fulness or ripened state of the Gentile Church, shall be to them as life from the dead. (Rom. xi. 15-25.)

One notion only I crave leave to add to those of the above-cited author on these heads, viz., that I look upon the millenary state to be the most eminent and illustrious time of the Christocracy (I hope none will reject the word, though it be new, seeing it is so expressive of the thing), wherein Christ will revive, but in a more spiritual and excellent way, the ancient theocracy of the Jews. For as under Moses, the judges, and kings of Judah, God acted as king of the Jews (or Christ rather, in a more peculiar and immediate sense, as I may perhaps have an occasion afterwards to prove to the world),

\* Treatise of the Millennium, and on the 11th of the Romans, and in the Appendix to the same.

so I do expect, that after God has delivered his Christian Church from spiritual Egypt, and destroyed his enemies in the Red Sea of their own blood, he will once more exert his power and authority, and our blessed Redeemer will reign as the king of his people, not indeed in such a pompous way as among the Jews of old (for John saw no temple in the New Jerusalem—Rev. xxi. 22), but in a way adapted to the New Testament dispensation, and more immediately preparative unto, and typical of, the state of glory in heaven, after the day of judgment is over.

And now that I am upon this great prophetic event, I cannot forbear to give you a new conjecture upon the last numbers of Daniel. For his seventy weeks of years (Dan. ix. 24) are already remarkably elapsed in the incarnation and death of our Redeemer. And the number of two thousand days (Dan. viii.) are plainly to be interpreted of the time of Antiochus Epiphanes his profanation of the sanctuary; for as it is restricted to that short period, as is plain to any that will attentively consider the words themselves (Dan. viii. 9-14, especially if compared with verses 21-26), so the Spirit of God, by designing this period by the title of *νυχθημερον*, or a period of evenings-mornings (that is, natural days), does plainly assure us that we are not to interpret these days prophetically for years, as we are allowed to do the seventy weeks, and other numbers. To return, therefore, to the last numbers of Daniel: there are two distinct periods of time, as I take them to be (though all other interpreters go another way) to be found in his 12th chapter. The first is of a time, times, and a half, or three years and a half (Dan. xii. 7); that is, twelve hundred and ninety prophetic days or years, as Daniel himself has it explained to him, verse 11. This, therefore, is the same period of time that John borrows from Daniel, and accommodates to the duration of Rome Papal, excepting that there is the difference of thirty days or years; only that era of this period in Daniel is vastly different from that of John; for as to the latter,

we have seen it already, but as to the former, Daniel fixes it at the scattering of the holy people, or the Jewish nation (Dan. xii. 7), and at the taking away of the daily sacrifice, and the setting up of the abomination that maketh desolate. (Dan. xii. 11.) Now our Saviour, who was certainly the best expositor of his own word, explains this abomination that maketh desolate, and which was to pollute and ruin the sanctuary, to be nothing else but the idolatrous and desolating Roman army; as we see by comparing Matt. xxiv. 15, with Luke xxi. 20, 21. The epoch, therefore, of the time, times, and a half in Daniel, or his twelve hundred and ninety years, must be the year 70 from the birth of our Saviour, when Jerusalem was taken, if we should consider the beginning of the setting up the abomination that maketh desolate. But seeing the era of this number is not the beginning of the conquest of the Jews, but the complete scattering of that nation, or the accomplishing the scattering of the power of the holy people, as the words are (Dan. xii. 7), and the full setting up of the abomination that maketh desolate (verse 11), which was not done till Hadrian's time, who fully conquered the Jews, and built a city near the ruins of Jerusalem, which he called *Ælia*; building, at the same time, a temple to Jupiter, on the ground where the temple had stood, and engraving over the gate of this new city the figure of a swine, in derision of the Jews,—now this work was finished in or about the year 135; from whence the period of twelve hundred and ninety years leads us down to A.D. 1425; which, in prophetic reckoning, is the year 1407. About which time the Papal power was at its utmost elevation; for after this time the Hussites, Albigenses, Wicklifites, Waldenses, Picards, &c., began to fall before the Romanists, until they were in a manner totally extirpated before another century had wellnigh run out. Now this dismal period expires about this time; and then there follows the second period of thirteen hundred and thirty-five days or years (Dan. xii. 12), which being

calculated from the year 1407, terminates A.D. 2742; that is, 2722 of prophetic reckoning; which, therefore, includes the begun downfall of the Papacy under the seven vials, and the final accomplishment thereof afterwards, together with the greatest part of the millennium, and consequently the great conversion of the Jewish nation during that period. And perhaps the begun apostasy of Jewish and Gentile Christians (which is to issue in an universal war against the saints, upon the expiration of the millennium) may begin about that year 2722.

And now, that I have come again upon prophetic numbers, I shall venture to digress a little more still, in giving you some further illustration of these two great periods, from the 14th chapter of the Revelation; of which take these few hints at this time: In the *first* place, then, ye have a description of Christ's followers adhering to him during the reign and rage of Antichrist, from Rev. xiv. 1-5 inclusive; which must, therefore, reach down from the year 606, or 758 rather, to the year 1517; after which we have the begun revival of the Church of Christ represented, in the *second* place, by the testimonies of the three angels succeeding one another. The first angel has a commission to preach the Gospel purely to all nations (Rev. xiv. 6, 7), which must, therefore, begin with the preaching of Zuinglius and Luther, and does include, I humbly suppose, the periods of the four first vials. The second angel follows (Rev. xiv. 8), and proclaims the fall of Babylon, or the Papacy; and must, therefore, be synchronical with the fifth vial being poured out upon the seat of the Beast. The third angel gives men warning that they should not join with the Beast, and denounceth severe judgments against them that shall be found to do so (Rev. xiv. 10, &c.); which, therefore, relates to the last part of the time of the sixth vial, when the unclean spirits go forth to insinuate into the nations, in order to engage them to make war against the saints. (Rev. xvi. 13-16.) Now, after all these things, we have, in the *third* place, a typical or emblematical account of the deliverance of

the Church, and of the destruction of the bloody persecuting Antichristian party. Therefore we have, *1st*, The emblem of an harvest, which seems immediately to relate to Christ's gathering his Church into a happy state (Rev. xiv. 14-16); and then, *2d*, We have the representation of the final destruction of the Popish party, under the emblem of a vintage, wherein the bloody clusters of the several Popish fraternities and communities are to be bruised and squeezed to death in the wine-press of God's wrath (verses 17-20); but I have spoken already to this great period of time above, which issues in the blessed millennium, and therefore I shall say no more to it at this time.

Only there is one thing that falls in my way here, which ought not to be passed over in silence; and that is, to what period we are to refer the happy state of the New Jerusalem (Rev. xxi.), and of the blessed river and tree of life (xxii.); for I find interpreters at a mighty loss this way, whether these relate to the millennium, or heaven itself after the day of judgment is past; and, indeed, there are some things that seem inconsistent with either of these states. For what is said of the nations flocking into this new state, and walking in the light of it, and of the kings of the earth, that they shall bring in their glory and honour to the Church (Rev. xxi. 24-26), seems not to agree with the notion the Scripture gives us of the state of the glorified in the higher heaven after the resurrection, but does exactly suit with the peaceful reign of the saints, when Jerusalem, or the Church, shall be exalted above the nations, who shall all run into her; and yet, upon the other hand, there are things also that seem to be too great even for the blessed millennium, as we have given the notion of it above. Such is the account of the perfection of this state, that it will be exempted from all death, sorrow, crying, and pain (Rev. xxi. 4); and yet, as the former expressions may be adapted to the state of the Church triumphant in heaven, in a spiritual sense, so these last expressions may be made to suit also with the

state of the Church on earth during the millennium, in a comparative sense; that is, if considered with respect to the preceding afflicted condition of Christians.

Therefore, seeing this last glorious scene of affairs may be interpreted in relation either to the one or other of these periods, I conclude that we ought to interpret it of both, viz., of the millennium in a first sense, and of the future glory of the Church in heaven in a second and complete sense; for, as I observed above, that the sacred prophecies, particularly that in the 24th chapter of Matthew, and 2d chapter of the Second Epistle to the Thessalonians, are to be interpreted both in a first and second, or ultimate sense; so I do believe we must of necessity understand the account of the new heavens and new earth, and of the heavenly Jerusalem in this book; and if this be once supposed, then will it be easy to adjust the seemingly different figures used by the Holy Spirit in this place, seeing the whole is so contrived that it may correspond both with the millenary state and the future state of glory, viz., to the first as an emblem and type of the latter. So that, as the destruction of the Jewish nation and Church is given in such words (Matt. xxiv.) as to become this way an emblem of the final destruction of the world, so likewise is the millennium so painted and described (Rev. xxi.) as to be designedly given as a type of the state of the Church triumphant in heaven, after the day of judgment is over.

A *fourth* observation from what I said before is this: That our Reformers did not rashly, but upon just grounds, desert the Church of Rome, as Antichristian and apostatical.

For, not to insist upon prophetic indications of the Roman Church being indeed the great Antichrist, there are *four* things that lay a just foundation for all honest men's leaving that interest, viz., 1st, Gross errors, such as purgatory, human merits, and works of supererogation, indulgences, transubstantiation, &c.; 2d, Horrid idolatry, in worshipping angels, saints, and canonized persons, together with images, statues, crucifixes, and a conse-



crated wafer; 3d, The pretended infallibility of the Roman See, in imposing upon men's consciences what they please, and debarring us from reading the Scriptures ourselves, or making use of our own reason in matters of religion; and, 4th, The dreadful tyranny of that party, seen and felt both in their inhuman cruelties, persecutions, massacres, and diabolical barbarities used against all those that differ from them. For the proof of all which things let Chamierus be consulted, together with *Heydegerus de Babylone Magna, Turretinus de Necessaria Secessione ab Ecclesia Romana*; and, besides innumerable others, Stillingfleet's late pieces against the Romanists; for my time allows me not now to enlarge upon any of these heads.

Only, that I may not leave you without some specimen of Popery, I shall copy out in English the twelve articles of the Romish faith, additional to the twelve Christian ones, which are contained in the Apostles' Creed, as to the sum and substance of them. These twelve additional articles are contained in the famous bull of Pope Pius IV., dated at Rome in the year 1564, in the ides of November, and the fifth year of his Pontificate, which is to be found at the end of the printed canons and decrees of the Council of Trent; where, after an enumeration of the primitive articles, beginning with *Credo in unum Deum, &c.*—"I believe in one God," &c.—he proceeds to charge all men that would be saved to own and swear unto the following articles—also anathematizing all that do not so. These begin thus: *Apostolicas et ecclesiasticas traditiones, &c.*, which take in English thus:—

1. I do also (that is, together with the articles of the Apostles' Creed) most firmly admit and embrace the apostolical and ecclesiastical traditions, and all other observations and constitutions of the same (that is, the Romish) Church.

2. I do admit the Sacred Scriptures in the same sense that holy mother Church doth, whose business it is to judge of the true sense and interpretation of them;

which I will receive and interpret according to the unanimous consent of the fathers.

3. I do profess and believe that there are seven sacraments of the new law, truly and properly so called, instituted by Jesus Christ our Lord, and necessary to the salvation of mankind, though not all of them to every person—these are baptism, confirmation, eucharist, penance, extreme unction, orders, and marriage; which do all of them confer grace: and I do believe that of these baptism, confirmation, and orders, may not be repeated without sacrilege. I do also receive and admit the received and approved rites of the Catholic (that is, Roman) Church, in her solemn administration of the above said sacraments.

4. I do receive all and everything that hath been defined and declared by the holy Council of Trent concerning original sin and justification.

5. I do profess that in the mass there is offered to God a true, proper, and propitiatory sacrifice for the quick and the dead; and that in the most holy sacrament of the eucharist there is truly, really, and substantially the body and blood, together with the soul and divinity, of our Lord Jesus Christ, and that there is a conversion made of the whole substance of the bread into the body, and of the whole substance of the wine into the blood; which conversion the Catholic Church calls transubstantiation.

6. I confess that under one kind only, whole and entire Christ, and a true sacrament, is taken and received.

7. I do firmly believe that there is a purgatory, and that the souls kept prisoners there do receive help by the suffrages of the faithful.

8. I do likewise believe that the saints reigning with Christ are to be worshipped and prayed unto, and that they do offer prayers unto God for us, and that their relics are to be had in veneration.

9. I do most firmly assert that the images of Christ, of the Blessed Virgin the mother of God, and of other

saints, ought to be had and retained, and that due honour and veneration ought to be given to them.

10. I do affirm that the power of indulgences was left by Christ in the Church, and that the use of them is very beneficial to the Christian people.

11. I do acknowledge the holy Catholic and apostolic Roman Church to be the mother and mistress of all Churches; and I do promise and swear true obedience to the Bishop of Rome, the successor of St Peter, the prince of the apostles, and vicar of Jesus Christ.

12. I do undoubtedly receive and profess all other things which have been delivered, defined, and declared by the sacred canons and ecumenical councils, and especially by the holy Synod of Trent; and all things contrary thereunto, and all heresies condemned, rejected, and anathematized by the Church, I do likewise condemn, reject, and anathematize.

Lo, here, my friends, ye have a fair prospect of Popery, without any misrepresentation, or so much as comment; for these are the words of the creed itself, which all Papists are obliged to believe and profess, in order to salvation; and which all those who enter into religious orders do solemnly swear unto. And therefore it is plain that these things are not looked upon by the Church of Rome as disputable opinions, but as necessary articles of faith; and therefore let the author of the case of the Regale and Pontificat see how he can make good the last concluding words of his book, which are these: *Concors Romanæ et Reformatæ Ecclesiæ fides*, &c.—that is, “The faith of the Roman and Reformed Church doth agree, or is the same,” &c.; for if these things be so slight and trivial to him that he can (as the Popish Gallican Church doth) swallow and digest all, excepting the eleventh article, he must pardon others if they continue in the faith of the Reformed Church, as that which is oppositè to the Roman Creed in so many momentous particulars.

Nay, let me add one thing farther here, as a necessary consecutory or inference from what I have said in rela-

tion to this consideration we are still upon; that as our Reformers did justly separate from the Romish Church, so we have just ground also to continue separated from that Antichristian party.

Let others, under pretence of a dread of what they call schism, run back into Antichristian errors and heresies; let them, if they are so disposed, forsake pure Christianity, that they may promote the priests' power, and adorn their altars with gold and jewels; and let them, in order to enslave men's consciences and bodies both, sound a retreat to Babylon again. We, I hope, know our duty better than to run the risk of damning our souls, by becoming renegades to that bloody and wicked party, against whose abominations so many thousands of our ancestors witnessed, under racks and torments, at the stake in Smithfield, and elsewhere. They believed that what they did and suffered was in obedience to the call of God, saying, Come out from the apostate Romish Church, my people, that ye be not partakers of her sins, and that ye receive not of her plagues; for her sins have reached unto heaven, and God hath remembered her iniquities. (Rev. xviii. 4, 5.) And God forbid that any temptation should bring any of us back again to that sink of all impurities and errors, after we have enjoyed the sunshine of the Gospel in its purity and power so long! Therefore, seeing we know what interest we are to keep to, let us be faithful to it, by doing all we can for its security, establishment, and honour. And if God call us to suffer for it, let us act as the former heroes of the Reformation have done before us, that Christ may be glorified, and the Church edified by us, whether it be by doing or suffering, by life or by death.

The *fifth* and *last* observation that I shall propose to your thoughts, as the conclusion of all I have said, is this: That though we are not to live to see the great and final destruction of the Papacy, the blessed millennium, or Christ's last coming to judge the world; yet seeing death is the equivalent of all these to us, if we be so happy as to get into paradise, we ought therefore ac-

cordingly to spend and improve our time, that we may partake of the future glory when we go hence.

I say, death is the equivalent of all these things to us, if we be so happy as to get into paradise; for then we shall get the conquest over all Antichristian enemies, and be with Christ in a better state than any earthly millennium can be supposed to be, waiting until he come to judge the world, and till we appear also with him in glory, having re-assumed our then glorious bodies.

Improve your time, therefore, and all the opportunities and advantages of it, with your utmost diligence and seriousness, as remembering that ye are dying and accountable creatures, and that your time is given you for this very end, that ye may prepare for a better world.

And now that we see the beginning, not only of a new year, but of a new age, I must give a further vent to my zeal and concern for your souls' good upon this great and practical head, viz., the improvement of time, with respect to the upper world; that when I am gone I may, by what I have said, and am about to say, continue to speak still to those that shall survive me, and even (if this Discourse last so long) to succeeding generations also. And I suppose ye will the more readily bear with me in this, when ye remember with what unanimity and importunity ye desired me to print a sermon on this head, which I preached on New-year's-day 1699, from Ps. xc. 12. For seeing I was prevented in yielding to your desire, then, I shall lay hold on this opportunity to make amends, in some measure at least, for that seeming neglect, by presenting you with some useful hints on this subject.

And here, as I begin to speak upon this head, the story of Xerxes comes to my remembrance; who, when he saw his vast army of a thousand thousand men march by (with whom he expected to have swallowed up the poor Grecians), is reported to have wept upon this thought, that before a hundred years should run out, none of all that multitude would be alive; little imagin-

ing, that before the end of that very year he was to see the destruction of almost all of them, and draw his last breath himself also. For methinks it is a serious and weighty thing to think that before the end of this century, all those that now make a figure in the world will have finished their course, and be gathered into heaven or hell, new actors coming up on the stage in their stead. And yet while I lengthen out my meditation to the end of a century, I find just reason to contract my thoughts, and suppose I see both you and all others that crowd our streets and places of worship, or fill remoter islands and continents, gradually dropping into an eternity, some this year, some the next, and so on.

But to proceed to the consideration of the subject in hand: I suppose I need not tell you what we are to understand by the improvement of time, seeing this is too plain to need any explication in a general sense. And neither can it be dark to Christians in a spiritual sense; for it can denote nothing else but such a rational and religious regulation of our time, and disposal of our talents and opportunities, especially as we live under the advantages and means of the Gospel, that we may ever be occupied in doing and getting good, so as to find favour in the sight of God, and attain afterwards to the happy enjoyment of him. For seeing, as the apostle says, now is our accepted time and day of salvation (2 Cor. vi. 1, 2), we ought to take heed to ourselves, that we receive not the grace of God in vain. We ought to reckon, therefore, that this space of our life is given us, that we may be taken up in promoting the honour of God, and our own and other men's good, as being, in all these respects, in a state of trial. Let us therefore improve our time, by labouring to gain our own assent and consent fully to the terms of the Gospel, by studying the Word of God more and more, by a close and impartial trial of ourselves, by frequent and fervent prayer, and by an universal and constant obedience to all God's laws and institutions. And let us argue ourselves into this as our duty, by considering how dearly our Lord Jesus has

purchased our day of grace and opportunity of salvation; how many have been damned and lost for ever, by their not improving this talent of time; how dreadful the condemnation of such will be, who choose darkness rather than light; how unreasonable it is to be so careful of the body and so regardless of the soul; how strange it is, that we should not do that for our eternal advantage which worldlings do for a little temporal gain; and lastly, how uncertain we are of the continuance of our time and season of grace.

And seeing, in order to improve time aright, we ought to lay hold of all the special seasons and peculiar opportunities which God puts into our hands for this end, these will deserve to be particularly considered by us. But since it is the work of prudence, that every man know and observe his own circumstances and providential occurrences, in order to a right improvement of them accordingly, all that I can do here is to hint at some generals this way. Therefore, *First*, Let me advise you to make a right improvement of the circumstances of your outward lot in the world. Are ye in a state of prosperity? then be thankful to your gracious Benefactor. Are ye honoured? improve this, that God may be honoured through you. Are ye in any place of power and authority? lay yourselves out to advance the kingdom of God among men. Are ye rich? remember what Solomon says, that wisdom is good with an inheritance (Eccles. vii. 11); and therefore serve God with what he gives you. But if ye be in adversity, despond not, but remember, that as prosperity gives men greater advantages for doing good, adversity affords more seasons usually for getting good. For in the day of adversity we are more ready to think and consider, than in the time of prosperity, as Solomon says; for then is the time and season to consider the vanity and uncertainty of the world, to know ourselves better and God more, and to prepare more readily and thoroughly for another world. (Eccles. vii. 14.) *Second*, Improve your circumstances in relation to company or retirement. If ye be hurried with company,

labour to gain that by them which may in some measure make up your loss of time. If ye can get no good from them, then study, if possible, to do them good, by insinuating what may tend to their advantage; and then ye can have no reason to reckon your time lost. But if ye enjoy the company of good and wise men, it is not to be believed what profit and advantage may be got by mutual discourses to edification, where men are communicative, and can bear with different apprehensions about things, without running into heats and quarrellings. But if we are shut out from company, we may justly look upon solitude and retirement as a happy opportunity of advantage and profit, if we do but know how to improve the same, by filling up such seasons with study, meditation, and prayer. *Third*, Improve the means and opportunities of grace and salvation; for the end of all that Christ has suffered and done for us is to redeem us from all iniquity, and to purify us to himself a people zealous of good works. (Tit. ii. 14.) Therefore let us so hear the Word preached, and so join with the prayers of the Church, and so partake of the ordinances of Christ, particularly that of the Lord's supper, that we may be built up a spiritual house, as lively stones concurring to the raising up of such an edifice; and that we may become also a holy priesthood, to offer up spiritual sacrifices, acceptable by Jesus Christ to God. (1 Pet. ii. 5.) And, *Fourth*, If at any time, or upon any occasion, ye find the Spirit of God to move your thoughts and affections more sensibly than usual, as the angel moved the waters of the pool of old—oh! my friends, neglect not such a fair gale and favourable opportunity, but improve this happy season, and strike the iron when hot and malleable; for how dreadful must it be to quench the Holy Spirit, and stifle the convictions, motions, and influences thereof, especially such as are sensible and peculiar!

But seeing to begin aright is one great mean to carry on anything successfully, we ought to set about the improving of our time as early as we can, without any



delay or procrastination in a matter of this weight and moment. For it is only our present time that we can reckon ours. For as our yesterdays are irrecoverable, so our to-morrows are but may-bes and uncertainties. Therefore we are always called to hear God's voice to-day, if we will do it at all. And therefore let us not delay, but make haste, to keep God's righteous and holy commandments. (Heb. iv. 7, iii. 7, 13, 15; 2 Cor. vi. 2; Luke xix. 42; Isa. lv. 6; Job xxii. 21; Matt. v. 25; Ps. cxix. 60.)

Now if we would improve our time and life to advantage this way, let us be sure not to neglect the morning of time. And here, then, let me put you in mind of four mornings of time. The *First* is, the morning of your life; that is, the time of your youth, health, and strength. Such of you as have lost this season in whole or in part, pray double your diligence in the improvement of what remains of your time. But such of you as are young, be advised to remember your Creator in the days of your youth, and act so as ye may afterwards look back upon your past days with satisfaction and pleasure. (Eccles. xii. 1.) *Second*, The morning of every day is a time to be peculiarly improved for God and your own good; for the doing so has a mighty influence upon us as to the right spending of the rest of the day. It is a season that is not only *amica musis* (a friend to study), as the old saying is, but that is favourable also *orationi et devotioni* (to prayer and devotion); for while our minds are fresh and undisturbed with the hurries of company and business, it is certainly the fittest time for duty as well as study. And therefore, the saints of old were careful not to neglect this season. (Ps. v. 3, xcii. 2; Job i. 5; Mark i. 35; Acts v. 21.) *Third*, Improve the morning of every week carefully, viz., the Lord's-day. For as we discharge our duty then, we may expect God's blessing through the week more or less; but if we refuse to give God what is his due on his own day, we must not think it strange if God withdraw from us on those days that he has allowed us to serve ourselves upon. And hence it

is no wonder if we find that true which many have confessed with sorrow at the hour of death, that the profanation of the Lord's-day has been the inlet to all their after sins and miseries both. And, *Fourth*, Perhaps it may not be unprofitable for us to set apart the morning of every year, to review what we have done, and what has happened to us the year past, and to beg God's blessing through the year following. It has been the practice of some holy persons to do this—some reckoning the year, as it is usual with us in our computations, from the 1st day of January; and others reckoning it from the day of their birth, or baptism, or conversion; in all of which every one may take which way pleaseth him best. And now, that we enter upon the morning or beginning of a new century, let me beseech you to begin this work now, if ye have neglected it during the years of the last age which ye have run through, whether these have been more or fewer.

Having thus given you an account of time, and the opportunities and seasons of it to be improved, I shall proceed to recommend this duty from *three* considerations, and then to direct you how to do it, by proposing *three* rules to be observed this way.

In the *first* place, therefore, let me earnestly recommend this duty to you from three weighty considerations.

The *1st* consideration is this, That it is the duty and wisdom of every one of us to be duly and deeply impressed with the sense of the worth and value of time.

I might take occasion here to show you, from innumerable examples, that the best and wisest men in all ages, both Christians and Heathens, have been under the deepest and most constant impressions of the value of time. But as this would be too long for this place, so it is needless to insist upon it, seeing I believe ye can as little form an idea of a wise or good man that does not value or improve time as I can.

Therefore I suppose there is no need to prove to you the worth and preciousness of time—to you, I say, who

know the uncertainty of it, and yet how much depends upon the improvement and loss of it. But if any of you need any awakening this way, consider how valuable time will appear to a convinced sinner when he lies upon a death-bed, who sees himself dropping into another world, and yet apprehends that his peace is not made with God. Oh! cries the poor wretch, that I had spent less of my time on the world and my lusts, and more of it in minding the good of my own soul! O that I had those hours and days back again that I spent in taverns and bad company! O for a year, or a month, or a week at least, of health and strength, to make my peace with God! And pray, my friends, were ye never sick, and under some such thoughts then? Were ye not sensible then of misspent time? or did you never promise amendment and reformation if God should recover you? Where is now the performance of your vows? Oh! if there be any that forget God, and neglect to do as they have promised and resolved, let them consider their duty and interest in time, lest God tear them in pieces when there is none to deliver them. Alas! my friends, what would those poor wretches give for one day, nay, for one hour, who are now in the infernal prison? What would they give for one offer of a Saviour, who are now lamenting their slighting of the Gospel and their misspending their time and opportunities of salvation? Therefore do ye learn to value time more, and improve it better, before it be too late to retrieve lost opportunities. And this leads me to another consideration; therefore

The 2<sup>d</sup> consideration is, That it is our wisdom, not only to be impressed with a sense of the worth and value of time, but to be duly and deeply affected and influenced this way, so as to set about the improvement of it, as our greatest and most concerning duty and interest.

For it is not speculation, but practice, that we are to mind here; and therefore if our apprehensions of the worth of time do not influence us to improve it, they

will only tend to our greater condemnation. Therefore, that what I have said may so affect you as to incite you to do your duty this way, I shall not grudge a little pains in writing further on this head, in hope that ye will not be weary in reading what is written. Take it not amiss, therefore, if I address you with some seriousness and warmth of affection, and, through you, all others that may cast their eyes upon these sheets.

My dear friends, some of you have lived twenty, some thirty, some forty, some fifty, some sixty or more years in the world. Now, I beseech you to consider what you have been doing all this time. Have your performances borne any proportion to the mercies ye have received from God? Have ye been faithful to improve your talents for your God and Saviour? Have your convictions brought forth a saving conversion? Have your resolutions and promises been all performed? Has it been a matter of conscience to you to serve God with the best of your time, the greatest vigour of your thoughts, the utmost energy of love and delight, and, in a word, with all your heart and strength?

If ye have been deficient this way, then pray consider, not only how impossible it is to bring back any part of the time that is past, but how little, or at least how uncertain, the time is that remains to be lived over. And if any be secure this way because they are young, or strong, or healthful, let them remember how often the old carry the young to the grave, and the weak and sickly see robust and vigorous persons drop off before them. And what is our life at longest? Does not the Scripture labour, as it were, under a want of metaphors to describe its vanity, when it compares it to a handbreadth, a span, a vapour, the grass that is soon mowed down, the flower that quickly fades, the shadow that declines, and the tale that is told? How poor a thing, then, is it to be able no otherwise to number our days and years than by our being born at such a time, and having lived to such another time! There is, therefore, no more unreasonable desire in the world than to live

long where there is no concern to live well ; for this is only to wish to have more time to misspend—to sin longer than others, and to be more miserable in the other world. Besides that, it is impossible, as the course of things is now, to live long in a proper sense ; for, as the following distich expresses it :—

“ Vivere quisque ; diu quærit, bene vivere nemo :  
At bene quisque potest, vivere nemo diu.”

That is—

“ To live long all desire ; to live well none :  
Yet all may live well, but none can live long.”

For is it not for this very end that time is given us, that it may be improved and lived well, in order to our being fitted and prepared for the happy state of a glorious immortality ? Surely God did never make so glorious a creature as man, endued with an immortal soul, merely to live the life of a beast—to eat, and drink, and sleep, or to enjoy his sensitive lusts and pleasures.

Think, then, my friends, that according as ye improve or misimprove time, ye are to be happy or miserable for an eternity. For we are now in a state of trial, and upon our behaviour, in order to be rewarded or punished afterwards, as we shall be found to have acted when we come to be judged ; therefore we may rejoice now and take our pleasure as we please. (Eccles. xi. 9.) But we have reason to rejoice with trembling (Ps. ii. 11), when we remember that we are to be called before God and judged for all we do now. For they that live in the flesh, according to their lusts, must give an account to Him that is to be the judge of the quick and the dead (1 Pet. iv. 2, 5) ; and then every one of them will hear that dreadful word : “ Take the unprofitable servant, and cast him into the outer darkness, where there shall be weeping and gnashing of teeth.” (Matt. xxv. 25, 26, 30.)

Consider, therefore, that it is impossible to recall any moment of time that is lost, in a proper and physical sense ; and that thus it is a foolish and ridiculous wish :

*O mihi præteritos referat si Jupiter annos!*—"O if God would give me back the years that are past!" But yet, in a moral sense, we may be said to bring back past time, when, by doubling our diligence, we do in some sort retrieve the misimprovement of former days. But then it must be remembered, that this must be done now or never; for if our time comes to an end here, there is no returning to a state of trial again, such as we now enjoy. "If a man die, shall he live again?" (Job xiv. 14.) No, alas! says Job; for "as the cloud is consumed and vanisheth away, so he that goeth to the grave shall come up no more (that is, to live on earth again, as the following words explain the meaning). He shall return no more to his house, neither shall his place know him any more." (Job vii. 9, 10.) Therefore, let us all say with him (and improve the thought): "When a few years are come, then I shall go the way whence I shall not return." (Job xvi. 22.)

Now, besides all these things, it may be of great use to enforce this consideration, to take a view of the complexion and genius of our age, or the time wherein we live. For if the Apostle Paul, when he exhorts his contemporary Christians to redeem the time, gives this as the reason of his advice, "Because the days are evil" (Eph. v. 16), I am sure we have much more reason to call the days wherein we live by this name. For the sense of the apostle, when he calls the days wherein he lived evil days, is no doubt this chiefly, if not only, that they were afflictive and perilous times; for times of troubles are called evil times, or evil days frequently in Scripture. (Gen. xlvii. 9; Ps. lxxvii. 2; Amos v. 13, 18.) But we may justly take this in a larger sense, in reference to our times; for an age or time may be denominated evil either with respect to the abounding of errors, profaneness, or calamities. And upon all these accounts these days of ours may be justly said to be evil. For as to errors, how many and how gross are these! How many deny the Lord that bought them! How many oppose his divinity and satisfaction

both ! Yea, how many revile him as an impostor, and ridicule all revealed religion ! Nay, how many dare blaspheme God, and deny his being, and even the first principles of natural religion ! And as to profaneness and immorality, where did we ever hear or read of more among Christians ? Nay, it may be a question if ever the Heathens were worse than most Christians are now. And again, as for calamities and troubles, we see what other Churches have suffered of late, and do suffer still ; and we see in how tottering a condition all the Protestant interest is. And though I believe it will prove a burdensome stone to the enemies of Christ, yet how far God may suffer them to prevail for a time none of us know ; only I am afraid we are upon the brink of very great troubles : and that (as I have hinted already) as we have been, like Israel of old, peculiarly blest with mercies and privileges, and are as peculiar and singular in sinning, so we are like to be punished in a peculiar and particular manner also. So that if there be (as sure there is) a rule to judge of the connection of mercies, sins, and judgments, we may see our case as well as that of Israel of old, in the prophetic threatenings of God to that people, when he says : “ You only have I known of all the families of the earth ; therefore will I punish you for all your iniquities.” (Amos iii. 2.)

Seeing, therefore, this is the state and complexion of our time, let us take heed to ourselves that we be not involved in the sins of it, lest we come under the judgments also that seem to hasten on this generation. Consider, for this end, the apostle’s advice. “ Beware,” says he, “ lest as the serpent beguiled Eve, so your minds should be corrupted from the simplicity that is in Christ.” (2 Cor. xi. 3.) Let us not, therefore, hear the instruction that causeth us to err from the words of knowledge (Prov. xix. 27) ; but let us beware lest, being led away with the error of the wicked, we fall from our own steadfastness. (2 Pet. iii. 17.)

But yet, be not so selfish as to mind only your own concerns, but remember that ye are members of a city,

of a Church, and nation ; and that ye are members also of the catholic Church of Christ that is everywhere dispersed : and, therefore, act as under all these ties and relations : and if ye can do no more, intercede at least with God that he may be gracious—stand in the gap, that ye may, if possible, avert his displeasure. Act therefore, as serious, faithful, and importunate remembrancers of the Lord, giving him no rest, but crying unto him night and day until he arise, and until he make his Zion and Jerusalem a praise in the whole earth. (Isa. lxii. 6, 7 ; Luke xviii. 7.)

There is yet a 3<sup>d</sup> consideration which I would add to the former, in order the more effectually to recommend this duty to you, viz., the improvement of your time. And this is what is indeed frequently insisted upon, but I am afraid very little lived up to, viz., that we are in the sight, and under the inspection of an all-seeing God, who is to be our judge at last.

O my friends ! is this a matter only of speculation to you ? Dare any of you do that in the sight of God which ye would be ashamed to do in the view of the world ? I remember I have heard of an eminently holy man, who, being tempted by a harlot to commit lewdness with her, in a place where she was mistress and had the command, seemed to consent for the present, with this condition only, that she should find out a close retirement, where none could be present and see what they did. Upon which she carried him from chamber to chamber, and from place to place. But he had still something to object against the privacy of every one of them. At length she brought him to a very dark and obscure corner, telling him that none could see what was done there but God and the devil. “What !” said he, “is that nothing ? You must carry me where neither God nor the devil can see us, else I will never do what you desire.” And I remember also I have heard of another, who being tempted in like manner, consented upon condition of having liberty to choose the place ; which being granted, he chose the public market-place.



When she refused this, saying she could not for shame do so in the open view of the world, he replied that he durst far less do this in the sight of God; and asked how she durst do that in the sight of God which she was ashamed to do before men?

Even the Heathen moralist, Seneca, adviseth men to act in all things as if they had both God and the wisest and best of men looking on. "Set Cato, Scipio, or Lælius, before you," says he, "or some such excellent person, upon whose appearing even the most wicked person would be frighted from doing amiss openly." But he adds in another place: "What will it avail you to hide yourselves and your actings from men, since there is nothing concealed from God? for he looks into our breasts, and is present in our very minds and hearts." And elsewhere: "It avails a man nothing," says he, "to shut up or stifle conscience, since everything we do lies open to God's view; and, therefore, our great wisdom is to act so that we may approve ourselves to him."

How consonant are such expressions to the sacred Standard of our holy religion! And what shall we answer to our Master at the great day, if we suffer such persons to exceed and outrun us who are Christians? Let us therefore mind the principle that swayed Joseph when he said, under a very great temptation, considering his low and obnoxious condition: "Shall I do this great wickedness, and sin against God?" (Gen. xxxix. 9.) And let us imitate David, who set the Lord always before him, and looked upon him as present at his right hand, to the end that he might never be moved, but be encouraged still to trust in him. (Ps. xvi. 8.) For we are ever to remember, that our secret as well as public sins are set in the light of God's countenance (Ps. xc. 8), seeing the darkness hides us no more from God than the meridian light of the sun. (Ps. cxxxix. 12.)

But we must consider, likewise, that we have not only a constant witness and inspector of our actions without us, but one within us, even our own conscience; which doth excuse or accuse us, according as we behave and

act. And as one says well on this head, *Quid prodest non habere conscium, habenti conscientiam?* that is, "What avails it to have no witness of our actions, while we have a conscience that keeps an exact register of all we do?" Only we must remember that this is but a secondary witness; for if our heart condemn us, God is greater than our heart, and knows all things. (1 John iii. 20.)

And now, my friends, I have done with what I had to say to the three considerations, from which I proposed to recommend and enforce this great duty of improving our time. And I leave it to you to consider whether what I have said be not sufficient this way, through the blessing of God, and your pains and concern to apply to yourselves what has been said.

Therefore, in the *second* place, I proceed to direct you how ye may attain rightly and successfully to improve your time to the best advantage, as ye are Christians, and accountable creatures. And this I shall do by proposing *three* rules, which will take in all that is necessary or useful this way; though the first rule is the principal and only direct one, which doth take in the whole of our duty this way, the second and third being only subservient unto this, though exceedingly useful, if not necessary also, in their places.

The *1st* rule is this, that ye take heed that ye lose not your time and the opportunities and seasons thereof by sin and vanity; but that it be always filled up with the conscientious and diligent discharge of all necessary duties.

This being, as I said already, the principal rule in order to the regulation of our time, and being so contrived as to direct us, both negatively and positively, as to what we are to avoid and what we are to do, I shall accordingly consider it distinctly in both the parts of it.

The *first* part of this rule teaches us how time is lost, and what we are therefore to avoid in order to the right improvement of it. And it is necessary to premise this before we consider the other part; for we can only then

apply ourselves to fill up our time wisely, in the performance of those duties in the discharge whereof the redemption and improvement of time consist, when we apprehend what those things are which are detrimental and hurtful to our souls, both here and hereafter.

Now, in the general, we are to take care to rescue our time out of the hands of those two grand robbers, that thief it away from us, viz., sin and vanity. For as we are carefully to avoid the misspending of our time, by thinking, doing, or speaking what is sinful in itself; so we are to take heed of such things which, though they are not simply sinful in themselves, are yet such trivial matters or by-concerns as become sinful to us when we spend too much time upon them, or mind them as if they were our most weighty and principal business.

But because those things that are evil and sinful in themselves, such as blasphemies and lies, immorality and profaneness, ought not to be so much as named among Christians, or have a moment's time allowed them, so as to be entertained or thought upon with delight or design, far less brought forth in life and action, we shall therefore pass by these wholly at present, in order to consider those things that, though lawful in themselves, ought not to be so minded as to take up all or most of our time. Allow me, then, to give you my advice in these things following.

Be not too prodigal of your time, in the gratification of your senses and the services of your body. Let the cultivation and adorning of your souls take up more of your time than the clothing and dressing of your bodies. Be not buried in sleep and sloth too long, while time is so short and uncertain, and ye have so much business to fill it up with. Neither do ye allow yourselves more time than is necessary or convenient for the feeding and pampering of your bodies. Be not like them, therefore, who are so severely reprov'd by God for living sensually in this world, when they ought to have minded higher things—of whom this sad character is given: “That they put away far from them the evil day; that

they lay upon beds of ivory, and did eat the lambs out of the flock and the calves out of the stall, chanting at the sound of the viol, drinking wine out of bowls, and anointing themselves with the chiefest ointments; but that in the meantime they were altogether unmindful of the state of the Church, and no ways grieved for the afflictions of Joseph." (Amos vi. 3-6.) Therefore, as the apostle exhorts, let us walk honestly, as in the day (or clear sunshine of the Gospel), not in rioting (or in dancings, *κωμωδία*) and drunkenness, not in chambering and wantonness, not in strife and envying; for these things, says he, are the making provision for the flesh, to fulfil the lusts thereof. (Rom. xiii. 13, 14.)

Spend not too much of your precious time in divertive exercises and recreations. We may, indeed, use these not only lawfully but profitably, both with respect to the health and strength of the body and the vigour even of the mind—which being unbended for a while with innocent amusements, will be in better case to return again to close thinking; but we must not make recreation our business, as too many do, who are so intoxicated with the secret witchery of gaming as to have their minds rendered almost incapable of any close application to serious and important matters.

Spend not too much of your time in company and discourse, unless business oblige you to do so. The company of atheistical and wicked men, especially if they be witty and of an engaging temper, carries commonly an infection with it; and their discourse breathes a secret and insinuating poison, that every one has not a strong enough antidote in his nature to resist. And though the company we associate ourselves with be good, yet we are to remember the old saying: *Amici sunt fures temporis*; that friends are frequently the thieves that rob us of our time—the commodity that, of all others, we are to be most parsimonious of, seeing we can never retrieve its loss. To visit friends is often a great duty; but it is frequently to the hurt both of the visitors and visited that these are made. For, as much time is

commonly lost this way to no purpose, so the discourses that are the entertainment of most companies are too often mere vanity, if not worse; for it is too customary at such times to give way to foolish talking and jesting, or to censorious reflections upon other persons. There is an innocent freedom, indeed, and facetiousness in discourse, which is both allowable and pleasant; but, alas! how soon doth this degenerate, if great care be not taken to keep our minds in a right poise! And if I appear to any to be rigid in what I say on this head, let it be remembered that Christ has forewarned us that we must give an account of every idle word as well as unwarrantable action, in the day of judgment. (Matt. xii. 36.) As, therefore, we are to avoid moroseness on the one hand, so we are to take care that we tire not our friends by too frequent or too long visits. There are, indeed, some such friends in the world, though very rare to be found, who the more they are together, do the more love and profit one another. But as to ordinary friends the case is quite otherwise—in relation to whom Solomon gives this wise advice: “Withdraw thy foot from thy neighbour’s house, lest he be at last weary of thee, and so hate thee” (Prov. xxv. 17); that is, according to the gloss of some upon the words: Make thyself precious; wear not out every man’s threshold, by obtruding thyself upon them; neither make thyself vulgar and cheap, as a mean commodity, that is every man’s money.

But remember, also, that ye may be guilty of misspending your time in vain and unprofitable musings as well as in vain discourse. Idle thoughts are as foolish a misspending of time as idle words; for every sort of thinking and meditating is not judicious no more than holy: and though a man think not upon his lusts, he may think very impertinently, and consequently sinfully.

And this is not only the fault and weakness of plebeian, but of learned heads, who misspend time frequently, as much as any other sort of men, upon their *difficiles nugæ*—their useless yet painful curiosities and

niceties. This was the custom of the learned doctors of old Athens, who spent their days in almost nothing else but telling or hearing some new notion, scheme, or theory; and then disputing *pro et contra*—for and against it. (Acts xvii. 21.) But while they were earnest to dispute about *forma substantialis, universale a parte rei, fuga vacui*, apathies, the possibility of motion, and such like *nugæ* and whims, they forgot God and solid religion; and were such sceptics, or superstitiously ignorant (for ye may interpret the words either way) that in the midst of their multitude of gods, they were willing to erect one altar more, with this inscription: Ἀγνωστοῦ θεοῦ —“To the unknown God.” (Acts xvii. 23.) It is true, indeed, there are many curiosities of this kind that a wise man may improve to great advantage; but when they are made our main or only business and study, instead of being parergons, or by-studies, we are certainly far out of the road of true wisdom. What profit has the metaphysician, in abstracting from all particular beings, that he may define *ens* generically, as *unum, verum, bonum*, while he is ignorant of Him that is truly such? To how little purpose at length will the mathematician find he has studied, in order to adjust and determine the proportions of points, lines, sides, and angles, if he neglect the proportions of piety and virtue! What will it avail the astronomer to see the planets through a tube, if he fall short of the happy world at last that is above all these? Is any man the better for being able to adjust and reconcile the Egyptian, Chaldee, and Grecian dynasties, by reducing all the different eras of nations to the Julian period, while he neglects to number his own days so as to apply his heart to true wisdom? And lastly, what advantage has any man, by being able to speak all the languages in the world, while he worships and praises God in none of them?

Nay, I tell you further, that a man may even mispend his time in the service and worship of God, circumstantially considered. For though we worship God, yet what advantage can we reap by it, if we do so ig-

norantly, or hypocritically, or customarily, and merely for the fashion, or profanely and irreverently, or dull and heartlessly? Nay, we may lose our labour this way also, when by this we thrust out more immediately incumbent and necessary duties, or when we neglect the performance of this, till we be altogether unfit for it, offering thus to the Lord a corrupt thing while we have a male in our flock.

And if thus we may misspend time, how much more are we like to do so while the cares of the world, and the inordinate desire of what we call its pleasures, profits, and honours, jostle out religion both from our thoughts and lives? Solomon adviseth us not to labour to be rich; but he immediately subjoins: "Cease from thine own wisdom." (Prov. xxiii. 4.) Whereby he insinuates that a man must be mortified to his carnal and worldly ratiocinations, and taught by the Spirit of God to know the true value of things, before he can possibly learn this lesson from him. However, he positively determines these two things: That "he that hasteth to be rich hath an evil eye;" and "That he that does so shall not be found to be innocent" (Prov. xxviii. 22, 20)—mottoes that all men might find it convenient to write on the heads of their books of accounts; and if Solomon's words have little effect upon you, consider what a greater than Solomon says of a covetous or anxiously solicitous disposition and practice, in the 6th chapter of Matthew, where he represents and condemns it as unchristian and heathenish, and as unreasonable and pernicious. And, after all, remember these serious and pungent words of his: "What is a man profited, if he gain the whole world and lose his own soul? or what can a man give in exchange for his own soul." (Matt. xvi. 26.)

And now I hope I have said enough as to the things we ought to avoid, if we would rightly improve our time; but seeing it is not sufficient to know how time is lost, unless we know also what we are to be occupied about, and wherein the best and wisest disposal of our

time stands, therefore we must further consider the great and necessary duties with which we ought to fill up the seasons and vacuities of our life.

And therefore I proceed now to

The *second* part of this great and principal direction concerning the improvement of our time, which is this: That we take care to fill it up with the conscientious and diligent discharge of all necessary duties.

And here, though in the general we cannot but know that our time is wholly to be taken up in getting and doing good, yet we must remember that it is only in relation to time that we are to consider our duties in this place; and therefore I am only to consider here those great and necessary duties which are always obligatory upon us, and the neglect of which is inseparable from the misimprovement of time. For it cannot be supposed that I should so much as hint all those things that come under the general notion of duty, or consider those things which particular circumstances and emergents render obligatory to us, or such duties which are called relative, from the stations we are in and the relations we bear to others.

There are, therefore, a few things only which I shall recommend to you as altogether useful and necessary, and which none of us can ever plead exemption from.

And, in the *first* place, let me beseech you to improve your time by frequent, diligent, and serious reading and studying the Holy Scriptures, in the first book of which you will find your minds led up to the first antiquities, which no other book beside can furnish you with any just account of. There we see the origin of man and the world—man's primeval state when first created—the original of sin, death, and misery—the submersion of the first race of men by the great deluge which Heathen antiquities speak of only as through a cloud—the first spring and dawning of mercy and hope to lapsed man—the succession of the first and most primitive Church, and the beginning and progress of Gentile idolatry, superstition, and wickedness; together with the first



original of nations, cities, arts, governments, languages; and in all these the superintending providence of God, in its justice and goodness, wisdom and steadiness. And by this knowledge we bring back, as it were, all past time, and make it our own as to our profit and advantage. In the other books of Moses we have an account of God's erecting a poor oppressed people to be a Church, and God's peculiar possession; wherein we see his wonderful appearance for them by signs and miracles—his strange and unusual way with them in all their journey, in trying, feeding, and preserving them—his giving them laws, ecclesiastical, moral, and political—his wrapping up most profound mysteries under ceremonies and customs, and his bringing them into a noble country with power and glory, destroying their enemies before them; together with innumerable observable occurrences and theoretical and useful things to be taken notice of therein. The historical part of the Old Testament, that follows that of the Law, as the Jews call it, gives us a relation of most admirable and great revolutions and transactions as ever fell out in the world; wherein we may observe the various and yet uniform steps of divine Providence in governing the world and the Church—God's trying and yet rewarding the righteous—his permitting sin, and yet punishing sinners. In all which occurrences we have the best examples that can be to be imitated by us, and an account of the worst also, that we may avoid such pernicious courses. The Book of Job is a mirror wherein we may learn what afflictions the best men are liable unto, and what reproaches they may unjustly fall under even by good men like themselves, through mistake and infirmity; as also, how we ought to behave in the time of calamity, and what the end of the Lord at length usually is. The Psalms are the most excellent model of practical and experimental piety, and the best prayer-book and directory for devotion that ever the world was blessed with. The Proverbs of Solomon are the most excellent and refined ethics that were ever published, or ever will

be. Ecclesiastes is the noblest picture and demonstration of the world's vanity; and Solomon's Song the most spiritual pastoral, the finest allegory, and the divinest poetical description of the love between Christ and devout souls, that ever saw the light. The prophetic writings give us the noblest and distinctest idea of God's government of nations, and the righteousness and equity of all his providences and administrations, besides innumerable other lessons to be learned from thence.

And as for the New Testament, the first thing that occurs to us is the most excellent part of the whole Bible—I mean the fourfold history of our blessed Saviour. O let your thoughts dwell long and strike deep here; for all the historical passages of the Gospels, all the wise and sage parables to be found there, all the miracles wrought, all the prophecies mentioned, all the truths revealed, and all the counsels and exhortations there given—I say, all these are as so many rich veins of what is more precious than the finest gold, and admirable and useful above all thought. The Book of the Acts of the Apostles gives us a noble and impartial account of the beginning and progress of the Gospel, and the first settlement of the Church; wherein we have a naked and clear view of Christianity in its purest and primitive dress, together with some most profitable examples and useful discourses. The Apostolical Epistles give us a full and copious account of the religion of the blessed Jesus, both in its principles and practice—its original and design. So that these are sufficient alone, if rightly understood, to enlighten our minds, to influence our affections and designs, and to regulate our lives and conversations. And the Book of Revelation, though dark and enigmatical, represents to us, in an august and lofty manner, the rectorship of our Lord Jesus in governing the world, over-ruling and disposing the designs and actions of men, and making all things at length work together for the illustration of his own glory and his people's good.

Thus we see something of the special properties of the several parts of the Scripture, and what excellent things may be learned from thence. But let us consider also those properties that are common to the whole Bible and every part of it. Let us therefore look upon all the books that compose this sacred volume as divinely inspired, and as designed, in all respects, for our profit and edification. (2 Tim. iii. 16.) Therefore let us read and study them, "not as the word of men, but as they are indeed, the Word of God;" that is, so as to prize and value them according to their worth—to love and delight in them—to praise God for them—to meditate upon them as men, not as children—and to conform our lives wholly to them. And in order to become thus the humble, impartial, and obedient scholars of Christ, let me put you in mind of one thing, than which nothing is more neglected, and yet nothing more necessary in order to profit truly by the Bible, namely, that ye have a care of laying down any opinion or scheme of opinions in matters religious, previously to your having impartially examined the Sacred Scriptures in such matters; for they that do so come not to be taught of God, but to dictate to the Almighty, and are not afraid often to wire-draw the sacred text, in order to force it to speak, not what it really does, but what they would have it do, as best suits with their prejudices, passions, and party designs, that I say not lusts also. Therefore let me desire you (as I have often done from the pulpit) to make the Bible itself, and particularly the New Testament, your chief (and in a proper sense only) system, confession of faith, and creed; for whatever excellency there is in any human composites of this kind, we are to own them no further than we find them to agree and harmonize with the Divine Oracles.

In the *next* place, let us improve our time by frequent, serious, and close meditation on divine and profitable things. Let the character of the blessed man (Ps. i. 2, 3) be ours, by our meditating on the laws and truths of God day and night; for to what purpose do we read

the Scriptures and other good books, if we be not at pains to penetrate into the things therein contained? Now it were endless, and in some sense impossible, to name all those things that may be profitably thought upon. But perhaps it may not be amiss to suggest to you the principal heads of sacred theology; by which, as so many avenues, ye may attain mentally to converse with God and truth.

In the *first* place, then, meditate on God himself—his attributes, works, and word, and the blessed Persons of the Godhead. Then think on man in his first innocent state, in his lapsed condition and begun recovery, and on thyself particularly—thy nature, thy faculties, thy state, thy faults, thy end, thy duties, and thy privileges and advantages. Meditate often on Jesus Christ—his person, his properties, his offices, his merits, his sufferings, his conquest, his business and work now in heaven, and his management of the Church on earth and the world in general. Then think of the Holy Spirit—his office, work, and influences. And let the Church also be considered in its obligations, ordinances, sufferings, progress, and victory; and think likewise of the particular state of the saints of God on earth—their temptations, the principles by which they are acted, their conversation, and the promises made them. Hence let your minds be led in to contemplate the great blessings of true religion, such as conversion, justification, adoption, sanctification, peace of conscience, joy in the Holy Ghost, communion with God, the prelibations of heaven, and final perseverance. And then let your thoughts terminate upon what we call the last things. Think, therefore, on death—its certainty, yet the uncertainty of the time of it, the great change it brings upon us, how terrible it will be to be unprepared for it, and the happiness of being ready for so great a change. Then think upon the dissolution of this world, when the elements shall melt with fervent heat, and this vast pile of our planetary world become one great bonfire. And from thence let your minds contemplate the great day

of judgment, those grand assizes where all mankind must be impartially judged, and sentence be pronounced upon them accordingly. And after all, let your thoughts pass beyond the limits of time, and step into the eternal state. There go down to the infernal prison for a while, and view the horrors of the place, the frightful aspect of the company, and the intenseness and perpetuity of the torments. Then mount the steep ascent, and soar aloft upon the wings of contemplation to the blissful regions of the celestial paradise. There satiate your thoughts with the pleasures and beauties of the place, the felicity and joys of that state and government, the excellency of the company, the glory of the discoveries made there, the noble employment that takes them up, and the eternity and immutability of all these. Think, then, upon these few hints, my friends (where there are almost as many subjects as words), and ye can never want matter for your thoughts to work upon.

And now, seeing all our study and meditation must be so managed that we may receive some real and abiding advantage, let us ever call ourselves to a serious and impartial account as to the spending of our time; for how can we satisfy ourselves without conversing with our own souls, in order to know how it is with them? and how can we attain to know ourselves if we never examine and try how it is with us? If merchants and men of business are so careful to set down everything in their journals and books of account, that they may be able exactly to balance what they call their debit and credit—their losses and gains—ought not Christians to mind their eternal concerns with the like exactness and accuracy? How wonderfully does Seneca speak on this head, when he tells us that, in imitation of one Sextius, whom he highly commends, he had been accustomed to examine himself every night! “When at night,” says he, “the candle is out, and all is still and quiet, then do I look back upon, and search all the day past, by measuring and running over all I have thought, said, or done. I hide nothing from myself; I overlook and pass

by nothing. I say to myself: So and so thou hast done unadvisedly; do so no more. And again I ask myself: What evil have I healed? what vice have I resisted? what passion have I moderated? what lesson have I learned? and what good have I done? And O," says he, "what a sweet sleep follows after this recognition of a man's self, when one is conscious of his impartiality and seriousness in the review and censure of himself and his own manners!"

And to this purpose we find an excellent direction in the golden verses, as they are called, of old Pythagoras, which begin thus: *Μηδέε ὑπάρρον*, &c. The sense of which I render thus:—

"Before thine eyes to slumber sweet give place,  
Be sure the past day's journal first to trace;  
Survey thy steps and actions all; then say,  
Which good, which bad—how ordered were they."

O then, my friends, let it not be said of us that we live in the neglect of this duty, lest Heathens rise up in judgment against us, and condemn us.

But since we are not born for ourselves only, let us be concerned to promote the good of others also. Let us therefore improve time, by being useful in our stations to the Church of God and good men, and to all as far as we can; for so we are obliged, as we are members of communities, cities, and nations, and as we are inhabitants of the world. And in order to be thus useful, let us set before ourselves the glorious example of Christ, whose meat and drink it was to do the will of his heavenly Father, and who went about always doing good. And therefore let us be ashamed to live as useless plants in the world, which do only cumber the ground.

And in order to perform all these things aright, and so to improve our time to the best advantage, let us be sure to spend as much of our time in prayer as possibly we can; for as it is thus that we attain to most immediate and direct communion with God, so it is this way that we attain to be strengthened and directed in the performance of all the duties we are obliged to be taken

up in. Therefore let us remember that it is not without just ground that we are commanded to "pray always" (Eph. vi. 18), and to "pray without ceasing." (1 Thess. v. 17.) The sense of which expressions I take to be this: That as we are to keep up stated times of solemn prayer to God, and to have recourse to him in a more special manner upon extraordinary emergencies and occurrences, in order to be peculiarly directed and assisted then from God, so we are ever to keep ourselves as much as possibly we can in a praying frame, and for this end to fill up all the vacuities of other affairs and studies with ejaculatory prayers and breathings. But besides all these things, there is one thing further that I never found any writer take notice of, that I look upon to be the principal design of such expressions; and this is, that we be careful to prosecute the design of our prayers from one time of our life to another, waiting for the answer of them, and improving the same in praise when received. For example, if a Christian pray long for a full victory over such or such a temptation or lust, let him prosecute this design in all his prayers, until he receive an answer; which when he has got, let him turn this from the catalogue of his petitions to that of his thanksgivings. And so let him act, also, with respect to mercies to be received, promises to be fulfilled, and miseries to be averted.

And thus I have at length finished the first and principal rule I had to propose to you, with respect to the improvement of time in both the parts thereof. And now I am to hint to you two more, which are only subservient ones, though, at the same time, worthy of your most serious thoughts.

The 2<sup>d</sup> rule, therefore, is: That in order to the right improvement and disposal of time, we do both dedicate ourselves solemnly to God and as explicitly as we can, in order to spend our lives wholly in his service; and be concerned, in order to this, to keep a secret and exact register or diary of all our own actions, and the providences of God in relation to us.

But seeing I have hinted something in relation to both the parts of this rule in another Discourse, viz., that concerning the ministerial work, I shall not therefore trouble you with anything more upon either of these heads.

Only, let me say this one thing further in relation to the keeping of a diary or private register, that every man must be left to his own discretion as to the manner and method of adjusting those things that occur to him in his life. As, therefore, some may think it best to set things down according to the series of the time they fall out in, so others may look upon the method of heads or common places to be the best. And if any serious person shall think this last way the best (for as to the first, the method cannot be missed) he may perhaps find these heads not unreasonable or useless, viz., that after a short series of his life, to be further continued, he proceeds in this order—

1. To consider God's providence to him, in adapting and disposing of him for particular ends, agreeably to the faculties of his soul and constitution of his body, together with his external circumstances in relation to both.

2. What his conversion has been, with the time and manner of it.

3. How far, and in what way, he has been led into covenant with God, with the renovations of the same.

4. What crosses and troubles he has met with, and how far these have been improved and sanctified.

5. The dangers, spiritual or temporal, he has been delivered from.

6. The sins he is most inclinable unto naturally, and those he has been most guilty of and overcome by.

7. How frequently, in what manner, and upon what occasions, he has been deserted by his God ; and, so far as he can conclude, for what ends these have happened to him.

8. What evidences he has had of the wrath and displeasure of God upon the account of sin.



9. What intimations he has met with of the love and kindness of his heavenly Father.

10. What temptations, inward or outward, he has been most assaulted by, and what he has found to be the best antidote and relief against these.

11. What observations and experiences he has met with to confirm him in the belief of the Christian religion, as to the being of God, the divinity of Christ, and the existence of invisible powers.

12. What observable and remarkable things have happened to him in his business, studies, or converse with men, that may be of use to himself or others, as to life and conversation in the world.

13. Particularly, what has occurred to him in the remarkable turns and changes of his life, in health and sickness.

14. What intimacy, familiarity, and communion God has graciously admitted him into with himself; and what answers and returns of prayer God has granted him. And,

15. What special and peculiarly distinguishing circumstances he has been under, wherein the footsteps of a peculiar conduct have been conspicuous to him.

Under these heads I humbly suppose all things may be regularly disposed that can be thought necessary to compose a private Christian's register; though I presume not to dictate to any man, but leave every one to follow his own method.

The 3<sup>d</sup> and last rule is this: That (in order to the right regulation of time) we set down some short, rational, and natural directory, according to which we may be enabled and assisted rightly to improve our time.

But seeing every one is to compose this according to his own circumstances, there is no man that can justly prescribe to another in this matter. Nay, there is none that can set to himself such a directory as to all particulars, that he can be supposed to be tied up to at all times; since the providence of God is so various this way that our circumstances render our condition, and

consequently our duty, almost as different as the weather is. And, therefore, a spiritual prudence is that which is to every one the great directory of his life. For when the providence of God renders our particular rules and methods impracticable, unlawful, or inconvenient, it is both our duty and wisdom to fall in with the present circumstances of things, rather than with our own arbitrary determinations, seeing then the state of the question is, whether God's method or ours should be followed.

All, therefore, that I shall propose to you here, is the consideration of *three* things, which are easily minded, and may be put in practice every day, whatever our circumstances are.

1. When ye awake in the morning, let this be among your first thoughts : How shall I spend this day to best advantage, for the honour of God and my own good ? And when ye have considered what is most proper to promote these ends, then firmly propose to yourselves your business through the day, and fixedly resolve upon acting so ; and accordingly proceed and fall to work.

2. In the middle of all your business or studies allow yourselves some time of breathing, in order to reflect upon these two things, viz., what ye are, and what ye do ; putting these frequently to yourselves by way of query, thus : What am I ? that is, am I sure I am in favour with God ? Am I indeed regenerated ? Am I spiritual in thought, affection, and design ? And again : What do I ? that is, am I employed as I ought to be ? Are my ends right ? Are the means I make use of lawful and proper ? Are my studies or my business such as I ought now to be occupied about ? Do I behave in all respects as one that is journeying towards the better country ?

3. In the evening sleep not before ye have examined yourselves as to the actions and occurrences of the past day. But having spoken already to this duty, I shall only add here, that it will be of great use for you to examine yourselves as to two things, by way of question to yourselves, thus : What has God's providence been

to me this day? What have I seen or heard that deserves special observation and improvement? What mercies have I received? What troubles have I met with? What dangers have I escaped? Did God assist me, or desert me, in my devotions and business? Have I learned nothing new from his holy Word? Did he seem to receive or shut out my prayers? And again: What has my way been towards God? Have I done nothing to dishonour him, or to discredit my profession? Have I acted so as to approve myself to my God, in thought and design, as well as in word and action? Wherein have I failed in my duty? What have I done for religion? And what for my own good, or the good of others? And what have I done that I ought to beg the pardon of? And what have I to praise God for?

Now, my friends, I hope these three generals are easy both to be remembered and practised. For as for the particular questions I have suggested, they are only proposed to show more fully the design of the general ones; and, therefore, every one may pick and choose, or vary from these as his own circumstances do require, and as his prudence will direct; I only desire you, then, to remember the three heads themselves, with relation to the morning, the day, and the evening, as they are comprehended in these three mnemonical words, Propose, Reflect, and Examine.

And thus I have at length come to the end of that which I had to say to you upon this great and practical head of improving time to the best advantage; which I conclude with these few watch-words: Spend not your time so as to be afterwards obliged bitterly to repent of what you have done; spend no time on that which ye cannot review and look back upon with comfort; spend no time so as ye dare not pray for a blessing from God upon what ye do; spend no time without some respect to God's glory, or your own and others good. And be sure so to spend and improve your time that your great work may be done before your life end;

that when your few days are lived over, ye may joyfully enter in upon a happy eternity.

Now, having finished all I had to say by way of improvement of the Apocalyptical thoughts I have presented you with, I desire ye may candidly interpret my design, and favourably construe my performance. And one thing I hope ye will remember, that seeing this Discourse is by way of epistle, I have therefore used an epistolary freedom, both in what I have said and in the way of writing, not tying myself up to so close a method as in other Discourses, though I have not altogether neglected even that; but if I have failed in any respect, remember further, that I write to those I look upon to be my true, good, and kind friends. Let, therefore, the name and ties of friendship plead for me where ye may discern my infirmities, and induce you to pass a favourable sentence upon my attempt to assist you in the way to heaven.

And now that I write to such dear friends, and have mentioned the ties of friendship, let me beg of you, that ye would make it your business to live together as such; for there is nothing Christ has enjoined us more than mutual love, insomuch as he has made it the badge of our Christianity, when he tells us: "By this shall all men know that ye are my disciples, if ye have love one to another." (John xiii. 35.) And therefore (Eph. ii. 14, 15, 17, &c.) it was one great end of his coming into the world, to introduce a divine and universal friendship among men. For as the devil promotes his kingdom in the world by dissensions, emulations, hatred, and malice; so our blessed Master carries on his by union, gentleness, peaceableness, and universal kindness, love, and charity.

But besides a general friendship, it would be of great use to cultivate a peculiar one with one or more whose disposition is most agreeable to ours. And seeing there is little of this now to be found in this selfish age, let me give you such a description of it as may make you fall in love with it. And if this appear too florid, remember that as the subject itself is so, it is part of a

youthful composure of mine, in a letter to a worthy friend who had desired my thoughts upon this head many years ago : “ True friendship is a divine and spiritual relation of minds, an union of souls, a marriage of hearts, and a harmony of designs and affections, which being founded on a known agreeableness, and entered into by a mutual hearty consent, groweth up into the purest kindness, and most endearing love; maintaining itself by the openest freedom, the warmest sympathy, and the closest secrecy. And such friends are as twins—every way alike; or like sweet flowers, agreeing in beauty, though perhaps differing in colour, like the rose and lily, the primrose and violet, twisted round one another, and mixing both colours and smells. Or they may be compared to two pleasant rivulets flowing from one spring and fountain, though separated, perhaps, by some unlucky rising of the ground, yet meeting again in some kind and flowery mead, which they bless by their cheerful and gentle meanders; and it may be thence separated again at some distance, where they glide along silently, murmuring now and then to one another, and mutually complaining of the rude banks that obstruct their joining; until at length, having run their full course, and becoming one stream, they pour themselves forth into the great ocean itself, and become one with it also. So that, like the rest of the bitter sweets of this life, friendship has its ups and downs until it flow into heaven, from whence it took its rise; which is the consummation of all divine friendships, and where all true friends do at length happily meet, never to part.”

And now, my friends, I shall conclude this long epistle in the words of a famous doctor and father of the ancient Church :\* “ Learn, O faithful and religious men, and carefully apprehend the design of the Gospel polity. For which end, study to conquer fleshly lusts, to be humble in heart, pure in mind, and masters of your passions. If ye are called to suffer, act heroically, and

\* Basil Magn. in his *Νεθεσια προς τους νευς*. The words begin thus : *Μαθητευ, οπισθος ανθρωπων, &c.*

do something over and above mere passiveness, for the honour of your Lord. If ye are unjustly treated, evidence that ye are not contentious; if hated, love your enemies; if persecuted, endure it; and if reviled, answer no man otherwise than by prayer and good wishes. Die to sin, crucify your affections for God, and cast all your care upon your Lord and Master, that thus ye may at length reach the glorious place, where millions of angels, and the glorious assembly of the first-born are praising God, and where the holy apostles, prophets, patriarchs, martyrs, and all the righteous are. To this blessed society let us labour and pray to be joined, through Jesus Christ our Lord. To whom be glory for ever!"

Now, that both ye and I may attain, through grace, to be thus happy, is, and shall be, the serious, fervent, and constant prayer of,

My very dear Friends,

Yours to love and serve you in the Gospel

of our Lord and Saviour Jesus Christ,

ROB. FLEMING.

*London, January 1, 1701,  
being the first day both of the year and century.*

## A POSTSCRIPT,

CONTAINING A SHORT ACCOUNT OF THE FIRST PRINCIPLES OF THE  
APOCALYPTICAL INTERPRETATIONS ADVANCED IN THE PRE-  
CEDING DISCOURSE.

AFTER I had finished the foregoing Discourse, and that all the sheets were almost printed, I was earnestly urged by a friend to say something to secure the foundation I go upon, especially because the learning of Grotius and Dr Hammond had influenced many to follow another way of interpreting the Revelation, as the reputation of Mr Baxter had swayed others to think well of the same. And when I urged that Dr More, in his "Mystery of Iniquity," and Dr Cressener, in his "Demonstration of the First Principles of the Protestant Interpretations of the Apocalypse," had done this sufficiently already, he replied, that these books were both voluminous and dark, and not easy to be purchased by every one, and that therefore some short account of this matter at this time seemed to be necessary. I urged many things against this, as, that this advice came too late, and that should I contract never so much, it would swell this part of my book too much, to keep a due proportion with the other Discourses, and, indeed, make the whole too bulky. But after all, importunity and the respect I bore my friend prevailed with me to say something to all those things that he thought I ought to premise.

Therefore, not to spend any longer time in giving the reasons why I did not speak to these things before in their proper place, or why I do so now, I shall give my thoughts of this book and the first principles of the right interpretation of it, in some propositions, which do gradually lay the foundation of what I advanced before.

*First proposition.* The Revelation was written by the Apostle John, and is a sacred and canonical book of the New Testament.

I hope there is no Christian that will dispute the truth of this proposition with me; for, besides that the style of John may be easily traced in this book, notwithstanding the difference of the subject from that which he wrote of in his Gospel and Epistles, he does frequently make mention of himself, and that with such peculiar circumstances as agree with none but the apostle; as we see, Rev. i. 1, 2, 4, 9; see also xxi. 2, and xxii. 28.

I know, indeed, that some of the ancients doubted of this, as Caius, a Latin father mentioned by Eusebius (Hist., lib. iii. cap. 28); and Dionysius of Alexandria, who made a great noise against it for a while, as we see in Eusebius also. (Hist., lib. vii. cap. 4.) But yet even this man declares that he owns it to be a sacred book, though not written by the Apostle John; wherein he speaks what we must look upon to be altogether absurd. For if St John be not the author, it must be an imposture, seeing his name is inserted in it as being the penman. So that if it be not St John's, it is no sacred book; or if it be a sacred book, the author is none but the beloved apostle. But the weakness and inconsistency of this, denies his reasons against this book, which are sufficiently though briefly exposed by M. Du Pin, both in his preliminary Dissertation to his "Bibliothèque des Auteurs Ecclesiastiques," and in his "History of the Canon of the Books of Scripture."

And if this were any argument against the divinity



of this book, that some persons have doubted of it, or denied it to be canonical, there is hardly one book in the New Testament that would stand the test, seeing we find in the ancient Church history that there have been not only particular men, but even sects of them, that have excepted, some against one book and some against others. And we know that the Epistles of James and Jude, and the Second and Third Epistles of John, and that admirable Epistle to the Hebrews, have been controverted as well as the Apocalypse, of the authority of which neither Papist nor Protestant, Grecian nor Armenian Christian doubts at this day.

And as all Christians do now acquiesce in the Revelation as a canonical book, so, excepting those I mentioned, and the heretics called Alogians, all the eminent fathers of the Church received it of old. So did Justin Martyr, *Dialog. cum Tryph.*; Irenæus, *lib. iv. cap. 37, 50, and lib. v. cap. 30*; and apud Euseb., *lib. v. cap. 8*; Tertullian, *adv. Marc., lib. iii. cap. 5*; Clemens Alexandrinus, apud Euseb., *lib. iii. cap. 23*; Origen in *Mat. and in Joh. and apud Euseb., lib. vi. cap. 25*; and Eusebius himself, *Hist., lib. iv. cap. 28*. Nay, all the other fathers agree in this also, namely, Epiphanius, Victorinus, Theophilus, Cyprian, Methodius, Jerome, and other authors quoted by Eusebius, Epiphanius, and Jerome, namely, Melito, Hippolitus, Victorinus, &c.

But, for my own part, were all these authorities wanting, there is that in this book itself that would enforce me to own it as divine. For besides the augustness of its style, the wisdom of its contexture, and the purity of its design and counsels, there is something that I want a name for that commands my belief and veneration, and insinuates itself into my affection and conscience, as if Christ himself breathed something divine in every line. But the clear view of the fulfilling of the several parts of its prophecy is an argument that even several other books of the New Testament want.

*Second proposition.* The Book of the Revelation of John was written after the destruction of Jerusalem.

The notion of Grotius, upon which his interpretation of the Apocalypse is founded, is this: That the seven kings or heads of the Beast, mentioned Rev. xvii. 10, are not to be understood of seven several forms of government, but of seven particular emperors, namely, Claudius, Nero, Galba, Otho, Vitellius, Vespasian, and Titus; and that Domitian is the eighth, who was of the seventh, because, as he pretends, he governed during his father's absence.

The foundation which he lays for the probation of this is, that John was banished into Patmos in the reign of Claudius, but that though he saw his visions then, he did not write them till Vespasian's time. For he must make this last supposition as well as the first, else his notion would be condemned immediately, seeing it is said that five of these kings were fallen (Rev. xvii. 10); that is, says he and Hammond, when he wrote, not when he saw these visions. But how false this is anybody may see with half an eye, seeing these words are not John's, but the angel's to him. And, therefore, the defenders of this opinion must find out five emperors that were fallen before Claudius, if they will restrict these heads of the Beast to particular men; for if the angel spake these words to John in the days of Claudius, they must relate to them that went before, or to none.

This is enough to destroy this notion of theirs, and I know not how it is possible for any of their admirers to salve their credit this way. But seeing the principal thing they found upon is this, that John saw the Apocalyptic visions in the days of Claudius, and that so all, or at least most of the Revelation relates to things that fell out before the destruction of Jerusalem, I shall say something further to disprove this assertion, and to confirm the verity of our proposition.

Now, there are only two things adduced by Grotius and Hammond to prove that John was in Patmos in Claudius' reign; the *first* is, That Claudius raised a

persecution against both Jews and Christians, and that, being the first persecutor, it is probable that John was banished at that time. The *second* is, That Epiphanius does expressly assert that it was by Claudius that John was banished to Patmos.

As to the *first* of these, it is nothing but a supposition without any proof; for we have no account, either in the Acts of the Apostles or in any other writer, that Claudius did ever persecute either Jews or Christians. And Lactantius (*De Mort. Perf.*) does expressly assert that no emperor did persecute the Christians before Nero. It is true Suetonius says: *Claudius Judæos impulsore Chresto tumultuantes Roma expulit*; and Luke tells us that Claudius banished the Jews from Rome, which occasioned Aquila and Priscilla, and other Christian Jews, to retire from Rome; but neither of them say that he persecuted the Christians, or even the Jews. Now, as for the expression of Suetonius, *Impulsore Chresto*, or *Christo*, the meaning must be this, that the Jews that did not believe, going about to stir up the government at Rome, as they did everywhere else (as is plain from the Book of the Acts) against the Christians, and appearing against them in a tumultuous manner, upon the occasion of Christ, complaints might probably be brought to the emperor, who, no doubt, upon this account, banished all of that nation from Rome; so that Suetonius, having a confused notion of Christ, might easily be induced to express himself this way. And now that this was all that Claudius did against the Christians is plain to me from one argument that has escaped Dr More, but is to me unanswerable, taken from the 18th chapter of the Acts, where, after the sacred historian had taken notice of Claudius' banishing the Jews out of Rome, and of Aquila and Priscilla's being lately come upon that account from Italy to Corinth, he tells us of Paul's lodging with them, because he was of the same occupation. But being pressed in spirit to preach Christ, upon the coming of Silas and Timothy from Macedonia, he goes into

their synagogue, and reasons with the Jews and proselytes there upon this head; and having converted some, particularly Crispus, the chief ruler of the synagogue, and Justus, in whose house he afterwards disputed, Crispus, no doubt, being thrown out of his office, and Sosthenes put in his stead, and Paul continuing to preach in Justus' house, which joined to the synagogue, the Jews are incensed to such a degree as to rise tumultuously against Paul. Sosthenes, therefore, the new chief ruler of the synagogue, and the rest of the unbelieving Jews, make an insurrection, and seize upon Paul, and carry him to the judgment-seat, before the proconsul Gallio, that excellent Roman, the elder brother of Seneca. He tells the Jews that if Paul, or any other man, were guilty of what was lewd, wicked, or unjust, that in that case he was obliged to punish such persons according as the Roman law and justice did require; but seeing they accused Paul of nothing of that kind, but only of doctrinal matters, relating to their own law and religion, he had nothing to do with them; and therefore he drove them all away, and set Paul at liberty, which made the Gentiles fall upon Sosthenes, the chief author of this tumult, and beat him before the judgment-seat, which Gallio permitted to be done, and connived at, either as judging that he did deserve to be so treated, or as supposing it might prevent the Jews from acting so factiously and tumultuously again. Now, after this short but exact account of this history, it will be easy to see how precarious and groundless, nay, false, Grotius' opinion is of a persecution being raised against Jews and Christians in the days of Claudius. For if there had been any such thing, or any edict for it, how came Gallio to tolerate a public synagogue of the Jews, and suffer Paul to preach openly? or if the Christians were only ordered to be persecuted, why did not the Jews use this as the reason of their accusing Paul, who, to be sure, wanted not a good-will to have done so, and were not ignorant that this would have been the main argument to prevail with the proconsul? And had there

been any such edict, can we imagine that Gallio was ignorant of it? for so he must have been, seeing he tells the Jews that he had no orders to punish any man for his religion or sentiments that way, but only those that were guilty of wickedness or lewdness in life. If any say that his temper was to care for none of these things, I answer, This expression may indeed denote his temper, but I suppose it speaks forth not only that, but his principle and sentiment, as judging it unrighteous to persecute or punish any man for mere opinion. But, whatever this had been, had there been any edict for persecuting the Christians or Jews, he durst not have neglected his orders, especially when the edict must have been so recent, and when he had what might have passed for a just reason of his punishing both the party accusing and the party accused, namely, their disturbing (as he might have represented it) of the public peace. But, indeed, it is too plain to need any further proof that Claudius' banishing the Jews out of Rome was accompanied with no persecution, either against them or against the Christians. And this Dr Hammond confirms by what he says in his Annotations on Acts xxvi. 36., forgetting that this way he destroys his own foundation of interpreting the Revelation, where, upon these words of Luke, that Agrippa, Festus, and Berenice, and the rest of the company, after they had heard Paul's defence, did conclude that he had done nothing that deserved either death or imprisonment, the Doctor observes, that the reason why they did conclude so was, because there had been as yet no edict emitted against the Christians by any of the emperors; and this was the reason also, says he, why Gallio, the proconsul of Achaia, said publicly that it was not for him to judge of things that the Roman laws had determined nothing about; for, continues the Doctor, though Claudius had commanded the Jews to leave Italy, by which the Christian Jews were forced to go away also, not as they were Christians, but because they were Jews, yet there was no law made against Christians, as such, at this

time. It is true, he says, that John was not only banished, as Aquila and Priscilla were, but confined in the Isle of Patmos; but he should have given the reason why John was the only person persecuted. However, I shall examine this assertion, and the reason that the Doctor gives for it in other places of his Annotations.

We come, therefore, now, in the *second* place, to consider the testimony of Epiphanius, upon whose credit alone Grotius and Hammond believe that John was in Patmos in Claudius' time. And here, by the way, I cannot forbear to observe the strange mistake of Dr Lightfoot, who agrees in the main with these learned men, in interpreting the Revelation in relation to the Jews before the destruction of Jerusalem, and therefore makes John to see these visions long before that; but has this peculiar to himself, that he imagines John was not banished there, but went thither voluntarily to preach the Gospel to the inhabitants; whereas John himself doth expressly tell us that he was there as a sufferer, and witness for Christ: "I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ." (Rev. i. 9.) So that as this refutes Dr Lightfoot, and confirms what Grotius and Hammond agree in, that John was not in Patmos as a traveller, but as a prisoner and sufferer, so it is enough to refute even them also; for the words do plainly insinuate that John was not the only persecuted man at this time, but that there was then a persecution raised against all Christians in general; and therefore we may be assured that he was not in that island in the days of Claudius, in whose time we have proved there was no persecution.

But to return: Epiphanius says, indeed, that John saw his visions in Patmos, in the reign of Claudius. (Heres. li. sect. 12, 33.) But can his single authority weigh down all antiquity that says the contrary? shall

we believe him rather than Irenæus, who lived two hundred years before him, and was the scholar of Polycarp, the scholar of John himself? Now what can be plainer than the words of Irenæus (lib. v. cap. 30), as they are preserved in the original by Eusebius (lib. v. cap. 8, Hist. Eccl.) *Εἰ γὰρ εἶδει ἀναφανδὸν τῶ νῦν καιρῶ κηρυτῆσθαι τὸ ὄνομα αὐτοῦ, δι' ἐκεῖνος ἀν' ἐρρηθῆ τῶ καὶ τὴν Ἀποκαλυψὶν ἐωρακοῦτων, εἶδε, γὰρ πρὸ πολλῶν χρόνων ἐωραθῆ, ἀλλὰ σχεδὸν ἐπὶ τῆς ἡμετέρας γενεᾶς, πρὸς τῶ τελευτῆς τῆς Δομιτιανῆς ἀρχῆς.* That is, "If his name (viz., that of Antichrist, or the Beast) had been openly to be divulged at this time, it would no doubt have been told by him that saw the Apocalyptical visions; for it is not a long time since he saw these, but even in some sense in our own time, viz., towards the end of the reign of Domitian." And that Irenæus had just reason to say that John's seeing the Revelation was almost in his own time, or within the memory of the men of that generation, if not his own also, is plain from chronology; for he being the scholar of Polycarp, who was martyred in the year of Christ 167, and being himself put to death in the year 202, if we suppose that he wrote this but ten or twelve years before his death, yet he might justly say that there was but about an age's difference from his time and that wherein John saw the Revelation; for if John was in Patmos towards the end of Domitian's reign, it could not be sooner, in any propriety of speech, than the year 90, seeing he began his government in the year 81, and died 96. And who can doubt but Irenæus does deliver here what his master Polycarp had told him? for as none knew the history of John better than that worthy person, so none had better opportunity to know what related to this matter than Irenæus, by reason of his long and intimate acquaintance with him. This seemed a foundation sure enough of old to Eusebius, and if some men had not some private ends to promote by opposing it, might be a sufficient foundation to all men still. Let us therefore hear what this learned historian says on this head: "In those days," says Eusebius (viz., in the days of Cerdo, Ignatius, and

Simeon, of whom he had been speaking), "the Apostle John, the beloved disciple, was yet alive, inspecting the Churches of Asia, having returned, after Domitian's death from the island whither he had been banished. Now that John was then alive, it is enough to adduce the testimony of two persons of great authority, who are worthy of all belief, and were ever eminent for defending the truth; I mean Irenæus and Clemens Alexandrinus; the first of whom, in his second book against heresies, speaks thus: 'All the presbyters,' says Irenæus, 'who lived familiarly with the Apostle John in Asia, do assure us that they had this related to them from John himself; for he lived with them even unto the times of Trajan.' In his third book, also, Irenæus gives us the same account, in these words: 'The Church of Ephesus, also, which was founded by the Apostle Paul, and was afterwards under the care of the Apostle John, until Trajan's time, is an eminent witness of what was delivered to us by the apostle.' And besides him, Clemens likewise," says Eusebius, "does not only take notice at the same time, but gives a particular story relating to him in that book of his, which bears this title, 'What rich man can be saved?'" (Euseb. Eccl. Hist. lib. iii. c. 23.) And then Eusebius recites the story at length, which is too long to insert here.

Now if John lived to the days of Trajan, he must have been a prodigiously old man, according to Epiphanius, who says he was ninety years of age in Claudius' time. For giving him all the allowance that can be desired, namely, that John was so old in the last year of Claudius, and that he died in the first year of Trajan, he must have been one hundred and thirty-four years old at least when he died, seeing Claudius died A.D. 54, and Trajan did not begin to reign until the year 98, though others say, with more probability, not until A.D. 100. Now, besides that it is not easy to believe that so thoughtful and laborious a man should live so long, the improbability of what Epiphanius says appears further from this, that if in the year 54 from Christ's



birth, John was ninety years of age, he must have been thirty-six older than Christ. And if so, it seems very odd that Christ should say to him from the cross: "Man, behold thy mother;" and to Mary, "Woman, behold thy son." (John xix. 26, 27.) For as this seems to say that he was at least as young as Christ, this account makes him an old man of near seventy years of age at that time; which, as it must suppose Mary to be a very aged person of between eighty and ninety at least, so it contradicts the constant and unanimous tradition of the Church, which supposes him to be very young at that time. Whence Baronius says that he was but twenty-five years old. And Nicephorus relates out of an epistle of Evodius, bishop of Antioch, that the Virgin herself was not then fifty, seeing Christ, as he asserts, was born when she was but fifteen years old.

Whence it appears how little we ought to trust Epiphanius, in opposition to all antiquity besides. Which made Drusus say: *Scimus omnes Epiphanium in multis graviter hallucinatum.* (Lib. xiv., Obser. cap. 21.) And upon the same account Petavius scruples not to correct him: for where he has it *Imperante Claudio*, he writes this short note in the margin, *Mendose pro Domitiano.*

But the truth is, though I am not willing to detract from this author's credit, yet I suspect it was not so much an error of judgment as of will, or that which some call a *pia fraus*, that made him desert the tradition of the Church in this matter. For his telling us this story is upon the occasion of an objection of the Montanists against the Apocalypse, taken from this supposition, that there was no Church in Thyatira when John wrote the Revelation; which it seems he thought would serve another turn, if he inverted it, by telling them that John said so only by way of prophecy. Whence he proceeds to prove the verity and divinity of the book; and therefore thought his argument would be the more cogent, the further he run up the date of the Revelation and John's being in Patmos. But as this was a poor as

well as unlawful shift, so I shall leave him and his authority both to those who have more time and leisure to consider them further.

For to me there is proof enough from the Revelation itself to assure us that it was written in Domitian's time. For it is plain not only from Rev. i. 9, which I touched upon before, but from the strain of all the seven epistles which John writes to the Churches of Asia, that at the time of his being in Patmos, or rather before, there had been a severe persecution upon them. Therefore he tells the Church of Ephesus that she had laboured and endured, and had not fainted under the troubles that had come upon her (Rev. ii. 2.) And so the Christians of Smyrna are told of their tribulation, and exhorted not to fear imprisonment or any other thing that they should suffer. (Rev. ii. 9, 10.) This being added, that they must expect tribulation for ten days; which, by the way, is no inconsiderable hint, seeing the persecution of Domitian, from the first beginning of it, lasted about ten years, which in the dialect of St John are called days. I might mention many other things, but this is plain, that the Church was under persecution everywhere at that time, if it were only from these and the like expressions: "Be thou faithful unto the death;" and, "To him that overcometh" will I do so and so. And besides all these things, mention is made of an eminent martyr of the Church of Pergamus (Rev. ii. 13), whose name was Antipas. For the Apostle John, or rather Christ, is so express in relating this, that we may deny anything in the Bible if we deny this matter of fact. I am not concerned here with the allegories some fanciful men make upon this name, when they tell us that it signifies as much as Antipater or Antipapa; nor have I anything to do with the stories that later authors tell us of him, as of his being Bishop of Pergamus, and of his being burnt in a brazen bull, with other circumstantial matters relating to his person or death. Let Aretha, therefore, Metaphrastes, Cedrenus, Pererius, Surius, Baronius, Cornelius a Lapide, and a thousand more, be supposed to mistake in

their relating this story, yet no man shall ever make me disbelieve what St John says of this matter. And I must have further proof than ever I expect to receive, before I can believe that all these authors are mistaken as to the foundation of their relation, when they unanimously tell us that this martyr suffered in the reign of Domitian.

And now, I suppose I have said enough to prove that John was not in Patmos before the reign of Domitian. And if so, the foundation of Grotius and his followers falls to the ground. So that these corollaries must naturally follow from what has been said, and remain as certain truths:—

*First corol.* The visions of the Apocalypse relate neither to the Romish nor Jewish state before the destruction of Jerusalem by Titus.

*Second corol.* The Revelation relates to the Church and her adversaries, as to those things that were to fall out after the eversion of the Jewish state.

Now, before I proceed, I must desire the reader to observe the distribution which Christ himself makes of the subjects treated of in this book, when he commands John, saying: Γραφον ἃ εἶδες, καὶ ἃ εἰσι, καὶ ἃ μελλοῦσι γινεσθαι μετὰ ταῦτα; that is, “Write the things which thou hast seen, and the things which are, and the things which shall be hereafter” (Rev. i. 19): where it is plain three things are distinguished: *1st*, The things which John had seen, namely, the emblems, figures, or hieroglyphical representations, that had been objected to his eyes or imagination. (Rev. i. 12–19.) Then, *2d*, The things which were existent and in being at the time when John was in Patmos, viz., the Churches planted by the apostles, particularly the seven Asiatic ones, to which John had a peculiar relation, and to which he was ordered to direct seven epistles. And then, *3d*, The things which were to fall out hereafter, namely, the prophetic part of the book, beginning with the 4th chapter; as is plain from the first verse thereof; where, after John had written what related to both the former heads, he tells us that he

heard a voice, like the voice of a trumpet, talking with him, and commanding him now to begin and write the things which he was to show him and represent to him emblematically, which were to be *μετα ταυτα*, after the expiration of the other things mentioned before, which were said then to exist, namely, the then present circumstances of the Asiatic Churches.

So that this is a sufficient answer to those that object that this book cannot be supposed to contain a prophecy of the state of the Church for any long time, seeing it is said that the things prophesied of in the Revelation (i. 1) must shortly come to pass. For seeing we have a double explication of this expression, viz., Rev. i. 19, iv. 1, I ask whether we are to stick so to the letter of the first short proposition, as to reject the explication given of it in the following places? It was very proper, indeed, when some things in this book did concern the then present state of the Church, and some other things that did relate to the future condition of it, to say, as in Rev. i. 1, that the prophecy related to things that were shortly to come to pass; because not only were those things to be soon fulfilled that concerned the Churches of Asia at that time, but the other things were then also to enter upon their begun accomplishment. But that we might not imagine that the whole of this book was to be accomplished shortly, we are told (Rev. i. 19, iv. 1) that what related to future time, was to be accomplished and fall out afterwards. And that, accordingly, we might see the full extent of this prophecy, we are led down from scene to scene, till we are brought to the end and consummation of all things at last. And now, seeing we have proved that this book was written after the destruction of Jerusalem, we must desire our antagonists to find out something else to which they can accommodate all the figures of the Revelation, before we quit our interpretation, merely because they dislike it, though they can offer us nothing in the room of the same. So that until they be able to enlighten our minds with another scheme than that of Grotius, which we have suf-

ficiently though briefly refuted, I must be bold to lay down this further corollary, which is the same with our first postulatam in the preceding Discourse.

*Third corol.* That the Revelation contains the series of all the remarkable events and changes of the state of the Christian Church to the end of the world.

And the distribution of this book into the three parts I have mentioned, lays a sufficient foundation for another proposition also.

*Third proposition.* The seven epistles directed to as many Churches in the Lesser Asia, do not immediately relate to the Christian Church in general, and therefore cannot be interpreted prophetically, in any proper sense, as if they did denote so many periods of time in relation to it.

I might demonstrate this, were it needful. But seeing it makes nothing for my design which way soever men understand it, I shall say nothing to it now; especially because the learned Witsius, my professor and master formerly, has sufficiently demonstrated what I assert in this proposition, in his *Diatribes de septem Epistolarum Apocalypticarum sensu Historico et Prophetico*, published in his *Miscellanea Sacra*.

And neither have I time to prove other propositions, that might appear more necessary; only seeing the key of interpreting the Apocalypse, which the angel gives John (Rev. xvii.) is so very plain, I cannot but build another proposition upon it.

*Fourth proposition.* Babylon the Great, or the Apocalyptic Beast, taken in a general sense, as it is represented with its seven heads and ten horns, is no other than an emblem of the Roman Empire.

For besides that Dr Cressener and others have proved this, the text itself is demonstration enough to all those that will be at pains attentively and impartially to consider it. For seeing the angel does expressly say that by this was meant the seven-hilled city (Rev. xvii. 9),

and the city that then did reign over the kings of the earth (verse 18), I cannot imagine what he could have said more plainly upon this head.

But seeing he represents the empire under the peculiar consideration of its being governed by a woman, who is called the great whore, or adultress, therefore this lays the foundation for another proposition.

*Fifth proposition.* The seven-headed Beast, more especially considered as it is represented as rid upon by the whore, doth represent Rome to us as it is under the ecclesiastical government of the Papacy, or apostate Church of Rome.

This the angel does sufficiently insinuate (Rev. xvii. 8) when he says: "The Beast which thou sawest was, and yet is not at this time;" that is, The Beast which thou sawest is indeed the same Roman Empire which was before, and was represented to thee (Rev. xiii. 1); but it is not yet, in another sense, viz., as now thou beholdest it under the rule of a whore, or the apostate Church of Rome; for this last ecclesiastical form of government is not yet come, but it is to come (when it ariseth) out of the bottomless pit, in order to go thither again into endless perdition.

And if this be once granted, then that will naturally follow which I am to represent as another proposition.

*Sixth proposition.* The seven kings represented by the seven heads of the Beast, are no other than the seven forms of supreme government that did successively obtain among the Romans.

This the angel doth likewise sufficiently insinuate (Rev. xvii. 10), which can never be understood of particular emperors, at least not of those Grotius fixed upon, whose opinion this way we have already refuted. And, therefore, seeing five of the forms of the Roman government were fallen in John's time, viz., kings, consuls, dictators, decemvirs, and military tribunes (as Tacitus reckons them (Annal. lib. i. sect. 1); and seeing the

imperial authority was that which was in being then, we have no reason to quit so plain and exact an interpretation, until more be said against it than ever has been yet produced to the world.

And were it not that I am confined so much now, both as to time, and lest this postscript should swell to an enormous bulk, I should not fear to attempt the demonstration of these last propositions, and to proceed to others that would lay a further and more strong foundation still of that method of interpreting the Revelation which the generality of Protestants are agreed in. But I hope I have said enough for this place to secure the principles I go upon, by which the things which I proposed at first, as *postulata* are, I think, sufficiently proved. And seeing my principal design in writing this postscript, was to refute the hypothesis that Grotius and Hammond go upon, I leave it to the candid and impartial thoughts of the reader whether I have not said enough to prove it to be altogether precarious.

And now, seeing every one must see how much I have been straitened, both as to time and paper in this postscript, I hope the reader will pass the more favourable construction on what defects he may observe in my performance, either as to matter, method, or the calculations of time which I have run upon; in which, if there be anything obscure or confused, the study of brevity and despatch has occasioned it. But since I have advanced nothing in relation to future time but by way of conjecture, nor indeed asserted anything (in relation to that part of the prophecy which is fulfilled) dogmatically and positively, but only proposed my thoughts after the manner of a rational probability, I suppose no man will think it worth his while to make a noise about little mistakes that perhaps I may have been guilty of through haste or inadvertency. But if any person shall take occasion, from what I have said, to study the Apocalypse to better advantage than I have attained to do, and shall give the world a better built and more clearly connected scheme of the visions of this book, I

assure him that none shall more rejoice in such a performance than I, and I shall be one of the first to return him thanks for refuting me. For truth is all I seek after, and that it may ever, and in all respects prevail, is, and shall be, my constant prayer and study.

THE END.







